

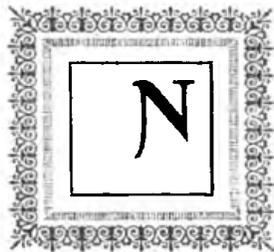
HERALD of HOLINESS

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

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G O D ' S G R A C E !



NO ONE in this life will ever know the full meaning of God's grace. It is better than the best that the holiest saints of God dare to think. Some of us may have mistakenly thought that the grace of God simply means His loving attitude toward us. No, praise God! —it is infinitely better than that. God's grace is not His attitude; it is His activity. If it were merely His attitude it would do us little good. Grace says, not "I am able to help you"; but "I am helping you." Not "I am able to save," but "I am saving." How much good would it do for the Lord Jesus Christ to bend lovingly over a drunken man lying in the gutter, helpless and hopeless in the bondage of his awful sin, and say to him, "I am able to lift you out of that into Christian manhood"? No good at all. Grace means that the Lord Jesus reaches down, puts both arms under the prostrate, sin-paralyzed man, lifts him to his feet, holds him up after he gets there, cleanses him whiter than snow, and then fills him with Christ's own life so that the desire for sin dies and to him "to live is Christ." Let us never forget: grace means that Jesus Christ *is now doing* all that is necessary for our complete victory. The miracle begins, in us, when we say, "I believe."

— Sunday School Times —

EDITORIAL

ONE phase of the nature of the Bible has long impressed us. This is the fact that the Bible is a revealer of us to ourselves. We go to other books to find the thoughts of the authors, and the impulses, motives, and passions which have moved humanity in the stirring scenes of the past, but each of us will find in this imperial Book revealed to us startlingly *our own thoughts*, our own *motives*, *passions*, and *impulses*.

Coleridge tells us about his great effort to thrust aside all prejudice, and how he sought to peruse the books of the Old and New Testaments, "Each book as a whole and also as an integral part." In this connection, and bearing directly upon the point we seek to stress in this editorial, he adds: "Need I say that I have met everywhere [in the sacred writings] more or less copious sources of truth and power and purifying impulses: that I have found words for my most inmost thoughts, songs for my joy, utterance for my hidden griefs, and pleading for my shame and feebleness? In short, whatever *finds* me bears witness for itself that it has proceeded from a Holy Spirit, even from the same Spirit which of old entered into the prophets."

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This is a marvelous testimony to the fact that the Bible does *find us*—discovers, or reveals us to ourselves, and, as Coleridge says, furnishes "words for our inmost thoughts, songs for our joy, utterance for our hidden griefs, and pleading for our shame and feebleness." Is this not a transcendent proof of the absolute divinity and real supernatural inspiration of this Book?

We go to other books to find out the opinions of the authors, and often to ascertain the underlying motives of the great actors in human history. We go to the Bible and we find therein a revelation of our own hearts, a mirror wherein we read the very secrets of our hearts, unconfessed motives for actions, thoughts, passions; the swaying impulse moving in the realm of our own hearts which we are forced silently and secretly to confess to be true but which we would often blush to have spread upon the canvas for the inspection of our families or friends.

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The reason for this marvelous power of penetration and revelation of the Bible is that it is the product of the Third Person in the Trinity. The Author of the Bible knows us so well, yea often better than we know ourselves. David exclaimed: "Thou understandest my thought afar off. Thou searchest out my path and my lying down, and art acquainted with all my ways." Paul declared to the Corinthians: "The Spirit searcheth all things, yea, the deep things of God." Paul seemed to carry a remarkable consciousness of the power of God to *know* him. Job realized this truth, hence he exclaimed: "Is it good that he should search you out?" (13: 9). David from bitter experience understood God's heart-searching scrutiny. Said he: "Shall not God search this out? For he knoweth the secrets of the heart" (Psa. 44: 21). Jeremiah exclaims in unison with David's declaration: "I, the Lord, search the heart, I try the reins, even to give every man, according to his ways, according to the fruit of his doings" (Jer. 17: 10). It is in view of this tremendous truth that David exclaims out of the depth of his heart: "Search me, O God, and know my heart: try me and know my thoughts: and see if there be any way of wickedness in me, and lead me in the way everlasting" (Psa. 139: 23, 24).

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Thus it is perfectly plain that God knows our thoughts, searches the inmost recesses of our hearts, is perfectly familiar with every movement in the realm of our motives, desires, purposes, and impulses. It is unthinkable that He would divinely indite and furnish us a revelation which we have in His Holy Word, that did not reflect this divine knowledge of us, and thus reveal us to ourselves. It is this infinite and minute knowledge of God concerning us, thus transferred to and continued in His Word, which the Spirit uses in convicting us of sin. How often the Holy Spirit thus literally slays us by some passage of Scripture. How often a man is thrust into a midnight of grief and dismay over his sins by the Spirit's use of the Word revealing to him the inmost depth of his guiltiness.

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Would that we could impress the reader with the important truth that this Holy Bible is not alone "the only and sufficient rule of our

faith and practice," it is more than this. It is also absolutely the only and the entirely sufficient armory whence to procure our messages to preach to dying men. No topics drawn from current events, no living reforms, no stirring movements in society, no startling productions of human genius in the realm of fiction or poetry or whatnot—none of these things can come within a million miles of the Word of God faithfully preached as a means for drawing men and women to hear the gospel, and trending them to the footstool of mercy to seek pardon and purity. In preaching the Bible to men and women you are laying bare their own hearts to them, portraying their own lives, opening to their astonished vision the motives and secret springs and impulses which are shaping and moulding them. Thus proclaimed this precious Word will smite like a two-edged sword and the slain of the Lord will be many.

The Plea of Mysteries

AS threadbare as is the plea, people continue to balk at the mysteries involved in religion. They decline to accept religious truths and the great facts of revelation because there are mysteries involved which they can not solve and fully comprehend. For this reason many hesitate or refuse to believe in the Virgin Birth. Sometimes the work of entire sanctification, which God accomplishes through the power of the Holy Spirit in believers, meets the same fate. It is alleged that it is easy and natural to sin, and people can understand how and why sin is possible. When it comes to the point of God taking the love of sin out of believers, or delivering them from the carnal mind, or the sin principle which trends men toward sin, there is a hesitancy on the part of many to believe it possible. So, first and last, unbelief disposes of nearly all the cardinal truths and tenets of our holy religion.

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A more baseless objection to religion can not be conceived. There are mysteries in everything. In the last analysis we really comprehend nothing perfectly. The works of nature around us, the powers and faculties of our own bodies and minds, are as definitely beyond our full comprehension as is the Virgin Birth, entire sanctification, or any other truth of revelation. The simple movement of the arm is involved in inscrutable mystery. Ask the objector to religious mysteries how he raises his arm or puts one foot before another in walking. He will complacently reply, "Why, my will commands my muscle to contract and dilate and this produces the motion of the member." A hundred further questions could be asked but only one is necessary to drive this objector to despair. Ask him to explain how the immaterial, invisible thing called the will can influence or act upon the gross visible substance of which the muscles are composed. Ask him to explain the nexus or the method of contact between such an insubstantial or immaterial or mental thing as the will and gross matter like muscle, and he is thrust into a vortex of absolute despair.

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The truth is we believe and act upon a thousand things daily that are clothed in as much mystery as any of these religious truths. It is strange indeed that the shallowness and absurdity of this objection has not long ago driven it for ever from the field of controversy. This much is true upon the merely natural plane. We have said nothing of the grounds of belief by reason of the omniscient, omnipotent God with whom we have to deal. For the present, we leave this entirely out of the question and challenge the unbeliever to furnish us proof or demonstration of his real comprehension of any one of the thousand things with which we have to do in daily life.

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A preacher was once confronted, while holding a revival, with the stubborn refusal on the part of a prominent physician to accept the Virgin Birth of Christ. He became interested in the matter of religion but urged as a reason for inaction the mystery of the Virgin Birth. He urged that such a thing was contrary to all the teaching of the medical schools. There had been, the day before this conversation, an experiment in wireless telegraphy. The morning paper which was spread before the preacher as he talked with the physician had a displayed account of the experiment on the front page. The physician had been deeply interested in the experiment.

The preacher turned to him and said, "Brother, the law that makes possible wireless telegraphy makes reasonable and intelligent the Virgin Birth." The physician bowed his head upon his hand a moment and then replied with evident feeling: "Yes, I see. It is reasonable and intelligent."

It only requires two things to settle such questions with such doubters; downright honesty, and a real, earnest desire and purpose to be right. It is a difficult thing for doubters to get rid of self in their dealing with questions of this kind. It is a primary condition, however, of true light and right faith to dispose of self. Eliminate every vestige of intellectual pride, of the curse of self-conceit, and then step upon the plane of real honest inquiry, and lo! the solution will blaze in your very face.

An Epochal Production

"UNCLE Tom's Cabin" has been written again and is destined, if we are not greatly mistaken, to create as great a sensation as did Harriett Beecher Stowe's "Uncle Tom's Cabin" written sixty-six years ago.

We refer to the story just out, entitled "The Black Prophet." We read it with absorbing interest from lid to lid and felt throughout the perusal that it is destined to bear the same relation to the momentous fight against Romanism that Mrs. Stowe's marvelous book bore to the fight against slavery. We are sure that the reading of this book will arouse Americans as nothing has done for a hundred years. We are equally sure that the American people need an awakening on the subject of the encroachments and designs of the monstrous politico-ecclesiastical system known as Romanism or Popery. Nothing that we know of will equal the reading of this wonderful book for the awakening of the people of the nation to the craft, cruelty, and Christlessness of this colossal system of lies, lust, and lucre.

As a work of fictional art it ranks very high. Though the plot throughout is based on facts, these facts are so startling and thrilling and are woven into the plot and developed with such matchless skill that the reader is charmed with intensest interest from the beginning to the end of the exciting and checkered story.

With the skill of a Master we have pictured before us in realistic manner the diabolical corruptions and villainy of the confessional, the personally putrid and pusillanimous lives of the priesthood and the devilish avarice of Romanism as a huge monumental system of organized graft.

Woven into the story also, and taken from the scenes of very life, are portrayed in startling reality and truth Rome's dark and deadly enmity against the public schools, the horrors of the monstrous vows to so-called holy orders, and the nameless atrocities of deceit, brutal lust, and foul murder of the nunneries and many other features of this revolting and horrid system.

The author of this wonderful work, Mr. Guy Fitch Phelps, has produced a book which will meet the dire want of the times, and which is destined to be used broadly in awakening the American public to its perils from the diabolism the author portrays in his great book, and he has also in it created his own monument which will be a memorial of glory to him long years after he has passed from the scenes of earthly activities. This book has some three hundred and sixty pages, every line of which is vitalized with exciting and thrilling interest, and it should be owned and read by every lover of free government and free religion in our American Republic. It is sold, postpaid, for \$1.35, and will be sent to all who desire it for the above price by our own Publishing House.

A Flood of Foul Filth

THERE is not a more alarming fact confronting us today than the mighty Amazon of foul, debauching filth which is poured out hourly upon a defenseless public through many of the current magazines, novels, theatrical and moving picture shows. In fact, almost everything which enters into the entertainment of the public seems to have been subsidized by the Devil, and debauched by the aroma or the taint of the subtly salacious and suggestive and immoral. It has become difficult, indeed, to have innocent amusement or entertainment, free from the vile touch of these debauching influences. It is positively alarming. Very rare indeed is it that you can pick up a magazine that is free from the foul contagions. One

wonders whither has flown the consciences of editors and publishers. Are they absolutely proof against appeals of humanity? Are they grossly and brutally indifferent to the moral welfare and the purity of the childhood and the youth of the land? Are their hearts so encrusted with selfishness and mercenary motive that no appeal can reach them from broken-hearted parenthood, and desolate homes? Have they not children of their own? Have they homes themselves? Are they absolutely indifferent to the present and eternal welfare of the children born to them, and entrusted to their nurture and training?

It is a shocking tragedy that this monstrous evil has come upon us and seems to defy all remedies. Our homes are threatened to become engulfed in the poisonous miasma of such disgusting and devilish literature. It seems that men will wreck truth, murder homes, and damn the helpless childhood of the nation for the almighty dollar. These editors and publishers are doing this thing today. They are selling out the nation for pelf, and crucifying the church for shekels, and selling their own souls to damnation for ever that they may pocket their ill-gotten gain. We need a thousand Anthony Comstocks with their prerogatives a thousandfold enlarged, and with the minutest censorship over these periodicals, with their diabolical matter sold over the counters of the land. The situation is enough to awaken the nation to the sturdiest resistance of the infamy. The outrage ought to be abated at any cost. This great gulf stream of vicious literature all over the land should be cleaned up and cleaned out, if it takes every state legislature in the union, together with the United States congress to do it. It ought to be done if it became necessary to make it a capital offense to publish such dirty, devilish magazines, as the majority of them are, which are read in the homes of the country. Then this drastic law should be enforced if it took the United States army and navy to enforce it.

It was just the rise of such a stream of filth and impurity and mercenary devilry that undermined the Roman empire, and destroyed Roman morals. Roman matrons had been synonyms for purity before they fell under the foul touch of such immorality. No nation can survive the vile contamination which overspreads us today from this vicious and death-dealing literature.

Even worldly papers run by wicked men are becoming alarmed. They are calling a halt, and sounding the alarm. One of these secular papers, from the mere principles of patriotism, utters a clarion protest from which we extract the following lines:

"The stream of filth which flows through the popular magazine is quite enough to upset the morals of anybody who will consistently read them, and they are being read by millions of young boys and girls all over the United States.

"It is a vital necessity that people should be entertained, and it is no less vital that their entertainment should be clean. This is not a matter which can ever be successfully handled by law, but it can be handled by the decent people of America. Many homes contain popular magazines and modern novels, which are absolutely vile in tendency. People who do not read much themselves are glad to see their children cultivating the reading habit, without inquiring particularly as to what they are reading.

"Every time you buy a magazine which runs impure stories, or stories in which animalism runs rampant, you are helping on this evil cause. An open sewer in your dining room would not be worse than such magazines and books in your library."

The high cost of living is becoming an alarming proposition. What is to come of it we know not. The high prices which stare the middle class and the poor in the face are enough to alarm them. How much of this tremendous increase is due to unavoidable causes and how much is due to the inordinate greed of depraved human nature is a problem which we have not yet seen solved. There is another question equally serious as we esteem it and that is the cost of high living. The consumption of 85,000,000 gallons of whiskey and 15,000,000 packages of cigarettes and 220,000,000 pounds of smoking tobacco and 32,000,000 pounds of snuff in our country during last year certainly ran up a high bill of cost for this needless and destructive indulgence of carnal human nature. The figures grow not only larger but tend to create more nausea when you add one-half a billion packages of chewing gum consumed during the same year and the fact that 20,000 moving picture theatres paid \$25,000,000 for films during the year, and that enough persons visited the moving pictures to make the business profitable.

THE ATONEMENT OF CHRIST.

The efficacy of the sacrifice of Jesus, lies in His essential deity. The death of Jesus the good man and great teacher—this alone, means but an inconsequential mistake of a Roman ruler of a petty province; sad, but of scarcely enough importance to be called history. This, if Jesus be not the Son of God as well as the son of Mary; this, if He be not very God. To deny the virgin birth is to destroy at once the deity of Jesus, His Messiahship—His Christhood, and to put back upon man the impossible burden of his own salvation.

IF GOD BE FOR US.

To be lined up with God; to be going the way He goes; to have been incorporated into His plans, and made a partaker of His solicitude—what a magnificent possibility is here suggested. "How can two walk together except they be agreed?" rightly inquires the sacred writer. And the thought is enforced upon us that if God be for us there must be agreement between us, and we must be for God. Redeemed from the guilt and thrall of sin, we shall have again come to be a partaker of the divine nature—of His holiness. His desires shall be our desires and His purposes our purposes. More—His burden for the lost and undone, our burden; His grief over their condition, our grief; and His sacrifice in our measure, our sacrifice. If God be for us, we have proved the atonement and have entered into Him, as He has entered into us. Not that godly people shall be exempt from opposition, but that those with whom God is, can not be overthrown. How strong is the assurance of our God that he who has been saved by the application of the blood of Jesus is safe. The marvelous deliverances and victories of Israel, when abiding in and loyal to Jehovah, are no more than figures of the deliverances and victories in the experience of Christian life. Be not afraid! Be strong and of a good courage! There is naught can bring harm to us save the evil which is within. To the heart from which carnality has been eradicated there comes no fear—as God is strong, so strong is he who is hidden in Him.

GETTING RIGHT WITH MEN.

Jesus Christ revealed a two-fold aspect of righteousness: manward and Godward. It takes a right attitude toward both these relationships to make a perfect life. Paul declared, "I exercise myself to have a conscience void of offense toward God and man." We can not be right with men until we get right with God, and we can not stay right with God unless we get right with men. Perfect love toward God will not flow from a heart in which there is not perfect love toward every man. A grudge will become the burning sands of a desert which will drink up all the waters of love toward God, in the life which harbors it. A recent writer well says:

Our bitter feeling toward any human being means defeat in every part of our life. We can not be right with God while we are wrong with a fellow man; only the lives that are right with God are winning lives. That is a striking word in a letter from Dan Crawford, the African missionary: "What a settling of old scores there is when the blood of the cross cleanseth away all crookedness between a man and a man, as well as a man and his God. Your straight, strapping African can often be crooked enough; but here we have the change; and now you have a man who is straight of back as well as straight of life, who believes the new doctrine that no man treats Christ well who treats his brother wrong."

DOING WITH AND WITHOUT CHRIST.

It has never been measured yet what a man may do with Christ. Paul, looking out over

the possibilities opened to the divinely indwelt human being, cried out "I can do all things through Christ which strengtheneth me." On the other hand—and it is a startling thought—the only thing we can do without Christ is to sin. What a mistake and wreckage a soul makes who would put Christ out of his life. With Him all the possibilities wrapped up in divine power and love, and without Him—sin, with its "missing the mark," its horrors, its endless despair. The *Sunday School Times* speaks as follows of what self can do without Christ:

There is one thing a Christian can do without Christ. He can sin. And everything he does without Christ is sin. For "whatsoever is not of faith is sin"; and all that is of faith is of Christ. An old saint said, "Without Christ I can do nothing except sin," and when he failed in his duty he cried, "I shall never do otherwise, if I am left to myself." The "greatest" work, as men would call it, that is accomplished without Christ is worse than nothing. That is why many Christians are worse than wasting their time when they give their lives to Christless social service and to other activities that deny to Christ the central place. But the most insignificant act—a smile, or a cup of cold water, or washing the breakfast dishes—with Christ, and for Him, delights the heart of God.

MEASURING OURSELVES BY OTHERS.

It is a favorite excuse with those who do not accept Jesus Christ, to say, "Well, that Christian is no better than I. He does things that I wouldn't do," and so condone their own lack of a godly life. God nowhere has made such a standard, that we should measure ourselves by ourselves. His standard of character is Jesus Christ, and His standard of life, is "Be ye holy in all manner of liv-

One day at a time—but a single day.

Whatever its load, whatever its length;

And there's a bit of precious Scripture to say,

That according to each shall be our strength.

One day at a time!

It's a wholesome rhyme—

A good one to live by;

A day at a time.

—HELEN HUNT JACKSON.

ing." The sinner—or the Christian, for that matter—who measures his experience by that of another, is in the way to have no vital experience in God. The Word of God is our only measuring rod. An exchange says:

The Christian frequently faces the temptation to compare his own life with that of other professing Christians who have not attained to a high degree of spiritual culture. He is apt to be satisfied with his own achievements if he finds that they are not below the ordinarily accepted standard. But it is always dangerous to be satisfied with such a test as this. Our Savior has set before us an absolute and unvarying standard—His own life and work. "As the Father hath sent me, even so send I you," is His constant message to us. "To do the Master's will, to carry His message of love and salvation to men, to live for His glory, and to love Him with all our soul—this is the standard to which Jesus expects us to conform our lives.

THINK ON THESE THINGS.

As a man thinketh in his heart so is he. It is the business of the mind to draw pictures to present to the soul's desire. If the mind is busy with holy pictures—pictures of truth, honesty, justice, purity, loveliness, things of good report, courage, and praise, the soul's choice will be of these. If, however, we allow our mind to wander abroad, it is sure that it will find an Evil One to take it in charge and set it to drawing pictures of fascinating wickedness that will some day damn the soul. It is as impossible to let the mind dwell upon evil imaginations and keep moral health, as it is to take poison into the stomach and preserve a healthy body.

We are the master of our mind, and can train it, and compel it to think upon things that will preserve the peace of God to our souls. A valued exchange says concerning these wandering thoughts as they intrude into the place of prayer:

When Satan can not keep our bodies from the place of prayer, he strives to carry our thoughts far off from the closet where God is meeting us. With wandering thoughts in prayer most Christians have to contend. Brother Lawrence years ago discovered a great secret of how to deal with this enemy of the prayer hour. "One way to recollect the mind easily in time of prayer," he wrote to a friend, "and preserve it more in tranquility, is not to let it wander too far at other times; you should keep it strictly in the presence of God; and being accustomed to think of Him often, you will find it easy to keep your mind calm in the time of prayer, or at least to recall it from its wanderings." Brother Lawrence knew as few snits have known how to "pray without ceasing." When Christ thus becomes the every moment home of our thoughts there will be less wandering from home in the special secret seasons of fellowship with Him.

GOING THROUGH.

Our Christ is not only a Savior and a Sanctifier, but He is gloriously a Keeper. He said of those who were His disciples that "He loved them unto the end," and among His last earthly words were, "Lo, I am with you always even unto the end of the world." The redemption of Jesus makes no arrangement for backsliding, for quitting in defeat and going back to the world. When He healed the man at Bethesda's pool, He told him to take up his bed and carry it away. There was to be nothing left there for him to go back to. Oh, to have Jesus get into the heart and cast out the fear-begetting, soul-weakening sin, is to make room for the power from the Most High, which will not falter before any task, nor back down in the face of any difficulty. Having the end in view, the Bible Christian has a face set like flint to go through. As reported by an exchange.

Lady Jeanes once asked Mr. Joseph Chamberlain why, in his opinion, so many men fall short of their ambition. And Mr. Chamberlain answered, "They come to the place where they turn back. They may have killed the dragon at the first bridge, and at the second, perhaps even at the third; but the dragons are always more formidable the further we go. Many turn back disheartened, and very few will meet the monsters to the end. Almost none is willing to have a try with the demon at the last bridge; but if he does, he has won for ever."

That is a very vivid interpretation of human experience. But it has a much wider application than the political world which Mr. Chamberlain had in mind. It is supremely true of the highest relationships, even of the loftiest concerns of the soul. Many of us get through the earlier struggles, but we are daunted by the later foes. We get over the Slough of Despond, but we dare not face the castle of Beelzebub which stands just outside the wicket gate. Or we pass the castle, but we become fearful at the sight of the lions. Or if the lions are behind us, Apollyon makes us afraid. And all along the road we meet with pilgrims who are turning back because some new menace has robbed them of their courage. They were wearing the garlands of many victories; but they fearfully assume that this last struggle will be beyond their strength, and so they turn back, and they lose all their garlands in their retreat.

THE GLORY OF THE WORLD

The natural man finds his glory in pre-eminence over his brother man. That pre-eminence may be real or fancied; may be through accident of birth, or acquired. Upon whatever foundation pride rears its structure of boasting, whether of wealth; ability, name, or fame—from the ruler of kingdoms down to the laborer in the ditch—the natural man will lay claim to some thing which, in his imagination, lifts his head above that of his fellow. The carnal heart—the self-life—is a braggart; a vain boaster, glorying in those things which lie outside of character—fleeting, earth-perishing. The glory of the world is the glory of self; of advantage over others.

Dead Men's Money

John Matthews, D.D.

The question is, shall we have the money of live men or dead men to carry on our religious work? Shall our good holiness people give their money to the Publishing House, to the Missionary Board, to our schools, to rescue and mission work, to needy churches and pastors, while alive, or wait until dead?

This question ought to be easy to answer. Yet there are many of our dear people who do not see clearly at this point. Suffer a word of exhortation that we may obey the Holy Ghost, and get the whole will of God done while it is called today. It seems to me that we ought to do what we can do when we can do it. If flowers for the living are better than flowers for the dead, then gifts from the living are better than gifts from the dead.

First, *there is great need for money now*; The Publishing House needs money. The Missionary Board needs money. The schools need money. Rescue work needs money. Every part of our Holy Ghost work needs money!

Anybody can give money after the work is fully established, but it takes saints of rare courage, faith, and conviction to get under the great institutions and lift with their gifts when the lifting is good and the "gifting" is slow. A thousand dollars today will be worth two, perhaps five thousand dollars, two or five years from this hour. Your gifts will have double value now. Our schools are patiently waiting for your belated gifts. The Publishing House could use today fifty thousand, yes, one hundred thousand dollars, to the glory of God. Our Missionary Board need a quarter of a million dollars for the work this year. There are struggling churches waiting for your gift. There are pastors living on the little end of nothing, and not always able to collect that, waiting for your gift. We can spend ten thousand dollars extra in our church in Kansas City this year. We planned to send or support fifty missionaries, native workers, and Sunday school teachers on foreign lands next year, besides giving our money as usual to the general fund. But, do you know, our people have already, in thirty days, undertaken to send or support one hundred workers on the foreign land! Brother pastor, your people are just aching to do something worth while, and are wondering why you do not present the plans of the Holy Ghost. Other pastors are praying for money to go forward in their work, also. You who possess money or property largely hold the key to the situation.

You should not wait till you die to give, for this reason: *Millions of souls will perish while you wait.* Think of this: If you wait thirty years to give your money, *four hundred million souls will have died.* When you are dead, they will be dead. The dead can not help the dead. Did you ever think of the matter in this light? You can not save the dead, educate the dead, open a mission among the dead in hell. There will be no rescue homes, mission chapels, in hell. They must be built on earth, and should be built today. Our business is to help the living. If we help the living we must do it while we live and while they live. When our eyes are closed in death, their eyes will be closed in death. Give your gifts for the living while you live. A live dog, the Bible says, is better than a dead lion.

Again, your property or money may take wings and fly away for ever. You may lose it in many ways. Smarter people than any of us have lost every dollar. You take great risk in holding back that which God wants. Many a man has lost all because he would not give part to God. Suppose you lose it in the meanwhile, and the Devil and not the Lord gets it. What then? If God has spoken and you did not hearken, will you not be sinfully disobedient? Of course you will. A rich man lost all his property. He afterward said, "I saved

only five thousand dollars, and I saved that by giving it to God before the crash came." The crash may come to you. It has come to many. Thousands of dollars have been lost to the holiness work because some of our people would not obey the Holy Ghost, but put their money in get-rich-quick schemes. Besides this, much has been lost in what is called legitimate business. This all might have been laid up in heaven, and at the same time been working for God till Jesus comes.

The Lord may come soon. Then it will be too late to use it, so you will lose it. Remember the rich man who kept on piling up riches. He would not divide with His maker. He said, "I have much goods laid up for many years. I will eat and make merry." He added barn to barn, and acre to acre, and dollar to dollar, and ignored the calls of God. The night after he made his boast, God spoke. He said, "Thou fool. This night, thy soul is required of thee. *Then whose shall these things be?*" He would not give his money, God took his life. He would not turn loose part of it, and God took it all.

If the Lord tarries, you may die, and would it not be sweeter by far to have invested your Lord's money before death snatched it for ever from your hands? You must deal honestly with God about these matters. God himself killed a man and a woman at a holiness meet-

ing thrown out, and your money will never go where you wanted it to go. Be very careful about this point. The majority of wills are broken because they are not properly drawn up. If you contemplate making a will concerning your property to be left to some part of the holiness work, do not let another day go by before you attend to it.

You may be getting a good per cent on your money where it now is. Well, the Publishing House, or Missionary Board will do as much, if you want it. If you will not give the money outright, they will pay you interest. You will not only receive the interest, but your money can be working for God rather than, in some cases, be working for the Devil. Your money is usually safer in good holiness institutions than elsewhere. Let's help and bless our own folks and our own work. The need is great. May our sense be equally great. Let the Holy Ghost show you *how much* to give and *where* to give it and *when* to give it. You do not expect the Devil to get your soul. Don't let him have your money!

If you desire, you may give your money to our institutions and they will take it, and if you wish they will pay you an annuity, that is, interest on the money as long as you live, and at your death the money goes to the object. You give it now, but get the interest as long as you live. Then, when you come to die there will be no thwarting of your plans.

If you give your money now, you will have the joy of seeing it work as long as you live. How your own soul will get blessed as your gift files over the world in literature and preachers and workers! Thousands may be saved and sanctified, and your joy will be full. Amen! Glory!

If you turn loose a few hundred or a few thousand today, you will feel better. Those awaiting it will feel better, and no one except the Devil will feel badly. Missionaries are waiting to go. *God never called a man to go that he did not just as clearly call another man to pay.* If you do not pay, he can't go, and you will lose out with God. It is a *shame that human lives are cheaper than money.* It is a fearful thing. Some men will pour out their lives easier than others will pour out their money! One gives his very own life, and the other will not give the money, which belongs to God. Lord help us. Something must be done to save us from being damned by our own money! We have the money hoarded up all over the land. How can men die rich, withholding from God, and escape hell? Our farms and money and possessions belong to God. Have we asked Him what we ought to do with His money? *Does He want it today or when we die?* Will a man rob God? Thousands are doing it daily. A sanctified man has nothing in this world but His life and experience, and both are the gifts of God. The very power to get wealth is given from God. If our business men and farmers would really begin to work and do business for God their influence, power, experiences, and perhaps even their possessions, would increase an hundredfold.

If the Lord owns us, He owns all we own, and can call upon us any time to give what He wants us to give; and we are as much obligated to give it over to Him as the bank cashier is obligated to pay on demand that which we have deposited with the bank. You are the custodian of God's money, and if you do not pay on demand the Lord has a perfect right to send you to jail. If He would jail some of us, we would become more generous. If the Lord tells you to give, and you refuse, He will take it from you. That will explain several things that have happened to several of us. Think a little. God is speaking to men and women all over this country daily along this line, but they will not obey the Holy

Self-Denial

A woman sat by a hearthside place
Reading a book; with a pleasant face,
Till a child came up with a childish frown
And pushed the book, saying, "Put it down."
Then the mother, slapping his curly head,
Said, "Troublesome child, go off to bed;
A great deal of God's Book I must know
To train you up as a child should go."
And the child went off to bed to cry
And denounce religion — by and by.

Another woman bent o'er a book
With a smile of joy and an intent look,
Till a child came up and joggled her knee,
And said of the book, "Put it down — take me."
Then the mother sighed as she stroked his head,
Saying softly, "I never shall get it read;
But I'll try by loving to learn His will,
And His love into my child instil."
That child went to bed without a sigh
And will love religion — by and by. — *Selected.*

ing for lying about this very money matter. Remember Ananias and his wife Sapphira.

Once more, if you wait until you die to dispose of your money for the Lord's work, it may be diverted from your plan. Some member of your family, or some distant relative may break the will, or tie the matter up in the courts for years. This often happens. People may begin to wrangle over your estate before your body is cold. Your plans may never be carried out. Thousands of dollars have been lost because not given while living, or the will was not properly executed. Recently eight hundred dollars was left to the Missionary Board, but it took three hundred of the amount to collect it by law. A man died recently in Kansas City. He willed fifty thousand dollars to benevolences. His kin fought the will and got the money. His plan was defeated.

The Devil will surely defeat your plan to scatter holiness over the earth. Do not deliberately play into his hands.

Pardon this one very important suggestion. If you have willed your property to some institution or work, be sure to see to it that your will is properly made out, properly worded, properly signed, properly attested, with the proper number of witnesses. Consult a lawyer, and do not, by any means, try to write it out yourself. It must be legally done, or it will be

Ghost. *The voice of need is the voice of God.* Don't wait for the Lord to knock you on the head with a stout club. Don't get in war with God. You will get badly whipped!

Suppose you have planned to give some money when you die to the cause of missions. Now, there comes a crisis in the work, when that five thousand you have pledged is greatly needed. Perhaps so much needed that without it the work will suffer ruin. The Lord has been talking to you about giving it now. You refuse. According to your own plan the money is to go to this work of the Lord's when you die. The Lord needs it now, not when you die. Under these circumstances, the Lord has a perfect right to take your life to get your money. Then He can collect what is His. This seems hard to say, but it is true. The Lord may have to take some folks home to glory to set the money free so much needed. To lose the money on earth He may have to take some of us to heaven. In other words, there are people who are *worth more to the cause of holiness dead than living.* There are many among us who will be more useful to the furtherance of the work the day they lie dead than they are living. Lord help us! Can you do more when dead for holiness than while you live? God forbid!

Listen, dear friends; we need men who will give while they live that their prayers may follow their gifts. *A nickel soaked in the prayers of its giver is worth more than an un-sanctified dollar.* We not only need dollars,

but we need dollars where the giver will follow them with faith, counsel, tears, and prayers. The value of a dollar in this work is measured by the prayers that go with it. Give while you can pray. Follow your gifts with your prayers. It is not easy to spend the money for God. It takes as much prayer to spend money as to get money in for God's work.

In conclusion: Give your money when you die, if you will not give it while you live. That is some better than nothing. It is never very impressive to see people holding on to their gifts till they die. They give it then because they can not hold on to it longer. They have to let loose then. No sacrifice, no faith is then required. When we wait until death comes to separate us from what God owned, and what God long wanted, it is as though we said: "Now I am going to die. I can't hold on to this any longer. If I could, I would. Since I can no longer keep this money in my hands and out of circulation for the work of the Lord, I am now going to will it to Him and to His work. I have kept it from Him for many years, but now I am going to let Him have His own. I must let go, for my hands are growing numb, and the money is slipping from me. Rather than let the Devil use it I am willing the Lord should take it. If I could, Lord, I would keep it out of circulation a little longer. I can not. Here it is, Lord."

Let us face this matter. The Holy Ghost will talk to us and tell us what to do. He is faithful. He will tell you what to do. **THEN DO IT.**

harvest times. An overflowing river is not a road, thank the Lord! A river is a beautiful picture of full salvation. For we read in John 7: 38, 39, "Out of you shall flow rivers of living water. But this spake he of the Spirit, which they that believe on him should receive; for the Holy Ghost was not yet given; because that Jesus was not yet glorified."

That brings us to this fact: Jesus could not be glorified until He was crucified, and when He was crucified the way was opened up by which He could be glorified, and when He was glorified the way was opened up by which the Holy Ghost could be given, so when He comes to you and you obey, then God the Father, and God the Son, and God the Holy Ghost, all vote for you, and you are elected and become the bridehood of the Lord Jesus Christ.

Praying for Foreign Missions

J. Warren Slote

IN discharging our obligation to the heathen and the work of God among them, to pray is to put forth our least, and at the same time our greatest effort: our least effort because he who has no money to give and is not qualified to go can pray, and our greatest effort because he who prays sincerely will both give and go in God's will, and at the same time bring the help of the Mighty to him that is feeble, for prayer moves the Arm that moves the world.

Assuming that our church has been divinely guided in the selection of those with whom the administration of our missionary affairs rests, and that they are fitted by nature, education, experience, and intimate fellowship with God for the work they have in hand, we should pray continuously that wisdom from on high may be given them in directing the work. To send a missionary before he or she is ready to go; to send a qualified person at an inopportune time; to miss an opening of the Lord's appointment by failing to open work at the proper time, or *vice versa*; to send missionaries where they will be unable to render their best service; to unadvisedly manage the work in any local territory—should such blunders be made—would be costly in men and funds, and we should therefore pray continuously that the brethren chosen to administer the general missionary affairs be filled with the wisdom from above in connection with every matter to be taken care of. They surely covet the prayers of the general church along these lines.

Having then prayed for those in administrative authority, we should pray much for the missionaries themselves. Persons going to a foreign field enter new climatic conditions. They must adjust themselves to new methods of living, often being deprived of the physical, to say nothing of the social and spiritual comforts to which they were accustomed in the home land. They are in most cases called to separate from the fellowship of the like-minded, and to labor, year after year, alone in an atmosphere surcharged with the power of the Evil One. They are deprived of the privilege of campmeetings and conventions, excepting those they hold themselves, if any—of the blessed seasons of fellowship with kindred souls in a general way, are many times for months without opportunity to hear any one but themselves preach, and must always, so long as they are missionaries, remain strangers in a strange land. They therefore need our prayers and we should pray that their strength may be as their day; that they may be strengthened physically for their work, and be kept at their best; that they may be so kept in the fellowship of the Almighty that they will in a sense forget their lonely position, as it were on picket duty; that they may have spiritual power to overcome all the obstacles they encounter in their own lives and be strong in and for God.

We should also pray for the missionaries in their work that they may quickly and successfully master the language of the people to

Testimony of the Unrighteous vs. Word of God

BUD ROBINSON

WE might notice the difference between the testimony of the average church member and the standard that God sets up in His blessed Word.

In their testimony they say that they "make many crooked paths for their feet"; but in Heb. 12: 13 the old Book says, "Make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed." Here we see the big difference between their testimony and the Bible. God commands us to make straight paths for our feet, and they persist in making crooked paths. In that they differ from the Word of the Lord.

Again they testify that "when they would do good that evil is present with them." We read in the Bible, in Ex. 33: 14, "My presence shall go with you." It is a fact that if the presence of the Lord is with us we don't have to listen to any dirty suggestions of the Devil.

Again in their testimony they say that the Bible declares, "There is none good, no not one"; but here are the facts, which we read in Acts 11: 24: "He was a good man, and full of the Holy Ghost, and of faith: and much people was added unto the Lord."

Again they testify that the Bible says that "There is none righteous, no not one"; but we read in Luke 1: 6, "They were both righteous before God, walking in all the commandments and ordinances of the Lord blameless."

They will testify that they are "so full of weakness that they are not able to serve God as they ought to do"; but in Eph. 6: 10 we read, "Be strong in the Lord, in the power of his might." So if we really desire strength we can have it, for the taking. There is no demon that is known to man, or God, or angels that can keep us from coming to God for this wonderful strength.

Then we hear them testify that they are "poor, weak worms of the dust," and so full of sin and vileness that they have to "serve the Lord in their poor, weak way." But we read in Eph. 5: 18, "Be not drunk with wine, wherein is excess, but be filled with the Spirit," and we all know that if a man is filled with the blessed Holy Ghost he don't have to live any such a life as the average church member is living. I often find when a man testifies that he is a poor, weak worm of the dust, that he is a tobacco worm.

So often we hear that the Bible says: "Whosoever saith that he liveth and sinneth not is a liar, and the truth is not in him." Just listen to the Word of the Lord, in 1 John 1: 6, "if we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth." Here we find that the Scripture which they think was intended for us was intended for them. The old Book is very plain. If a man says that he is a Christian, and at the same time is living in sin, God says he is a liar. We never said it. The Lord's Book said it.

Again they say, "Oh I do so many things that I ought not to do, and leave undone the very things that I ought to do." In Isaiah 1: 19 we read, "If ye be willing and obedient, ye shall eat the good of the land." So if they are willing to obey the Lord, there is no such thing as short crops in the kingdom of the Lord. All heaven is said to be plunder to the man who believes God.

We hear them say again, "I am the poorest of the poor, and haven't anything to serve the Lord with." Well, we read in Isaiah 55: 1, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money: come ye, buy, and eat; yea, come, buy wine and milk without money and without price . . . and let your soul delight itself in fatness."

They say, "Oh I am so full of doubts." In Romans 14: 23 we read, "He that doubteth is damned if he eat," so it is dangerous to let the Devil fill you with doubts, for there is no telling where you will land. Why not listen to the Word of the Lord? Look at Romans 4: 20. "He staggered not at the promise of God through unbelief; but was strong in the faith, giving glory to God; and being fully persuaded that, what he had promised, he was able also to perform." There is enough to stop the mouth of the unbeliever, and lock the gates of the pit, and put an eternal "go through" in you that will make all the devils in the universe tremble in their boots, and put such a shout of victory in your soul that you will wonder if there is anything in your way at all.

Again they tell us in their testimony that "Jordan is a hard road to travel." After consulting the old Book we find that Jordan is a river and not a road; and that Joshua said of that river, that Jordan overflowed its banks at

whom they are sent, and understand their method of thought and life, so they may be able to apportion the Word of God properly and intelligently to them; that they may always have the "unction of the Holy One" in preaching to the people; that they may have wisdom in directing the affairs of the local churches established through their efforts or through the efforts of other missionaries, and that they may at all times be able to solve to the greatest advantage the perplexing problems presented in dealing as they do with those coming from the dense heathen darkness. These are a few of the things for which we may and should fervently pray in connection with the missionary and his work among the heathen.

Then we should also pray for the native Christians, for those who have left heathendom and come to the "Light of the World," Christ Jesus. We should pray that they may be kept in their heathen surroundings; that they may have more light and blessings each day; that they may be sanctified; that many of them may be called to preach to their fellowmen.

And then we should pray for the great body of heathen who are searching in ignorance after the true God—the light may break in upon them as they hear the gospel, and that they may be saved.

And for these things we should pray indefinitely, fervently, continuously, and insistently. The wise plan is to pray daily along these lines.

If we pray, God will answer. He will call, and qualify missionaries, send them out, sustain them, use them, convert the heathen, call and qualify native preachers, send them out and give all the heathen an opportunity to hear the gospel and be saved.

Do you, reader, believe that the Christian people can evangelize the world in this generation?

God has commanded His disciples to preach the gospel to every creature, and either God's command is unreasonable and impossible or the Christian people are not "on the job." Which is it?

How much, how definitely, how fervently, how continuously, how insistently have you, reader, prayed for the work of God among the heathen during the past week?

Translation of Aunt Fannie Cartwright Rachel M. Carson

DURING the Illinois Methodist conference held at Springfield, Ill., in September, a pilgrimage was made to the grave of Rev. Peter Cartwright, at Pleasant Plains, where a twin monument marks the graves of Uncle Peter and Aunt Fannie in the cemetery—a beautiful hillside spot of shade and grass and flowers. Here fitting services were held, and much said in memory of the pioneer preacher and presiding elder. His life is well known.

But as a near neighbor and friend we wish to speak of his devoted wife and her triumphant passing. She was very unlike Uncle Peter in temperament and disposition; but she was a quiet, consistent Christian, little known outside of the limited circle of friends and neighbors, by whom she was much loved. Uncle Peter died in the fall of 1872. Aunt Fannie lived about four years longer, and was cared for much of the time by her grandson William, and his wife, who were both in the experience of holiness. With them, in January, 1876, she attended a convention, being then eighty-seven years of age. This convention was held by Rev. Hardin Wallace. Much might be written of Brother Wallace and his work throughout Illinois and Texas, where he was one of the first to preach the gospel of full deliverance from inbred sin. His enthusiastic zeal with his terse, concise way of putting the truth, took hold of the people.

At this convention in the Pleasant Plains church, Aunt Fannie sought and obtained the experience of entire sanctification. Three weeks afterward Brother Wallace held a con-

vention of several days at Bethel church, about two miles from Pleasant Plains. There was snow on the ground, and the people came and stayed all day, eating their dinners in the church. On February 7th, Aunt Fannie was in attendance. At the dinner hour she told some of her friends of the happy experience, and said she was just waiting for the chariot. In the afternoon service the leader, Brother Wallace, called for testimonials, and said, "Sister Cartwright, you are the oldest person here, so you may speak first; you need not rise to do so." So, sitting in the seat, she said:

"For over seventy years I have been trying to grow into this sanctified experience; but three weeks ago at the Pleasant Plains convention, I obtained it through consecration and faith, and the last three weeks have been the happiest of all my life, and I am just ready and waiting for the chariot."

Brother Wallace said, "Sister Cartwright, you will not have long to wait, and dying will be for you just as easy as sitting in your seat."

A sister sang the verse,

My latest sun is sinking fast,
My race is nearly run;
My strongest trials now are past,
My triumph is begun.

One or two others then arose and testified. The sister, by whose side Aunt Fannie was sitting, noticed that she leaned heavily on her shoulder. A few of us who sat near heard a slight gasp and she was gone—the chariot had come with the angel band to bear her away to her immortal home. A number still live, who, like me, were present and witnessed this sublime passing. So keenly we felt the sacred awe of the moment that we too felt to exclaim,

Thy holy ones, behold, they come!
I hear the noise of wings.

Have Ye Received the Holy Ghost Since Ye Believed? Vert Anglin

MUCH of what is called holiness these days is shallow and falls short of Bible standards. Our hearts are grieved to see the lack of what Paul described as the "Spirit and the power." Paul said that He did not come with the enticing words of men's wisdom, but in the demonstration of the Spirit and the power (1 Cor. 2: 4). Our hearts are grieved to see men substituting the former for the latter, and calling it power.

It is not necessary for folks to tarry long these days for the power if they will give up to God. We are the ones who make it hard for ourselves to get the blessing. But it would be better for us to tarry and be sure, than to hurry and give the trumpet an uncertain sound.

The only hope of the church in this century of shallowness, and Devil power is for our preachers to have the real anointing of the Holy Ghost and fire which John tells about in Matt. 3: 11. A powerless preacher means a powerless church sooner or later, and when we Nazarenes lose the power we have no right to exist, and even at this stage of our existence we will have to fight the tendency to let up, give down and cool off. Dear Lord help us preachers to keep the fire at any cost for the safety of our churches and our movement, as well as our own souls.

Years ago the water god was in full swing, but the craving of the heart could not always be put off with water baptism as a substitute, and we were reaching out for the real baptism. The Devil saw the peril his kingdom was in, so he left water long enough to go to fire, and another movement put in appearance teaching that the disciples were sanctified (John 20: 22), then received their baptism at Pentecost (Acts 2: 4), manifested in the gift of tongues. Of the two extremes it is hard to say which has done the more damage. One says we are sanc-

tified under the water, but make no pretence at having the real baptism. The other makes three works of grace, viz., justification, sanctification, and baptism with the Holy Ghost, manifest by gift of tongues as their witness. Both are unscriptural, and the latter is winning so much prominence in the west and working such havoc in the holiness movement, that many turn away from us in disgust when they see the word Pentecostal at the beginning of our name. Sound the alarm!

The writer was thrown into one of these meetings for a few minutes one day by unavoidable circumstances, and such maneuvers and guttural sounds as were coming from the adherents and seekers almost made our blood run cold. There is danger in getting within a stone's throw of this awful delusion of the Devil. We must not let the Devil work upon our curiosity to see this slide show of his. If we play with a rattlesnake the chances are that we will get bitten. So fit is with this delusion. There is here a subtle power that has overcome and made shipwreck of many a man and woman in the ranks of the Lord.

But there is not our greatest danger. We must believe in straight scriptural holiness in order to fill a Nazarene pulpit. Our danger is that we be "sanctified, but dignified" about it, and don't make so much noise. "Oh yes, I believe in holiness; but don't scare all the sinners away."

This is our danger. Do we see it? Professing the blessing and yet have no power, no life. Of course sanctification is the essence of common sense, and some have sidetracked on the other extreme of demonstration. My plea is not for noise, but for the holy anointing. Generally one shows some signs of life when he gets the Holy Ghost, and it will be holy noise.

Deliver me from the holiness professor with no fire. He comes to all the services and stands up on every proposition "saved and sanctified." May be he will preach holiness as a second work of grace from behind the desk, and preach it straight, yet having no knowledge of the Holy Ghost. They may even get blessed in a holiness meeting, and say amen out loud, and go through a holiness meeting twice a year, and cut quite a figure, but there is no shine, no joy, no ring, trying to deceive, but they do not deceive even themselves. Look at the face and you can see the reflection of a dry, fireless heart there.

This I say is our peril. My prayer is that we may awake the sleeper from his stupor, and get every nonpossessor crying mightily for the anointing of the blessed Holy Ghost, that Jesus prayed for in John 17: 17; for which He died (Heb. 13: 12, 13), that John the Baptist prophesied in Matt. 3: 1; that makes us perfect (Heb. 10: 14, 15); that makes us please God (Heb. 2: 1); that Peter preached (Acts 2: 38, 39); that Jesus told Paul to teach (Acts 26: 18); and for which He tells us to tarry (Luke 24: 49). On to Pentecost.

Thoughts for Thinkers

N. W. PHILBROOK, D. C.

The Gospel needs to be pared down and trimmed off, its point broken, its edge turned over, to make it acceptable to much of the religious profession of today.

Life to the man who has no hope in Christ; "Yesterday I was born, today I live, tomorrow I die, the next day I am mourned, the day after I am forgotten, for I have ceased to live."

Life as the Christian's faith sees it; "Yesterday there came to me the wonderful gift of life. Today I am a son of God, doing, as He gives me grace, His good and acceptable and perfect will. Tomorrow my work here being done, the good Father, having better things for me, calls me home, and I hear the welcome, 'Well done, good and faithful servant, enter into the joy of thy Lord.' The next day and for the ages to come I am enlivened in the activities of the life that is really never ceasing in the midst of all of Heaven's blessedness to be thankful that in the days of my flesh, while I had opportunity, I chose to become a disciple of the Lord Jesus Christ."

Prayers of the Old Testament

Z. B. Whitehurst

IN Psalm 55: 17 David says, "Evening and morning and noon will I pray, and cry aloud; and He shall hear my voice." In Psalm 88: 1 he says, "O Lord God of my salvation, I have cried, day and night before thee, let my prayer come before thee; incline thine ear unto my cry."

In these instances and that of Daniel's praying three times a day with his windows open toward Jerusalem, both before and after the king's decree had been signed against his thus praying, we are taught something of the frequency of their private prayers.

Abraham prayed that for the sake of fifty righteous persons God might not destroy wicked Sodom; and continued to hold on to God in persevering prayer and faith until he had reduced the number to ten. God in every instance agreed not to destroy Sodom. If his faith and perseverance had held out a little longer, he might for the sake of a few righteous persons that were really in Sodom have kept God from raining fire and brimstone on that wicked city. This prayer teaches two main lessons; first, that the righteous are the salt of the earth; and second, that persevering, believing prayer always gets God's best answer.

Lot's prayer that God would not require him to go far out into the dangerous mountains, but would permit him to stop in the little city of Zoar, teaches us that we should ask God how far we should go in anything and where we should abide.

Eliezer's prayer as found in Genesis 24: 12-14 shows that, in so important a matter as the selecting of a wife, we should by all means have the direction of Almighty God. This prayer also implies the danger of marriage without God's approval.

Hannah's prayer for a man child and her promise to consecrate him to God are strong implication that there are great responsibilities upon parents even before the conception of their children, on through their puberty, young childhood, youth, and young manhood; and that no parent is properly qualified for these responsibilities without the help of God.

Gideon's prayer, in Judges 6: 13, shows that we may ask of and expect from God tokens that He will be with us and bless us in our services for Him.

In 2 Sam. 7: 18 David prays for the Lord to bless and preserve his house for ever. He means his family, and that on them God's mercies and favors may ever rest and that they may ever be the true representatives of God in the world.

David was taught of God that his posterity should embrace Jesus, the King eternal. In this prayer he makes much confession, and renders many thanks to God for His goodness and greatness. And from this prayer we may infer that it is right for us to pray for our posterity.

In 1 Kings 18: 36 we find that wonderful prayer of Elijah embodying mainly "Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word." This prayer is for God to perform such a miracle as shall convince the backslider and the wicked people.

There are times when nothing less than cyclones, fires, and floods will convince people, and turn their minds back to God. There are times when nothing less than death will stop people from sin; and these times of God's wrath stand out as warnings to such as will be warned.

Hezekiah's prayer for his life to be spared, and the added fifteen years to his life in answer to this prayer are a fine Bible example of divine healing in answer to prayer.

In 1 Chron. 4: 10 Jahaz prays for physical and spiritual prosperity and protection, and gets his request.

"If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you." Nehemiah prays that he may be permitted to go and rebuild Jerusalem, and is granted his request.

Ezra confesses the iniquities of Israel, shows his appreciation to God for the mercies that have been shown them, and manifests a degree of faith that God will revive them, clean up the land and restore Israel.

In Jer. 32: 16 we hear Jeremiah's prayer, in which he expresses his praise, to and of the mighty God for His wonderful works, and in which he laments or confesses the awful iniquities of Israel and the city's capture by the Chaldeans.

Daniel's prayer as found in the ninth chapter of Daniel, is a prayer of bitter confession of their own sins, of high adoration, and praise of God for his dealings with mankind, and of his approach to God through His mercies and forgiveness, and all the great things that He had done for Israel. He pleads with God to remember Jerusalem and Judah for His own name's sake; and he so continues to plead that God gives him a great promise as to the future of Israel.

In the second chapter of Jonah we have that prayer that Jonah sent up to God out of the fish's belly, out of the bottom of the sea. He cries, confesses, promises, and looks up; and God delivered him and let him go to Ninevah.

While it is always very dangerous to do as Jonah did, it is not always the absolute and final ruin of the individual. As in the case of any other disobedient soul, when there is a hearty repentance and turning to God, there is a glad forgiveness and restitution.

The first verse of the third chapter of Jonah shows that when a man is reclaimed he is not always called back to the same grand work. By his apostasy he may have for ever forfeited

that right. He should let the word of the Lord come unto him the second time.

There are instances of prayers in the Old Testament that were not ordered of the Lord and the prayers of hypocrisy. These are condemned. There are three prominent instances of public prayer in the Old Testament:

1. Joshua, Josh. 7: 6, 7—this is a prayer of distress, disappointment, earnest inquiry, and open confession.

2. David, 1 Chron. 29: 10—thanksgiving for God's greatness, power, glory, victory, and majesty, by which He bestows both riches and honor; and a petition a request, "And give unto Solomon my son a perfect heart to keep thy commandments, thy testimonies, and thy statutes, to do all these things and build the palace."

This was praying like the apostle Paul teaches in Phil. 4: 6, "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." It favors the Lord's prayer. It embodies all the elements of victorious prayer, viz., Thanksgiving, request, implying confession, and the request for Solomon to have a perfect heart to keep the commandments, the testimonies, and the statutes, to do all these and to build the palace. This means it takes a perfect heart to keep the commandments, etc. It takes a perfect heart to properly obey the laws of the land and to do all these things, and to build God a palace.

3. Solomon, 2 Chron. 6: 12—This is a prayer of consecration, and specializes in such a general way as to comprehend by implication everything that men may properly pray for.

I have been more wonderfully struck with this prayer in the last few days than ever before. May I ask each one who reads this article to turn and carefully read this prayer once more. These three public prayers embrace confession, thanksgiving, request, consecration, and faith; the five essential elements of successful prayer. By these heartily rendered unto the Lord we may get anything God has for us. I hope others will be induced by these scattering, incoherent remarks on the prayers of the Old Testament to study them from the Word.

Taking Things for Granted

C. H. Lancaster

WE are so accustomed to taking things for granted that all along through life we neglect many little things that would bring sunshine, cheer, and happiness to others. Often we never think to give the living a few flowers. Encouragement is what the most of us need. It stimulates faith, gives inspiration, and promotes growth. God's children need spiritual tonic sometimes. You need not let the Devil make you think that if you encourage a weak child of God, or the minister, or some poor, neglected person that they will become proud or puffed up. Let us take note of this one thing: There is a great difference in giving one encouragement and flattering them. Flowers look good on the graves of the dead, but they are better appreciated by the living. Mrs. Stowe once wrote: "Praise is sunshine; it warms, it inspires, it promotes growth." Would it not be better to make some one happy? Often some one is going through severe trials and almost becomes despondent and in the very act of giving up when just a little kindness would be a healing balm, and a few words of encouragement would give the discouraged a lift on the way. And it has been well said: "Blame and rebuke are rain and hail, they beat down and bedraggle, even though they at times be necessary"; also the words of Ruskin that "The greatest efforts of the race have always been traceable to the love of praise." We pass along a few timely and helpful remarks from the *Christian Herald*:

We live not by admiration, but by appreciation. For lack of appreciation many a fine spirit has fainted by the way, many a heart has shut itself up in loneliness, many an aspiring soul has fallen

short in success. A man does a piece of work in the home, or the church, or the community, and he does it with all the earnestness and skill of which he is capable, and he feels he has done it well, and yet not one word of encouragement comes to him. His enthusiasm is chilled and he says: "What's the use excelling if nobody cares?" There is nothing more pathetic in life than to see men, women, and children every day hungering and thirsting with the deepest, direst longing, while all around are those who could satisfy the yearning, if only they would let fall a few gracious, kindly words. Alas, these words are never spoken, and hearts pine that might have been inspired to do magnificent deeds, and lives that might have made immortal music pass into dark and hopeless silence.

Another writer says: "You who are letting your neighbor starve, till you hear he is dying of starvation; or letting your friend's heart ache for a word of appreciation or sympathy which you mean to give some day—you only know and see and feel, all of a sudden, that "the time is short," how it will break the spell. Now you would go instantly and do the thing which you might never have another chance to do.

Don't take things for granted, and go along through life and fail to speak the things we feel. If we do we will do as others have done all through time. Just remember that some day it will be too late to give flowers to the living. Many times neglect has found us in this predicament and we feel that something ought to be done and to make ourselves feel better and to let the world know that we appreciated our friend we "put wreaths of rosemary or cold headstones in the hopes that a spirit in another world might see and understand."

In the year 1907 was started a movement called "The Bible Success Band." The most worthy object of this band is to get persons everywhere to band themselves together to memorize one verse of Scripture each day of the year and that the Scripture be according to a uniform plan.

It seems strange that a movement with such an object should receive so little attention at the hands of the church papers, unless perhaps the movers in the matter failed to conduct a direct campaign to that end.

In the HERALD OF HOLINESS of September 13th, the Editor in a short editorial quotes from the *Record of Christian Work* a short comment concerning the rise of this movement. That paper spoke well of the movement, but gave no data as to where or how definite information could be secured.

About the time that editorial appeared Brother J. G. Johnson, superintendent of our Sunday school in Providence, R. I., addressed a letter to us on the subject of the general decline in the memorizing of Scripture in Sunday schools. He urged us to do something to encourage such work. We were not able to give much thought to his proposition for some little time after the receipt of the letter. At the time we took it up for consideration and to try to study out a plan to make such work general, we received a letter and a booklet from Mr. G. Johnson Galloway, of London, England. Mr. Galloway is a good Presbyterian brother, who prior to the war visited the Publishing House once a year in the interest of a line of wall mottoes he manufactures. He saw the editorial in the HERALD OF HOLINESS, of which he is a constant reader, and straightway wrote a letter and sent to us one of the booklets of the Bible Success Bands.

The book for 1917 marks the tenth anniversary of the bands.

Believing that this movement offers a solution to the problem presented to us by our Brother Johnson, of Providence, we are constrained to publish herewith a brief account of this movement and to propose plans whereby it can be adopted in our Sunday schools and Young People's Societies. We quote an article written by a member of the Bible Success Band:

It is said that on one occasion Dr. J. Hudson Taylor was speaking to the students of the Moody Bible Institute on the First Psalm. He began his message with the statement that every young man and young woman in the audience was looking for one thing—for success. He then went on to say that the First Psalm contains the true secret of success. Hundreds of books have been written professing to give the "secrets of success"; but Joshua 1:8 gives us God's secret of "good success": "This book of the Law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt make thy way prosperous, and then thou shalt have 'good success.'"

Are not all of us, as Christian workers, seeking "good success" in our work for God, as well as in every phase of our daily life? Should we not then follow God's plan for securing real and lasting success by committing Scripture to memory daily, for surely that is the best way to "meditate therein day and night" and so "observe to do according to all that is written therein"?

Some may object to this seemingly "materialistic" view, and say that the success promised is to be taken in a "spiritual" sense. On this point Dr. James M. Gray, speaking of "What kind of success is meant" in Joshua 1:8 says: "Some good people

The Bible Success Band

think vaguely that the prosperity and success promised in Joshua 1:8 are to be realized only afar off, and in some shadowy way, in heaven. Or if the words are at all associated with the present life, it is only in a spiritual sense, by which is meant something still shadowy. It does not occur to them that the context speaks of physical battles won, nations conquered, cities inhabited, fields tilled, harvests gathered, families multiplied, and all that. In other words, the thought that God knows and is interested in the course of our lives at the present moment, and that there is any direct and intimate relation between obedience and success appears too material to be true. But this is atheism, though it is not meant to be, and it does the greatest injury to ourselves."

Let us not plead lack of time. Let me illustrate this. In Australia I met Dr. W. H. Fitchett, J.L.D. If any one can lay claim to being busy, Doctor Fitchett may well do so. He edits a weekly paper, and a monthly magazine, writes books, and is president of an educational institution. Yet he told me he rises at 5 o'clock in the morning to commit Scripture to memory, as he finds it the best way to get God's Word ingrained into the fiber of one's soul.

In 1907 the Bible Success Band movement was inaugurated for systematically learning a verse of Scripture daily. By this method entire Psalms and chapters are hidden in the heart in the course of a year, and thus become "an ever intensifying and widening radiance lighting up the whole life." The movement was started by Mrs. E. A. R. Davis, an American woman, living at the time in England. Christian leaders quickly perceived its value, and it has now become a world-wide movement, with branches in America, Australia, and New Zealand; China, Japan and Korea; Great Britain and India; Italy, Ceylon and Finland.

The plan of daily memorizing a verse of Scripture has found favor equally in the Orient and Occident. In 1909 the movement was inaugurated in China, Japan, and Korea. In each land the band was taken up with enthusiasm. In China the movement is being promoted throughout the republic by Rev. G. A. Clayton, honorable secretary of the Religious Tract Society of North and Central China. About eleven thousand of the booklets for 1916 were issued, and 15,000 of the booklets for 1917 are being printed. The following are extracts from letters received by Mr. Clayton telling of help and blessing through the Band:

"I could use ninety if you have them; our Christians need this help. They need to join some band for learning Bible passages. About forty of our girls and women learned about three hundred verses last year."

"I have placed them (10 booklets) mostly among students in our college. I now write to ask if you will send me another 100 for the use of a select number of church leaders who are to meet in conference here early in January."

"Every help to get the Word of God into the heart of each convert and inquirer is indeed welcome."

In Korea also the band is bringing blessing to multitudes of native Christians. Mr. Gerald Bonwick, secretary of the Korean Religious Tract Society, says in a letter recently received: "Every one appreciates the Bible Success Band so much in Korea. The booklets are used in thousands of families as a part of family prayers, the whole family committing the verses each day. We are thankful indeed for such an attractive

incentive for the memorizing of the Word of God. My own girls are loyal members of the band."

In India, under the energetic direction of Dr. Margaret MacKellar of Neomuch, the band has made splendid progress since its inauguration there a year ago. Two thousand booklets were printed in Hindi the first year, and missionaries and native Christians unite in welcoming the movement to India.

A consecrated Sunday school teacher in Ballarat, Victoria, wrote the founder of the band, saying: "My Bible class learn the verses daily and repeat them to me weekly."

The plan is a most excellent one and the Scriptures to be memorized are not random passages, but choice chapters, the verses of which are memorized on consecutive days until the chapter is complete.

The selections for 1917 are as follows: A Psalm of gladness, Psalm 4; A Psalm of trust, Psalm 25; A Psalm of blessing, Psalm 34; A Psalm of refuge, Psalm 46; A Psalm of praise, Psalm 67; The house of God, Psalm 84; A Psalm of majesty, Psalm 97; Sweeter than honey, Psalm 119; Sowing and reaping, Psalm 126; God's omnipotence, Psalm 139; Proverbs of Solomon, Proverbs 12; Sermon on the Mount, Matthew 5; Lost and Found, Luke 15; The peace chapter, John 14; The risen life, Colossians 3; Practical Precepts, 1 Thessalonians 5; Warnings against worldliness, James 4; A glimpse of glory, Revelation 7; The angel's Christmas Carol, Luke 2.

If we could induce our people generally to adopt this plan and really memorize these Scriptures, it would be a greater accomplishment than if we could make them all rich in this world's goods. They would be in everlasting possession of that most priceless treasure, "The Word of God."

To this end we propose that all in whose hearts there is a response to this proposition unite to secure the co-operation of every church and Sunday school which uses our literature. To facilitate the operation of the plan we would publish as a periodical cards in sets of 13, one for each week of the quarter. Each card would contain the verses for that week, and could be handed out in the Sunday school or home. The cards would be mailed quarterly in bulk to the Sunday school or in single sets to families as the case might be. We would also propose to publish in an inexpensive, little booklet the entire list of verses for the year.

Every one who will actually perform this work will be vastly enriched thereby. As a foundation for this statement we give you the motto of the Bible Success Bands, which is the Word of God:

"This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt make thy way prosperous, and then thou shalt have good success" (Josh. 1:8).

Are you interested in such a movement? and if inaugurated will you give it your hearty support? Every pastor and Sunday school superintendent who is interested is invited to drop us a postal card expressing your thought. The King's business requires haste. If we are to put it into operation for 1917 we must take immediate action.

PENTECOSTAL NAZARENE PUBLISHING HOUSE

THE WORK AND THE WORKERS

FROM EVANGELIST JERRY CLEVENGER.

I had the pleasure of being associated with Rev. J. T. Hatfield at the Ozark campmeeting. He is a man of power and holy influence, and his sermons went home to the hearts of the people. Eighty or one hundred prayed through to victory. We have just closed a three weeks' meeting at Rayville, Mo., Rev. R. P. Fitch, of Marion, Ohio, doing the preaching. He is a wonderful man, and his sermons stirred things. The crowd overflowed the church, and the Lord gave us nine souls. On the last Sunday, Brother Crockett came down from Kansas City, Mo., and preached three fine sermons, and, by order of General Superintendent Reynolds, organized a Pentecostal Church of the Nazarene. Last Sunday we organized a Sunday school, and started with twenty-one members.

FROM EVANGELIST JOSEPH ELLIOTT.

The meeting closed at Albany, Ga., last night with blessed victory. A good number of seekers for pardon and purity were at the altar. The altar was full again last night. I go to Pavo, Ga., October 30th to November 10th; Claxton, Ga., November 12-26.

KANSAS GROUP MEETING.

The Southeast Kansas group meeting was held at Liberty, Kans., October 27-29. God truly was in our midst. There were seven or eight at the altar for pardon or purity. All prayed through to victory. Some of our pastors were absent, but God sent in some of His chosen men from other places to help fill the ranks. Brother F. C. Savage, of Wann, Okla., was with us the entire time, and helped in a great measure toward the success of the meetings. He preached Friday evening with the unction of God. Evangelist J. G. Bignall, of Cedarvale, Kans., was with us most of the time. He gave an inspiring talk on home missions Sunday afternoon. We raised in pledges \$85 for a gospel tent for this group. We expect by the close of next group meeting to have sufficient money to purchase a good, durable tent for our work in this part of the state. The messengers were brought by Brother E. Kiemel, Sister Lizenby, and Sister Warner. Brother H. J. Beaver was elected chairman, Sister Kiemel secretary; Rev. A. R. Bean, Rev. E. Kiemel, and Rev. Rosa A. Lizenby were elected as the program committee. The next meeting will be held at Lafontaine, Kans., the last Sunday in December. Sister Warner remains over for a revival meeting at Liberty.

H. J. BEAVER.

HAMLIN DISTRICT ASSEMBLY.

This great Assembly just held in the magnificent auditorium of the new court house, in the city of Abilene, Texas, October 25-29, was a great one. General Superintendent Williams presided, and ruled with dignity, fairness, and satisfaction. The power of God was upon this happy body of aggressive, holy people.

In both business and religious sessions the presence of the Lord was manifest. The anniversaries were observed with fitting messages and addresses, and the missionary fire swept the Assembly, and gave them zeal for the work. Revs. J. F. Sanders and E. G. Anderson gave an uplift and an extended vision to our Assembly of the Nazarene work in the Publishing House, and on the mission field. The Assembly voted to raise the missionary apportionments for this District to \$2,000 this year, which exactly doubled our amount for last year.

The Publishing House interest gave the people a determination to adopt the plan of paying \$1.50 per member, and wipe out the debt from the plant. Our District will do their part in this great work.

Rev. J. C. Henson was re-elected District Superintendent. Rev. E. V. Buzbee re-elected secretary, and Rev. V. S. Coughran District missionary treasurer. The educational anniversary was a time of great benediction. President Moore, of Hamlin, and others, assisting. The rescue work rally the last night of the Assembly, conducted by Mrs. Emma Irick, was a service that counted richly for the homes of the Nazarene church, located at Pilot Point, Texas.

The District elected a missionary evangelist to push world-wide missionary work for the church. Rev. J. L. Hines was elected. The Assembly caught the vision recently outlined in the HERALD OF HOLINESS by Doctor Matthews.

The Assembly fell in love with our noble General Superintendent Williams, and will hail his return to our borders with pleasure.

The Assembly voted to go to Hamlin, Texas, for next year. The city of Abilene received us with delight, and entertained us royally. The ordination of Rev. S. R. Jones was solemn, sweet, and filled with divine glory. The great southwestern connection of our church will greet with appreciation the time and method of uniting all rescue work and orphanage interests of the Nazarene church, for we feel that this branch of our

TELEGRAM

HAMMOND, IND.

HERALD OF HOLINESS:

The great revival campaign conducted at Hammond, Ind., for the last seven Sabbaths, closed last night in a blaze of victory. Rev. C. E. Roberts and wife, of Texas, were the evangelists for the first four Sabbaths, after which Rev. John F. Roberts and wife continued the meeting until the close. There were more than one hundred professions. It was the greatest meeting in the history of this church.

E. G. ROBERTS, Pastor.

work should be managed just like the foreign missionary interests of the church. We had a general rescue board elected by the General Assembly, and we would request that this general board take over all rescue and orphanage homes in our church, and all desiring such action, and that this board manage these interests, and publish one great Nazarene RESCUE HERALD, on the same basis as THE OTHER SHEEP is published. We ask the co-operation of all other Districts in this church-wide agitation relative to the rescue work.

ALLIE IRICK, Assembly Reporter.

WASHINGTON-PHILADELPHIA DISTRICT.

I am pleased to be able to report victory in my own soul; also in all the meetings held since I resigned my pastorate last May. During all this time God has opened places and kept me busy every Sunday, and about every night in the week. I have held special revival services in Louisville, Ky., Cherry Hill, Va., East Rockaway, N. Y., Bowens, Md., Pisgah, Md., and Oskaloosa, Iowa. But best of all, God has saved and sanctified souls in all these services, and the saints were edified and built up in the faith.

I am at present in the midst of a campaign in the Grace Pentecostal Nazarene church, Washington, D. C. God is giving victory, and sending souls to the altar. Thank God thus far we have not had a barren service. All of these meetings have been held in the Nazarene church. Thus I have been laboring with my own people whom I love dearly, and for our beloved church that God has called into existence for the express purpose to propagate holiness. Brethren, let us stick to our "job."

For the Heating Plant

BROTHERS AND SISTERS: Bear with me, please, while I ask you just one question. Do you think it looks well for our Publishing House to be waiting for \$400 to complete the amount necessary to install a proper heating plant at our Kansas City headquarters? Listen: All of our churches are, I am sure, interested, and want to see those old, poky stoves put out of the several rooms and a proper heater put in the basement. Well, we have enough churches in this country that if all gave only a fifty-cent piece the \$400 would be provided. Brother pastor, if you will just mention this to your regular mid-week service, the people would respond, and our hard-working, sacrificing brethren at the front would have the whole amount within a week. Try this, and send in the amount you receive at once. Do it now. You do it. Go after that fifty cents. Get it. Send it in.—W. G. SCHURMAN, District Superintendent, Chicago Central District.

NOTE—Since Brother Schurman wrote the above we have received additional pledges reducing the balance required to \$300, for which we thank the Lord.

My next meeting is with the Nazarene church, in Bloomsburg, Pa. My present engagements carry me through to next May.

J. A. WARD, District Superintendent.

GROUP MEETING.

The Southwestern Kansas group of churches held their meeting at Garden City, Kansas, October 28-29. Nine churches are in this group, and all but two were represented. A number of laymen were also present.

Brother Mendell, missionary evangelist, was expected, but not present. Our own preacher did the preaching. How they shouted and praised God as the glory came down!

Rev. W. E. Miller, of Dodge City, the chairman, was a great inspiration. He preached twice, Sunday afternoon he preached on missions while God blessed, and we were stirred. How he sang, shouted, and prayed in the Holy Ghost.

Friday afternoon questions were discussed. The secretary preached Friday and Sunday nights. A. A. Miller gave an excellent talk Saturday morning on "pastoral work."

J. R. Helm preached Saturday night on the "Holy Ghost fire" and there was evidence that he experienced what he preached. Sunday morning, R. S. Ball used "Oh that thou wouldst bless me and enlarge my coast" as a text. Several were at the altar.

Three good street meetings were held, resulting in conviction and increased crowds.

Nearly \$40 was raised to help the pastor, Rev. H. M. Bassett, and \$25 was given for missions. Although they are a small church, yet they showed real hospitality in the entertainment. Our hearts were drawn out to them. There is a great field and need at Garden City. The next meeting is at Kismet, the fifth Sunday in December.

A. C. TUNNELL, Group Secretary.

FROM THE WILDE EVANGELISTIC PARTY.

Since our last report we have been in battles many and victories varied. God has been with us and has given us many precious souls. We closed at Eagle Rock campmeeting on a Sunday night, one of the hardest battles of our summer's work. The pastor, Brother Cart, and his faithful wife and members stood nobly by us in the battle. Our next meeting was to have been at Grand Avenue church, but for some good reason the meeting was called off. Our pastor, Brother Marine, of Venice church, hearing we had a few days, called us, and we hastened on and began the battle. We had hardly any time to advertise, but we stayed there every day we could, and only regret that we had to leave to make our next appointment. Brother Marine surely knows how to take care of evangelists. He had us domiciled in a good clean house, ground floor, good sleeping quarters, plenty to satisfy the inner man, and more to follow.

We walked the streets, gave out advertising matter, invited the folks to come out, talked salvation to a great many, and began the battle. We had a good time of salvation. I do not know how many were at the altar. We leave the count to God. We had these precious folks good-by and started for Alhambra, to assist our pastor, Brother Siefarth, in a battle for three weeks. We had a home in the neighborhood to stay in, a large house, well furnished, and well supplied. We had hardly gotten our suitcases down until a young girl came in and we could tell she was under deep conviction, and before she had been there an hour, was on her knees praying for God to save her. She was helped, but not saved. Oh how the Devil fights some of our young people. God blessed us there, quite a number getting through at the altar, some saved in the homes, and a goodly number uniting with the church.

Our next meeting was with Brother Hill and people of Placentia, Cal. On account of some little misunderstanding we were a day late, but found pastor and people all prayed up and the town stirred when we arrived. Thank God for pastors who will get things all ready before the evangelist arrives. We blazed away on regeneration the first night and God gave us seekers. Brother Hill and wife surely know how to stand by the evangelist in prayer. God helped us and we did our best. We never saw such hungry folks in our lives. They would drink in all we could stand up to deliver and the next time for meeting they would be back again more hungry than ever. Pastor Elliott and members of Olinda, and Pastor Kiemel and members of Brea, stood nobly by and helped in prayer and faith. The all-day meeting was great, Brother Hill preaching in the morning. Brother Elliott at 3 p. m. and the evangelist at night. Eternity alone will reveal the great blessing souls received at that meeting. We hope to go back soon and finish some of the work started. Just prior to this meeting my wife's sister took pity on us seeing us traveling over the country packing suitcases and other traps, guitars, baby buggy, etc. and made it possible for us to have a

good automobile. Now we can take all our traps with us and travel in safety.

We are now in the second week of our meeting with Brother Frazier and members of Cucamonga, Cal. church. We aren't having a great number at the altar, but those who do come get something. This is a beautiful country and there are many saved and sanctified orange growers and workers. Our meetings are well attended and interest is getting better. Our all-day meeting was well attended and wonderfully blessed of God. Our dear General Superintendent Dr. E. F. Walker, preached for us in the morning, and took as his text John 15:9, and how our hearts were blessed and the tears flowed as he brought out the meaning of real "fruit bearing." The pastors from the neighboring churches were present with a good many of their members, Brothers Hill, Nerry, Hutchins, Scott, Kiemel, Elliott, Rev. Mr. Gardner, the sanctified pastor of the Methodist church of Cucamonga, and Brother E. G. Eaton, returned missionary from India. In the afternoon Brother Scott, who soon leaves Southern California to take up the District Superintendency of Missouri District, preached for us. He brought us a stirring and blessed message on missions, taking for a text Rom. 1:14. At the close of the message a number presented themselves at the altar, thus signifying their willingness to go to the foreign field should God so call. At night the evangelist brought the message and a few found God in salvation. We close here next Sunday and then on to Olinda with Brother Elliott and people. We hope next summer to go east in Kansas, Missouri, Illinois, and Oklahoma. Any one wishing to correspond with me in regard to meetings, will find my address in the regular commissioned evangelists' department in the HERALD OF HOLINESS.

BETHANY TRAINING HOME.

Last Sunday at 3 o'clock about one hundred of the people of Memphis, Tenn., responded to the announcement, and showed very much interest in the formal opening of the Bethany Training Home. Several interesting talks were made by some of the best people of the city, Rev. Ben Cox and Dr. W. H. Fineschreiber, the Jewish rabbi. The mayor, Mr. T. C. Ashcroft, wrote that he would try and be present, but was hindered on account of another engagement. We have at this time four inmates at the home. Our future looks encouraging. We need a good field agent to solicit funds for the home outside the city. We are believing for a strong Nazarene church here in Memphis. Rev. Lyman Brough, District Superintendent of the Dakotas-Montana District, spent the day with us last Monday, and joined his prayers with ours. Stop by when coming through Memphis, and send in a check, no matter how little or how big, to help get the work started here.

A. J. VALLERY, Supt. of the Home.

ANOTHER GREAT CONVENTION.

The churches of the Spokane Center are beginning to look forward to the next rally, which will be held in Colfax, Wash., January 12-14, 1917. We desire to have fifty pastors and delegates from the outside churches, so as to take advantage of the rates granted to conventions.

Brother I. D. Brown and wife and their people are very busy at the present time building a new church, and the plan is to hold the dedicatory services on Sunday, January 14th, the last day of the rally.

District Superintendent John T. Little will be present at the convention, and District Superintendent W. H. Tullis, of the Idaho-Oregon District, says that he will come if it is at all possible.

Come on, brothers. Let us make the gathering all that God would have it be. Bring the matter before the people and get them to praying for the same. It will be a great blessing to the Colfax church and it should be an uplift and blessing to the entire section. I am in favor of getting under things and doing more than we have ever done

A Wonderful Chapel Service.

It occurred on Saturday morning, October 28th, in Olivet University chapel. For some weeks there had been growing among the student body a definite movement, or sway of interest and anxiety, in the cause of missions, and for the relief of the university from its debt. There was no organized effort, no planning, but a spontaneous, growing earnestness and prayerfulness in this direction.

On Friday morning the president met two officers of the university, who were talking, and one of them informed him of a recent donation of his farm to the university, by a friend of the institution, whose name is withheld. The president said to them: "Be at chapel tomorrow." They came, and he invited them to take a few minutes each in a message about the institution. After their statements, and words by the president, an opportunity was given for testimonies by any of the students. For two hours the testimonies flowed, amid unctious tears, and shouts, and the glory shone and glowed on faces. Miracles were related by students of how God had opened iron gates, made seas of obstacles standing up in walls, so they might get back to school this year.

Many said that God had laid the institution on their hearts to pray for money with which to pay off every dollar of debt, and provide for enlargements and improvements. We never saw such deep, pure, living faith prevail so spontaneously and generally over a student body on one point of the material interests and needs of an institution, and all this absolutely without a word or an effort of the president to work it up. It just came upon them from God, and many were themselves surprised at the throbbings of this new impulse of zeal for the school of their love.

One student who had gotten to school here through marvelous divine interposition, testified to the praise of God to the facts, and said he was moved to give substantial expression to his gratitude by giving a hundred dollars, which he had, to the school, which he promptly did. Others responded in helpful ways—some saying they would write to their home churches soliciting them to do as Woodlawn (Chicago) church had done a few days before by sending a barrel filled with groceries and provisions for the dining hall.

One girl went to the office after chapel and said: "I have no money to give, but

here is a gold watch I own. Sell it and use the money for the school." A young man came in and said: "I own a nice lot here in Olivet worth more than \$200. Sell it for \$200 and keep \$100 for the school." Another boy came in and said: "I have \$100 loaned out to use on my school expenses for next year. I will call it in and turn it over to you without interest a year and let you credit it on my expenses for next year." So the precious young people are denying themselves, and have a deep settled purpose to pay the debt off the school.

Such a spirit of revival and power we have not seen here before. A number have been saved in the dormitory, the office, and the church. Sunday night last six prayed through to victory. All this without any series of meetings. It is the result of the prayer and faith of the devout in the daily work of the institution, and the regular church services.

Is not this a challenge to the friends of the institution everywhere to rally to the help of these young men and women?

Since beginning the above a hint reaches us of another farm to be given us.

Along side of this movement there is a tidal wave of missionary zeal and fire sweeping over the institution which blazes out every Sunday afternoon at the missionary meeting. Money is being contributed almost daily to this sacred cause.

Christ is in our midst, and God is gloriously blessing. At the church service Sunday night before preaching by the pastor one of the students rose and asked permission to make a statement. He recited in thrilling terms what God was doing among the students on the university debt, and closed by asking how many citizens would pledge that if God this year blesses them with as much as \$1,000 above expenses, from their income that they would give the \$1,000 to the university. Five men stood in response. Fifteen students stood in response to a proposition to trust God for \$1,000 for the institution. Here was a total of \$20,000 pledged in these two ways. The most skeptical will admit that this indicates marvelous and genuine zeal in this great cause. Now let fifteen friends of the institution answer this faith and prayer of these devout students by sending in the \$15,000.

B. F. HAYNES, President.

before. The program for the convention is being arranged by the committee and we hope to have it completed by December 1st.

C. WARREN JONES.

FROM EVANGELIST CHARLES A. GIBSON.

We closed up our work as pastor of the Nazarene church at Auburn, Ill., with the Assembly. It was our privilege to visit the Assembly of the Indiana District, where we enjoyed a real treat. More so because it had been our lot to hold several good meetings on that District during the year. On our return from Indiana we stopped off and preached for the dear people of Danville, Ill., and had a good day at that place. From there we returned to Auburn and proceeded to vacate the parsonage, that it might be ready for the new pastor. While at home we noticed that the Missouri Assembly was in session, and being so near, we decided to attend. God surely was present in that Assembly and every department of the work seemed to take on new life.

From here we went to Ellington, Mo., for a short stay. The church there asked us to come with the view of taking the work at that place. We had a delightful week and the church was blessed. We would have been glad to have stayed there if we could have felt clear on the matter, but as we could not we moved on. The field there, however, is a very good one, and there are some who are true blue. If the right man can be obtained, Ellington, Mo., will be heard from many times in the future.

We are now in a meeting at Dunfermline with Pastor C. C. White. The people are coming, the interest increasing, and a revival is in our midst. From here we go to Spokane, Wash., where we have several meetings with District Superintendent Little. Any one in the northwest who should desire our services may reach us through Rev. C. Warren Jones, 712 Nora avenue, Spokane, Wash.

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NORTHWEST HOLINESS COLLEGE.

This college is to be a permanent institution, we feel sure. The prospects for the future are good: The officers, faculty, and student body have purposed that God shall have His way in every department. Every room is a place of prayer, even the dining room and dormitories where you can hear God's children calling upon Him. Our chapel services are times when the glory comes down. Our prayermeetings and church services are times of salvation. Rev. G. Arnold Hodgen, dean of the college, is also our pastor. He is the man for the place, surely. Congregations are larger than ever before. There is harmony between the church and school. We have faith for an outpouring of the Holy Spirit this winter, as never before. Dr. H. Orton Wiley, our president, is led by God, and we feel that he was sent by Him. The students come from eleven states, and from Canada, and India. We have over one hundred enrolled, already. Twenty families have moved in lately; six homes have been built, and others will soon be erected. The city granted us a cement sidewalk lately, and we now have city water, telephone, and sidewalk. Our own program has begun, and we have enough to keep us busy until the Assembly in May. We began a revival at Fairfield, Idaho, last Tuesday, and are now in the midst of victory. God is convicting, saving, and sanctifying. We go to Enterprise, Ore., and from there back to Caldwell, Idaho, the 3d of December. We then finish the

year at Ontario, Ore. Brother Arthur Johnson will be with us for the spring campaign.
W. H. TULLIS, District Superintendent.

FROM EVANGELIST HOWARD W. SWEETEN.

We are in the midst of a revival at DeSoto, Ill., with the pastor, Rev. A. E. Thomas. Yesterday, Sunday, was the best day up to the present time. There were about thirty or more seekers at the morning and evening services. Conviction is coming upon the people, and we are looking for a gracious season of refreshing from the presence of the Lord.

KANSAS HOLINESS COLLEGE.

Since our last report God has been doing great things for us, whereof we are glad. Brother S. D. Athans' visit among us was owned and blessed of God. In the afternoon he gave us an inspiring account of his trip to his home country, Greece, and at night his subject was "The open sore of Mexico." God marvelously blessed the messages to our hearts in enlarging our vision of a needy world. Truly we thank God for these devoted men who give us such accurate accounts of the need of the fields in which they labor.

The blessing of the Lord is upon us both in the church and school. We have organized a Christian Workers' Association, consisting of all those

who are called into any kind of Christian work. Services are being held at the Mexican camp, county farm, jail, refuge home, and two mission stations. Some of the students are teaching Sunday school classes at the reformatory. God has so owned and blessed the work that in the two weeks of our organization six precious souls have found God. Monday afternoons are being spent in house-to-house visitation. The workers come in with such glowing reports of how God opened doors for them, and moved on the hearts of the people.

Last Thursday night in our prayermeeting twelve knelt at the altar and nearly all prayed through. Sunday was a day of sweeping victory. The gospel plow has been plowing up sin in a marked manner. The battle is waxing hot, the enemy is stirred, but our captain cries out,

"Then forward still, 'tis Jehovah's will,
Though the billows dash and spray";
And we answer,
"With a conqueror's tread we will push ahead."
For we know
"He'll roll the sea away."
ANNA M. LOGUE, Matron.

COLORADO DISTRICT.

We want to praise God for his blessings throughout the District. Reports indicate victory in every place.

Evangelist D. I. Vanderpool held a successful meeting at Mildred, at the close of which a church was organized with good prospects. Rev. Roy Whisson and his wife, Irene (Smith) Whisson, have gone to take charge of this new work. Brother Vanderpool is in a meeting now with Rev. C. J. Howard near Yuma.

Rev. Dallas M. Spell engaged the Enemy in a three weeks' meeting at La Junta. This was a hard fought battle, but was a time of laying a deep foundation, and resulted in the organization of a small class of Nazarenes, who purpose to go right on to greater things. I wish to take this opportunity to recommend Brother Spell to all our people as an evangelist of preaching ability, and one who can be depended upon in the midst of extreme opposition. He now goes to Wyoming for a two months' campaign. His home address is 257 Block "I," Pueblo, Colo.

Rev. C. S. Williams has accepted the calls as pastor to the Boulder and Boulder Valley churches. We are much pleased with this arrangement and predict for these people a forward move.

Ground will be broken in a few days for the new church building here in Colorado Springs. The meetings are good. Souls are seeking every week. The pulpit was ably filled over Sunday by Rev. M. R. Dutton and Rev. E. O. Walden while the writer was in the La Junta meeting.

The Yuma (White Eagle) church, under Rev. C. J. Howard, is in a financial campaign to build a new house of worship which they hope to complete before the first of the year.

We desire the united prayers of the HERALD of HOLINESS readers for continued victories.
R. J. PLUMB, Dist. Supt.

CHICAGO CENTRAL DISTRICT

Leaving Racine, Wis., Monday, October 16th, we visited the churches at Durand, Forest Center, Janesville, and Martintown in Wisconsin, and Stockton, Kewanee, Watoga, and Chicago (Englewood) Illinois. Brother Beck, our pastor at Durand, has converted a barn into a house of worship, much of the work being done by his own hands. If we had a dozen Charlie Becks we could put them to work and keep them busy. The Nazarene folks owe much to Brother Harding and his excellent family that the fire has been kept burning the months they were without a pastor.

Forest Center has a neat, little chapel in which to worship. Rev. D. D. Tower is pastor, and has tasted sacrifice for the cause of holiness. Brother Howard, of Janesville, has kept the work going in his town for years, and has now secured Sister Wesner, who is doing much good work. They have a beautiful, little, cement building in which the second blessing is preached, and a number of folks seem to enjoy the experience. Our good Sister Feinlee is now stationed at Martintown. There is one church building in town in which the Methodists conduct a Sunday afternoon service, one week, and the Lutherans the next, but the Nazarenes have the building every Sunday morning and evening, and during the week. We plan to conduct evangelistic services with these Wisconsin churches next summer.

Stockton, Ill., has extended an invitation to Brother and Sister Laird to be their pastors for the year, and they have accepted. They are mutually delighted at Stockton. Miss Butler has a helper in Miss Aronson, whom the Lord has sent to Kewanee to assist in that great foreign element that surrounds the Nazarene church. Remember this work at your private and family devotions.

We had the privilege of being again in the hospitable home of Dr. and Mrs. Giles, of Watoga, Ill. Here is really a chance for some young man with salvation and sense. Oh for pastors, not a fellow with a preaching bug, but a pastoral gift!

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not a ranter, but a pastor; not a blisterer, but a healer. Jesus did not say peel the sick, but heal the sick.

How shall I describe my visit to old First church? We had a most excellent service both at the morning and the evening services, but the evening service was immense. The brass band and the chorus of young people (from 75 to 100) can make music. Kim and Nyland with their songs and instrumental accompaniment always make good, and the ladies' quartet did fine. At the evening service twenty-one adults were received into the church, a number of young men and women, and heads of families, reaching from one end of the altar rail to the other. The pastor, Rev. M. E. Borders, assisted by the associate pastor, Rev. P. M. Messenger, gave them instructions as to what would be expected of them as Nazarenes. I noticed a marked advance on all lines, since our visit last April. When that large congregation stood and sang, it was marvelous. The body of the church was filled, the two side balconies, and the choir of young folks, their hands lifted to heaven, made the building echo. The pastor is certainly making things go. The finances are in first class shape. The proof that they are intensely Nazarene was shown when the pastor asked them for \$100 for the District Superintendent, and they gave him more than he asked. A person needs to be acquainted with Brother Borders to appreciate him. The writer has been acquainted with him for over twelve years, and knows all his faults, for he has them as have all of us, but he is one of the fairest and squarest men I have ever met.

W. G. SCHURMAN, Dist. Supt.

MISSISSIPPI DISTRICT ASSEMBLY.

The third District Assembly came to a glorious close October 26th. General Superintendent Goodwin presided and preached with motion and power. The Holy Ghost blessed, and convicted. Our possibilities and privileges were put before us, and also the equipment (mighty Pentecost) to perform them with. The entire host was stirred to double their endeavors for missions. Our vision is enlarging on all lines, and we are expecting to do valiantly through our God on the Mississippi District the coming year.

Rev. S. E. Galloway was elected District Superintendent on the first ballot. The reports of the pastors and evangelists were inspiring, and were punctuated by thrilling outbreaks of laughter, singing, and joyous praise. All had come through severe testings, but each gave forth the note of victory.

Different departments of our church work were ably presented by various speakers, and God set His seal of approval on each anniversary.

The Ministers' Mutual Aid was welcomed as a godsend, and our preachers are soon to enroll their names on its pages.

Rev. N. S. Lawrence, who has heretofore done efficient service as a captain in the Salvation Army, felt led of God to cast his lot among us. There has been a 35 per cent increase in church membership in our District this last year.

God bless our aged and Spirit-filled retiring District Superintendent, Rev. J. N. Whitehead. He stayed on the job and brought things to pass in spite of the seventy-nine years to his credit, and adverse conditions throughout the territory.

We are all in harmony with each other, and pledged to spread holiness over Mississippi. The appointments are as follows:

- District Superintendent, S. E. Galloway, Houston Mississippi.
- Mr. Penick and Hebron.....J. M. Westmoreland
- Eunba Chapel and Union View.....A. M. Grinnell
- Mouthston, Davis Chapel, Deer Park.....L. D. Farmer
- Hickory Ridge.....J. D. Saxton
- Nazarene Chapel, Prospect, Roseloom, Oak Grove, E. G. Shepard.....
- Gulfport.....N. S. Lawrence
- Houston.....Mrs. S. E. Galloway
- Black Creek.....R. A. Brodway
- Buck Horn.....Mrs. I. D. Farmer

Reporter.

CHURCH NEWS

South Portland, Me.

On Sunday evening, October 22d, we held the last service of a two weeks' revival meeting. We had as evangelist, Rev. Theodore F. Beebe, of New Bedford, Mass. Brother Beebe is one of our strongest preachers, faithful and fearless, striking sin in every form with a directness that brings results. God gave us a great meeting, one of the greatest we have ever known. As a church we have caught the vision in a new way—a vision of our own responsibility, of the great need of those about us, and a vision of God, who is our sufficiency in all things. During the first week we failed to get many outsiders in, but at the beginning of the second week, acting upon Brother Beebe's suggestion, we had a grand parade. This was followed up until the close of the meetings, as many of our people as were able gathering at the church each night about seven o'clock, from which point we started on our hallelujah march down through the principal streets of the city. Two of the brethren led, bearing a transparency on which was printed an invitation to the service.

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17 ¶ From that time Je'sus began to preach, and to say, "Repent: for the kingdom of heaven is at

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It was something new for South Portland. On the last Sunday evening we had a grand rally—about one hundred and twenty-five people marching, followed by a great street meeting. The people flocked into the service, filling both the auditorium and vestry. We believe this is but the beginning of greater things.—ADA F. DOUGHTY.

Nancy, Ky.

The Assembly is over and we are back on the Delmer work for another year. Our faith is fixed for a greater year. We spent two weeks with the Naomi church. The pastor and his wife visited several homes each day, and held services at the church at night. The people and pastor are united. We have faith for a good year there. The people gave us several bushels of corn and

potatoes, and several other good things. We will build a barn at the parsonage soon. The people are donating the timber and will donate help to build it. We were in the woods two days this week sawing logs. The Lord is helping us to preach, and we are kept busy in His work.—I. T. STOVALL, *Pastor*.

Kansas City First Church.

Once more the Lord graciously set His seal upon our work. We had planned to raise on Sunday a special offering of \$1,200. The offering amounted to \$1,425! Our boast is in God, and in Him alone. This money was given in spite of the fact we have recently pledged to send or support one hundred native workers, Sunday schools, and missionaries on the foreign field. It pays in every respect to push missions. *Get the vision, have the faith.*—JOHN MATTHEWS.

Chicago First Church, and Harvey.

Sunday, October 22d, Brother Borders preached in the morning a deep, far-reaching sermon. Among other good things, he said: "The church is the body of Christ, and woe unto him who hinders or retards its progress. We are called to promote the work of God." The life of David, the sweet singer in Israel, was enlarged upon, and the thought brought out that God calls the busy man, the hustler, into His service. Brother Borders said, "the man who is looking for a job you may be sure is not fitted for it. It was not David's musical ability or his gifts that caused him to be called of God, but it was his ability touched by the Holy Ghost." Brother Messenger preached in the evening, taking for his text, "He that covereth his sin shall not prosper." He preached with power and unction, and caused his hearers to realize that we belong to Christ, not because His words are on our lips, but because of a clean, holy walk with Him day by day. Standing out prominent through his sermon was the great thought of confession and restitution. He said along this line, "If you have injured a man's good name by circulating evil reports, don't confess to the one whom you have wronged, necessarily, but go to those to whom you have carried the tale and undo the wrong and stop its passing on to others." The sermon all through was scorching, searching, and at the close deep conviction was felt throughout the congregation. After the first few Sundays the attendance at the 12 o'clock Sabbath school declined, but now we have changed the hour back to 9:30 o'clock and find the attendance increasing. The interest is great in the afternoon mass meeting. We have had good leaders, good singing, and stirring testimonies. While writing, wish to mention the revival meetings at Harvey, Ill. We are helping Brother and Sister Milby and feel it a privilege to be associated with these godly people. The Lord is blessing the work. The meeting opened with a small attendance, but by the fourth night the hall was well filled. Brother Milby's messages are in the power and demonstration of the Holy Spirit. Monday night he preached a wonderful sermon on "Ruth and Naomi," dwelling on Ruth's faithfulness to the vision before her, and bringing out the question, "if Ruth had left Naomi and returned to her idols, would it have interfered with the birth of our Savior, since Jesus came along that line?" Have already had some seekers, and believe this is the beginning of a great work in Harvey. "To go up and possess the land," is our duty, and we feel encouraged to press on and, like Paul, prove true to the heavenly vision.—J. A. and EMMA BERRY.

Tallula, Ill.

Sunday, October 30th, was a day of blessings, God manifesting His presence in each of our three services in a notable manner. Truly it is the best Lord's day this church has had since the writer has been serving this people. Commencing with our Sunday school, which was good in spirit, numbers, and faith for greater things, the Spirit of God continued with us through the morning worship. The attendance at the morning service nearly doubled any audience that has faced the writer at this service. Probably the largest evening crowd thus far was present with us. God used a simple message, and one young man prayed through to definite victory. Our people are praying for a revival of old-time religion, and already the Holy Ghost seems to be at work. Finances have more than doubled, and God seems to bring up every department of our work.—WILMER C. TURNER, *Pastor*.

Middletown, Ohio.

Sabbath, October 29th, was another great day for the Nazarene church at this place. Six more persons were received into membership of the church. In the four months that we have been pastor of this place we have received twenty persons into full membership.—L. W. MILLER, *Pastor*.

Seymour, Ind.

We returned from the District Assembly, at Anderson, Ind., with greater faith and courage than ever before. Immediately after the Assembly, my brother, his wife, and son, began a meeting for me at Mobawk. The battle was hard at first, but

Telegrams

PLAINVILLE, Kan.

HERALD of HOLINESS:

Great group meeting of the northwest Kansas group! Closed a three days' convention in a blaze of glory! Evangelist Aug. N. Nilson, of Portland, Ore., preached four great sermons. God mightily owned His Word. Some prayed through to victory. A great missionary fund was raised. Plans were made for a group campmeeting next summer. Brother Nilson goes from this place to Palco, Kan., for sledge meeting.—IRA STEVENS.

ROGERS, Ark.

HERALD of HOLINESS:

Assembly closed last night with large crowd attending. Spirit of Assembly very good, and all departments of the church advanced. Rev. T. W. Sharpe elected District Superintendent. Rev. Fred H. Mendell stirred all to renewed missionary interest and zeal by his messages. General Superintendent Roy T. Williams, as presiding officer, very helpful and his messages blessed. Publishing House anniversary enthusiastic and fruitful.—JOHN F. SANDERS.

through much prayer and fasting the Lord broke through with salvation. The preaching was clear, and in the demonstration of the Spirit. The church took on new strength and life. Near the close of the meeting I received a message from Brother Abraham, at Seymour, Ind., that the Church Board had given us an unanimous call to the pastorate for another year. After prayer we felt clear to give our work at Fortville and Mobawk up for the work at Seymour. God has greatly blessed the work here since our coming, and never have we felt more in the will of God. Every service seems to be getting better. There is a spirit of unity in the church here. Seymour is the second largest work on the Indiana District, and we are expecting great things this year.—C. PRESTON ROBERTS, *Pastor*.

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Pentecostal Nazarene Publishing House, Kansas City, Mo. Oct. 19.

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Pentecostal Nazarene Publishing House, Kansas City, Mo. Oct. 7.

I will write again about the calendars. You may ship me 400 by freight at once. Please rush them along. MILLER.

Pentecostal Nazarene Publishing House, Kansas City, Mo. Oct. 19.

Dear Brethren: One week ago my calendars came all O. K. I have already orders for 225 of them to be delivered by the middle of next month, the most of them. If you have time to spare, send us 250 more. If you can send them, let us know at once, so I can keep on selling; also ship them as soon as possible. TRUMBAUER.

Pentecostal Nazarene Publishing House, Kansas City, Mo. Oct. 3.

If you will please send us 500 more calendars, our first order was for 500. LEE.

Pentecostal Nazarene Publishing House, Kansas City, Mo. Oct. 19.

You may send to us 100 Bible Gem Calendars. POLEN.

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Garden City, Kas.

Our group meeting at Garden City was a great feast. We had about fifteen from outside. Our pastors from Dodge City, Ensign, Kismet, and Kingsdown were present. We had a great missionary address from Brother Miller and raised \$25. There were about nine seekers, boys and girls, at the altar, and most of them were fuders. God was with us and encouraged us on the way. — H. M. BARRETT.

Bath, Me.

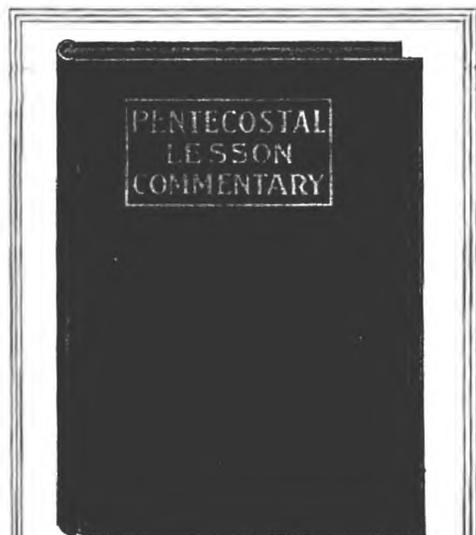
I am laboring for our church here, this being the last week of a two weeks' meeting. Brother Howse, our pastor, is a man of God, and is bringing the church up on to a stronger foundation. The membership is small, but we are expecting results. So far we have had eight seekers. One man was wonderfully blessed and sanctified yesterday afternoon. In the evening the church was filled and conviction was heavy on the unsaved. Closing here on the 5th of November. I go to Fitchburg to labor for ten days in the Highland Baptist church. From there I go on the 17th to South Manchester, Conn., for a two weeks' meeting, and from there to Auburn, Me. God is blessing me in body and soul. — LEWIS H. BACHELLEN.

Kingsdown, Kas.

The 1st of March we closed our pastorate at Detroit, Kas., and went to Centralia, Kas., where God gave us three months of testing but victory. A meeting resulted in eight or ten conversions, and sanctifications. A church was organized, but a divided people made it hard to do anything. The 1st of July we visited our old home, near Prescott, Ark. Here we held three meetings among relatives and friends. How the Spirit honored the Word and convicted the people! More than fifty were at the altar. My mother, brothers, sisters, and friends were among those saved and sanctified. I held one meeting in a church where five years ago I was forbidden to teach holiness in Sunday school. During the summer I preached in a dozen or more churches and over one hundred sermons. In every place and almost every time God richly blessed. We are now located at Kingsdown, Kas., and are asking God to make this a great year for us. — A. C. TUNNELL, *Pastor*.

East Albany, Ga.

Rev. Harry Joseph Elliott, the evangelist, has just closed a very profitable revival here with us.



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in which he brought to us the old-time gospel in a very convincing and scriptural way. His stay among us had the effect of binding us together into stronger fellowship, as church and community. — A. P. SPILLINS, *Pastor, East Albany Congregational Church.*

Holtville, Cal.

We are expecting a great revival here soon. Brother H. H. Miller will close a meeting at Sawtelle, Cal., and start a meeting here the 2d of November. We had a grand prayermeeting Wednesday night, and every one was greatly blessed. We have only forty members here, but they all stand true. Brother Eckel, District Superintendent, was with us two Sundays ago, and preached a wonderful sermon. He took up a collection to finish paying out the church debt. There was pledged \$100.55, and that night it was brought up to \$100.80, which was the amount. — T. A. HUNT.

Walbridge, Ky.

We have not had a barren service since our return, October 10th. The holiness work is still being pushed in the mountains of old Kentucky. Our Sunday services are times of power. The preaching is beginning to take hold of the people, and those who are sanctified are getting deeper in the experience. On Sunday evening three were at the altar to be saved, one to be sanctified, and an old man seventy-four years of age was gloriously saved. One young lady was wonderfully sanctified, and since has become our organist. We organized a Bible class which meets every Tuesday evening. We have now about thirty members. Our Young People's Society has advanced until now we have sixty-three members full of fire and faith. Our prayermeetings are scenes of great victory. At our last Wednesday evening service we enjoyed seeing one woman come to the altar for sanctification and pray through. God gave us three more loyal Nazarenes last Sunday. — M. C. ADAM, *Pastor*.

Muncie, Ind.

Since Assembly we have been moving along fine. We have given our church a general repairing, installed a new furnace, painted the walls and floors, varnished seats and woodwork, and now we have one of the best churches in town. Also we have the money on hand to meet all the expenses. Best of all, we are in the midst of a gracious revival. We are having clear cases of salvation. Good crowds come out at the regular services, and extra crowds at our revivals. Evangelist Sadie McNeas has been with us over two Sundays. Last Sunday our District Superintendent, Rev. U. E. Harding, slipped in on us. He gave us a good sermon. — EVERETTE O. CHAFFANT.

Beverly, Mass.

After having served the Beverly church as pastor for two years and a half, I have resigned to take the churches at Andy's harbor, Sebasco, and West Point, Me. It was with real sorrow that we parted from those whom we had learned to love, but we are happy in His will. The people have been very kind, souls have been saved, sanctified, and added to the church. As an expression of their love for Mrs. Washburn and me, the people brought us a very beautiful present the night before we left. We have in Maine a three-point circuit, which will mean much hard work, but the people love us and are united in calling us as pastor. We expect victory, and will push holiness as never before. — CHARLES J. WASHBURN.

Bakersfield, Cal.

We have just closed a three weeks' revival meeting with the Smith band in charge. The straight, clear-cut, loving ministry of Evangelist Smith, and the gospel singing of the band, has brought great, and we trust lasting, blessing to our people. From the beginning the tide began to rise, and so continued until the end of the second week. The third week we suffered somewhat on account of the county fair. Our attendance fell off heavily, but we pushed on through the week under the blessing of God, and had occasional seekers up to the last Sabbath. The church was full Sunday morning and evening, and the evangelist preached with the Spirit. We had not fewer than fifteen definite seekers throughout the day, all of whom made the landing. The band greatly endeared themselves to the people. We have gained many new friends among the outsiders, and will receive some to our ranks. — F. A. SMITH, *Pastor*.

Tallula, Ill.

The church here is moving out on all lines. Brother Surber is preaching with the Holy Ghost power, and hungry seekers are coming to the Lord. One backslider was reclaimed Sunday, and two last night. The church is being edified, and we all are united and love our pastor. — ANNA SPALDING, *Secretary*.

Sioux City, Iowa.

We began a revival meeting with Rev. W. E. Shepard of Chicago, Ill., October 17th, and closed October 20th, with eighteen at the altar the last night. A good share of that number prayed through. On the last Sunday afternoon Brother

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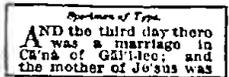
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B. F. HAYNES, D.D., Editor.
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Dean preached a very helpful sermon on the "coming of the Lord." Five souls responded to the altar call. We have been told this was the best meeting the Sioux City church has ever had. There were forty or fifty at the altar during the meeting. Without any trouble we raised \$175 the last day and received ten into the church. Brother Shepard ranks with the best evangelists in our church. — S. M. LEHMAN, Pastor.

Rayville, Mo.

We are just home from Rayville, Mo., where we were called by the church to hold a meeting. The little band of holiness folks had sacrificed to erect a place of worship, and had succeeded in finishing the basement in good style, and in placing a temporary roof over it. On October 5th, and for three weeks, we poured in shot and shell, fore and aft; for the first two weeks it seemed that nothing was being accomplished, but the last week of the meeting things began to move in a lively way. A godly number sought and found the Lord in either pardon or purity. This was about the hardest fought battle we have been in for years. We preached twice a day for most of the time, and usually three times on Sunday. We were refreshed by the coming of Sister Althouse of Hannibal, Mo., on the second Sunday, who preached for us in the afternoon. Brother Crockett, vice-president of the Nazarene Publishing House at Kansas City, came over on Saturday before the last Sunday, and gave us three good sermons, and received several members into the church. This is the home of Rev. Jerry Clevenger, who is no stranger in Missouri. God has marvelously blessed this dear brother's work in this part of the country, and under his wise leadership we predict a bright future for the little church at Rayville. Brother Clevenger merits the help of the Nazarene people everywhere to complete this church building. There is about the hardest persecution against the work in this little town of any place we have ever been. — R. P. FITCH.

Houston, Miss.

It has been our privilege to have dear Dr. J. W. Goodwin, General Superintendent, and wife with us this week in revival work. The Spirit has indeed spoken to the people through this man of God. He preaches the blessing simply, but with authority, and he tells the hungry heart just how it is obtained. Best of all, strong characters are being filled with the Holy Ghost, finding liberty, and shouting the victory. The church is lifted up in God, and encouraged to attempt great things for God. — Mrs. S. E. GALLOWAY, Pastor.

Malden, Mo.

Our meeting with Brother A. F. Daniels, of Vilonia, Ark., closed Sunday night with victory. God gave us a great meeting, organized a tithing band of twenty-six members, and Sunday night God saved or sanctified every man and woman at the altar. Brother Daniels did much good. We pray God to use him mightily. We all love the HERALD of HOLINESS very much. — J. L. COX, Pastor.

ANNOUNCEMENTS

Request—The Penbody, Mass., church kindly request the prayers of all the readers of the Herald of Holiness for the recovery of their pastor's wife, Mrs. A. F. Cole, who is seriously ill at her home. — Ruth R. Manning, Church Reporter.

San Antonio District Assembly—There has been granted a reduced round-trip rate to Austin, Texas, where our Assembly will be held, on all railroads in the District. Tickets will be on sale November 14th good for return November 20th. Insist on getting the reduced rate from your local agent. — T. D. Dunn, Ry. Secy.

Address Wanted—Of Rev. J. L. and Mrs. Josie Watson, and Maule, Nannie, and Lela Barnett. Address communications to J. H. Barnett, Muenster, Texas, Route 2.

To take the pastorate—After nineteen years in

the field as an evangelist, I have concluded to take a pastorate. Any church wanting an experienced minister may address me at Peniel, Texas. — A. G. Jeffries.

Brother Jeffries is one of our well known Southern evangelists, having been successfully employed at most of our larger camps. He is one of the strongest preachers in the movement, a constant student, and, with his passion for souls, will make some church a great revival pastor. — Charles A. McConnell.

Notice—Bud Robinson and Professor Rhineberger will be at the Pentecostal Church of the Nazarene, Indiana avenue, west of Germantown avenue, Philadelphia, Pa., November 13-15, inclusive. On Wednesday, November 15th, an all-day meeting will be held in Bethel United Evangelical church, and our chapel will be too small to hold the crowd. Lunch will be served in the Nazarene chapel. Come to these meetings. — J. T. Maybury, Pastor.

Notice to New York District—The Board of Examination of the New York District will give a special examination on part of the course of study on Tuesday, January 18, 1911. Candidates may obtain particulars by writing the secretary, E. E. Angell, 701 Freedom avenue, Richmond Hill, N. Y.

Notice—We request and urge that all persons, who pledged money for the Nazarene church building at the Everett Assembly last June, send their payments to G. W. Edwards, treasurer, 2415 Lombard avenue, Everett, Wash., at the earliest possible moment, and oblige. — Arthur F. Ingler, Pastor.

Notice—I would like to have the address of the Cornelson boys, holiness preachers; also the address of Rev. J. G. Printer. I will get my mail for the next two weeks at Henryetta, Okla. — F. R. Morgan, District Superintendent.

Notice—There will be a holiness rally at Kingston, Okla., November 30th to December 3d. An invitation is hereby extended to all pastors and churches near by to attend. Come to this great rally, and help us make it a feast of good things indeed. — S. H. Owens, Pastor.

Notice to the Tennessee District—The Minutes of the Assembly are now ready. Let those who subscribed for Minutes send money for the number they want. Send 12 1/2 cents a copy, as agreed at the Assembly, and you will receive some extra copies, as they come a little cheaper than we had thought. Please send at once, that there be no delay. The copy is excellent, and you will be pleased with it. — W. F. Collier.

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District Assemblies

- Louisiana, Shreveport.....November 7-12 Meeting to follow over November 10th.
- Alabama, Jasper.....November 23-3
- Georgia, Adrian.....November 28 to December 10 Assembly and revival meeting.

R. T. WILLIAMS.....Peniel, Texas

District Assemblies

- Arkansas, Vilonia, Ark.....November 8-12
- San Antonio.....November 15-19
- Each Assembly opens Wednesday morning at 9 o'clock, of the first day given in the state, and is to be preceded by a great religious service on Tuesday night.

DISTRICT SUPERINTENDENTS

- Alabama—P. M. Covington.....Jasper, Ala.
- Sarasossa.....November 11
- Alberta Mission—James H. Bury, Collholme, Alta., Canada.
- Arkansas—Joseph N. Speakes, 200 Locust street, Argenta, Ark.
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- Chicago Central—W. G. Schurmann.....Olivet, Ill.
- Colorado—R. J. Plumb, 123 North Chestnut street, Colorado Springs, Colo.
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- Kentucky—J. G. Nickerson, 710 South Twenty-fourth.....Louisville, Ky.
- Little Rock—B. H. Haynie.....3500 W. Eleventh st., Little Rock, Ark.
- Louisiana—T. C. Leckie.....Lake Charles, La.
- Manitoba-Sask. Mission—C. A. Thompson.....Box 208, Regina, Saskatchewan, Canada.
- Michigan—Ira E. Miller.....Caro, Mich.
- Cudline.....October 30, November 12
- Lapeer.....November 10-24
- Hogerville.....December 2-24
- Gagetown.....January 4, 1911
- Mississippi—J. N. Whitehead.....Sallis, Miss.
- Missouri—J. D. Scott.....
- Nebraska—M. P. Leonard.....Burr Oak, Kas.
- New England—N. H. Washburn.....Beverly, Mass.
- New York—Paul H. Hill.....New Berlin, N. Y.
- New Mexico—R. B. Dunham.....Artesia, N. M.
- Northwest—J. T. Little.....Newberg, Ore.
- East Oklahoma—F. R. Morgan.....Henryetta, Okla.
- West Oklahoma—J. I. Hill.....Ponca, Okla.
- Ponca City.....November 6-10
- Blackwell.....November 11-12
- Ingeboil.....November 14-15
- Alva.....November 16-17
- Woodward.....November 18-19
- Prairie Gem.....November 20-21
- Knowles.....November 23-24
- Ludy.....November 25-26

- Butler.....November 27-28
- Engle City.....November 29-30
- Wadena.....December 1-2
- Isabella.....December 3-4-5
- Pittsburgh—James W. Short.....351 S. Broadway, Dayton, Ohio.
- Bradford, Pa.....October 30 to November 10
- Urbichsville, O., Preachers' Convention, Nov. 12-19
- San Antonio—William E. Fisher.....535 W. Agarita ave., San Antonio, Texas.
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