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EDITORIAL

THE PLACE OF THANKSGIVING

HOW large a place is gratitude entitled to in the Christian life? What is its prerogative or province in the believer's life? These are questions of no mean import. They deserve thoughtful consideration at our hands. It may be that many believers have not sufficiently thought out this matter. There is much food for thought in the subject, and there is bound to be spiritual profit in the study.

If we turn to the biographies of the saintliest of any age we will be impressed by the prominence given to praise and gratitude in their lives. If we read God's Word with special reference to this same truth we will find that praise was a prominent feature in their hearts and lives. Whether we read the psalms, or the prophesies or the epistles or the evangelists, we will find the same fact conspicuous. In the prayers of our Lord, and of the Apostle Paul, we will find much space given to praise, and much fruit for profitable study.

Gratitude is the natural outpouring of the renewed heart to its Lord and Savior. It is spontaneous and full, and free and luscious. Its expression is in song, in prayer, in ejaculation, in shouts of praise and in glad testimony. We are afraid that a paucity of praise in our prayers will account for much of the fruitlessness of those prayers. Praise should form part of all our petitions. Failing or forgetting here is a grave mistake. In this fact of the religious life we find increased appreciation of our National Thanksgiving habit. It helps turn the attention of individuals to this important matter, and to cultivate that most useful and necessary and important habit of praise in us all as a people.

Praise should likewise form a prominent part of our public worship. This should be heard not only in our prayers but very conspicuously in our psalmody. Song is a delightful vehicle for the expression and conveyance of praise to the ears of our Lord.

We might add that praise should form part of our reading, as the people of Christ. Our devotional reading should be selected with reference to the spirit of praise it contains, as well as other essential points of excellence. There is a very large class of such literature, but we are sorry to have to believe there has been a regrettable decrease in the reading of such literature of late years. By all means pastors and evangelists and teachers should endeavor to restore this habit of devotional reading more largely among our people.

In the matter of our testimony, praise, of course, should dominate. It is to give glory to our blessed Savior that we testify at all. To give Him the glory due unto Him we must praise and thank Him for His redeeming and sanctifying love, and for His marvelous keeping power, and for His abundant provision for our daily and hourly needs, material and spiritual. Let our testimonies always exalt the Blessor rather than the blessed—honor the Savior and not the saved—lift up the great Redeemer, and not project to the front the redeemed, however glorious or full may be the salvation received. We can not duly exalt Him without a corresponding abasement of self. We give Him the preeminence by retiring to obscurity ourselves. In our humility is to be disclosed His glory. In our meekness is to be shown His greatness and majesty. Our gentleness shows His might—our tenderness, His mercy—our sweet forgiveness, His glory—our self-immolation, His exaltation.

David caught the spirit of true praise most beautifully, and teaches us wondrously in his matchless psalms. He seems full of praise. It is his ceaseless cry, his very breath and life and habit and atmosphere. He praises Him with the psaltery and the harp, and with every instrument of music. In the morning he sings his praise, in the evening he withholds not his voice of melodious thanks; at noon he sends upward his praise to the God of gods, and makes his every breath a breath of praise. He seems dissatisfied with his powers of praise and goes out from himself for companionship in this delightful worship. He calls upon the rocks, the trees, the rivers, the brooks, the hills, the valleys, the birds, the beasts, the day and the night, upon universal nature—everything that hath breath—to join him in his glad and holy song of adoration and praise to Him who is the author of all good, and the rightful object of universal and hearty and soulful praise.

Let us praise God in the home at the family altar. Let us teach our children the spirit, the duty and the habit of gratitude to our common Father. Let us praise Him in our testimony, and in our song, and in our worship. Let us praise Him in the prayer meeting, and in the Sunday school, and in our eating, and in the evening and morning sacrifice. Let us praise Him for what He is, and for what He has done for us, and for all He proposes to be and do for us. Let us praise Him in our business by honoring Him as its head and Master, and in our pleasures as our Friend and our Elder Brother who is present in all and everything which ministers to our innocent pleasure or to our real profit. Let us be sure we try to discharge this mighty debt of gratitude to Him who gave His Son to die for us that we might live in this world really and truly, and in the world to come forever.

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THE GREATEST OF ALL BLESSINGS

BLESSINGS are not to be measured by their seeming size, by their numerical strength, or the label they wear, or the statistics they may be able to marshal for their credentials. There are intrinsic features by which we are to measure blessings to our nation. The saloons could marshal quite an array as to their number, their wealth, their fine buildings in which intoxicants are made or sold, the splendor of the equipments of the palaces in which the human offerings are daily rendered up to this remorseless Moloch. If mere gorgeousness of figures, or splendor of equipment, or numbers are to count, what could this licensed infamy not do in claiming our attention. But we are to look not at outward size or appearances, but to the nature and purpose and effects and inherent power for good of the proffered claimant for the meed of praise.

We have thought that the same rule should be applied to the relative claim for gratitude of ecclesiasticisms. Not the largest church is necessarily deserving of greatest thanks for its existence. We dare not go by mere size, or numbers, or statistics in this matter. The moment we surrender the essential credentials by which to test these claimants, we are at sea, and the worst or most destructive agencies can come into the contest. There must be certain inviolable rules for the determination of this matter respecting the inherent good designed and possible of being rendered. There must be a standard by which to compare aspirants to the honor of being enrolled among the objects for which we owe thanks to God.

In the matter of churches there must, in the nature of things, be considered, first of all, their conformity to the standard erected by and in the Word of God, where alone we have any authority for churches at all. By this rule there must in any church be honor put upon the Holy Spirit as the third Person in the Godhead, and the author of the Word, and the divine executive of the of the Godhead in the church. The Bible must be the very, the solitary, the exclusive, the sufficient, and the authoritative rule of faith and practice of any church asking admission to the ranks of aspirants for places among those to be thankful for. Any church which allows or perpetrates dishonor or discount on this Holy Word can not lay rightful and legitimate claim to New Testament authority for being. Any church in which the Word of God is lacerated or carved up and discredited in whole or in part, offends the Holy Spirit who inspired the Word and offends God who gave the Word thus inspired by the Spirit, and who puts His own imprint of authority on it by fearful imprecations upon any who add to or take from the words of this Holy Book, and such church by this double offense forfeits its claim to divine standing as a church of the Living God. Any church which denies the essential and true divinity of Jesus Christ suffers the same forfeiture of its divine charter and must not be considered among rightful claimants to places in the calendar of God's divinely appointed agencies ecclesiastically.

It matters not the numbers of which a church may boast, nor the talent or learning of its ministry, nor the standing of its great institutions of learning, nor the plethoric purse of which it can boast, nor the prodigious contributions it may make to the amelioration of human suffering, or for the dissemination of its views or doctrines in the world—these things enter not into the elements of the true credentials of an apostolic church. It is a question of nature. It is a question of relation. It is a question of life. Is the church the product of the Spirit of God? Is it vitally connected with Christ as its divine head, whom it represents in passion for souls, and death to the spirit and maxims of the world? Is its life the divine current which comes direct from a supernatural oneness with Christ as its head, through the sanctifying power of the Holy Spirit, given by the love and mercy of a gracious heavenly Father? It must have these relations and connections with the triune God. It must bear heavenly and supernatural credentials. It must have a work distinctively and exclusively spiritual, and looking to preparing a citizenship diverse from and radically contradictory of the maxims of the world.

It must honor the Holy Spirit by recognizing His headship and place in its entire operations. It must honor the Word by proclaiming the whole counsel of God—salvation from the guilt and the nature of sin. With these credentials we bow to any ecclesiasticism however much we may differ in many points of minor doctrine, or of polity. The great question is, Does it honor my Lord? Does it honor God and the Holy Spirit? Does it proclaim a supernatural remedy for a dire, innate malady whose cure can alone be effected by these infinite and prenatal agents and agencies.

We are sad at the thought that, measured by these standards, there are many churches which are found lacking. We bring no railing accusation against them. We honor them for all the benevolences they do, for all the relief they afford in human suffering, and for all the educational help they render the young along lines of safe, intellectual uplift. But we must stop here and say "thus far and no farther."

We thank God there are those who are true to Him and His Word and His Spirit. There are the seven thousand who have not bowed the knee. There are the few names left which recognize the Fairest among ten thousand and the One altogether Lovely. There is the company of believers who still feel it to be their only business to get men and women saved from all sin by the power of the Holy Ghost. Of such people

it may be written, they go about doing good, and, like their Lord, they are hunting for the lost sheep. What a blessing to the world is such a company, thus engaged in sublime and apostolic, altruistic work of rescuing the lost. What a blessing to have such a life-saving crew along the coast, whose exclusive employment is to seek the rescue of the struggling and drowning marines on the sea of life, whose only hope is in the vigilance and fidelity of this crew. We thank God for such a crew, and praise His name for the blessing He is giving them from day to day, as is evidenced by the reports rendered from week to week in this bulletin, which is set for their help and encouragement in this sublime work for souls. Such a church as this is, beyond all question, the greatest blessing this world has or can have. There can be but one opinion on this point, we are sure. For such a church let earth and heaven rejoice, and ascribe ceaseless praises to Him from whom all blessings flow.

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THE GREAT HOLINESS RALLY AT CHICAGO

THE news which reaches us from this great rally is cheering indeed. We hoped and expected up to a very late day to be able to be present, but was greatly disappointed in not being able to go. The meeting from all accounts was a very great success and is destined to continue to bear fruits of a permanent nature. We think one among the many good results to come from it will be the drawing closer together the various branches of the holiness people. There should be a most intimate and vital unity among these branches of this great army. We hail with great gratification and thanksgiving anything that makes for such union.

We are glad to see that steps were taken to have another such convention a year hence at Cincinnati. We earnestly trust that this next meeting may be even a still greater success and much more largely attended than the one just closed. Let every lover of holiness and the great cause for which we all stand and work, labor earnestly to help make this next assembly of the holiness hosts the greatest gathering of the kind that has ever met in the world. It must be international, and this not only in the scope of its attendance but in the extent of its influence. Much prayer should ascend for these ends and much earnest work should be done by all interested. We are devoutly thankful for the blessings which God put upon this meeting and pray that the good may be continuous and widespread, and that the next one may be far greater even than this one and of much wider influence and power.

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SCHOOLS do not educate. Experience is the real educator. Schools only help one to profit by experience so as to become truly trained for life.

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NATIONAL prohibition by amendment to the constitution of the United States is the slogan of the temperance hosts now. Happy will be the day and this nation when that consummation shall have been effected!

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How MUCH better or higher is the man's life than that of the swine if his solitary aim and endeavor is his own good and advantage? By this rule, if all men had to be properly attired, there would be a rise in the price of hog skins.

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That is a strange kind of holiness by espousal and advocacy of which impecunious men can ascend in the scale of material welfare to competency and plenty. Generally with God's truths and treasures they are come at by loss of money as well as popularity. Better carefully examine the stamp of the kind which sends poor men up in the scale of material possessions.

THE EDITOR'S SURVEY

THE NECESSITY OF SELF-DENIAL

Self-denial is too often considered a great misfortune, but it is oftener a great blessing. We should so view it, and so teach our children to consider it. To never have to deny one's self is one of the worst calamities conceivable. The children of this age are in great danger just here. They are in danger of missing this useful element in their training. Reared to have everything they want they miss that strong and beautiful fibre in character which self-denial furnishes. They are trended farther and farther from sympathy with a great, struggling, needy mass of the poor and unfortunate of the race, which they need for their development on the lines of broad and Christian altruism. Charles Kingsley uttered a great truth when he said:

The very worst calamity, I should say, which could befall any human being would be this—to have his own way from his cradle to his grave; to have everything he liked for the asking; or even for the buying; never forced to say: "I should like that, but I can't afford it; I should like this, but I must not do it." Never to deny himself, never to exert himself, never to work, and never to want. That man's soul would be in as great danger as if he were committing great crimes.

DIVINE PERSISTENCY

It is certainly blessedly good and merciful in God to give such wonderful persistency to His children in the work of soul-winning. We shall never forget the case of a notorious old hag, as she was called, of whom we heard Sam Hadley tell. When he first went to labor in the mission on the Bowery for drunkards, she came to him and he helped her with food and money. The mission workers of the city had great fun at Sam's expense, and assured him that the old hag would work him faithfully. He replied that it was all right—that God could and would save her. In return for the universal warnings against wasting time and money on the old imposter, he continued to help her right along. Finally she broke down and went to the altar, and was beautifully saved, and confessed that it was Hadley's unvarying kindness in the face of the fact well-known to him of her utter unworthiness that broke her hard heart, and brought her to Christ. What a good and wise and patient and wonderful God we have in His rich provision for His saints after He saves them, by which He equips them for effective service. Dr. Jowett tells an interesting incident to the point:

One of the workers of our new Digheth Institute, Birmingham, works all day to earn twenty-five shillings a week, and finds refreshment and recreation at night in getting into the gap between sinners and God. He had his eye on a man that was a perfect beast—devil-ridden, lust-ridden, battered, bruised, altogether in bondage. Night after night he went to this man's slum house, and tried to keep him from the public house. The other night my work-man brother came to my vestry, and said, "Mr. Jowett, the eightieth time did it!" Eighty nights, seventy-nine failures; the eightieth time he got the man to the Institute.

By the mercy of man he led him to the mercy of God, and tonight while I speak he is at home in Christ.

THE PREROGATIVE OF VISION

It means much that our greatest men were called seers. They were men who had vision in its largest and freest sense. They saw from afar, and from the only proper view point—the side of God. The only proper point from which to seek to see things is from the point of God. We should take the divine or the God view of things. No event, no history, no prognostication, no analysis can be properly undertaken save as we get into intimate relation with God, and can undertake from His position. This world with its multiform history, science, wars, revolutions, and infinite mutations, is an insoluble mystery aside from God. We need men of vision, and we need to be men of vision—vision from God's position and view. Such men are men in touch with God and they will have His sympathy and His help for achievement. This vision will bring with it the grace of patience, of endurance, of faith and power. An exchange says with force:

As a man sees, so is he. Not as he sees with his physical eyes, but as he sees with his whole being. There are men so small that they can not see beyond the corn in the trough. A great man sees beyond time. Our greatest men we call seers—men who see the invisible. Standing next to the brutes, one appreciates nothing beyond today's dinner. Standing next to God, one is able to appreciate, to take delight in, the final triumph of the good that may be ages in the distance. He that is growing in grace is growing in vision. If eternity does not loom up more real today than it did a year ago, one may question whether there has been any real progress. We talk of a religion that will help us to grasp the living present. The trouble with the most of us is that we have too strong a grasp on the lying present already. We need a religion that will help us to grasp the living future. We want the vision of a Stephen, that we may look steadfastly into heaven and see the glory of God, "and Jesus standing on the right hand of God."

MILLIONS RESCUED BY PROTESTANTISM

For the millions of women and men rescued from the possibility of a burial in the walls of convents and nunneries we should devoutly thank God. It is tragic that in this enlightened age Romanism should be able to dupe any into such a life, which is worse than wasted. Yet such is the fact, it is sad to say. When we contemplate the prodigal waste of thousands upon thousands of human lives, by this shameful withdrawal from life's activities and responsibilities, under the tutelage of Romish paganism, and that but for protestantism's coming to the rescue, this miserable waste would have continued upon the same disgracefully extravagant scale, we find cause for thanksgiving to God, who sent us the glories of protestantism by which so very much of this wicked waste was prevented. It seems strange that this wicked and

wretched anachroism should have projected itself to any extent into this enlightened age. The Christian owes obligation to this world and can not do the least tithe of his high and holy obligation to his fellow man in the cloister, shut off from the God-intended and the God-desired daily contact with his fellow human beings. It is a perversion of his opportunities, and a selfish and cowardly surrender of his highest and sacredst privileges of service. An exchange gives an instance of such execrable blunder in a recent case thus:

The newspapers report the withdrawal of a woman highly connected in the society of New York to the perpetual seclusion of a convent. A great company of relatives, friends, and acquaintances were pictured as listening tearfully from behind an iron grill while, unseen by them, the novice recited the words which shut her off for the rest of life from fellowship with the outer world, in the dark retreat where hereafter she will whisper her prayers and engage in meditation and perpetual sacrifice. After a novitiate of twelve months the young woman, who is a niece of a great magnate of the Roman Church, and is but twenty-five years of age, determined that she would take the final vows and assume the veil which separates her from everything earthly save those dim reflections of the world which can find their way to her through the guarded contact of her fellow nuns. This is called devoting a life to religion.

It will be difficult to conceive of a less practical method of making a life useful to God or man. It is not impossible for even a Protestant to appreciate the spirit which induced this pious young woman to surrender her life, under the impression that she was thus becoming the bride of Christ. Superficially this can be made to appear beautiful as an act of sacrificial dedication. On the Roman Catholic theory it can be justified as a deed of exalted virtue, the benefits of which will accrue to many persons who will derive merit from the vicarious character of the offering. If one's mind could be accommodated to this view of the significance of a conventual life, one could speak of this withdrawal from the world and consecration to pious exercises as a thing of beauty and sublimity. But with no such prepossessions the act seems a frightful loss of values to the world. A spirit so intent upon holy living might accomplish wonders of consolation and helpfulness for thousands of human beings who by no stretch of imagination can be supposed to receive any advantage from this sacrifice.

In an age which is bursting with enthusiasm for the relief of human misery and the adjustment of social wrongs, it seems an anachroism for a human being palpitating with zeal for God to quench all possibility of serving humanity, by turning away irrevocably from contact with the world in order to attain deeper holiness by fellowship with God. Indeed, in the light of our modern sense of obligation to better society, such a sacrifice seems little less than a crime. The pagan story of the sacrifice of Iphigenia is scarcely less disturbing to our sense of right. The real sainthood of such women as Joan of Arc, Florence Nightingale, Frances Willard, Susanna Wesley and scores of others whose names brighten the pages of history, is far more patent to the twentieth-century conception of righteousness.

No man is a failure who is upright and true. No course is failure which is in the right. There is but one failure and that is not to be true to the best that is in us.—O. S. Marden.

THE OPEN PARLIAMENT

CAN THE PENTECOSTAL CHURCH OF THE NAZARENE HAVE A CONTINUOUS REVIVAL?

U. E. RAMSEY

(Paper read at the first meeting of the Ministerial Association of Southern California District. Published by request of the Association.)

The English definition of the word "revival," when it applies to religion, is, "renewed interest in religion after indifference and decline; a period of religious interest or special spiritual awakening." In defining the word "continuous" we find that it means "without break, cessation or interruption."

There ought never to be such a condition in the Pentecostal Church of the Nazarene as indifference or decline; but if a continuous revival means special interest, without break, cessation or interruption, we unhesitatingly answer the question "Can the Pentecostal Church of the Nazarene have a continuous revival?" in the affirmative.

I. It is God's will to have a continuous revival.

"Say unto them As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways, for why will ye die, O house of Israel."

"Look unto me and be ye saved, all the ends of the earth: for I am God, and there is none else." Other scriptural references are Isaiah 55:7; 2 Peter 3:9, and 1 Thess. 4:3.

II. There is provision made through Jesus for a continuous revival.

"And she shall bring forth a son, and thou shalt call His name Jesus: for He shall save His people from their sins."

"For God so loved the world that He gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life." Other references are John 3:17 and Hebrews 13:12, 13.

III. The Holy Spirit has been given to carry out the will of God and to make the provisions of Jesus effective: that is to do within us what Jesus did for us.

"Not by might nor by power, but by my Spirit, saith the Lord of hosts."

"And when he is come, he will reprove the world of sin and of righteousness and of judgment."

"Except a man be born of water and of the Spirit he can not enter the kingdom of God."

"The Spirit himself beareth witness with our spirits that we are the children of God."

"And I will pray the Father and he shall give you another Comforter that he may abide with you forever."

The Holy Spirit, being the Spirit of true revivals, if we have Him and He abides with us forever, we can have an abiding or a continuous revival. When He came on the day of Pentecost, in-

stantly a great revival burst forth and at once three thousand souls were saved, baptized and received into the church.

Someone might say that was a special outpouring or floodtide, incoming of the Holy Ghost dispensation. Certainly, and we are living under that dispensation, but what might be considered the normal condition of the Pentecostal church is found in the 47th verse of the same chapter in which this great baptism with the

snow from heaven, and returneth not thither, but watereth the earth and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater." Other references are John 17:17 and Romans 10:17.

Let us quote a few promises:

"For I will pour water out upon him that is thirsty and floods upon the dry ground: I will pour my Spirit upon thy seed and my blessing upon thine offspring: and they shall spring up as among the grass, as willows by the water courses."

"And it shall come to pass afterward that I will pour out my Spirit upon all flesh: and your sons and your daughters shall prophesy, your old men shall see visions, your young men shall see visions. And also upon the servants and upon the handmaids in those days will I pour out my Spirit."

"Again I say unto you that if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven."

"If ye shall ask anything in my name I will do it."

"Now unto him that is able to do exceedingly above all that we ask or think, according to his power that worketh in us."

Other references are Mark 11:24 and John 12:12-14.

V. The fifth reason why we can, or at least ought to have a continuous revival is the significance of our name, "The Pentecostal Church of the Nazarene." Who is this Nazarene? Jesus the Christ, the Savior of the world.

"Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, traveling in the greatness of his strength? I that speak in righteousness, mighty to save."

Why was He manifested? For two great purposes: to take away our sins and to destroy the works of the devil. What dispensation of the church do we represent by our name? The Pentecostal, the fulness of the Holy Ghost.

Another reason why we can, or at least should have a continuous revival is the great need, and God has promised to supply all our need. Webster defines need as "a state that requires supply or relief; pressing occasion for something; urgent want."

We can plead all these things before God when praying for a continuous revival, for when we consider the floodtides of unbelief, higher criticism, worldliness, false doctrines, indifferences, lukewarmness, deadness, formality and opposition to the Bible, there surely is a tremendous need. Thank God, we have this promise. "When the enemy shall come like a flood, the Spirit of the Lord shall lift up a standard against him. And the Redeemer shall come to Zion and unto them that

HEAVEN AT LAST

MRS. W. M. FRANKLIN

Sometimes when I'm struggling the hardest,
The way seems to be all up-grade,
I think of the work all unfulfilled,
The failures so often I've made;
Sometimes when the conflict is fiercest,
So much to regret in the past—
I'll die with my face to the tempest,
Or I shall miss heaven at last.

When through long afflictions I'm passing,
My pathway with thorns seems beset,
I think of the hopes that have vanished,
The sad disappointments I've met;
When tempests in fury are tossing,
My barque on life's billowy vast—
I must not forget to keep rowing,
Or I shall miss heaven at last.

Then, too, there are losses and crosses
Which I for His dear sake must bear,
Renouncing the world and its pleasures
That I in His glory may share,
I think, when oppressed by the tempter,
Of victories won in the past—
How full would my cup be of sorrow
If I should miss heaven at last.

How oft when the sun shines the brightest,
The air filled with fragrance of flowers;
When song birds are trilling their sweetest
In meadow or cool woodland bow'rs;
When friends are painstakingly gracious,
The hours glide so rapidly past—
'Tis then I'm in need of a Savior,
Or I may miss heaven at last.

When nearing the end of life's journey
I catch a faint glimpse from afar
By faith of that beautiful city,
Its pearl-gates all standing ajar;
When I shall hear strains of sweet music
Flout down from that heavenly vast—
Oh, then I shall not be mistaken,
I shall not miss heaven at last.

Then louder and sweeter the music,
The vision more clearly I see;
Surpassingly great in its grandeur,
And more than earth splendor could be,
I'll then see my blessed Redeemer,
My crown at His feet I will cast,
For I shall be richly rewarded
In not having missed it at last.

Holy Ghost is recorded. The words are these (R. V.): "And the Lord added to them day by day those that were saved"; or, as the margin has it, "those that were being saved." That would indicate a continuous revival.

IV. We have the eternal word of God to preach. His immutable promises to stand upon. "Forever, O Lord, thy word is settled in heaven." "The entrance of thy word giveth light." "Is not my word like as a fire, saith the Lord; and like a hammer that beateth the rock in pieces?"

"For the rain cometh down, and the

turn from transgression in Jacob, saith the Lord."

Again: "Where sin did abound, grace did much more abound."

Another reason we can have a continuous revival is that many of the other churches seem to be doing everything else and the field of true revivalism is largely left open to us. This is a day of the specialist. God help us to be specialists in the field of New Testament, Holy Ghost revivalism!

(To be continued)

THE EXCEEDING GRACE

G. W. BUGH

The apostle, St. Paul, after writing of the liberality of the Corinthian church toward the saints and others, writes of the prayers offered by these holy people for them, saying, "And by their prayer for you which long after you for the exceeding grace of God in you" (2 Cor. 9:14). Here we read of saints, or the holy people of God, praying for a church needing the "exceeding grace of God" and longing after they that they might obtain it and possess it in themselves.

Mark the words, "the exceeding grace of God," which implies a grace above another: one exceeding the other: a better or an exalting grace: a transcending grace: a grace giving a second experience, higher in merit and power, and a knowledge of something more excellent and useful.

Will any one ask what this grace may be? Let us search to know. The Corinthian people in their experience, reclamation, and church life, were now candidates for this blessing. They had wandered from the way, and were "yet carnal," as we read in the first epistle. But they had repented with godly sorrow, and were again accepted as a gracious church (2 Cor. 7:9, 11). They were now a church of God (2 Cor. 1:1). And it was to these reclaimed people that Paul wrote. "In this confidence I was minded to come unto you before [*ina deuteran charin echeete*], that ye have second grace." The doubtful, potential "might" and the indefinite "a" is wanting in the original. The German "*wohltat*"—good deed, and the English "benefit," are far from being literal. Contextual to this the apostle wrote, first, "Now he which stablish us with you in Christ, and hath anointed us is God." This gracious work made them Christians. Second, "Who hath also sealed us, and given the earnest of the Spirit in our hearts" (2 Cor. 1:21, 22). Called the baptism in the Holy Ghost, in Acts 1:4, 5, and elsewhere, was added.

Of course there are others who prefer some other construction; but they appear dangerously untrue. An honest, searching heart will receive perceptive vision: and God lets the gospel light shine upon such only. Many readers of the Bible never get deeper than the historical surface of truth. They fail to dig up and obtain the treasures of the grace of God, and never learn of what the exceeding grace of God embraces. We have known

of faithful Bible readers who were so lost in the mists of rituals, water baptism, etc., that they actually failed to comprehend the importance of being born again. It is, however, a surprise that any soul should stop short of searching out the exceeding grace of God after they have made sure of the first grace, and have assurance of their acceptance with God. But it is a sad truth that many will again begin surface work, and will fail to obtain the deeper treasures.

John Tauler, of Strasburg, called this grace "The glorifying effusion of grace" (Rom. 8:30). John Wesley wrote of this as "The second blessing, properly so called." It is often called purification of heart, or entire sanctification. Some times it is called perfection of love, or Christian perfection. St. Paul, writing of the love of God, adds that it is "all the fulness of God" (Eph. 3:19). It is therefore a stupendous, great grace. It astonishes all receiving it. It is the most excellent of all graces: the supreme gift of God, and it clears the vision of its objects so that they can read of it from Genesis to Revelation. Indeed, it opens an acquaintance and a fellowship with God, as nothing else can do. Jesus said, "If a man love me, he will keep my words, and my Father will love him, and we will

No one ever yet found happiness by running after it. It may look only a little way ahead—in the new house you are building, in the higher position you are seeking, in the wealth you are hoping to secure—but it is in none of them. When you reach the place where you seemed to see it, like a will-o'-the-wisp it will still be dancing a little beyond you, just out of reach. The only way to be happy is to stop trying. Forget whether you are happy or not in trying to add a little to the happiness of those about you, and some day you will find with glad surprise that life has grown very sweet.—Forward.

come unto him, and make our abode with him (John 14:23).

Thank God for the truth, that makes of our human hearts a room, "The holy of holies," and supplies it with the exceeding grace of God.

CONSECRATION

G. B. COLLINS

The standard definition of the word "consecration," as given by all authorities of the English language is, to give one's self unreservedly to the service of God." In Old Testament usage this could be done for a time (See Num. 6:13), or for all time, as one might elect. However, I do not think a time limitation can be applied where one consecrates for sanctification; this must be for life (1 Peter 2:9). One gives himself, all he knows and all he does not know, unreservedly into the hands of God, with all he possesses, or is, to be used to His glory. The one so consecrating becomes the steward of his earthly possessions. "Ye are dead and your life is hid with Christ in God" (Col. 3:3). We are fully agreed that a baptism with the Holy Ghost crucifies the "old man," in order that there may be

a cessation of sinful acts; that "the body of sin might be destroyed, that henceforth we should not serve sin" (Rom. 6:6); and again, "Mortify therefore your members which are upon the earth * * * and covetousness which is idolatry" (Col. 3:5). Paul, after calling them saints, proceeds to instruct them to put to death covetousness, with some other evil tendencies. Here are Christians whom Paul indicates have evil desire.

Reader, is this your experience? It is that of many Christians today. Many regenerated persons are conscious of uncleanness. Paul accuses these Christians of covetousness. Many, yea, a large portion of the professing world could join in the chorus and sing when receiving money, "Blest be the tie that binds our hearts in money love." Then, when they read, "Bring all your tithes into the storehouse" they are apt to sing, "When we asunder part is gives us inward pain." Some one has said that when a dollar is dropped into the pocket of not a few people it sings "Farewell vain world, I am going home."

Many drive bargains that are so sharp they often cut into their honesty. Professed Christians often work until their lives are shortened, not simply to get a living, but to accumulate wealth. *Covetousness is idolatry.*

When we are consecrated to the service of God it is not a question of choice of work, but where God can use us best. God's chosen vessels go at His bidding, they go not knowing what will befall them. From Moses until now they have chosen the reproach of the world. They were stoned, sawn asunder, wandered about in sheep and goat skins, being destitute, afflicted, tormented, and ostracized by a wicked and perverse world. A consecration means something.

NOWS FOR CHRISTIANS

MRS. G. D. GLASS

Now is the time to give that smile to the discouraged one.

Now is the time to speak that kind word to the sorrowing heart.

Now is the time to give that to whom it is needful.

Now is the time to make that visit to the sick and dying.

Now is the time to write that letter God told you to write.

Now is the time to pray for the one God has laid upon your heart.

Now is the time to lead precious souls to Jesus.

Now is the time to be holy.

Now is the time to be loving, thoughtful, kind, and true.

Now is the time to obey the call of God.

Never put off for tomorrow what you can do today for we have no promise of tomorrow. Each day brings us opportunities which, if improved, will be treasures laid up in heaven. Each day brings us nearer our heavenly home. Let us live each day, yea, each moment, as for *eternity*. "Be ye therefore ready" (Luke 12:40).

Mother and Little Ones

BRINGING LAME JIMMY

"I've been thinkin', Reddy, that you and me are plumb up against it, for a fact." "Up against what?" asked Reddy, complacently.

"I wisht you didn't have to work Sundays so much, Reddy, then you'd get up to the brick more. The pink lady shoved us right up against the wall yesterday, and that's honest. I've been trying to think it out, but I guess it's too much for me."

"You ain't told me what we're up against yet, Skinny. Sing 'er out! We've heard so many suppers'n things from the pink lady that I'm ready for anything. What's happened now?"

Skinny drew a long breath. "Well, somewhere in Galilee there—"

"Where's that?"

"I dunno, Reddy. A long ways off."

"Seem like all them things the pink lady tells us is so far away, Skinny. I wisht she'd hand out one about somebody down our way. Now I never heard tell of Galilee."

"That's so, Reddy, but she gets 'em out of that book, and she ain't to blame if we don't know about Galilee, I guess."

"N-no, maybe not."

"This man in Galilee was havin' a mass-meetin' of some kind, and they had a full house, and not another one could get in, and all around the door they was thick, till people couldn't even see in, and it wasn't no use to punch and elbow the ones ahead, 'cause everybody was tight up."

"Say, Skinny, I bet you and me could a-squeezed in! I'd sure like to tried that bunch, anyway."

"I dunno. Well, after a while, four men come walkin' up, and what do you think they was carryin', Reddy?"

"Chairs, more'n likely."

"No, they was carryin' a palsified man on a bed. Couldn't walk a step."

"Come off, Skinny, what you givin' us? What'd they bring that kind of a man there for? They'd better left him at home."

"That's where you're twisted, Reddy. Them four men had a pretty good idea what they was doin'."

"Well, there wasn't no use to bring him. They couldn't get him in through that mob, nohow."

"They got him in all right, pard," replied Skinny, nodding his head significantly, and waiting for Reddy's curiosity to work up to white heat. "They got him in," repeated Skinny.

"I'd like to know how."

"Well, they took that bed right up on top of the house, and just ripped off a part of the roof, and let that palsified man, bed and all, right down on top of the mob in front of the man that was havin' the meetin'."

Reddy gave Skinny a look of incredulous wonder, then slowly closed his eyes and rolled over on the sidewalk in a mock faint. Skinny paid no attention to this ridicule. Reddy's bump of curiosity was well-developed, and Skinny knew it would shortly get the best of the fainting-fit, so he gazed blankly ahead and waited.

"I tell you, Skinny," said Reddy, finally opening his eyes. "I've stood up for the pink lady through a whole lot of funny things, but this—well, Skinny, you can hock onto it if you want to."

Skinny brought his fist down on the board step emphatically.

"I hock on, pard, and so do you," he said, glaring at Reddy savagely. "You've never found nothin' the pink lady ever said that wasn't true, and nobody knows that no better'n you and me, so let's don't have no more baby talk like you're gettin' off about no believin' things she says."

Reddy gave Skinny a keen glance as he rose from the sidewalk and took his seat again on the step. "I guess you're right," he admitted. "Anyway, I'd like to know what become of that lame man."

"Well, there he was, goin' straight down through the roof as slick as anything, bed and all, and he landed right in front of this man—you know, Reddy, that wonderful man she's always talkin' about."

"Uh-huh! Gee, I bet that man was mad to be bothered that way! There he'd be, makin' a speech to that crowd, wavin' his hands this way and that way, like them fine speakers does, and then to have a bed shoved right down on him. Why, Skinny, it'd knock everything out of his head! I'd like to been there to see the fun."

Skinny shook his head. "You're away off there, pard. Mad! Why, Reddy, that was just the very man he wanted to see, I guess. He just looked around at the four men who had gone to all that work and bother to get him there, bustin' in the roof and all that,—that wasn't no easy job, pard"—watching Reddy closely—"and then he looked at the poor man on the bed, and I s'pose with all that shaking' up he was just about tuckered out by that time—"

"I should think so!" broke in Reddy, still with a doubtful squint in his eye.

"And now, Reddy, I'm comin' to the up-settin' part."

"Land, you ain't got nothin' more upsettin' up your sleeve than that roof yarn, Skinny!"

Skinny clutched Reddy's arm and waited for repentance.

"I'll take it back," confessed Reddy. "It wasn't no yarn, I take it back. I'll behave now, yes, I will, Skinny. Go ahead! What on earth happened next?"

"And this man that was speakin'" went on Skinny calmly, "he looked at the whole bunch, and I s'pose he thought how hard they'd worked carryin' the lame man there, and the trouble they'd gone to, and all them things, and he said something then that I couldn't exactly see through. He told this man that his sins was forgiven. Now, what would you make out of that?"

Reddy turned a grinning face at his companion. "Well, I'd call it a joke."

"Hold on, Reddy, hold on! You know what you said a minute ago. The pink lady said them words in such a low, trembly voice—why, us boys was as still as mice. No, it wasn't no joke. We've heard about sins, and about somebody that forgives 'em, and this speaker-man was the one. The pink lady said that was the very nicest thing he could do for the lame man."

"Pshaw, Skinny, that wouldn't do his legs no good! I wasn't thinkin' the story would end up that way."

"End, Reddy! Who said that was the end? I ain't done yet, not by a long ways!"

"Oh, well, then hike along and tell the rest."

"You don't seem to think that forgivin' his sins was anything at all, Reddy. Why, the pink lady made more fuss over that part than all the rest! Maybe you and me don't understand how particular it is to get our sins forgiven."

"Maybe not," admitted Reddy. "But seems to me—well, tell the rest."

"There was some of the men in the crowd that begun to think all kinds of mean things, and this speaker-man, he just took a good look right straight down into their hearts and then he knew just as well what they was thinkin' about as though they'd said it out loud. They thought he was a fake, but I'd like to have you tell me why they didn't tell him that out loud to his face."

"I—I dunno."

"They didn't dar'st, Reddy, they didn't dar'st. They kept mighty mum, but they was thinkin' lots. And the man told 'em he knew what they was thinkin' about and then he got plumb ahead of the whole bunch. He done something that made 'em open their eyes, and that's a fact. He told that man that couldn't walk a step, mind—he told him to get up and take his bed on his shoulder and go home."

"Huh! He couldn't do it."

"Couldn't! Well, I guess he did, all right! Got right up and started off before the whole bunch, and they was just plumb crazy about the thing. It about took away their senses."

Reddy looked thoughtfully at his companion. "Pard, that's a big story, ain't it? I wisht I could ketch onto them big ones that the pink lady gives out, as easy as you do."

"Why, Reddy, there ain't nothin' else to do! she gets 'em out of that book, and we've never ketched her in a lie yet."

"Ye-es, that's so, Skinny. I know that."

"The pink lady said we ought to be like them four men. Everybody ought to bring somebody. I asked her where to bring 'em, and she thinks a minute and then she smiles—you know, Reddy. 'Why, Skinny, bring 'em right here to the class. Maybe you know some boy you could bring next Sabbath.' And say," Skinny leaned close to Reddy and continued, "I got to thinkin' about lame Jimmy. Them four men carried that man in the story, and Jimmy's so thin, I reckon you and me could carry 'im all right, 'cause Jimmy'd be glad to go, and the pink lady said everybody ought to bring somebody."

"We can carry him all right, Skinny. He don't weigh no more'n a good-sized pup, and I don't reckon we'll have to spoil the roof to get him in."

"Let's take him next Sunday," suggested Skinny, not noticing Reddy's mild sarcasm. "All right! It'd be a little outin' for lame Jimmy any way."

The next Sunday morning, the pink lady saw Skinny and Reddy coming proudly down the aisle bearing a little thin form in their arms. "Here's lame Jimmy," announced Skinny, smiling. "Reddy and me brung him."

Lame Jimmy was carefully placed on the cushioned seat, and the pink lady shook hands with the three, while the tears came into her eyes. Lame Jimmy was the happiest boy in the class, with Skinny and Reddy as close seconds. After the exercises were over, a tall, broadshouldered man came into the class and spoke to the pink lady, and she introduced him to the boys. He asked lame Jimmy a good many questions and praised Skinny and Reddy for bringing him, and all three felt quite important. Everybody waited to speak to them, and when the two started off down the street with lame Jimmy in their arms, all the scholars smiled and waved their hands "Good-by."

"Say, Reddy, d'ye hear the news?" cried Skinny, about a week afterward.

"What?"

"That big man up in the brick's goin' to fix lame Jimmy up. He's one of the doctors that does such things and he says he's goin' to make him walk or know the reason why. He's up in that fine hospital."

Reddy swallowed convulsively. "Why, Skinny, that's the limit! I don't know nothin' that'd make me gladder'n that."

"He says he'll let us know as soon as Jimmy can walk, and we're goin' up to see him," continued Skinny. "Say, I can't hardly wait. I've been shakin' ever since I heard it."

A few months later, the tall, broad-shouldered man in his automobile hunted up Skinny and Reddy and took them to the hospital to see Jimmy walk. "I guess lame Jimmy'll think you're a mighty fine man," ventured Skinny, bobbing up and down on the cushions as they rolled along. The doctor smiled. "Why, boys, I never would have had a chance to help Jimmy if you hadn't carried him to Sunday school that morning! Jimmy will have to thank you. How did you ever happen to bring him, boys? I—I'm curious to know."

Reddy winked at Skinny to go ahead. "Well," began Skinny, "you mind them four men that brung the palsified man, and tore off the roof and let him down, bed and all, in front of the man that was havin' the mass-meetin'? The pink lady said everybody ought to bring somebody. Reddy and me didn't catch on exactly, but we thought we could carry lame Jimmy up to the brick as well as not, and that would be bringin' somebody. And then you got a hold of him, and we're about tickled to pieces to think he's goin' to walk. He never could have no fun like the rest of us boys."

Into the doctor's mind flashed the Mas-

ter's words: "For he that is least among you all, the same is great." When they reached the hospital, he threw an arm around each little ragged shoulder, and led the way to Jimmy's room. Skinny and Reddy stared in amazement when they saw Jimmy walking slowly across the floor to meet them. "Jimmy!" gulped Skinny.

"Well, if he ain't doin' it!" gasped Reddy. Jimmy's eyes were shining. "I'm a walk-in, boys, sure enough!" The doctor's eyes were misty as he watched the three.

"Ain't you plumb glad we took lame Jimmy that day, Reddy?" asked Skinny, as the two were walking away from the hospital. Reddy stopped suddenly and laid a hand on Skinny's arm. "Skinny, I wisht you'd forget them things I said that day about the pink lady. I'm done sayin' I don't believe things she gets out of that book. I don't know why, Skinny, but they're harder for me to believe than you. You swallow 'em right down easy, but somehow I've got to have 'em all worked out."

"Well, Reddy, never mind! You stick close to me. I'll keep you straight, and maybe after a while it'll come easier to you. You know we've got to hold on to all them things we hears up to the brick."

"That's a fact, Skinny, and the pink lady is the one to hand 'em out straight."—Annie Porter Johnson, in Sunday School Times.

FINDING HERSELF

Young Mrs. Harrison was growing infinitely weary of the fashionable world of which she was a part. Card parties, dancing parties, motoring parties, and dinners took up every waking hour. She had long been dissatisfied with herself as well as the life she led, but, in the whirl of it all, she scarcely knew how to extricate herself. She was rich, she was beautiful, she was popular, and she knew no other life. No wonder society claimed her as its own.

She was just leaving to go down to the city in search of a prize to be given at her bridge club that week, when she heard a timid knock at the door. She opened it herself, an unusual thing for her. There, facing her on the doorstep, stood a shabby little woman with a worn, sweet face. She looked at the smartly gowned woman, hesitating a little. Then she smiled gently. "Mrs. Harrison?" she asked.

"Yes."

"I am Mrs. Lyon. I feel I must apologize for intruding, but," she went on timidly, "I came from our Mission Circle. We"—she hesitated—"we were wondering if you would sing a little hymn for us at our meeting tomorrow. It would encourage us to much."

Young Mrs. Harrison drew back a little. "How did you know I sing?" she added a trifle abruptly.

The shabby little woman smiled again. "Every one in Randolph knows that, do they not?" she replied still gently. "Yours is a voice that, having once been fortunate enough to hear, one longs to hear again. My daughter heard you, not long ago, at some sort of a musical. She has been talking of nothing else since. She said to me: 'Mother, if you could get a voice like that into your Mission Circles, they would not drag so.' We do have such hard times," she went on. "There isn't the interest or enthusiasm there should be. So many of the women nowadays have their clubs and their card parties. Missionary meetings are languishing, because other things are being considered first."

Young Mrs. Harrison did not reply. There was a pause. "It's a great gift to be able to sing," went on the gentle voice.

"Perhaps; but I rarely sing nowadays, I am going out so much. There is a club meeting almost every afternoon in the week, and dinners and the theater."

She did not understand her readiness to talk to this shabby little woman, but there seemed to be something so restful about her face.

"I am going down to the city now to select a prize for my bridge club," she added. The sweet, pale face suddenly sobered.

Young Mrs. Harrison caught the look and half resented it.

"You, I suppose, don't belong to any clubs," she added.

The little shabby woman shook her head. "I? O no! I belong to the Mission Circle. I teach in Sunday school, and I always try to go to prayer meeting."

"But your amusements? What are they?" demanded young Mrs. Harrison.

A quiet smile lighted the pale features. "Amusements? Why, hearing the birds sing, reading my Bible, meditating on God's goodness, and the privilege of working for Him. This is my life and I am so happy in it."

She looked at the beautiful eyes regarding her. "Do you know this life?" she added softly.

Young Mrs. Harrison shook her head. Something moved her to a sudden confession. "I don't know any life, but the same old round," she answered, half bitterly. "I go home from gay gatherings actually sick at heart. O, I don't know what is the matter with me, but I'm tired of everything! Sometimes the mood passes, and then I say to myself: 'What is the use? One must, I suppose, go on in the station one is born in.'"

The little shabby woman took the jeweled hand in both her worn ones. "Not unless God goes with us," she said earnestly.

Young Mrs. Harrison looked reflective. She had never thought of that.

Was God in her gay parties? Would He be pleased with the life she led?

"No," the answer came itself. "No, no!"

The little woman saw the look. "I'm sorry," she said gently, "sorry. You could do so much. You have such a fine face. Surely a noble spirit lies behind it. Begin now. Give the Lord a portion of your time at least. Ask Him to guide you. Shall I tell you the secret of every happy Christian's life? Just one word—surrender."

She smiled.

"What a sermon I have preached!" she added. "And I am detaining you. May I tell the ladies that you will sing for us?"

"Yes," young Mrs. Harrison replied. "I shall miss a bridge party, but I will sing for you tomorrow."

She brought her prize for the bridge party home and put it on her writing-desk. It was a cut-glass candle-stick. She looked at it in silence. "And I must go on doing this for years and years, getting prizes and giving them. How tired I am of everything!"

"What are you doing, Julia?" her husband asked that same evening.

It was after dinner, and she sat under the electric light. In her hands was a red hymn book.

"You'll not laugh if I tell you?"

There was a note of entreaty in her voice. Her husband felt it. "No, indeed," he replied.

"Well, this afternoon a sweet, shabby little woman came here and asked me if I would sing a hymn in the missionary meeting tomorrow. It is the afternoon of Mrs. Sales's bridge party, but I promised I would do it. I don't know what a missionary meeting is like, and I never sing hymns. And do you know, Harry, when I came to look for one, I found I hadn't a hymn book in the house? I had to borrow one from Norah."

She was turning the leaves of the red book as she spoke. "I don't go to church, either. But do you know, of late I've been thinking a great deal? Of what use am I in the world? Around I go, like a squirrel in a cage, without getting anywhere. I sometimes think I was born for a different life."

Her husband looked at her.

Then suddenly she rose and went over to the piano, running her hands over the keys. "I believe I will sing this." And then the exquisitely beautiful voice filled the room.

"Do you know the world is dying

For a little bit of love?

Everywhere we hear the sighing

For a little bit of love.

For the love that rights a wrong.

Fills the heart with hope and song.

They have waited, O so long,

For a little bit of love!"

How grandly the wonderful voice sang the chorus! Her husband almost held his breath as he listened.

"For a little bit of love,

For a little bit of love.
They have waited, O so long,
For a little bit of love!"

Her husband came and stood near her. "Julia," he cried. "I did not know you could sing like that. I've heard you sing all kinds of popular music, but I never before heard you sing a hymn. It's beautiful, beautiful. Sing it again, dear." And she did. She went to the missionary meeting, did young Mrs. Harrison, and she sang to those earnest, consecrated women her little hymn.

And in the singing of it somehow something new and vital took hold of her. She felt her feet set in new paths. She did not herself realize what it all meant. Afterwards she knew. For God had called her to sing with that wonderful voice His songs, songs to lift the burdens of His people, songs to comfort those who mourned, to gladden sad and lonely hearts.

She did not say much; but when she went home from that missionary meeting, she went straight to her husband.

"Harry," she said softly, laying her head on his shoulder. "I'm not going back." He understood. For a moment he did not speak. There was a silence. He broke it. "It's all right, dearest," he said. "I felt it when I heard you sing that hymn. Of course you can not go back. And we will go on together, dear one."

And that was the way in which society, so-called, lost forever the young and beautiful Mrs. Harrison.—Susan Hubbard Martin, in Exchange.

REQUIRED BY COURTESY

Courtesy means keeping your troubles to yourself. And yet a good many people who would apologize profusely for stepping on another's corn, or even stumbling against him, will not hesitate to pelt him with a recital of so many miseries that at its conclusion he feels inwardly bruised and sore. If politeness forbids our causing another any physical discomfort, it doubly forbids making him miserable by loading him down by the story of our troubles.—Young People's Weekly.

Sacrifice is the secret of beauty, culture and character. Selfishness eats sweetness from the singer's voice as rust eats the edge of a sword. St. Cecilia refused to lend the divine touch to lips steeped in pleasure. He who sings for love of gold finds his voice becoming metallic. In art, also Hitchcock has said: "When the brush grown voluptuous it falls like an angel from heaven."—Hillis.

Am I to thank God for everything? Am I to thank Him for bereavement, for pain, for poverty, for toil? * * * Be still, my soul: thou hast misread the message. It is not to give thanks for everything, but to give thanks in everything.—George Matheson, D. D.

The Christian life is a long and continual tendency of our hearts toward that eternal goodness which we desire on earth. All our happiness consists in thirsting for it. Now, this thirst is prayer. Ever desire to approach your Creator, and you will never cease to pray. Do not think it necessary to pronounce many words.—Feneion.

Imagine a guidepost that tried to point to itself! It really can not be imagined. Yet some persons who think they are guideposts to righteousness are in reality only trying to attract attention to their own deeds and characters. Self-righteousness is so subtle a sin that every Christian should watch and pray to be kept from it.—Selected.

True religion, remember, is not the pursuit of safety, comfort or happiness for one's self; it is doing the will of God. Even forgiveness, reconciliation, prayer, peace, are not ends in themselves—but, like knowledge and culture, they are means to an end, and that end is the service of God and man.—John Hunter.

The Work and the Workers

ANNOUNCEMENTS

NOTICE, ABILENE DISTRICT—Our District Assembly convenes at Bowie, Texas. That it may be a time of spiritual uplift, we make the following request: Let all pastors and church secretaries see that the church reports are correctly filled out and in the hands of the district secretary not later than November 28th. Unless the report is in by that date recognition can not be given. Let all pastors take a special offering at their last appointment to defray the Assembly expenses, such as entertainment, printing of Minutes, etc.—**I. M. ELLIS, Dist. Supt., W. F. RUTHERFORD, Dist. Secy.**

SPECIAL NOTICE—The Campmeeting Board of the Southern California District have decided to change the date of the campmeeting from August to the latter part of June. The date as fixed by the board is June 25th to July 5th, beginning on Thursday evening and closing on Sunday night.—**O. F. GOETTEL, Secretary.**

KENTUCKY STATE CONVENTION—The seventh annual convention of the Apostolic Holiness Union and Churches of the state of Kentucky will be held at Maysville, Ky., November 21st to December 1st. Some important questions will come up and the election of officers will take place at this time. Those expecting to attend will notify the superintendent, **A. C. TOLLE, 1422 Chester St., Maysville, Ky.** The meeting will be held in the new Apostolic Holiness Church in East Maysville.—**A. C. TOLLE, State Supt.**

NOTICE OF APPOINTMENT—Having been appointed field secretary for the Chicago Rest Cottage, endorsed by our Chicago Central District Assembly, I am desirous of presenting the claims of this work to the churches everywhere. I am specially anxious to meet the Illinois churches in the latter part of December on my return from Wisconsin. Let me hear from you, pastors, at once. Address me at Marshalltown, Iowa. Any one desirous of pledging anything to the Home, or sending a cash donation, or articles of food or clothing, communicate with the writer.—**F. J. THOMAS, Field Secy.**

EVANGELISTIC—I am now ready to make arrangements for revival meetings for 1914, and shall be pleased to hear from any pastor or church needing my services in meetings.—**W. H. LOGAN, Castle, Okla.**

WANTED: A PASTOR—Anyone who is willing to take up a pastorate in a new field where there is a good opening for a Pentecostal Church of the Nazarene, will please write **WILLIAM WIESE, Lissie, Texas.**

NOTICE, ABILENE DISTRICT—All the undergraduates of the Abilene District are requested to meet the Board of Examinations at Bowie, Texas, on Tuesday evening of the Assembly, at 2 p.m. Please be on hand without fail. Let all the members of the board be on hand promptly.—**T. C. EASON, Chairman.**

HOLINESS CONVENTION AND REVIVAL—There will be a special holiness convention and revival meeting at the Pentecostal Church of the Nazarene and Holiness Bible School, 215 East Fourth Avenue, Hutchinson, Kas., December 21st to January 4th. Evangelist **W. F. DALLAS, of Peniel, Texas,** will be the special worker in charge of the evangelistic services, and other preachers and workers will assist. We are planning, praying, and expecting a great meeting. Come.—**C. A. TROFF, Pastor.**

NOTICE, MISSOURI DISTRICT—Send all foreign and home missionary money to the new district Missionary treasurer, **C. F. LINZA, Box 101 Irondale, Missouri.**—**FRED GETZ, Dist. Secy.**

FRIDAY HOLINESS MEETING—There will be held in the First Pentecostal Church of the Nazarene, 2115 Troost Avenue, Kansas City, Mo., every Friday at 2:30 p.m., a holiness meeting. All friends in the city, and especially those who may be passing through the city at that time, are cordially invited to be present and join in the service.

EVANGELISTIC—Prof. **Z. B. Whitehurst,** for several years a teacher in the Peniel University, but later acting in the capacity of financial agent, is again devoting himself exclusively to the ministry of the Word, and will be open to calls with his band of workers, or individually, for evangelistic services in which labor he has had a large measure of success in the past. Address him at Peniel, Texas.

ASSEMBLY PICTURES—If any one who gave me name and address at the Arkansas Assembly has not received the picture, I will be pleased if he will write me a card stating the fact.—**E. F. BENNETT, Prescott, Ark.**

NOTES AND PERSONALS

Mrs. William Willock, of Waseca, Minn., requests prayers for the healing of her son, twenty-two years of age, if it shall be God's will; and that he may be saved in heaven for ever.

Rev. Amos S. Clark, a Methodist pastor, of To-

peka, Kas., was a visitor at the Publishing House this week, and will read the HERALD OF HOLINESS hereafter.

Rev. **J. R. Patrick,** of Oklahoma, en route to some meetings in Colorado, paid his respects to the Publishing House folks this week.

At Seattle, Wash., October 17th, Albert B. Culbertson and Imogene A. Figg were united in marriage, Rev. **J. C. Scott** officiating. Mrs. Culbertson has been pastor at Everett, Wash., the last two years; Brother Culbertson has been used of God in the work at Seattle.

Announcement is made of the marriage, October 24th, at the Pentecostal Church of the Nazarene, Auburn, Ill., of Rev. **Charles A. Gibson** and Miss **Eva Lamb**, of Brush, Colo., Rev. **W. A. Nickey,** of Springfield, Ill., officiating. Mrs. Gibson was formerly a member of Brother Burger's church at Greeley, Colo.

A precious saint of God, Miss **Lady Simmons,** at Kirbyville, Texas, a helpless cripple, unable to move from her chair, will be glad for Christian letters, or for religious papers that have been read and can be spared.

Rev. **F. M. Lehman,** editor of THE NEW SAMARITAN, was called to Indiana Thursday by the death of his father. Our people will bear up our dear brother with their prayers in this his hour of sorrow.

DISTRICT NEWS

TENNESSEE

DISTRICT ASSEMBLY

This District now comprises the whole state of Tennessee. Heretofore the eastern part of the state has been a separate district; but at the desire of all concerned the two Districts had been united, and have just held their united District Assembly at Clarksville. This is a seemingly thriving, prosperous city of about ten or twelve thousand people. Our work here has been greatly hindered—as in so many places in these parts—by our inheritance. There has been in this country a kind of holiness work, which has held meetings, opened missions, and done some work; but has been in such an unorganized condition as to not foster spiritual growth, but to leave it the prey of dissolving elements of all kinds of discordant forces. When we come to one of these places to preach holiness and organize the forces, and undertake to put them on the line of abiding and aggressive work, we usually fall heir to more or less of these conditions. While some coalesce and become very efficient workers, yet there are usually some who really belong to the slug pile, or are refuse ore which is too rebellious to work. So it not infrequently happens that our first effort lacks the elements of success, and not until we have a second blessing, in the way of conditions and organization, do we get on. Sometimes the conditions are made doubly difficult by these sporadic religious workers, who do not believe in nor practice careful organization of forces, and are of very doubtful blessing to any country.

Our work here has had to be thoroughly reorganized, and there was little material with which to do it; but what there was of the heroic, conquering kind. When Brother **Chenault** took charge of what was then Clarksville District, a few months ago, and undertook to rehabilitate the work in this city, he reorganized the church with eight members. Brother **Pollard** was called to be the pastor. Meetings were held in a tent or wherever a shelter could be obtained, until a few weeks ago, a fine corner was purchased and a beautiful and commodious church erected, where the District Assembly will be held.

The Assembly was well attended, and very hospitably entertained. Rev. **J. A. Chenault** was elected District Superintendent, and the District was well organized, the forces going forth hopefully to conquest. This is among newer parts of the work, and the conditions referred to add difficulties to the already great obstacles, which have to be encountered everywhere; but an intense inspired heroism permeates the little army which makes all things possible.

P. F. BRESEE.

NORTHWEST

Mrs. **Elsie M. Wallace** has been appointed assistant Superintendent of the Northwest District, and will visit the following places with full authority to act for or with the District Superintendent: North Yakima, Wash., November 9; Ashland, Ore., 11th-12th; Albany, 13th-14th; Salem, 15th-16th; Barlow, 17th; McMinnville, 18th; Sellwood, 19th; View and Diamond Hill, 20th-21st; Scandinavian Church (Portland), 22d; Brentwood (morning), 23d; First Church (Portland), evening, 23d; Walla Walla, for missionary rally and Thanksgiving service and Superintendent's birthday, 26th-27th; Prosser, 28th; Seattle and Ballard, 30th; Mukilteo, December 1st; Monroe, 2d; Bellingham, 3d-4th; Tacoma, 5th.

The churches at Hillyard and Pleasant-Prairie have been merged into the Spokane First Church,

and everybody is pushing the school interests there. Sunday school is still continued at Hillyard.

Rev. **C. V. LaFontaine** has been having the honor of serving as pastor, principal and teacher in the Spokane school, but expects relief in the near future. The Lord has given us a few good teacher-preachers, and a transfer will soon be made to lighten his burden, and also to equip the school there with a Faculty equal to any in the state.

Revivals are on in many of our churches, and others are planning for the greatest winter they have known.

Our pastor at Everett is no longer Mrs. **Imogene Figg,** she having been married to Rev. **A. B. Culbertson,** formerly of Seattle. Sister Culbertson continues as pastor, and Brother Culbertson now enjoys the same very exclusive degree of honor with Judge Knott and the writer, of being "the pastor's husband."

Rev. **R. L. Wisler** is supplying the Walla Walla church during Mrs. Wallace's trip over the district. Mrs. **Sadie Lewis** is acting pastor at Mukilteo. Recent visits to Diamond, Colfax, and the Spokane churches have been joyous to the District Superintendent, and were not unfruitful.

Rev. **J. B. McBride** is in a meeting at Everett and Rev. **H. J. Elliott** at Connell, Wash.

Rev. **J. G. Bringdale,** 534 Prescott avenue, Portland, Ore., is now serving as pastor of our Scandinavian work in that city.

DELANCE WALLACE, Dist. Supt.

IOWA

The new Iowa District Assembly, recently held at Marshalltown, Iowa, adopted the following report of its Sunday School Committee:

"WHEREAS, It is incumbent upon the Pentecostal Church of the Nazarene that our Sunday schools occupy a forefront position in spiritual, intelligent, and up-to-date means and methods, in order to the greatest advancement and the most comprehensive and permanent results; therefore, in order thereto, let it be

Resolved, That this Assembly elect a District Sunday school secretary, whose duties shall be—

1. To hold a Sunday school rally or convention of one or two days with each Sunday school on the district, arranging a suitable program, securing help, and whatever else may be necessary.

2. To assist our Sunday schools to provide teacher training classes, teachers' meetings, systematic missionary instruction, and other Christian activities.

3. To encourage and assist the practical development of "waste" material, and such other departments as shall prove profitable.

4. To cover the expense of this work freewill offerings shall be taken at the rallies and conventions, careful accounting of the same to be made to the District Assembly."

In harmony with this resolution the undersigned was elected District Sunday school secretary, and desires to hear from Sunday school workers in all parts of our church. Write me of plans you have used in our Pentecostal Nazarene work with success and profit.

Will the Sunday school workers on the Iowa District write me concerning dates for conventions, plans for an aggressive campaign for 1914, with the lessons in the New Testament, and whatever else may be of interest to you or the church.

Chariton, Iowa.

E. J. FLEMING.

The Assembly Minutes have been delayed by the secretary's moving, but the printer is at work on them, and they will be out soon. In the meantime I wish to call the attention of pastors and churches to the following items adopted at the Marshalltown Assembly.

Publishing Interests. That the HERALD OF HOLINESS be placed in every Pentecostal Nazarene home, and in as many others as possible. That our other publications be distributed among our people.

Missionary. That each pastor preach at least two missionary sermons during the year. (It ought to be twelve.—E. J. F.)

That church missionary treasurers make monthly settlement with the District missionary treasurer.

That each Sunday school take a missionary offering on the first Sunday of each month and forward it to the District missionary treasurer at the end of each quarter.

That renewal of preachers' licenses be conditioned upon their passing examination in at least one study in the Course each year.

That our pastors preach on the subject of Sabbath Observance at least once a year.

That pastors go to the county records and make a thorough investigation of their church titles, deeds, and other papers of possession, to make sure they are held on a legal basis.

That settlement be made and deficiencies be brought up in pastor's support at least once a month.

That District Superintendents and General Superintendents' support be raised and paid quarterly. And that parsonage rent be added to the amount paid to pastor as a basis for computing the apportionments of the Superintendents' support.

That churches take immediate action in raising District Superintendent's support for first quarter. Also, that each church take an offering toward paying District Superintendent's expenses

as delegate to the general holiness convention at Chicago.

And if there be any unwritten action, it is briefly comprehended in this, "Thou shalt send the apportionment for Assembly Minutes to the District secretary at once."

Brethren, why not a news column in the HERALD of HOLINESS from our Iowa District? Send your items to the undersigned every week, written on a postal card, and they will appear with the consent of our editors. Write your first card before you lay down this paper.

Send your missionary money to REV. W. U. FUGATE, 506 S. Cornelia St., Sioux City, Iowa, and your money for District Superintendent to REV. D. A. OVERHOLSER, Farmington, Iowa.

E. J. FLEMING, *Dist. Secy.*

KENTUCKY

We just closed a ten-day meeting at Whetstone, Ky. Souls prayed through at the altar, and a number were taken into the Pentecostal Church of the Nazarene. The folks here are blessed to labor with. We got a number of subscriptions for the HERALD of HOLINESS. The pastor, L. T. Wells, and his faithful wife are being greatly used in this country in advancing the interests of our church. The cause of holiness has been hindered in this part of the state by holiness evangelists who have encouraged the organizing of union churches. We are going to do our best to have on our district evangelists who are loyal Pentecostal Nazarenes. Amen! Brethren we are not ashamed of, but are in love with our tribe.

WILL H. NERRY, *Dist. Supt.*

ARKANSAS

I have been quite busy since the Assembly. I am now at Beech Grove for three nights. The tongues people have just closed here, but failed to accomplish very much. The Lord is truly blessing my soul in delivering His Word. One prayed through last night in the old-time way. I find that all the Lord requires of us preachers is to preach the Word, and He will take care of the results. We as Pentecostal Nazarenes must keep our faces in the dust of humility and pray our revivals down from heaven. The Lord is blessing in Arkansas, for which we praise Him. We are expecting revivals to break out all over the state. We have completed the organization of a church at Morrilton, and will organize another at Calamine camp the fourth Sunday. So the good work goes on. I find the work in fairly good condition, as I expected, for we had a great District Superintendent last year. The Rev. G. E. Waddle. It is good to follow such a man. I go from here to Jonesboro, then to Pangburn, Ark.

B. H. HAYNIE, *Dist. Supt.*

NEW ENGLAND

The revival fire is burning on the altars of our Pentecostal Nazarene churches in New England.

Pastor Schurman helped Pastor Edwards in successful meetings at East Wareham, Mass. He will conduct a Thanksgiving convention in his home church, Haverhill, with Evangelist Roberts and wife as helpers.

Evangelist Hatfield was with friends in Boston for two days, going on to West Philadelphia, Pa., to hold a meeting with some holiness people there.

Pastor Martin can not give the Sabbaths to the writer during the November meeting. We are glad the work in Lowell requires both Brother Riggs and Brother Martin to run it.

Rev. A. K. Bryant, of Providence, attended an all-day meeting at the Utica Avenue church on election day. We hope many will make their calling and election sure.

Pastor Hoople, of New York, could not come to Providence in November, as his time is taken during that month. Brother Hoople feels God wants him to go out more and gather in the sheaves. That's right, William.

Pastor Short announces one hundred present at the second Boston Monday holiness meeting for the season, with prospects good for a strong undenominational holiness meeting at the Hub.

God is giving us the best days of our pastorate of Emmanuel church. Let the saints pray for a mighty flood-tide during our Thanksgiving convention the last week of November.

Rev. Charles Stalker, of Columbus, Ohio, is the special worker for the joint midwinter convention of the Portsmouth (R. I.) and Grand View Park (Mass.) campmeetings. The convention will be held in Emmanuel church, Providence, during January. We are expecting great things during this time through the presence and power of God.

Rev. Aaron Hart, of North Scituate; Rev. Arthur Meyers, of Vermont; Rev. George E. Noble and Pastor Bryant, of Providence; and Prof. A. J. Smith and Professor Bailey of our Pentecostal Collegiate Institute were among the preachers at the all-day meeting at Emmanuel church, on November 3d.

On account of his wife's illness, Pastor Meyers, of Vermont, spent two weeks in Providence. After attending the New England Preachers' meeting, he began a service for Pastor Jones, at Keene, N. H., and then returned to his home church at Leicester, Vt., where the Lord has greatly blessed his labors.

We feel grateful indeed to God for what is being accomplished in soul saving in our conventions, campmeetings, regular services, and rescue work. But could we not double up somewhere and push a little harder, sacrifice a little more, jump into the

Advancing!

EAST LIVERPOOL, OHIO.

Closed assembly at Newport, Ky., with grace and glory on meeting. Miss Rousch had farewell meeting tonight at our church here. Splendid congregation. Hallelujah march with a good liberal offering and shouts of victory.

H. F. REYNOLDS.

great battle with more force, and see greater things accomplished for God and salvation? Why not? We pray for a thousand newborn souls saved to God in our eastern Assemblies before they convene in their Annual Meetings next spring.

Pastor Bryant says his last meeting is the best since his pastorate began four years ago, and that the church is in the best spiritual condition. This is the way for it to be with all our churches.

Emmanuel church continues its open-air meeting each Sunday night in connection with the evening services. These will continue as long as the weather permits. This is a good way to bring the gospel to the people who do not come into our churches.

PITTSBURGH

Our meeting at Allensville, Ohio, was a hard battle indeed. The flock had been scattered for the lack of government. I am more and more convinced that the organized plan, rightly manned, is the most aggressive way to spread scriptural holiness. From Allensville we came to Logan, Ohio, where we had organized a church a few weeks previous. We found them doing well. Several had been saved or sanctified. We were called to Nelsonville, Ohio, by Rev. R. P. Fitch, pastor of an independent holiness church, to explain the Manual of our church. On November 10th we met with the people in the church, and explained to them our doctrines and church government. They seemed to be pleased, and we will hear from them later. I hastened then on my way to Tarentum, Pa., for a meeting with our church.

N. B. HERRELL, *Dist. Secy.*

WASHINGTON-PHILADELPHIA

Two months ago a heavy affliction joined us to the Lord in walking the sorrowful way. After a brief illness with typhoid fever, my beloved wife changed her residence to the skies. Her magnificent and useful Christian life closed with a bright testimony. Death was to her but an incident in the continuous life, and had no sting. It was the assertion of God's proprietorship to which she cheerfully said, "God's will be done." What rapture she now knows in an unclouded heaven! We sorrow not as do those without hope, knowing we shall meet again in the morning. How sweet is now the grace of God, the comfort of His Spirit, and the sympathy of our many friends!

I am again out on the field of battle. The general work over the District is very encouraging. I have recently spent two weeks in Washington with very gratifying results. At this time Bro. Will O. Jones conducted a successful revival in the Gospel Mission. Grace Church dispensed with some of its services to assist Brother Jones, and the result was glorious. Our closing Sunday with Grace Church was a great day, with large attendance, liberal offerings, five accessions, and a number at the altar swept into definite victory. The good work under the efficient pastorate of Brother Belt is moving forward.

Returning northward we preached at North East, Camden, and Port Elizabeth. At the latter place we spent a delightful Lord's Day with the company of Pentecostal Nazarenes organized five weeks ago. There are fifteen adult members, heads of families and clear in the experience of holiness. They will shortly purchase a lot for a church building. Bro. J. B. Bowen assisted in the services here. Bro. E. M. Tomlin is in charge.

Pastor H. N. Haas reports revival fires burning and finances adequate at Bloomsburg. The Philadelphia church has recently closed a month's meeting which, under the efficient labors of Pastor J. T. Maybury, has added much strength to the church. The work at Allentown was recently more fully organized, and is very promising. The new Sunday school had an auspicious beginning, and the pastor, J. Trumbauer, is encouraged with an increasing interest.

We spent a Sunday lately at Clayton, N. J., with Pastor J. B. Bowen and his faithful little band. The moving away of some has left but a few, but they are heroic. God bless them.

Brethren, the months are swiftly passing. Every church should have a revival this winter. We can not exist without revivals. Are we all doing our best? Since God is with us, let us be all at it and always at it. On to victory!

H. G. TRUMBauer, *Dist. Supt.*

GENERAL CHURCH NEWS

WITH THE Poured-OUT SPIRIT

GREENVILLE, TEXAS.

Great day, Sunday, at Peniel University. Pastor Neely preached morning and evening. Twelve members were added to church at the morning service. There were forty seekers and ten professions at the evening service. School is progressing nicely; students still coming in. A large number of new students are expected for the winter term, which begins December thirtieth.

PENIEL UNIVERSITY.

BAKERSFIELD, CAL.

We closed a two weeks' revival campaign last evening with almost a crowded altar, all but one or two proving to be happy finders. God gave us the best wine the closing Sunday. The morning service was very impressive; eight received into the church, followed by a stirring and inspiring message by Brother Shepard. At 2:30 a large crowd assembled on the bank of the canal near the church to witness the immersion of eleven persons. The fact of God's presence was demonstrated by shouts of victory, as the different ones came up out of the water praising God. The revival was a glorious success from start to finish. While the altar was not crowded at every service, a number dug through and struck fire. Rev. W. E. Shepard, of Pasadena, Cal., was the engaged evangelist. We were all greatly pleased with his uplifting messages. Rev. G. R. Graves and wife added much to the revival by their inspiring messages in song. They also greatly added to our street rallies, which were held from time to time in a two-horse gospel wagon.

W. C. FRAZIER.

HARTFORD, CONN.

One year has rolled by since the Nazarene Mission was opened in this city, and the Lord's constant blessing has been manifested in our midst. The unrelenting enemy of holiness has made several fierce attacks upon the camp, but God's people have triumphed in every fight. At our recent anniversary service it was a great blessing to hear the testimonies of so many who have obtained the experience of entire sanctification. This work is supported by free-will offerings of the people. We pray that God may richly reward Brother Sherman for his liberal contributions toward the spread of scriptural holiness in this city. Thirty-five persons have expressed a desire to be organized into a Pentecostal Church of the Nazarene, which will be done as soon as a permanent place of worship can be secured.

R. J. DIXON.

PERKASIE, PA.

This is the native town of our dear Bro. C. W. Ruth. Bro. Frank Fenstermacher, president of the holiness association, called me; I also found the pastor, Brother Wolf, to be a fine young man. He was the principal song leader in the meetings, and one of the faithful workers. My home was with Bro. I. B. Dill and wife, whose daughter is in the Woman's College, Meridian, Miss. Holiness people from Allentown, Quakertown, Redding, Washington, D. C., Philadelphia, and Camden, N. J., came in. I preached one forenoon in our church at Philadelphia, returning to Perkassie in time for the afternoon service. I never worked with a finer set of folks than the band at Perkassie. All holiness folks, however, are fine—they could not be holiness folks and be otherwise. The work here is conducted by the Evangelical Association. There was no disorder of any kind; they were beautiful and sane; they were there on time; they were there for business; and they did it in the spirit of the Master. Twenty claimed the victory, and I am expecting every one of them to be standing true at the judgment day.

BUD ROBINSON.

HILL CREST REST COTTAGE

Bairdstown (Los Angeles) Cal.

This beautiful home for redeemed girls was dedicated October 5th. The location is ideal. With the mountain range on one side and the magnificent valley on the other, the scenery baffles description. The Home is the product of many prayers. It is a cement building, with seventeen rooms and three bath-rooms. It stands upon a beautiful hill, halfway between Pasadena and Los Angeles. It is about five miles from the Home to the center of either city. About two hundred and fifty people were crowded into the Home, and it was estimated that as many were on the outside. The service was wonderful for power and blessing. About \$500 was given in cash and pledges. God has in a marvelous way provided us with an experienced matron—one who is deeply taught of God and eminently qualified for the toil and sacrifice of such a position.

When the Home was formally given over to God, the power and glory came down, and the people wept and laughed and shouted. It is about ten months since we selected the site. We now have a property worth fourteen thousand dollars, with a six-thousand-dollar mortgage on it.

Will the readers of the HERALD of HOLINESS pray that this mortgage may be burned off, and the Home set scott free?

SETH C. REES.

CORSIANA, TEXAS

This year we have been located at Corsicana, Texas, engaged in city mission work, as well as evangelistic work. We have a lease on a building within two blocks of the Union Depot, which gives the mission work a bright outlook. A young man with a fruit business occupies part of the building. He is a preacher also, and is a great help in the work. This will give us opportunity to do evangelistic work. We have just returned from my old home in Louisiana, where the Lord gave us a gracious revival. Hundreds were awakened, and many saved. Many feuds and grudges were settled. An eighty-year-old man and his son-in-law, at "outs" for five years, confessed their wrongs to each other, and buried the hatchet. Other people at "outs" were brought together by the power of God, and their differences wiped out. We are arranging to return to Louisiana again next week to hold a meeting for the pastor of the Southern Methodist Church near the same place.

EUGENE HUDNALL and WIFE.

LOS ANGELES, CAL.

FIRST CHURCH

Rev. Andrew Johnson, evangelist, began a series of meetings with First Church Sunday, November 2d. An audience of at least one thousand attended both the morning and evening services. There was a great afternoon meeting led by Pastor Cornell. Brother Johnson preached two powerful sermons. The one in the morning was on "Holiness," and in the evening, "Death." They gripped the immense audiences, and twenty-five persons were at the altar, many praying through. It was a good start, and we are expecting a large harvest of souls.

We gave out the Publishing House advertising booklet, and the people seemed glad to get them. We did not have nearly enough, although we must have had five hundred. Our people rejoice in the success of our publishing interests. We will help all that we can.

CHURCH REPORTER.

The revival at the First Pentecostal Church of the Nazarene is growing in interest and intensity. Souls are being saved. We are looking for great victory ere the close of the special evangelistic services. Bro. C. E. Cornell, the pastor, knows how to launch great soul-saving campaigns in the midst of a big busy city. At the close of the revival the writer will deliver a lecture on the trial and execution of John Barleycorn. He will also give the lecture at the Nazarene University at Pasadena, under the auspices of the Civic Righteousness Club.

ANDREW JOHNSON.

REPORT OF NAZARENE MISSION

The Lord is blessing the nightly meetings at the Nazarene Mission on Fifth Street. The congregations are good, and the interest deep. Many strangers are being reached with the gospel, from every walk of life. We are lifting up the standard with God's help, and He is honoring the truth in the good, old-fashioned way, and giving Pentecostal results. Hallelujah! More than two hundred and fifty earnest seekers at the altar in less than three months, and most of them praying through to victory. Backsliders are being reclaimed, preachers restored, restitution is being made, families being reconciled, and "the end is not yet, praise the Lord." Some of the converts are joining the church, and others are preparing to come in. God has given us a fine band of loyal, united workers. We enjoy the battle, and praise God for a place on the firing line.

J. F. and PHEBE SANDERS.

We were engaged in evangelistic work in Tennessee during the months of July and August, and spent the month of September in the Lone Star state. God gave us some fine meetings with gracious results. We came home the first of October, and at once took up our work at Sawtelle, where we have been doing pastoral work for over two years, when not in the field in active evangelism. We are now in special meetings on our own work, and the Lord is graciously blessing. We have had some remarkable displays of divine power during the past week. Among those who have been saved were two men eighty years of age. Mr. Rogers has been pressing the battle in Colorado for the past month, but is now at home for a much-needed rest.

LULU B. ROGERS.

POMONA, CAL.

The church in Pomona has had a great conflict to establish holiness and aggressive evangelism in this beautiful city noted for its churches. While Brother and Sister Lillenas were with them last year they were able to secure a fine church building very well located, which has been quite a help in reaching some new people. It has been my privilege to serve the church as a supply for several months, and I have found a very humble, devoted, and loyal people. We have just closed a very gracious revival meeting with Brother and Sister Lillenas as workers. Their singing was greatly blessed of the Lord, and their preaching was full of power. There were a good number of seekers at the altar, and the church was greatly blessed by their ministry. The last day of the meeting was one of the best days in the history of our church in Pomona. God graciously blessed the

Report of the
GENERAL SUPERINTENDENTS FUND
Pentecostal Church of the Nazarene

Oct. 1, 1912, to Oct. 1, 1913

E. G. ANDERSON, Treas.

RECEIPTS	
Ablene	\$ 157 28
Alabama	48 00
Alberta	48 00
Arkansas	98 13
Chicago Central	346 12
Clarksville	60 00
Colorado	31 00
Dakota	78 00
Dallas	103 21
Idaho	27 00
Illinois	206 84
Kansas	389 50
Kentucky	10 00
Louisiana	47 51
Missouri	41 56
New England	290 19
New York	700 00
Northwest	700 00
Oklahoma	101 33
Pittsburgh	206 74
San Francisco	104 55
Southern California	360 10
Southeast	28 08
Southeast Tennessee	27 75
Washington-Philadelphia	91 40
Miscellaneous	25 00
Total	\$3,396 82

DISBURSEMENTS	
Rev. P. F. Bresse	\$1,125 35
Rev. H. F. Reynolds	1,125 57
Rev. E. F. Walker	1,125 35
Circular letters	6 00
Postage	2 00
Rubber stamps	1 19
Telegram	1 53
Error in account	10 12
Total	\$3,396 82

The item in receipts called *Miscellaneous* was received from some District Treasurer for credit of the District, but memorandum made at the time it was received has been misplaced, so credit has not been given. We will endeavor to locate the item and give credit to the district.

Comments early in the year to send in your offerings for our General Superintendents. They are traveling at heavy expense, and much of the amount paid them is used to pay traveling expenses. Send all remittances to your District Treasurer, or direct to the undersigned.

E. G. ANDERSON, Treas.
Olivet, Vermillion Co., Ill.

singing of Brother Lillenas, and the message of Sister Lillenas brought conviction to many hearts, and several came to the altar. How God did bless in that closing service! While they had several meetings engaged for the future, the interest was such that the church was able to secure them as pastors for the balance of the year. They will fill a large place of usefulness wherever they may be called to labor, and our Pomona church has secured able and faithful workers. May God richly bless their ministry.

J. W. GOODWIN.

UPLAND, CAL.

These last few Sundays have been great days. Dr. H. O. Wiley preached for us in the morning, Sunday the 26th. The Lord blessed the Word, and the saints were helped. Two were at the altar, one of whom was beautifully saved. The University Ladies' Quartet sang a number of selections which were fine. We hope they will all pay us another visit soon. At night there were seekers and happy finders. The first Sunday in November was a wonderful day. Two were sanctified, eleven joined the church, eight were immersed, and five or six sought the Lord at night. Every one seemed to realize that God was in the camp. We thank God and go on, still trusting Him for greater and mightier things.

O. F. GOETTEL.

SAN DIEGO, CAL.

This year the San Diego church has been growing steadily. We received three members yesterday (November 2d), which makes thirteen new members within the last several weeks. Rev. J. H. Crowell and Miss Chandler came to us from the Pasadena church. Our dear Brother Crowell has been an active gospel worker for years, and is still full of the glory of God. Miss Chandler is the teacher of the kindergarten department of our private school. Again we have been blessed of God in the liberal gift of Bro. Edward F. Sherman toward a parsonage. This has made possible the purchase of a beautiful little home in a most ideal location. This, with our church and school, equips us well with buildings. God is blessing His people and giving us victory in the services. We are praying earnestly for deeper conviction upon the unsaved, and God is answering.

ALPIN M. BOWES.

BARLOW, ORE.

Brothers Lewis and Matthews have just closed a ten days' meeting here. At the close they were invited by Brother Peterson to hold a few days' meeting in Canby, one mile from here. A number were saved and sanctified in both places. Friday was set apart for missionary day. God's servants were filled with the Holy Ghost and power, and great love for lost souls. How the blessing fell upon us as they told of the wonderful things God is doing in the foreign fields! In the evening an offering of \$45 was made to purchase a horse for a missionary in India. The meeting closed Sunday evening.

Mrs. A. H. SAGE.

PORTLAND, ORE.

BRENTWOOD CHURCH

We closed a good meeting last night with Rev. A. Wells and wife of the Brentwood Pentecostal Church of the Nazarene. The number saved was not large, but the work was clear and definite. The Holy Ghost manifested His presence in a remarkable way. There is but little backsliding among this people, and no old material to work over. Brother Wells seems to know how to feed and take care of a flock. This church is less than three years old, and they have property worth \$3,000 with but little indebtedness. There are only sixty members, and all of them laborers. Last year they raised and paid, for all purposes, \$2,270. They have an average attendance of ninety-five in Sunday school, and they now have a day school with forty-six in attendance. God is certainly blessing Brentwood church. We had with us the last Sunday of the meeting, Rev. E. F. Taylor, of Ridgefield, Wash., and Dr. Haynes and wife, of Portland. Rev. C. H. Davis of First Church was in a good meeting at the same time, led by Rev. O. B. Ong. We attended one service, and enjoyed it very much. Brother Davis, C. D. Mayfield of Sellwood church, and A. Wells of Brentwood are all pushing the work in Portland, and are succeeding for God.

J. B. MCBRIDE.

TROY, IDAHO

November 2d was a day of victory and salvation in our Pentecostal Nazarene church here. We held our first quarterly meeting since coming to the circuit. Much of God's power and blessing was felt as the saints broke bread and testified, shouted, laughed, and cried. We also had a fine missionary meeting on Sabbath night.

At Randall Flat, three and a half miles out into the country, we have opened up a new appointment. God is helping there. About fifteen have raised their hands for prayer or knelt at the altar. Our work in general on the Troy circuit is on the upgrade.

IRA D. BROWN, Pastor.

WATERTOWN, N. Y.

Have just closed a four weeks' meeting here with special victory. We have but started the holiness ball rolling that will result in something definite later on. Watertown is a city of about 30,000, and has a large country about it of villages and hamlets; a new field not yet reached. Our meetings were in the City Mission. This is an open door of great opportunity. Hope to have a Pentecostal Church of the Nazarene there later on. We return after January 1st for another campaign. From here we go to Clontondale, N. Y.

Evangelist F. E. MILLER and WIFE.

Home address, Lovell, N. Y.

NEW YORK CITY

Sunday night closed our special meetings in the First Pentecostal Church of the Nazarene in New York City. Brother Fogg was the evangelist. It was ten days of refreshing and some meetings together with the presence of the Lord. I had the blessed privilege of attending the great holiness rally at Chicago. How good it was to listen to those giants in God, as Drs. Bresse, Fowler, Morrison, and others. Long may they live to spread holiness. The greeting of friends from all parts of this broad land, and the songs which holiness people know how to sing, together with the shouts of victory and waving of handkerchiefs was truly a foretaste of that day when we shall all meet together in heaven.

IDA M. JUMP, Pastor.

PATCHOGUE, L. I.

Our church in this town was greatly surprised when we informed them that our labors of love among them as pastor, would terminate on Nov. 9th. Both the congregation and wife and myself had formed, after four years of unbroken fellowship, what seemed to be an inseparable tie. But the Master saw fit to order otherwise, so we decided, after much prayer, to accept the call of the church of Mattowau, N. Y. There is, we are glad to say, a great work of untiring labor. We leave them with a newly-built church, all paid for, and all current expenses paid up to date; but more than that, a few that we have been able, by His help, to lead into the Kingdom.

L. C. KIBBY.

MALDEN, MASS.

The Lord's presence is with us. Some good members are being added. Some half dozen united with us last Sunday. The meetings were glorious, and our Sunday school broke its record with an offering of more than ten dollars. Nearly \$3,000 has now come in for our mortgage this year, and we are pushing for \$4,000 by December 1st. Brother Borders will be away for a short time on an evangelistic trip to New Brunswick. The writer conducted a service for the Gideons at the Phillips Congregational church in South Boston last Sunday. Glory to God! Oh for many souls!

LEROY D. PEAVEY.

NEW BEDFORD, MASS.

We closed a glorious revival campaign with our church in South Manchester, Conn., Sunday night. Brother Goldberg, the pastor, is a good, spiritual, level-headed fellow of great faith and courage. A goodly number sought and found the Lord, and the church was greatly helped and blessed. We believe that the greater results of this meeting will be manifested in the future. While this is a very hard place to get hold of the people; the attendance was good, considering the weather. Many new people are coming in. We were just getting a good start when closing time came. Now for a revival siege in our home church.

F. W. DOMINA.

KEENE, N. H.

This has been considered a hard place. But what is hard to Him who has all power in heaven and on earth? His word is as true today as it was in the days of David, Moses, Gideon, and Daniel. Jesus Christ is the same yesterday, today, and for ever. Hallelujah! Holiness is marching onward. Sunday was a great day. Pastor and people are united for God.

H. REES JONES, *Pastor.*

SOUTH PORTLAND, ME.

Sunday was a blessed day in our church. God met us at the communion service in the afternoon, and in the evening two souls bowed at the altar seeking forgiveness, and prayed through to victory.

O. L. W. BROWN.

NEW GALILEE, PA.

Our greatest success just now is apparent in Homewood. Our mission people have secured what was once a barroom, and are fitting it up for public worship. How glorious it would be if all such places were used for dispensing the gospel, instead of places to deal out this home-destroying, soul-damning agency!

Rev. R. M. Kell, assisted by Sister Lulu Kell, will begin special revival meetings December 5th.

JAS. M. DAVIDSON.

MARTINSBURG, W. VA.

The services in San Diego, Cal., with the Peniel Mission, the last engagement on the coast, was good. Souls found God. Spoke at our church Sunday night with precious results. The next conflict was at Boise City, Idaho, among the Quakers. Souls came to the altar and found God. Brother Blackman, pastor of our church, gladly came and stood by us in this battle. I also had the privilege of preaching one Sunday afternoon at Nampa, near by, for Brother Emerson. The stay in Chicago at our First Church was enjoyable. God is blessing Brother Martin and his people. There were thirty-eight of us came down in a special car to the Assembly. It was the greatest annual gathering that I have yet attended. Have just closed one of the greatest meetings in Washington, D. C., in the Gospel Mission. God broke the enemy's lines, and scores came to the altar. One hundred or more knelt to find God. Episcopalians, Lutherans, Catholics, Nazarenes, and others knelt for salvation. Mrs. S. H. Hadley, late of Jerry McAuley Mission, prayed through. H. W. Cline, superintendent of this work, was sanctified. A young man with a fine appearance came to the altar; he had intended to commit suicide. It was simply wonderful for Washington. Grace Church closed down all but Sunday morning, after the first Tuesday of the meeting, and they all pitched in. Bro. H. G. Trumbauer, District Superintendent, who came to serve the church for two Sundays, fell in line and proved helpful. Am now in Martinsburg. Bro. G. H. Penn is serving as pastor. Our next meeting is in Monroe, Wash., with Brother Spires pastor, and Bro. C. D. Mayfield of our Sellwood church. Then to Seattle over Thanksgiving.

WILL O. JONES.

EAST LIVERPOOL, OHIO

Sunday was a great day here. Miss Virginia Roush, our outgoing missionary to India, spoke in the afternoon to a large audience, giving an impressive address. An offering of \$44 was given her by the congregation. At night I preached to the largest audience that I have yet addressed in this city. About fifteen persons have sought pardon or purity in our services in the last four

The Chicago Convention

P. F. BRESEE

The HERALD OF HOLINESS has asked that I write a brief note in reference to this convention. Doubtless others have or will write it up more fully; but having been here from start to finish, it is with pleasure that I comply with the request.

The last Amen! has been said, and the great convention has gone into history. I call it great, for so it really has been—great in its personnel, in its wide, representative character, in the scope of the subjects treated, and especially in the hope evoked. Whether it was as large as those especially having it in hand expected, I do not know. I judge that coming—many of them—from such great distances, it was as large as could have been reasonably expected.

The local clientele of the First Pentecostal Church of the Nazarene, where it was held, gave a constant and enthusiastic crowd. The preaching was generally all that could be desired; especially Dr. Fowler and Dr. Morrison seemed at their best. There was some salvation, and the last night a great overflow meeting was held by Rev. L. Milton Williams, where the altars were crowded. Rev. C. W. Ruth threw the whole force of his enthusiasm into it, and had much to do with its success. Many of the leading men of the movement were present, so it is impracticable for me to speak of them in detail.

A program of wide scope had been prepared, and was adhered to and carried out with painstaking fidelity, which few presiding officers could have so well succeeded in doing as did Dr. Fowler! A surprisingly large number of those who had accepted places on the program found it impossible to be here, but so large was the number of effective men present that their places seemed very satisfactorily filled.

The one subject that seemed to be pressingly present—especially in the earlier part of the convention—was, What about the Pentecostal Church of the Nazarene? Its presence seemed recognized almost everywhere, carrying forward the work of holiness in its own way; but, What are we going to do about it? Has it the right to exist? and will we stretch out our hands to it? But this question happily melted away, and all seemed to realize that it had far passed the empirical period, that it is here, and has at least the right of "squatter sovereignty"; that it has taken on great proportions, and is doing the work in its own way, and that all should rejoice.

The great outcome of the meeting seemed the planning for the future—the glad pledging of about \$3,000, and the arrangement for a campaign, led by Drs. Fowler and Morrison, which should be nation-wide and lead on to Cincinnati next year for a still greater convention.

weeks. A revival spirit is on. Mrs. Carrie Crow preached last evening with power. Three seekers knelt at the altar.

The revival is on. Eight at the altar last night. Seven prayed through. This makes about twenty in three weeks. Mrs. Crow and her sister, Miss Lulu Kell, are assisting me, and will carry a few days.

GILBERT E. MARTIN, *Pastor.*

TROY, OHIO

We have just closed a very successful meeting in our church with R. M. Kell as evangelist. Brother Kell came to us, recommended by our District Superintendent, N. B. Herrell, and we were not disappointed in the man. He came to us full of the Spirit and love for souls. This meeting in some respects was the greatest we were ever in. One night, just as the evangelist was about to close his message, nearly the entire audience broke into violent weeping. There was no need of an altar call, as folks came without being asked, and wept their way to God. There were about sixty-five seekers at the altar. Conviction was great. People came to the pastor's home at midnight to be prayed with. Others who were visiting friends in town became so deeply convicted they got out of bed at midnight, and went to their home, ten miles away, but later on found Jesus precious to their souls. God used the evangelist to show sinners the way to pardon, believers the way to sanctification, and lead the saints of God higher up the way. The pastor, with the assistance of Rev. Charles Dye, pastor of our Claytonia (Pa.) Pentecostal Church of the Nazarene, continued the meeting another week, with good results, there being sixteen seekers who found either pardon or purity.

L. W. MILLER, *Pastor.*

CHICAGO, ILL.

Our meetings at Barlow and Canby, Oregon, with Brother Smith and wife and Brother Peterson, were honored of God, and quite a number came through brightly. Among the number was a Japanese who had been in gospel work in his own country, and is visiting in the United States. He was sanctified wholly, and gave a very brilliant testimony under the power of the Holy Ghost. The Lord arranged it so we could attend the great holiness rally at Chicago, for which we praise Him. The Chicago church called us to assist in the Morrison meetings immediately following the rally. Souls are getting through to God. Dr. Morrison is a blessed and powerful preacher of full salvation. We feel so at home with I. G. Martin and the rest of the kind, appreciative folks of our church here. They surely know how to stand by and give a warm welcome. We begin meetings next in our church at Kellogg, Idaho, November 14th.

LEWIS AND MATHEWS, *Evangelists.*

OLIVET, ILL.

Have just finished a four days' meeting in the city of Indianapolis, Ind., with the Young Men's Holiness League. This was the occasion of their national convention. Rev. Andrew Johnson, of Wilmore, Ky., was my yoke-fellow. There were several forward for prayers, and we were much blessed of the Lord. The closing Sabbath was a

very busy one. The writer preached at the Free Methodist church in the morning, at the Merritt Place M. E. church in the afternoon, and at the Methodist Protestant church in the evening. The closing service was held in Tomlinson Hall, the largest in the city, and Brother Johnson was the preacher. November 6th we began a revival at Fairmount, Ill., with Rev. Rolly Morgan in the Pentecostal Church of the Nazarene. Owing to change of dates we have an open date in December, in which we can help any one needing our services.

Direct, Ill.

E. E. Wood.

AUBURN, ILL.

Yesterday was a good day with us. Our Sabbath school has been continually on the upward move, and has grown until it has now reached the highest enrollment since the building of the church. The Lord was with us in the morning service, and conviction was on the people, one soul being so deeply convicted that after going home she went to the home of one of the brethren and sought and obtained the blessing of a clean heart. Our evening services were dismissed for a union temperance meeting in which Senator McGill, author of the suffrage movement in Illinois, took up the dangerous condition of our fair state on the liquor question. This proved a very helpful and inspiring service.

CHARLES GIBSON, *Pastor.*

MANSFIELD, ILL.

We have just had the privilege of having Dr. and Mrs. Bresee with us in a five-day convention. God was with us in power. The church has received a great uplift. On Sunday afternoon Dr. Bresee gave a stirring address on the "Rise and Progress of the Pentecostal Church of the Nazarene." At the close of this service five children were baptized, and one man united with the church. During the meeting souls prayed through to victory.

MARTHA HOWE.

CHARITON, IOWA

At the close of the District Assembly, held at Marshalltown, Iowa, we bade farewell to the dear saints at Stockton, Ill., among whom we had labored nearly five years, and with family made the journey to Chariton, Iowa, our new field of labor. We have unfurled the banner of "Holiness unto the Lord," the gospel of a mighty Redeemer from all sin, a conquering captain of the Lord's host, and God is with us. The work is taking shape; plans for an aggressive year's campaign are forming; the foundation is being laid deep and broad. The saints are digging deeper, the fire is kindling higher, and a few weeks hence will see us in an old-fashioned revival campaign!

E. J. FLEMING, *Pastor.*

HUTCHINSON, KAS.

We are praising the Lord for victory and a continuous stream of salvation. Yesterday (2d) was another good day. Several seekers, and six united with the church. Not a week since Assembly that has not been productive of salvation. Every Sunday night service is a revival meeting, and many have been saved or sanctified at the week services as well. In the seven weeks of our ministry about forty persons have been saved or sanc-

Our Publishing House

H. D. BROWN

The Pentecostal Church of the Nazarene has great reason for gratitude that a publishing house of such magnitude has been established at Kansas City. A large number of books, booklets, and periodicals, as well as a full line of most excellent Sunday school literature, are being sent out from our house to bless the church and the world.

The growth of our publishing interests has been nurtured and assisted by great providential help and remarkable heroism on the part of its promoters. That we now have a fine property on a beautiful avenue in Kansas City, and are operating a splendid equipment is largely owing to the fact that the Board of Publication, as represented by the agent, Bro. C. J. Kinne, had good credit. The General Assembly had authorized the raising of fifty thousand dollars, and business men seemed to have full confidence in the church, believing that it would meet its liabilities. They trusted us, and much of our splendid equipment was bought on credit. This has placed us under obligations to our creditors, and it should be the great effort of our church to meet these obligations so fully and promptly that our creditors would suffer no inconvenience, and our credit would not be impaired. Some progress has been made, and we hope and expect that the church will finally meet this obligation fully, in an honorable way.

There is, however, a condition now existing which calls for prompt, energetic, and consecrated action on the part of our church. Every member should deeply feel this. Our Superintendents and pastors should give it the most careful thought and effort. It is said that our publishing interests stand on an equality with our missionary and educational work. This

being true, it seems only right and proper that we give the publishing interests an equal chance, and put forth an equal effort to raise funds for its support.

At the meeting of the District Assembly the publishing interests should be presented to one of the largest audiences at the best available hour and under the most favorable circumstances. This audience should have the opportunity of contributing all the people are willing to contribute toward the funds of our Publishing House. The services on Thursday night or Sunday afternoon might well be devoted to this interest.

Our District Superintendents and pastors will do well to supply themselves with information on this subject, and hold meetings in the interest of our Publishing House, raising all the funds available for this purpose. Blank pledges and literature can be had by writing our Publishing House, and special meetings should be held in our churches everywhere. We hold special meetings for raising missionary funds. Why not hold special meetings for the same purpose in the interest of the Publishing House?

Each and every one of our members should make a contribution, and our men of means should give largely to the Publishing House. (One good brother is furnishing five thousand dollars for this work, and that indicates what others ought to do.)

Remember, the sacred honor of our church is pledged and plighted in the most solemn way for the payment of our obligation. It is our work and our property. It is vital to the very life of our church, and God and the church expect every one to do his duty.

tified, and twelve have united with the church, either by letter or profession. Our congregations are large, overtaking our seating capacity on Sunday nights, and our Thursday night prayer meeting is attended by about 150 persons. We surely have great times, and are looking forward to a great revival when we have our special meeting, December 21st-January 4th, with Evangelist W. F. Dallas. We have two church deaconesses. Miss Cora Hoover gives her entire time to the work, and Mrs. Imhoff devotes part time. Besides this, God is blessing the school, the rescue and mission work, and we are moving on.

C. A. IMHOFF, *Pastor.*

HOWARD, KAS.

Through the allwise providence of God in taking Clifford Brillhart to be with Himself, we were privileged to have with us Rev. J. B. Chapman, president of the Peniel University, and Miss Mahard, one of the teachers of the college, as minister and singer for the funeral, which was held in Howard. Brother Chapman and Sister Mahard stayed with us over the Sabbath. They were indeed a blessing to us in sermon and song. Rev. Chapman filled the pulpit for Mrs. Calhoon, and his sermons were instructive and edifying. Our souls were lifted up through the talented and consecrated singing of Sister Mahard. Our congregations were excellent, for Howard, owing to the many friends and neighbors of Brother Brillhart and daughter Maud, who came to meet them and also to hear the singing and preaching. Our services in Elk City were encouraging, one lady being sanctified.

CLINTON CALHOON.

SYLVIA, KAS.

Things are going nicely. The Sylvia church opened their big hearts and took us in. We are a bit late getting here, on the account of finishing our work on the Missouri District. We had a victorious time in the Assembly under the direction of Dr. Breese. We expect to hear from God all the year, live in harmony with heaven, and defeat hell and the devil. We had a called meeting of the church board, and every one was in favor of building a six-room parsonage. Before another Lord's Day we will hear the hammers and the shouts of victory. The greatest year of our life is before us.

MARK WHITNEY, *Pastor.*

TOPEKA, KAS.

After the Assembly Bro. A. R. Hodges preached for us a week, and then had a call to Denver, Colo., for a meeting. When he returned he succeeded in renting a church building on Lake street, between Fifth and Sixth, in the eastern part of the city. The building has electric lights, gas, a pulpit, and organ—everything ready for us to commence business for the Lord. The Lord met with us and blessed our souls. We have Sunday school at 10 a. m., preaching at 11 a. m., song and praise service at 3 p. m., and prayer

meeting Wednesday night. Last Saturday Brother Hodges bought twenty-four more chairs to finish seating the church. The Lord is putting a burden upon us for a revival. Two held up their hands last night for prayer, and others are under conviction. We are expecting a gracious outpouring of the Holy Ghost. There are fifteen members of our little church, and each one is willing and ready to do his best for the Master. Brother Hodges is doing a good work among us.

WILLIAM HUMBERT.

KINGSDOWN, KAS.

The revival is on at this place, and God is working in a precious way. Pastor R. S. Ball, of Bucklin, Kas., is assisting. He is God's man, the Lord is helping him in the preaching. The presence of the Lord is manifest in all services. Conviction is on the people. One young lady, under deep conviction, prayed through at home, and gave a glowing testimony that night at the church service. The Pentecostal Nazarenes at this place are true blue, and unity exists among the saints. Our Sabbath school is spiritual in all respects.

Mrs. MINNIE QUINN.

DODGE CITY, KAS.

At our last Tuesday evening cottage prayer meeting the glory of the Lord came down, the saints rejoiced, and amidst shouts of victory one young man began to seek the Lord. At the Thursday night prayer meeting another young man was reclaimed. On Sunday, at the morning service, the people said Amen! as we preached on tithing. At 4 p. m. we began a fast and prayer service, which continued into the night service. The burden came upon the saints, who wept and prayed as the Spirit made intercession. Faith grasped the arm of the Lord, and the results were manifest—three seekers at the altar, all claiming pardon. Expect to begin a revival at Ensign church Friday night.

A. L. HIPPLE, *Pastor.*

KANSAS CITY, MO.

Our church has been made glad twice recently through the ministry of the Word by General Superintendent Reynolds. The sermon on "Giving" was a masterly presentation of truth, which we would be glad to see in print. Following the distribution of the *Revival Number* of the HERALD OF HOLINESS, which went out with our prayers for its effectiveness, Pastor Cochran began special revival services on the 16th, to run indefinitely. The Lord is blessing us along all lines.

HIGHWAY, KY.

The Pentecostal Nazarenes of this place have recently held their annual church meeting. It was a blessed and profitable meeting. The different officers gave in their reports, which was new to some of them. Most of the reports were encouraging. There was an increase in membership

and in the finances. The new officers for the coming year were elected, and all are looking forward to a great year. The writer was called as pastor. This has been the greatest year of my life. I have had some great tests, always followed by great victories. My heart has rejoiced as souls have prayed through, and as the work has strengthened in all departments. We will greatly miss Brother and Sister Willingham and family, who have stood so faithfully by the work. They feel God is leading them to Olivet, Ill. We believe God will let some one take their place here. We expect the coming year to exceed the one just past.

I. T. STOVALL, *Pastor.*

PILOT KNOB, MO.

Brother and Sister Lonnes began a meeting in our town October 25th, and the Lord gave them success. There were seventeen conversions and reclamations. Everybody learned to love this blind couple, and they left the town in a better condition than when they came.

E. W. BENNETT.

NEWPORT, KY.

We closed our meeting at Burtonville, Ky., in a blaze of glory. Altar full and penitents weeping their way through to victory. Some thirty-five or more were brightly saved and sanctified. Many others were under deep conviction. Both pastor and people were more than pleased at the results God did truly do exceedingly above what we were able to ask or think. We came on here in time to begin Sunday. The meeting here is in a hall rented by the Pentecostal Church of the Nazarene for this meeting and for the coming of the Assembly. The outlook here is for glorious victory.

H. W. SWEETEN.

PINE FOREST, FLA.

After our campmeeting we went to southern Alabama, where we had a good meeting, though short. From there we went to Pensacola, Fla., where we had a good meeting, lasting about ten days. A number of people were reclaimed, converted, and sanctified. Brothers Lancaster and Self returned home. We hope to evangelize through this section following the District Assembly. Yesterday was a good day with our church here.

HENRY COOK, *Pastor.*

CONWAY, ARK.

Rev. J. E. Gaar and I are here in what bids fair to be a great revival. Already souls are praying through, confessing, and others are making restitution. I don't know when we will close. We are holding forth in the courthouse.

W. F. DALLAS.

SHAWNEE, OKLA.

God is blessing us here. Yesterday was our first service. Eight seekers at the altar during the day, five for pardon and three for sanctification. Though this is a hard field, we feel sure God will give a great work here. Brother Jerinigan begins a meeting here in the near future.

W. I. DEBOARD, *Pastor.*

ALBANY, OKLA.

Our Assembly was in every respect the best we have yet held. A sweet spirit of unity was present throughout the session. General Superintendent Reynolds presided in power and with ability. Brother Damron, the pastor, did not spare time or money to make us feel at home. After the Assembly we attended the holiness convention at Chicago, in company with J. H. Vance, stopping over one day with the Light House Mission. The convention was the greatest gathering I have ever attended. We are now at Albany, Okla., in the Baptist church, with good crowds and fine prospects for a revival. Any one desiring our services, write us at Ada, Okla.

G. O. and BERTHA CROW.

HENRYETTA, OKLA.

The first week of the new church year at this place, God answered prayer in a remarkable way, saving and sanctifying people long prayed for. Mother Coulson, on her way to Kansas, stopped off with us for a few days. Her preaching was powerful, and souls were made to rejoice. The saints shouted, while the fire fell. This is our second year here, and our hands are busy all the time in this ripe field. The people in this coal and oil field are hungry for the gospel.

ETHEL PELLUM HAUN.

BLOOMINGTON, TEXAS

Our meeting closed Thursday, the 23d, with a sweep of victory. Bro. R. T. Williams did the preaching. The Holy Ghost was present in every service. Brother Williams' Bible readings on prayer were the finest I ever heard. God used them in leading many into the light of the gospel. About fifty were saved and sanctified. Nine of the best people of this place united with the Pentecostal Church of the Nazarene, among the number being a Catholic, who was saved and sanctified in the meeting. Bro. P. R. Jarrell was with us part of the time, and his singing was enjoyed by everybody. Brother Jarrell is a splendid singer and a good worker. We are now at Bayside.

F. C. BEAKLEY, *Pastor.*

GAINESVILLE, TEXAS

We have opened a mission at 111 Commerce Street. Holiness preachers and workers coming this way will be welcome to visit us and help push the battle for the salvation of the lost.
FLORA WALKER.

BAYSIDE, TEXAS

This is a little village of 250 people, on Copana Bay, sixteen miles from a railroad. We have accepted a call to the pastorate of the church here for the coming year.
DAVID STANFORD.

UHRICHSVILLE, OHIO

There will be a four-day holiness convention held in the Pentecostal Church of the Nazarene, beginning Thanksgiving Day, 7:30 p.m. The workers will be Dick and Tillie Albright, of Carrollton, Ohio, Rev. George Ward, of New Philadelphia, and the pastor. All who will be able to attend this meeting will find a cordial welcome. Pray for the meeting. For further information write
WILL H. HAFFER, Pastor.

BARNESVILLE, GA.

Good meeting here. Open at Rehoboth Pentecostal Church of the Nazarene, November 13th-23d; Barnesville, Ga., November 27th-December 7th; Malden, Mo., December 14th, January 4th; Fredericktown, Mo., January 11th-February 2d.
FRED ST. CLAIR.

BALLINGER, TEXAS

Our annual meeting, conducted by Rev. Allie Irick and wife, was a great meeting, many souls finding pardon and heart purity. Sister Irick spoke from the text, "My Spirit shall not always strive with man," on the closing night. The altar was lined, and several prayed through to victory. We had a second and third altar service, and all prayed through but two, who have prayed through since then. Brother and Sister Irick were called for next year's meeting, and the pastor for full time as pastor.
E. W. WELLS, Pastor.

LOS ANGELES, CAL.

FIRST CHURCH

Rev. Andrew Johnson, of Kentucky, is shooting his gospel gun to kill. During the week about seventy-five persons have been at the mourner's bench, and yesterday (9th) thirty-five more came tumbling down. It was a great day for First Church—532 in the Sabbath school, and an audience of 1,200 or 1,300 both morning and night, with four or five hundred in the afternoon. At the morning service Brother Johnson preached on "Original Sin and Its Remedy." At night on "Hell for the Unrepentant Wicked." Both sermons were as strong as we have ever heard. Johnson is a keen boy, somewhat after the "Billy" Sunday type. He delves in star dust occasionally, but manages to come down enough to land the fish. Pastor Cornell led the afternoon meeting, with fourteen at the altar. This will be a week of tremendous victory, we all anticipate. Old First Church is certainly pushing up the grade with a chorus choir of seventy-five voices, Sabbath school orchestra, big audiences, and salvation at high tide. Glory! We expect to strike out for \$10 per member for missions, and enthusiastically help in every other line of churchly activity. The pastor and people are greatly encouraged.

Through the efforts of Mrs. Paul Breesee this District sent five Christmas boxes, large in size—two to India, and one each to Africa, Japan, and Mexico. These were the most generous Christmas boxes we have ever seen packed. Many thanks to all who helped.

Jack Sanders and his great Nazarene Mission on Fifth Street is flourishing, with scores praying through. The new Rest Cottage is the finest in the country, already in practical use. This Nazarene work on the Pacific Coast is certainly making the devil have "fits." We know no defeat.
CHURCH REPORTER.

NEW ENGLAND PREACHERS' MEETING

A very delightful and profitable preachers' meeting was held with our church at East Wareham, Mass., Wednesday, November 5th. In the afternoon came the laying of the cornerstone of their new church, which is to be a very pretty structure indeed. Brother Riggs gave the address, and then raised a liberal offering for the new church. Other brethren also assisted in the service. Brother Riggs is not an amateur on such occasions. At the evening service the old chapel was packed. After a stirring praise service the various pastors took part in a platform meeting, which was a precious season. The next meeting will be held Wednesday, December 3d, place to be announced later. A low maximum assessment will probably be arranged, which will make it possible for many of the brethren to be present.
S. P. LANPHER, Secretary.

BLACKWELL, OKLA.

The writer began his pastorate here last Sunday. God gave us two good services on that day. We are expecting a great year for the Lord at this place. The new church is not complete, but

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brated Oxford India paper, bound in Persian morocco, with leather lining; is self-pronouncing, has references, concordance, and maps, and is in every way a first-class book.

Jehoiakim's evil reign.

II. KINGS, 24.

Jehoiachin succeedeth him.

33 And Jé-hóí'-á-kim gave the silver and the gold to Phár'-óh; but he taxed the land to give the money according to the commandment of Phár'-óh: he exacted the silver and the gold of the people of

E.C. 610.
 ver. 33.
 Called Jeremiah.
 1 Chr. 3. 14.
 Jer. 24. 1.
 and Coniah.
 Jer. 22. 24.

8 ¶ Jé-hóí'-á-chin was eighteen years old when he began to reign, and he reigned in Jé-rú'-sá-lém three months. And his mother's name was Nê-húsh'-tá, the daughter of El-ná'-thán of Jé-rú'-sá-lém.

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generations; they call their lands after their own names.
 12 Nevertheless man being in honour abideth not: he is like the

Gen. 4. 17.
 ver. 26.
 Eccles. 7. 19.
 Ps. 90. 13.
 Heb.

20 For every beast of the forest is mine, and the cattle upon a thousand hills.
 11 I know all the fowls of the

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PUBLISHING HOUSE of the
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will be in a few days. I am pleased with the outlook, and ask the saints to pray that God will make this the best year in soul winning and in caring for the flock at Blackwell.
 309 W. College Ave. J. H. VANGE.

SOMERVILLE, IND.

Two years ago Brother Harding organized a Pentecostal Church of the Nazarene here. We are thinking of building a church house in the near future. Brother Strother, of Olivet, Ill., held a meeting for two weeks and visited the members, and encouraged them on building a church. Brother Strother made out the bill of lumber for the church, and a building committee was appointed. Eight thousand feet of rough lumber was donated. Pray for us that we will make a success in building and in helping lost souls to find God.
J. FEED, Secretary.

COEUR D'ALENE, IDAHO

Yesterday the Lord blessed in a marvelous way; eight souls at the altar, and all but one prayed through. We are pushing the new church to completion as fast as possible. I have no help now, and it goes pretty slow; but we are finishing it up as fine as possible, and as fast as we can. Our heating plant is installed, and the house was comfortable yesterday. Our meeting at McGuire's, Idaho, was the best we ever held; forty-four professions. Some, of course, were converted and then sanctified—counted twice—but there was about thirty at the altar. Brother Medley and his wife are indeed servants of God. He is a fine, Spirit-filled man, a good pastor, and most of his people were prayed up ready for a revival. Souls were getting to God every Sunday. Pray for the work at Coeur d'Alene; we are having a hard struggle financially, but our God will see us through.
CLYDE T. and ENIE DILLEY.

PLAINVILLE, KAS.

We are praising the Lord for the gracious visitation of His power and salvation in our midst. Our revival meeting closed Sunday night, with a full altar. Evangelist Cain, of Wichita, was with us for ten days, and preached in demonstration of the Spirit and power. Seekers were at the altar in almost every service. We received three new memrs Sunday night.
W. F. KIEMEL, Pastor.

THE MAN IN BLACK

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PITTSFIELD, MASS.

We closed our pastoral labors with this dear people the last Sunday in October. God has blessed us in that place from the first. In six months He has brought forth a strong body of people for holiness, and they are now regularly organized with a beautiful Sunday school of about

Colleges: Olivet, Pasadena, Peniel

NOTES FROM OLIVET

Rejoice with us again. Since the meeting of the District Assembly, the Illinois Holiness University debt has been reduced several thousand dollars. This is above the five thousand dollars raised at the Assembly.

The museum presented by Sister Epperson has arrived. This is an excellent gift, and is greatly appreciated. A room on the third floor has been selected, and is being beautifully decorated and cases arranged, and is to be called the Phoebe Jewel Epperson Museum. A number of other valuable specimens have been promised, and will be sent in soon.

Sister Epperson also sent us a number of books for our library. Also, Brother Hunt, of Chicago, has sent us a box of books. Brother Jones, of Chicago, has paid half on a fine set of the International Encyclopedia for us, and these are expected to arrive soon. Brother Sisson, of Olivet, has given us a set of Ridpath's History and a Biblical Encyclopedia. Our library is growing rapidly.

The spiritual tide is fine. The chapel services, band meeting, and Sunday services are times of great refreshing from the presence of the Lord. We have never seen such a beautiful combination of holy dignity and blessed freedom as permeates this institution. Everything is prompt and orderly, and then there are such natural outbursts of praise and glory. No one works it up, and little is said about demonstration, but frequent waves of glory burst over us. The very large majority of our students and citizens are already Christians, and we are gathering some of the others in. There have been seekers and finders at the altar every Sunday evening but one since the Assembly.

Several of our students and citizens attended the Chicago convention. We were quite well represented on the program. Our Ladies' Quartet gave a part of the special music. We had a nice room, decorated with colored paper and pennants, where we distributed our literature. Many friends were made for the institution.

The vocation, the gift of the Connersville church, has arrived, and is being greatly enjoyed by our people. It has been placed in the center of the platform in our auditorium, and we are using it regularly for our Sunday services. The first Sunday night after the vocation was put in place our college chorus sang a beautiful anthem, and at the close the entire congregation arose to their feet in expression of thankfulness to the pastor and church at Connersville for this magnificent gift.

We had a rich treat on the night of November 3d. Dr. and Mrs. Bresee, on their way from the Chicago convention to the District Assembly at Clarksville, Tenn., stopped off for a few hours and attended our holiness band meeting. They were greatly delighted and agreeably surprised with the work here. They were full of praise as to our location, the substantial buildings, and the fine-appearing student body. Dr. Bresee preached to us with muchunction, and we were blessed with a downpour of glory from the Father's throne.

We greatly appreciated a call from Dr. J. W. Hughes, the founder of the Asbury College and now president of Kingswood College. He stopped off for a few hours on his way home from the Chicago convention, and looked over our buildings. He expressed his delight at the rapid advance we are making.

We were also glad to have Brother Kennett, of Dayton, Ohio, the father of one of our students, and his daughter make us a short visit on their way home.

It is a great delight to us to see how easy it is for our people to get blessed. Tuesday morning at the chapel service we were singing

"Have Thy way, Lord." and with no suggestion from any human person a downpour of glory appeared, and before we were through several were on their feet with uplifted hands and gaze, and some were walking about. A brother minister said to us the other day, "It is so easy to pray for this work; I know it is of the Lord."

A revival has broken out in our school. Tuesday morning, in one of our class sessions, the Spirit of the Lord broke in with strong conviction upon several. While the teacher was talking, several were crying, and one broke out in agony. The class went to prayer, and continued for two periods. The fight was hard, but the victory was won. Two lay in agony upon the floor, while others were kneeling, but crying to God. Eight prayed through to victory, and one young lady was sanctified out on the campus while on her way to dinner. The revival broke out again Wednesday morning in the chapel service, and we were unable to hold classes for two more periods, and ten prayed through to victory. Two young ladies were definitely called to the work of the ministry. Not an unsaved boy or girl is staying in our dormitory. There are just a few outside students who have not yet been reached, but we are expecting them to be brought in in a very few days.

A SUNDAY AT PENIEL UNIVERSITY

THE PRESIDENT'S SERMONS

Sunday, October 26th, was a good day in Peniel. President Chapman preached both morning and night, and both services were blessed. His morning text was Psalm 46:3-7. The following is a brief outline:

The church is here spoken of as the city of God. The river of God is in the midst of her, and shall supply all needed grace; so that the church may flourish in the midst of her foes, though it is hard for those who fight against her.

God does not take away the pleasures of the world, but that He fills the place with something better. The river of God makes glad the city. Every Christian should be able to say,

*"There's not a craving of the mind
That Jesus can not fill."*

River suggests plenty — enough for every need. Joy not conditioned on circumstances; it is a constituent of the kingdom itself. God is in the midst; no wonder the church is not overcome. God shall help her — and that right early. He does not wait until we reach our extremity, but helps when needed. We need Him now.

The heathen raged, . . . he uttered his voice. Victory is certain. The enemies of Jehovah melt away. What we need is that God should utter His voice. When God does not speak earthly things grow exceedingly. When He speaks, the earth melts and fades away. It is easy to magnify our needs — but they only give God a chance to help us.

The Lord of hosts is with us. Rather this should be said of us than anything that could be said. The God of Jacob, God of the special covenant, who carries out His promise. How can we see our way through? By taking the promises, hiding away in the covenant. The promise-keeping God is safety for us. With this confidence stand up and face the conflict. Thank God for a church that can accomplish things for God!

Many were blessed and encouraged.

The night message was from the text found in Isaiah 9:6, and first part of the seventh verse:

This fitly describes the work of Jesus. He had power to open the door of grace; also to close it. The government is upon His shoulders. No rightful government only that which belongs to Him. No government that raises its head against Him has a right to exist.

Wonderful. Any way you look at Him: in birth, in life, in suffering, in sacrifice and death, in resurrection, in ascension, in intercessory

work. He is incomprehensible, yet approachable.

Counselor. Law before He came was an arbitrary command; now the spirit of the law is written on the heart. He will tell us what to do to have riches, to be wise, to be great; how to be saved in heaven at last. Priestly work — He intercedes for all.

Mighty God. Not a sin from which He can not save; not a stain from which He can not cleanse.

*"The Lion of Judah can break every chain,
And give us the victory again and again."*

Everlasting Father. Through Him we have everlasting love, life, joy, peace, and righteousness.

Prince of Peace. He is the Author of reconciliation. World without Him is full of warfare. Man not at peace with himself. Ambitions run one way, sense of morality another, making warfare in one's own heart. Peace in Jesus with God, with the angels, with one's brother, with enemies, and one's self.

Increase of government and peace. There is no end. Started with a few. Day is coming when all shall do obeisance to Him.

In closing Brother Chapman said, "Jesus shall never reign over me more completely than He is reigning tonight, for I am wholly abandoned to Him."

There were seeking souls at the altar; two prayed through to victory.

We praise God for our school, for our president, for our Faculty, for our student-body, and most of all for His own divine presence.

A STUDENT.

NAZARENE UNIVERSITY ITEMS

The first six weeks of our school year have passed very rapidly. God has been with us in class-room, dining hall, dormitory, and chapel. The revival spirit and burden of prayer has been very manifest, and many have found God. New students have continued to come from time to time, until the enrollment is now 370. Our greatest need at present is more room. Additions are being made to the Music Hall and the Science Building, which will soon be ready for occupancy. The students are rejoicing in the recent completion of two cement tennis courts. The athletic associations are planning for interesting work.

Philip Ghose and Hori Day, two very promising young people from India, have been gladly received by our student-body, and feel quite at home among us. Philip has been supported by Dr. Bresee for a number of years, and has now come to the university to complete his education. Hori was brought to this country through the kindness of Dr. and Mrs. H. M. Kirk, of Pasadena, and is planning on spending several years in the university, as a preparation for future work among her own people.

Our Missionary Band is adding to its numbers. Last Friday (October 31st) it was greatly blessed by the visit of Mrs. Grace Hunting, who told the band of her six year's experience among the Bengali people of India. She was much delighted to find Philip and Hori in our midst, and felt at home with them at once. God is surely sending His chosen ones to us from every direction. How we praise Him for it!

Our preachers and quartets are out each week on various appointments.

In consideration of the increasing number in the student-body, it has been thought best to keep the unit small by dividing the responsibility among different ones, divinely called to the spiritual oversight. Through the wise and careful planning of our president, H. Orton Wiley, and our pastor, Seth C. Rees, this has been accomplished, and fourteen classes have been organized from the student-body, with a student as leader of each class. It is the intention that these shall be purely spiritual units for the mutual help and benefit of all.

MISS PEARL DIXON.

thirty members. Our last Sunday night with them we received six into membership, some of them being recent converts. Monday evening we were given a farewell reception in the home of one of the saints. May God ever keep them true to Him.

L. HENDERSON.

SOUTH MANCHESTER, CONN.

For over two weeks, beginning October 18th, we

held a series of revival meetings, conducted by Rev. F. W. Domina, pastor of our church at New Bedford, Mass. From beginning to end the blessing of the Lord was upon us. Some young people got to God, and have been testifying to God's saving and keeping power ever since. It was a profitable series of meetings. Our membership was greatly strengthened in the things of God. Brother Domina preached stirring sermons, which will be long remembered. We had victorious

prayer meetings last Wednesday and Friday evenings, and the Lord was with us yesterday (Sunday) to bless and to keep. We are pushing the battle and shouting the victory.

A. C. GOLDBERG, Pastor.

DANBURY, CONN.

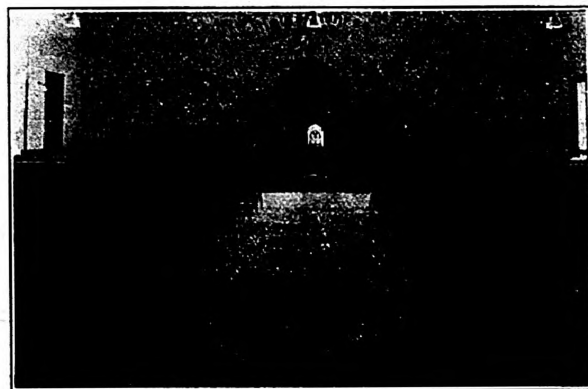
We began our labors again in this place November 2d, and God truly is with us. We prayed

ILLINOIS HOLINESS UNIVERSITY

—OLIVET, ILLINOIS



PROF. E. P. ELLYSON,
Vice-President



CHAPEL AUDITORIUM, ILLINOIS HOLINESS UNIVERSITY



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Do you not earnestly desire to extend that Kingdom?

Can you devise a better plan than that of educating and equipping young men and women for this purpose?

Yea, as a Christian, is it not your duty?

If you do not place your money where it will be used for the extension of God's Kingdom, it will be used by Satan. You have the power to prevent this; *do not delay.*

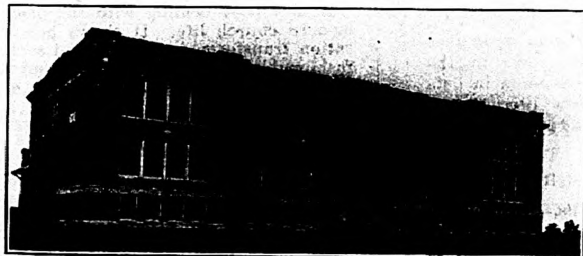
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President

The Illinois Holiness University



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Official Organ Pentecostal Church of the Nazarene. Published every Wednesday.

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Our Ten Outgoing Missionaries

The departure of our ten new missionaries, next month, for their respective stations in the foreign field, marks an epoch in our labor for the other sheep. Indeed, it is an earnest of the glorious things we shall see in the forward movement that our church has arisen to undertake. Now ten a year; a hundred a year; a thousand ere long—can not our faith rise that high, as we realize the need, and the fact that God is with us?

The sending forth of these ten was in faith—the Board, conscious of the pressing need on the field, and knowing of the call of God on the hearts of those who go, have faith that the church will quickly and gladly rally to their support.

As the sailing date is December 16th, it will be necessary for the Board to have a considerable amount in hand to meet the large expense, and we trust that every church in the connection will make an unusually large joy offering at once through the regular missionary channels, that we may all start together, shoulder to shoulder in the labor and blessing for this forward movement that shall plant the gospel of full salvation in every land within this generation.

If your congregation has not yet made an offering for the expenses of General Superintendent REYNOLDS on his Around the World Missionary Tour, mention the matter to your pastor. We are sure that each will be glad to have a part in this mission for the cause of our Christ.

Send all missionary offerings through your regular treasurer, or direct to Rev. E. G. ANDERSON, Olivet, Vermillion County, Ill., giving name of your district and church.

CHARLES A. MCCONNELL,
Pres. Gen. Miss. Board.

earnestly for a Sunday school, and then before much of it was in sight ordered our literature, believing God was able and would honor faith. November 9th we had fourteen scholars and three teachers. Also received two members into the church. We are not despising the day of small things, but keep praising God for all and believing Him for greater things.

L. HENDERSON, Pastor.

MANCHESTER, N. H.

We had another blessed day Sunday, Nov. 9th, in our church. Our pastor preached on "The Believer's Walk" in the morning. The fire fell, and the saints got blessed. The afternoon service was one of power. At the close one woman confessed publicly and made restitution, and God wonderfully saved her. In the evening our pastor preached from Matthew 28:18, and deep conviction settled on the service. One backslider knelt at the altar, and sought and found salvation. The young people are doubling up, pushing the work both spiritually and financially. Our congregation is increasing for the past six weeks, and our special prayer meeting for Christians, on Monday evening, is well attended. I. M. H.

Superintendents' Directory

GENERAL SUPERINTENDENTS

P. F. BRESEE.....Los Angeles, Cal.
1126 Santee Street

Louisiana District Assembly, Lake Charles,
Louisiana.....November 19-23

Dallas District Assembly, Lufkin,
Texas.....November 26-30

Arlene District Assembly, Bowie,
Texas.....December 3-7

A preparatory service will be held the evening preceding the first day announced. All members of the assembly are expected to be present at the beginning and remain until the close.

H. F. REYNOLDS,.....Kansas City, Mo.

Residence, 3519 Paseo; Office, 2109 Troost Ave.

Alabama District Assembly, Jasper Ala.
November 20-23

Sailing date (on S. S. Tenyo Maru).....December 16

The first service in connection with each assembly will begin on Tuesday night, 7:30 o'clock. Let all the members of the assembly plan to be present at the first service.

E. F. WALKER.....Glendora, Cal.

DISTRICT SUPERINTENDENTS

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226 N. Chestnut St.

Calhan, Colo.....November 16-23

Rush, Colo.....November 23-30

DALLAS

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DAKOTAS AND MONTANA
LYMAN BROUGH.....Surrey, N. D.

IDAHO

J. B. CREIGHTON.....Boise, Idaho

IOWA

E. A. CLARK.....University Park, Iowa

Oskaloosa, Iowa.....November 18-26

Botmt. Ia., Care Rev. S. M. Lehman,
November 27-December 14

Sioux City, Ia., 1314 S. Newton St., December 15-25

KANSAS

H. M. CHAMBERS, 200 E. 3d St., Hutchinson, Kas

KENTUCKY

WILL H. NERRY,.....Louisville, Ky.
Care W. W. Stover, 2234 W. Chestnut St.

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T. C. LECKIE.....Hudson, La.

MISSOURI

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NEBRASKA

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Atlanta, Neb.....November 11-23

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Tarantum, Pa.....November 14-23

Linden Place, Pa.....November 28-December 7

McKeesport, Pa.....December 12-21

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SOUTHEAST TENNESSEE

S. W. McGOWAN.....Rt. 3, Santa Fe Tenn.

WASHINGTON-PHILADELPHIA

H. G. TRUMBauer.....Allentown, Pa.
320 N. Franklin St.

WISCONSIN DISTRICT

F. J. THOMAS.....Marshalltown, Iowa

Livingston, Wis.....November 22-30

Madison, Wis.....December 6-15

Publisher's Notes

CHRISTMAS PROGRAMS

We have not published a Christmas Program for this year. We do not know what one to recommend, and take this means of making it known, as many are writing us, making inquiry.

SUNDAY SCHOOL ORDERS

Sunday schools ordering their supplies annually should renew their order NOW. We require a new order at the beginning of the calendar year. Don't neglect it. Do it NOW!

THE OTHER SHEEP

The subscription price for THE OTHER SHEEP when mailed singly to individuals is 25 cents a year. The bulk price of 10 cents applies only where a bundle is mailed to one individual. "To one address" does not mean to a number of individuals, even though they are in the same town. A few persons are sending in lists of subscribers, and remitting only 10 cents for each. This causes delay, which could be avoided by following our directions.

CHRISTMAS ORDERS

Order your Christmas books, cards, etc., early. The mails are crowded at Christmas time. The best assorted stock will run out of some things. Those who order early can usually be supplied with everything advertised.

SAN GABRIEL DAYS

By MARGARET PRICE MCCONNELL

A true story of southern life, for young people. True to life and full of homelike scenes among "Becky's" kinfolk. Has a wholesome lesson on the great question which comes to all young people—that of sin and salvation. Be sure to get this book for your young people. They will thoroughly enjoy it, and so will you.

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THE WINEPRESS

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