

HERALD of HOLINESS

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

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EDITORIAL

Commendation Deserved



WHEN public servants do their duty they should receive expressed and rigorous indorsement from the religious press and pulpit. In the case of Secretaries Baker of the army, and Daniels of the navy there is the most bitter and remorseless opposition. We never had in the government official positions they hold two men who more bravely did their duty in one important respect and against more tremendous pressure of the vile and debauched elements of the country. These two men have done their best to protect our boys in the army and navy against the debauching and damning influences of the drink evil. It would seem that such efforts on their part would have received the strong support of practically every intelligent citizen of our republic.

The astounding fact remains, however, that these two good men and faithful officials, who have strived so manfully in this great and difficult crisis to protect our boys from the infamies of the most diabolical traffic that ever cursed any nation or people, are hounded and traduced by the vicious elements of society until multitudes have been almost persuaded to believe that they are weak and small men and pitifully narrow-minded. Among these critics are men of wealth and influence who join in with the joints and redlight habitues and brothel-mongers to ruin the two men who are hurting this ruinous traffic more than any other two men in the nation. Many newspapers are subsidized by these rich scoundrels and their criminal allies in this wicked crusade against these heroes for their destruction. Let every patriotic American and every lover of the boys who have offered themselves for their country's weal join in a protest against this wretched warfare against these men. Let every good man and woman make his or her approval of the course of these men heard, even if it require the sending of a personal letter to them by mail expressive of your approbation.

Especially in the West has this wicked crusade been most industriously pushed. Many of the western secular papers have touched upon the atrocious violations of the government's orders for the protection of the soldier boys from this infamous evil, with extreme reluctance if at all. They have been conspicuously blind to this flagrant wrong while they could flaunt broadcast and blazingly before their readers a sensational and vulgar divorce suit to the disgust of the best of their readers. The government, however, in the face of this gigantic opposition of hell's agents, is pushing its demands through the voice of Secretary Baker and his co-officer, Secretary Daniels. Though their policies have been so flagrantly and so persistently ignored, these men have issued their ultimatum to the western cities. Secretary Baker recently sent to San Francisco his ultimatum that

"unless conditions change the government will not keep any military camps near that city." Germany has no finer allies than these traitors who are undermining the efficiency of our soldiers by the poisonous alcoholic drinks they seek to keep within their reach.

Think of the brutality of any set of creatures calling themselves men who would debauch the manhood of our soldiery in the interest solely of their pockets. Such men are low enough to purloin the pennies from the pinafores of their own children. They would sell the souls of their fellow men for dollars, which is identically what they are doing in keeping the drink evil before the soldiers. Such men are too low and mean to claim fellowship with human beings, irrespective of their intelligence or social level. They are too low to keep company with the common criminals in the penitentiary who have only stolen money from their employers' tills, and who have only murdered the bodies of human beings. These dastardly wretches of whom we are writing have struck deeper far into the crimson tide of diabolical crime than murderers or assassins or cut-throats. They dare to traffic in the soul's immortal interests of the human race for revenue only. They are execrable, deadly, atrocious, demon-possessed bipeds who disgrace the human form and name, and should be ostracised by every decent man and woman on this planet. No punishment known to the penal code of the states of this republic can reach the merits of their crimes. No judges of our courts have conveyed to them the authority to assess punishment due such desperadoes. No lawyer has the ability to write with pen and ink a criminal code which would meet their case. No ink is black enough to pen the merited punishment of such miscreants. They blacken the fair name of the race, disgrace the benign boon of motherhood, put demons to shame in the role of infamy. No language can adequately portray the deep damnation these wretches purchase for themselves by their dastardly work. Lexicons fail here utterly for words to properly describe the villainy and poltroonery and scoundrelism of such men as would trade in the sobriety of our soldier boys, thereby debauching them in soul and body, and reducing their efficiency in warfare, when their country is in a death struggle for the liberties of the world against such a conscienceless foe as Germany. Pickpockets and assassins and burglars and sneak thieves are gentlemen compared with them. They would corrupt our penitentiaries and workhouses and cattle pens. Siberian exile would be too mild for them, if we owned Siberia for their banishment. We do not know what to recommend for them. Words fail us utterly.

THE WORDS of a Kempis are true: "That man is poor in this world who lives without Jesus; and that man only is rich with whom Jesus delights to dwell."

The Editor's Desk and the Bible School -

IT is proper that we inform our readers of the response we have had to our utterances on the subject of a Bible school. We felt that it was such a transparent need that there would be many who would be pleased and favorable to such an enterprise. We were not prepared, however, for such a manifest and general spirit of approval from so many quarters as have reached our desk. We have had approving words from numerous parties from all sections. They continue to come to us. These indicate how widespread is the felt need of such a school and how generously such an institution would be supported.

Not only would this be the case with our own church but a still more surprising feature of these revelations through our mail is that other churches would readily co-operate with us in the enterprise. From other churches we have received approving, not to say enthusiastic, approval. The last two letters received this morning were from the two coasts, one from a prominent brother of our own church, the other from a prominent minister of the Methodist church. The latter brother was enthusiastic in indorsing the proposed school. We desire to quote from his letter, for we are persuaded that he voices a general discontent and distrust of the schools of that church on the part of her ministry and laity. And this spirit is growing rapidly, for the havoc is becoming more and more tragic and there is no prospect of improvement in them. Among many fine things this Methodist brother and pastor said were the following:

After indorsing the idea he said: "I with you am deeply impressed with the importance of a correspondence department as one of the leading features of such an institution, especially its importance to the ministry. Long have I wished for such an institution in our own church. How many a life, potent with divine fire, filled with holy zeal, and mighty in evangelistic power, might have been saved to the church and kept from decay and apathy and even heresy and cultured infidelity! How often we have seen young men — and some even of riper years — Spirit-filled men — men upon whom the dew of their first love still lingered, and with a consuming zeal for souls, before whose onrush under God nothing seemed able to stand — leave the holy work to which God had commissioned them to attend one of our institutions of learning. And then they have come back shorn of spiritual power, dried and sapless branches, tintured with heresy and even infidelity. Oh, how many a giant in the church might have been saved! How many might have been saved from the poisonous influences of our theological schools through the instrumentality of just such a school as you suggest." Then, after further words of hearty indorsement he added words of warning that, if we establish such an institution, we should "write into its constitution or charter an unalterable law which no college senate or board or corporation can ever change or render void, not even the church itself, that no one can ever be instructor or hold official relation to such institution who in any degree holds heterodox ideas."

The author urges and enlarges upon this safeguard of the institution. From this we can imagine he is advising out of a bitter experience. We have seldom read a more ardent and urgent indorsement from any source.

The very same day we received a strong indorsement from one of our leading men from the opposite direction, the far Western coast. In this letter the writer not only indorsed the suggestion as ardently as the last quoted, but said he was satisfied the idea was practical and that such "an institution can be made a blessing which as yet no institution has attained." He went on to relate how his wide experience in the ministry with so many people had demonstrated to him the need of such an institution by the work he had been led to undertake personally and the wonderful results from such work undertaken under all the limitations with which a personal work of the kind would necessarily have to labor. He said: "My own experience has brought about a *passion* for the establishment of just such a work as you outline. Not that I would discredit a single college we now have, enough of which kind we now have. But *not one such* can supply the need you speak of. Certain it is that, if with our duties and so much away from helps one so much needs, we can by correspondence help our deaconesses and young preachers — busy farmers and office folks — what immense good might not a school of correspondence — and the personal instruction

as well — accomplish? Lord, give us such! As you say, let it be a *Bible school!*"

Most of the worst work done now through the Enemy is from false or mistaken or vicious interpretation or construction of the Bible. Never was there a sterner demand and direr need of strictly sound teaching of the Bible than today. Our people are perishing by the million from lack of knowledge, and Bible knowledge at that. Shall we not have a great, exclusive Bible school where the pure Word of God is opened and made luminous to the multitudes who now long and thirst for the Word of God as the hart panteth for the waterbrooks? *Let us all pray!!!*

Heart Creeds

CREEDS are all right but they must reach beyond the head. The heart must be the center on which the creed expends itself in the last analysis. It is not so much to get the head right that creeds exist. It is rather a mere medium of reaching the ultimate goal of the heart at which God aims in dealing with humanity. God ever aims at the heart. The church would do well and wisely to learn this great fundamental truth and, like its Founder, aim always at the human heart in its work. Had this always been her history there would have been fewer wars of blood and suffering over merely verbal differences of belief or statement of beliefs. It would have saved many a heartache and fraternal strife and bitterness. The pages of history would not have been marred by records of religious wars in which brother was arrayed against brother and family against family. There would have been fewer murders and kindred atrocities committed in "the name of the Lord."

God seeks to get the heart in love with the human race regardless of its desert or demerit. We must love all men with a pure heart fervently because of their origin from a common father and their common inheritance in the blood of a common Savior. This is diametrically opposed to the natural mind. It contradicts the trend of human nature which carefully dissects men and appraises their claim to its respect and attention according to the worth and merit of each in its esteem. But God sweeps away with one stroke this whole program and commands us to love like He loves. We are told that He has made of one blood all men to dwell upon the face of the earth, and that we are to love all men as our fellow creatures and fellow travelers to the grave. If the man be saved we are to hail him as a brother in Christ. If he be unsaved we are to love him as an heir to a common inheritance even if he has as yet failed or refused to claim and appropriate that inheritance. By our luscious love and fraternity we are to show him the greater way we have found and perhaps lead him to see his folly and to seek unto the fountain of strength and help in the shed blood.

The supreme test of orthodoxy is really, therefore, this silver chord of love coursing through the human heart and making us wondrously one with all for whom Christ died and rose again. Love is the greatest of all. Happy the man who can say from his heart of hearts that he truly loves. For the brethren there is a peculiarly tender and spiritual tie unknown to the love for all men regardless of their relation to the blood by any positive surrender. For the brethren there must be a tie which binds into a holy unity that is sweeter than life and stronger than death. Behold how these Christians love, must be possible to be said of us by an onlooking world. We must indeed be a spectacle to the world by the beautiful spirit of oneness and fraternity which cements us as brethren in the Lord. If this tie binds us, then indeed we are true adherents and disciples of our Lord who died to thus make us one in Him.

Important as it is to hold right doctrines, it is yet true that the state of the heart is more a test of divine relation and final destiny than belief of the mind. Mark Guy Pearse expressed this truth in that little gem:

They questioned my theology:
And talked of modern thought:
Bade me recite a dozen creeds —
I could not as I ought:
"I've but one creed," I answer made,
"And do not want another —
I know I've passed from death to life
Because I love my brother."

Sanctification

BY REV. C. B. JERNIGAN

But sanctify the Lord God in your hearts: and be ready always to give answer to every man that asketh you a reason of the hope that is in you with meekness and fear (1 Pet. 3: 10).

THE world is full of head religion and almost everybody can give you their theory of holiness, or what it means to be sanctified. In fact, the religion of the age is purely intellectual and reaches no deeper than the mental man. Experimental, or heartfelt, religion is dubbed old foggy, and stands out to ridicule. But the thing that I want to present to you is heart experience that radically transforms an unclean heart into a holy heart. Get the heart right and the life will be right, "for out of it are the issues of life" (Prov. 4: 23). Hence, the text says, "sanctify the Lord God in your hearts." This is what is meant in Ezekiel 36: 27, "And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them."

This is what Jesus meant when He said "for he dwelleth with you and shall be in you." This is what Paul meant when he said, "know ye not that your body is the temple of the Holy Ghost which is in you" (1 Cor. 6: 19). This is in accord with the same apostle's experience, who said "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me." Paul prayed for the Ephesians "that Christ may dwell in your hearts by faith." The same experience is presented in Colossians, "Christ in you, the hope of glory." The beloved John expressed the same thought when he wrote "greater is he that is in you, than he that is in the world" (1 John 4: 4). The one theme of the above writers is the indwelling Christ.

Fallen man is unclean and unholy; his heart is desperately wicked, and if he ever is holy God must sanctify him,—cleanse his heart, and make him holy. Paul tells us, in Hebrews 12: 10, that we are made partakers of His holiness—part takers—that is to take a part of His holiness. On the ocean beach at San Augustine, Fla., I looked out on the mighty Atlantic. I wanted to carry some ocean water home with me, so I found a bottle buried in the mud, washed it out clean, filled it with ocean water, and carried it home with me. I did not put the entire Atlantic in my grip, but a part of it. I was partaker of the Atlantic, and the same component parts that were in the ocean were in my grip. I could not afford to carry off water to put on exhibition in a muddy bottle, neither will God put His Holy Spirit in unclean hearts. Just so we have the Holy Ghost imparted to us in entire sanctification, for the word "sanctify" literally means "make holy."

We have heard it said that the second blessing people were sort of blockheads, and ignorant people. But I declare to you that the brains of the world agree with us. For every man who ever had brains enough to define English terms, defines the words "sanctify" and "sanctification" exactly as we use these terms. I quote two:

WEBSTER'S INTERNATIONAL DICTIONARY

Sanctify: 1. To make sacred or holy; to set apart to holy, religious use; to consecrate by appropriate rites; to hallow. 2. To make free from sin; to cleanse from moral corruption and pollution; to purify.

Sanctification: The act of making holy; the state of being sanctified or made holy (theologically). The act of God's Grace by which the affections of men are purified or alienated from sin and exalted to a supreme love to God. Also the state of being thus purified or sanctified.

Surely this is language that can be understood and is all desirable. "To set apart; to consecrate; to make free from sin; affections purified; exalted to a supreme love to God."

STANDARD DICTIONARY

Sanctify: To make holy; rendered sacred, or morally and spiritually pure, cleansed from sin; sanctification, specifically in theology, the gracious work of the Holy Spirit whereby the believer is freed from sin and exalted to holiness of heart and life.

"Whereby the believer is free from sin." According to this, sanctification is an experience

for believers—not for sinners. Notice, this would make sanctification a second experience. "The gracious work of the Holy Spirit"—not of works, nor growth, nor death, nor purgatory, but of God, divinely wrought by the Holy Spirit. We can never grow into something that God must do for us.

The words "sanctify" and "sanctification" are made from the Latin adjective *sanctus* (meaning holy) and the Latin verb *facere* (meaning to make) and the suffix *tion* (always meaning the act of). So the root meaning of the word, plainly means and signifies the act of making holy. Many more splendid authorities might be adduced, but the definitions from these two well known and accepted standards should suffice to convince any Christian of his privilege and high calling in the gospel.

The Bible bears out Mr. Webster in his definition of this term. Read Lev. 20: 7, 8; there you will find the human side coming, first, in its proper place, in the seventh verse where God commands us to sanctify ourselves apart to a holy purpose. In the eighth verse He declares, "I am the Lord which sanctify you." Again we say you sanctify yourself (consecrate or set apart) and God will sanctify you. "Sanctify yourselves, therefore, and be ye holy; for I am the Lord your God. And ye shall keep my statutes and do them; I am the Lord which sanctify you" (Lev. 20: 7, 8).

Keep in your mind the thought that there are two sides to this term, "Sanctify." Here is where people fall into error. In this first sense Jesus said, "I sanctify myself that they also might be sanctified through the truth." He consecrates His life, and His own blood He shed on the cross that by this very act His disciples might be sanctified or cleansed by the blood; as the blood alone can cleanse. "And the blood of Jesus Christ his Son cleanseth from all sin" (1 John 1: 7).

We are told that when people get sanctified they get it in the hour of death, and go right off to heaven. Read the prayer of Jesus for His disciples and all who shall believe on Him through their words: "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. Neither pray I for these alone, but for them also which shall believe on me through their word" (John 17: 15-18, 20). They are not to be sanctified and immediately taken into heaven, but sanctified and sent into the world. Read Ezek. 36: 23, "and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes." This is God's method of saving the world, men and women sanctified and sent into the midst of sinners. Nothing on earth will convince a godless world like a few people really sanctified and free.

A church of people filled with old-fashioned pentecostal glory will cut sinners to the heart and they will still cry, "What shall I do?"

Incense From the Altar

BY MRS. MARY E. PIERCE

Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors (Prov. 8: 34).

DO we really want to hear God speak? Does it mean more to us than to listen to the war news, or to hear our friends or neighbors talk? Are we really anxious to hear from heaven? If so, we are already blessed; and still greater blessings are on our track. God is looking for those who want to have Him talk to them. He has some wonderful things to say to us; things that will stir our souls, and inspire us to go forth and stir others.

God can not get the ear of many, only a few;

Suggestions Relating to Revivals

BY MRS. M. EMILY ELLYSON

IN the first place, we would suggest to you not to talk too much about a revival. There is such a thing as wearing out a word until it carries with it nothing of the force and fullness that it should. Lay hold of your heaven appointed work of ministering and preaching the whole gospel and soak it in prayer. Keep at it, and do your utmost to keep your people at work, and then commit results to God. Do not worry; do not become disheartened; do not scold your people; do not undertake anything but the fearless, faithful discharge of duty to your Master and to dying souls.

Constantly present the great vital truths of the inspired Book, such as "Human Depravity," the "Remedy for Sin," the "Atonement of Jesus Christ," "Justification by Faith," "Perfect Love," "The Character and Claims of Jesus," "The Bible Rules of Clean Living," "The Final Judgment and Future Retribution." You need not defend your Bible, just preach it and let it defend itself. Preach sound doctrine, fervently, and with lively, helpful illustrations. You need not scour heaven and earth to find some new fangled, startling subjects. Preach Bible truth and it will do the work. A revival that is not founded on Bible truth is a blaze of pine shavings, and will end in smoke.

Mingle argument and appeals to the unconverted. Keep your own eyes and those of your people upon no man save Jesus only. Deal with sin fearlessly, but in language chaste and pure. Plainness of speech should certainly be characteristic of the gospel message, but do not confound this plainness of speech with that which is so suggestive that it borders on the vulgar and indecent. We have heard preachers who dealt with the

vices of the age with such wisdom and skill that a strong feeling of repugnance was aroused in the hearer toward such existing evils; and again, we have been compelled to listen to word pictures and statements made in such suggestive language as could not but corrupt the mind, especially of the youth who were present, acting as a stimulant to carnality, and producing a harvest of evil thoughts and desires.

Press home upon the consciences of your people the great claims of God, the necessity of immediate repentance and acceptance of the Savior. Keep your people at personal work for the welfare of others and the salvation of souls. Watch with open eyes and ears for the first sign of an especial manifestation of the Spirit's awakening among the people of your congregation and follow it up promptly.

Be fervent in prayer for an outpouring of Holy Ghost power from on high, for though we are finite and can not forecast the times or seasons of God's day for special visitation, yet we may, and it is right to pray "Revive thy work, O Lord." Let us not forget that as pastors of the flock we may be in need of a special touch from heaven, an enlarged vision of the work and of God's power and willingness to supply all need; a special anointing and unctioning of ourselves for this particular time. And as we ask, He will give it, that the Father may be glorified in our bearing much fruit. Also as we intercede fervently, and with an eye single to His glory for the awakening and conversion of sinners, He will awaken them; and as they surrender He will regenerate them. It is His word of promise, it can not fail.

and a multitude of things press us till we can not get quiet long enough to hear Him speak. But we are never the same after God really speaks into our very hearts. We do not forget it. And if we hear Him speak once, we want to hear His voice again. "Never man spake like this man." Oh, that lovely voice! We can tell it, it is not like human voices—it is the divine One speaking!

Reader, does He speak to you, personally? Or do you have to get a message second-hand? It is your privilege to get something from above, spoken to you individually. Why not get something first-handed? He is the Illuminator. He speaks through His Word. Study it. Let it be your meat and drink. What condescension! What infinite love! Does He know your name? know where you live? Is He interested in all the minutiae of your life? Will He speak words that will thrill, and bless, and quicken my whole being? you ask. Yes, He will say some tender, endearing, wonderful things to us if only we are watching daily at His gates, and waiting at the posts of His doors. If we are expectant and if we go to the place where He speaks, we will hear from Him.

Does He speak louder, more distinctly in some places than in others? Oh, yes! In the house of God; in the secret place; in the prayer and classmeeting; at the family altar; on the mount above with Jesus, where He will meet you, to speak there unto you. "In all places where I record my name I will come unto thee, and I will bless thee" (Ex. 20: 24). "For where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18: 20).

Our Great Enemy

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

ONE further feature of the teaching of these parables we must not pass unnoticed. That is the instruction about our great enemy, the Devil. This is one of the most conspicuous lessons of this teaching. We find it prominently set forth in the first parable of the Sower. Here he has had a hand in rendering most of the soil unproductive. From the first he catches away the seed so that it bears no fruit. The second kind of soil is rendered fruitless also through his instrumentality by his work of bringing about tribulation or persecution. By these means fruitlessness is caused. The third kind of soil is also made to bear no fruit by the thorns which choke out the Word. Satan's means of defeating the Word in this case are declared to be "the care of this world, and the deceitfulness of riches."

It was this "Enemy" which sowed tares among the good seed in the field. It was he also which came and found shelter in the mustard tree, for the word "birds" in this parable is the same as that translated "fowls" in the parable of the Sower, and we have the testimony of the Lord himself that this word "fowls" meant the "wicked one" or the Devil. Also in the parable of the Leaven we found that leaven was evil only and always. The Devil is the author of evil and it was his work of injecting evil into the work of the Church until in all her departments the Church was contaminated with it. The seventh parable shows us the end of this Enemy's work when at the end of the age "angels should come forth and sever the wicked from among the just, and shall cast them into the furnace of fire." Fire we learn elsewhere shall be the doom of this great enemy of God and man.

Here is the work of our great Enemy seen to be conspicuous and tragic. We shall not speculate but confine ourself to mere facts. And first, we will state that we have such an Enemy as is here mentioned. He is variously called Satan, Devil, Abaddon, and Apollyon, Beelzebub, Bellal, Adversary, Dragon, Serpent. A reference to the concordance will show where he is so denominated.

Our second fact is he is represented as powerful. He could withstand Michael, the archangel (Jude 6). He accomplished the fall of man in Eden (Gen. 3). He can appear before

It was while Daniel fasted and prayed that God spoke to him, and said, "O Daniel, a man greatly beloved." It was while Cornelius was praying that he got the vision. It was while Jesus prayed that the fashion of his countenance was altered.

Do you wonder why others hear things you never hear from God? They are expectant; they go where He speaks; they listen, and "as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress; so our eyes [their] wait upon the Lord" (Psa. 123: 2). We know where to look. The upward gaze brought to Elisha the double portion. Oh, for that faith! Oh, for that expectancy! Oh, for that intense desire for the voice of God! "Waiting at the posts of my doors!"

Keep close up to Jesus. Let Him speak often to you. Close your eyes and ears to everything that would distract, to all the perplexing things; even to your nearest and dearest friends. Enter into thy closet and shut the world out. Pray to thy Father which is in secret and He shall reward thee openly. Then your life, your experience, will have a fragrance not of earth, but of heaven. It was said of Jesus, "Thy name is as ointment poured forth." Oh, to have that supernatural something put within us! Can He not impart to us such glory that there will come forth from our hearts and lives a fragrance that will bless others wherever we go? Then people will see Christ in us; and, perchance, when we are gone, in the trail we leave behind us some one may say of us, "Their name is as ointment poured forth."

God (Job. 1: 6; 2: 1). Seeks our destruction like a roaring lion (1 Pet. 5: 8). Deceives the nations (Rev. 12: 9; 20: 3). Is the accuser in heaven (Rev. 12: 10). Holdeth the world like children asleep in his arms (1 Jno. 5: 19; Matt. 13: 3). Has the power of death (Heb. 2: 14).

These are astonishing features of his wonderful power. His character is represented to be bad. "He abode not in the truth" (Jno. 8: 44), would seem to indicate that he was a fallen being. He fell through pride. (Job. 38: 17.) Three words by which he is called describe his horrible work sought against man—"Murderer," "Liar," "Sinner." What a hideous character is thus given him by the Word. "Deceiving" is his great business.

We are taught that there is a limit to the power of this foe. We are likewise told that there is coming a time for the settlement of accounts with him by the God of heaven. Man chose to take Satan's regnancy instead of that of his Maker, and God leaves him long under his dominion in the exercise of this his free choice; but there hastens a time when Satan will be baited and when his cup of iniquity will be full and his punishment will be forthcoming. This occurs in that strange realm of vengeance in the administration of God over the affairs of this world. It must not be forgotten that God has a side of vengeance as well as a side of love and mercy. We are now in the mercy or grace or church age. At its end will be ushered in another phase of His administration entirely different when as one feature of it the Devil and his angels will get their due. First Thesalonians tells us of a time when the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on His enemies. Jude declares it to be a time when He will "execute judgment on the earth." Vengeance is said to belong to God (Rom. 12: 19). He will execute it in the day of His vengeance. (Neh. 1: 2; Mic. 6: 15; Ezek. 25: 17.)

Satan is to be bound (Rev. 20: 1-3; Rom. 16: 20). Finally he is to be destroyed by being cast into the lake of fire. (Rev. 20: 7-10; Heb. 2: 14). It will be a marvelous sight and experience to have a world with no Satan in it. We do not understand that this will abolish the free agency of man. It will be the punishment due Satan and there may still exist, and doubtless

will sufficient evil to test man from the wicked work and influences of Satan which will abide in the world after his destruction. This will afford the opportunity of the gospel operating unhindered by the dastardly and diabolical work of its direct foe. In no sense or degree is this destroying man's free agency or giving to the people of that day any advantage of those of the present. Evil is necessary under no dispensation or condition, for man is free to follow either Christ or the Devil—either the good or the bad, whenever and wherever it may be.

Now analyzing the parables, let us seek to find how true their teachings respecting the work of Satan is when put side by side of present day conditions in the churches of the world. Take the parable of the Sower. In this we found that the Devil would do three things in this church age: Harden men's hearts; employ tribulation or persecution; and get people absorbed with cares and deceitfulness of riches. We have only to look at the average church today to find proof of this prophecy of the parable. It is true to the life. It is an exact photograph of church life today. When were men harder to reach or when did they exhibit greater indifference to the gospel? We may in the second place ask when was the cost greater to those who adhered to the strict principles of the gospel in the way of "tribulation or persecution"? It costs a man his standing in business now to be true to God. Men still persecute, but in a different way. The cost of fidelity to Christ is still a man's life—if not actually the breath he breathes, it will be his business, his popularity, his friends, and associates. This world is still no friend to grace to help us on to God. It is still true that they who will live godly in this world shall suffer persecution. Then to this we may add also the fact that Satan, in the case of others, to secure his end, gets them absorbed with cares of this life and the deceitfulness of riches. Pre-eminently this is true today. Never in its history did the world find riches so stressed as at the present time. Riches is the rule by which men are judged now. The dollar standard is the standard today. Money admits to society and business, and politics, and all sorts of preferments today. It is not so much intellect but money. Not good blood, but gold dollars. Not so much family record for courage and prestige but great bank accounts or splendid incomes that tell today. It is also true that the churches emphasize money as never before. The day of which we were warned by John Wesley has come upon us. He warned us never to cater to rich men as a church for if we did we would become dependent upon them. This is just what has transpired. The Church is today dependent upon the rich and to them they must bow and cater for they can not get along without them now with our plans and methods and fine churches and expensive choirs and machinery.

Turn to the parable of the Tares. Here we have the counterfeiting of the true church members, or counterfeit truth. There are mixed results, the bad and the good together in the church. Is not that the case today? Is not that just the cry from every pastor, that his church is so mixed up with the world that he can not accomplish real gospel work as he tries to do and longs to do? Look around you and open your ears if you would see and hear the proof of this state today. Then in the Mustard Seed parable we have further progress in this dastardly work of the Enemy. By the process of counterfeiting the truth he succeeds in swelling the church to an abnormal size numerically as in the parable of the Mustard Seed until it becomes a great tree in which the Devil finds a place to abide. The "birds of the air" here are the same, as already mentioned, as the "fowls" in the parable of the Sower, which the Master said was the "wicked one." What do we behold today in the churches. Were there ever more church members?

Look at Rome. How she swells her membership by counting adherents as well as baptized people. Recently she claimed and was accorded 40 per cent of the chaplains for our armies because of this padding of membership. The

Protestant delegates present were powerless to do anything against such a patent fraud and had to indorse their claim, as they could not contradict her figures. And how is it with the Protestant churches? D. L. Moody quit preaching to sinners outside the church years before he died because he said the sinners in the church were so numerous that he found it took all his time and energy to attend to these in his messages. No Protestant pastor will dare claim but a proportion of his members as converted today. And does not the Devil abide in the church today? Is not Rome a roosting place for Satan today? Will anybody deny this except Romanites? Look at her intriguing. Behold her pride, and her carnality, and lustfulness. Behold her vaulting ambition for world power and influence. What but the Devil could inspire with such wicked impulses and motives and aims as these? It is transparently plain that the Devil roosts in the Romish church today and everybody knows it. He has helped Rome as he will help any church to acquire worldly power and influence that will pay the price of conformity to his demands.

If they will bow down and worship him he will help them to power and wealth and numbers.

Then from this position within the church the Devil is enabled to permeate and corrupt her in all her departments—her doctrines, her discipline, her ministry, her polity, and her methods, and finances. This comes out in the parable of the Leaven. So it is today that he has managed to fill the churches with Unitarianism and all sorts of false doctrines and philosophies. The ministry is given up largely to preaching their higher criticism and the topics of the day and such things on which the people perish. There is no attempt at discipline at all now. Truly they let both grow together.

Such is the state of things that a review of the churches reveal to us. One's heart grows sick at the scene before us. God alone in that end of the age which hastens apace will sever the good from the bad and cast the bad into the fire, but the good gather to Himself to live and reign with Him.

In our next article we will make some closing observations.

NASHVILLE, TENN.

The Old Man

BY EVANGELIST W. D. MERRYMAN

Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin (Rom. 6: 6).

WE are commanded to "put off concerning the former conversation the old man, which is corrupt, according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness."

The Old Man. Who is he? Where is he located, and what benefit is he? The text implies a body, a principle, a being, a condition, a something to be destroyed, removed, cast out, and taken away. That henceforth we should not serve sin. While it is a part of us, it is not an essential part; nor are we the better for having it. This Old Man is just as old as our being. If I have arrived at the age of forty, the Old Man in me is just that old, no more, no less, unless he has been crucified and cast out through the blood of Jesus, by the baptism with the Holy Ghost and fire.

In Scripture he is spoken of as the carnal mind, the body of death, the flesh sin that dwelleth in us, the root of bitterness. I inherited him. (Ps. 51: 5.) Every son of Adam has him, the fallen nature. That nature was not only evil, but "every imagination of the thoughts of his heart was only evil continually" (Gen. 6: 5). The Hebrew word signifies not only the imagination, but also the purposes and desires. The Psalmist David said the wicked (or carnally minded) were estranged from their birth, and went astray as soon as they were born, speaking lies. "Their poison is like the poison of a serpent" (Ps. 58: 3, 4).

Paul said he was a corrupt Old Man. "Now ye also put off all these: anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another." Jesus said, "For from within out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: All these evil things come from within, and defile the man" (Mark 7: 21-23).

Where is the Old Man located? Not in the head, nor hands, nor feet; not in flesh and blood primarily. Yet he may be, and is, manifested through the physical body, either in thought, word, or deed. Jesus gave us His location when He said, "For out of the heart [or moral affections] proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." And many times these are manifest in religious circles. It is in our hearts and affections without our solicitation or choice. (Ps. 51: 5.)

We are not condemned for having it in our nature, but when God, by His Word and Spirit, gives us knowledge and light for its removal,

through the blood of Jesus, and we willingly and knowingly refuse the remedy, we will be condemned for keeping or approving of its remaining longer as a welcome guest.

The Old Man is hard to please or satisfy, and is like the troubled sea that casts up mire and dirt. This is where so much dissatisfaction comes from, although many times it is attributed to other causes. The Old Man is fretful, he worries about its being too hot or too cold;

too wet or too dry; the folks do not do things to suit him; if he is at the dinner table the bread is to brown or the biscuits too doughy. If it happens to be wash day, the stove doesn't draw, or the coal or wood is too green to burn; the children are too fussy; the company stayed too long. If perchance the preacher does n't come often, then it is n't often enough, and if he does come he prays too loud and wakes the baby.

The Old Man shows off at religious services just the same. He does n't like so much noise, it shocks his nerves. If the preacher gets unusually anointed with the Spirit and preaches a little too long he says its no use to be so zealous; every one will be saved, or have another chance. If some brother or sister gets filled with the Spirit and prays through and a shout of victory is in the air, then he gets fussy, and insists there is too much noise, too much excitement, the church will be divided, their reputation is at stake, and the hurrah must be stopped. The official board is called together and a conference is held. Old Brother Quietness moves that the District Superintendent be notified. Old Mother Dishrattler seconds the motion. The secretary sends a notice at once that the fellows who turned the world upside down have come hither also.

What benefit is the Old Man? None whatever. He is cold, rigid, and frigid. He is very easily offended, and is always looking for slights. If he sees two persons talking together, and he is not included in the circle, he surmises that he is the object of discussion; when some special service is on and he is not asked to sit on the platform, or to lead the singing, or to preside at the piano, or to lead the aid society, he is offended, and goes away with the notion never to return. What a blessing if he could be gotten rid of that easy. But the next meeting he is on hand, ready to give his or her advice, and if it is refused, the Old Man is very much humiliated and displeased and chagrined. He is a bitter Old Man. Paul said to take heed "lest any root of bitterness springing up trouble you, and thereby many be defiled" (Heb. 12: 15).

Dr. Carradine has said, "There never was a gland in the body that more certainly secreted saliva, bile, or gall than does the Old Man generate bitterness in the heart." He is the cause of the many gloomy days, melancholy moments, and sometimes hours of the blues. Numbers of Christians can not account for these times and do not understand them. They start out in the morning cheerful and bright, but before noon they are feeling blue and gloomy, and long before sundown they are weighted down with a heavy heart. Their religious joy seems to have all gone; yet they are unconscious of a thing said or done that was wrong. Then up comes the Devil and says, Where is your joy? Where is your blessing now? The only trouble is that carnality (the Old Man) has just appeared on the scene, and darkened your spiritual sky. Many a troubled soul at this point has been compelled with Paul to cry out, "O wretched man that I am! who shall deliver me from the body of this death?" It is death to spiritual life and death to religious joy, peace, and rest. Many are having to say, Oh, where is the blessedness I knew when first I found the Lord? Thank God, we can just as truly say with Paul that we can and do have deliverance through Jesus Christ our Lord. His blood still atones for sin, the fountain is open, whosoever will may plunge in, and be made every whit whole.

Jesus said, "If any man thirst, let him come unto me and drink." There must first be life before any can thirst. "Blessed are they which do hunger and thirst after righteousness, for they shall be filled [satisfied]." "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." Thank God, when the Old Man is crucified and cast out and the soul filled with joy and the Holy Ghost there are no more blue Mondays or black Fridays in the religious experience; while there is a complete abandonment to all the will of God,

The Hearse from Hell

BY REV. JOHN ANGLIN, JR.

THE rattle of wheels, of the hearse from hell

Is heard by the sinner as his death knell. He listens a moment, with wandering awe, Then turns on his pillow, his tongue to gnaw.

And cries with such horror, "Oh, take them away!"

They're dragging my soul where there comes no day."

But nearer they come, as the louder he cries, And grasp his poor soul as the sinner dies.

They carry him out to the hearse so swell As the Devil cries out, "We are bound for hell."

The funeral is over, the mourners return; But on goes the hearse to the regions that burn

With fire everlasting. And Oh, what a sight As the poor soul is cast into eternal night!

But the hearse rushes back to the earth once again,

And the Devil steps out with a bow and a grin.

"One more soul is ready," he cries aloud And in come the demons with the hellish shroud.

Another poor soul in its struggle has passed To the regions where suffering for ever shall last.

And Oh, just a glimpse of that soul in hell, No tongue, no language its horrors can tell.

And we cry, "Oh, God, are his hopes all o'er?"

And the answer comes back, "I have shut the door."

Closed, closed for ever, and I'm left out. Oh, why was I stubborn? Oh, why did I doubt

That night at the meeting when God said "Go!"?

But Oh, here I am in eternal woe. Doomed! Damned! Lost for ever, and sentenced for hell

The place of such torment no language can tell.

Doomed! Damned! For ever!

The Danger of Becoming Popular

BY REV. THOMAS F. MCLEARN

WE are living in an age of compromise and wholesale backsliding; and along with it has crept in a spirit of lethargy, dullness, sleepiness, carelessness, forgetfulness, and formalism. A good thinker might get a subject from any of these traits. We find men and women who once had the fire and glory, and their testimonies had a ring. When they would pray one felt as if he were in the very audience chamber of the King of kings. Why don't they pray and testify as they once did? They have become popular and are now high and dry, without the real fire of the Holy Ghost. They are fireless, juiceless, and unctious; and their cry is the danger of becoming fanatical or getting into fanaticism.

A friend of mine told me not long since that he heard a certain man say he had learned better. His reason for saying that was because several men and women were in the habit of praying quite frequently for a certain place and the prayers disturbed this man with others of his kind, and to keep peace these praying folks had to move to another quarter for shelter. This man to whom we have reference, and others of his kind, used to pray and shout and get blessed; but as they stuffed their heads with book knowledge their hearts became lean and lank with popularity. They failed to pray and keep in touch with God; and now the very thing which once made them happy and shout for joy while the fountain of the great deep of their souls was broken up, and the sparkling tears would chase one another down their uplifted, shining faces; and it would look sometimes as if the body could not hold the glory which God poured down into their souls, this thing, the blessing of God, disturbed them.

What is the matter? Popularity. They are opposed to loud praying and shouting. But has not God said that He would make His ministers a flame of fire? (Heb. 1: 7.) Fire is very attractive in many respects. If you want to catch fish, build a fire close to the water. The reason why some of us are not catching more fish is because the fire we once had has gone out. God said of one man, over in Isaiah 41: 14, "Fear not, thou worm Jacob," and the fifteenth verse couples right on to it, "Behold, I will make thee a new sharp threshing instrument having teeth." Oh, for the old paths where men will preach and teach the old-time Bible holiness.

I am personally afraid of holiness without fire and unctious. I am also afraid of this popular holiness. We as humble Pentecostal Nazarenes need to have keen discernment. There was a time and not long since, in certain places you could hardly step outside your door, but you could hear some one praying for God to save souls, or to revive the work. Sometimes they were out in the woods, and more often in the homes; but now it is seldom heard. What is the matter?

The passion of my soul says again, oh, for the old paths where our leaders, pastors, and evangelists will be so thoroughly filled and charged with the blessed Holy Ghost that they will do damage to the Devil's kingdom and rob hell of her subjects, and get trophies for our Christ. Oh, for a mighty baptism of holy fire to come on us young preachers, a baptism that will enable us to go out and preach the two distinct works of grace with a passion on our souls for a lost world. I have a strong conviction that if we as young preachers keep well filled and thrilled through and through with the spirit of the Master, we will not have people patting us on the back and flattering us with their smooth speeches which is the first step of many a young preacher's downfall.

I hope and pray that we as Pentecostal Nazarene people will never get to a place in our progress in making history for our Christ that we will be compelled to look back and say with a sad heart that in other days we had the glory and fire burning upon the altars of our beloved church and with the same breath lament the present condition of a backslidden

church, as other churches have been compelled to say. It is not long since I heard a lady evangelist say in the presence of several people how well she could remember twenty-five or thirty years ago when this particular church of which she was a member would meet at their annual meetings; how the blessed Holy Ghost would manifest Himself among the people in agonizing prayer, and such marvelous answers to prayer; what victory there was among the saints of God. She said in conclusion it was just wonderful. The meetings would often start in the morning and never stop till the next morning; souls being saved was their first thought, business afterward. In the same breath she said, "We are not having the glory on the church as we once had it." What is the matter? God's people began flirting with the world and courting everything that came along. Many a church, if not all, have had great victories; but they have shaken themselves and wist not that the Lord has departed from them.

If my convictions are worth anything at all, it is that I thoroughly believe God has launched the Pentecostal Church of the Nazarene for a specific purpose, and it is here to stay and accomplish the great purpose of God's thought in preaching holiness and getting the bride ready for the coming of our blessed Lord.

Some Essentials for Young People's Society Work

BY REV. C. P. CLAYTON.

THIS, indeed, is a great work. All churches should take more interest in the young people. I know from personal experience, when I was just a mere boy I wanted to be noticed and given a place in life. And if I did anything, and some one appreciated it, my soul was illuminated and I imagine my face was all aglow. The reason why we haven't more real character and material in the Pentecostal Nazarene Church today is because we have neglected to give the young people a place in which to work.

Another reason we have so many older ones who have n't tact and winsomeness, is because they did n't have training when they were young. If we expect to have our churches

blessed and graced, we must train our young people to entertain and appreciate Christian society. Having had about fifteen years' experience in this work I have learned that it pays to covet the good will of the boys and girls. They have more prestige at home than some would suppose; so by winning the affections of the young boys and girls we may win father and mother.

ORGANIZATION AND CONTINUATION.

1. Be sure your president has the blessing, and the executive ability to grace such an office, with a compassion for a lost world. He must have the power of attracting the young people. We find only few who know how to win the affections of young people. Many have formed the idea that we must give box suppers, ice cream and lawn parties, etc., in order to interest the young, but this is not true. God has a way, Amen! And His way is attractive when directed by Him. Don't jump to conclusions. Don't take the first impression, but look up and see if the cloud is in the firmament, then at night look for the pillar of fire. If these are seen, then proceed and God will bless.

2. Be sure to study your subjects and give them the places they are best qualified to fill. We may have one who may sing well and could not speak at all. Now instead of trying to make a speaker out of a singer, let the speaker speak, and the singer sing. By so doing you are cultivating the talents that will be more inviting. Some men can't manage a railroad, but they can fix a little thing like a watch. So let the railroaders do the big things, and the others keep the springs and cogs in their proper places; then concentration of thoughts, wills, and efforts will all build a great work. I served as comedian in vaudeville work, but never did like to be changed from my regular place. So in order to have harmony, place every one as near as possible, in his proper place.

3. Be sure the services do not drag. Be quick and pleasant with your work. Have friendship committees, and committees to visit the sick, then outline the work for them. This will prove a blessing to your society and also to your church. You would not make a mistake in always having a well educated, Holy Ghost man or woman to give you a good rousing talk along some line of thought which pertains to the subject. It would be well to have some lawyer or doctor outside of your own membership to give a talk occasionally. Amen! Let's broaden out some and let the Spirit work. You know we channel down until sometimes we kill things. Be sure to put something into the meeting. Usually what you put in a thing is what you get out of it. But I find we always get a good dividend with 100 per cent interest when we work for God. Go to bed praying, thinking, meditating, and planning. Get your system so full that waking or dreaming your mind will be full of plans for young people's work, and all you can see will be a Young People's Society developing on scriptural grounds.

4. In the way of entertainment, I would n't suggest selling ice cream or giving lawn parties to pay the church debts. Neither would I plan social encampments, for it is impossible to have these things and protect our work. Parties, and such things as lead up to worldliness must be discarded or God will not honor the efforts put forth. I would offer this suggestion. Have debates of such subjects as are of a Christian character. For instance, "Resolved, That Faith is more essential to Salvation than Love." Debates of this nature are helpful to all. Be sure all are Christians who debate. The president should get all the good, sound literature he can find along this line and read and study carefully. By so doing he will always have something new. If we recapitulate or digress too often, our speeches become stale and we lose our prestige. I believe in the Young People's Societies, but I do not believe in making them courting machines. If started right and managed right, a society will prove a blessing. May God help us to rear up a band of pure minded boys and girls to go out and bless a lost world.

Don'ts for Sunday Stay-at Homes

DON'T stay away because company comes; bring them.

Don't let the Sunday paper keep you; we have something better.

Don't stay away because it rains. That would not keep you from business.

Don't stay away because you'll not be missed in the crowd. God misses you.

Don't stay at home because it isn't your denomination; the same excuse would keep you out of heaven.

Don't stay away because you have no influence; the churchgoer preaches a sermon as long as the way thither.

Don't stay away because you know more than the preacher; God may have something to say to you worth hearing.

Don't stay away because the church does not need you; never did the church need more and better men and women.

Don't stay away because the church is imperfect; should you find and join the perfect church, its perfection would cease.

at the dirt six days, take one to examine the

Don't stay away because you do not need the church; tis n't so. If you must look clouds.—*Christian Age*.

SUNDAY SCHOOL LESSON

December 23

Preparation for the Messiah

Malachi 3:12

GOLDEN TEXT: *Repent ye: for the kingdom of heaven is at hand.*
—Matt. 3:2.

THE LESSON OUTLINE

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

(A) A Peculiarity of Prophecy.

In form at least, prophecy can not be said to be history written in advance. In fact, it is this, but in form prophecy is diversified, sometimes obscure, sometimes duplex in future events foreseen and foretold. In the lesson of today we have an instance of a duplex conception of events foreseen. Like Zechariah, Malachi sees both the first and second advents of our Lord and predicts two forerunners (vs. 4, 5, 6).

The first clause of verse 1 refers obviously to John the Baptist, "Behold I will send my messenger and he shall prepare the way before me." Here the preparatory work of the forerunner is barely glimpsed at by the seer's vision. Then immediately, his telescopic vision sees the Christ of whom the Baptist spoke. The second clause refers manifestly to Him "and the Lord whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in; behold he shall come, saith the Lord of hosts." "My messenger" of the first clause is John the Baptist; "The messenger of the covenant" of the second clause is Christ in both of His advents.

(B) A Coming in Judgment.

In verses 2-5 we have judgment spoken of—not grace. These verses are dark and ominous with the thought of vengeance and judgment. They bring to mind the words of Paul, who, in Thessalonians, discusses so fully the second coming of Christ.

This judgment he declares shall be "swift" against the evildoers whose iniquities will have headed up to the full before that great day of His coming shall have arrived.

Hear the awe-inspiring, dreadful terms of this dark portraiture of this part of His great second coming (vs. 2-5).

The Jew shall not be utterly destroyed, however, in this vengeance time. They will suffer for their manifold wickedness, but the nation shall not utterly perish. (v. 6.)

Nay, the promise was a "for ever" promise to Abraham, and God changeth not.

(C) Charge Against the Jews.

The indictment brought against the Jewish race is couched in (v. 7):

"Ye are gone away from mine ordinances and have not kept them." When importuned to return to Him they ask, "Wherein shall we return?" In answer we have specification of this charge in their

WITHHOLDING TITHES AND OFFERINGS.

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.

Ye are cursed with a curse: for ye have robbed me, even this whole nation."

(D) In a Great Promise

made to them if they would observe this tithe law and forsake their avarice (vs. 10-12):

We had better obey God always and in everything unquestioningly and cheerfully. It will be best for us in both worlds, for time and for eternity, in body and soul. It is costly to disobey Him.

NOTES : QUERIES : QUOTES

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

God's people should all be preparers of the way for the coming of the Lord, in blessing to the church and people, and also in His second advent in glory. (v. 1.)

To abide and stand in the presence of the Lord, signifies that we are already pure or are willing to be made pure. (v. 2.)

Purity from sin is the great prerequisite for acceptable service of the Lord. (v. 3.)

God is pleased always with worship and service in the beauty of holiness. (v. 4.)

When God comes to His people it is to take their part against sin of all kinds. (v. 5.)

Jehovah is a covenant-keeping God whose mercy endureth for ever; and this is the reason that we are not all cast off for ever because of our unfaithfulness. (v. 6.)

No matter how far we may have wandered from God, if we will return He will meet us graciously on the way. (v. 7.)

It is possible for the present to defraud God (v. 8); but we shall have to give account of such robbery when we appear before His judgment seat.

Robbing God brings curse even in this life (v. 9); so that it does not pay even here, and the long future of reprisal lies before.

God is so ready and eager to bless that for our little tithes He will pour upon us His immeasurable and uncontainable fullness. (v. 10.)

For sowing of righteousness God will defend us from our foes, and so secure true prosperity for us. (v. 11.)

To dwell in the land of the Lord means to walk in the light of the Lord, and to delight ourselves always in the Lord (v. 12), and so receive from the Lord the desires of our hearts.

YOUNG PEOPLE'S SOCIETY

Subjects for Young People's Meetings:

Prayer

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

LAST week we discussed the importance of having definite plans for the meetings, the value of thorough preparation for each meeting, and the necessity of deciding upon some particular subject in time for thought, and prayer, and preparation. Indifference, "depending upon the inspiration of the occasion" methods, have never succeeded, for any length of time, in any cause, and never will.

In this issue we are going to suggest a subject for one or more meetings, namely the subject of prayer, and present the following suggestive outline:

1. INTRODUCTION.
2. PRAYER AS A DUTY.
3. THE INFLUENCE OF PRAYER.
4. WHY PRAYERS ARE NOT ANSWERED; OR, HINDRANCES TO PRAYER.
5. HOW TO GET OUR PRAYERS ANSWERED.

This outline could be used in four meetings if interest seemed to justify it, or the four topics used in one meeting. Four persons could be selected by the program committee, each to take one topic, and after a few days of thinking and careful preparation discuss his particular phase of the subject.

Introduction—Prayer is one of the greatest subjects taught in the Word of God, a subject about which we need to know much, and one about which, the most of us know very little. It is a subject that has provoked much criticism and opposition among the unbelieving, one concerning which many questions have been asked.

One critic asked with an air of sarcasm, "Why pray?" "Why ask God to save, to bless men, when He would rather do so than make another world?" "It is of no use to pray, for God will do what He desires anyway, and what we might say to Him will be useless, as His will is going to be executed." A great thinker suggested that perhaps prayer is not intended so much to influence God as it is the placing of power into the hands of God with which to move the hearts of men. Prayer is power. That fact is admitted by all. When men begin to pray, really pray, consciences and hearts are moved, and wills are powerfully influenced. Prayer is the solution for all our problems. If tempted and tried sorely, one can go to God in prayer and find relief. If one is carrying a sad heart from loss of friends or loved ones, he can find sympathy, and consolation, and healing for the heart if he will but seek God in prayer. If tempted to speak a word of harsh criticism about some one, he can pray before speaking, and lose all disposition to find fault.

Usually we are at fault in that we do not pray enough. The time spent on the average by the Christians of the country, not the church member, but by the professed Christian, is estimated as being not over three minutes a day. What a sad fact. No wonder it is difficult to get revival fires to burn, to get the Christians to be victorious in their experiences and lives in the face of such appalling figures, which no doubt indicate the real undeniable truth. Three things characterized the holiness movement in its beginning, namely, the singing, the great amount of Bible study, and the earnest praying. May we never backslide from any one of the three, especially from the last two.

Prayer as a Duty—In first Thessalonians 5:17, we have this command, "Pray without ceasing." Prayer may be glorious luxury, and it is. If God should deprive us of all our special privileges, except one, which one would we prefer to keep? Would it be the privilege of praying? Prayer is more than a privilege; it is a DUTY. God does not say we may pray, but He says, "Pray." This is a command as direct as could be written. And the command is not only to pray, but to pray without ceasing. Pray while we work, while we travel, while we go, and while we come. Live in an atmosphere of prayer. That is our hope, and our only hope. Without it we can not expect to cope with the difficulties that confront us; without it we can not meet, and hurl back the terrible flood tides of opposition and worldliness, constantly coming upon us.

In Luke 18:1, you will find this language, "Men ought always to pray and not to faint." This verse expresses clearly and distinctly moral obligation. "Men OUGHT to pray and not to faint." Men who do not pray without ceasing, often faint, but those who keep the commandment to pray are strengthened so that they need not faint. Prayer creates vigor of soul, and marvelous spiritual health. The men who wage war again sin, those whose faces shine in public, those who do exploits for God in the public place, are those who have already won the victories and fought the battles in private, behind closed doors, on their knees.

First Samuel 12:23, reads like this, "God forbid that I should sin against the Lord in ceasing to pray for you." Thus in one place we are told to pray, in another we are told that we ought to pray always, and in another still we are told that a man may sin against God in ceasing to pray. Many a soul now living would doubtless have been in eternity but for the prayer of a godly man or woman. What a responsibility upon the people of God to pray, which is doubtless the greatest service we shall ever be able to do for God or man in this world. "I will, therefore, that men pray everywhere, lifting up holy hands without wrath and doubting" (1 Tim. 2:8). "Will give ourselves continually to prayer and the ministry of the word" (Acts 4:6).

OUR LOVE FEAST

MY PERSONAL EXPERIENCE

I WAS born in 1867 in the beautiful densely wooded hills of southern Wisconsin about forty miles west of Madison.

When I was about four years of age my mother read in her prayer book (for she was a member of the Church of England) that "God was angry with the wicked every day," and this troubled my child mind and I asked her if God loved me, and she said, "Why, yes, of course God loves my little boy," and I believed it, and a great love for God and a peace only such as God can give came into my heart, and for weeks this joy remained; it seemed to me that God and the angels were talking to me.

I can only remember of attending church once until I was over sixteen years of age; we lived far from church at this time.

At sixteen I was converted at my desk in my room after I had gone there from school one evening, and from that time on I attended the Methodist church and joined it later on.

For lack of knowledge I backslid. At this time I felt that God wanted me to preach and I thought it all a mistake. As I heard ministers preach great flowery sermons I would say to myself, "I can never preach like that," and for lack of teaching and care I lost the joy and for ten dreary years I was in sin. At the age of twenty-seven I again began to seek God, and some of the brethren prayed for God to send conviction on me, for I had sought the Lord for weeks and did not feel a bit like getting saved, but God heard and answered their prayers, and I was horrified at my wicked heart and how I was duped and deceived by the Devil. I could scarcely sleep or eat for most a week until God again forgave me and gave me peace. This time I got hold of some holiness literature and began blindly to feel after holiness. About three months after my conversion I was fortunate enough to hear of a Free Methodist camp-meeting and went to it and was sanctified the second day that I was on the ground.

The claims of God came on me again and I must settle the matter whether I would preach or not. I promised the Lord to keep a preacher in the field and pay him his salary if He would just let me off, but that would not do. I dreaded to try to preach, as I felt that if I did I might say something that would cause some one to be lost and the dreadful responsibility was too great for me, but one day the dear Lord showed me that if I carefully obeyed Him that He would take all the responsibility and set me free. This greatly helped me, but still I was afraid that it was only an impression, so I applied John Wesley's test. Does the church recognize your gifts and are souls saved under your leadership, etc.? and I refused to go unless God would give me souls, but the dear Lord was patient, as He saw I was in earnest to glorify Him, and the very first meeting that I held there were thirteen souls saved the first night.

This settled it, and I set a time to begin. After having been a traveling preacher in the Free Methodist church in Wisconsin and in California for several years the Lord definitely called me to the then called "Church of the Nazarene" twelve years ago. At this time I was engaged in city mission work in San Francisco, Cal. I love the church and have given to God in the church my talents, time, voice, means, and heart's love and blood and anything that hurts the church hurts me. I have so far kept the faith, have not backslid in these twenty-four years and never expect to.

Your brother in Jesus, D. S. REED,
Dist. Supt. San Francisco Dist.

HAD TO WEAR THE BONNET

Jesus saves and sanctifies my soul. How I have proved Him! Ten years ago I looked

up in the face of my beloved Christ and saw myself the blackest of sinners, not fit to live and not fit to die. Only a truly repentant sinner knows what such repentance means and what it costs to be born into the kingdom of God.

In 1911 God called me to the deaconess work. Here I drew back, knowing this would add greater persecution to my Christian life. I said, Lord, I can do the work without the uniform, but I can't wear the bonnet. Then came days of discouragement. I seemed to lose something, my whole body seemed tired and weary, I lacked interest and zeal; then the Lord put it on some of the members of the church to speak to me about the bonnet. Each day brought me face to face with the fact I must wear the uniform. At last I paid the price and said I will to God. Then came the test. I had thought I was all on the altar, but I found I feared the ridicule of my friends, the reproach of my loved ones, and in general, what folks would think. Nevertheless I kept praying and walking in the light. God gave me the victory.

MRS. LILLIE DAVIS.

HEALED OF LUNG TROUBLE

At the Ozark camp I was wonderfully blessed both soul and body. I had been in bed for three months from lung trouble, and in answer to the prayers of God's saints at that place today the writer is feeling perfectly well, for which I give God all the glory. I praise His dear name for leading me in that way, and permitting me to meet dear Brother and Sister Hudson and others of His saints who prayed for me.

M. J. POTTS.

FROM W. E. LANTIS

This leaves me with victory and my soul is on a stretch for the city of God. Jesus saves and sanctifies my spirit, soul, and body just now, and the glory rolls. I get food and grow fat by reading the HERALD of HOLINESS. May the dear Lord bless you all in my prayer.

TESTIMONY

Truly it pays to serve Jesus. The last two weeks have been wonderful weeks for me. I feel like pressing onward and doing all that lies in my power. Glory. He is a wonderful Master to serve. Dear brothers and sisters, I want to ask you to pray for my brothers and sisters in the flesh, for they are unsaved; and that He will take the tobacco habit from my father.—May Clark, Maxwell, Neb.

DELIVERED FROM TOBACCO

I am a man past sixty-one years of age. I have been a user of tobacco for I can not tell how long; but I can tell when I took my last chew or smoke. It was the seventh of last April, about 7:30 o'clock in the evening. I got disgusted with it and wanted to quit, but I had tried three or four remedies and they were no good, and my will power was not strong enough, so I just spit out my chew and I said, "Father, you know I have tried three or four remedies and they were no good, and you know that my will power is no good." I raised my hand and said, "Father, if you will help me I will never take another chew of tobacco," and praise God! from that time until now I have never wanted a taste of the stuff.

I had been hearing preaching on this second work of grace; but I could not understand it, so I made up my mind that the God who took the tobacco taste from me could give me light on that if I would only trust Him. So I trusted in faith. I was cutting weeds out of my potatoes the sixth of August. I piled up my sacrifice and it seemed as though I took my hoe in my left hand; then I climbed on top of the pile

with tears trickling down my cheeks, and I looked up and said, "Lord, here is all I have," and bless God I never waited a second until I saw the fire fall, and I laughed and yelled like an Indian. I was the happiest man in eastern Colorado, or for all I knew, in the whole world. Praise God for ever. They might just as well tell me there is no sunshine or earth, as to tell me there is nothing in the second work of grace.

D. J. SMITH.

FROM WALTER WAY

I wish to give my testimony through our church paper, the HERALD of HOLINESS. At seventeen years of age the Lord precious saved me at a Free Methodist altar near my home town. For these fifteen years He has kept me saved. Later He sanctified me, praise His name. He has never failed me in any thing He has promised to do in His precious Word. About six years ago I united with the Pentecostal Church of the Nazarene in this city, and have found its people a great help to me. I have learned many precious lessons since my conversion, which have been learned through trial; in fact, it seems all lessons are learned that way. I expect to learn many more, for we are never too old to learn as we move on in our Christian life. My prayer is, Lord, make me more like Thee. I want my life to tally up with my profession.

FROM MRS. J. C. KREHBIEL

Having moved here at Higgins, Texas, nine years ago the eighteenth of March, from Hutchinson, Kas., great sorrow came to my home. My husband and son were accidentally killed. I was almost prostrated with grief, but I trust in my dear Lord, for He is always ready to help us in trouble. Rev. B. F. Pritchett held a revival meeting in his tent in Higgins, and there is where I was converted and sanctified. Praise His dear name.

FROM DORSEY A. WARD

I was converted at the age of fifteen, and united with the Bethel Methodist church, South, in St. Marys county, Maryland. I never heard of sanctification as a second work of grace till in my thirty-third year, and as the disciples of old had not heard whether there be any Holy Ghost." I had never been in a service where I was invited to seek at an altar, and never instructed to consecrate. God put on me a burden to pray, and as I went down before God He gave me Romans 12:12. God gave me the assurance that I had pleased Him. The same night I testified to my consecration and God's acceptance, then God filled me with His Spirit, so I could neither sing or speak and fully realized, "I was dead indeed to sin, but alive unto God." Glory to His name. My bark has been tossed on many a wave, but the anchor still holds, and the Spirit has led unerring to the land I hold today. I count it a privilege to live for God and fight the Devil.

FROM SISTER DALLAS

Dear readers of our good church paper: I praise God He is ever so good to me. I have been in bad health ever since three years ago when my husband died. I have made mistakes, for I have not known just how to manage the children and live anywhere except on a farm, so I had to let them go from home to get work, and they wandered from their home training. I once had a quiet, good family, where Christ was first and the Sabbath was held sacred and holy; and my standard is the same today and I trust will ever be. I see where I might have made better paths for the feet of my boys, but they know how the old home has been broken up, and they have been in other homes where prayer is made and Christ is honored. Still, through all this they are unsaved, and I ask the prayers of you who read this. I am thanking God that He has the grace to enable me to be an overcomer. I am looking for Jesus to come. I long to go to be with the ones gone before. I thank God for our good paper which is a help to me, and for our good pastor.

PASTORAL LETTER No. 1: San Francisco District

By
Gen. Supt. E. F. Walker, D.D.

To all the members of the Pentecostal Church of the Nazarene in the San Francisco District: GREETING:

MY DEAR BROTHERS AND SISTERS: It seems good to me to address a few lines to you, by the way of interest, affection, suggestion; for I conceive that the "general supervision" of a General Superintendent does not contemplate simply that he shall preside over a certain number of District Assemblies assigned to his "jurisdiction," and exercise a few other official duties and prerogatives. If he is to make full proof of his ministry he will also show a general care over the Districts assigned to him, and they will perpetually be in his mind and heart, to do them good in every way possible and proper.

I address you first of all, because you came first in the Assemblies over which I presided in 1917. Besides, you are of very special interest to me. Within the bounds of the San Francisco District I spent the greater part of my early life. In the metropolis for which this District is named my Savior found me, and brought me to Himself, and but a few days thereafter enriched me with the fullness of the blessing. It was by the laying on of the hands of the Presbytery of San Francisco that I was ordained to the ministry, and in that city I served my first church as an elder in the house of God. Within this District (at San Jose) I received collegiate training. At Santa Cruz I found my wife. So you will understand that I ought to have a peculiar personal interest in that part of my wide field of labor.

Very much pleased was I to meet you all in the Assembly, at Berkeley, last spring. Oh, of course, you were not all literally and personally present. That would not only have been inconvenient, but impossible. But you were all there, if not in person, by proxy. No one was there as a member of that Assembly simply in his own capacity. Every member of the Assembly was a representative of the people. Our church government begins with "the local church," which is composed of individual members. The General Superintendent, the District Superintendent, the Sunday school superintendent, the elder, the licensed minister, the deaconess, the delegate—all derived their office and order from the people. This feature of our government is sometimes overlooked, and we, as a people, are sometimes misrepresented in this regard by those who ought to know better. Please note the arrangement of our form of government, as printed in our Manual. You will see that it begins with the people, and all officers of our church are chosen by the people, directly or indirectly. Moreover there is no one in our denomination who is permitted to be a law unto himself. The action of every office holder is subject to approval or disapproval, review and revision and reversion. The General Assembly is the Assembly of the general church, by their representatives; and we have one law for the entire connection. To that law, made by the people, we are all subject, in duty and honor bound. Perhaps there is no ecclesiastical government more representative of the people, and more fitting for us as a whole, than this which is ours from the people, by the people, and for the people of God, who are sanctified, and so are glad to submit themselves one to the other in the fear of God, with the surrender of a single righteous principle, though willingly giving up personal preference in some things of minor consideration for the best interests of all.

That was a very precious Assembly at Berkeley, General harmony, sweetly consonant with holiness, prevailed; and so Christly was the spirit that there was ever present a readiness to apologize, if any one

(It is my purpose, at regular intervals, to address, through the Herald of Holiness, a similar "pastoral letter" to all my Districts.—E. F. W.)

appeared to contend too sharply for what he considered the right.

Personally, I keenly regretted that the close of the Assembly marked the close of the pastorate there of our generous host, Rev. H. O. Wiley—and I have not yet gotten over my regret. But I rejoice that it seems, from the good reports, that the church there secured a good successor to Brother Wiley.

Rev. D. S. (Dond Sure) Reed you chose again for your District Superintendent, because of your love for and confidence in him. Are you standing by him in his ministry? Surely it is not a cause of small import this supervision of all the local churches on the District. He, too, is in pastoral relationship to you all, called to carefully guard all your interests. He is called to visit all the churches, and meet with and preside over each church board on the District, to confer regarding their pastoral, financial, and other interests. I am sure he will do his best to make full proof of his ministry; and I hope

that you receive him gladly as the minister of Christ, and esteem him very highly in love for his work's sake. Do not neglect his pecuniary support. "The labourer is worthy of his hire."

How goes the home missionary work of the District? I trust that Calaveras county is still being evangelized with success. But there are other fields that are well-nigh destitute of the gospel as we understand and preach it. Your District is like a vast empire, and it seems to be that the voice of the Lord is saying, "Whom shall I send? and who will go for us?" May there be those who are truly called of God and who have the holy fire to respond, "Here am I; send me."

The work in San Francisco is good, but small compared with what it should be, it seems to me. I hope the time is not far distant when there will be at least another church of our denomination in that great city. And there is San Jose, and Sacramento, and Lodi, and Santa Cruz, and many other cities of good size, where "our" gospel ought to be regularly preached. I hope that no preachers will be idling in the market place on the plea, "No man hath hired me." Paul did not always wait for a call, and the assurance of a support. To "go out under the stars" is one of our pet expressions. What does it mean to us?

Pray for poor Fresno! There the Adversary has gotten in his work of dividing our people, thus apparently disproving our contention that holiness unites. Sanctified on really makes us all one in Christ Jesus. Carnality always causes schisms. We may rest assured that wherever there is strife and wherever there is division there is sin. We can not always immediately tell upon just what side of the division it is, or whether it is on both sides. But God knows, and will hold to account those who sow seeds of schisms. Fresno is a great and growing city, and we should be well represented there.

Are you properly supporting your pastors? They who preach the gospel should live of the gospel, and those who receive the preaching should furnish the living.

How are you supporting the benevolences of the church? There is a general forward movement for foreign missions throughout the denomination. This is quite encouraging. Is San Francisco District in line? But please bear in mind that missions do not all lie across the great waters. Our Manual says we should by all means care for the work of "missions—both home and foreign." Let us not forget the wide neglected field at home, even within the bounds of our own Districts!

Have you any young men and young women among you who feel called to the ministry? If so, are you giving them that encouragement and help they should have? The church is greatly in need of an educated as well as pentecostal ministry. By all means help along this line, and pray the Lord of the harvest, that He would send forth laborers into His harvest. Remember our educational institutions, both in your prayers and with your means. Especially would I commend to you our dear Nazarene University, just south of you, which has suffered so much, but which is still struggling on, preparing our sons and daughters for life's great missions.

Above all, be evangelistic! Do not let any devotion to ecclesiasticism be of such a nature as to crowd out evangelism. We, as a church, are not called to build up a great ecclesiastical machine, but to save souls; and our institutions are to be supported only for the carrying out of this, our high calling of God in Christ Jesus. Be sure that all our preaching seeks to get men converted, sanctified, and upheld on the most holy faith. By all means save same.

Pastoral Commendation

I Thess. First Chapter

1. . . . Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ.
2. We give thanks to God always for you all, making mention of you in our prayers;
3. Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father;
4. Knowing, brethren beloved, your election of God.
5. For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake.
6. And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost;
7. So that ye were ensamples to all that believe in Macedonia and Achaia.
8. For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak anything.
9. For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God;
10. And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come.

THE WORK AND THE WORKERS

FOURTH ANNUAL ASSEMBLY San Antonio District

The Assembly convened at the First Methodist church, Meridian, Texas. General Superintendent Dr. E. F. Walker presiding. The Assembly opened Tuesday evening with enthusiastic congregational singing and a most forceful and convincing sermon on the doctrine of entire sanctification by Dr. E. F. Walker.

The business session opened at the appointed hour, with Dr. Walker in the chair. All business was dispatched with intelligence and yet with a rapidity which was pleasing to the personnel of the Assembly. The welcome addresses as given by Judge Robinson and Rev. Mr. Wynne, pastor of the First Methodist Episcopal church, South, were indeed words of kindly welcome, fittingly spoken. Response in behalf of the Assembly was given by H. B. Wallin, pastor of the San Antonio church.

Rev. W. F. Rutherford, the host of the Assembly, was ever mindful of the needs of the delegates, and served them with cheerfulness, giving us most hospitable entertainment. We shall not soon forget the generous kindness of the citizens of this beautiful little city nestled among the hills.

The preaching was done principally by Dr. Walker, who preached a series of sermons on the cardinal doctrine of entire sanctification. Such great sermons they were, convincing in argument, unanswerable, and full of inspiration. How they did bless the Assembly and visiting friends. Outside services were conducted at the Methodist College, Meridian high school, and Presbyterian church by Miss Myrtle Mangum, returned missionary from India. Revs. E. W. Wells and H. B. Wallin. Rev. Mr. Wells and Rev. August Nilson, special representatives of the Publishing House, preached evangelistic sermons, which resulted in filled altars and many happy finders. General Superintendent Reynolds was present to bless the Assembly with his genial disposition and strong missionary sermon, delivered the last Sunday afternoon. It is always a great pleasure to have this man of God to sit with us and inspire us on.

Rev. William E. Fisher was re-elected District Superintendent on the first ballot, and by motion of the Assembly the secretary cast a vote making it unanimous, after which the entire Assembly was thrown into a perfect frenzy of enthusiastic cheering. Rev. W. F. Rutherford was re-elected District secretary and everybody was glad. Rev. August Nilson represented the Publishing House and did it well. He was always at his post and did

much good with the magnificent literature of our Publishing House. The rescue, Young People's Society, educational, Publishing House, and missionary anniversaries were all conducted with pleasing results. Two hundred and fifty dollars were cheerfully given toward purchasing a car for Miss Myrtle Mangum, returned missionary. The missionary money raised this last year exceeded any previous year, notwithstanding the drought, which practically covered the entire District. The District parsonage, located at San Antonio, Texas, is a beautiful home and a credit to the District. Although there were some deferred payments on this building, the Assembly made provision to take care of them, for which all were pleased.

Altogether the Assembly was a rich feast of good things; the pastors, evangelists, licensed preachers, deaconesses, and friends all returned to their homes with renewed courage to redouble their diligence in effective service for the ensuing year.

H. B. WALLIN,
Assembly Reporter.

EVANGELIST THEODORE BEEBE

I have just closed a three weeks' revival campaign with Rev. W. E. Davis, pastor of the Boulevard Methodist Episcopal church, Binghamton, N. Y. About four hundred seekers were at the altar for either pardon, reclamation, or the baptism with the Holy Ghost. We had large congregations from the very start and on Sundays there was from 1,000 to 1,500 present. The pastor, Brother Davis, is a man of God and stood by me, and did not curb my liberty in the least and this is the result of this gracious revival. Two notable characters found the Lord; one a wealthy Jew and the other a noted yeggman who had spent terms in four state penitentiaries. He said he had been a criminal for twenty years. He came to town that Tuesday night to blow the safe of the Workers' Trust Company. He brought with him a pal, some nitroglycerine, and other adjuncts of his trade. The blackboard on the outside of the church advertised the subject for the evening, "Behold Thy Mother." This was mothers' night, and as the crowd was entering the church, Ed Kelly stepped inside and sat near the door. When the invitation was given he made his way to the altar, leaning on the arm of Brother Davis. He cried out in the greatest agony, "Oh, pray for me quick." He said, "This is the anniversary of my mother's death, and

I must, from this night, be a different man." Great heads of perspiration stood out upon his forehead. It was not long before God spoke peace to his poor, sinful soul and no one present doubted it, for his face told the story. He then took the writer and pastor aside and confessed the whole plan to rob the bank in question. Thus one of the largest planned bank robberies of this country was foiled in the conversion of Ed Kelly. The altar was crowded nearly every night with seekers, and on the last Sunday evening fully fifteen hundred were present; and thirty-two seekers, all new cases, were at the altar. It only proves what can be done, even in the nominal church, when the pastor ~~will~~ stand by the evangelist. We had Sunday school night and mothers' night, which were productive of great results.

Mrs. Beebe had charge of the New Bedford, Mass., work while I was away and the church was greatly blessed under her ministry and the spiritual tone of it is the best I have ever seen it to be in. Souls came to Christ under her preaching.

REVIVAL AT MERIDIAN COLLEGE

Another great revival has been held at Meridian College, Meridian, Miss. Rev. C. M. Dunaway, evangelist of Georgia, led the forces to victory against sin. For weeks before the time set for the coming of the evangelist, preparation had been made in the way of organizing class prayer meetings, faculty prayer meetings, and prayerary preaching by the college pastor. Not a week had passed since school opened without some being saved. Thus it was easy for the evangelist when he came. He found prepared soil and a spiritual atmosphere.

On the first Sunday fifty seekers were at the altar seeking in the old-time way. There was not a fruitless service from beginning to end. Many made confessions to those they had wronged and others made restitution, and by the end of the ten days 150 people from the college and the community were definitely blessed of God. Many were converted, some reclaimed, and quite a few entered the experience of sanctification. It was a delight to see a dozen or more on their feet at once eager to give a glowing testimony as to what Jesus had done for them. There was no fanaticism, no wild fire, but the manifest presence of the Holy Spirit in saving and sanctifying power.

The revival has made such a change in the lives of the students. There is a general uplift in the spiritual atmosphere of the college. It pays from every standpoint to have revivals in a college. We plan for one in the fall and one in the spring of each session.

There are still a few of nearly four hundred enrolled students who are not saved. The faculty and Christian students are still burdened for these. Let praying people join us in prayer that all may yet be reached. We have the largest enrollment and the finest student body we have had for many years. God is wonderfully blessing our efforts. Pray for us.

J. W. BEESON, President.

DISTRICT DEACONESS REPORT Western Oklahoma District

The Western Oklahoma Deaconess Association is glad to report a wonderful year of victory. Hundreds of homes have been visited, the poor have been fed, and the naked clothed. Over one hundred jail services have been held, and many boys and men have been wonderfully converted to God. Hundreds of hospital calls have been made and a goodly number there have been definitely saved, and have found the joy of sins forgiven.

Our deaconess evangelist, Mrs. James D. Jones, has traveled over one thousand miles, carrying the message of love from place to place. She reports wonderful victory in her work.

There were present at our Assembly nineteen deaconesses. There were several special deaconess gatherings held, where reports were given, and the business of the association taken care of. These were times of great blessing, when the shouts of praise mingled with tears of joy and glad hallelujahs to our God for His wonderful blessing upon us.

We regretted very much the absence of our secretary, Mrs. Susie Engar; also our treasurer, Mrs. Maud Jones; but as they have taken the task of raising two holiness preachers for the Lord, we moved them a vote of thanks for their faithfulness, and appointed others to take their place.

The last year we have supported a foreign Sunday school. This we are continuing to do. The Assembly year closed with \$3.07 in the treasury, and with great gratitude in our hearts to our heavenly Father, we covenanted together to be true to our God and to pray for each other.

The officers for the coming year are as follows:
District Deaconess..... Mrs. N. B. Welch
Associate Deaconess..... Mrs. Nellie Barrett
Associate Deaconess..... Mrs. Mary Montgomery
Associate Deaconess..... Mrs. James V. Smith
Deaconess Evangelist..... Mrs. James D. Jones
Secretary..... Mrs. Mattie Ballard
Treasurer..... Mrs. T. VanWelden

Mrs. N. B. Welch.

District Assemblies and Foreign Missions

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

The writer with several others left Hamlin, Texas, November 19th, for the San Antonio District Assembly, reaching Morgan about 4 o'clock the following morning, where we changed from the steam to auto cars, furnished by our pastor, Rev. W. F. Rutherford, and Evangelist F. L. Mutanax, and were taken over the beautiful hills to the charming little city of Meridian, Texas, a distance of about seven miles, where the members of the San Antonio District were gathering for their fourth Assembly.

On arriving we found that the good sisters had arranged an appetizing breakfast for us, of which we gratefully partook, much to our refreshing and comfort.

After a day of hard work with the Coronas, we were permitted to listen to the chairman of the Assembly, General Superintendent E. F. Walker, D.D., as he delivered his first of a series of sermons that he planned to deliver to the Assembly on the subject of sanctification.

The work on this District, as well as on the Hamlin District, has been greatly interfered with by the effects of the prevailing drought, the severity of which may be realized in a measure by the fact that one of our families had to draw water seven miles, for which they had to pay \$1 a barrel, for all of their animals, as well as for all the domestic uses, which is only one of many similar trying circumstances on the District in order to stay on their farms; but many could not remain with such odds against them, consequently took such personal effects as they could and sought more favorable locations for the support of their families and stock.

It is readily seen that such conditions seriously effected our work until many churches were reduced in membership and some were closed temporarily, if not permanently.

Notwithstanding these most trying conditions the reports of the several churches on the District show that the work of the General Foreign Missionary Board had a large place in their hearts, prayers, and offerings, which resulted in a total for the Assembly year for the foreign work of \$1,458.67. This shows an increase of \$470.41 over the amount given for the same purpose in 1916, which I am sure will be encouraging to all of the friends of foreign missionary work.

The missionary anniversary was a time of special interest, as Miss Myrtle Mangum, who had just returned from the Kishorganj work in East India, made a very interesting and impressive address on our work and its needs in that special field.

While the District did not take individual or church pledges for the foreign work the coming year, the Assembly did vote to make \$1,500 the minimum for the coming year, and pledged themselves to raise as much more as possible for the work. A very interesting feature in connection with the missionary anniversary was the pledging of \$225 for the auto fund to be used by the mission station workers in Kishorganj.

The writer is sure that the readers of these lines will add the needs of the San Antonio District to their prayer list, that they may be able not only to hold their own, but to make advancement in behalf of the foreign missionary work.

FROM SAM THE NAZARENE

I am glad that I am still saved and sanctified, though I had to lay in jail one day not very long ago. The old Devil and backslidden church members have used all means they could use to prevent me preaching the gospel, but they have failed. So they thought they would frame up another big lie, and went to county authority and told that I was an Austrian spy. The sheriff came and took me to jail. While we were on our way to the jail I preached him a holiness sermon, telling him that the redeeming blood of Jesus could save and sanctify and make us love the Stars and Stripes. I suppose that was the first time he ever heard a holiness sermon. He felt like turning me loose before we came to the jail, but he had to abide by the law. So he put me in jail and I found in there about twenty-five or thirty boys, and I began to preach to them right away, and God blessed His Word and one of them got saved that day. Late in the evening I was tried for being a spy, and, of course, God helped me like He always does. I had my naturalization papers with me and also my minister's license and my evangelistic commission papers, and my coal miner's certificate, showing that I was here in this country before the war ever broke out in Europe; and I also had with me a petition that twenty-eight business men had signed, stating that I was a loyal citizen and an honest man. So after a careful examination they decided to turn me loose. I told them it was just up to them, I had just as soon stay in jail and preach to these poor prisoners whom the Devil had led into the trouble that caused them to be there, as I would to preach in a hundred-thousand-dollar church. So they all shook hands with me and bid me God's speed, telling me to go right on and preach the gospel just as strong as I could preach it. So, you see, with all mistreatments, it still pays to serve God and preach His Word and stay in the center of His will.

FROM W. F. COLLIER

Since our Assembly we have held three revivals, the first was at Long Branch. We only stayed a short time but had good services, with the altar full of seekers and some found the joy their hearts sought. We have a good man at this place who is preaching for this people monthly, Rev. L. E. Winters, and we expect to see a church organized here in the future.

Our next meeting was at New Haven, in Stewart county. This was a hard battle, without a move for several days; but the break came the fifth day when one of the oldest unconverted men in the community arose in the rear of the church and came to the altar, without a personal invitation, and soon found real salvation. From this on we had victory for six or seven days. The last of the meeting the crowds became so large we could not seat much over half of the people. On the last day of the meeting we appointed a committee to secure a lot to build a new church, the lot is secured and the subscription is being raised nicely.

Our third meeting was at Antioch. This was the first holiness meeting there, but we had a good meeting. While at this place there was only a few professions. There was great interest manifested with a unanimous call of the community to return next year and hold another meeting. The finances at all these meetings were easily raised.

EVANGELISTS CHARLES AND MAY HARRISON

We are still able to report victory. We have just closed a great revival at Parker, Ind., where the Lord wonderfully blessed us with victory. We never saw greater manifestations of the Holy Ghost. We rented an old Christian church that had been abandoned for four years, held a four weeks' meeting, and God gave us seventy-four souls in forgiveness of sins and heart purity. Our District Superintendent, Rev. U. E. Harding, came to us the last five days and God blessed and shook old Parker as she has not been shaken for years. We organized a church of twenty-seven members, and others are praying about coming in. The church property is worth at least \$3,000 and they are selling it to us for \$1,000. We are now in a meeting at Stringtown, with Sister Sadie McNeas as pastor, and God is wonderfully blessing.

**DISTRICT SUNDAY SCHOOL CONVENTION
Dakotas-Montana District**

The third annual Sunday school convention of the Dakotas-Montana District was held at Velva, N. D., November 14, 1917. The convention was called to order by the president, Brother William Irwin. A spirited song service was led by Brother White, after which Brother Pounds offered prayer. Rev. Mr. Irwin preached from Amos 7:7, his theme being "God's Plumbline." After the sermon a short time was devoted to praise and testimony.

Brother Pounds led the afternoon song service, and after prayer by Brother Benson the following officers were elected for the ensuing year: Brother Prine, president; Brother Pounds, vice-president, and Sister Evelyn Fox, secretary and treasurer. On motion it was decided that these officers get in touch with workers in different sections of the District for the purpose of promoting the essentials of Sunday school work. A fine program was

Pastoral Arrangements

Little Rock District

District Superintendent, T. W. SHARP, Delight, Ark.

CHURCH	PASTOR	ADDRESS
Little Rock	M. G. Jobe	Little Rock, Ark.
Bates	W. H. Minor	Bates, Ark.
Pike City	Wesley Gan	Delight, Ark.
Delight	T. W. Sharp	Delight, Ark.
Pleasant Home	Wesley Hunter	Mt. Moriah, Ark.
Womble, Bethel, Waldron, Parks	W. L. Glaze	Womble, Ark.
Waldron, Parks	J. W. Van Arsdol	Waldron, Ark.
Haynies Chapel, Westmoreland, Kingsland, Caney	Ethel Burham	Prescott, Ark.
Bells' Chapel, Piney Grove, Ebenezer, Lenox	W. C. Thornton	Lenox, Ark.
Mansfield, Hartford	Will Brantley	Mansfield, Ark.
Mena, Wickes, Corinth, Cherry Hill, Vandervoort	A. M. Gilbert	Mena, Ark.
Marcus, Liberty, Prescott, Mt. Moriah	A. H. Lambert	Prescott, Ark.
Jaka Jones	L. R. Whitten	Emmet, Ark.
Ida Mission, Oak Grove, Grape, Warren, Kings	To be supplied	

Hamlin District

District Superintendent, J. WALTER HALL.

CHURCH	ADDRESS
Abilene	Rachel Elder, Nora Brister
Amarillo	Nora Gehras
Buffalo Gap	E. H. Greer, Mrs. Mollie Greer
Bowie, Shannon	G. W. McCluskey
Bitter Creek, Hollis Hill	R. B. Williamson
Bunker Hill, Valleyview	J. L. Bates
Blanton	J. G. Petty
Cisco, Mingus	T. C. Eason
Compere	S. W. H. Buzbee
Childress, Garden Valley	F. E. Graham
Central Nazarene College	J. B. Galloway, Acting President
Central Nazarene College	J. C. Henson, Business Manager
Dodsonville, Wellington	F. R. Jarrell
Dublin, Beatie, Hico, Bunyan	L. S. Redwine
Dewey, Fox, Hullwood	To be supplied
Eula	To be supplied
Germany	To be supplied
Gageby	T. H. Cornelius
Hamlin	J. E. Gaar
Hedley	W. S. James
Hillsboro	J. O. Hamilton
Idella, Dennis Chapel	G. W. Dorris
Kelley	Mrs. Rosa Ingle
Lubbock	To be supplied
Mt. Zion	T. H. Bigham
McLean	S. R. Jones
Mineral Wells	Thomas Ahern
Nazarene Chapel	To be supplied
Pilot Point	W. B. Pinson
Rest Cottage, Pilot Point	J. P. Roberts, Superintendent
Rest Cottage, Pilot Point	Mrs. Minnie Roberts, Matron
Swedenia	J. C. Henson
Wichita Falls, Pleasant Ridge, Bridgeport	J. N. Cooper

DR. EDWARD F. WALKER, Gen. Supt.
WILLIAM B. PINSON, Secretary.

rendered. In the evening an evangelistic service was conducted by Brother White. The Sunday school at Minot invited the convention to meet with them in 1918.

EVELYN FOX, Secretary.

FROM MRS. C. W. DUGGIS

We have just closed a fine meeting near Tennessee. The Lord wonderfully blessed in the preaching. There were twenty-four claimed victory, one of them a fine young man and a school teacher. We do need more school teachers who know the Lord. I have been in the work about five years. I have real victory and delight in working for Him.

EVANGELISTS LEWIS AND MATHEWS

We had really a wonderful meeting on Chebeague Island, just off the coast of Maine, an hour and a half ride on the steamer from Portland, Me. A number were saved and sanctified, mostly due to the faithful labor of Brother A. W. Bowen and wife, who have kept true to God and have stayed loyally by the work there.

Then next we went to the People's Pentecostal Church of the Nazarene at Providence, R. I. Rev. F. W. Domina, pastor. For most of the month of November the Lord gave us a good meeting, and we had sinners converted and believers sanctified wholly. Brother Domina is one of God's faithful workers. The church is one of the oldest in the connection, established in 1886 or 1888. Many of the holiness evangelists and preachers have preached in this place. We spent Thanksgiving at home in Chicago. My wife and children were with me. Brother Mathews visited his aunt at Dubuque, Iowa.

We began a meeting Sunday, December 2d, with Rev. R. E. Surber, at York, Neb. Brother Surber and wife are surely the ones for the place. God

has already used them mightily in this city. The church was crowded Sunday night. We are to be here till December 23d, God willing, and then we go to near Caro, Mich., with Rev. Ira Miller, January 4th to 20th. Pray for Lewis and Mathews.

FROM A. B. AND C. E. RIGGS

We send greetings to the many dear readers of the HERALD OF HOLINESS scattered abroad. We are sure that you will be glad to hear how the Lord is blessing us. Though we are far away, we are still united in heart. Truly goodness and mercy have followed us up to the present time. After much prayer for guidance we felt clear that the Lord was leading us to leave our home and dear church for this land of health in the sunny South. We had a fine trip on the blue sea and landed in Savannah, Ga., all safe. We got in to Jacksonville, Fla., Monday, and from there we came to Miami, Fla. We praise God for the way He has helped, taking us up almost in His arms, especially myself, the feeble one for whose benefit we had taken the trip. It was a joy indeed to find the pastor of the Pentecostal Church of the Nazarene, with Brother Eby, awaiting us to take us to the parsonage. We are so thankful to be near the good meetings, to be among friends who are as kind as our own people at home could be.

We are much pleased with this small Pentecostal Nazarene church. They are a humble, true people, with such a holy pastor to lead them on. We can see only victory ahead. We wish all our large churches could see how each one has a mind to work, young people as well as the older ones. In about three weeks they are to have their District Assembly here, with Brother H. F. Reynolds, our old friend, as General Superintendent. We expect a great time. We can hardly realize Thursday was Thanksgiving day. It was like our August weather. The flowers are all blooming, the scenery

is lovely, and all is well. We have lots of time to pray much for you all, and trust you don't forget us in prayer. Our address is 921 Fourth street, Miami, Fla.

EVERYBODY'S MISSION OPENED

We are glad to report that by the help of the dear Lord and a few holiness friends we have established and opened Everybody's Mission, a Pentecostal Nazarene mission, in the Bradley saloon building in Chillicothe, Mo.

The field here is unworked, and the outlook very encouraging. Chillicothe is a town of ten thousand inhabitants or more, with twelve churches and the saloons put out of business. Pray for us and the work here; that God will send forward gospel workers to help in the work so needy. I am yours and His.

JAMES WILTSE.

COAST TO COAST CAMPAIGN: BALTIMORE National Holiness Association

Baltimore is, of course, the leading city in Maryland. It is largely Catholic, some of the greatest of their institutions are here, cathedrals, colleges, monasteries, and even the cardinal lives here. They may have been interested in our meeting, but none of them attended.

Our convention was held in the Moore Institute hall; it was in a fairly good location, and easily accessible from all parts of the city. The Free Methodists, the Pentecostal Nazarenes, the Apostolics (not the tongues), called in all their services and both pastors and people went in with us for the convention. With the three churches back of us, we had a good hearing, though not largely attended from the outside, however, there were some Methodists in, and with all, we had a good union of the holiness forces. There were not a great many seekers in the first part of the meeting, but as we came to the last day there was a goodly number and not a few were blessed at the altar.

The people responded in a generous way and the material side of the convention was easily handled.

It seems that a convention of this kind is needed in all the large cities, but it was especially needed in Baltimore, as it brought the different holiness forces together and now they are going on for a three weeks' meeting in their different churches.

Brother Slocum, a business man in the city, and his daughter were large factors in the meeting. Brother and Sister Hoffman, of Philadelphia, were over and helped us about the battle on. Brother Hodge, the Free Methodist presiding elder, was with us for two services. Brother Chattock, pastor of the Apostolic work; Brother Parker, pastor of the Free Methodist; Brother Surber, of Washington, D. C., all these brethren shared with us in the services.

Saturday night was the missionary rally, Sister Beezley presented the needs of the work in China and the Lord blessed us as we prayed and gave for the regions beyond.

We begin Tuesday night in Washington, D. C.
Reporter.

CHURCH NEWS

Bluffton, Ind.

God gave us a blessed day last Sunday. The Sunday school is on the boom. The offering was

\$4.55. At night the church was full and the church offering for the day was \$29.26. The most spiritual woman from the M. E. church joined our church. That makes eleven new members during the last month, and we have also had eleven seekers at the altar. We give God all the glory.—CLYDE E. GREEN, *Pastor*.

Muncie, Ind.

We are in the midst of a gracious revival. More than one hundred souls have sought God. Our services have had a good general effect on our city. People have come from all over town. Some have caught the fire in a number of our churches. Sister Minnie Morris, of 1442 Brookside avenue, Indianapolis, Ind., is our evangelist. If you want a good, all round worker, preacher, pray-er, and a general helper, Sister Morris is all right. From December 13th-16th, Rev. E. G. Anderson, Rev. U. E. Harding, and others, will hold a missionary and educational convention at our church, which is located at the corner of North Jefferson street and Columbia avenue. Our next revival will be from February 16th-March 24th. General Superintendent J. W. Goodwin will be with us from March 28th-24th. Next summer we are going to have the Williams-Robinson evangelistic party. Don't forget to pray for us.—EVERETTE O. CHALFANT, *Pastor*.

Ellendale, Okla.

We are located now on our new work about twenty-eight miles northeast of Woodward, Okla., near the little village of Ellendale. We are about thirty miles from a railroad. This is a pioneer field, but God is with us. We have a class of about thirty-four members and most of them are true blue Pentecostal Nazarenes. One of the things needed the most is a new church building, as the schoolhouse in which we worship is entirely too small and often it will not hold the crowds. Please pray that God will open the way for us to get a church building for this people during this year. We are planning to have a revival campaign this winter. We have engaged Rev. U. T. Hollenback, of the Indiana District, to assist us in this work. Pray for us that God will give us many souls.—IRA MCNEW, *Pastor*.

Potlatch, Idaho

The Rock Creek meeting is over. The Lord was true to His Word. Brother Jay preached the truth. Twenty people testified to definite experiences from the Lord. Brother Jay came on to Onaway from Rock Creek. He preached to us in the afternoon. The Lord blessed the service to our good. Then at night when he gave the altar call, eleven seekers came forward. Thank God, they were enabled to testify that the Lord had saved and sanctified them. Evangelist Miss L. Pinnell and Miss J. Brinnon are now with us at Onaway. The Lord is with us, and there have been twelve people at the altar in a week. Praise His dear name. We are asking and expecting many more souls before the meeting closes. There was a large crowd last night, nearly three hundred people. We are expecting to build our new church this fall.—ARTHUR P. GILLIAM.

Ada, Okla.

The work at Ada is moving on. We raised \$150 on Sunday to pay the balance on the parsonage. We are having some great cottage prayermeetings, and several seeking God. We are looking for a victorious year.—S. B. DAMRON, *Pastor*.

Alva, Okla.

Since the District Assembly Brother C. L. Crane, who moved to Alva a short time ago, has been acting as pastor. The class was small and unable to support a pastor, but Brother Crane has been pushing the work for God. He soon began building a church, when in the eyes of men it looked like an impossibility; but the building will soon be enclosed. The work is nearly all being donated. There is a small band of God's people here, and if any one feels led of God to help extend His work here, it will be greatly appreciated. Even the unsaved are helping us. God wonderfully blesses in the prayermeetings and all other services.—Wm. TRUEBLOOD.

Tacoma, Wash.

Brother Baggs, our pastor, and his wife are standing by the work here most nobly. Our church has been so burdened with debts on account of repairing that had to be done, and Brother Baggs has gone to work at his trade to support his family, and not be an added burden to the work. God is blessing him. When the rewards are given to the faithful these dear ones will surely receive theirs. We hope by the first of the year to have our most pressing debts paid off. We are believing for greater outpourings upon this needy work. Brother and Sister Van Kleeck, who left us some time ago to make their home in Los Angeles, came back in answer to prayer. The Sunday school is growing and interest is increasing. Brother Baggs is holding two prayermeetings a week.—MRS. J. BURKE.

Indianapolis West Side Church

We are sure you will rejoice with us at the way God has been blessing us at the West Side church. We have recently closed a great meeting with Brother and Sister Sloan, of East Liverpool, Ohio. God honored these servants, and gave us the best meeting that has been held in this city for a long time. The altar was filled at every service. Nearly two hundred prayed through to victory, for which we give Him the glory. Yesterday was a good day, and we had seekers at the morning service and an altar full last night. We want the Herald of Holiness family to pray for us. The end is not yet. Personally, I want to say I never felt more like going through on radical, old-fashioned lines. The glory holds!—REV. J. W. CRAWFORD, *Pastor*.

Newcastle, Ind.

We came to Newcastle at the close of our Assembly at Olivet, Ill. We also have a country appointment where we preach every two weeks. They are building a church, which they hope to have completed and ready for us to hold a revival meeting in during the holidays. The church in Newcastle is yet in its infancy; however, it has done well the last year under the faithful leadership of the former pastor, Brother Elliott. Three weeks ago we opened fire on the Enemy in this city. In this siege so far, we have not had many seekers, and some of them have not gone any farther than the mourner's bench, but we are pushing ahead, expecting greater victories. Sunday was a very good day, with five definite seekers at the altar. Brother Berl Sparks, from Seymour, Ind., spent Sunday with us and was a great blessing. Monday night eight knelt in prayer, seeking God. After this a spirit of praise came upon the people and what a time of shouting we had. The meetings continue next week.—M. T. AND LIDA BRANDYBERRY, *Pastors*.

Portland (Ore.) Sellwood Church

The Sellwood church is in the third week of an old-fashioned Holy Ghost revival with Rev. B. H. Morse as evangelist. His heaven-born messages are digging people out and causing believers to think. The congregations are the best we have ever had. God is surely blessing, souls are being saved and sanctified, and the end is not yet. Brother Morse is a new man on the Northwest District, having come to us at our last Assembly from the Methodist church. He is straight and clear in his teachings and is a true Pentecostal Nazarene. Mrs. Morse also has won the confidence of the people and God is greatly using her in leading the afternoon prayer services. Our eyes are on the King.—Church Reporter.

Greencastle, Ind.

When we organized here the Lord gave us some young blood, who don't know any better than to trust Him and expect Him to give them souls in answer to their prayers. We are to begin a revival December 2d, which will continue indefinitely. Brother Ira Akers, of Anderson, Ind., will do the preaching. We now have twenty-nine members, and others are coming. Please pray for us and with us that the Lord will give us a harvest of souls in this dead, formal, cold, intellectual, university town. We have been helping Brother L. W. Scott with a revival meeting in a schoolhouse, seven miles from here, which is proving to be a real revival. Nine souls were at the altar Saturday night, all of whom prayed through, except one, and she prayed through Sunday night.—GUY C. MCHENRY, *Pastor*.

Indianapolis First Church

The First church at Indianapolis, Ind., is coming up the road. Under the leadership of our new pastor, Rev. J. G. Nickerson, and the red hot searching truths of his preaching, the spiritual life

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of the church has shown marked improvement. There is more liberty and freedom, better praying at the altar; and we are expecting this to be the best year in the history of the church. Every Sabbath brings us numbers of new faces who have become interested in the church as a result of the systematic visitation of the homes of the city by our pastor and his good wife, and a number are finding salvation in their homes. Prayer bands have been formed in various parts of the city under the leadership of the sisters of the church. Quite a few have been saved and many are coming to the church as a result of these meetings from week to week. At the beginning of the Assembly year we took new pledges for the support of the church. Payments have exceeded the amount pledged, and present indications lead us to believe we will have a most successful year financially. Missions have not been forgotten, and our people have also been blessed along this line. The Young People's Society has been reorganized, and a deeper interest is being taken by the young people.—**CARRIE M. POTEN, Secretary.**

Winchester, Ind.

Just a word from the faithful few of eighteen at Winchester. We believe that God has sent the right men to this place. Brother Fleming came here after the Assembly and went right to work for the Lord. This church was organized in November, one year ago. We purchased the church just before the Assembly. We are in debt, but we have a mighty God. We are holding a revival, our pastor in charge, which started on November 4th. The Lord is blessing us. Over twenty souls have been saved and sanctified. On Sunday, November 18th, we had an all day meeting. Some of the Pentecostal Nazarenes from the Modoc church, which was just organized, were here and enjoyed the afternoon with us. We give God all the praise for sending us such a man as Brother Fleming. God is wonderfully blessing, and we are looking, praying, and believing for greater things.—**EARNEST DAY, Treasurer.**

Phoenix, Ariz.

We have just closed a wonderful revival meeting with Rev. Charles H. Stalker, the Quaker evangelist. Phoenix church can never be the same after these wonderful heart searching messages. About one hundred people found their way to the altar. The majority really found God. We have been privileged to take a goodly company of dear people into the church recently. We had a glorious baptismal service as a result of the revival. The Lord put His seal upon the candidates in a very special way. To Him be all the praise. We expect to hold a meeting soon at Chandler, Ariz., with the aid of our Phoenix church. The prospects are bright for a strong church there. The work in Arizona is progressing. Please pray for us.—**ORVAL J. NEASE, Pastor.**

Connersville, Ind.

We have just closed one of the best revivals at this place that we were ever in. There were fifty who sought the Lord, and some very definite results were obtained. God is blessing us in a wonderful way, for which we give Him the glory. Rev. J. A. Williams, one of our own men, did the preaching. We are indeed glad to pastor these good people. We can recommend Brother Williams to any church wanting straight, sound, and clear preaching. Pray for us that we may be able to lead this people into the deep things of God.—**J. C. STEVENS, Pastor.**

Marshalltown, Iowa

We are feeling God's blessing out here in the Hawkeye state. Each succeeding Sabbath seems to witness a higher tide of salvation than the preceding one. Yesterday was a good day for us. After the pastor had preached in the morning on "Our Old Man," a woman hurried to the altar, struck bottom, and then started on a holy tramp over the church, sounding the high praises of God. At night we preached on "The General Judgment," and one dear man, who was a former Free Methodist, began digging down to get his accounts adjusted for the final balance on the judgment morning. Many strangers were in the services last night. The finances are running splendidly. We are going on and the going is good.—**C. P. LANPHER, Pastor.**

Burns, Ore.

Sunday, December 2d, we closed a blessed victorious Holy Ghost revival meeting. Our District Superintendent, Rev. N. B. Herrall, assisted the writer in this meeting. He did surely preach the Word, and we shouted hallelujah, and prayed to the Lord to send the truth home to many hearts, and, thank God, He did. Many of the saints received the Holy Ghost. When the people saw they did not have the Holy Ghost with honest hearts they became constant seekers, until the Holy Ghost came in to sanctify wholly. This meeting did not reach many sinners, but our church is on fire as never before. Now we are in for a revival to reach the sinners of Burns. We are running two prayer-meetings a week. We desire all the brethren to pray for us.—**LYMAN BROUGH, Pastor.**

Muncie, Ind.

We closed our revival Sunday night. We had about one hundred and sixty at the altar for help.

A Drive for Our Soldier Boys!

WHILE the entire nation is awakening to do something for our soldier boys who are now in camp, shall we who have the light of life do nothing? These boys in camp are being supplied with tobacco, cards, and many things to interest the natural man, and merely to give them amusement of various kinds. Shall we not make an effort to give them the gospel before they are called in a very few weeks to meet the realities of war?

The Williams-Robinson evangelistic party are now in San Antonio, Texas, where seventy thousand of our boys are located. Already numbers of these noble young men have been at the altar finding Christ in the midst of their anxiety. It is planned to place this great tent outfit near the camp and hold a drive campaign for the spiritual interests of our soldiers. This will be purely a mission effort. We must have help. Already one man has agreed to give \$500. The evangelistic commission appointed by the General Superintendents at their last meeting approve this noble effort for the boys, and ask that our people respond at once with money to carry on this work. Do not wait. Send in your fives and twenty-fives and one hundreds to E. G. Anderson, Treasurer, 2109 Troost Ave., Kansas City, Mo., at once. These men will be called to meet the realities of eternity in a few weeks. With this effort hundreds of them will get saved. This is our opportunity. These boys belong to some praying mothers who are weeping over the salvation of their boys. Salvation from sin will make our boys brave in battle. We must win in this awful war. Credit will be given in the paper for all money received.

J. W. GOODWIN, Gen. Supt.
E. G. ANDERSON, Secretary.

For the Commission.

Our meeting scattered fire in every church in town. The services lasted over six Sundays. We had a real campaign of old-time religion. Quite a few were healed. We are preparing to receive a number into the church. We have raised all our church debt and paid the last note off last Monday. We have a thousand things to be thankful for. While the ordinary pulpit is preaching war, why not some of us push the battle on holiness lines. We will have a six-Sunday campaign in February and March. Dr. Goodwin will be with us March 8th to 24th. Then next summer Williams and Robinson for six weeks. Don't forget to pray for Muncie.—**EVERETTE O. CHALFANT.**

New Galilee, Pa.

Our revival meeting is on. Every home in New Galilee received a personal invitation and a printed notice from the pastor and his wife, and the church was on its tiptoe of expectancy when Brother Gilley arrived Monday evening. The Lord has already rewarded us in the reclamation of two of our members and the sanctification of a mother and daughter who were saved in a cottage meeting held in their home, three miles distant. Their names have been handed to the membership committee for admittance into the church. Fourteen children have blessed their beautiful home, and we are believing God for the whole family. Brother Gilley is propounding some convincing truths, and Brother Welsh, Brother Riegle, Sister Ault and daughter, and Rev. Mr. and Mrs. Fick are contributing messages in song. We are expecting re-enforcements this week from Palestine and New Brighton. We are a little flock, but it is our father's good pleasure to give us the kingdom.—**REV. AND MRS. L. W. FICK.**

Hutchinson, Kas.

God is still with us. From five to fifteen souls are at the altar every Sunday night. This has been going on for months, and the end is not yet, praise His holy name! There is hardly a prayer-

meeting that some one is not seeking either the first or second blessing. Pastor R. E. Dunham is surely letting the Holy Ghost preach through him, for we are having some great feasts. With fourteen consecrated teachers, over a hundred saved and sanctified students of the different departments of the Bible school, and several preachers and evangelists, and about two hundred members of the church, we have a flock that can pray the fire out of the skies. We are looking forward with great expectations to our revival, which begins January 2d and lasts all month. We raised over six hundred dollars last Thursday for the Hutchinson Refuge Home, and raised over two hundred on our church indebtedness a few weeks ago.—**HENRY BELL, Reporter.**

Boise, Idaho

The work here moves on and God continues to bless. We have been here but four Sundays, but the Lord has blessed in a special way in every service. The people have shouted, and wept, and praised God while we have grown in our own soul. At every night service since we have been here seekers have been at the altar and, best of all, they have been getting through. It was our privilege to have with us on Thanksgiving day, our old friend and brother, K. H. Jackson. It was sudden to our people, but we sounded out the announcement as best we could in twenty-four hours, and in spite of the downpour of rain a good crowd came out at night to listen to the missionary address given by our brother. It was one of the best we have ever heard and some people got a vision of missions that had never been theirs before. The crowds are growing and new members are uniting and we are encouraged to press on.—**CHARLES A. GINSON, Pastor.**

Alhambra, Cal.

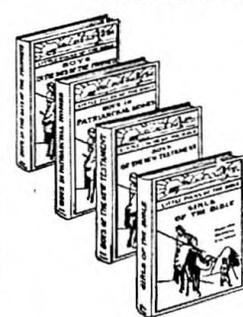
We have just closed a very blessed three weeks' meeting, with the Wilde-Knight evangelistic party. Large crowds came out but when conviction got hold of them they would not come back. But large numbers have heard the gospel in its fullness. Brother Wilde is fast developing into one of the strongest evangelists in the field. This is the second time we have had them and the entire band has a large place in our hearts. One feature of the meeting was a great all day meeting. A good number of the saints from the other churches were present, our morning preacher was detained from coming, and God had a different plan, so we did not need a preacher. Such shouting and testimonies! In the afternoon we had planned to have a missionary meeting from 1:30 to 2:30 o'clock, Mrs. Paul Bresse had charge of this service. The preacher of the afternoon was sick, and again the Lord set aside the preaching service, and the missionary service that was planned for one hour got under such moments that it could not stop for over three hours, and all who were present recognized the presence of God. The three weeks was a hard fought battle, but we feel that the Lord gave victory; among the seekers was one Catholic woman who was saved. We see and expect nothing but victory ahead.—**G. W. SEEFARTH, Pastor.**

Philadelphia (Pa.) First Church

We are beginning the third month of our pastorate here and God has blessed thus far and is lending on to victory, saving, sanctifying, and adding souls to the church. God has sent some fine people our way lately. Rev. M. S. Messler, for-

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mer pastor at Camden, N. J., and his good wife have united with us, and others as well. Last night we closed a ten days' revival of salvation. God was present in every service. The attendance was not extra but conviction seemed to settle down on hearts, and a number were at the altar for help. Some were either saved, reclaimed, or sanctified wholly. To God be the praise and glory! Rev. J. E. L. Moore, principal of the Pentecostal Collegiate Institute, was the evangelist. It was a treat for us to have Brother Moore for these ten days, and God blessed him and his ministry to us. Thanksgiving day was characterized by an all day meeting, with three preaching services and souls at the altar. Brother Moore preached at the morning and evening services, and Evangelist C. L. Wireman, of the Kentucky District, preached in the afternoon. The glory was on all day. A goodly number of the Rio Grand, N. J., Pentecostal Nazarenes spent the day with us. They brought their own fire with them. A number of Pentecostal Nazarenes and other holiness folks from various places were present. We are scheduled for another revival December 31st to January 13th, with Rev. Bona Fleming and wife of Kentucky. All day meeting New Year's day. Please pray for us. Wm. D. SHELOR, *Pastor*.

Griggsville, Ill.

We have organized a Pentecostal Church of the Nazarene in Griggsville, Ill. We have just closed a meeting in which, from beginning to closing, God's presence was manifest. Our District Superintendent, Rev. Charles A. Brown, was with us two weeks, and the Lord wonderfully blessed his work here. When his duties called him away, he asked Rev. Edna Wells Hoke, the pastor at Decatur, to come and finish the meeting, and for one week Sister Hoke preached the old-time gospel with the Holy Ghost sent down from heaven. A number prayed through to victory in these meetings and we have a small class organized, and several others who are praying, singing, shouting, and working with us, will no doubt be enrolled as Pentecostal Nazarenes soon. We have a small church building on a fine lot and a good location, which was built by Brother and Sister Dean, who have stood true to holiness in this community for forty years. They want to deed this to the church as soon as we are incorporated. We covet the prayers of the holy people. — J. D. ROACH, *Pastor*.

Poniel, Texas

We have opened our pastoral labors here with fine prospects for a great year. The crowds are coming and the saints are standing loyally by us. Yesterday was our second Sunday. The real break came in last evening's service. At the conclusion of a sermon on the depravity of the human heart, the long altar was quickly filled with earnest seek-

DELAYED TELEGRAM
GARDEN CITY, Kas.

HERALD OF HOLINESS:
Closed a month's campaign with the Garden City Pentecostal Nazarenes amid waves of glory. Seventeen united with the church and others coming. Church more fully established and new quarters for services secured. Campaign expenses and offerings amounted to about three hundred dollars. Came easy. Full report later.

Q. A. DECK.

TELEGRAM
CHICAGO, Ill.

HERALD OF HOLINESS:
Educational convention held at First church closed with sweeping victory. Services were held each day and evening. Many visiting preachers and delegates were present. Sunday was a day of unusual happenings. In the morning General Superintendent Goodwin preached a wonderful sermon on sacrifice. In the afternoon a great meeting was held in the interest of Olivet University. Rev. M. E. Borders read a paper on Olivet and its needs. It was said by many to be the strongest of its kind they ever heard. Following this General Superintendent Williams delivered a wonderful address on Christian education and took an offering for Olivet University of fifteen thousand dollars. We have never seen such hilarious giving. This is the beginning of a campaign to raise the debt against Olivet University. In the evening General Superintendent Williams preached the closing evangelistic sermon. The long altar in First church was lined with seekers. Better days are ahead for Olivet.

E. G. ANDERSON.

TELEGRAM
FLORENCE, Ala., Dec. 10, 1917.

HERALD OF HOLINESS:
Alabama District Assembly closed last night. Dr. Reynolds presided with grace, dignity, and uniform kindness. P. M. Covington re-elected District Superintendent. Sam the Nazarene drew great crowd. Story of his life melted congregation to tears.

H. H. HOOKER,
Secy. Pro Tem.

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ers. Eight found victory, and another prayed through some time during the night. Three have united with the church. We are expecting a great year. — OSCAR HUDSON, *Pastor*.

East Palestine, Ohio

This people believe in giving to God what belongs to Him. It is astonishing what a band of God's people can do if they mind God. Besides their budget and the running expenses of the church, our people have undertaken to support our dear Sister Pelley for her first year in Africa. Now also they have paid off the last debt on the church property. God only knows what they will do next, and this led us up to a great day last Sunday, November 25th, a reunion and the ninth anniversary of this church and mortgage burning. This was a day of great rejoicing. Some of our brothers and sisters who started out from this church into the work in God's vineyard came home to help us shout. John Gould, George Ward and wife, Harry Beagle and wife, E. Wordsworth and wife, and Myrtle Pelley, missionary, and others. There was a large crowd morning and evening and in the afternoon. Two seekers prayed through in the night meeting. Our revival opened November 11th, with Miss Flora Ruth, of New Brighton, assisting. She is doing a good work with her beautiful songs and preaching. She is also a blessing in

the homes of our people. Brother John Henry, pastor of our Norfolk, Va., church, was with us a week. Our people will not forget him. God made him a great blessing to us. Sixteen have so far sought and found Jesus. A few were sanctified, others are still seeking. — JONAS TRUMBAUER, *Pastor*.

Winchester, Ind.

We began a meeting in this place and went on the street corner and talked to them about Jesus. We have won the confidence of the people, and have large congregations in the church. The old-fashioned love feast Sunday, November 25th, was attended by hungry souls, from as far as ten miles. The house was well filled, perfect harmony prevailed and the folks say they never saw anything like it in Winchester before. Amid the shouts and exclamations of joy, heaven never seemed nearer Jesus dearer than at this writing. Thirty-one have been saved or sanctified and four united with the church; also twenty-seven subscriptions to *The Other Sheep*, and we have been giving out samples of copies of the *HERALD OF HOLINESS* and trust that we may get this wonderful messenger with divine truths into many homes before the meeting closes. Pray for this place and the pastor. — B. A. FLEMING, *Pastor*.

Manassas, Ga.

Our Manassas revival has just closed in great victory. We had our District Superintendent and Rev. Henry Eason to assist us. There was much conviction and over seventy at the altar. Seven united with the church and more are to follow. Also \$257 was raised toward paying the indebtedness on our new church. We thank God for it all and press on with new vigor to fresh victories. — HOMER L. GOODELL, *Pastor*.

Waldron, Ark.

On Thanksgiving day there being no services elsewhere in town we had with us a mixed crowd from other churches, and for nearly two hours we sang, prayed, broke bread, and enjoyed a real love feast. We are praying and expecting great things of the Lord during this Assembly year at Waldron and Parks. May the dear Lord abundantly bless the dear *HERALD OF HOLINESS* and its many readers. — J. W. VAN ARSDEL.

Richmond, Ind.

We are beginning the third week of a most gracious revival, and the end is not in sight. God is blessing us every way. Some of the largest crowds since the church has been organized are coming now. About twenty-seven have been saved, sanctified, and reclaimed, and seven united with the church Sunday, December 2d. Our pastor, Rev. L. T. Wells, is doing the preaching. He is surely God's man in the right place. — E. E. WIGGANS, *Reporter*.

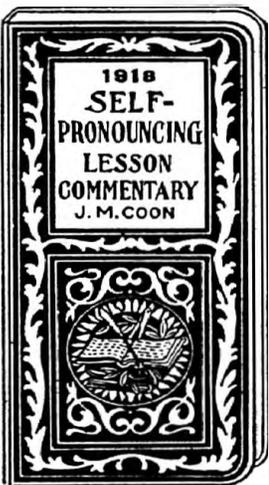
Stewart, Tenn.

We are thanking God for full salvation and His love and mercy. On the night of December 8th we will begin a revival meeting here with our pastor, Rev. S. W. McGowan, and Rev. W. F. Collier. We ask the Christian people to pray much for the services and that much good may be accomplished during the meeting. — CLAUDE E. STEWART.

Lincoln Heights, Spokane, Wash.

We have recently closed a seventeen days' meeting with Rev. W. P. Jay, evangelist. The meeting from start to finish was blessed of God. A goodly number of precious souls prayed through at the altar. The whole neighborhood was stirred and much opposition was broken down. Sister Gertrude E. Bringham, from Garfield, was with us and was a great help in the singing. We recommend Brother Jay as an evangelist who can bring things to pass. A good class was received into the church. — ORA OGLE, *Pastor*.

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Grand Saline, Texas

Wife and I arrived here Saturday, November 24th. We are beginning our first year's pastorate in the church. We find a beautiful little church building just recently completed under the efficient pastorate of our brother, H. R. Lee; as well as a band of Holy Ghost-filled saints to pray, sing, and help push the battle for God and souls. — **REV. AND MRS. FRANK LEE.**

Connersville, Ind.

We have just closed one of the best revivals at this place we were ever in. There were fifty different persons seeking God and some very definite results obtained. God is blessing us in a wonderful way, for which we give Him the glory. Rev. J. A. Williams, one of our own men did the preaching. We are indeed glad to be the pastor of these good people. We feel like we were leagues ahead of where we were before this meeting. We can recommend Brother Williams to any one wanting straight, sound, and clear preaching. Pray for us that we may be able to lead this people into the deep things of God. — **J. C. STEVENS, Pastor.**

Claytonia, Pa.

We closed our special services on Thanksgiving day. Brother Short was with us during the last eight days. There were between twenty-five and thirty seekers. Our indebtedness is practically provided for, so that after January, next, our church will be free of debt. God mightily used our District Superintendent, Brother Short, in the salvation of souls, and in receiving pledges for \$225. He won the hearts of preacher and people. — **E. G. WILLIAMS, Pastor.**

PERSONALS

Rev. C. Warren Jones, of Spokane, Wash., spent the Sabbath in the city and worshiped with First church. He is on his way to New Orleans, where he will take the boat for Cuba. He will also visit our mission station in Central America on his return.

Evangelists Lewis and Matthews recently held daily evangelistic services with the Pentecostal Collegiate Institute at North Scituate, R. I. In which a number of the students were converted and sanctified. The Lord gave these dear brethren some great meetings in the East.

Evangelists Baird and Reid are in the midst of a successful evangelistic campaign with our church at Bradford, Pa. They go next to Branch, Pa.

District Superintendent W. I. Deboard, of Missouri, and his brother, C. I. Deboard, have just closed a good revival with our St. Joseph, Mo., church, in which more than twenty were saved or sanctified. They are now at Chillicothe, Mo., in a battle for the Lord.

Our church at New Bedford, Mass., has consented to release Rev. Theodore E. Beck, their pastor, occasionally for evangelistic meetings. His wife will fill the pulpit during his absence. Those desiring his services may address him 103 Armour street, New Bedford, Mass.

Mrs. J. A. Hackett writes from our Texarkana, Texas, church that God is greatly blessing them under the leadership of their splendid pastor, Rev. J. L. McLendon. The outlook is encouraging.

Rev. R. F. Green, pastor of our church at Cherry Hill, Va., writes that his work is on the upgrade. Brother Green lives in Washington, D. C., and goes out to Cherry Hill twice each month.

Brother W. S. Hill writes, "We are in a battle for the Lord at Bayside, Texas, with good prospects for victory."

Mrs. Beasie Williams has moved from Lockhart, Texas, to 201 Princeton avenue, San Antonio, Texas. Her friends will address her at the last named place.

Rev. William E. Fisher is engaged in a great evangelistic campaign with Pastor Cornell at First church, Los Angeles, Cal. The Wilde-Knight evangelistic party have charge of the music.

ANNOUNCEMENTS

PUBLISHER'S NOTICE

We regret very much that because of unforeseen circumstances and conditions we are unable to publish the Sunday School Commentary for the year 1918.

We are publishing, as usual, the Pentecostal Bible Teacher, which is edited by Dr. E. F. Walker, and contains articles and matter by the same writers as the Sunday School Commentary. We trust that our regular subscribers for the Commentary will subscribe for the Pentecostal Bible Teacher, which is mailed monthly at the rate of 60c a year.

We are now making preparations for the publishing of the Sunday School Commentary for 1919, which we hope to have completed in good time for sale and distribution in the latter part of next year.

Church Extension Notice—All monies for church extension work should be sent to H. B. Mitchum, treasurer, 315 Printers' Alley, Nashville, Tenn.—Joseph N. Spenkes, Gen. Sec'y.

Notice—The mid-year preachers' convention of the Pittsburgh District will be held at New Brighton, Pa., 423 Penn. avenue, December 18th to 21st. All are urged to attend.—Rev. George Ward, Pastor.

Announcement—There will be a District missionary and Sunday school convention held at Lansing, Mich., on December 19th and 20th. A splendid program has been arranged. Able speakers have been secured. Rev. E. G. Anderson and possibly Dr. H. F. Reynolds, of the General Board of Foreign Missions, will be present. Four returned missionaries will present the needs of their fields. Three outgoing

missionaries from the Michigan District will be there, too. Every pastor, Sunday school superintendent, and two delegates should be present. Make your arrangements now. Catch the missionary vision; sacrifice if necessary to get to this convention.—Alvin H. Kauffman, Jr., Publicity Committee.

Wanted—To purchase a good second-hand gospel text about 40 x 60. Any one having one for sale please address Rev. C. L. Wireman, 121 Harrison avenue, Middleton, Ohio.

Notice—We will spend January and February on the Pacific coast. Any one desiring our services address us Jarrett and Dell Aycock, 833 Kensington road, Los Angeles, Cal.

Notice—I am entering the evangelistic field, January 1, 1918. My first meeting will be in Barberton, Ohio. I will have some open dates; also will be glad to make some camping engagements.—W. W. Anderson, 1386 Greenfield avenue, S. W., Canton, Ohio.

Evangelistic Notice—Evangelists Baird and Reid have open dates after the holidays for revival campaign work along old-time gospel lines. We expect to be in the field work next summer with a tent 40 x 60, with two other workers. If you want a campaign along old-time gospel lines write us.—C. E. Baird, 307 Hayward avenue, Rochester, N. Y.

Notice to the Local Women's Missionary Societies—Of the Indiana District. At a recent meeting of the executive committee of the District society an assessment was made of 1 cent a month a member for the District expense fund, as provided in the constitution and by-laws. Local secretaries will please collect and forward same to our District treasurer, Mrs. O. E. Enos, Mohawk, Ind.

Wanted—I am now ready for evangelistic engagements for the coming year. Address me Springfield, Tenn.—B. F. Sheffer.

Notice—The western missionary evangelistic company will hold a campaign of old-time religion in Artesia, N. M., beginning December 9th. Evangelist and Mrs. Q. A. Deck will be in charge. All are welcome.—W. H. Phillips, Pastor.

Oklahoma National Convention—One of the coast to coast conventions of the National Holiness Association will be held in the Pentecostal Church of the Nazarene, Reno and Shartel avenues, Oklahoma City, Okla., January 20th to February 3d. Rev. C. J. Fowler, president, will be in charge, assisted by Revs. C. W. Ruth and Will Huff, and C. C. Rineburger and wife in charge of the music. Delegates and visitors from all parts of the state are expected. Earnest prayer is requested from all lovers of holiness.—Joseph N. Spenkes.

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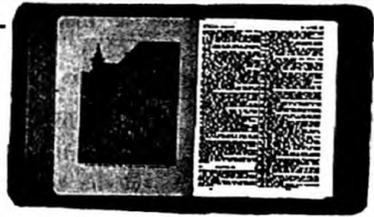


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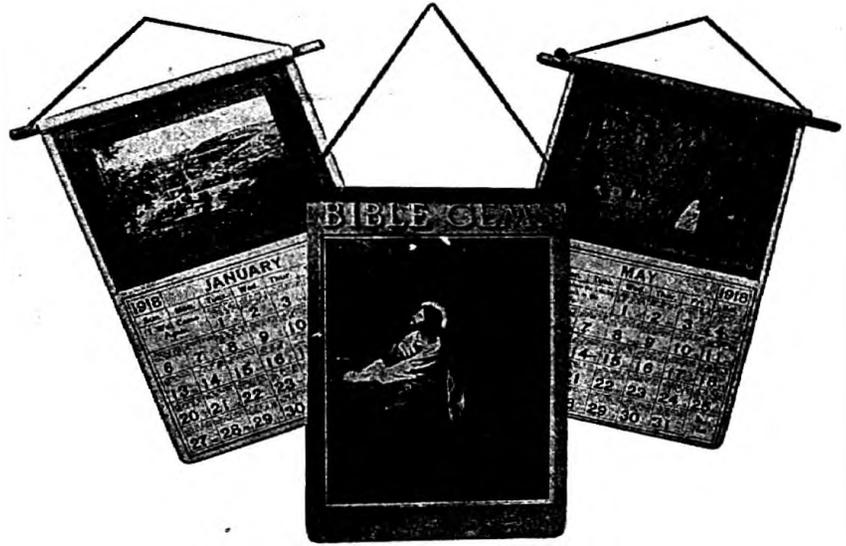
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 - E. F. WALKER.....Glendora, Cal.
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- District Assemblies
- Georgia: Donalsonville.....December 12-16
 - E. T. WILLIAMS.....1422 Cahal ave., Nashville, Tenn.

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- Hamlin—J. C. Henson.....Hamlin, Texas
- Idaho—Oregon—N. B. Herrell.....Nampa, Idaho, 1621 South Sixth street.
- Indiana—U. E. Harding.....Newcastle, Ind. East Thornburg street.
- Iowa—E. A. Clark.....University Park, Iowa
- Kansas—Fred H. Mendell.....Hutchinson, Kas. 426 East Fifth street.
- Kentucky—H. Rees Jones.....Louisville, Ky. 2522 West Walnut street.
- Little Rock—George Sharpe.....Delight, Ark.
- Louisiana—T. C. Leckie.....Vilonia, Ark.
- Manitoba—Saskatchewan Mission—C. A. Thompson, Box 288, Regina, Saskatchewan, Canada.
- Michigan—C. L. Bradley.....Berlin, Mich. Ingham, Mich. December 12-14
- Nashville, Mich. December 22-24
- Mississippi—S. E. Galloway.....Houston, Miss.
- Missouri—W. I. DeBarnd.....Des Arc, Mo.
- Nebraska—M. F. Leonard.....Omaha, Neb. 506 S. Twenty-sixth avenue.
- New England—N. H. Washburn.....Beverly, Mass.
- New York—Paul Hill.....Clintondale, N. Y.
- New Mexico—J. E. Threadgill.....Estancia, N. M. Star route, Box 27.
- Northwest—J. T. Little.....Nowberg, Ore.
- West Oklahoma—J. I. Hill.....Ponca, Okla.
- Pittsburgh—James W. Short.....Dayton, Ohio 351 South Broadway.
- San Antonio—Wm. E. Fisher.....San Antonio, Texas 134 Princeton avenue.
- San Francisco—D. S. Reed.....Oakdale, Cal.
- Southern California—Howard Eekel, Los Angeles, Cal. 1405 East Thirty-ninth street.
- Tennessee—F. W. Johnson.....Nashville, Tenn. Care Trevecca College.
- Washington—Philadelphia—W. W. Hanks, Philadelphia, Pa. 1011 West Allegheny street.

EVANGELISTS' DATES

- W. R. Cain—Elwood, Ind. December 3-23
- M. C. Adam—Toledo, Ohio. December 4-31
- Findlay, Ohio. January 2-20
- Gary, Ind. January 22-February 10
- Theodore and Minnie Ludwig—Atlanta, Neb. December 10-30
- Jesse Uhler—McCune, Kas. November 27-December 16
- B. H. Morse—Enterprise, Ore. December 2-16
- Albany, Ore. January 6-27
- Ashland, Ore. February 3-March 3
- August N. Nilson—Sioux City, Iowa. November 29-December 16
- W. H. Tullis—Enterprise, Ore. December 2-23
- Maysville, Wash. December 30-January 13
- John W. Clark—Greely, Mo. December 10-24
- Ural Hollenback—Cynthiana, Mo. November 30-December 20
- Stephen B. Williams—Lacon, Iowa. December 1-15
- Lewis and Mathews—York, Neb. December 2-23
- Near Caro, Mich. January 4-20



“Next to Excellence is the Appreciation Thereof”

—Tennyson

WE are indeed gratified with the appreciation accorded the 1918 BIBLE GEMS CALENDAR. It is appreciated because it is a thing of skilled printing, but in the distribution of these beautiful calendars is recognized a great opportunity of sending the Word of God into thousands of homes where the Bible is not read and where God is not honored.

Appreciation is best shown in a substantial way. It has been so in the case of the calendars, inasmuch as our first edition of 25,000 was sold out inside of six weeks. This necessitated the printing of a second edition which, at the present rate of sale, will be sold out before the close of the year.

Lack of space prohibits us from printing the many unsolicited letters of commendation and appreciation which have been received. We are glad to have these calendars scattered into thousands of homes where we are sure they are to be a blessing. The Scripture verses, one of which is given for each day of the year, will be messengers of hope, cheer, and inspiration to every trusting child of God. Eternity will perhaps reveal the fact that hundreds of precious souls have been convicted and brought to God either directly or indirectly through the words of warning and admonition contained in the calendars.

We are still able to fill a number of quantity orders at agents' prices. Write for particulars about our liberal discount to agents.

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In small quantities the Calendars sell at 25c each; a dozen, \$2.50, postpaid

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