

# 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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## Worship in Prayer

A decorative initial letter 'W' enclosed in a square frame with ornate borders.

WORSHIP is our highest function in prayer. In thanksgiving we acknowledge our deep indebtedness for many and great mercies; in supplication we ask for pardon; in intercession, it is often for our beloved that we pray. But in worship we leave ourselves and our needs behind, and enter the temple where seraphim veil their faces with their wings and cry, "Holy, holy, holy!" It is in such an attitude that we are most amenable for God's copartnership. We are not required to receive any command or proffer any request, but just to take the shoes from off our feet in reverent awe. There is nothing more to be said and done than quietly to absorb the thought that God is there, come to ally Himself with you, as real as flesh and blood can be. Recognize that even Canaan is holy when God stands upon its soil.

F. B. Meyer

# EDITORIAL

**I**N THE sixth chapter of John, and the thirty-fifth verse, Jesus declares himself to be "the Bread of Life." In the seventeenth verse of the twenty-second chapter of Revelation, the invitation is made, "whosoever will, let him take the water of life freely." Most tersely expressed, the two verses teach what Christ or His religion is to the human soul. We are taught the wonderful truth that religion is to us both bread and water.

This double metaphor contains a profoundly important and practical truth. It corrects the prevalent error concerning the place, and claims, and relations of the Christian religion. It places religion in the only position which belongs to it, and in exactly the correct relation it contains and bears to human life.

Bread and water are the most universal and essential things in life. They are the simplest, the most commonplace of things. They are things for which we seldom think to thank God, although they are both daily necessities to our existence. They are not luxuries or dainties with which we may dispense at will. There are many viands which come in as deserts at the table, which we may have or not, without interfering with our strength or health. But to dispense with bread and water, entirely, would quickly put us out of commission, and deny to us the nutrition without which we could have no health, could do no work, and life would be not only a failure, but an agony, and would soon end in premature death.

We are taught by these metaphors, that religion is not a mere luxury, a garment to be put on when Sunday comes, or to wear on occasions, to be laid aside at our convenience. Religion is not something which we can use or dispense with according to our taste, or desire, or caprice. Religion is not merely adapted to old age and feebleness, an inconvenience and an embarrassment and a non-essential to young life, with its buoyancy and its bounding activity, and its absorbing engagements with pleasure and amusements. Just as bread and water, which represent the great staples of food and sustenance, are as essential to young life as to old age, is religion essential to both young people and old people. It is the demand of our nature, the most rational of all claims and appeals to our souls. It is that without which we dare not attempt to live, and can never hope to reach the goal set before us in this world or in the world to come.

Oh, the sad pity of youth's mistake in yielding to Satan's deception that Christ is not as essential to them as the very food and water that sustains their natural bodies. Herein is the answer and the satisfaction of the real soul-cry of their young hearts. We know full well that often Satan keeps them so absorbed in pleasure and youthful activities that they fail to listen with sufficient attention to their own real cries to rightly interpret them as the hunger for that which Christ can alone satisfy. It remains nevertheless absolutely true that Jesus is the Bread of our souls and the Water which will allay the thirst of our weary spirits. It is true that He alone can meet the demands of the nature of young life or old age, and put us in the plain way that leads to usefulness and happiness here, and eternal felicity hereafter.

## The Retirement of God

**C**HRISTIAN Science, falsely so-called, having coolly disposed of the reality of matter, and proved the nonexistence of sin, sickness, disease, and death, and having proceeded to deify man, assumes the task of retiring God as a real, personal Being. In denying the personality of God it denies the reality of God. There is no proper conception of Deity aside from His personality, which involves conscious, intelligent, self-active being.

The God admitted by Christian Science is an impersonal God—a mere principle. True, they employ the word "individual," but in denying the personality of God they have no right to affirm the individuality of God. For proof of their denial of His personality see "*Rudimentary Science*," page 8: "An individual God rather than a personal God," on page 11: "By the individuality of God, do you mean that God is finite form? No! I mean the infinite and divine principle." As is their custom, they jumble things into nonsense in trying to define their absurdities. For instance, in the

quotation just made they speak of an infinite, divine principle. The absurdity of such a statement is fundamental.

In "*Christian Science and Health*," page 604, they say that God: "As a principle, *not person*, saves men." Dismal hope this, to be saved by an impersonal, unconscious principle. Again, page 222: "God is a spirit, and spirit is divine principle." Again, page 635: "*Prayer to a personal God is a hindrance*." Page 152: "The theory of three persons in one God suggests heathen gods." Page 13: "God is identical with nature." What is this last statement but saying that God is nature, and therefore nature is God. This is rank Pantheism. It justifies the heathen worship of rivers, and mountains, and sun, and moon. They are the only true worshipers if nature be God and God be nature. Those of us who worship the Bible God—a conscious, intelligent, personal, living Being—are the grossest of idolaters. But the fire worshipers, those who adore the sun, moon, and stars, who bow down to mountains and rivers, are the real worshipers of the only true God.

Now, to turn to the Bible, we find that God is represented to us as possessing attributes which can only be ascribed to an infinite, personal God. These attributes are such as unity, spirituality, eternity, omniscience, wisdom, omnipotence, omnipresence, immutability, holiness, truth, justice, goodness.

The Bible, in the earliest history which it furnishes us, proves over and over again that God is a person. It says that: "God created," "moved," "said," "saw," "called," "made." It says: "God said let us make." It goes without saying that a principle could not create, or see, or call, or say.

The Bible ascribes personal emotions or traits to God. "For all these are things that I hate, saith the Lord" (Zech. 8:17). "The fierce anger of the Lord" (Jer. 4:8). God is said to be full of mercy. "God, who is rich in mercy" (Eph. 2:4). Our God is a loving God. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life" (John 3:16).

God has manifested Himself, and the history recording these manifestations uses language which involves necessarily His personality. God himself says: "I appeared unto Abraham, Isaac and Jacob." Again we have it recorded: "And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God, amongst the trees of the garden" (Gen. 3:8). Here we have the voice, and the presence, and walking, and personality is involved in all three of them.

Passages which record God's speaking are abundant. Take only one: "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person" (Heb. 1:1-3). Here is the absolute personality of God abundantly taught. He spake or communicated to the fathers. Later He has spoken unto us by His Son. A principle can have no son. He hath appointed that Son heir of all things. This is an act of personality, and wonderful authority and power. For the account goes on, and says, by Him also He hath made the worlds. It declares this Son to be the image of God's person.

It does seem almost an insult to common intelligence to longer delay the reader with scriptural proof that the Bible teaches the personality of God. Men are exhorted to prepare to meet Him, that a day hastens when they must give an account unto Him. He is made the object of prayer and praise, of love and hope and faith, and devotion. He is called our father. He is pictured to us as a King on His throne in the heaven of heavens. Angels are represented as bowing before Him in holy adoration. He sends messages to man and inspires prophets to write and to rebuke, to comfort, to give instruction, and warning. He commissions His apostles through His Son Jesus Christ.

In the face of these superabundant proofs how dare sane people to ask intelligent, self-respecting human beings to accept teachings which offer to us only a God who is one in idea or principle merely;

one who is simply principle pervading the universe, whatever that may mean; a God who is identical with nature; a God who coexists with man and nature; a God who never created matter, who could not have created anything because there is nothing but God, no matter that could have been created, and no God capable of creating anything? In other words this delectable cult gets rid of matter, denies, sickness, disease, sin, and death; gets rid of Christ, destroys God, annihilates the world and everything conceivable, visible, tangible, and imaginable; in fact there is nothing. There never was anything. There never will be or can be anything. For aught to be is unthinkable. Even Christian Science is not, and this of course is the calamity of all calamities.

As preposterous as this gruesome monstrosity is from every point of view, there are men and women in our land who really pretend to believe in it, who have not yet been duly accredited as lunatics by any commission of alienists.

It is just as remarkable to our mind that such people can be found today as that a woman could ever have been born into the world with a sufficient combination of daring and insanity to propose such a system for anybody's belief.

## Why These Denials

AT THAT large gathering of Romanists in New York City recently, there were vociferous protestations of loyalty as American citizens by all the speakers. Especially the three cardinals who were present as "princes" occupying "thrones," were loud in such asservation. Cardinal O'Connell said in his speech he intended "once and for ever" to set at rest all charges that he and his associates were not all "patriotic." He did not inform us just the punishment he would inflict upon any who declined to have forced down them belief in such protestations of loyalty, made even by archbishops and cardinals, who, with their following, are pledged first and foremost, to obedience to a foreign power in the person of the pope of Rome, who claims the right to universal temporal power. One of their priests said, over his own signature, on another occasion, that were "the American government, and the Catholic church to get into conflict, he would say 'to hell with the government.'"

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We wish Cardinal O'Connell had put us on notice just what form of punishment they would visit on those of us who may fail to work ourselves up to believe in their declared loyalty, seeing we are forced to decide between the jangling and contradictory voices as quoted above. We know not whether we are to discredit the one party who honestly and openly avow their primary allegiance to the pope of Rome, and talk so insultingly of our government, and pin our faith to the "talk to the galleries" of the red-hatted gentlemen, or *vice versa*. We are anxious to know if we find ourselves unable to accept these declarations of the cardinals, which, if true, involve a violation of their oaths to the pope, what will be our form of punishment? Will it be the thumb-screw, the gibbet, the rack, the guillotine, poison, buried alive, or to have our tongues nailed to posts, and slow death to ensue from thirst and unutterable pain? We can not easily determine just which of the delectable modes of torture and death these dear "princes" would magnanimously assign to unfaith in their protestations of loyalty, which we must at all hazards pronounce mere talking through their red hats to the galleries. We are at great ease on one point. Their "pre-eminences" will have no trouble in finding a mode of torture and death sufficiently nameless and indescribable; for Rome is and has ever been a connoisseur in this fine art of inventing modes of torture and death.

We decline to belie all history, and the oaths of the Romish hierarchy, and the bloody trail of treason, and usurpation and rebellion of this historic and sworn enemy of all human governments, by for a moment believing a scintilla in these empty and false declarations of loyalty made in the New York meeting.

## Temptation To Discouragement

DISCOURAGEMENT is sure ground of weakness. No discouraged soul can be strong or eminently successful in work. It requires courage to be strong, and to bring to our work the best that there is in us of possibilities. Hence, it is Satan's policy to get and keep us discouraged as much as possible.

There is a beautiful lesson for us in the account of the healing of

the ten lepers. The account says that when they requested of Jesus, "Lord have mercy on us," He replied to them "Go show yourselves to the priest," and that "as they went they were healed." Not in the presence of the great Healer, who had all power in heaven and earth; nor yet when they stood in the presence of the ecclesiastical authorities to whom they had been sent, were they healed. Somewhere between Jesus and the place of the priests these ten men were healed.

How easily they might have been discouraged, and said, "We thought surely that He would have healed us while we stood before Him. He has been in the habit of thus healing. He touched the eyes of the blind, and they saw. He unstopped the deaf ears by a touch. He stood at the grave or bier of the dead, and commanded the dead to come to life, and the dead obeyed. Why does He send us away without the healing touch?" Some such grounds they might have felt they had for doubt and discouragement. Yet we hear not a word of such, but a prompt obedience to His command, and a quick healing occurred "as they went."

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How often is this the case in life. We apply ourselves to some task, the solution of some problem, the unfolding of some difficulty, but the solution eludes us, and we are compelled to leave it for the time, and press on to other duties, and sometimes "as we go" the problem opens unexpectedly to us, or the difficulty vanishes, and we are at ease and relieved. We are thus repaid for all our wrestling and patience and perseverance, but had we grown discouraged and doubtful we might have failed of reaching, or having the solution to come to us so blessedly.

How often is this the case in our duty-doing. We realize that the sanctified life is, after all, a life of growth in the blessing, and not an end in itself. So we set ourselves to the great task of developing and of growing in grace and in knowledge of our Lord Jesus Christ. This duty we do faithfully, and that we undertake, and one after another we add fidelity to fidelity, but suddenly we are confronted with a difficulty or a delicacy which seems to baffle us in every attempt at solution. We try and try to solve the problem, but all to no avail, and we are tempted to give up, and say, "well we are a failure, and can not succeed in our endeavor." But instead of surrendering, we simply push ourselves on to other duties which await our hands, and perform them faithfully, and, "as we thus go" we suddenly have light to flash upon us on the delicacy, or problem, and lo! the solution is at hand, and we begin rejoicing in God for the sweet deliverance. In life's regular run of duty we often find help on some difficulty which has been troubling us. The thing is for us not to grow discouraged, and give up the regular run of things, but press on with vigor and hope, and let God come to us when, and as seemeth good to Him.

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So it often is in the prayer life. We pray and pray for this or that, and it seems no answer comes, and after such long seeking in prayer we are tempted to grow discouraged and doubtful. We are tempted to say, "We have sought Thee in the night watches, and Thou hast not heard. We have pressed our plea through the long days, and heard no answer. God cares not for us, and we will give up, and lie down in gloom and despair." Never do this. If He seems to withhold His answer, doubt not. Simply receive thy answer by faith, as well as pray in faith. Say as did our Lord, who went to the grave of Lazarus, and before He commanded Lazarus to come forth from the grave, "Father, I thank thee that thou hearest me always." Begin to praise and thank God for the answer which is not in sight, and then pass on to pray for other things which are so much needed, and behold, before you are scarcely aware, the answer will be on hand, and you will be delighted that it has come though not at the time or in the way or with the surroundings you had thought. Often the answer will come in entirely different ways, but better ways than we had hoped or expected in our ignorance. Let God send the answer as He pleases, and in the time and way which may seem to Him best, and be sure this will be far better for you every way.

Fight discouragement, and never give up to it for a moment. Be thou strong and very courageous. Add to your faith *courage*—strong, vigorous, adamant courage—which never falters or fails and trembles before any foe. Be true to God and trust Him always and in everything, and amid any and all perplexities and difficulties, and He will bring you through.

Lean hard on Him; for He is your sure support, and your unailing help and source of strength. "Trust in the Lord and he will bring it to pass."

**I**N the previous issue of the HERALD of HOLINESS, the following articles upon some phase of this important subject were given: "Prayer Life," and "Effectual Prayer," by the Editor, Dr. B. F. Haynes; "The Master in Prayer," by C. F. Wimberly, D. D.; "Praying in the Spirit," by Rev. John Short; "The Power of Prayer," by General Superintendent J. W. Goodwin; "Prevailing Prayer," by Rev. A. K. Bryant; "Praying Through," by Rev. Oscar Hudson; "Relation of Prayer to Praise," by Rev. C. W. Ruth; "Prayer for Forgiveness, and for Sanctification," by A. M. Hills, D. D. We conclude this remarkable series this week with the following articles: "The Prayer of Elijah, According to James," "Incentives to Prayer," "Praying in the Holy Ghost," "The Ministry of Intercession," "Prayer in the Home."—EDITOR.

## Prayer of Elijah According to James

By W. E. Shepard

**W**HEN the Holy Ghost, in the book of James, wanted to get light and truth on the church regarding the will of God in divine healing, He used, as an example of faith, the experience of Elijah. Elijah was such a remarkable man of God, so above and beyond the ordinary, being translated into glory and not seeing death, that one might think him more than human; hence, not a proper example for us to follow. But in order to set us right in this respect, the Word tells us that he was a man of like passions as other mortals here below. Having disabused our minds in this respect, James proceeds to tell us that he prayed. He not only prayed, but he prayed earnestly. He not only prayed and prayed earnestly, but he prayed pointedly. He did not "go all around Robin Hood's barn," but he centered his heart on the one thing for which he felt prompted to pray, and that was, that it might not rain. He got his prayer through; the heavens were shut up for three and a half years. Again, he caught the inspiration of faith and prayed, and the copious showers fell, and the earth brought forth her fruit.

We understand that this example was given to illustrate the statement, in connection with healing: "The effectual fervent prayer of a righteous man availeth much." This kind of a prayer availeth much. Elijah made this kind of a prayer, and it availed much. How applicable it was in the divinely inspired author to use this mighty man and his fervent effectual prayer to show how it works!

First, let us examine the "effectual fervent prayer" of this prophet of God, and then examine the *modus operandi* in praying.

Many years ago we remember reading another translation of this expression: "The effectual fervent prayer of a righteous man" and it said it was "the inwrought prayer of the righteous man." In other words, it means the prayer that the Holy Ghost works in the heart; the prayer that the Holy Ghost inspires within; the Spirit interceding within; the Spirit inditing the petition. It means the Holy Spirit within, breathing out through us His own desires, prompting within us the very petition for which God has the answer. "Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered" (Rom. 8:26). This kind of praying from the heart, knowing that it is thus prompted by the Holy Spirit, gives one such a confidence, such an assurance, such a faith, that the answer is sure to follow. If the Holy Ghost has wrought the prayer within the heart; if He has put the longing desire within; if He has stirred up the petitioner to make the prayer, then it is *prima facie* evidence that God has the answer for him. Otherwise, it would be God mocking His child. God never would prompt one of His children to pray for something that was not for him. He would never create a hunger and thirst for anything that was outside of His will to give. He never hung that big bunch of Eshcol grapes before the children of Israel at Kadesh Barnea, and got their mouths watering, and then said, Canaan is not for you. No, dear reader, rest assured if God has prompted you to pray for something, that something is as surely for you as that God prompted the prayer. It mat-

ters not what the prayer is for, if it can be settled truly that it is the inwrought petition of the Spirit, let it assure you that God is working at the other end of the line and will surely bring it to pass.

Are you praying for a clean heart, for the baptism with the Holy Ghost? Are you crying to God for the salvation of some loved one? Are you in great distress or sorrow and crying to God for deliverance? Are you sick and yearning in prayer for healing? If you can know that it is the inwrought prayer, the prayer prompted by the Holy Spirit, then rest assured that the answer is for you. Otherwise, God would be mocking you, and this He never does. And one way to determine if this inward heart craving and petition is from the Lord, is carefully to measure it further by the Word of God, and see if it is according to His will. "And this is the confidence that we have in Him, that if we ask anything according to His will, He heareth us. And if we know that He heareth us, whatsoever we ask, we know that we have the petitions that we desired of Him" (1 John 5:14, 15).

Where there is doubt concerning the will of God in answering some special prayer, faith is always hindered. But "the effectual fervent prayer of the righteous man availeth much."

James not only used Elijah as an illustration of the "effectual fervent prayer" but calls attention to the specific prayers on given occasions. Let us notice particularly Elijah's praying for rain. See the old white-haired pilgrim-prophet on Mt. Carmel, with "his face between his knees." He had been doing some great praying just previous to this. He had prayed fire down from the skies, and now he is about to pray down water. Fire and water make a very good combination; it makes things move.

So Elijah prays, and his servant looks over the Mediterranean sea to catch some glimpse of coming rain. No rain in sight. Is it all off with Elijah? Does he get discouraged and quit? No, he is not made of that material. No man that could have the revival he had just experienced, and could pull fire out of the skies as he had done, gives up so easy as that.

He prays again. Again the servant looks and no sign of rain. Another prayer and another trip of the servant. No rain. Seven prayers and seven trips to scan the direction of rain, and the perfect number and the perfect prayer combine, and the cloud rolls up over the sea, and the prophet of God, the prevail in prayer, sends word to the wicked king Ahab, "Prepare thy chariot, and get thee down, that the rain stop thee not."

What is the trouble with our praying? We stop too quick. "And golden vials full of odors, which are the prayers of saints." Bottled prayers! May the Lord help us to keep on praying till the bottle is full, then something is going to happen.

But Elijah's prayer is used to illustrate the prayer for healing. How many stop too soon! They feel that it is the will of God to heal. They call for the elders of the church and are anointed, and prayed for, and while they have such a plain and positive foundation on which to stand to inspire faith, yet it occurs sometimes that no evidence comes that the prayer is answered. Shall we conclude that because we have no evidence of healing that we should give up and think it is not for us? It would seem for these very people God has in mercy given this example of Elijah's praying. He prayed seven times. He simply kept at it till he got what he was praying for.

Dear, sick, praying one, don't get discouraged; pray again. Perhaps you were anointed with oil in the name of the Lord, and it may

not be necessary to be repeating this, but pray again. Let others pray again with you. Expect the cloud to rise, and don't let up till it does appear. I am thinking of my own experience in the sickness of my little boy years ago. The doctor said he would die. He had hiphtheria. It was about three o'clock in the afternoon when this sad intelligence came to us. After telling the Lord to take him if it was His will, and not feeling that it was the will of the Lord for him to die, I made up my mind to pray till he was either actually healed or actually dead. That night friends gathered around the bedside and we put in the whole night in prayer. Even then we got no assurance of healing. We prayed more or less throughout the next day, with no assurance. We gathered around the bedside for the second all night of prayer. About half past 9 o'clock a number of us at the same time caught the inspiration of faith and went to the child and laid our hands on him and prayed, and in a few minutes he awoke out of his stupor, looked around, and said he wanted something to eat. The next morning he was on the floor playing with his blocks. We simply hung on like Elijah till the answer came.

Dear reader, look to God in your affliction. Get the promise under your feet, the inwrought prayer in your soul, the determination to pray through in your mind, and keep at it till you hear from heaven. You have a right to hear from heaven. If the news from there indicates that God is going to send His chariot for you and sweep you into the skies, that is all right, and after you have been there one minute you will be glad it turned out that way, and you would not come back to earth for all there is in it. But if He does not assure you that you are going home just now, take Elijah's plan and pray till something comes to pass.

## Incentives to Prayer

By C. B. Widmeyer

**B**Y the term "incentive" we understand, that there are some things that induce us to pray, for which prayer has an attraction. Truly there are some things that spur us to this holy practice.

Prayer is a solemn address to the Supreme Being. The motives that prompt prayer are varied and many. When the storm rages, troubles come thick and fast, or death enters the home, then people will pray. With many, prayer is response to a calamity. When prayer is the result of oppression, or coercion, the benefits will not be gratifying.

We will first notice the Word of God as an incentive to prayer. As we read its pages from cover to cover, we find that the Bible abounds in precious promises. God's promises that are contingent upon prayer are manifold. Throughout the period of the antediluvian world, when God's method of communication was verbal, it stands beyond contradiction that God made promises to those who followed Him, and thus we behold some marvelous answers to prayer. We can not conceive of God making a promise, and then when some follower of His met the condition, He refused to grant the request. For a moment consider Abraham, Moses, Hannah, Elijah, and Hezekiah. All of these prayed because God made them promises. Not only does the Word abound with promises, but there are, found written upon its pages many commands. We are told that we should "pray without ceasing," and that "men ought always to pray," "watch and pray," "fast and pray," etc. These commands act as a spur, and thus incite our minds and hearts to this noble practice.



The Word of God presents unto us some forms of prayer, and thus we learn the method of prayer. Prayer might be desired because of the promises, it might be practiced because of the commands, but when we find a model or form, then we are encouraged to pray. The form of prayer was a problem that the minds of the disciples could not solve, hence they made Jesus the important request, "Lord, teach us to pray." They are many who would ask: "Lord, teach us how to pray," but these disciples desired a model. Jesus not only gave them one in words, but also in example, consequently we would consider these models an incentive to prayer.

We would next consider the testimony of conscience as an incentive to prayer. Holy living is God's ideal for man, but how can a man retain such a state without communication with a holy Being? Prayer is the medium by which such an experience is attained and retained. When a person has been born of God, prayer is to the spiritual man what bread is to the physical. If a man neglects to feed the spiritual, the conscience will not rest easy. When the conscience rings clear, the effects will be realized upon the physical, mental, and spiritual life. Our consciences should be properly trained, and then allowed to mature in proper soil. When a man neglects his family prayer, his public or private devotions, then the conscience will become paralyzed, and cease to act, and no longer perform its functions. Soon a lack of communion and devotion will be noticeable, and the individual will feel condemned. We assert that a clear conscience is an incentive to prayer. Many have educated their conscience to the point that they can get along with a little prayer, but when this individual is brought into the presence of God, and of holy men and women, then the conscience will not give a clear testimony to the soul. A clear conscience is worth more than stocks, bonds, houses, lands, friends, and all things of earth, so let us pray until the conscience rings clear.

We would call attention to some of the examples about us as an incentive to prayer. Most people have some time during their pilgrimage upon earth, seen an example of answered prayer. One example that comes so vividly to our mind is that of father during the winter of 1900. Two good physicians had been in attendance for five days, coming two and three times a day. One day we were told that father could not get well. How well do we remember how grandfather prayed. The preacher and many people of the community engaged in earnest prayer, and, as a result, father got well, and is a strong man today. What ever might befall us during the journey of life, we must ever admit that God answered prayer and restored father to life. Many have been the occasions when we knelt by the bedside of a sick person, or at an altar of prayer, where some soul was seeking pardon or purity, and after an earnest prayer we saw the sick arise, and the seeker after pardon or purity shout the praises of God. Thus, we were encouraged to pray. Think of the many who have triumphed in the faith and gone sweeping through the gates into the city. Is not this an inducement to pray?

Last, but not least, we would call attention to the rewards as an incentive to prayer. Abraham prayed for Abimelech, and God answered. Moses prayed for the healing of Miriam, and she was healed. Elijah prayed that it would not rain, and it rained not for the space of three years and six months. Again he prayed, and the heavens gave an abundance of rain. Hezekiah prayed, and God added fifteen years to his life. Peter prayed, and the dead were restored to life. Jesus said, "Ask and it shall be given. Seek and ye shall find. Knock and it shall be opened unto you." "If ye abide in me and my words abide in you, ye shall ask what ye will, and it shall be done unto you." We believe that God will reward us for all the prayers that we pray. In the book of Revelation we read that the prayers are bottled up until the bottle is full, and then the reward is realized. When Finney went to preach, dear

old Father Nash went to prayer. The rewards were seen in the conversion of thousands of souls. We can not limit the rewards to this earth. Heaven and eternity are laden with rewards for the soul that is faithful in prayer.

## Praying in the Holy Ghost

By John Matthews, D.D.

THESE words are Scripture. They describe a certain experience belonging to the prayer life of a certain people. There are prayers that are not in the Holy Ghost. There are thousands of prayers which are a thousand miles from the Holy Ghost. They are man-made utterances, without point, plith, or power. They aim at nothing; hit nothing; get nothing; do nothing. They are religious mouthings. Even the Devil ignores them. We have heard such. We have prayed such. You have prayed such.

There are two thoughts in these words from Jude: "Praying in the Holy Ghost." First, prayer; secondly, personality—the personality of the Holy Ghost! Thus, praying in the Holy Ghost is a very remarkable thing; remarkable in its nature, in its results, and in its scarceness. Now, all sanctified people have the Holy Ghost, but all sanctified people do not know all there is to know about "praying in the Holy Ghost." The writer knows little, but thanks God for that little.

First, praying in the Holy Ghost will have a directness or aim. It will shoot at something, and hit the target, and ring the bell. You may hear the bell ring. You may know that it was a center shot, as we will see later. The word used in this phrase is the word for special prayer. There is a general praying, and there is definite praying. Holy Ghost praying is definite asking. When the Holy Ghost really has right of way, then prayer will have right of way, clear up to the throne of God.

Secondly, a Holy Ghost prayer will burn and flame with zeal and fervor. It will glow with inner light, and burn with inner fire. It is an expression of an inner experience. There is no better way to know of men's private experiences than to hear them pray. Prayer is a revealer, and what it reveals is often more than the prayerer himself knows. Yes, holy prayers are fervent—often pouring like molten lava from interior depths, red-hot and spacious. Sometimes the prayers will be a little loud; it may be difficult to put them into old prayer forms. We may have to exercise patience when some holy people pray. The very prayers of some holy people put other people under conviction. James says Elijah prayed "fervently," which reads, "he prayed with prayer." *There was another prayer on the inside of his prayer.* That is, the Holy Ghost was praying inside his prayer; that is, praying in the Holy Ghost!

Again, there will be power in a Holy Ghost prayer. Sometimes such prayers will burst from the lips like a mighty torrent. There is unspeakable pressure behind it. One can feel the tugging of the petitions as they leap into human speech and take form in human language. I had as soon hear a good Holy Ghost prayer as a Holy Ghost sermon. They are filled with a nameless power, and can not be bound. They will get something done for God. James says such petitions "wield extraordinary power, exert superhuman might due to its inward activity and earnestness."

Holy Ghost prayers will possess power, because they are the prayers of the Holy Ghost. He borrows our lips to pour petitions out before God. Therefore, whenever you are impressed to pray, go pray at that hour or moment lest the battle be lost on account of your failure to pray when the Holy Ghost wanted your prayer to win the battle. At times like this, the prayers are not yours; they are His. We can feel at such times that a mighty Being is praying in us and through us. It is stupendous. We know not how to pray as we ought. The Holy Ghost knows what ought to

be prayed, and what God will answer, and when He prays through us, the answer is sure. Therefore, every man who wants to get his prayers in line with God and receive answers, should at once receive the Holy Ghost. Praying in the Holy Ghost will explain why we sometimes pray for things that we do not really understand. We often are definitely led to pray for things and persons and we do not know just what is the matter, nor what is needed, nor what is going on. But later we may find out that some one needed our prayers, and they got victory because we prayed in the Holy Ghost when He put it upon us to pray.

Such prayers will get answers for they are not ours but belong to the Holy Ghost. It is just as though the Holy Ghost was making His petition to God, when you are praying in the Holy Ghost. At that time your prayers have as much power with God as the prayers of Jesus had when He was on earth! There will be seasons when the Holy Ghost seems to be especially ready to make intercession in you and through you. Then the praying is good. Ask everything that is presented to your mind at that time. Ask largely then, your time is at hand to get all you can ask or think. When the pool was troubled the people rushed into it. When the praying is especially good, just ask everything in sight. You will be astonished at the largeness of your requests, but do not let the Devil browbeat you. Ask! Ask largely! Ask till you get astonished at your petitions! Ask to half of His kingdom! Ask as largely as the Holy Ghost wants to do. Then is your hour. Do not miss it. Ask, man! Ask, woman! "Ask what you will, and it shall be done unto you." "If ye ask anything in my name I will do it." *Ye have not because ye ask not.* How we grieve the Holy Ghost by quenching His prayers that He is trying to pour through our lips. God help us. Let us pray what He puts on us. They will come to pass. He knows. He never deceives us nor mocks us. If the Holy Ghost pours petitions through your lips, never fear for the answers. Never refuse to believe. Hold on. They are His prayers, not yours, and He will be responsible for the answers. Believe for the answers to His prayers. There is power in the prayers of the Holy Ghost. Let Him do the praying.

There will be scope in the Holy Ghost praying. A man stops praying little prayers when he gets sanctified. That does not mean he may not pray for little things, for nothing is too small to be prayed over. But his prayers will take on the bigness of the Holy Ghost. There will be sweep and swing in them like the sweep of mighty oceans. They will tower into the skies like the summits of the highest mountains. They will be as big as the purposes of God; as broad as human need; as boundless as the promises of God, and as vast as the energies of the Holy Ghost. They will be like oceans touching every shore of human need, and believing in all the possibilities of divine grace. It will be no longer "Me and my wife, and my son John." You will pray for other families, and other peoples, and other places, and other races; and your plans will fall out of sight, and the great purposes of God in grace will heave in view, and you will begin to really pray in the Holy Ghost. Many prayers are not two inches across. They are so small God can not get in them to work. They are not worth five cents to a wagon load. A prayer must be big enough for the Holy Ghost to have room to work in. Some prayers are so small that God actually ignores them. Such are not born of the Holy Ghost. When a man receives the Holy Ghost he goes to praying Holy Ghost prayers. He lays aside his own. Blessed is the man who has lost his prayer book and receives his prayers from the Holy Ghost. There will be something doing straightway. That man will not only pray for his little local needs, but he will begin to carry the needs of the whole world. His praying will not be alone for his local town, but also for the nations of earth. He gets enlargement of the heart. When he kneels to pray for his own affairs the Holy Ghost will pour petitions across his lips that startle and rebuke him

for his littleness. There will be largeness in Holy Ghost praying.

Then, when we pray in the Holy Ghost there will be the necessary faith on which the prayer can be answered. We are sure the prayer will be answered, for we feel it is now being answered. The Holy Ghost prayer begets faith in us as we utter it. The faith of the Author gets in us. I have never had any faith in my own prayers, but I have all faith in the prayers of the Holy Ghost poured through my lips, and to which I said "Amen." It matters not how large they are, they will get the answer. He is responsible for the answer. All I have to do is to keep praying the prayer and keep believing, and the thing will be done. Then it becomes as easy to ask great things as little things. The bigness has nothing to do with it. It is the Holy Ghost praying out His plans through us. Glory! Let's go to prayer.

So, when the Holy Ghost prays through us great things, we can rest assured He will bring it to pass. This is the prayer of faith. Recently I have had an experience that proves to my own heart at least what is being written. The Holy Ghost definitely led me to pray for one quarter of a million dollars for foreign missions for this year, and one thousand workers. He put it on me to furnish at least fifty from our local church. That was on September 2d. Listen: On the 2d of October, thirty days later, our church had pledged to support one hundred workers on the foreign field and give besides one thousand dollars to the general fund. I followed the plan the Holy Ghost put before me in prayer. What has been done in our local church is being in large measure done all over the Kansas and Nebraska Districts. It is marvelous what prayers He will pray through us. When He prays we must believe He will do it.

How can we know we are praying in the Holy Ghost? First, we find a burden laid on us to pray along certain lines or for certain things. This burden is the beginning of Holy Ghost intercession through us. Cherish this burden. It is the life of great things. Accept it. Thank God for it. Then, we begin to take this burden to the Lord in prayer. The difference in men is the difference in burden. Get a burden—that is, let the Lord lay it on you, and then you will learn to pray in the Holy Ghost. When the burden comes we begin to pray, and this gives the Holy Ghost His chance to do the praying. Oh, the privilege of being bowed and bent under the pressure of Holy Ghost praying! We pray on till we feel God takes hold at the other end of the prayer line. There comes a "pull." One can tell we have "hooked" something though we can not see it. Glory! Then we pray on, and things begin to move. The answer is being tied on the line. God has arisen and is opening the door. He is giving us as many as we need. Amen. Then we pray on till we get to crying or shouting or weeping. Then the thing is done in heaven, and that is the assurance that it will come to pass on earth. I have prayed on till I found myself crying or weeping, and sometimes off my knees, walking the floor as though I was walking up and down the length of the answer to see how big it was to be. When we begin to shout as we plunge into a sea of glory, then we can stop praying and go to swimming! The Holy Ghost has prayed through in us, and the prayer is "through," and now we can lift our eyes and begin to scan the sky to see the answer flying back to us like a shining messenger from the shining sky. It is great to pray in the Holy Ghost! Let us "go apart" often and give Him a chance to pray through us.

Mr. Dodge said that one day he was talking with a devout Quaker about the indifference of the church and Christians toward the world of sinners. They both agreed that indolence, unbelief, and worldliness were three great causes of this indifference, and that the Holy Spirit could not work in churches or hearts where these things existed. "I believe," said Mr. Dodge, "that pentecostal blessings come through pentecostal praying. There is a demand that Christians awake to agonizing prayer." The Quaker replied, "Friend Dodge, suppose these and I make the beginning."

## The Ministry of Intercession

By De Lance Wallace

ONE has said that on the throne of God, Christ's highest fellowship with the Father, and His partnership in His rule of the world, is in intercession. Every blessing that comes down to us from above bears upon it the stamp of God, through Christ's intercession. . . . Christ's intercession is the Father's glory, His own glory, our glory.

We have many books on prayer that are excellent, and hear much about prayer life, and intercession is usually interpreted to mean prayer. It means far more. To intercede literally means to "come between"—to be a daysman—by one who has favor or standing with a court of justice, to obtain favor for one accused. It is more likened to the final judgment rendered by earthly courts condemning the criminal to death, when some one intercedes with the one who alone can reprieve.

An intercessor is more than an advocate. Real intercession will, if necessary, be sealed with the very life blood of the intercessor. "He to rescue me from danger interposed His precious blood."

Christ the Intercessor is our life: His Spirit and life breathe in us. As in heaven, so in earth, intercession is God's chosen and only channel of blessing. There is a ministry of intercession for God's chosen known to comparatively few, but it is for all who will "Walk even as He walked." No other joy is akin to it. The author of Hebrews exhorts us to rid ourselves of every hindrance, looking unto Jesus, the author and finisher of our faith, who, for the joy ahead, endured the cross, despised the shame, and is now at the right hand of the throne of God where He ever liveth to make intercession for us. He has sent us forth into the world to represent Him, and we have the promise of greater joys than have yet been known if we press into the holy place, bearing the names of God's purchased people, as did the High Priest, not only on his shoulders, but on his heart, symbols of carrying the burden of their souls night and day, and bringing them into the very presence of Jehovah. As it was the duty of the priest to tarry until God answered by fire, accepting the sacrifice, and manifesting His glory, Isaiah said, "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest until the righteousness thereof shine forth as brightness and her salvation as a lamp that burneth."

Shake thyself from the dust! Put on thy beautiful garments. Ye that are the Lord's remembrancers, keep not silence, and give Him no rest until He establish; and till He make Jerusalem a praise in the earth.

The Jews still commemorate the death of Moses, and why should they not? God's anger had been kindled against them, and He bade Moses stand aside until He smite them from the earth, but Moses threw himself in the breach, and no pen has ever recorded all the prayer of his broken heart. God heard—and the Word says, "We know that if He hear us, we have the petition." Real intercession today may mean praying until the heart breaks, but there is promise of sure reward. "He that goeth forth and weepeth, bearing precious seed shall doubtless come again rejoicing, bringing his sheaves with him."

Again, when the people of Israel came to the prophet beseeching him to pray for them lest they be consumed, Samuel said, "God forbid that I sin against him in ceasing to pray for you."

The Lord said to Jeremiah, "Therefore pray not thou for this people, neither lift a cry or prayer for them, neither make intercession to me: for I will not hear thee." And yet the prophet would not give them up, obtaining the promise from Jehovah that, "I will bring again Israel to his habitation, and he shall feed on Carmel and Bashan, and his soul shall be satisfied."

Joel's exhortation was, "Let the priests, the ministers of the Lord, weep between the porch

and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach."

There is no doubt but that if the church of the living God will awake to all its privilege, much of the reproach that comes upon churches and individuals might be prevented, and suffering of every kind greatly alleviated. Ye are a holy priesthood, to offer up spiritual sacrifices, acceptable to God, by Jesus Christ. We may not have either of the gifts—apostles, prophets, evangelists, pastors, teaching, but we can and should all be intercessors.

There is always a fitness for God's priests: First, they must have offered the sacrifices of confession for every known transgression against God and man, and have had the witness of acceptance of the Lord.

Second, they must as definitely have offered the "meat offering"—that of presenting their body a living sacrifice, holy, acceptable unto God, with like witness that the altar sanctified the gift.

Third, they must come daily to the "laver of cleansing," which is the Word of God (Ephesians 5:26), that they may know they are clean from any spot upon flesh or garments and free from wrinkles (shrinkage of any and every nature).

Fourth, they must then receive that daily anointing with the fresh oil (unction) that was for each and every particular soul or family they were to bear before God, and for whom they were to intercede at the throne of God. Without this preparation, our intercession will be fruitless. We may carry fire in our censor of our own kindling as did the apostatized priests, but there will be no heavenly fire and glory in response. We may be punctual and frequent in prayer without one bit of holy fire. We may spend days and nights in fasting and prayer, but without the anointing, the touch of God, we will be void of that power with God that prevails and finds favor with God and man, that makes even our enemies to be at peace.

That holy anointing was (and is) never upon a person who did not daily search the Word, that it might be a discernor of the thoughts and intents of the heart. If, by this process, our heart or conscience condemns us, there must immediately be proper confession to God and removal of "spot and wrinkle" after which the Lord always will hear and manifest His glory. If under the law people who knew God could be strong and do exploits, what can not we under grace, if we follow on to know Him whose we are and whom we serve? As with Christ, we will count no time or trouble too great to receive from the Father that vision of God which grasps the great truth that in the Infinite there is a heart to throb for mankind, and whose will is quick and urgent to help and comfort.

S. D. Gordon, in his "Talks on Service," relates this incident:

A shepherd of the Scottish hills had brought his sheep back to the fold for the night, and as he was arranging matters for the night he was surprised to find that two of the sheep were missing. He went to the house for his collie. There she lay suckling her own little ones. He called her, saying, "Two are missing"—holding up two fingers—"away by, collie, and get them." Looking up pitifully, as if pleading for the care of her own, she seemed to say, "You would not send me out again to-night?" But again, "Away by, and get the sheep," he said, and out she went.

About midnight a scratching at the door aroused him. He found one of the sheep back. After caring for it, he went again to where the dog lay with her little ones, and called her. She looked up. "Get the other sheep," he said. And out she went. About 2 or 3 o'clock again the scratching; and he found the last sheep back, badly torn, and the dog was plainly played out, but with wagging tail seemed to say, "There it is. I've done as you bade me. It's back."

He cared for the needs of the sheep, and then before lying down to his own rest, thought he would go and praise the dog for

her faithful work. As he stooped over with a pat and a kindly word, he was startled to find her lifeless, with her little ones tugging at her body. She gave her life in obedience to the command of her master, and for the lost sheep. She had followed him all day with them; knew the rough and dangerous places where they were likely to have wandered and been lost sight of, and became bewildered and frightened until there was no strength left in them. Back over the path of the day, and off through all the ravines and byways until she found them, and brought them back to the feet of the shepherd.

In our prayer we go back over the places it has been ours to labor through the day, in the providence of God, no matter what the vocation; we find this one or another not at the house of God, not in the great sheep fold. We begin to intercede in their behalf; there will be darkness and storms to encounter, but with the eternal welfare of those in the balance, we get to the throne of God with the desperation of the woman of Canaan beseeching Jesus in behalf of her daughter. In the language of Dr. George Adam Smith, we will then go *not* to bring the enemy *slain* to the feet of the Lord, but to *bring back God's own*.

The intercessor puts himself where he can take every advantage to declare his own love not alone for the one in whose behalf he appears, but also for the Lord, whose favor is sought. He stakes all his reputation, fortune, and even life, to win favor for that soul. He will rejoice over the use of any instrumentality by God to compass the relief of the sufferer, or whatever be the object of his petition.

A mother in Southern Illinois had prayed to God with strong crying and tears for years over her son who had left home, the church, and God. God heard her cry; one night He dried her tears, and she arose, got his church letter she had held so long, and mailed it to him at Spokane, Wash., saying, "I am sending your church letter, for you will want it very soon." While she was writing the letter, he was at the altar in the old Pentecostal Mission of the Nazarene Church, calling on the Lord to save him from his miserable backslidings. He was gloriously saved, wrote his mother the next day, asking for the very letter she had already mailed him.

"And I sought for a man among them, that would make up the hedge, and stand in the gap before me for the land, that I should not destroy it; but I found none" (Ezek. 22:30).

## The Prayer of Communion, or Fellowship

By B. F. Neely, Evangelist

THE word fellowship, used in this connection is not too strong. It means friendly intercourse, or communion. The apostle said, "And truly our fellowship is with the Father and with his Son Jesus Christ." Again, "If we say we have fellowship with him [Jesus] and walk in darkness we lie and do not tell the truth, but if we walk in the light as he is in the light we have fellowship one with another." That is, we have fellowship with Him and He has fellowship with us. "As God hath said, I will dwell in them and walk in them and I will be their God and they shall be my people." Communion with God seems from the above texts to be fundamental in the relations existing between Himself and His children. The depravity of man's moral and spiritual nature resulting from the sin in Eden is that which robbed the race of the blessed fellowship with Jehovah which was originally planned for them; and which was enjoyed by Adam and Eve before their defilement. Therefore, it would only be logical to expect the restoration of this fellowship to be included in the scheme of redemption.

Communion with Him in prayer appears to be the highest form of our fellowship with Him while in this tabernacle. St. Paul enjoined the church at Philippi to make their requests

known to God by prayer and supplication with thanksgiving. Prayer that does not have the element of praise and thanksgiving in it is not a very high form of prayer. It has degenerated to a spirit of begging. The beggar has no common interest with his benefactor, he is a parasite, always ready to take in but never has anything to give out. Beggars are seldom, if ever, well fed. Depending on the pity of others for their living, their needs must be very apparent before even liberal people will feed and clothe them. Therefore they must be very irregular in their habits. The habitual, or professional beggar is never optimistic, from the very nature of things he looks on the dark side of life. He knows that he is a burden to society, and his very presence is repulsive to industrious people. Though they pity him and give him food he knows that he is an unwelcome visitor. His developing into a pessimistic, chronic grumbler is but the logical result of his attitude toward his fellows and his course in life. It is deplorable for Christian worship to degenerate to the level of the beggar. Those engaging in this low form of worship may obtain occasional answers to prayer, but there will not be that holy intimacy with the living Christ which His great heart craves. The prayer of the beggar does not recognize that the heavenly Father has a boundless and fathomless interest in His children. But it rather tends to hold the petitioner aloof from his Lord. This is certainly not the will of our Savior, who represents our relation to Him as that of "friends" and "these my brethren." "Joint heirs," and "the bride, the Lamb's wife." He said, "Father, I will that they also whom thou hast given me be with me where I am that they may behold my glory." The prayer that brings our spirits into sacred communion and fellowship with Him is the kind that He seeks to induce His children to engage in.

It is no more true that evil communications corrupt good manners, than it is reasonable that good communications refine and purify bad manners. When Moses returned from his tarrying with God on Mt. Sinai, his face shown with radiant glory, not because Moses prayed so long, but because he had been long in the presence of his God. The great length of one's secret prayers counts only when it includes intimate relations and communion with Him whose "presence bright all space doth occupy, all nations guide." It has been long observed that when people associate with those whom they admire, and especially those whom they love, the mannerisms, tone of voice, and peculiarities of deportment of those who are the admired and loved, are finally plainly noticeable in the lives of the admiring ones; and the stronger character always has the most marked modifying effect on the weaker one. This is a psychological law, and is a great argument in favor of our ever increasing intimacy with our divine Lord in the closet of prayer.

Again intercessory prayer is perhaps the most important ministry possible to the Christian church. The Israelites were saved, by the intercession of Moses, from utter destruction at the hands of an angry God. Moses said, "Forgive them or blot me out of thy book." By his intercession Abraham stayed the wrath of Jehovah for a time, when it was about to be poured out in vindictive fury on the cities of the plains. When Jerusalem was under the siege of Nebuchadnezzar, the Lord himself looked for a man that would intercede for the city, and since He could not find one, He poured out the fires of His wrath and destroyed it. But the prayer of communion is fundamental in that of intercession. No one is able to engage successfully in the ministry of intercessory prayer without first knowing the inner secrets of the former. Without these personal inner circle manifestations of the divine presence, much prayer may be properly considered dangerous. One who spends much time on his knees without this holy communion is in danger of becoming Pharisaical in his attitude toward himself and others.

Failling to receive the blessings that tend toward Godlikeness, among which are humility,

love, meekness, and self-forgetfulness, all of which result from entering into the glorious presence of the Son of God, one may naturally decide that he is very devout, because he spends so much time in secret prayer. True enough he may be devoted, but not holy. A few moments in the presence of God engaging in the prayer of supplication with thanksgiving, is worth more to the souls of men than much time spent in degraded religious begging, and may develop into a real intercessor. But the art of this important form of prayer will never be learned in the absence of the prayer of communion. In the illustration used by the Master when responding to the request of the disciples to teach them to pray, as John also taught his disciples, the man received the bread with which to feed his starving sojourner, "because of his importunity." Yet who would say that such importunity would be possible in the absence of a very intimate friendship, and a mutual communion between the benefactor and the importunate prayerer.

O thoughts ineffable; O visions blest!

Though worthless our conceptions all of Thee,

Yet shall Thy shadowed image fill our breast, And waft its homage to Thy deity.

God, thus alone my lowly thought can soar, Thus seek Thy presence—being wise and good;

'Midst Thy vast works admire, obey, adore; And when the tongue is eloquent no more, Thou shalt speak in tears of gratitude.

## Prayer in the Home

By James Wiley Short

THERE are two words in the caption of this article that are two of the dearest words to us in the English language, "Home" and "Prayer." What a sad life without a home, and what a cheerless home without prayer. Where these two words are linked together by love, the home is beautiful, Eden restored, heaven begun on earth. Home! How the word charms us. It is the quiet retreat from the strife and cares of earth. It is the rainbow of promise upon the storm clouds, that tells us of a place where we are welcomed; where we are understood; where there is love and song; where we forget the cares of the day; where laughing children romp and play; where in the evening as the sunset splendors fade, we wend our way. How quiet the hour as the lost song of the bird is heard near by. The hills and woods are wrapped in the glory of the fading day, as the sun hurries behind the western hills. The Lord paints the sky with glory and gold as the moon glides out of the east. We turn down the old path toward home, and hear the rippling brook as it hurries on, and feel the evening breeze, as it floats up from the valley, and murmurs through the trees, and is wafted against the cheek. We hear merry voices, and little feet tripping toward us. Mother at the gate, with a smiling babe in her arms, stands out to welcome us. Taking the child in our arms, together we walk homeward. Let us draw the curtain, and shut in the happy scene, first around the supper table, then by the fireside. Soon father says, "It is time for evening prayer; sit down and be quiet, children."

The fire burns low and red, as father takes the old Bible and reads from its sacred pages. Mother gazes into the fire, and is thinking of the home over there. She breathes a prayer to heaven that they may all meet in that beautiful home, "where the sun never goes down," and where sin never knocks at the door to try to drag our loved ones away from Jesus. Presently all kneel, while father or mother leads in prayer, and hearts are filled with good thoughts and blessings from above. Prayer is over, and soon little arms are around father's and mother's neck, and a musical voice is saying, "Good night, daddy, you won't be gone in the morning, will you?"

How sad a prayerless home must be, where

they don't ask God to bless and keep them; where the children are not taught to pray and hush the name of Jesus. I don't know what it is like, for as long ago as I can remember there was family prayer in our old Southern home, and since we have had a home of our own, there has been prayer in it. Thank God for it all. If it had not been for a family altar I might be in hell today; but prayer was answered. On memory's walls are written un-effacable pictures of family prayer. We children never thought of slipping off to bed until prayer was over. When we were older, and sins came to knock at our door, pictures of the old home and father praying would come trooping up, and we said No.

The influence of prayer in the home is far reaching. Every home should be one where father and mother gather their children together both morning and evening. This should never be neglected. Out from homes of prayer have gone millions to bless the world. I have been in homes—even sometimes homes of holiness people—where by the actions of the children, I could tell they were not accustomed to have family prayer. In others prayer was put off until the family were scattered, or some had retired. No wonder that many children of holiness parents go out from their old home and turn away from Christ and holiness. What we need is fathers and mothers who are old-fashioned enough to let their children know that as long as they stay at home they must respect their parents, and be at family prayers.

Oh the glorious victories that have been won around the family altar! A friend or neighbor has dropped in as they were getting ready for prayer; conviction seized them, and they were soon saved. Many a boy has been saved because mother prayed, and daughter's life changed because there was prayer at home. Many a discouraged heart has caught a glimpse of Jesus as prayer was offered, and a call to the Master's service has often been settled around the family altar. The mailman or grocery boy listened to the prayer, and was saved.

So let us pray on. God answers the cry of His children. A child is sick; another slips off and prays, or around the family altar fervent prayer is offered. Next day the doctor says, "She is much better." What caused the change? The prayer of faith. There is power in prayer, to say to the death angel, "Stand back"; power in prayer to avert accidents and disasters. Oh that we would pray more, and believe God for greater things. Around the family altar many a revival has been prayed through, as God was called on to roll back the tide of sin, and save souls. Here is an illustration of the power of prayer as prayed around the family altar:

A vessel out on the high seas was overtaken by a fearful storm; the wind blew harder and harder; the waves dashed higher and higher; the vessel leaped and plunged like a frightened steed. When the storm was at its height, the captain said to the sailors, "Boys, we are lost; there is no hope for us." Just then a youth stepped up to the captain and said, "Captain, we will be saved, it is time for evening prayer at home." To the surprise of the crew, soon the storm abated, the waves crept back to their accustomed places, and the storm-shattered vessel finally limped into the destined harbor. One evening a few weeks later a boy who had been away from home for years found his way back to the old home. As he told his story of the storm, father said, "Our boy, we were praying for you at that very hour." It so affected him that he gave up his wild life. What caused the vessel to ride the storm? Prayer was heard, and the Christ that walked the waves of blue Galilee, answered a mother's prayer.

How many times when out in the ministry I have received a letter from wife or mother, or some one at home, saying, "We are praying for you," which has cheered my heart and put the iron in my soul to fight on, because somebody at home cared and prayed. Sometimes when away from home, I can almost hear a little girl's sweet voice pray, as I hear

when at home, "Bless papa; keep the train on the track; give him good meetings wherever he goes; and send him home soon to us." I believe God hears their prayers.

Family prayer should not be just a habit, a ceremony to be hurried through, but where time enough is taken to hear from heaven. If we don't take time to pray the glory down in our homes, we will fall in public. It would be an excellent way for a father to get off alone with the Lord before conducting family devotions.

In the home there should not only be family prayer, but secret devotions. I firmly believe that every Christian, in order to be at his best for God and souls, must spend some time daily alone with God and his Bible; where the soul is poured out before the God who has promised to hear in secret and reward openly. If the secret closet is neglected, we will fail to be at our best in public. There is a great letting up in secret prayer among people, including preachers, today. Many who formerly prayed by the hour in secret, are seldom seen coming from their closets any more. We must keep prayed clear through, holding on until our hearts are melted and blessed and we feel God has heard us. Remember how you prayed when first sanctified, and what glorious seasons of secret prayer you enjoyed. If your pathway would shine more and more you must keep it up. Our Enemy will make the hardest fight against our secret prayer life. If he gets in there we will soon be defeated. If secret prayer is neglected we will soon be cold, lifeless and joyless, having form without the power.

What a contrast there is between a home of

### Tell Her So, The Loving Wife

Amid the cares of married life,  
In spite of toil and business strife,  
If you value your faithful wife —  
Tell her so!

Prove to her you don't forget  
The bond to which your seal is set;  
She's of life's sweet, the sweetest yet —  
Tell her so!

When days are dark and deeply blue,  
She has her troubles same as you;  
Show her that your love is true —  
Tell her so!

In former days you praised her style,  
And spent much care to win her smile;  
'T is just as well now, worth your while —  
Tell her so!

There was a time when you thought it bliss  
To get the favor of one kiss;  
A dozen now won't come amiss —  
Tell her so!

Your love for her is no mistake —  
You feel it, dreaming or awake —  
Don't conceal it for her sake —  
Tell her so!

You'll never know what you have missed  
If you make love a game of whist;  
Lips mean more than to be kissed —  
Tell her so!

Don't act as if she'd passed her prime,  
As though to please her was a crime;  
If e'er you loved her, now's the time —  
Tell her so!

She'll return for each caress  
A hundredfold of tenderness!  
Hearts like hers are made to bless.  
Tell her so!

You are hers, and hers alone;  
Well you know she's all your own;  
Don't wait to carve it on a stone —  
Tell her so!

Never let her heart grow cold;  
Richer beauties will unfold;  
She is worth her weight in gold —  
Tell her so!

—A. SWARTZ, in *Heart Thrills*.

prayer and a prayerless one; one where the fire has gone out around the family altar. How I enjoy being in a home where prayer is heard. Where oft through the day or evenings different ones are heard in their rooms calling upon God. Many of the happiest hours of my life have been spent alone with God, and I am persuaded if we love God with all our hearts we will find time to get off alone and tell Him what is in our hearts. God grant that all our homes may always be homes of prayer and love where Jesus meets us from day to day.

## Prayer for the Heathen

By E. G. Anderson

THE mightiest force at our disposal for winning the world to Christ is prayer. The blessed promise "Ask of me and I will give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession," should ring in the ears of every believer until they are drawn to a life of intercessory prayer for the 100,000,000 who are yet unevangelized. Through the mighty power of prayer marvelous achievements have been wrought. Neglect of it has retarded the progress of God's work.

With many the remoteness of the mission field seems to be a barrier to faith. It seems with some incredible that a prayer offered in America will be answered in India, yet, to our God distance is no hindrance. Some one has well said that we can spend a certain part of time on some foreign field every day of the year by setting aside a certain portion of the day for intercessory prayer. To the lack of prayer we can undoubtedly trace many failures on the part of God's people. St. James said, "Ye have not because ye ask not." This, together with the previous Scripture quoted, "Ask of me," proves conclusively that we as professed Christians have within ourselves the power to prevail with God until the heathen shall hear and know the Christ who is able to save to the uttermost. Although this mighty power is at the disposal of every true believer, yet to a great extent it is unused power. With many, prayer is the most important and again the least important factor of their lives. Most important because they believe they can not please God without intercession and prayer. With them it is a sense of duty and if neglected would bring the disfavor and displeasure of the Almighty. Again it is the least important in that scant time and little thought is given to it. Praying for the heathen requires a faith in God that will not be denied, and prayer that is merely offered for the sake of praying can not prevail with God and will scarcely leave a memory in the heart of man. Praying for the heathen is not a duty required merely of a few individuals who are sometimes considered missionary enthusiasts, but it is as much the duty of the man who claims to be an enthusiast along other lines. The cross that Jesus bore was a burden for the lost world. His statement "Lift up your eyes and look upon the field" indicated the breadth of His vision, and if we are to be true followers and take up our cross, it will be a burden for lost souls the world over, and a burden for lost souls will result in a life of devotion and prayer. The closest test that we can put to our Christian experience is to turn back the wheels of memory and remember when we had a real burden resulting in time spent in definite prevailing prayer.

We have heard it said by opposers to foreign missionary work that they believe the heathen will be saved if they walk in all the light they have, and yet they do not seem to realize that if this is all that is required of a heathen, at least as much should be required of those who have had greater light, and if the heathen are expected to walk in the light, so should we be expected to walk in the light, and walking in the light in this twentieth century would mean that we should be willing to offer to others that which we believe is absolutely essential to eternal salvation.



## -- Missionary Address to the Church --

Judging from the onward sweep of victory in missionary interests, we believe the Pentecostal Church of the Nazarene is waiting with the profoundest interest for a word of greeting from the General board of Foreign Missions. It is with great satisfaction that we are able to announce the sum of over \$50,000 has been given to the work of foreign missions in our church this past year. When we remember that this sum has been given by less than 50 per cent of our people, it indicates the possibilities within our reach in the very near future.

There has burst upon us a new era. The mighty Holy Ghost is giving to our people a new vision. He is creating and placing upon the hearts of our people a deep interest and concern in spreading the holy message among the people. This onward march in missionary zeal has not been created by human efforts, for we have had no special evangelism to create missionary interests. The Holy Ghost himself has been stirring the hearts of the people, and many churches and District Assemblies have forgotten about apportionments and not only have doubled their apportionment, but have gladly and spontaneously increased the amounts raised for missions many times. We rejoice and give God all the glory.

For many years we have had applications on file at Missionary Headquarters from noble young men and women, who are willing to lay down their lives for our great message. These heroic young people have been knocking at our door with breaking hearts, to be sent forth to the lands of a God-given call, for a long time. Must they wait and knock in vain? As one of our precious missionaries expressed it, they would rather die on a bed of fever in the foreign land than to die of a broken heart at home.

The fields are calling for workers. Our missionaries are toiling under great difficulties for lack of help. Shall we kill our own missionaries now on the field and allow the work to suffer? Shall we not listen to the call of God and arise and send forth these brave young men and women, who are willing and ready to go to the rescue?

The General Board of Foreign Missions has chosen a large number to send forth, about thirty-six in all. Nearly half of this number have their passage and one year's support already provided. The Board has arranged to send the full number, when the balance shall have likewise secured the first year's support and their transportation. It would seem very evident that the balance will have their support and transportation in the near future. Some individuals and churches have already come forward and taken the support of a missionary, which requires \$420 a year, and others have arranged to pay the traveling expense, amounting to \$300. We believe our people, when given a chance, will gladly come to the help of the Lord and send forth these workers.

To send forth this noble band of mis-

### Missionary Board Notes

The General Foreign Missionary Board met in its tenth annual session at headquarters, 2100 Troost avenue, Kansas City, Mo., October 16th to 20th. The following members of the Board were present:

General superintendent, H. F. Reynolds, Kansas City, Mo.; Mr. John T. Benson, Nashville, Tenn.; Rev. Herbert Hunt, Kansas City, Mo.; Rev. T. M. Brown, Cliftondale, Mass.; Rev. J. E. L. Moore, Hamlin, Texas; Mr. L. P. Gay, Los Angeles, Cal.; Mrs. E. M. Tanner, Portland, Ore.; Mr. C. A. McConnell, Kansas City, Mo.; Rev. E. G. Anderson, Kansas City, Mo.; General Superintendent J. W. Goodwin, Los Angeles, Cal.; General Superintendent R. T. Williams, Peniel, Texas.

Every member of the Board was present, except Dr. E. F. Walker, who was unable to be with us. Among the visitors were the following:

Mrs. John T. Benson, Nashville, Tenn.; Rev. S. D. Athans, our missionary at El Paso, Texas; Miss Minnie Martin and Miss Eva Rixso, who are outgoing missionaries to Africa; Rev. Fred H. Mendell, missionary evangelist, Kansas District.

Dr. John Matthews, pastor of our Kansas City church, was in attendance upon the sessions of the last two days. His presence and faith proved a great blessing to the Board. Undoubtedly this meeting was one of the greatest ever held by our Board of Foreign Missions.

President H. F. Reynolds presided, although he had hardly recovered from quite a siege of sickness. His presence and experience in our great missionary movement greatly helped the Board in making greater plans.

The last year has been an exceptional year. The total receipts for all purposes amount to something over \$50,000. The reports from the fields indicate that a revival spirit prevails in all of our mission stations. A great forward movement was inaugurated. The spirit of the meeting was such that all were convinced that the Holy Spirit intends that we should launch and undertake even greater things in His name.

Fifteen new missionaries were appointed to be sent out during the coming year.

The needs of the respective fields were carefully considered and appropriations were made for the present work, amounting to \$36,000. Appropriations were made for new work amounting to \$16,000.

A very careful and wise plan was made for the proper presentation of our work during the coming year.

Rev. E. G. Anderson, who has been treasurer of the Board for five years, was re-elected for the same office, and was also elected for general secretary of the Board.

Rev. H. F. Reynolds, who is at the head of our great missionary work, was re-elected as president of the Board. His untiring labors have made possible to a great extent, from a human standpoint, the achievements that have been wrought.

Brother John T. Benson was re-elected vice-president, and Rev. Herbert Hunt recording secretary.

During the four days' session each one was impressed with the unusual presence of the Holy Spirit. It was a meeting marked with an unusual outpouring of the Spirit. Such unity and love as prevailed was wonderful to behold. Each member of the Board seems to have caught the vision, and detailed reports, which will follow in some succeeding issue, will indicate the vision that our Board has for the future of its work and the work of the church.

sionaries may seem a great undertaking to some; but in the spirit of this heaven-born vision and inspiration now filling the hearts of the people, we can do no less, considering that this will not even double the former apportionment, for their transportation and first year's support has been provided. They must be sent to the fields now calling so earnestly.

Desiring not to limit the Holy One of Israel, the Board has thought it wise to change its plans of former years in placing apportionments, and instead would ask how much of this joyous privilege each District will assume. To send these chosen missionaries forth, and sustain all our present work, will require only \$100,000. We received last year over \$50,000. We firmly believe our churches can more than double this amount this coming year. Every Assembly this fall has voluntarily increased their missionary money. Nearly all—with only one or two exceptions—have already volunteered to double their apportionment and some have gladly gone much beyond that. Nebraska District has multiplied their apportionment four times, reaching between \$2,000 and \$3,000. Kansas District, with a membership of only fifteen hundred, have arranged to raise this year \$12,000 for missions, and are now sending in the money. The Missouri District, with a membership of five hundred, has raised but a little over \$200 in the past year—now they have arranged to raise about \$2,000 during this year for missions! We believe our people, with heroism and sacrifice, could raise \$10 each for missions. We should not think we are ready for mighty pentecosts of power until we have made the amount equal at least to \$5 a member. This, we are sure, is a present possibility.

The Holy Ghost is seeking the chance to fall upon our people as in the days of the Acts. Obedience to the command of our Lord, "Go ye," "Preaching the Gospel," "Teaching all nations," will bring the glorious result and "Lo, I am with you!" Thus obedience to the command and the spirit of self-sacrifice among our people will make room for God. Is it not a question of how much of God's blessing we may expect to receive even in the homeland, if we do not obey the command of Jesus? Look up! Get the vision! Have faith in God! Obey the command! and lo and behold! the heavens are opened, and the fiery cloud of glory abides!

BY THE GENERAL FOREIGN MISSIONARY BOARD:

H. F. REYNOLDS,  
E. F. WALKER, (*Absent*)  
J. W. GOODWIN,  
R. T. WILLIAMS,  
*Gen. Supts.*

E. G. ANDERSON,  
HERBERT HUNT,  
MRS. E. M. TANNER,  
LESLIE F. GAY,  
JOHN T. BENSON,  
J. E. L. MOORE,  
TOM M. BROWN,  
CHARLES A. MCCONNELL.

# THE WORK AND THE WORKERS

## INDIANA DISTRICT ASSEMBLY.

The second Indiana District Assembly, which convened at Anderson, Ind., September 13th to 17th, was a great Assembly. Rev. R. T. Williams presided, meeting the highest expectations of us all. Among the multiplicity of duties of an Assembly, it was possible for all of the pastors, evangelists, Sunday school superintendents, and delegates to give in their reports, and the Assembly closed about noon on Saturday.

There were several visiting brethren, among whom was our much beloved General Superintendent, Dr. Reynolds, who preached one night, in the demonstration of the Spirit. Evangelist Harry J. Elliott of Oregon preached twice. The Lord honored the Word and a number of souls were at the altar, among them a Roman Catholic lady, who was brightly converted. Evangelist Nilson, Rev. C. A. Gibson, of Auburn, Ill.; Rev. T. H. Agnew, representative of Olivet University; Rev. J. M. and Mattie Wines; Brothers Wilson and Dennis, trustees of Olivet University, were present. Rev. E. G. Anderson gave a stirring address on Christian education. Rev. J. F. Sanders ably represented our great publishing interests. The presence of "Sammy the Nazarene" was appreciated by all. Miss Pearl Denbo, a returned missionary from China, who spent five years in that field under the auspices of the Revivalist people, enjoyed the Assembly with us.

The Assembly was bountifully entertained by the Anderson church and its pastors, Rev. C. E. Roberts and wife. A dining tent was pitched near the tabernacle where the Assembly was held. There was no murmuring about the food or the beds and rooms, but everybody seemed to be well pleased, and left with the feeling that they would like to return to Anderson.

The ordination service was a scene difficult to describe. The blessing of the Lord was upon His people. Those ordained were Rev. R. A. McCann, Rev. Everett O. Chalfant, Rev. Mrs. Mae Roberts, and Rev. Mrs. Jamie Roberts. Mrs. Bell Snyder and Mrs. Florence Strong were consecrated as deaconesses.

The District doubled last year in number of churches, all of the apportionments were brought up in full, and some were overpaid. All the pastors reported a good year; no murmuring or complaining. General Superintendent Williams said that the people of Indiana must be rich, as he had not heard a poor mouth in the Assembly. On Sunday afternoon at the close of an address given by General Superintendent Reynolds, the Assembly voted to increase their apportionment for foreign missions from \$1,000 of last year to \$1,250 for this Assembly year.

Blessed harmony prevailed throughout and pentecostal power was upon the different preachers and their messages, and many times during reports the Assembly would break in with a shout of victory. General Superintendent Williams' sermon on Sunday morning so fitting and inspiring, and soul-stirring will not soon be forgotten by those who heard it.

The Assembly adopted the following slogan for this year: "One for one"; that is, every Nazarene church on the District be instrumental in organizing one church this year.—U. E. HARDING, District Superintendent.

## NORTHWEST DISTRICT.

Portland Center, missionary center No. 1 of the Northwest District, held their first rally for the Assembly year at Salem, Ore., October 5th and 6th. We were never taken care of in a better manner than we were by Brother Wells and his church. It was indeed a pleasure to see the great improvement in the church property, the building having been raised and well repaired. These loyal people have labored faithfully and God is rewarding them.

A good delegation was on hand for the first service Thursday morning at 10:30. The Center chairman, Rev. C. Howard Davis, was in charge, and made helpful remarks on the possibility of each preaching the Word by our lives. The officers for the year were chosen, and a committee on program authorized. The splendid report of the Spokane Center was read and inspired us all.

A helpful discussion was enjoyed on the subject, "Our Sunday schools: Are they missionary? How can they be improved? Who should be in the Sunday school?" Our Sunday schools should be different from every other school, full of the Holy Ghost and evangelistic in every respect. There is a famine of the Word of God in the land today, and we should make our schools Bible schools pre-eminently.

After a good song, prayer, and testimony service, Rev. H. C. Baker, of Sellwood, preached an excellent sermon from St. John 3:3. He set forth clearly the doctrine of the new birth, and declared that many people failed to get a good start in regeneration, this being one of the reasons for so much backsliding. The sermon had an excellent effect.

Friday morning at 9 o'clock the Lord graciously met with us in a prayer service, and one soul was

## A TRIBUTE TO DR. WALKER.

For two weeks I have had what has been to me a high privilege—that of being in the home of General Superintendent E. F. Walker, D.D. I was holding a meeting at Azusa, Cal., for District Superintendent Howard Eckel, and after the first week of the meeting learned Doctor Walker lived but a mile and a half from the town. Calling up the home by phone, to my surprise I learned that Doctor Walker was there. After calling on him he insisted I accept entertainment in his home. This I did, and my sojourn there for those two weeks was a great benediction to me.

Here, in his study, this servant of God is preaching to the largest audience, by great deeds, of any man in the Pentecostal Church of the Nazarene, if not in the entire holiness movement. Do you ask how? By writing the Commentary and Notes for the Sunday school publications of our church. Brother Kinne declares that Doctor Walker thus preaches to at least thirty thousand persons a week. What a congregation! What a responsibility! But this man of God realizes the opportunity, and in the sacred precincts of his study he toils early and late on this stupendous task. He has a splendid library of the world's best commentaries, which he assiduously consults in order to bring to our people the very best for our Sunday school literature.

Be it known that the lessons for 1917 had a partial run but a few years ago in the Sunday school lessons, and Doctor Walker at that time wrote the comments for our Sunday school literature. Yet, he does not do, as no doubt many do who have such tasks—copy the former comments. But on the contrary, goes to the Word of God and the best authors, and to his own brain and heart and brings forth brand new work. At present he is writing the Comments, Notes, Queries and Quotes, for the third quarter, 1917, for the lessons to be published in book form.

And yet he does not in any way neglect the duties of the General Superintendency, writing letters, making arrangements and adjustments with pastors and peoples, and carrying a heavy load on this line.

And steadily along come the requests of scores of individuals and the resolutions of many District Assemblies, and the request of the Publishing House to write a work on theology for our young preachers in the Course of Study for Preachers. This he expects to do after finishing the work on the 1917 Sunday school lessons. But the church at large must pray for God to give this servant of God the strength to carry out this great work.

He finds time by way of recreation to direct matters on his orange ranch, and is the priest of his own household. Sister Walker nobly "stays by the stuff," a woman of God, an "Israelitess in whom there is not guile." God bless this faithful couple who have so long served Him and the people of the United States from the Atlantic to the Pacific, and crown their days with many mercies. Let the prayers of the church arise constantly on their behalf.

II. H. MILLER.

reclaimed. Some helpful suggestions were given on altar work, the kind that helps and the kind that hinders. Another subject was then given for discussion, namely, "How can we get more of the church members at work?" The calling of the pastor should be supplemented by the calling of the members. The Board of Stewards should be selected from our best workers, not only to look after finances, but to visit among the people. Many are not willing to do the little things but aspire to larger place.

An article was read from the Missionary Review on the great cost of the war, and what it is doing in the European countries. If these evils are allowed to take on such gigantic proportions, we should take a bolder stand for Jesus Christ.

The afternoon service was especially blessed of the Lord. An instructive paper was read about "Our Missions and Missionaries." Sister Eaton and Sheahu were introduced, and we received a helpful talk on our work in India.

The first part of the night service was given to the rededication of the church, at which time nearly \$180 was raised toward the work. Brother Davis brought us the closing message on heart holiness, which was full ofunction.

The services were well attended throughout, and a blessed spirit of unity prevailed. The next convention is to go to McKinnville, January 4th, 5th, 6th, and 7th. We have adopted the plan used at Spokane, the convention lasting over Sunday. The pastors on this center are urged to begin planning to make this the greatest rally ever held on this District.—DAIRY PUTNEY, FRANK BLACKMAN, Reporter.

## WESTERN OKLAHOMA DISTRICT ASSEMBLY.

The Assembly is over, and it was the best yet. General Superintendent Roy T. Williams was at his best, and dispatched business with a rapidity astonishing to all. His talks, lectures, and sermons were of the highest type. The anniversaries were up to the standard, and proved a great blessing to all. The pastors will go to their charges with new zeal, and a greater vision, with determination to accomplish things. Our visitors were Brother Sanders, from the Publishing House, and M. E. Lienard, of Nebraska, representing the General Board of foreign missions. These brethren were both received with open arms, and their messages were inspirational and very satisfactory. The Rescue Home at Bethany was discontinued, and the property turned over to Oklahoma Holiness College. This adds ten acres of land and the buildings to the capital of the college. Rev. S. H. Owens, District Superintendent for the last four years, was transferred to the Eastern Oklahoma District, and takes work at Kingston, Okla. Rev. C. B. Jernigan and family go to Arizona for health reasons. Rev. J. I. Hill, pastor at Ponca City for the last four years, was elected District Superintendent, Rev. Quinn, of the Kansas District, taking his place as pastor. Brother Hill is a young man, very promising, with the necessary qualifications, and is planning for a great year. The Assembly next year comes to Oklahoma City. This city should be stormed at that time. The people there should know there is a Pentecostal Nazarene church. Many street services could be held each day, besides the other services.—J. W. OLIVER, Reporter.

## FROM EVANGELIST C. E. ROBERTS AND WIFE.

We closed out our pastorate of the church at Anderson, Ind., with the closing of the Assembly, September 18th. The District Assembly of Indiana met with our church. General Superintendent R. T. Williams, presiding officer. Dr. Williams' executive ability, with his firm, and yet kind disposition, won the hearts of every one. His sermons were a great help and blessing to the Assembly. General Superintendent Reynolds was a visitor to the Assembly, and preached with power, and also delivered his marvelous address on his tour around the world, which inspired the Assembly to greater activity for missions.

The reports of the District Superintendent, Rev. U. E. Harding, and the pastors and evangelists showed a great increase in the work on the District. The number of churches was doubled, and in a number of places the membership was more than doubled. Quite a number of churches have been bought, built, and dedicated. With the wide awake, hustling District Superintendent and the progressive pastors and fire-baptized evangelists and sacrificing laymen on the Indiana District there is sure to be a great increase during the ensuing year.

The pastor and the people of Anderson were delighted to have the District Assembly with them. Every member did his best to make the visitors feel at home. All expenses were easily met, and every bill paid. The spiritual power was the best we ever witnessed at a District Assembly. There was no wrangling, no hard words; perfect love abounded all the way through. The evangelistic services each evening were blest with unusual power and salvation. The altar was filled with many seekers and happy finders. We were blest with the presence of J. F. Sanders, representing the Publishing House, E. G. Anderson, representing the Olivet University, Evangelists Harry Elliott and August Nilson, both of Portland, Ore., also the Misses Horton and Cunningham of Southern California, and Rev. John F. Roberts and wife, of Pilot Point, Texas.

We began meetings the first Sunday after the Assembly closed with our brother, E. G. Roberts, at Hammond, Ind. We continued with them over four Sundays. It was a revival from the beginning, reaching the church first. Some things that had been hindering the church for years were dug out, and then the revival reached the outsiders. A number of heads of families were converted, among them being a man sixty-five years old. The tide was so high that we could not close the fourth Sunday. My brother John and wife came on over

the last Sunday, and will continue the meeting indefinitely.

We commenced in Racine last night with Pastor E. J. Fleming, District Superintendent Schurman preceded us with a four weeks' meeting. Last Sunday they raised \$10,000 to build a new church. The work here seems to be very promising.

Our address while here is 1621 West Boulevard, Racine, Wis.

## PITTSBURGH DISTRICT MINISTERIAL CONVENTION.

Uhrichsville, Ohio, November 16-19.

### WEDNESDAY.

7:00 p. m. Preaching, Rev. George Erskine.

### THURSDAY.

9:00 a. m. Devotional, Rev. George Erskine.

9:15 a. m. Organization.

9:45 a. m. How best to evangelize the Pittsburgh District, Rev. J. W. Short, District Superintendent.

10:15 a. m. The revival: its importance and how to prepare for it, Rev. J. M. Davidson.

10:45 a. m. The successful way for the church to combat the lodge, Rev. H. Higbee Lee.

11:15 a. m. Round Table discussion. Subjects:  
1. The HERALD OF HOLINESS and other publications of our Publishing House.

2. Why can't the Pittsburgh District have an annual campmeeting? Discussion conducted by Rev. H. G. Miller.

11:45 a. m. Adjournment.

2:00 p. m. Prayer.

2:15 p. m. How, when, and where to discipline imprudent and un-Christian church members, Rev. H. G. Trumbauer.

2:45 p. m. The relation of the evangelist to the pastor and the church, Rev. W. H. Parker.

3:15 p. m. Preaching, Dr. Howard Sloan.

7:00 p. m. Song and praise service, Rev. H. W. Welsh.

7:45 p. m. Preaching, Rev. D. G. Bacon.

9:00 a. m. Devotional, Rev. E. G. Williams.

### FRIDAY.

9:30 a. m. The refutation of Russellism, Rev. C. E. Baird.

10:00 a. m. Regeneration: its nature and extent, Rev. J. M. Wines.

10:30 a. m. The object of a sermon, Rev. Mr. Chilton.

11:00 a. m. Round table discussion. Subjects:  
1. How to conduct business meetings.  
2. Election of church officers. Discussion conducted by Rev. J. W. Short.

11:45 a. m. Adjournment.

2:00 p. m. Prayer.

2:15 p. m. The obligation of the layman to the pastor and church, Mr. H. R. Beegle.

2:45 p. m. The Nazarene pastor and his activities, Rev. W. R. Gilley.

3:15 p. m. Preaching, Rev. George Ward.

7:00 p. m. Song and praise service, Rev. W. B. Corlett.

7:45 p. m. Preaching, Rev. Mr. Chilton.

### SATURDAY

9:00 a. m. Devotional, Rev. Mr. Tulga.

9:30 a. m. Our financial problems and how to solve them, Rev. J. N. Hampe.

10:00 a. m. Some do n'ts for preachers, Rev. W. H. Hafer.

10:30 a. m. Is the governmental theory of atonement scriptural? Rev. R. L. Wisler.

11:00 a. m. Round table discussion. Subjects:  
1. The missionary system of our church and how to work it.  
2. The proper way of conducting mid-week prayer meetings.  
3. Altar work. Discussion conducted by Rev. John Gould.

2:00 p. m. Prayer.

2:15 p. m. How to make the Sunday school go, Rev. L. W. Miller.

2:45 p. m. The spiritual life of the preacher, or what must the preacher experience in his own life to help others, Rev. Walter Smith.

3:15 p. m. Preaching, Rev. Homer E. Elliott.

7:00 p. m. Song and praise service, Rev. C. E. Baird.

7:45 p. m. Preaching, Rev. Carrie Sloan.

### SUNDAY.

8:30 a. m. Prayer service.

9:15 a. m. Sunday school.

10:15 a. m. Preaching and communion, Rev. J. N. Hampe.

2:00 p. m. Love feast, Rev. J. W. Short, District Superintendent.

## A NOTABLE CAMPAIGN AT PENIEL UNIVERSITY.

Sunday morning, October 8th, at 11 o'clock, there was a special service at Peniel University. It was an educational rally. The choir, which is directed by Mr. Thompson Fisher, furnished an inspiring selection. President Chapman delivered the address of the occasion. He gave an interesting review of the university's past achievements, present prosperity, and future prospects.

The last part of President Chapman's address was an explanation of the plans for Peniel University's great forward movement. The school, during its somewhat long history, has successfully maintained a high standard of scholarship along with an intense spirituality. Its graduates have made commendable records in other institutions of learning where they have had to compete with graduates from much larger schools. But this is not sufficient. The officials and friends of Peniel University are feeling more and more that the time has come when the school should seek to be definitely classified by the state as an A-1 school. Such a classification would make its degrees equal in rank to those given by the University of Texas. It would also entitle its graduates who wish to teach to have the best state certificates that are available without examination. More than this, it would greatly strengthen the school in every way. Peniel University, the school that stands next to Asbury college and Taylor university in age, the school that has always been more than a mere local institution, would under the blessing of God be prepared to serve the young people of the land in a new and larger way.

An expert on school requirements and equipments was secured a short time ago. He calculated that an expenditure of \$35,000 and an endowment of \$25,000 would be necessary before the school could hope to be rated as an A-1 college. The total amount needed would be \$60,000. It is a pleasure to announce that \$10,000 of this amount has already been provided for by Brother C. B. Collins, who is a member of the Board of Trustees, and a good friend of Christian education. The remaining \$50,000 is to be raised thus: Small banks that hold five dollars in dimes are to be placed wherever any one can be persuaded to take them. Two thousand of these are to be distributed at once. They are to be returned by January 1st. This will net the university \$10,000. The same procedure will be repeated until the \$50,000 is obtained. This is a large task, but it is not impossible. It can easily be done if all of the many friends of the institution will unite in one mighty effort of prayer, faith, and action.

The proposition met with remarkable success among those present at the educational service. Over four thousand banks were quickly put out at that time. One of these was filled and returned by the Peniel Orphans' Home before the week was over. If such an institution as this could do so well, what ought the many lovers of holiness all over the vast and rich southwest be able to do? Come and join us in this great campaign. There will be many that no one will reach personally. Write at once to Peniel University, Peniel, Texas, for as many banks as you can fill, or get others among your relatives and friends to fill, by the first of January.—STEPHEN S. WHITE, Jr.

3:00 p. m. Preaching, Rev. J. M. Wines.

6:00 p. m. Platform meeting, Rev. J. O. Tompkins.

7:15 p. m. Preaching, Rev. Mattie Wines.

Rev. J. W. Short.

Rev. John Gould.

Rev. Ephraim Wordsworth.

Program Committee.

## FROM EVANGELIST AUGUST NILSON.

This has surely been the best year of my life. We have conducted twenty revivals, in seven different denominations. Nearly 400 seekers have prayed through to victory. For over twenty years the Lord has kept the writer from falling or going back, and if God can do that for such a good-for-nothing as I was, there is surely hope for every one. I am now engaged in a terrific battle against sin, hell, and the Devil in a town of

moralists and churchgoers. McPherson, Kas., has the name of being the most moral city in the state. We expect victory, nevertheless. The church is jammed every night, and several seekers have already prayed through. We close here the 29th of October, then to Palco, Kas., Newman Grove, Neb., and Omaha, Ill.

From McPherson Daily Freeman:

Evangelist August N. Nilson, Sunday night at the Nazarene church held the Jaffa congregation spell-bound while he preached a picturesque sermon on hell. His text was Luke 15:25, "Son, remember." He pictured the lost in their eternal misery and woe, how that in eternity they will retain their sight, hearing, taste, memory, and faculty of reason and perfect judgment. Also that they will carry their influence with them in hell. He showed how they would pray in hell, but that in hell as on earth their soul will be the same God rejecter, and continue to worship man, for the rich man in hell did not pray to God but to man (Abraham). He closed with a solemn exhortation to the congregation for the fathers, mothers, pastors, and Sunday school teachers to be careful that they set a godly example for their followers. He warned the careless and thoughtless, as well as the scorner to flee from the wrath to come. Some of the leading citizens of McPherson that were at the service expressed themselves that it was the most solemn sermon they had ever heard. The church was filled to its capacity. Many had to stand. Many were turned away as they could not get in, while crowds stood on the outside and listened to the sermon through the open windows. Evangelist Nilson will continue the meeting every night this week. Prayer service at 7 p. m., song service at 7:30, and preaching at 8 o'clock. Come early to get a seat.

## MISSOURI HOLINESS COLLEGE.

Missouri Holiness College is located on College Hill, one half mile north of Des Arc, which is on the St. L. I. Mt. & S. railroad, 119 miles south of St. Louis.

Missouri Holiness College has had a struggle for existence, but it has been like the headlight of a locomotive pushing its way through the fog and mist. Many young men and women have stepped out from its walls with a new vision of life, and a desire to help save a lost race.

Ten years ago Rev. W. W. Strother saw the need of a holiness school in Southeast Missouri. Thereupon he began erecting the main college building on the beautiful five-acre campus. Lots were laid off for a town, houses were soon built, and what had been woods in a few years became a thriving little village. Later a music hall was erected. Brother Strother remained manager for a few years.

There was then a time when many felt discouraged, and some felt that Missouri Holiness College would soon be a thing of the past. Not so! It, like nearly all private institutions, only needed time and finance. While many were disheartened, a few saints of God were holding on.

In the year 1915 there was a debt of \$2,000 upon the buildings, which were valued at \$5,000. Money being scarce, the interest was not met promptly. The banks wanted their money. The college was advertised for sale. It was sold, and bought in by Rev. Mr. Strother, Mr. White, and Brothers Wallis and Stith, two of the trustees. It was then turned over to Rev. C. I. DeBoard and Rev. I. B. Sipes for management.

These men have proved to be a "Caleb" and "Joshua" to the Nazarene people of Missouri. The school progressed under their supervision. In the summer of 1916 the Pentecostal Church of the Nazarene purchased the property by merely meeting the amount paid for it. Brothers DeBoard and Sipes were then elected by the trustees as superintendents for five years. At the close of school they went into the field in behalf of the college. In three months they had raised \$400, besides seeing many souls brought to Christ. At the tenth annual holiness campmeeting of Des Arc, about \$200 was raised. At this time many souls were blessed through the instrumentality of Revs. Solomon and Allie Irick.

School opened September 12th with an enrollment of about fifty students. They offer the following courses: Theology, music, academy, and grammar grades. At the Missouri District Assembly enough money was raised by cash and pledges to clear the debt. Brother Sipes, who will act as field manager, is out in the interest of the school.

Any one desiring a Christian education will do well to come this way. Board and room may be obtained in the dormitories, or lots may be purchased if parties desire to build. C. I. DeBoard will gladly give any information.—JESSE B. JACKSON.

## MICHIGAN DISTRICT.

We were elected to the District Superintendency by the last Michigan District Assembly. We never sought this place. All our plans for another year of hard work were made with the faithful and much loved saints at Ellington. This church we organized and have served for three years. Since the election the burden of our church, especially in Michigan, has been on us. This, we feel, is a token that we are in the order of the Lord. We are now in our first meeting at Falmouth, Mich., and what a needy field this is. We expect victory in every meeting held. How we appreciate some blessed letters of encouragement

and faith we are receiving. No "failure" on our banners. Push on! Believe!—IRA E. MILLER, District Superintendent.

#### CHICAGO CENTRAL DISTRICT.

We left Olivet, Ill., Saturday, September 16th, and opened meetings with the Nazarene church at Racine, Wis., Sunday the 17th. We began services in a big tent, and for a number of days had good crowds, the tent being filled on several occasions. The cold weather, however, compelled us to abandon the idea of a tent meeting, so we took down the tabernacle and went to worship in the chapel. The first Sunday in the building very plainly demonstrated the need of a larger church for our work in this city. Every mention of the need of a new church, while the need was acknowledged, was met with the reminder that the people were poor. The pastor felt the work demanded a larger building, and Friday night we told the folks we were going to raise enough money Sunday to build a church. At 10:45 o'clock Sunday morning it was raining, and not seventy-five people were present. The bare rafters in the little chapel, which was erected a couple of years ago in four days' time, seemed to look down and grin as we entered the building. After talking for fifty minutes on God's financial plan for His church, we began to gather subscriptions, and the way those folks responded was a sight. Amidst weeping and praising the Lord, \$9,000 was raised, and before the day was over it amounted to \$10,000. We received four adults into the church at the evening service. A number of seekers were at the altar. I go to visit the Nazarene churches in the extreme northern part of Wisconsin today. The good folks love their pastor here, and Brother Fleming is leading them on and on. We were royally entertained by the people of Racine.—W. G. SCHURMAN, District Superintendent.

#### DALLAS DISTRICT ASSEMBLY.

The eighth annual Assembly of the Dallas District is now in session at Sherman, Texas. So far this is the greatest Assembly in the history of this District. Rev. A. G. Jeffries had been conducting a revival meeting a week preceding the opening of the Assembly. Tuesday night was a great evangelistic service. Our General Superintendent, Rev. R. T. Williams, came to us Wednesday morning in the fullness of the blessing. After a hard day's work yesterday Brother Williams brought us a great message last night. The reports of pastor and evangelist show great progress along various lines of our work. The work of the Assembly has never been dispatched so easily and quickly as at this time. We are expecting to close the Assembly with a great revival. Through the kindness of the Methodist people we have been tendered the use of the large, handsome Methodist church of this city.—INA LEE HUGHES, Press Reporter.

#### A BAPTIST PREACHER AT A NAZARENE ASSEMBLY.

I have just attended what seemed to me the best meeting ever held this side of heaven since apostolic days. "Held" is the wrong word. No one could hold the Nazarene Assembly at Altus, Okla. The Holy Ghost took the meeting out of human hands, filled the sanctified with shouts of joy and the unsanctified with sobs of woe.

Every service of the meeting reminded me of the record of the dedication of Solomon's temple, and the day of Pentecost. I did not understand these two memorable occasions until God sanctified me. When our hearts are full of the Holy Ghost we know how He can fill a house.

Having been a Baptist preacher for twenty-five years, I have attended many big and little meetings, but never before have I witnessed such a glorious display of God's death-dealing, and life-giving blows.

Once I thought that God had to stretch Himself to fill the Baptists' organized work. While hearing Doctor Williams speak of the bigness of one star, I decided that God is bigger than the Baptist church.

For thirty years I have studied music from a biblical and scientific standpoint, written scores of songs, instructed many choirs, and had a few glimpses of glory land, but when I heard so many sanctified voices sweetly singing the glorious songs of heavenly love, I was given a holier and happier vision of music than ever before. I may have been in the mental hearing of such music before; if so, being unsanctified, I did not have the spiritual ear to receive it.

An elderly gentleman in the great congregation was pointed out to me as a "Baptist preacher." To him I said, "I suppose you are a Baptist preacher. I want to tell you of the unspeakable joys of sanctification and how you may obtain it." "God bless you," he said, "I have been enjoying that glorious blessing for twenty-five years."

I reached home last evening with the sweet words, "Go home to thy friends, and tell them how great things the Lord hath done for thee," deeply burning in my happy heart. At the supper table I did so. Then I sang, "This Is Like Heaven to Me." "I Want That Kind of Blessing," and "The Last Mile of the Way." In prayer I

talked to God as never before. My precious wife begged for sanctification, and our darling baby cried for salvation. After we retired, this crying sinner entered my room, seeking information. While on the bed, in exhortation, prayer, and song, we pointed him to the great Teacher, the one Physician, the Lamb of God that taketh away the sin of the world. He went to his room and prayed mightily. I went to sleep, resting. When I awoke this morning, a halo of bliss was in my heart and over my home. With his face aglow with heaven's light, my baby boy came down stairs and said, "I am saved." Glory to God!

Have you been redeemed from sin?

Tell it at home.

Is God's love and peace within?

Tell it at home.

Do you know and do the right?

Are you walking in the light?

Is thy pathway always bright?

Tell it at home.

Do you with the Savior talk?

Tell it at home.

Prove it by your daily walk.

Tell it at home.

"Let your light so shine" at home

That your friends who sadly roam,

To the Lord for life will come.

Tell it at home.

Has thy heart been sanctified?

Tell it at home.

Do you in the Vine abide?

Tell it at home.

Oh my brother, sing of grace,

Oh behold God's holy face,

Shining in the heavenly place.

Tell it at home.

Do you look for Christ to come?

Tell it at home.

Take you to His happy home?

Tell it at home.

Should the Savior come today.

Oh cold Christian, would you say

"Blessed Lord, Thou art my way"?

Tell it at home.

E. F. STANTON.

Lone Wolf, Okla.

## CHURCH NEWS

#### Malden, Mass.

Rev. F. C. Norcross has been supplying for us, and his ministry is so acceptable that the church has extended him a unanimous call to be pastor until the next Assembly. Seekers continue to get through to victory. Sister Jennie McKinnon, Brother Gilbert Lake, and Rev. T. W. DeLong have conducted meetings for us recently, and our evangelist, Lewis Bacheller, supplied for us last Sunday.—LEROY D. PEAVEY.

#### Albany, Ga.

We are closing the Albany meeting, which has been held in the Congregational church. We had a fine day Sunday with a good congregation, and Sunday night some were reclaimed and some sanctified. We open meeting at Claxton, Ga., November 12th to 26th. I can give December meetings to those who wish them. My address is 1833 Nowland avenue, Indianapolis, Ind.—HARRY JOSEPH ELLIOTT, Evangelist.

#### Placentia, Cal.

The revival under the leadership of Rev. E. F. Wilde and workers with the Pentecostal Church of the Nazarene closed Sunday, October 8th, in a high tide of victory. Seventy seekers bowed at the altar, and most all came through in glorious victory. The town and country were stirred as never before. Some who were not able to get to the services were saved in their homes. Conviction is still resting upon the community. Seven have united with the church, and more are to follow.

#### MUSIC WORTH \$2.60 FOR \$1.00.

In order to introduce our sacred music to the readers of the Herald of Holiness we will offer practically our entire list of publications at 60 per cent discount until January 1. The titles are:

Straips of Peace (ten songs).....	\$0.50
Straips of Love (seven songs).....	.50
Tell Jesus All.....	.15
My Trust Shall Be in Thee.....	.15
My Heart Shall Not Fear.....	.15
Eternity Rolls on For Ever.....	.35
Christ the Shepherd.....	.25
Mother's Sunset Years.....	.25
It Needs But a Touch.....	.15
The Queen of My Heart Is Mother.....	.15
Total.....	\$2.60

All published in full sheet music size, 68 pages. This set of songs would make a splendid Christmas gift. Price \$1.00, postage extra 10c. Order now.

HALDOR LILLENAS, AUBURN, ILL.

This meeting has been a wonderful help to this infant church, and the outlook is encouraging. Brother Wilde ranks among our best preachers, and we have secured him for another meeting beginning December 31st.—REV. F. E. HILL, Pastor.

#### Hutchinson, Kas.

We count it our duty and privilege to respond with an offering from every Pentecostal Church of the Nazarene on this District, for missions. We expect to see published in THE OTHER SHEEP the names of every church on the District, and we don't want to be made ashamed of any one of you by having written after your name "no report." Therefore respond before the tenth of November with a good liberal offering, and keep it up during the whole year. Send all offerings to 712 East Fifth street, Hutchinson, Kas.—THOMAS KEDDIE, Jr., Dist. Missionary Treas.

#### Bloomsburg, Pa.

The work here is on the upward move, and every week there is an increase in spiritual power and increase in attendance. We have given more money to missions in the last six months than was given all last year. Rev. J. A. Ward, our District Superintendent, is to be with us for a month's revival, beginning November 5th. Also Professor John Ferguson, of Philadelphia, is to have charge of the music. This is a town of many churches but few of real salvation. They have many revivals but few get deliverance from sin.—WILLIAM D. SHELOR, Pastor.

#### Millport, Ala.

Since my last writing I have held two meetings. One was at Military Academy, and one at Gulfport, Miss. There were several saved at the Academy, and some sanctified. We have no church at this place, but many good people there. We had a wonderful meeting at Gulfport, and there were several saved and sanctified. We organized a church, with eleven members. Rev. N. S. Lawrence, captain of the Salvation Army, joined us, and we left him in charge of the class. There are fine prospects for our work. Gulfport is one of the most beautiful little cities in the world. I baptized four persons in the gulf while there, and also caught a good quantity of fish. I came home from Gulfport on Tuesday, and left Friday for Birmingham, Ala. Had a fine time there with the brethren. From there I went to Haleyville, Ala. We are in a great meeting at this place.—S. B. GOSBY.

#### Overalton Schoolhouse, Texas.

Brother H. R. Lee and myself have just closed a meeting under a tent at this place. Miss Shahan and Miss Myrtle O'Hair from Sherman, rendered fine service in singing. Mr. Knox James, also from Sherman, was with us, and assisted with his guitar. He is a fine personal worker. Miss Hastings, from Sherman, also assisted. They are a loyal band of young people at Sherman. Brother Lee preached with power. The altar was full many times, and seekers were saved and sanctified. There was some straightening up, and quitting off, and withal some shouting and praises. The meeting closed Sunday night with a wave of glory. One girl remained until after 11, but got victory.—C. E. TONEY.

#### Glen Cove, Texas.

Since our last report we have been in meetings at Forestburg, and Hardy, Texas. Forestburg was a run-down place, spiritually, but we heard many say it was the best meeting they were ever in. The little band of folks were called together, and selected Dr. Givens as their pastor. A committee of fifteen was appointed to arrange for campmeeting in August of next year. We will return in 1917 with such other workers as the committee may be able to secure. We pitched battle four miles from this meeting and the spirit of God was with us, and seekers were victorious. Great conviction was on the people. One old sinner said Brother Bud Robinson sowed holiness seed in his heart fifteen years ago, and now it was germinating. We go next week to the Hamlin Assembly, and will be ready to go where God leads. J. O. and BESSIE WEST.

#### Erin, Tenn.

We have returned to Erin and Paris for a new year's work. We returned to Erin for the fourth year, and to Paris for the third, and yet we come to each place upon the unanimous call of the church, and we believe the Lord led us back to these fields of labor. At the opening service of each church the marked presence of the Lord was realized. One seeker was reclaimed at each church.—W. F. COLLIER, Pastor.

#### Walbridge, Ky.

We arrived here October 10th to take up the work at this church, which was organized last September. Our first prayermeeting on Wednesday evening was one of unusual power and victory. Two seekers were at the altar to find God. We are very busy at present, making preparation to erect a church building. Everything is under way, and we expect to have the building up by the first of December. Sunday was a crowning day in spite of rainy weather. The morning serv-



ice was a continual sweep of glory; saints shouted, and the heavens were opened. We had an impressive service at 5:30 o'clock in the evening, and organized a Young People's Society of thirty-seven members. The evening service was another season of glory. Things are looking more encouraging at this place, and we are pressing on to greater things.—M. C. ADAM, *Pastor*.

#### Searcy, Ark.

We have closed our year's work here. Our pastor, Rev. W. F. Gibbons, has accepted a work in Oklahoma, and has gone to that place. We did not wish to see him leave, but we say the Lord's will be done. In the last year we have built a tabernacle, 30x50, which is inclosed so we can use it in winter or summer. We have paid out in expenses this year \$730.94. We are in debt now only \$36.45. The Lord is blessing us.—N. F. PARKER.

#### Denver, Colo.

Our three weeks' meeting closed Sunday night in a blaze of glory, with seven at the altar. The meeting was well attended, and interest good. Many were saved, sanctified, and helped spiritually in this revival. Brother C. P. Ellis, our evangelist, preached the Word with great unction and power. He preaches holiness straight, clear, and plain. There has been a visible moving up, life is evident, encouragement is written on every face, and good people are uniting with us. During the meeting there were many new and strange faces, and folks are getting hungry for the old-time religion.—S. R. HEATH, *Pastor*.

#### El Paso, Texas.

It will not be very long before Christmas is here. Our Mexican churches in this District are greatly in need of recitations for a program suitable for the occasion. There is hardly anything published in Spanish to meet the need along this line. We will greatly appreciate any good Christmas recitations you may be able to send us. Do not send us poetry, for it is hard to translate it so as to make it rhyme. Send us monologues, dialogues, etc., and send them as soon as possible so as to give us time to translate and have them ready before Christmas.—S. D. ARTHURS, 715 S. Oregon street, El Paso, Texas.

#### Hutchinson, Kas.

Yesterday was a great day with us here in Hutchinson. Last Sunday we pledged over \$1,400 for missions. This gave us faith to ask our congregation for \$500 toward our heating plant for the new church. We got it and a little more. In the evening we had a number of seekers, several of whom prayed through. We are expecting Rev. Seth C. Rees, from Pasadena, Cal., and Rev. Earl E. Curtis, from Watertown, N. Y., to help us in a siege meeting over the holidays. The Lord is greatly blessing in the school work this fall there. A larger enrollment than at any time previous at this time of the year. The students are a spiritual body of young men and women. President W. C. Stone has the management well in hand, and is full of faith and the Holy Ghost. He is loved by the whole student body, by the faculty, and the church. Our teachers in the school have the spirit of prayer on them. Our matron, Miss Logue, is a mother to the students, and is loved and respected by them. When passing through town stop in and take a look at us.—H. N. HAAS, *Pastor*.

#### Burr Oak, Kas.

The new church at Burr Oak, Kas., will be dedicated November 20th. All day services, beginning at 10:30 a. m., will be in charge of General Superintendent R. T. Williams. The winter revival meeting will begin November 23d, with Brother Williams directing the battle. Entertainment will be provided for all who come, and a wonderful time is expected. Come and worship with us on November 20th.—ESTELLE REID LERNARD, *Pastor*.

#### Dewey, Texas.

Our fourth Sunday meeting in September was a good one. Brother J. T. Stanfield, our preacher, preached a good sermon. We called him for our pastor for the next year. He is a fine preacher, and has been a great help to our church, but he felt called elsewhere. We are sorry to see him go, but hope God will bless him in his field.—RUTH MORGAN.

#### Franklin, Ohio.

On October 15th, one of the greatest meetings ever held in this little city came to a close. The meeting continued only fourteen days, but from the very beginning salvation tide was high. Seventy-six seekers got through to victory. Our co-laborers were Mrs. J. H. Burke, of Richmond, Ky., Rev. E. L. Brendenbergh, of Wilmore, Ky., and S. J. Gayn and wife, also of Wilmore. The people of Middleton, many of whom were saved or sanctified during our recent meeting in that town, were much good. On the last Sunday afternoon Rev. J. M. Wines, of Dayton, who had been authorized by the District Superintendent, assisted by Rev. L. W. Miller, of Middleton, organized us into a Pen-

tecostal Church of the Nazarene, with thirty-nine members. Since that time fourteen others have knocked on our door, and will be received in the near future. The writer was unanimously called as pastor. We go to West Point, Ohio, then to Tarentum, Pa., for evangelistic meetings, after which I return to my own pulpit. Rev. Lewis C. Hills, of Cincinnati, will fill the pulpit in my absence.—C. L. WIREMAN.

#### McPherson, Kas.

Last night Rev. August Nilson preached to the largest audience that has ever attended the Nazarene church here. People were turned away for lack of room. His message held the audience spellbound. Conviction is getting hold of the people, the saints are getting under the burden, and a spirit of agonizing prayer is on. Brother Nilson's messages are biblical, logical, strong, and searching.—HENRY A. DUNLAP, *Pastor*.

#### Boise, Idaho.

Sunday, October 8th, was a red letter day at this place. Brother Herrell had announced that we would have quarterly meeting, and we had the sacrament. The text used was 1 Cor. 11:26. The pastor preached with the unction of the Holy Ghost, and the glory broke through upon the congregation. The Sabbath school was well attended, and good interest was shown. Sunday evening as the young people gathered in service, God's presence was very manifest, and the tide rose high. At the night service Brother Herrell again brought a tremendous message from Jude 6, "The judgment of the great day." Conviction was on the hearts of the people, until some wept. Some re-

sponded to the invitation to the altar. The service closed with the shouts of the saints. The writer preached in the morning to an appreciative audience in a schoolhouse six miles out from town. God blessed us. We will go out to this schoolhouse again in two weeks. We expect a revival in this place shortly. We are going to build a new church house for the Nazarenes here in Boise soon.—W. M. FRANKLIN.

#### Fitchburg, Mass.

My last meeting before coming here was in a Methodist Protestant church in Chemung county, New York state. It was a new field for the gospel of full salvation, but God was mightily with us, and souls were saved, sanctified, and healed. Mrs. Curtis is with me, also Miss Ruth Cooper, of Canastota, N. Y. She has been with us in the last two campaigns doing the singing. The Lord is blessing her message in song. We go from here to Providence, R. I., for a three weeks' meeting with Rev. F. W. Dornin, pastor of our First church in that place. From there I go to our First Church in Chicago, for a three weeks' meeting with Rev. M. E. Borders. From there to Hutchinson, Kas.—EARL E. CURTIS.

#### Fredericktown, Mo.

We arrived here immediately after the close of the District Assembly of the Missouri District. The holiness folks here are alive and awake, and are looking forward to great things this year.—JOHN A. HILL, *Pastor*.

#### Hartford, Ark.

When we came to this place last July to hold a meeting for our church we had no house to worship in. We held the meeting under a brush arbor. God gave us a real revival, there being a large number saved, and some sanctified. Before the meeting closed the members, led by their faithful pastor, H. H. Sherrill, resolved by the help of the Lord to build a Nazarene church house. After closing the meeting here July 30th, we went to the eastern part of the state for a two months' campaign. Upon our return we stopped off last Wednesday, and found a large new church house owned by the Nazarenes. The people will gather there tonight for their first service under their "own vine and fig tree." We expect to be with them.—J. L. MCLENDON and WIFE.

#### Clarkston, Wash.

The writer came to this city July 1st to preach for the United Brethren. Folks are prejudiced against holiness, and will not even come to meeting, but God has sent Brother and Sister Rugburg and Brother and Sister Scott here to live, and we feel that they will build up a work. Brother Scott is a fine singer, and his daughter a good pianist.—MARY E. BUCKNER, *Pastor*.

#### Sunset, Texas.

Our meeting did much good in this town. The people came from various points of the surrounding country, and were blessed by the music and the messages. Professor Edgar Burkart led the singing. He is a fine worker, and knows how to lead on with the music. There were four churches united in the campaign. Many seekers were saved.—ANDREW JOHNSON.

#### Azusa, Cal.

I held a three weeks' meeting at this place in a vacated Methodist church. South building. Every appointment of the building is ideal. District Superintendent Howard Eckel started the meeting Sunday night, September 24th. I began the 25th, Brother Eckel remaining three days. Charles E. Smith, of Cucamonga, was to have led the singing, but was providentially hindered. The pastors and people of Upland, Pomona, and Cucamonga churches gave valiant service, sending delegations to sing, and push in the battle. On October 5th an all day meeting was held, Pastors E. M. Hutchins, of Ontario, W. C. Frazier, of Cucamonga, J. D. Scott, of Pomona, and Will H. Nerry, of Upland, with a good representation of laymen, being present from their places also. The evangelist preached morning and afternoon and District Superintendent Eckel at night. General Superintendent Walker attended the services this day, and several nights of the meeting, and was a great benediction not only by his presence, but his words of counsel and exhortation. There were about fifteen seekers, and some found God in reclamation, and some being sanctified. Some failed to get through. My next meeting is at Sawtelle, beginning October 10th. From there I expect to go to Holtville, in the Imperial valley, for a meeting.—H. H. MILLER, *Evangelist*.

#### Clintondale, N. Y.

After three years of labor among our people here we have felt led to take up work elsewhere. Sunday, October 15th, was our last day, and the Lord was with us in both services. On Saturday night, October 14th, a number of the members and friends of the church gathered at the home of Brother and Sister Isaac D. Conklin and gave the pastor and wife a perfect surprise. They did not have the least hint of what was being planned until they were ushered into the midst of those



### Four Books for Men

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**WHAT A YOUNG BOY OUGHT TO KNOW.**  
Recommended by Ben B. Lindsey, Judge  
Juvenile Court, Denver, Colo.

**WHAT A YOUNG MAN OUGHT TO KNOW.**  
Recommended by John W. Philip, Com-  
modore United States Navy.

**WHAT A YOUNG HUSBAND OUGHT TO KNOW.**  
Recommended by H. J. Boldt, M.D.,  
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ologist to St. Mark's Hospital, and to the  
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By Mrs. Emma F. A. Drake, M.D.  
Cloth, \$1 each, postpaid.

**WHAT A YOUNG WIFE OUGHT TO KNOW.**  
Recommended by Mrs. Margaret E. Sang-  
ster.

**WHAT A WOMAN OF 45 OUGHT TO KNOW.**  
Recommended by the American Mother and  
the Cincinnati Times-Star.

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assembled. It was a very enjoyable evening to all. Hymns were sung, and before parting refreshments were served. A purse was given to the pastor. We have some noble Christians in this place. May the Lord bless and lead them on to greater victories. We take up work with our Claytonia, Pa., church on November 5th with the prospects of taking the Oil City work with it. Our address after that date will be Keister, Pa., R. F. D. 4. We are looking to Him to bless and give victory here.—EDWARD G. WILLIAMS.

#### Hartford, Ark.

Our new church building is ready to worship in, and we preached in it October 14th and 15th, though it has not been fixed overhead. We do not owe much on it. We organized a Sunday school, and a Wednesday night prayer meeting. Prospects are brighter, and the members are uplifted and more united. Brother H. H. Sherrell is a good pastor, and is much loved. We expect to have a revival meeting soon.—MRS. J. A. MCCONNELL.

#### Cleveland, Ohio.

Beulah Holiness Mission, of which the writer has charge, is located at 1542 St. Clair avenue. We trust our Nazarene brethren will put us on their prayer list, and pay us a visit when in the city.—R. L. JONES.

#### South Gardner, Me.

I am working in this place in a five days' meeting. This is the second service; one lady came and was reclaimed. I close here Thursday night, and on Friday evening begin meetings in Bath, Me., in our Nazarene church. Brother House is pastor there, and we are looking for a great meeting. I will be in Bath from October 20th to November 6th. On November 7th we begin again in the Highland Baptist church in Fitchburg, Mass.—LEWIS H. BACHELER.

#### Martintown, Wis.

While we have not reported for some time, we have not been idle. It was my privilege to attend two District Assemblies: Chicago Central and Indiana. These were times of refreshing. We were charter members of Chicago First church, until Indiana became a District. Now we have transferred again to Chicago Central, and have taken up the work at this place. There is a small band of Nazarenes here who have never had a regular pastor. They have held together, been loyal and true, keeping up prayer meetings, and preaching services when they could get a preacher. There is only one church building in the town, which is owned by the people, and is used by any church who will hold services. The Methodist pastor alternates with the Lutheran on Sunday afternoons, giving us the use of the church morning and evening every Sunday. We thank God, and embrace the opportunity. A union Sunday school, averaging about forty-five members, meets every Sunday morning, and the superintendent is a member of our church. While this is a small town, we draw from other towns and the surrounding country, and when roads are good we have fine congregations. The Lord sent in in answer to prayer, last Sunday night, a school teacher, who came to the altar and testified to having a heavy load taken off her heart. We were invited to preach in the United Evangelical church, five miles out in the country, where a revival had been going on for four weeks. How the dear Lord did bless our own soul, as we honored the Holy Ghost, and endeavored to show His children their privilege in the fulfillment of the Father's promise. Four precious seekers knelt at the altar, and God heard their cry. The pastor is a fine young man, and gave definite testimony to the sanctifying power of the Holy Ghost. He exhorts his people to seek the blessing.—CARIE L. FELMEE, Pastor.

#### Chicago First Church.

Glad to report victory during the last month. Our services have been well attended and blessed of God. Brother Borders has preached with unusual power sermons that have gripped the hearts of the people. Seekers have responded to the altar calls, and many have found the Lord. Our former pastor, Rev. I. G. Martin, spent Sunday, October 8th, with us, and preached in the morning. Rev. Milton Williams was also with us that day, preaching in the evening. Our Sunday afternoon mass meeting is well attended, and God blesses the leaders, the singing, and the testimonies to the salvation of sinners and the upbuilding of believers. God honors our efforts in the Sunday school, the Children's Band, and the Young People's meetings. The people in general are climbing up the heights with the vision ever before them. There seems not an Achan in the camp. Every one seems to be pushing on to victory.—MRS. J. A. BERRY, Reporter.

#### Jasper, Ala.

I am pleased to announce to my brethren and friends that I am now the pastor of the Pentecostal Church of the Nazarene at Jasper, Ala. I have been here since the first of this month. My wife and daughter came early in September, and started the Jasper Nazarene school. They have an excellent local school, and the people are looking forward to the time when we can take care of boarders and add a theological department. Our two years and three months at Donalsonville,

Ga., as pastor and president of Shingler Holiness University were very pleasant, and we believe profitable from a spiritual standpoint. We feel that we helped to lay the foundation there for a great holiness school. We had a faithful, loyal church there, that did all they could to help on in the work; but we saw and felt that the load of responsibility was too great for us after the majority of our children were married. We believe the Lord was pleased with our going there, and now, since He has worked out everything so nicely for us, we believe He was in our resigning there and coming here. We have here what is considered one of the most earnest, loyal Nazarene churches in our whole movement. We are praying for and expecting the greatest year in our lives. We are already getting ready for a revival at our District Assembly.—Z. B. WHITEHURST.

#### North Attleboro, Mass.

On Sunday, October 15th, we supplied the pulpit of our church in Keene, N. H. The pastor, Rev. H. Rees Jones, during his five years' pastorate has built up a strong church, and God has rewarded his efforts and given him success. The church is

united and loyal to their pastor in fellowship with one another, and true to all the interests of the church. On Wednesday, October 18th, we held an all-day meeting with Rev. F. W. Domina, of Providence, R. I., as the preacher. The congregations were good, and the messages Brother Domina brought blessed the people and encouraged the whole church. While this is a hard field and the difficulties are many, yet we have no desire to run away.—L. D. KEEFER, Pastor.

#### Hammond, Ind.

We just closed a good meeting at Mohawk, Ind. Several prayed through in the old-time way. Our brother, C. Preston Roberts, was pastor, but since then has gone to take the church at Seymour. We are now at Hammond, Ind., in a gracious revival in the Nazarene church. Ernest G. Roberts is pastor here, and God is blessing him in the work of the church. The meeting ran three weeks with C. E. Roberts as evangelist. The Hammond folks wanted the meeting to continue, so we are here to help push the battle. God is blessing, and the revival is on, with seekers digging through to living victory.—JOHN F. ROBERTS and WIFE.

#### Gulfport, Miss.

I have been in the Salvation Army for some seven years. I came into that work after I became soundly converted and sanctified and filled with the Spirit, for the great evangelistic privileges it offered, but after four or five years of hard labor for which I was rewarded with many precious souls, many of whom are today battling against sin and the Devil, I began to find myself too limited in territory, being allowed only thirty to thirty-two miles away from my town or the town in which my corps was located. Many times a call would come from over the line. But the rule was that no officer should go beyond the line fixed by his divisional officer, consequently I had to turn those calls down, in order to be loyal to the order to which I belonged. Finally I began to hear of the Nazarene church, and my town was visited by a couple of its faithful workers. One of them especially seemed to possess more spiritual power, and enjoy more freedom of the Spirit than any one I had met in quite a while; this was Sister Alice Hawkins, of Thaxton, Miss. At our invitation she came to our corps and held a five days' meeting. We had a wonderful time, and it just suited me, and I began to see the Nazarene field as the field for me. Evangelist Jay then came to our town, and we had another landslide. Then we met Brother Gosey and heard him preach his powerful sermons, and finally after much prayer, and correspondence with the workers of the Nazarene church, we decided to make a definite change. We got in touch with Brother Gosey and arranged for a meeting here for the purpose of organizing a Nazarene church, with the result that after a week's bombardment with Brother Gosey's sermons, the walls fell, and quite a number of souls surrendered to God, and a church was organized with eleven members. I was elected pastor of the new church for Gulfport.—N. S. LAWRENCE.

## District News

### ARKANSAS HOLINESS COLLEGE.

Our new pastor, Rev. T. C. Leckie, has taken hold of the work, and is proving that he knows how to do things. Professor Imhoff brought 1 helpful message last Sunday morning on Gal. 6:7. Rev. W. F. Gibbons having stopped over the Sabbath, gave us one of his good sermons Sunday night. He has accepted the pastorate at Durant Okla., and was on his way to take up his work. The Arkansas District Assembly is to meet with the Vilonia, Ark., church. The school is progressing nicely, and the enrollment at present is 106 and is increasing every week. Harmony prevails between the school board, faculty, and student body. The school has been fortunate in securing the services of Professor W. O. Hardy, as teacher of voice and expression. He is a graduate of Ruskin Cave College, and has taught in Trevecca College and private schools. He has recently become a member of the Nazarene church.—J. E. MOORE, Reporter.

### ALABAMA DISTRICT.

Let all our pastors and churches punctually attend to their annual church meetings, get their reports for the District Assembly all ready before the coming together. Remember to have your pro rata of the funds for the Minutes in hand. The District Assembly will begin at Jasper, Ala., at 7 p. m., Wednesday, November 22d. All candidates for examination should be at the church with the necessary material by 8 o'clock, Wednesday morning, that they may be through with their examinations by the opening business session Thursday morning, as no examinations will be given after the business opening. See mode of examination on page 53 in our new Manual. Every one who intends to come to the District Assembly should write me as soon as possible, that proper entertainment may be arranged for. One week before the convening of the District Assembly, led by our pastor, Z. B. Whitehurst, we intend to start our evangelistic services. Will not

## Course of Study for Preachers and Deaconesses

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All About the Bible. Collett.....	\$1.00
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Bible Study by Books. Sell. Paper.....	.35
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Essentials in American History. Hart.....	1.65
Enlarged Practice Book in English. Hitchcock.....	1.10
The Church Manual. Cloth.....	.15
Preacher and Prayer. Bounds. Cloth.....	.25
Preacher and Prayer. Bounds. Paper.....	.15
The Preacher: His Life and Work. Jowett.....	1.25
Hints to Self-Educated Ministers. Porter.....	1.00
Life of John Inskip. McDonald.....	1.00
The Herald of Holiness.....	1.50
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The Herald of Holiness.....	1.50
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The Church Manual. Cloth.....	.15
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Second Year	
The Catechism.....	\$0.05
Hidden Man. Baker.....	1.00
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Note 1. As the privilege is given any District to select another Theology of equal merit with Milney's, we quote price on Elements of Divinity, by Ralston, and Watson's Theological Institutes, which have been adopted by some.

Note 2. When three or more books are ordered at one time, and cash accompanies the order, the books will be sent postpaid at 5 per cent discount from above prices. When five or more books are ordered at one time, and cash accompanies the order, books will be sent by express, not prepaid, at 15 per cent discount from above prices.

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the entire District join us in praying for a great outpouring of the Holy Ghost?—C. C. BUTLER, District Secretary.

#### ALBERTA DISTRICT.

Rev. MacSachlan reports that the band of saints at Rimby are still on the firing line. Some five or six people have been at the altar since Assembly. The theme of missions is receiving increased emphasis, the sum of \$80 being recently contributed for that purpose. The new church building is not yet completed, but it is being used for worship. We expect to hold a series of evangelistic meetings in November with Rev. M. T. Clisk as collaborator. Pastor Hoover writes as to the work in the south of the province, that is very encouraging. Plans are being laid for special soul-saving effort during the coming winter.—District Reporter.

## ANNOUNCEMENTS

An unsigned report is received from Livermore Falls, Me. It is necessary that the names of the writers accompany all reports and articles sent this paper. Otherwise they will not be printed.—Editor.

**Notice**—To the pastors of the churches in group one, including Kansas City, St. Joseph, Lawrence, Topeka, Central, and Ottawa: The first meeting for the Assembly year will be held at Ottawa, beginning October 31st, and continuing over Sunday. Please notify the secretary, Martha E. Walker, how many expect to come from each of your churches, so plans can be made for entertainment. Let as many attend as possible. We are just beginners and need a boost.—M. E. Walker, Secy., 629 South Oak, Ottawa, Kas.

**Wanted**—A young man for circuit work. Only those who have fire and faith need apply. Good opportunity.—C. A. Thompson, Dist. Supt., Box 284, Heggins, Can.

**Revival Campaign**—A revival campaign will be held in the People's Pentecostal Church of the Nazarene, Providence, R. I., October 24th to November 13th. Rev. E. B. Curtis, of Watertown, N. Y., with Miss Ruth Cooper as singer, will assist the pastor. The church is on the corner of Ashmont and Plain streets; take an Eddy or Ocean street car to Ashmont street.—P. W. Donina, Pastor.

**Notice**—Because we have closed our pastorate with our Glendale, N. Y., church, and have taken over the Pittsburgh District, it will not be convenient for me to further discharge the duties of District treasurer. Therefore I have turned over the minutes to John Caldwell, assistant secretary, Spring Valley, N. Y. If any matter concerning the past work should come up and any one desires to consult me concerning it, they may communicate with me at Kelster, Pa., R. F. D.—Edward G. Williams.

**Notice**—At the Northwest District Assembly held at Everett, Wash., last June, a large number of people gave pledges toward the church building indebtedness. Let all those donors send their money orders to the church treasurer, Mr. G. W. Edwards, 2415 Lombard avenue, Everett, Wash., or Arthur F. Ingler, pastor.

**Evangelistic**—My slate is as follows: Chase, Kas., November 6-10; Abilene, Kan., November 21st to December 3d; Lyons, Kas., December 7-24.—W. R. Calh.

**Announcement**—Mr. and Mrs. S. Z. Lehman wish to announce the birth of a son, John Matthews Lehman, September 29, 1910.

**Notice**—At the seventh Kansas District Assembly, A. B. Jones was permitted to withdraw from the Pentecostal Church of the Nazarene, and the return of his credentials was requested.—Fred H. Mendell, Secretary.

**Gospel Tent Wanted**—If you have a good, second hand tent to sell, address T. S. Moore, Blair, W. Va.

**Notice to Missouri District**—Can any one give me the addresses of P. C. Norton, C. L. Davis, H. K. Jones, and J. Benton. I have some preachers' licenses, deaconesses' licenses, and evangelists' commissions to mail them.—Mrs. Erna Patterson, Malden, Mo.

**Georgia Assembly**—This Assembly will meet in Adrian, Ga., December 5th. Let all the pastors and delegates do their best to attend. In North Georgia buy your tickets from Atlanta and Macon to Adrian by the way of Wadley.—W. R. Hanson, Dist. Supt.

**Wanted**—To hear from all those in deep trouble or urgent need, who would like me to unite my prayers with yours. I can only give time to the most desperate cases, and those who are in greatest affliction, etc. Send in your requests for prayer to the address below.—Lella M. Conway, Hurlock, Md.

**Notice, Arkansas District**—Let each church send in the names of all members of the Assembly at once so I can make up the roll. This includes elders, licensed preachers, Sunday school superintendents, deaconesses, and lay delegates. Free entertainment will be provided all members and visitors who come. Those coming by rail will note that Conway is our station. Transportation from Conway to Vilonia will be provided at a small cost.—C. A. Imhoff, Dist. Secy.

**Notice**—Arrangements have been made for all those coming to the Arkansas District Assembly to get special rates to and from Conway at fifty cents each way. Remember this and look out for the Vilonia transfer.—T. C. Leckie, Pastor.

**Evangelistic**—Rev. Andrew Johnson, evangelist, Wilmore, Ky., who has conducted over three hundred and sixty revivals from Maine to California, has some dates he can give for meetings during the month of November.

**Old Orchard (Me.) Notice**—Since there has been some question concerning the Old Orchard National meeting in 1917, I wish to give notice that that meeting will be held (D. V.) August 17-27, 1917.—Charles J. Fowler, President National Association.

**New England Preachers' Meeting**—The second session of the New England District Preachers' Meeting will convene with our church at Haverhill, Mass., Wednesday, November 1, 1910. This is expected to be a meeting of special interest. The forenoon service, which will begin at 10 o'clock, will be given up to prayer and reports from the field. At 2 p. m. the afternoon session will begin. Among other attractions on the program will be some form of contribution to the occasion by Dr. C. J. Fowler, who has been specially invited to attend. There will be praise and preaching in the evening. Let us have a great time together. Church right near square.—D. Rand Pierce, Secretary.

## Deaths

**Reed**—Mrs. G. W. Reed, a member of our church at Purker, Wash., took her departure to be with Jesus, Thursday, September 21, 1910. She was faithful in all walks of life; a faithful wife, a faithful mother, a faithful neighbor, faithful to her church, and faithful to her God.—John Anglin, Jr., Pastor.

**Davis**—Arthur Leander Davis departed this life to be with his Master, August 4, 1910, at the age of 31 years. The Northwest District has lost one of its faithful ministers. He was a true soldier, bearing hardships with patience. He was truly a sanctified man; lived it and faithfully preached it. Funeral services were conducted by the writer assisted by Revs. Baker, Bringdahl, and Walker. Interment was at Kelso, Wash. Our brother was a member of the Nazarene Ministers' Mutual Aid Society and certainly every member will be blest in helping our sister in her bereavement and loss. Pray for her.—C. Howard Davis.

**Bauerle**—The death angel visited the home of our Nazarene pastor, Rev. and Mrs. Charles Bauerle, at Grinnell, Iowa, on July 29, 1910, and took little Ruth Joanna on the day of her birth. Short funeral services were held at the home July 30, 1910, by a Friends minister, and she was laid away in Hazelwood cemetery to await the resurrection morn.—Rev. Charles Bauerle.

**Stringfield**—Sister Jennie Dodd Stringfield, wife of Brother William R. Stringfield, died August 20, 1910, at Bethany Hospital, Kansas City, Kas. She was born in Rosendale, Wis., July 10, 1886; was saved November 27, 1913, and sanctified January 5, 1914, at the Grace Methodist church, Wichita, Kas. She leaves her husband, who led her into the experience of holiness, her six-year-old son, Robert, and her parents. She left a beautiful testimony of full salvation and for several weeks faced death with such sweet victory that she was a great blessing to all who came in contact with her.—J. W. Whitehead.

**Walker**—Mrs. Ellen Ann Walker, deaconess of First church, San Francisco, has gone from labor to reward. She died after a two days' illness, caused by ptomaine poisoning. She was conscious to the end, and made arrangements for the funeral, songs to be sung, text of the sermon, etc. She was seventy-four years of age and had been an active Christian worker in Seattle and San Francisco for twenty years, giving tracts and preaching in missions, prisons, jails, and penitentiaries. She was well known and loved by all. In the San Quentin and Folsom prison, by both Jew and Gentile, Catholic and Protestant, old and young.—Thomas Murphree, Pastor.

**Dollins**—Lillie May, daughter of Mr. and Mrs. J. D. Dollins, was born at Malden, Mo., July 23, 1902, and died at the age of fourteen years, one month and one day. She was converted in a Methodist meeting at Marmaduke, Ark., in August, 1915, and lived the life of a Christian.—J. D. Dollins.

**White**—Miss Vera White was born in January, 1891; died July 25, 1910; was converted at the age of sixteen, and about six years ago was sanctified in a meeting held by Rev. F. H. Morgan, and Rev. A. H. Lambert. She lived a most humble Christian life, and often was heard shouting and singing His praises. She sat at the organ and played and sang for the last time, "He'll take you through," and "There's nothing in the world like Jesus." She bore her illness patiently. Her body was laid to rest in Casey cemetery. The funeral services were conducted by Rev. John F. White.—Lola E. White.

Dr. Lorimer of Tremont Temple, Boston, tells this story of one of our distinguished men who was introduced at a great public meeting as a "self-made man." Instead of appearing gratified at this tribute, it seemed to throw him for a few moments into a "brown study." Afterward they asked him the reason for the way in which he received the announcement.

"Well," said the great man, "it set me thinking that I was not really a self-made man."

"Why," they replied; "did you not begin to work in a store when you were ten or twelve?"

"Yes," said he, "but it was because my mother thought I ought early to have the educating touch of business."

"But, then," they urged, "you were always such a great reader, devouring books when a boy."

"Yes," he replied, "but it was because my mother led me to do it, and at her knee had me to give an account of the book after I had read it. I don't know about being a 'self-made man.' I think my mother had a great deal to do with it."

"But, then," they urged again, "your integrity was your own."

"Well, I don't know about that. One day a barrel of apples had come to me to sell out by the peck, and after the manner of some storekeepers, I put the specked ones at the bottom and the rest on top. My mother called me, and asked me what I was doing. I told her, and she said, 'Tom, if you do that, you will be a cheat'—and I did not do it. And, on the whole, I doubt whether I am a self-made man. I think my mother had something to do with making me anything I am of any character or usefulness."

"Happy," said Dr. Lorimer, "the boy who had such a mother! Happy the mother who has a boy so appreciative of his mother's formative influence!"—Baptist Outlook.

In a storm off Diamond Shoals a ship was foundering in the great waves. Captain Pat Etheridge got the lifeboat ready, but the crew hesitated in face of the fearful peril. "Captain Pat," said one, "it's no use with that wind. We can launch the boat, and we can reach the ship, but we can never come back." "Boys," said the old hero, "we don't have to come back." They launched the boat, reached the wreck, took off the survivors, and after nine hours of terrific work got back to the station. It is this heroic sense that moves our missionaries. They hear the command, "Go!" They hear the command, "Preach!" They do not feel that they have got to live, or got to come back. But they do feel that they have got to go, and got to preach the gospel to the unsaved.—H.

## PASTORS

**I**F you will delegate one of your Board members, deaconesses, or some one with a burden for souls to stand near the door of your church at the close of each service, and hand to the strangers and those not in the experience of holiness one copy of JESUS THE WAY, you will observe in return for such an effort a greater number of people at your altars; immediately your average attendance increasing; your offerings coming up; the church debt, if any, disappearing, foreign missions increasing, and pastor's salary increasing.

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

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District Assemblies

Mississippi, Plantersville.....October 25-29  
Meeting to follow over November 5th.

Louisiana, Shreveport.....November 7-12  
Meeting to follow over November 19th.

Alabama, Jasper.....November 22-23  
Georgia.....November 28 to December 10  
Assembly and revival meeting.

R. T. WILLIAMS.....Poncha, Texas

District Assemblies

Honolulu, Honolulu, Texas.....October 25-29  
Little Rock, Mena, Ark.....November 1-5  
Arkansas, Vinita, Ark.....November 8-12  
San Antonio.....November 15-19  
Each Assembly opens Wednesday morning at 9  
o'clock, of the first day given in the state, and is to  
be preceded by a great religious service on Tuesday  
night.

DISTRICT SUPERINTENDENTS

Alabama—P. M. Covington.....Jasper, Ala.

Alberta Mission—James H. Bury, Coliholme, Alta.,  
Canada.

Arkansas—Joseph N. Speakes, 209 Locust street,  
Argenta, Ark.

British Isles—George Sharpe, No. 1 Westbourne  
Terrace, Kelvinside, Glasgow, Scotland.

Chicago Central—W. G. Schurman.....Olivet, Ill.

Colorado—R. J. Plumb, 126 North Chestnut street,  
Colorado Springs, Colo.

Dallas—L. E. Pierce.....Poncha, Texas

Dakotas-Montana—Lyman Brough.....Surrey, N. D.

Florida—C. H. Lancaster, 828 Fourth st., Miami, Fla.

Georgia—W. R. Hanson.....Glenville, Ga.

Hamlin—J. C. Henson.....Roscoe, Texas

Idaho-Oregon—W. H. Tullis.....Nampa, Idaho

Indiana—U. E. Harding.....East Thornburg st.,  
New Castle, Ind.

Iowa—E. A. Clark.....University Park, Iowa

Kansas—H. M. Chambers.....817 N. Maple ave.,  
Hutchinson, Kas.

Kentucky—J. G. Nickerson, 719 South Twenty-  
fourth.....Louisville, Ky.

Little Rock—B. H. Haynie.....3500 W. Eleventh st.,  
Little Rock, Ark.

Louisiana—T. C. Lockie.....Lake Charles, La.

Manitoba-Sask. Mission—C. A. Thompson.....Box 298,  
Regina, Saskatchewan, Canada.

Michigan—Ira E. Miller.....Caro, Mich.

Mississippi—J. N. Whitehead.....Sallis, Miss.

Missouri—J. D. Scott.....Burr Oak, Kas.

Nebraska—M. F. Leonard.....Beverly, Mass.

New England—N. H. Washburn.....Beverly, Mass.

New York—Paul Hill.....New Berlin, N. Y.

New Mexico—R. E. Dunham.....Artesia, N. M.

Northwest—J. T. Little.....Newberg, Ore.

East Oklahoma—F. R. Morgan.....Henryetta, Okla.

West Oklahoma—J. I. Hill.....Poncha, Okla.

Pittsburgh—James W. Short.....351 S. Broadway,  
Dayton, Ohio.

Springboro, Pa.....October 20-23

Warren, Pa.....October 29

Bradford, Pa.....October 30 to November 10

Urbichsville, O., Preachers' Convention, Nov. 12-19

San Antonio—William E. Fisher.....533 W. Aguirita  
ave., San Antonio, Texas.

San Francisco—D. S. Reed.....Oakdale, Cal.

Southern California—Howard Eckel.....1405 East  
Thirty-ninth st., Los Angeles, Cal.

Tennessee—F. W. Johnson.....Dickson, Tenn.

Washington-Philadelphia—J. A. Ward.....1011 West  
Allegheny ave., Philadelphia, Pa.

"A Gospel to every Soldier"

The Waldensian church in America has fully realized the new opportunities for Christian work, due to the fact that no less than three million soldiers massed in a comparatively small territory are ready to receive the message of the gospel. The Italian government has nominated three Waldensian pastors as chaplains in the army with the rank of captain. They hold regular services in the trenches whenever possible, visit the wounded in the infirmaries and hospitals, and comfort the dying. No other denomination has had this privilege. A committee of assistance and relief for the Italian evangelical soldiers has been organized in

Turin, with the object of keeping in touch with all the Protestant soldiers, and with those who want their ministrations. Every soldier is supplied with a New Testament, a comfort bag, and, where possible, woolen clothing. Relief is also given to the families of reservists. Colporteurs of the Immigration Bureau of our Society met the Italian reservists who poured into Genoa and Naples from America and other parts of the world, selling and distributing copies of the Gospel among them. All the Waldensian churches throughout Italy and Sicily co-operate in this work by trying to reach the soldiers in the local barracks, or by sending relief to the committee in Turin. The motto of the church this year is "A Gospel to Every Soldier!" —Christian Herald.

A Divine Specialist

The Christ is a specialist in every direction of human need. Just as the great ocean flows into the differently shaped creeks and crannies and coves of our wide-stretching shores, and fills them with its fulness, so the fulness of the creative life flows into our very varied and many-shaped vessels, and transforms them from defect and poverty into partakers of the divine completeness. "He knew what was in man," says the apostle John; he knows our weak points, and the fountain sends its restoring and reviving influence straight away to the gaping gap. That is the great glory of the Christian religion. Every man may find in Christ the remedy for his own defects. Virtue goes out of the Lord, and the vivifying, saving health makes for the part that is maimed or diseased or dead. Art thou blind? Canst thou not see the beauty of the beautiful, or the ugliness of the ugly? What is thy defect? What dost thou need? "What wilt thou that I should do unto thee?" "Lord, that I might receive my sight!" "And immediately he received his sight, and followed Jesus in the way." Art thou lame? Should thy name be Mr. Halting? Is there no firmness, no decision in thy step?

Hast thy will no resoluteness? Dost thou remain in paralyzing inactivity? Take thy defect to the fountain, and the virtue of thy Savior shall straightly minister to thy need. He maketh the "lame to walk." He changes infirmity into firmness. "He makes our feet like hinds' feet," swift and sure-footed, and establishes us in the pure and lofty place. Art thou leprous? Is thy spirit loathsome? Is thy soul a sty, when it was purposed to be a temple? What dost thou need? "I will; be thou clean." The fountain sends the water of life right away to the seat of need, and the individual emptiness is swallowed up by the divine fulness. "Of his fulness have we all received, and grace for grace." What dost thou lack? What is missing? What is thy lost piece of silver? Thou hast been sweeping for it and seeking for it amid the dust-heaps of

the world. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Every one finds the missing piece in Him.—Dr. J. H. JOWETT.

Personality of Christianity

The secret of the vitalizing power of Christianity resides in the fact that it is not a dogma, nor an institution, but Personality.

The doctrines of Christianity are not things; they are people. The sublimest doctrine of God is a man—Christ Jesus.

The doctrines of Christianity are not things; when they are subscribed to, but when they are experienced. The doctrine of the atonement is not the dogma of a creed subscription, but the experience of Calvary. One may subscribe to the dogma and not change, but let him reproduce the experience, and its vitalizing power is at once apparent. For the truths of God to vitalize the world, they must become an incarnation.

The exhibit of Christianity is a redeemed life. Christians are to be living epistles, Christianity's exhibit is not a cathedral, nor an altar, nor a sacred relic. It is neither sacrament nor ritual nor creed. It is a life across which God has written Himself.

The polemic of Christianity is personality. "Ye are my witnesses." The measurable argument of the Christian religion is a redeemed life.

The dynamic of Christianity is devotion to a Person. "Lovest thou me?" was the question the risen Christ thrice asked of the man who was to go forth as one of the founders of His kingdom.

Because Christianity resides in personality, because it transforms personality, because it works through personality, because it roots itself in the most vital thing the world knows anything about and fills the veins of what it touches with a sap that no death can quench, it is the world's invincible and exhaustless source of life.—JAS. I. VANCE.

Last summer a Baptist man in an Eastern city read the statement in a woman's missionary magazine that ten cents would buy either a glass of ice-cream soda or pay the rent for one Sunday of a room in which thirty children from the street are gathered each week for Sunday school in India. Whereupon he wrote to the editor, Mrs. Barrett Montgomery, a letter in which he complained that she had greatly disturbed his peace of mind. "Just think," he wrote, "what this will mean to me tomorrow, and the next day, and for days to come. I will start for a cool glass of soda water and find in the bottom of the glass the faces of thirty street children of India looking at me!" In the letter, however, he enclosed two dollars (with the promise of more) to be accredited to the woman's missionary society of his church, the purpose of his gift being, "to restore his peace of mind for a couple of weeks at least."—Missionary Review of the World.

1917 DECEMBER

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