

HERALD of HOLINESS

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

VOL. 5 No. 28. WHOLE No. 236

KANSAS CITY, MO., OCTOBER 18, 1916.



FATHER, the hour is come ; glorify thy Son, that thy Son also may glorify thee : as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is eternal life, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

Prayer of Jesus.

EDITORIAL

EVERY Christian life should be a prayer life. All Christians, however, can not be said to live the prayer life. At least the lives of all are not prayer lives to the same extent.

It can be said with perfect safety, however, that that life which is marked most emphatically with the spirit and practice of prayer is the most joyous life to the one living it, and the most fruitful life in the way of service for God. Such a life also is the most influential life. Habitual prayer in its subjective influence gives to one's personality a poise, a sweetness, an unction, and a potent, involuntary influence, which combine to make up a character which inevitably and unfailingly impresses all who come in contact with it.

Manifestly there is great need of a revival among believers in the matter of prayer. The pulpit needs to give fresh emphasis to this duty by frequent admonitions from the sacred desk. There is an appalling lack of family prayer in many church homes. This neglect of family prayer is one of the most serious problems, and one of the saddest facts which confront the serious Christian thinker today.

☪ ☪ ☪

The truth is, the church has practically, in very much of her territory, become inundated with a flood-tide of materialism, commercialism and pleasure seeking until this fundamental business of prayer, at least in its secret and domestic aspects, has been well nigh lost sight of. The money-mad and pleasure-mad craze has invaded the precincts of the church and crowded out prayer. These churches deceive themselves. They think because they are rich and increased in goods, that they have need of nothing except to give out of their goods for the poor and the suffering, and for church uses, and to keep up the machinery of the churches, and all will be well. Fundamental and fatal mistake this. It is still true, as it was in the days of Paul, that God wants men to pray, and waits long and patiently to hear the petitions ascend from the hearts of the multitudes that bear His name. It is still emphatically true that He wills and ordains this as our bounden duty. Down the ages still come the thrilling words: "I will, therefore, that men pray ~~uninterruptedly~~ up by night, without wrath and doubting."

There is not a more important topic today for our pulpits than prayer. There is not a duty more neglected, there is not a more glorious opportunity being missed, there is not a habit more gracious in its fruits of blessing, than this habit of prayer which God so uniformly enjoins in His Word, and to which He appends such glorious promises.

☪ ☪ ☪

One beautiful thing about prayer is its spontaneity. It is so natural, so true to life, and so in harmony with universal analogy. We are as free to talk to God and ask things of Him, as a child is to ask of its parents. It is inconceivable that a child would ever get into such relations with its father as not to be in frequent, if not constant, communication with him. The normal attitude of the child is to feel perfectly free to advise with, or seek aid from, or ask favors of, his father. The mutual relation involves this. The parental relation of the father bespeaks wisdom, love, intensity of interest, and great vigilance of the father, for the best interests of the child. The filial relation to the child is that of dependence and need. This aptly illustrates the relationship between God and His child. The heavenly Father is infinite in resources, and is, therefore, absolute proof against failure or mistake in meeting our every need and guiding and keeping us perfectly. This view renders it all the more remarkable that such needy children as we are should neglect calling upon such an all-wise and omnipotent Father to meet the multitude of our needs.

☪ ☪ ☪

Another beautiful thing about prayer is that it is not trammelled and fettered by mere forms or ceremonies. It is true that genuine prayer can breathe through splendid rubric, or be voiced in the tones of the sweetest song. It is possible for acceptable prayer to be read from prayer-book or psalter. It is happily true, however, that genuine prayer can go up to the Father independently of any and all of these accompaniments. In the sudden onrush of temptation the soul's cry, whether voiced or only felt, "Lord, help me," often effectually opens the windows of heaven, and brings down the needed succor. The wail of the penitent as he cries through his tears for pardon, either in

broken words, or breathed mentally to his God above, has brought down the sweet answer of peace and pardon to countless thousands of seeking souls. Prayer is not trammelled by place or form or ceremony. The real altar of prayer is the needy human heart, and God hears and answers the petitions from such altars anywhere and everywhere on the habitable globe. How true it is, as the poet sings:

"Prayer is the soul's sincere desire,
Uttered or unexpressed;
The motion of a hidden fire,
That trembles in the breast."

Effectual Prayer

JAMES'S mention of effectual prayer implies that there can be prayer that is not effectual. This is certainly true. There is much prayer that is formal, perfunctory, which disregards the essential conditions for prevailing prayer. There are several such conditions which we do well to consider thoughtfully.

Perhaps a primary condition is that prayer should be for definite objects. We should avoid all excessive generalizations. By many Scripture injunctions, and by almost endless illustration in Holy Scriptures, we are encouraged to pray for specific objects. We certainly can not expect to have definite answers without definite praying. We would certainly never think of generalizing in petitioning a legislature or court of justice for some object. If we sought the pardon of a criminal, or the commutation of his sentence, we certainly would not petition either of these bodies to grant a pardon to all guilty culprits or to commute the sentence of all criminals under sentence. We would become very definite, and ask the legislature or court to pardon one specific individual, who was on our hearts, and we would name him. It is thus we must approach God, naming the specific thing or things or persons for whom we are praying.

☪ ☪ ☪

Perhaps it is scarcely necessary to say that our prayers must be in accordance with the revealed will of God. There must be no petition made which we know is not warranted by Scripture authority. We must ask for nothing that is not reasonably promised in the Word, or legitimately inferred from its promises.

We should always pray with a spirit of submission to God's will. We must not by word or spirit prescribe the method, time, or place for His answer. All our petitions must be rendered to God with a spirit of absolute submission to His will as to the method, time, place, and circumstances of His answer.

We should be careful to have proper motives in praying. We must not pray for things to consume upon our appetites. We have no right to pray for anything in order that it may administer to our mere pleasure or profit. The possibility of its being used of God through us for His glory and the good of others should enter into the motives with which we pray. Self must be retired and a spirit of holy altruism must control us. There must also be great perseverance in prayer. It is related of the Apostle James that his knees were calloused from much praying. Jacob wrestled all night for the victory of his life. The saints who have been distinguished for successful praying have been persistent in their prayers.

☪ ☪ ☪

There must be a renunciation of all sin, as a fundamental condition of effectual prayer. "If I regard iniquity in my heart, the Lord will not hear me." There must be no unrectified, broken relations. We must forgive if we would be forgiven. Difficulties must be settled. There must be a sweet relationship of love and sympathy with all, if we would come into the secret of prevailing prayer to our Father, God.

Prayer must be with faith in Christ, and in His name. We must believe that He heareth us. The blacksmith was right who had such a burden for the lost of his community that he prayed long and earnestly, and then went to his pastor and persuaded him to appoint a meeting, and God gave a flood-tide revival which revolutionized the town.

☪ ☪ ☪

We must never forget intercession in our life of prayer. If we are not able to get beyond ourselves in praying, but confine ourselves

to our own selves, we will soon dry up, and will lose both interest and power in prayer. No man has ever yet reached the pinnacle of his inward experience, or of the possibilities of prayer, until he has inwrought in his soul a real burden for a lost world. We must flame and burn for others for whom God burns in love, and for whom His Son died in agony and blood. Philips Brooks said a great truth when he declared "There is one power which lies at the bottom of all success in preaching; its influence is essential everywhere; without its presence we can not imagine a man making a minister of the gospel in the largest sense; under which compulsion a man becomes a preacher and every sermon he preaches is more or less shaped by its presence. That power is the value of the human soul, felt by the preacher, furnishing the motive and inspiration of all his work."

These are true words. They may be applied with equal force to prayer as to preaching. The sense of the soul's immortal destiny should burden the heart in praying, and furnish a mighty inspiration in all our petitions for others. Get the church to praying thus, and the world will feel its force, and sinners will be converted and souls sanctified by the mighty power of the Spirit.

Activity Without Life

THERE is a great deal of difference between mere activity or motion and real life. Where there is real life there will always be found motion, but the mere presence of motion or activity does not necessarily imply the existence of life. Another proposition we lay down with absolute safety. While real life will always produce normal activity or motion, no amount of motion or activity can possibly be made to produce or create life. Life must and always does, therefore, precede activity.

Growing out of the foregoing proposition we are led further to remark that in religion there may be a vast deal of mere motion without any real going. All such motion is the mere fluttering or floundering of automatic activity without any source whatever in pre-existent life. The point we wish to emphasize here is best illustrated by an amusing and instructive incident which occurred ~~in the east~~. A bright little eight-year-old girl was trying to teach a little brother six years old the art of riding a bicycle. After many fruitless endeavors the little lad finally steadied himself as he wobbled from side to side and proudly shouted to his sister: "I'm moving; I really am moving." Eyeing his movements carefully the sister coolly replied: "Yes, you are moving, but not going." The trouble with a vast deal of the religious activities and works of most of the churches of the age is that it is mere wobbling—only motion without any real going. All church and Christian activities should be the spontaneous outgrowth and fruit of real spiritual life begotten and reigning in the hearts of people.

It is a fearful indictment to bring against the great churches. They were never so distinguished by activities of all kinds. Humane movements, benevolent enterprises, philanthropic schemes, diligence and nerve-racking energy in the mere doing, doing, doing of religious deeds and kindly acts—all this without one inch of real going. Endless and world-wide activities, but not springing from the reservoir of deep spiritual life of holy joy and communion and peace with the God of all grace. What a contradiction; how the Devil must rejoice at the scene. We have never been inclined to charge the Devil with a want of benevolence or with seeking to promote laziness or indolence. We believe he will gladly help any church or any Christian to abound in religious activities and works, if he can keep them from the heart-experience of salvation. So long as he can keep church people from having Christ enthroned in their hearts through the Holy Ghost as the source and center of their life and power, he will not interfere with, but will encourage, constant and boundless works and activities of a religious nature. Bishop Fowler once very tersely put this same truth in a homely way when he said: "Lots of folks are like a yard engine, that toots its whistle, rings its bell and makes a lot of noise, but never goes anywhere."

It is pitiful and truly pathetic to see a lot of frail little women wearing themselves out to the point of nervous exhaustion with endless sewings, cookings, runnings hither and thither, society-forming, looking after rag bags, oyster stews, and penny collections, and endless charities for the poor, sick, and maimed, while down in their souls there is an utter dearth of spiritual life and sweet peace. In many cases it is really a pitiful but utterly fruitless effort to generate life

by mere artificial activity. It is like trying to produce a cause by first manipulating the effects. Pitiful, sombre, tragic is this mournful scene of such hapless multitudes pursuing this *ignis fatuus* without pastors sufficiently versed in real spiritual experience to properly enlighten them in the true and spiritual things of God.

Let it be once and for ever understood that no amount of artificial activity, of busying one's self here and there in the most religious things can save anybody, or bring to the soul the new birth. We must be born before we walk or talk or do anything. Before a lamp can shine it must be lighted from an extraneous and a superior force. Once lighted it shines naturally and ceaselessly, and is a manifold blessing to all it touches. It is a pitiful tragedy, however, to think that we can have the shining before we get the lighting.

Conscience

THE mere statement that your conscience does n't hurt you for doing so and so, is not a sufficient defense of your action. There is a question behind this that must be answered, and that is, What kind of a conscience have you; how have you treated your conscience? What sort of training has it had; has it been educated upward or downward?

It is a tremendous truth that the conscience is susceptible of education; or it might be stated differently, by saying that we can cultivate ourselves to either dullness or alertness in hearing and heeding its voice. The results are the same, whichever view we take. We insist the matter of conscience is not an adequate guide in our moral life.

The standard must be the Word of God. Alone by the tribunal of the inspired Word are we to stand or fall. The distinction between right or wrong is determined alone by this infallible standard. With a conscience guided by such a standard or with our convictions controlled entirely by the teachings of this blessed Word, we can trust our moral sense in its approbation or in its reproof of us in any lines of conduct.

Let the Word of God be supreme, and the educator or guide of conscience. This granted, the conscience can be trusted; otherwise, the conscience can not and must not be trusted. Paul was as conscientious in murdering the Christians as he later was in trying to make Christians. The difference was he had a wrong conscience in the one business, and a right conscience in the other. In the first business he had a conscience which had been educated downward to the point of approving the wrong, in the other business to which he later gave himself he had a conscience which had been enlightened by the revelation of Christ and the knowledge of God and His Word, which led to a marvelous reversal of his course, and the transformation of his character and life. In his defense before Felix, it was while speaking of the resurrection of the dead, and his worship of the God of his fathers, and his belief of "all things which are written in the law and in the prophets," that he exclaimed. "*Herein* do I exercise myself to have always a conscience void of offense toward God and toward men." God's inspired Word was the educator of Paul's conscience.

But there is another danger in the matter of conscience to which we do well to take heed. Conscience can be trained or educated in a different way. We can feel its reproofs, but refuse to heed them, and by pursuing this course heedless of its admonitions we can finally cease to feel them, and go on in wrong unrebuked by this monitor. This is a case practically of training ourselves in a habit of heedlessness in the warning of conscience until we reach a point of deafness to its voice. We should be extremely careful to be delicately attentive and heedful to every remonstrance of conscience, when its reproofs are in accordance with the Word of God. Sad indeed is the state of that man who has gotten himself to a point where he can pay no heed to conscience and yet be content. Our point is illustrated by the Indian's definition of conscience. He said, "I know what my conscience is. It is a little three-cornered thing in here," laying his hand on his heart, "that stands still when I am good, but when I am bad, it turns around, and the corners hurt very much, but if I keep on doing wrong, by and by the corners wear off and it does n't hurt any more."

CHRIST NOT ONLY dignified the home with His presence and with His first miracle at Cana in Galilee, but He cleansed the temple. He drove out the sheep and oxen, and cleansed its precincts. He would teach us that He not only wants homes of integrity, but a church of purity.

IN presenting this symposium upon a subject of vital importance to every reader of the HERALD OF HOLINESS, we offer the thoughts of many of our able writers, illuminating the subject from different angles. In this issue we present "The Master in Prayer," "Praying in the Spirit," "The Power of Prayer," "Prevailing Prayer," "Praying Through," "Relation of Prayer to Praise," "Prayer for Forgiveness and Sanctification." In the following issue we expect to give "Prayers of the Old Testament," by Z. B. Whitehurst; "Prayer of Elijah, According to James," by W. E. Shepard; "Incentives to Prayer," by C. B. Widmeyer; "Praying in the Holy Ghost," by John Matthews; "The Ministry of Intercession," by DeLance Wallace; "The Prayer of Communion," by B. F. Neely; "Prayer for the Heathen," by E. G. Anderson; "Prayer in the Home," by J. W. Short.—EDITOR.

The Master in Prayer

By C. F. Wimberly, D.D.



THE life and character of Jesus is shrouded in mystery; neither men, angels, nor devils were able to solve the *what* and the *how* concerning Him. Because men could not understand Him when He walked upon the shores of Galilee, they rejected, even the visible demonstrations of His marvelous doings. Because "great is the mystery of godliness";

and as the Incarnation remains as much a secret with the Godhead today as it was to the Sanhedrin, men are bold to declare the whole story of Jesus a pious fraud.

From one viewpoint His life was a paradox, and inconsistent with the claims He made. Jesus Christ, very God and very man; Son of God; eternal with the Father; before the world was; all power, etc. Then, behold the man: weak, hungry, apparently helpless, tempted, with like passions, and *earnestly praying*—sometimes, all night. Think of it! How can these two propositions be reconciled?

This seeming paradox has but one explanation; this sealed mystery has but one key, and that one key is *one word*. This one word makes a rift in the clouds; it will explain all the things Jesus did, many of which were so unnecessary for a God to do. Jesus is the human name of our Lord; He was the Son of God and said so, but He always called Himself the *Son of man*. Thinking of Christ as the Son of God, we forget Jesus, the Son of man. We so naturally associate Him with the Godhead, and truly so; but how easy to forget Him as the perfect Man. Now the key word, unlocking the mystery of Jesus on earth—what?

It is found in Phil. 2:7: *heauton ekenosen*, translated in the King James version, "made himself of no reputation"; but literally means, "He emptied himself." That is, when leaving heaven, and the glory of the Father, He divested Himself of the Godhead—He gave up, temporarily, His vital relation to the adorable Trinity.

This writer has not the remotest semblance of Unitarianism in his theology; but he loves to think of Jesus as a *man*. As a man, we find in Him a pattern and example—a fellow sufferer; as a God, all such meaning is lost. Jesus hungry, heartsore, lonely, suffering, *praying*, can be understood only when we understand the word *ekenosen*—emptied. When emptied, He stands side by side with us all, having no advantage over us, humanly speaking, except that He *never sinned*. The glory of His sinless life vanishes, has no significance, except as it stands the achievement of a *man*.

Then Jesus prayed, not as the only begotten of the Father, but as a man. He literally walked the dirt roads of earth with the same human limitations as any other man; differing, however, in that He was perfect and sinless. It might further be mentioned that He differed from us in the scope of His prayers; we pray, think, and feel within the compass of

our little horizon; He acted upon the same stage, but His vision was as wide as the universe, as endless as eternity. When He talked to a lone woman in sin, He was speaking to all the women of all the centuries. All His prayers bore a message for the concrete and abstract of time and things.

Therefore, as He wended His way up the lonely path of a mountainside, seeking a place of prayer, His praying was a human cry of need. Just as you, dear reader, fight the invisible powers of darkness, tempted and tried daily in the crucible, so He moved in a very similar sphere. Just what you need, and your heart cries out for, He needed. This sounds revolutionary and absurd, but it is true. Stones lay all about Him, which Satan knew He could turn into bread; but if He had done that *for Himself*, it would have overstepped the boundary line of "very man." The real scheme of redemption, through the medium of His body and living as a man, is jarred out of harmony with the original plan, when He asserts a supernatural power to meet His own needs.

Again, the prayers of Jesus were more than human cries of need: they were the *cries of necessity*. Notwithstanding His perfect faith and perfect understanding with the Father, assuring every request asked for, nevertheless He prayed out of necessity. He held on to the great forces of the Invisible, calming the raging seas, healing the lepers, raising the dead, etc., but He did it by the same processes whereby we can and should hold on to them, by the *prayer of faith*. When He told His followers, "Whatsoever ye ask in faith believing," did He not virtually say to them, "What I have done, ye can do also"? Did He not throw down all the barriers to our Omnipotence? Jesus touched the great arm of God, not through His Sonship, but through the channel of faith; as a man He must possess no powers beyond any other good and holy man, except as He was more able to utilize these powers through a perfect faith and obedience. "He heareth me always," said He, "because I do always those things which please him." Jesus prayed, not only as an example for us, but as a *necessity*.

We will say further, that the prayers of Jesus were heart cries for *communion*. No man was ever so misunderstood and lonely; His was a pathway of sorrow and grief. All day long the multitudes thronged Him; but how little real fellowship He enjoyed in it all. He went often to the Bethany home, not because it furnished him communion, but because in that home He found no guile, no deceit, no pretense, no veneer. They loved Him; they yearned for the sound of His footfall. With unsophisticated simplicity they worshiped Him. He went there for the same reason that we go to some homes, and pass by others: for sincere welcome. With Lazarus and the sisters there was human love and sympathy. Day after day he must face from the sin-blinded world, cuffs, rebuffs, and insults; when He grew tired of these, He fled to the presence of His Father to find secret communion.

Still another feature in the prayers of Jesus might be mentioned: He was the world's great Teacher in all things. His followers in all the centuries must have the mind of Christ; all of life's bearings must be fashioned after Him. The necessity for prayer is universal; Jesus was the universal Man teaching a universal lesson. We must not omit in any particular the program outlined in the Master's daily life; He prayed daily, and prayed sometimes all night. We can not do less, if we measure up to our divine Teacher.

Praying in the Spirit

By Rev. John N. Short



THIS is a subject of great importance. Because it is through prayer that we have access to God, to "make all our wants and wishes known." But nothing is more clearly revealed in the Word of God than that all men have this privilege. Jesus says, "Men ought always to pray, and not to faint." The implication is, that men would faint if they did not pray.

But this is not, I judge, what is meant by "praying in the Spirit." To thus pray implies a state and condition beyond what is generally understood by the ordinary offering of prayer.

I should be very loath, however, to assert that people who do not live a life of prayer, by reason of their intelligent faith in God, do not at any time, when especial trouble and trial come into their lives, get any help by their spasmodic praying.

I feel sure that any man who does not ordinarily pray in his daily life, though having a general, indefinite faith in God, when he comes into a place where he seems overwhelmed with trouble or impending danger, if he feels impelled to cry to God in his helplessness, he may get help. In doing this he experiences a sense of relief. And, as has been the case, some have had very signal answers to their cry.

Then again, many offer spasmodic prayers in trouble, and find some sense of relief. If they were sincere at the time, I would not take it upon me to say they did not get any help. But because such people do not follow up their prayers, they never advance to what true prayer, as the expression of faith, would mean, if they followed it out to its logical conclusion in their lives.

Then the ordinary saying of prayers, as is the case with many who are not known to be spiritual, who are not living devout lives of faith in the Son of God, and who never advance in spiritual things to come to a certain knowledge of God, that kind of praying can not be said to be "praying in the Spirit."

The apostle writing to the Ephesians, giving direction for their perfect triumph in the divine life, after directing them to put on the whole armor of God, and giving a description of it in its details, winds up with the injunction, "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."

I judge then, that "praying in the Spirit," according to the Word of God, belongs more to the people of God, who are living lives of faith in the Son of God. Though it may be well understood, that no man, even the repenting sinner, really prays independent of the Holy Spirit.

"Praying in the Spirit" then, can not be too earnestly pressed upon believers as they start out in the divine life. The apostle did this. There is danger in the general life of the be-

liever, if his pure mind is not stirred up by way of remembrance, that he may settle down into a state of formalism, and his prayers partake of that spirit. I speak from experience; for I have not always been conscious of "praying in the Spirit."

To pray in the Spirit one's faith must be in lively exercise. And that this may be, one must do some special, earnest, intelligent thinking, while constantly feeding upon the word of God. In the ordinary Christian life there is apt to be too much praying without such thought. If that should be the case it will come to "saying prayers."

To pray in the Spirit is to be a constant experience. There must be present conscious communion with God through faith in Christ by the Holy Spirit.

I blush with shame when I think of my earlier life, that in my praying I was not always thoughtful; that I did not take in what it meant to come into the presence of the King of kings and the Lord of lords. I confess I tremble now as I write, fearing lest I may not give it proper thought, and have the appropriate preparation of mind and heart, when I approach God in prayer. I would feel condemned to say to others what I do not practice myself.

While I say this, I think I have learned in some good measure to understand and practice the injunction of the apostle, "Pray without ceasing." But with all this I am conscious I need a "Days Man," and the Holy Spirit to help my infirmities.

To pray intelligently in the Spirit, means, I am sure, to be all in the will of God. But no man can pray, and keep up vital connection with God who does not obey. Then we may set it down, if we will not obey, we can offer no acceptable prayer, and be conscious of communion and fellowship with God.

It is easy to repeat words in a very thoughtless way, not taking in their import. But in his Christian life the believer should be in a constant state of submission and obedience to the will of God, where his heart can ever say, "The will of the Lord be done." Many may use this phrase, but it will mean nothing if we are not in the Spirit, and the Holy Spirit does not soon come to abide in us.

Jesus said, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." Some do not give these words their full import in their lives; and some stretch them beyond truth and reason, and verge on fanaticism.

But if we pray in the Spirit, asking anything according to His will, we know that He hears us. But we do not always grasp the mind of the Spirit, and do not always understand the mind of God fully in a given case.

Then while we may know that we have access to God, and that He hears us, sometimes He answers No, and sometimes Yes. And yet in either case we are helped and blest; as blest when He answers No, as when He answers Yes. We are praying in the will of God, and we say, "Not my will, but Thine be done."

Then praying in the Spirit means upon the part of the believer, to be in harmony with the mind of the Spirit, especially as far as revealed and understood. This implies being led by the Spirit, and launching out as the truth comes to us and the Spirit inspires and leads.

Hence to pray in the Spirit is to be living in touch with God, in a state of communion and fellowship with God through the Holy Spirit. It means a state of heart that constantly acquiesces in the divine will under the leading of the Spirit.

Then, in the nature of the case, it means a life of intelligent progress upon the part of the believer in his relations with God. I judge then from the word of God, from experience and from observation, that the believer can not pray in the Spirit, and not be led to the discovery of the state of his own heart as God sees it. He will surely come to discover whether there is anything in his heart that hinders his full access to God and advancement

to be conformed to all the will of God. The Spirit and the Word lead to this.

In this case he will certainly pray up against anything in his heart or life that does not say Amen to the divine will. The result is, when he prays in the Spirit, the Spirit has him in tow, leading him out into all the will of God.

Hence the time will come in the life of every believer under the gospel, when he must advance intelligently into the fully revealed will of God for him, or draw back. And that is to say, if he continues to believe, and thus receive the truth, he comes to where he receives the Holy Spirit, and as the apostle prayed, "Filled with all the fullness of God."

Then from this point, "praying in the Spirit" means a spirit and a life of conquest for God. It means especial growth in the divine life for the believer. It means then intelligent co-operation with God in the work of redemption of this world for Christ.

There is no way the believer can so intelligently and helpfully co-operate with God for the salvation of the world as through "praying in the Spirit." What he may do will never avail anything without this Spirit. In the general life, "praying in the Spirit" implies living in the Spirit.

Coming to where we can pray in the Spirit, and that be our constant, abiding life, is the purpose of God through Christ for the believer. Every true believer in the light of the gospel must come to this state.

The life of the believer through faith, and thus prayer as the expression of faith, must be one of constant, intelligent progress from sin to holiness. Then, from that point, it must be growth in grace and in the knowledge of the Lord and Savior, Jesus Christ.

To fail of this is to fail of the divine purpose through Christ by the word of God and the Holy Spirit. To be in this true relation is to be in the Spirit and walk in the Spirit. To be here, and to pray without ceasing, is to be an intelligent partner with God in the salvation of men.

This spirit and kind of praying then is not optional with the believer, if he goes on with God. This is the logical outcome of praying in the Spirit. This is what faith and praying mean. "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."

What then does such a faith imply in the believer's experience in his relations with God? Let each one answer to God, and to his own soul.

The Power of Prayer

By Rev. J. W. Goodwin



PRAYER in the Church of our Lord is fast becoming a "lost art." The real joy and love for prayer is passing away in many places. Hands which should be uplifted in prayer and devotion to God are "hanging down"; knees which should be firmly placed upon the Rock of Ages in humble sup-

plication, have become "feeble"; many who should have a strong and firm uplook of faith now have a "fearful heart". Our call is to proclaim strength for the feeble hands and fearful hearted, which will give them a vision of possibilities and confirm their knees in faithful prayer drill.

Does God answer prayer? Can we get things by way of the throne? Is prayer a success? From the amount of prayer compared with how little comes to pass as a result, it would almost

seem a failure with some. The heavens have been closed so long, and the voice of God so seldom ever heard, that many by their actions seem to say, "It is vain to call upon the Lord, and what profit is it that we have kept His ordinances and walked mournfully before the Lord?" Yet God throws out a challenge to all such to prove the power of prayer by bringing in *all the tithes and offerings*, then they may look for the heavens to open with blessings which will convince every fearful heart that God answers with plentiful and overflowing supplies.

Sometimes we have heard it said, "Wasn't that a powerful prayer?" when in fact there was very little real power of prayer at all. Powerful praying is not so much in the eloquence after all. I have read about a man who was walking on the rolling waves of the wild sea of blue Galilee and as he began to sink, he cried out a most powerful prayer, "Lord save or I perish," and had his prayer answered inside of one minute. Had it not been so, poor Peter would have gone to the bottom of the sea before he could have gotten his next breath.

"The effectual fervent prayer of a righteous man availeth much." That word "fervent" means melting hot. Then effectual praying must be melting hot. If our prayers were more liquid with white-heated fervor, until the cheeks were burned with scalding tears flowing from a heart of confidence and faith, our praying would become more powerful in getting things from heaven.

Oh the mighty power of prayer. Prayer has softened the hard hearts of wicked kings, changed their plans, and directed their pens, while they gave decrees contrary to their natural desire. Prayer has torn mighty kingdoms from their foundations, wrought mighty deeds of righteousness, obtained the benefits from divine promises, closed the mouths of hungry lions, and made them as tame as playful kittens, taken the sting and burn out of fire and given it the comfort of oil, so it could not even singe a hair; out of the cold winter of death has brought life, and delivered children alive again into the arms of sorrowing motherhood. Prayer has changed the destiny of peoples and nations, stayed the sun in its mighty course while God was marching forward in His plans. Prayer has turned the rivers of history out of their courses, and swung great empires on their hinges. Prayer has blotted out nations from the face of the earth, and the places which once knew them in the glory of their splendor now know them no more; while on the other hand, prayer has raised a nation from the dunghill and called a people from the prison house of bondage and death, leading them through a desert wilderness, and placed them on the hilltops among the nations amid such splendor, riches, and glory that the noble queen of the South exclaimed, "The half was never told."

This marvelous power of prayer Christ gave to His people when He went away. "Hitherto ye have asked nothing, ask and it shall be given you." "Ask and ye shall receive, seek and ye shall find." "Whatsoever ye shall ask in my name, he shall give it you." "If ye abide in me and I in you, ye shall ask what ye will and it shall be done unto you." "Ye have not, because ye ask not." If the church could understand this art of prayer, and know the latent forces all around her, she would arise and do things.

Why should we doubt or question the power of prayer to touch God? Look one moment upon all nature. Where and how is life and power? Is it not in the combination of right conditions? Most surely. There are great laws which govern in all these combinations and conditions which give the result of life and power. Take electricity, for instance. There must be the right conditions and the proper connections, and when all is ready the result is perfectly plain. But all was a great mystery at one time, simply because no one knew the right combinations and laws which govern its

action. Prayer through faith is the connecting link in the law of God's dealings with His children. Answered prayer is a miracle only because it may be a cause of wonder and astonishment to the natural man. God does not necessarily change His plans and His mind; He has from the very beginning made great laws which govern in the spiritual world, just as He has in the natural. He has all arrangements made and plans laid to give from His infinite storehouse above, and placed this simple key of prayer through faith in the hands of His children with which they may turn on the current of blessing for every need. Amen! brother, help yourself.

Not only is prayer a mighty lever Godward but it is a mighty power earthward. The very atmosphere of prayer sheds forth an aroma which has mighty forces to influence the lives of all within its reach. What memories cluster around the devoted prayers of godly fathers and mothers. What battles have been fought to a victorious finish by the united prayers of a kneeling, praying band of sanctified people around the altar at our campmeetings, when the powers of hell seemed let loose. This kind of praying may not seem intelligent to the natural ear, but the writer has seen the Devil defeated so many times through this method of mighty prayer as recorded in the fourth chapter of the Acts, until now it seems no longer a mystery.

How prayer deepens the sense of humility in our own hearts; how it increases our sense of dependence upon God, who giveth all things; how it inspires faith and confidence in the promises of God; how it helps us to see the true nature of God and His love for a lost world; how it gives a vision of the mission fields until we can hear the cries for help from needy lands. Did you say you can not feel? Pray until you can feel. You can not believe? Pray until you can believe. You can not see? Pray until you can see. Pray until you love to pray. Pray until prayer is the very habit of life and thinking. "Praying with all prayer and supplication in the Spirit, watching thereunto with all perseverance and supplication for all saints."

Prevailing Prayer

By Rev. A. K. Bryant

IN the upbuilding and extension of the kingdom of God, prevailing prayer is the most important factor; and if our holiness churches expect to do what they should in this great work, our pastors, evangelists, deaconesses, and members must be able to offer earnest, importunate, believing prayer. The history of the Christian church clearly proves prayer to be the right arm of every great awakening. Before the mighty outpouring of the Holy Spirit at Pentecost was experienced, the disciples and other believers—men and women—had been in constant prayer for many days. The great Wesleyan revival had its beginning in a little praying band. The great awakening at Schott's, in Scotland, when under the preaching of one open air sermon, on Monday, June 21, 1638, about 500 professed conversion, was brought about by most of the Christians in that place spending the previous night in prevailing prayer.

A hundred years later, at Enfield, Mass., similar power was experienced under the sermon of President Edwards, on "Sinners in the Hands of an Angry God." During the delivery of the sermon, strong men seized the pillars of the church, as if to prevent their feet sliding into hell.

Where lay the power of that memorable sermon? Many of the godly people of Enfield, distressed on account of the unsaved around them spent the entire preceding night in prevailing prayer.

The great revivals of 1857 and 1858 were the outcome of prevailing prayer. The birthplace of

the great Irish revival was in a little country schoolhouse at Tannybrake, county of Antrim, where four young men met for prayer nightly, for months, until the blessing came, and extended far and wide. During 1859 about 10,000 members were added to the churches in Ireland; and the invariable testimony is that wherever a revival was experienced, it had been preceded by earnest, importunate prayer.

Similar testimony is given concerning the revival in Scotland and in Wales. In one of our pastorates where we saw nearly one hundred converted in a few weeks, and we organized a class of over sixty new converts, the pastor and several of his people were spending hours daily in prevailing prayer.

If the members of our Pentecostal Churches of the Nazarene will go down on their faces before God in earnest, importunate, believing prayer there would soon be a trail of blazing revival fires kindled from the Atlantic to the Pacific. The reason, and perhaps the only reason, more is not being done is the sad lack of men and women who can prevail in prayer, who, like Elijah of old, will hold on until "there is a sound of abundance of rain."

Prevailing prayer is of such great importance that we can well afford to spend some time in considering some of the most important conditions that must be met in order to hear from heaven. Of these conditions I will mention five.

A PURE HEART—For "if I regard iniquity in my heart, the Lord will not hear me" (Ps. 66:18). Known sin in the heart or practiced in the life, cuts off our connection with heaven, and until that sin is repented of and forgiven we can not hope to hear from the Lord. This is the reason so many prayers are never answered. Many come to God with real needs that He would gladly supply if their hearts were right in His sight. Once God hearkened to and answered the prayers of king Saul, but the time came when he let sin enter into his heart and life, and God would no longer listen to his cry. There are many up and down the land today, who are compelled in this time of need, to cry as Saul did, "God is departed from me, and answereth me no more." God forbid that such a fate should be ours. If we are not getting daily conscious answers to our prayers, we ought to ask ourselves the question, "Is my heart right with God?"

A RIGHT MOTIVE—For, "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts" (James 4:3). Finney says, "Our prayers should not be selfish, but dictated by a supreme regard for the glory of God. A great deal of prayer is offered from pure selfishness. Women sometimes pray for their husbands, that they may be converted, because, they say, 'It would be so much more pleasant to have my husband to go to meeting with me.' And they seem never to lift up their thoughts above self at all. They do not seem to think how their husbands are dishonoring God by their sins, and how God would be glorified in their conversion. So it is with parents very often, they can't bear to think that their children should be lost. They pray for them very earnestly indeed, but if you go to talk with them, they are very tender and tell you how good their children are, how they respect religion, and they think they are almost Christians now; and they talk as though they were afraid you would hurt their children if you tell them the truth. They do not think how such amiable and lovely children are dishonoring God by their sins; they are only thinking what a dreadful thing it will be for them to go to hell. Ah, unless their thoughts rise higher than this, their prayers will never prevail with a holy God. The temptation to selfish motives is so strong that there is reason to fear a great many parental prayers never rise above the yearnings of parental tenderness."

So, in regard to a revival, one, perhaps desires it in order to have the congregation built up and strengthened, so as to make it more

easy for them to pay their expenses in supporting the gospel. Another desires a revival for the sake of having the church increased so as to be more numerous and more respectable. Others desire a revival because they have been opposed or evilly spoken of, and they wish to have their enemies know that whatever they may think or say, God blesses them. The true motive for a revival is for the glory of God and the salvation of sinners.

FAITH—"And all things whatsoever ye shall ask in prayer, believing, ye shall receive" (Matt. 21:22). Faith is an indispensable condition of prevailing prayer. To prove this, it is only necessary to repeat what the apostle James expressly tells us, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in *faith*, nothing wavering, for he that wavereth is like a wave of the sea, driven with the wind and tossed." What are we to believe when we pray? We are to believe in the existence of God—"He that cometh to God must believe that he is"—and in His willingness to answer prayer—"and that he is the rewarder of them that diligently seek Him." It has been well said that faith is believing God; doubt is believing Satan.

Dr. S. A. Keen has said that he who offers the prayer of faith must have faith in prayer. It is possible for one to be righteous and yet lack a profound faith in prayer itself. There are good men who have no adequate apprehension of the vital relation prayer has to God's plans and purposes; who are not impressed with its immense worth; who think of it as a mere exercise, useful to the individual, rather than being a principle of the divine government; a law by which God has chosen to effect certain results. Hence they are skeptical of prayer as a real power, and appreciate it only as a gracious movement of the heart toward God. Now, God never bestows, even upon a righteous man, the power of prevailing prayer, who, for any cause, is incredulous respecting the largest possibilities of prayer as being at present available. Faith in prayer is indispensable to praying in faith. The little child that is able to comprehend the simple precepts and promises of God's Word in respect to prayer, may have a faith in prayer which renders it eligible to offer, as many a child has done, the prayer of faith. Indeed, these things are hidden from the wise and prudent, and are revealed unto babes. So the humble go on believing in prayer, and praying, believing, see wonderful things, while the opinionated, skeptical, wise, good people go on praying, knowing none of these things in respect to prayer. Finney says, "There is reason to believe millions are in hell because professors have not offered the prayer of faith, when they had promises under their eyes, and have not had faith enough to use them. Thus parents let their children, and even baptized children, go down to hell, when they might have prevailed with God and saved them. You say this leaves the church under a great load of guilt. True, it does so; and no doubt multitudes will stand up before God, covered all over with the blood of souls that have been lost through their want of faith. The promises of God accumulated in their Bible will stare them in the face and weigh them down to hell." This stirs me deeply, and should it not stir us all, and lead us to ask these serious questions: Do we know what it is to pray in faith? Do we ever pray this way? Have we ever prayed, till our minds are assured the blessing would come, till we felt that rest in God, that confidence, as perfect as if we saw God come down from heaven to give it to us? If not, we ought to examine our foundation.

WORKS—"Be ye doers of the word, and not hearers only" (James 1:22). Knowledge without obedience ends in nothing. Son, go work, not shirk, today, in my vineyard. This is what God requires of all His followers; to fail here is to fail in prayer. James says, "What does it profit, my brethren, though a man say he hath faith and have not works? If a

brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled, notwithstanding ye give them not those things which are needful to the body; what does it profit? Even so faith, if it hath not works, is dead, being alone."

A man, a wealthy miller, had offered at family prayers an earnest petition for the poor in his neighborhood, when his little son came to him and said, "Father, I wish I had your corn." "Why, my boy, what would you do with it?" "I would help the Lord to answer your prayer," he said. We should pray for the unsaved, but we should also speak to them about their need of salvation, and invite them to the services of the church.

PERSEVERING IMPORTUNITY—"And he spoke a parable unto them, to this end, that men ought always to pray, and not to faint." (Luke 18:1). "Evening, and morning, and at noon, will I pray and cry aloud; and he shall hear my voice" (Ps. 55:17). "Praying always, says the apostle, "with all prayer and supplication in the Spirit, and watching thereunto with all perseverance." Let us call to our mind a few examples of persevering importunity in prayer. Jacob, at Jabbok's ford, prayed until the breaking of the day; crying out in agony, "I will not let thee go, except thou bless me." And God said, "Thy name shall be called no more Jacob, but Israel, for as a prince hast thou power with God, and men, and hast prevailed." A great army of a thousand thousand Ethiopians ran away like cowards before the prayer of Asa. Moses prayed, "Pardon I beseech thee, the iniquity of this people," and the Lord said, "I have pardoned according to thy word." Joshua prayed and the Lord hearkened and stayed the sun in its course, and fought for Israel. Hannah prayed, and she called her son, Samuel, "because I asked him of the Lord." Hezekiah prayed and the Lord went out, and smote in the camp of the Assyrians one hundred and eighty-five thousand. He prayed again and God added fifteen years to his life. Jeremiah prayed "out of the low dungeon," and God heard his voice. Daniel prayed through and got a gracious victory, but he had to hold on in persevering importunity for twenty-one days. Peter was in prison but prayer was made without ceasing by the church for him, and he was delivered.

So all down through the ages holy and useful men have been mighty in prayer, and spent much of their time looking to God for help. The late Dr. Edward Payson, of Portland, Me., spent so much time on his knees in prayer by his bedside that he wore two holes through the carpet, and wore the paint off of the floor beneath. If we preachers will pray like these holy men, we will not have to come up to the annual Assembly to report a decrease in the membership of our churches. A still greater than these has set us an example. Christ was mighty in prayer, and always prevailed. He spent much time in prayer. Mark tells us that in the morning, rising up a great while before day Jesus went out, and departed unto a solitary place and there prayed. Luke says that it came to pass in those days, that He went out unto the mountain to pray, and continued all night in prayer to God.

"Prayer moves the hand that moves the universe."

Praying Through

Rev. Oscar Hudson

PREVAILING prayer, or the prayer that goes clear through, is the touch stone to success in every phase of Christian work; the cable that ties a lost world and Omnipotence together; the lubrication, without which the wheels of ecclesiasticism lock and drag. To be able to pray through is more honorable than to be a Cicero or Demosthenes; more to be desired than wealth, knowledge, or eloquence. They in whom this quality is lacking are fruitless and fireless.

Three things are necessary to praying through:

First, a burden. He who has no burden for souls will never pray through. In fact, they who feel no burden are in danger. "Woe to them that are at ease in Zion." An awful calamity overshadows professors who are not exercised over the fearful conditions that exist about us. The spirit of John Knox when he cried, "Give me Scotland or I die," always precedes prevailing prayer. Prayer without a burden is like a sail without a breeze. The Syrophenician woman felt it when she cried, "Have mercy on me, O Lord, thou Son of David, for my daughter is grievously vexed with a devil."

Second, persistence. They who prevail go in to win. They do not take "no" for an answer. They are the crowd who shout in the face of discouragement, "I will not let thee go unless thou bless me, Lord." They are the descendants of Him who made His sacrifice, and while the somber hues of nightfall hung a curtain of dreariness about it, beat back the jackals of doubt with a club of confidence until the fire of God came upon it. Persistence led blind Bartimeus forward through sightless night and ranting opposition until he broke into the noon day of unobstructed vision.

Third, the witness of faith. "Now faith is the substance of things hoped for, the evidence of things not seen." This simple analysis of faith has been rendered by one scholar thus: "Faith is the ground of things hoped for, the assurance of things not seen." This is prevailing prayer in a nutshell. He who would pray through must first familiarize himself with the Word of God. He must have a foundation on which to stand. He must learn to plead the promises of God. If we study the Bible and store our minds with its many promises, we will have something to support our confidence in every hour of conflict.

But faith is not only a foundation, it is also assurance. It is the gift of God, wrought in the heart by the Holy Ghost, and imparts an unmistakable conviction that the thing desired will come to pass. They who pray through would not thank Gabriel to come down and tell him the thing he has been praying for has been granted. They have the assurance already. They are few who have learned to wait in the secret closet until they obtain the assurance. There are battlings and burdens to struggle with, things which few court or covet, but in the absence of which no one prays through. Some one has said that all commercial enterprises are conducted on faith. This is not so. They are conducted through confidence, which is but one element of faith. When we pray through, we have the seal of the Spirit in our hearts.

In one of the greatest camps we ever conducted, the services began at 1 o'clock Wednesday morning with less than a half dozen campers on the ground. A steady downpour of rain began about 12 o'clock, which continued without intermission until Sunday morning. During this period no other campers appeared, and no one could come to the services except the few who were camped on the ground. The outlook was gloomy, and the battle might have been lost had it not been for an old lady who repeatedly testified that victory was coming. She said, "Numbers of times, during the last few months I have become burdened for this meeting, retired to the woods and prayed through into shouting victory, and I know it is coming."

As the clouds began to break away Sunday morning, the people began pouring in from every quarter. By 11 o'clock a mass of people thronged the shed. After a short, simple sermon, a long altar was quickly filled with earnest seekers, and more than a score were blest. This was repeated at 3 o'clock. At 6 two grove services were visited with such divine manifestations that a number were prostrated, and we wound up at the tabernacle with a regular conflagration. In one week about 400 were saved or sanctified, and over one hundred were

healed of various maladies. Was this the result of the preaching or singing? No! that was but a factor. One old lady dared to pray through. We may not all be great pulpit orators but, by the grace of God, we can pray through, and bring things to pass.

Relation of Prayer to Praise

By Rev. C. W. Ruth

TO find the relation of prayer to praise, have consulted our inspired Book of directions, and find that we are to "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." (Phil. 4:6).

According to this, thanksgiving is a part of prayer. Humanly speaking, a person who seems to be truly appreciative of, and grateful for favors bestowed, is more likely to receive a renewal of favors than a person who does not manifest a proper spirit of appreciation. We doubt not but that this same principle obtains in the prayer life, and that if we would manifest more gratitude, and praise God more, for the innumerable mercies and blessings He is constantly bestowing upon us, that we would receive more frequent answers to prayer, and be made the recipients of yet larger measures of His bounty than we have hitherto known.

Prayer and praise are somewhat related as cause and effect. To accept a favor should prompt a person to say they feel thankful in their hearts; but true thankfulness of heart will find expression—and most generally so, in audible praises to God. In the matter of our gratitude as in other matters, "out of the abundance of the heart the mouth speaketh." David said, "His praise shall continually be in my mouth." And the writer to the Hebrews, under the inspiration of the Holy Ghost, declared that we should "offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His name" (Heb. 13:15).

According to these directions it is not enough that we should simply feel thankful in our hearts, but our lips should give expression to the gratitude we feel—and that *continually*. A gratitude that does not find expression in some audible expressions of thanksgiving and praise is not up to the Bible standard.

In view of our utter helplessness and constant dependence upon God, and in view of the fact that we are constant pensioners on His bounty, and are daily loaded with His benefits, and remembering that "every good gift and every perfect gift is from above, and cometh down from the Father of lights," who, but an ingrate, would not feel constrained to give thanks and praises to our God. Surely, "Praise is comely for the upright."

Some have thought that praise was purely emotional, and that no one should praise God unless their emotions were so excited as to be unable to restrain one's self. But we need to remember that praise is *volitional* as well as *emotional*; hence David, "I will bless the Lord at all times; his praise shall continually be in my mouth." A person may *will* to praise God, even though the emotions are not deeply stirred. It is always proper to be polite, and therefore it should be regarded as highly in order at all times to say "Thank you" to a benefactor, feeling or no feeling. And God has said, "Whoso offereth praise glorifieth me," thus indicating that He is pleased to receive the praise we offer.

In the twentieth chapter of 2 Chronicles, we read that when the children of Ammon and Moab encamped against Israel in so great numbers that Israel was compelled to say, "We have no might against this great company that cometh against us, *neither know we what to do*," that Jehosaphat "appointed singers unto the Lord, and that should praise the beauty of holiness, as they went out before the army,

and to say, Praise the Lord for his mercy endureth for ever. And when they began to sing and to praise, the Lord set ambushments" and put to confusion their enemies, turning the victory on Israel's side. In like manner we read that after they had entered Canaan and had marched around the walls of Jericho seven days, "The people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city." It is well to note that these "praises" and "shouts" were most important factors in achieving the victory; had they failed to praise the beauty of holiness, and to shout with a great shout as divinely directed, they would doubtless have suffered defeat.

This writer has found, by experience, that frequently praise is as important a factor, and as effective a weapon in fighting the battles of the Lord, as is prayer. Instead of reasoning, and arguing, and debating the question with the enemy, simply go to praising the beauty of holiness, and giving glory to God, and the would-be "argu-fier" could do nothing but call you some bad names, thus proving what spirit he was of, and walk away. What can you do to a fellow that simply will not argue with you? So in like manner, we have frequently witnessed in public services, when the meeting was pulling heavy, and the odds seemed against us, and some one would raise a shout of faith, that instantly the timid saints were encouraged, and faith revived, and the enemy was routed, with glorious victory on the Lord's side. What can the Devil do with folks who simply will not be discouraged, nor give up?

We have thought, perhaps, this was one reason why the adversary objected so strenuously to religious demonstration, or a shouting religion. We have observed that people who seem to be greatly annoyed and disturbed by the praises and shouts of the redeemed—objecting to the "emotionalism" and "excitement" as they call it—do not seem to be disturbed or annoyed in the least by the "excitement" and "shouting" incident to a horse race, or a game of baseball, or a political gathering. So it is evident that it is not the demonstrations that annoy, so much as it is the *kind* of demonstrations to which they object.

They who pray much will most likely find occasion to praise much indeed; this in order to be consistent. While they who do not pray much may not feel inclined to offer much praise. The "golden censor" offering up the prayers and praises of the saints as a sweet smelling savor unto God, is found within the "second veil" in the holiest of all.

"Pray without ceasing," and "in everything give thanks: for this is the will of God in Christ Jesus concerning you"; thus prayer and praise are inseparably connected in the divine command. They are as inseparable as is the light from the sun. Praying will inspire praises, and praises will inspire praying. To pray through, and have prayer answered in regard to anything, is sure to awaken the sense of gratitude and praise within the heart. To accept the favor bestowed in answer to prayer, and not thank and praise the Giver, would indicate a lack of appreciation, and base ingratitude.

Since God has promised to give us "the garments of praise for the spirit of heaviness" so that "sorrow and sighing shall flee away" all of which is to be realized in individual experience in answer to prayer, we should "enter into his gates with thanksgiving, and into his courts with praise. Be thankful unto him and bless his name." "Let everything that hath breath praise the Lord. Praise ye the Lord" (Isa. 61:3; 35:10; Ps. 100:4; 150:6).

*"Love divine, all love excelling, joy of heaven to earth come down!
Fix in us thy humble dwelling; all thy faithful mercies crown.
Jesus, thou art all compassion, pure unbounded love thou art;
Visit us with thy salvation; enter every trembling heart."*

Prayer for Forgiveness and for Sanctification

By A. M. Hills, D.D.



importance then to know how we should approach the throne of grace, and with the hand of the *prayer of faith* bring away these blessings.

CONSIDER THE PRAYER FOR FORGIVENESS.

How can a consciously guilty sinner, a rebel against God, approach the Infinite, who is of too pure eyes to behold iniquity, and hates sin with an infinite hatred, and obtain pardon? On his own merits, and for the sake of his own desert he could not. With such a plea only he could expect and receive nothing but the wrath and judgment of his outraged God.

Nevertheless, there are some considerations which encourage the vilest sinner to come to God and obtain pardon and salvation. It is something that nature does not teach. Socrates said to one of his pupils: "I do not see how God can forgive sin, for I do not see that He ought to." But what nature does not teach and man's reason could not discover, God has revealed in His holy Word.

God has revealed Himself as having a father's heart "not willing that any should perish" (2 Pet. 3:9) but "willeth that all men should be saved" (1 Tim. 2:4). God revealed Himself to Moses in Horeb as "Jehovah, a God merciful and gracious. . . forgiving iniquity and transgression and sin" (Ex. 34:6-7).

In the fulness of time, the Father sent his Son Jesus Christ into the world to more perfectly reveal the nature of God to men. It was this Son of God who kindly ate and drank with sinners, and told them He had come to "*seek and save the lost*." He forgave the deepest dyed sinners, and saved the murderous highwayman, when He himself was enduring the agonies of the cross. Thus Christ revealed what God is.

2. Notice what God has done. "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). If God offers to save a race of sinners, He must do it with honor to Himself, and with safety to His government. So He suffered Himself to show His hatred of sin, and His care for His law and government, and at the same time show His love for sinners, and His infinite desire to save them. The suffering of Christ was a *provisory substitute for the penalty of sin* in the interest of moral government. Whoever by faith accepts this substitute escapes the penalty of his sin.

3. Notice what God promises. "Him that cometh unto me I will in no wise cast out" (John 6:37). "Ask and it shall be given you" (Luke 11:9). "If we confess our sins he is faithful and just to forgive us our sins" (1 John 1:9). That is, He is faithful and just to Himself and His promises to sinners, and just to his beloved Son who died for us, to forgive every sinner who comes in the proper spirit. (a) He must come with a *repentant* spirit, forsaking all sin (Isaiah 55:7). (b) He must have a *forgiving* spirit toward his fellows. "If ye forgive not men their trespasses neither will your Father forgive your trespasses" (Matt. 6:15). (c) *He must pray in faith.*

"Have faith in God. . . All things whatsoever ye pray and ask for; *believe that ye have received them and ye shall have them*" (Mark 11:23-25).

That is, every forgiving, repentant sinner, however wicked he has been, is encouraged to come to God in prayer and ask for pardon. He is perfectly warranted by what God is, and by what God has done and Christ has suffered, and by what they have promised, to pray for forgiveness, and to believe that then and there he *has received* what he asked for—pardon and sonship in Christ. "*Ye shall have them.*" The condition is not how you feel at that moment, but do you trust in the holy God, and rest on His immutable word of promise? That is the sinner's prayer of faith that never fails to procure pardon and sonship with God. The witness of the Spirit to the blessing will surely come *after* he has believed.

CONSIDER THE PRAYER FOR SANCTIFICATION.

The sinner needs forgiveness for his own *actual* sins, and a *new* heart: the *Christian* needs deliverance from *inbred sin* (for which he is not primarily responsible and a *clean* heart. The considerations which encourage the prayer of faith for sanctification of a Christian are very similar to those which encourage the sinner to pray in faith for pardon.

1. **WHAT GOD IS**—He is absolutely, infinitely, eternally holy. Sin of any kind, or form, or degree, is most painful and offensive to Him. He could not, therefore, require less than holiness of all moral beings without tarnishing His own. So He commands: "Like as He which called you is holy, be ye yourselves also holy in all manner of living; because it is written, ye shall be holy, for I am holy."

2. **WHAT GOD HAS DONE**—He has provided an atonement through His Son, which covers all the spiritual needs of His children. God the Son "loved the church and gave himself up for it; that he might sanctify it, having cleansed it. . . that he might present the church to himself a glorious church, *not having spot or wrinkle or any such thing*, but that it should be holy and without blemish" (Eph. 5:25-27). "Jesus also, that he might sanctify the people through his own blood, suffered without the gate" (Heb. 13:12).

3. **WHAT THE FATHER AND SON HAVE SAID, PRAYED FOR, AND PROMISED**—"This is the will of God, even your sanctification" (1 Thess. 4:3). "For God called us. . . unto sanctification (4:7). "Because God hath chosen you to salvation through sanctification of the spirit. . . whereunto he called you by our gospel." Jesus prayed "Sanctify them" (John 17:17). Paul prayed, "Now the God of peace himself sanctify you wholly."

Now that which is God's will, that which He commands Christians to have, and chose us for, and calls us to, and Jesus prayed for, and died for, must be a blessing for which Christians are warranted to pray.

The conditions preliminary to prevailing prayer for this blessing are plainly stated. (a) Absolute obedience. "he gives the Holy Spirit to them that *obey him*" (Acts 5:32). (b) Full consecration of yourself and your all to God, for Him to own for ever, you being henceforth only His steward and servant. Put yourself and all your innocent and precious things upon the altar—your very son Isaac, the thing dearest your heart. (c) Then make it a personal matter—the *sanctifying Spirit for me now*.

Then pray in faith, as you have a right to do. "He gives the Holy Spirit to them that ask him" (Luke 11:13). "Believe that ye *have received* the sanctifying baptism with the Holy Spirit: He will respond to your faith, and "ye shall have" it (Mark 11:24 and 1 John 5:14 15).

*"Breathe, O breathe thy loving Spirit into every troubled breast!
Let us all in thee inherit, let us find that second rest.
Take away our bent to sinning; Alpha and Omega be;
End of faith, as its beginning, set our hearts at Liberty."*

Sabbath-Keeping Elephants

That elephants can reason and can count as far as seven, at least, is the opinion of Mr. Benjamin Le Fevre, formerly a member of congress from Ohio, who has lately returned from a tour of the world.

"From Rangoon," he says, "they ship the huge teak logs that float down from the interior. They are so heavy that they can be handled only by elephants trained for that purpose. One of the brutes will pick up a great log, and balancing it delicately on its tusks will carry it to the proper pile, and push it carefully and neatly into place.

"Most of the elephants are owned by native Burmese, who hire them out to the lumber merchants. Several years ago, however, an English firm, finding the native, whose elephants they hired, careless about keeping his contracts, bought a herd of young elephants and trained them in the work of log-piling.

"Now the native Burmese has no special day of rest, like the Jew, the Christian or the Turk, but rests whenever he feels like it—which is much more frequently than once in seven days. His elephants, therefore, are accustomed to work whenever they are called on. At the yard of the English firm, however, Sunday was strictly observed as a day of rest by man and elephant.

"Now it happened that one Saturday afternoon the river began to rise rapidly, and early Sunday morning the news from the interior told of still greater floods above. The firm had thousands of dollars' worth of logs piled on the river-bank, and it became necessary to move them early Sabbath morning, if they were not to be swept out to sea.

"At daybreak the manager ordered out his own herd, and told his men to hire every available elephant from native owners. As the Burmese drivers came hurrying up with their animals, word was given the beasts in the firm's corrals, to fall into line.

"But not an elephant moved! It was Sunday, and they didn't work on Sunday. The drivers coaxed and cajoled; the herd stood blinking their little eyes in scorn at the hurrying native beasts. Then the drivers borrowed an old tusker from the Burmese and tried to lead them with him. Not an elephant moved.

"The frantic drivers dug the goads into the necks of their charges, whereupon, as if by preconcerted signal, each elephant swung his trunk, seized his driver about the waist, and put him gently but firmly on the ground, as much as to say, 'You mustn't do that, you know! We'll work faithfully on week-days, but we don't work on Sunday.'

"At length the head driver, in desperation, seized the ear of his elephant with the ankus, or hook, used to subdue fractious beasts. Conscious of the indignity, the elephant picked him up in his trunk and flung him against the side of the corral, twenty feet away, and then resumed that clumsy swaying that marks the elephant well satisfied with himself. The man did not get out of the hospital for six weeks!"

The English firm had to give it up, and the elephants had their Sunday rest. Several months afterward Mr. Le Fevre, on returning to Rangoon, asked about the Sabbath-keeping elephants.

"It was no mere whim," replied the manager. "Twice since that time we have tested them to see if they did actually keep an accurate account of workdays, and once again I got the Burmese to trot their beasts by. But my animals won't work on Sunday.

"There does not seem to be any conspiracy; each brute has figured out the situation for himself. They have arrived at a rudimentary conception of individual rights to their services on week-days, they do not intend that we should dispute their right to a day of rest on Sunday."—*Youth's Companion*.

Wait Till You're Calm

"Oh, I would n't, Aline! I really would n't!"

"Would n't what?" demanded Aline crisply, her hand trembling a little as she adjusted the hat she had just snatched from its hook in the dressing room.

"Would n't—whatever it is you are going to do just now. I don't know what. Wait a little; there may be some mistake. Dorothy is such a chatterer."

Aline turned with flashing eyes and a crimson spot on each cheek.

"Dorothy is a chatterbox and a tease, of course, but we both know she would n't tell a falsehood," she answered. "Miss Loar said my essay was to go to the principal, which is exactly what she does when she thinks there has been copying or cheating of some sort. Dorothy heard her say, 'This one is entirely too good for'—and then she stopped because she saw the girls in the room. To think of her suspecting me!"

"Well"—Gertrude looked troubled, and then her face brightened. "You can't be sure what she meant until she tells you, and Dorothy may have mistaken the tone, she imitates so exasperatingly."

Just then the great outer door of the hall closed with a tone that no one could mistake, for it barred out all late comers until after the opening exercises, and compelled Aline to abandon her indignant purpose of going directly home to gather up the first rough sketch of her paper and various notes and outlines of the work so painstakingly done.

It paid to work like that for a teacher so suspicious and unjust as Miss Loar! she told herself resentfully as she sat at her desk that afternoon, her eyes fixed upon a book of which she was not reading a word.

The afternoon seemed endless, but it wore itself through at last, and it was only at its close that the mention she had been expecting and dreading, came. Miss Loar drew from her desk a paper which the girl instantly recognized.

"Before you go," began the teacher suddenly, beaming upon the school through her glasses, "there is something I want to tell you. There was one essay handed in this month which was so exceptionally good that I thought it deserved to be entered in competition for a prize offered in the 'Educator Magazine.' That is a teacher's journal, and it is quite probable none of you have seen the offer, but I remembered it, and so I sent this essay to Mr. Gilbert for his opinion. He agrees with me very heartily, and with your consent, Aline, we would like to send your paper to the magazine. We shall be very proud if you win a prize for our school, and we are proud of your good work in any case."

The girls crowded about Aline with praise and congratulation the moment school was over. But Aline hurried away with Gertrude as soon as she could make her escape.

"I can't be half glad because I'm so ashamed of

The Hearts That Weep

Oh, the hearts that weep alone,

And the grief to us unknown;

And the sorrow underneath a smiling face;

How we jostle here and there,

Each one busy with his care,

And with little thought for others in the race.

Day by day we pass them by,

Heeding not their soul's deep cry,

With no sympathy of touch or kind embrace.

Oh, the hearts that stand in need,

And the souls that we should feed,

And the lives that we should strengthen with

a song;

But we, heedless, forge ahead,

Leaving words of cheer unsaid,

Never caring, as we elbow through the throng;

So engrossed in self alone,

With no care from whom has flown

Hope and courage, and conviction to be strong.

How a loving word of cheer,

Off dispels a night of fear,

How a little deed, well meaning can inspire;

It will help the fallen rise,

With a courage for the prize,

With a loftier ambition and desire;

Heaven bends so near us then,

That we hear a grand amen,

And a hallelujah from the white-robed choir.

—WILL H. RUEBUSH, in *Religious Telescope*.

myself!" she burst forth the moment they were out of hearing of the others. "Oh, suppose I had made a scene by doing that hateful, silly thing I planned, how could I ever have looked anybody in the face again?"

"Well, you didn't do it," laughed Gertrude. "No, but I might have done it if it had n't been for a wise little counsellor."

Then Gertrude said half timidly:

"There's a bit of wise counsel—mother gave it to me—that hangs on my wall where I see it every day 'Wait till you are calm.'"

That evening Aline carefully colored a similar motto for her own room. Then she sat back among the cushions and looked at it thoughtfully.

"There it is on my wall," she whispered. "Please, God, help me to get it into my heart and life."—*Presbyterian Record*.

A Child's Prayer

"I had a Christian mother who always taught me the value of prayer. She taught me from my earliest childhood that prayer was power. I had no brothers or sisters, and very necessarily was given very much to playing by myself.

"One day my father purchased for me a little tool chest with tools for me to play with. The little saw was just as valuable to me as if it could really saw, the plane was as good as if it could really plane, but the little plumb was my choice of all the tools. I carried it in my pocket most of the time, and one day when I was playing I tossed it in the air, and when it fell to the ground it fell among some grass, and I was unable to find it.

"I was only a boy about nine years old then, but I cried because I had lost my plaything. I started to the house to tell mother about it, when I remembered that she was very busy and would only tell me to run along and hunt it up by myself. I retraced my footsteps and after several minutes of careful searching was still unable to find that little plumb.

"The tears kept coursing down my cheeks, and finally I thought of what mother had so often said about prayer. In my boyish way I just closed my eyes, and turned my face toward heaven and said,

'Jesus, you answer my mamma's prayers, please answer mine. Won't you please help me find my little plumb, and I'll try to be a good little boy as long as I live.'

"If God ever spoke to Moses through the burning bush, He spoke to me there. For I just opened my eyes and looked down, and there on the ground where I had looked and looked lay the little plumb which I had lost.

"I grabbed it up and put it into my pocket and ran directly to the house to tell mother. And when I told her, she said, 'Son, what would you have said to me, had I gone out and found it for you?'

"I would have said, 'Thank you,' I replied, and she looked at me and smilingly asked, 'Did you say thank you to God?'

"I turned and ran back as fast as my little bare feet could carry me to the very spot where I found the little plumb, and it all seemed so strange. I knelt right down on the ground and I said, 'Thank you, God, thank you.'—*Herald of Gospel Liberty*.

An Incident

A young telegraph operator in a provincial town became the subject of religious awakening. His soul was burdened with the load of sin. He longed for relief. It was morning, and he went to his daily duty. He had spent a sleepless night. The hunger of the soul, in its deep need of forgiveness, was unsatisfied. The beauty of surrounding scenery had nothing to please his eyes. It was peace he needed, the peace of God; and that peace had not come. His soul was engaged in unuttered and unutterable prayer. The pent-up cry of the publican was re-echoing in the chambers of his heart, and his tongue was all but rolling out the words in fervent repetition—"God, be merciful to me, a sinner."

The answer was given! He heard the click of his instrument. His office was signalled for a message, and a message came! He took his place. With overwhelming amazement he spelled out, and recorded, the following from Windemere:

"July —, —."

"From H—— to Jane B——— W———:

"Behold the Lamb of God which taketh away the sin of the world." In whom we have redemption, through his blood, the forgiveness of sins, according to the riches of his grace."

This telegram had been sent by a Christian brother to his sister—a servant girl—who, under conviction, and deep distress, had written to him of her great concern. The message sped on its way. It was a winged arrow from the quiver of the King. It struck home to the heart of her to whom it was despatched, not to wound, but to heal. It gave life to her despairing soul—and she was saved.

Yes, and it came to him also to whom it was not sent. It was intended for him to whom it was not addressed. It was a direct response from heaven to his eager prayer: it brought the assurance of love, and the comfort of light, to his anxious soul. He saw and received, and rested in the Lamb of God.—From "Gospel Stories."

How Not to Succeed

In a certain city church a brother who was out of work went to the preacher for counsel as to what he had best do. The preacher happened to know of a local company that wanted canvassers to assist in introducing a new line of table silverware, and sent the brother to their office. A territory was assigned, samples provided, and the work began at once. It so happened that on his first and only trip out the new canvasser called at the minister's home. Being a stranger in that part of the city, and to the minister's wife, he did not know at whose house he was calling. The minister, out of sight inside, heard the interview, and it ran thus:

"Good morning," from the woman, through a half-opened door.

"Good morning, madam—ahem. I—ah—I reckon you would n't want to buy some silverware would you?"

"No, I believe not."

"Well, I didn't reckon you would. Sorry to have bothered you. Good morning."

"Good morning."

The man reckoned wrong. He expected nothing, and realized his expectations in full. No matter what the merit of the article offered for sale, or the need of the party approached, that method will reckon any one out of business in short order.

The preacher who attempts to serve the Lord and the church this way will get the same results. A certain preacher of whom we have just heard must have been the brother of that man. In soliciting contributions to home and foreign missions, he approached one of his members, and said: "You don't want to give anything to missions, do you?" Of course the man said, "No." He went to another member and said, "You don't want to take our denominational paper, do you?" The subscription list of the denominational paper was not increased at that particular place.—*Wesleyan Methodist*.

THE WORK AND THE WORKERS

NOTICE!

To the Missouri District:

In harmony with the united vote of your Assembly requesting me to appoint a man as your District Superintendent, I have appointed Rev. J. D. Scott of Pomona, Cal. Brother Scott has accepted this position and will take up the work on the District at once.

Allow me to commend him to you as a strong, earnest Christian gentleman, a true Nazarene, and a man who will lead the entire work on the District to certain victory. I bespeak a great year for this Missouri District.

J. W. GOODWIN, *Gen. Supt.*

EVANGELIST C. L. WIREMAN.

The second annual tent meeting of Middletown, Ohio, has gone into history. The Lord used the writer and his wife, who is now in glory, to start the holiness work in this city about two years ago. This was a great meeting in many respects, and about sixty seekers were saved and sanctified. We believe we will see some preachers as a result of this meeting. Our meeting next year will be under the tent, and then we expect to build a tabernacle. The special workers this year were Mrs. J. H. Burke, of Richmond, Ky.; Rev. D. L. Brandyberry; Professor S. J. Guyn and wife, of Wilmore, Ky. We have never been associated with better workers. The Nazarene church received thirteen new members as a result of this meeting.

MISSOURI DISTRICT CATCHES THE VISION.

The Missouri District Assembly closed with sweeping victory. It was said to be one of the greatest Assemblies ever held on the District. The scenes witnessed last Sunday will long be remembered. During the day about twenty-five knelt at the altar and prayed through.

The Assembly, which was held at St. Louis, was well attended. One thousand dollars in subscriptions was secured for the Publishing House, one thousand dollars for the Missouri Holiness College, at Des Ark, Mo. The Missionary anniversary was held Saturday afternoon, at which time the General Missionary Treasurer, E. G. Anderson, spoke, and he also held a missionary meeting Sunday afternoon. The apportionment for the coming year was increased from three hundred and fifty dollars to one thousand dollars. Two missionaries were provided for, one to be supported by Brother and Sister Copeland, of Ellington, and the other by the Des Ark church and school. The support of a third missionary was partially provided for. We are expecting to do great things the coming year along all lines. General Superintendent J. W. Goodwin presided, and also preached every evening. God used him mightily in this Assembly.

FRED GEITZ, JR., *Reporter.*

FROM SAM THE NAZARENE.

I am in a revival meeting at Birds, Ill., and the Lord is here. The first night we had an altar full of seekers. There was one thing that I was not able to understand when I first started out to preach. I would go to places where the people couldn't sing, pray, testify, couldn't do anything, but I soon found out why. They were like my fountain pen I bought when I first came to this country. After I came to America I saw some boys take a fountain pen from their pockets, and write letters back home. So I decided to get me one, as it would be so handy to write letters to my mother. So I went to a drug store and pointed with my finger for a fountain pen, for I could not yet understand the English language very well, and the clerk sold me one for five dollars. I went home, got out my writing tablet, and tried to write, but to my surprise the pen would not write at all. So I jumped up and went back to the drug store, threw my fountain pen on the counter, and tried to tell the clerk who sold me the pen, that it was no good. So he took the pen, unscrewed the top, and said it was no wonder it would not write, it was not filled. So he filled the pen with ink and said, "Now try it." I did, and it worked the finest you ever saw. Well, that is the way with so many of our modern church members; they have never been filled, but are empty just as my fountain pen was before it was filled.—S. E. Polovina.

EVANGELIST ARTHUR F. INGLER.

Since our last report my family and I have journeyed many miles, traversing a diversified country, enjoying varied experiences. Our church

at Burns, Ore., surprised us on September 19th with a farewell reception. The Nazarenes at Burns do burn with love to God and His servants. The morning after the reception we climbed into the auto stage and rode all day across the hills and valleys and over high plateaus, through sage brush and rocky deserts, for one hundred and fifty miles, arriving at Bend, Ore., at 8:15 o'clock in good time to board the 9 o'clock train and attend to our baggage. It was a long auto trip, but we stood it well, and felt no worse for the journey. At 1:45 that night we reached Madras, and stopped for forty-eight hours, and preached and sang for them for two nights. Rev. C. A. Ketter and family came to the Madras church last May from Pennsylvania, and seem to be a good fit in that field.

On Friday night we left for Portland, and arrived next evening at Everett, Wash., and were met at the station by Brother Edwards of the Nazarene pulpit committee. We were glad to meet the saints, and forthwith were encouraged by their response to our preaching and singing on the Sabbath. Everett was visited by an unusual snowstorm last winter which crushed many buildings under its weight, among them our church. God moved upon the saints, and within a fortnight another church building was moved onto the lot, having been purchased from a neighboring organization. At the District Assembly, held here last June, the indebtedness was met by subscriptions and cash, and they are now practically free from debt. Everett has a population of thirty-five thousand, and about forty churches, several hospitals, and splendid schools. The prospects are good for our people. Our address is 2312 Lombard avenue, Everett, Wash.

ARKANSAS HOLINESS COLLEGE.

The school starts off with a hundred as fine students as could be found anywhere, and a Faculty that would be hard to excel. A real revival is on; twelve were at the altar at one chapel service. Most of the students are doing well in their souls as well as at their studies. New students are coming in every few days. Professor J. E. Moore, one of our new teachers, is capable, spiritual, meek, and cultured. He teaches in the Academy mainly.

Miss Elba Simpson, who was with us last year, is a capable language teacher, as well as being able to take other important lines of work. She is a college graduate, and a Christian.

Professor Lewis T. Corlett teaches in the Bible and Theological departments, is an assistant to the president, and is a young man of excellent traits and ability.

Mrs. Esther Bonham is teaching her fifth year in the grade departments, and doing it satisfactorily. The grade pupils not only receive instruction in the text books, but also in their religious experiences as is demonstrated in the grade room daily.

Miss Della Simpson is our efficient primary teacher, having charge of the first four grades. Her work with the children is fine indeed.

Professor W. O. Hardy, a graduate in both voice and expression, and a teacher of marked ability, comes to head these two important departments.

Mrs. Vallie B. Dow is the head of our piano department, and is well liked as a teacher and as a Christian. She has a large class of pupils, and they bring in good reports of their work.

Last of all is your humble servant, who is trying to teach an advanced Bible class and several classes in theology. We have under our training some of the finest material for preachers, teachers, and missionaries.

Truly God is answering prayer for the Arkansas Holiness College.

CLYDE ALBERT IMHOFF, *President.*

SAN FRANCISCO DISTRICT.

The work is doing well on the District. Some changes have taken place. Rev. M. R. Dutton resigned the Angels Camp and Murphy work, and went to Colorado Springs, where his wife's father was ill, and needed him. His place is being filled by Rev. A. M. Keith. Rev. F. Grose, of Stockton, has held three good meetings at that place, two of them in a tent, and wound up the summer campaign with a meeting in the church, with splendid results. The Smith Band held some successful meetings in the mountains of Calaveras county, and two new places are asking for pastors. Miss Viola Robie and Miss Millicen have taken one of these places, which is called West Point.

Brother Myers, of Milton, held a good union meeting in a tent with the Methodist pastor, who was recently sanctified, and they worked together like David and Jonathan. A good report has come to me of this meeting.

A District tent meeting was held during the first two weeks of September in Oakland. Brother Hodgins was the evangelist. Brothers Murrish, H. O. Wiley, and L. E. Burger, were the only pastors that could attend regularly. Rev. S. B.

TELEGRAM.

Racine, Wis.

HERALD OF HOLINESS:

District Superintendent Schurman closed four weeks' campaign today.

In spite of lowering skies and falling rain, three good audiences greeted the speaker. Four adults received into the church; seekers at the evening service. Ten thousand dollars raised for new church. Praise the Lord!

E. J. FLEMING.

Rhoads was requested to, and kindly took general charge of the meeting, and camped on the grounds. The meeting, while not largely attended, was a good one. Sister S. B. Rhoads presented the District with a new tent—38x56—with square corners, and a removable center. This is only one of the many good deeds of this good woman.

Rev. Rees Robbins and Brother Metcalf have been holding some meetings at Tipton; and in a schoolhouse some distance from Pixley. God is giving them seekers. The class at Pixley is still without a pastor, but not without a revival all the time.

A good little home campmeeting was held at Lindsay, Cal., September 21st to October 1st. The Smith band were the special workers. Rev. T. Grose, of Stockton; Rev. Fred Smith, of Bakersfield; Rev. F. Green, of Corcoran; together with Brother and Sister S. B. Rhoads, of Alameda; and W. G. Lopeman, of Soquel, were present and prayed, and rendered valuable assistance in the meeting. The pastor and his good wife, Rev. and Mrs. P. G. Lineweaver, were tireless in labors in the meeting. They entertained several people in their own home.

Brother Lineweaver is a good pastor, a strong holiness preacher, and his people are a fine class of Nazarenes. There were good results from the meeting.

The Smith band goes to Bakersfield to commence a meeting in our church there. I am gaining in my physical health, and am able to help the brethren more in finances and other ways.

D. S. REED, *District Superintendent.*

KENTUCKY DISTRICT ASSEMBLY.

The Kentucky District Assembly, which was held at Louisville, Ky., September 27th to October 1st, inclusive, proved to be a great time of refreshing from the presence of the Lord. The spirit of perfect love prevailed throughout the Assembly, both in all the business sessions and preaching services.

Rev. Roy T. Williams, General Superintendent, presided here and gained many warm friends by the efficient manner and kind spirit in which he conducted the business of the Assembly. His messages were greatly appreciated, while his talks in the devotional services, especially, proved to be a great source of inspiration and encouragement to the ministers and delegates, as well as the audience in general.

The preaching services of this Assembly were honored of God, and with but one or two exceptions souls were at the altar at every call.

Under the able leadership of our District Superintendent, Rev. W. W. Hanks, the work of the District has prospered, and several new churches have been added, with the prospect of others to follow this year. Brother Hanks has decided to devote his entire time to evangelistic work this year, and will be followed on the District by Rev. J. G. Nickerson, former pastor of the Louisville church. Brother Nickerson comes on the District by the unanimous vote of the Assembly, and we are asking God to prosper him in his new field, and make him a great blessing to the entire District.

Many items of business were accomplished during the Assembly which we have neither time nor space at this time to write. One, however, which will be of special interest to those interested in good literature, is the fact that the District has pledged itself thirty-eight cents per capita during the next year for the furthering of the interests of the Publishing House in Kansas City, Mo.

HOWARD SWEETEN.

BROTHER JOHN NORBERRY'S NOTES.

Pastor Domina, of the South Providence Pentecostal Church of the Nazarene, is looking forward to having Evangelist Curtis, of New York state, hold revival services for him and his people.

The Boston Monday holiness meeting will soon open again this fall. Date and place will be given later. As for some years past this meeting will be under the National association for the promotion of holiness, Revs. Fowler and Short as leaders.

At this writing Evangelists St. Clair and Gallo-

way are holding extra meetings in the Pentecostal Church of the Nazarene at Hartford, Conn. Pastor Dixon writes us this morning that seeking souls are at his altar.

Pastor A. K. Bryant, of the Pentecostal Church of the Nazarene at Everett, Mass., is planning for a good campaign in his church during the month of October. Evangelists St. Clair and Galloway are to be the special workers.

Good news reaches us of a full salvation campaign being conducted by Evangelist Bessie Larkin in a large tent in Richmond, Va. Large crowds are coming to the tent to hear her sing and preach the gospel of full salvation. Seeking souls are at the altar for the "double cure."

The blessing of the Lord is upon the meetings Pastor Norberry is now holding just outside of the city limits of Providence. Hardly a service but seekers are asking for pardon.

Rev. Dr. John Matthews, of Kansas City Pentecostal Church of the Nazarene, is doing good work for the cause of holiness in that city. While he is east in the Brooklyn, N. Y., holiness convention, he regrets his inability to run up to Providence to help in our fall convention, but will come later if the way opens.

Good news reaches us this morning of a long street meeting the holiness folks of Lynn, Mass., had last Saturday night in the form of a parade. The walls of Jericho fell down at the end of a seven days' parade!

Rev. Mr. Norcross is supplying the Malden church with satisfaction to that people. Brother Peavey, the leading layman there, sends us word that God gave them seekers last Sabbath.

EVANGELISTS F. E. MILLER AND WIFE.

God has given us a gracious time from September 16th to October 10th at Burke, N. Y. This is a new field. Not many at the altar, but some definite cases of conversion and sanctification. It was a great time of seed sowing. Our co-worker was Rev. Ira D. Archibald, of East Rockaway, N. Y., who gave no uncertain sound of the gospel. Our next meeting is at Lowville, N. Y., then on to Redwood, N. Y., November 3-20, with Rev. Leo Kunze.

NEBRASKA DISTRICT ASSEMBLY.

The Nebraska District Assembly opened Tuesday evening, September 19th, in a large tent in the heart of the city, at Lincoln, Neb. Dr. Matthews was the preacher of the evening, being wonderfully led of the Holy Ghost. There were fifteen or twenty seekers who responded to the invitation.

The business session opened Wednesday at 9 a. m., General Superintendent Goodwin presiding. The members of the Assembly were agreeably surprised to note the marked improvement of the Lincoln church, in which the sessions were held. The pastor, Q. A. Deck, and his loyal people are to be commended for undertaking these improvements, considering the heavy obligations they have in paying off their property, which consists of a large frame church and two excellent residences. The church had been painted inside and out; the main auditorium neatly papered, and the basement remodeled, making an excellent place for the business and entertainment of the Assembly.

The business sessions were ably presided over by our precious General Superintendent Goodwin. One visiting brother from another denomination thought that such outpourings of the Holy Ghost, as we had in the business sessions, might be all right for a small assembly or conference, but there would be no room for such things in a large conference.

The District exceeded their missionary apportionment and asked that it might be doubled. Brother E. G. Anderson stirred us tremendously over missions, and as a result over \$2,000 was raised in a few minutes to be applied for missions.

It was voted to combine the next Assembly and campmeeting, which will be held the latter part of August at York in 1917. The evening session of the Assembly and camp will be held in a large tent 60x90 in the heart of the city. The tent was purchased by the District for the purpose of opening up new fields.

The sermons of Dr. Matthews, under the leadership of the Holy Ghost, both on the line of missions and evangelism, added tremendously to make the Assembly what it was. Much has been said through the HERALD OF HOLINESS and elsewhere in regard to Dr. Matthews and his work, and while we glory not in any man, but glorify God, we thank the Father for raising up such a man in our midst.

M. F. Lienard was re-elected District Superintendent. We believe he will prove a firebrand as he goes over the District. He has planned for four and five days' conventions to hold over the District, and his salary has been so arranged that he can give his full time to the District.

Sunday was characterized by manifestation of the Spirit. Brother Goodwin ably presented the work both morning and evening, and Rev. E. G. Anderson in the afternoon. A goodly number of seekers bowed at the altar. The hallelujah offering in the morning resulted in over sixty dollars. The love feast at 9 o'clock was conducted by Q. A. Deck and A. Essley. One German sister in par-

ticular got blessed. She had been much opposed to shouting, but when sanctified at home and on the farm she said that even the cows shouted.

We were thankful for the able presentation of our publishing interests by C. J. Kinne.

A goodly number of applications of new men for license to preach came in. We would advise these new men to write to the Pentecostal Nazarene Publishing House, at Kansas City, and get the books for the first year's studies.

The appointments are as follows:

Beatrice	C. E. Ryder
Atlanta	N. D. Essley
Burr Oak	E. R. Lienard
Curtis	E. Lienard
Fairbury	S. B. Williams
Grand Island	U. G. Evans
Hastings	A. C. Tunnell
Kenasaw	J. J. Brady
Kearney	Henry Bell
Lincoln	Q. A. Deck
Farnam and Lone Star	H. C. Tittmore
Maxwell	J. N. Smith
New Hope and Spannuth	A. Essley
York	G. W. Johnston

C. E. RYDER, Assistant Reporter.

ANOTHER NEW CHURCH.

Gallatin, one of the oldest towns in Tennessee, is twenty-six miles northeast of Nashville, and two miles north of the Cumberland river. It has about five thousand population, and is surrounded by as fine farming and stock raising country as can be found in the middle west. Three years ago, when we held our first holiness convention there, we little dreamed of a Nazarene church there. Sumner county is our birthplace, and you can imagine how glad I am that God has seen fit to plant a church there among my kin folks, where they can hear the Word of God. Rev. G. E. McGhee felt led to locate and build a work at Gallatin, and God has blessed his labors. He has visited from house to house and held cottage prayermeetings and preached in the homes, on the streets, and witnessing everywhere. On September 17th, Brother McGhee announced an all-day meeting at his home. I did the preaching. There were several seekers, and every one seemed to be blessed. After a fine dinner served by Sister McGhee and her daughter, the people gathered in the large parlor for another outpouring of the Holy Spirit, with songs, prayers, and testimonies. After a brief message, in which I explained the hardships of this holy way, eleven soldiers lined up with us for battle. Four joined later, making a band of fifteen. Already steps are being taken to build a church. We are now enroute to Greensboro, N. C., where I accept the deanship of the Apostolic Holiness University, of which Rev. W. R. Cox, my brother-in-law, is president. God bless the HERALD OF HOLINESS and all her readers.

J. A. CHENAULT.

900 Silver Run ave., Greensboro, N. C.

SWAMPSCOTT RESCUE HOME.

The work of Hope Cottage is owned and blessed of God. The churches are beginning to send in their pledges, and we will find them a source of help to us this winter.

Above all we hope our friends are bearing this home to the throne of grace in prayer. Only in this way can God work on precious hearts, send conviction, and show them their need of a Savior who can save from all sin.

Our hearts are encouraged in Him. Souls are finding their way to the Christ of Calvary.

May the Lord lay on your heart a burden for the work, and thus through answered prayer you have a share in this work of rescuing those who have strayed from the path of virtue.

FLORENCE M. RIPLEY, Field Sec'y.

THE MISSOURI DISTRICT ASSEMBLY.

The sixth annual Missouri District Assembly held at St. Louis Maplewood church, October 4th to 8th, was an epoch making one for this District, a time of great spiritual awakening, and pentecostal salvation. Some sixty or more souls were swept into the kingdom, and deep conviction left upon the people in closing. Our beloved General Superintendent, Brother J. W. Goodwin, presided with remarkable precision, coupled with a spirit of such divine, mellowed experience that nothing but harmony and love could prevail.

The following visitors were present: Rev. A. G. Crockett and wife, of Kansas City, Sisters Horton and Cunningham of California, Rev. C. A. Gibson, of Chicago Central District, and Rev. A. F. Daniels, of the Arkansas District.

Brother A. G. Crockett represented our Publishing House, giving us a convincing talk on the necessity of concerted action on the part of all our people to support and push its interests. Missouri pledged \$1,000 to carry on the work successfully. One thousand dollars was also raised in cash and pledges to liquidate the indebtedness on the Missouri Holiness College at Des Arc, Mo.

After a resourceful expostulation from our dear Brother Elmer Anderson on the needs of the foreign fields, some of the saints got the vision, which resulted in an apportionment of \$2,000 being made for foreign missions during the ensuing year, from this District.

One brother and his wife, alone, took the support of a missionary on the foreign field for the coming year, followed by two of our churches promising to support a missionary each.

Sister Horton brought a message Saturday night to the encouragement of the congregation, on "An abundant entrance shall be ministered unto us," which was full of timely helps. The Sunday morning service beginning at 9 a. m. with a love feast brought great rejoicing, with the Holy Spirit manifestly present.

Our General Superintendent then brought the message at 11 a. m. from 1 Jno. 4:16, which brought an altar full of anxious seekers, some twenty praying through to victory. The ordination service was very impressive as two of the saints knelt for divine guidance.

Sunday night's closing service was something extraordinary for the saints as Brother Goodwin preached with much liberty on Gen. 6:3, "My spirit shall not always strive with man." There were about thirty seekers at the altar, and a service that will be long remembered.

Brother J. D. Scott, of California, was appointed District Superintendent by the chair, and the following pastoral arrangements made for the year:

Annapolis	W. W. Bell
Birch Tree	Supply
Blue Ridge	Supply
Bunker	Supply
Caruthersville	M. L. Hinchey
Clarkton	M. L. Hinchey
Dexter	A. J. Mitchell
Des Arc	W. I. Deboard
Ellington	Supply
Fredericktown	J. W. Hill
Gads Hill	P. P. Bellew
Garwood	Supply
Halltown	Supply
Irontdale	W. W. Bell
Maplewood	J. E. Linza
Matthews	A. J. Mitchell
Morehouse	A. J. Mitchell
Millspring	P. P. Bellew
Malden	J. L. Cox
Redford	Supply
Sabula	Miss Ora Lovelace
Piedmont	Supply
King School House	Marshall Summers
Robert School House	Marshall Summers

FRED GEITZ, Jr., Reporter.

NEW ENGLAND PREACHERS' MEETING.

The New England preachers' meeting held its first session for the fall and winter months with our church at Cliftondale, Mass., Wednesday, October 4th.

There was a good attendance, and all the services were deeply interesting. District Superintendent N. H. Washburn presided. The annual election of officers for the ensuing year resulted as follows:

President, District Superintendent Washburn, Beverly, Mass.; Vice-President, Rev. L. N. Fogg, Haverhill, Mass.; Secretary, Rev. D. Rand Pierce, West Somerville, Mass.; Treasurer, Rev. Tom M. Brown, Cliftondale, Mass.

The morning was occupied largely by prayer, financial and other reports, and the election of officers. The District Superintendent gave a very interesting resume of how some new fields in Maine have been opened up.

The afternoon was given over to an important presentation and discussion of a financial plan for the relief of the Pentecostal Collegiate Institute. Rev. S. W. Beers, of Lynn, Mass., Rev. Martha Curry, evangelist, and Dr. Archibald, the new principal, addressed the meeting forcefully in the interest of the school. Rev. A. B. Riggs stirred the preachers along faith lines by a spirited reference to Dr. Matthews' notable article in the HERALD OF HOLINESS. It was also a great pleasure to see and hear Rev. J. N. Short at this initial meeting of the year.

At 7 p. m. a fine, large parade was carried out impressively. The evening preacher was Rev. F. W. Domina of Providence, R. I. He discoursed ably and unctiously upon the "Second Coming of Christ" from the pre-millennial viewpoint. Much enthusiasm was aroused and two sought full salvation at the close.

The deaconesses held their opening meeting for the season on Tuesday, the day preceding.

The solo singing of Sister Lulu Barnard of Lowell was a special feature of both sessions.

The next preachers' meeting will be held with our church in Haverhill on November 1st.

D. RAND PIERCE, Secretary.

EASTERN OKLAHOMA.

The Eastern Oklahoma Assembly closed in a blaze of glory. Rev. Roy T. Williams, our General Superintendent, was in the chair. Everybody seemed to enjoy the Assembly. There were people there from Kansas, Texas, Arkansas, and Missouri. The writer's brother and daughter from a distance were there and both were wonderfully saved. It was a great feast to hear of the battles and victories won throughout the last year. We were a few dollars over our apportionment, and have gone in this year for double the amount, which is \$2,000. We mean to pay \$1,000 to the Publishing House. The writer was re-elected as Superintendent. We truly thank the people for their confidence.—F. R. Morgan.

FROM BUD ROBINSON.

We closed last Sunday night in the First Friends church, in Portsmouth, Va., with one hundred and forty-four saved or sanctified, and at the last report from the pastor, they were still getting names for membership, which now is between twenty and thirty. Rev. C. A. Roane is the faithful pastor, and has a beautiful family and a fine people to work with. He has been here six years, and is called back for the seventh. Before Brother Roane's pastorate began here, Rev. C. A. Babcock, who is now one of our evangelists, was pastor, I think for seven years. Many battles have been fought on the old Virginia soil, but the greatest ones were not with shot and shell, but with heart and brain, and on their knees, with their faces turned toward heaven, and the salty tears coursing down their cheeks. There is where some of the great battles have been fought. We had a wonderful meeting. They have a large church, but several times it was so full that it looked like not another one could get in. Yet they would still climb in and pack every seat, then take the standing room, and all the aisles would fill up, and then many would have to be turned away. One interesting case was a big sailor boy who was under such conviction that after the service he went back to the Navy Yard and went to board his ship. He felt so bad that he was afraid if he went to his bunk he would die, so he turned back and came to the city. His mother was in the city taking in the revival, and he hunted her up. At 1 o'clock in the morning they were at the parsonage, and called me up, and we prayed him through. He and his old mother left the parsonage as happy as larks, and Brother Roane and I went back to bed and had a fine night's sleep. One lady that was an infidel was beautifully saved. One preacher was sanctified, and several were warmed up until they were good and hot by the time the meeting closed. My home was with the pastor, and never in all the thirty-six years as a preacher have I had better entertainment. Brother and Sister Rinebarger had a home with Mother Lively, one of the leading members of the church. Mother Lively is one of those holy widows that have been a blessing to many. There is Mother Bell and Mother Holland, along with Mother Lively, all widows, and all three elders in the church. They are typical Quakers, and mothers in the kingdom of the Lord Jesus Christ. We had many kindnesses shown us. One I must not forget was that of the Young Men's Christian Association. They have as fine a set of young men there as you will meet in a lifetime. Another kindness was that of Brother Will Mitchell. One day he had the pastor and the workers all over for one of those great dinners and when we all picked up our napkins there was a small box under it; and when we opened up the box there was a bright \$2.50 gold piece. We could not say much for weeping; the gift was so beautiful and so encouraging.

The HERALD OF HOLINESS is one of the interesting papers of the nation. The articles of Brother Matthews on the great outlook for missions, and Dr. Haynes' editorials on the doctrine and teaching of Christian Science are as good as gold. I was glad to see that Brother Schurman, Brother U. E. Harding, and Brother Johnson, of Tennessee, were all re-elected as District Superintendents for another year. They have made good records. They are all scratching the sand, and the dust is flying, and the Devil on the run. We all know that the God who is revealed in the Bible loves holiness and hates sin, and that the Devil revealed in the Bible loves sin and hates holiness. Knowing that much, it is no trouble to locate ourselves and see just where we stand, and who we are with. If we love holiness and hate sin, we are with the Lord; and if we love sin and hate holiness we are with the Devil.

Here is a fact as I close: A man with a straight heart and a crooked head is better off than a man with a straight head and a crooked heart; but they both are dangerous. Here is another fact: For a good man to believe a wrong thing and be honest in it puts him at a great disadvantage, and may finally wreck him. Here is the best condition to have: A straight head and a straight heart, and believe the right thing.

Don't forget to pray for us in Berkley, Va., October 4th to 16th; at Newport News, October 18th to November 1st; Baltimore, Md., November 3d to 12th; and then a three days' convention with Pastor Mayberry, at Philadelphia, November 13th to 15th. We are in the fight to win, and finish in good shape by the time we are called to the Marriage Supper of the Lamb.

EASTERN OKLAHOMA ASSEMBLY.

The business sessions of the Eastern Oklahoma District Assembly have just closed. General Superintendent Williams seemed to be at his best. We Oklahomans thank God for such a worthy servant and leader of the church. Rev. F. R. Morgan was re-elected District Superintendent. Eight new churches have been organized on the District during the year, and three new church buildings have been erected. A class of some seventeen was received, and licensed as ministers. The report of the District Missionary Treasurer showed that our apportionment of \$1,000 for the year had been paid in full. The Assembly doubled

The Catechism

By E. F. Walker, D.D.

On the order of the General Assembly of 1911 a most excellent Catechism was prepared by Dr. E. F. Walker. It really is a miniature theology. It should be in every home and every Sunday school should use it in all its classes.

Bound in Pebble Cloth:

Single copy, Five cents, Postpaid.
One dozen, Forty cents, postpaid.
One hundred, Three dollars, postpaid.

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

its apportionment for next year. All the Anniversaries were good. One thousand dollars was pledged or apportioned to be raised for the Publishing House. Brother J. F. Sanders, of the Publishing House, and Brother M. F. Lienard, District Superintendent of Nebraska, were an inspiration to the Assembly.

The next Assembly goes to Hugo, Okla.

The pastoral arrangements will appear later.

E. C. CAIN, Dist. Sec'y.

FROM BROTHER CROCKETT.

Having just returned from Dakotas-Montana, Michigan, Iowa, Kentucky, and Missouri District Assemblies, would say for the encouragement of the readers of the HERALD OF HOLINESS, and all the saints of God, that our people in every Assembly are greatly encouraged, and the prospect for a great and glorious year in each District was very bright. Our General Superintendents surely are called of God for that particular place. Every body loves them and their tender and loving way of wielding the gavel. Harmony existing throughout the ranks at the close of each Assembly. God is surely leading on to great things. Our people, if we keep humble, are on the eve of having to do with great things, and immense heights. The Assemblies have been well attended, and the glory of God has been upon them. The saints are returning to their respective fields filled with the Spirit and holy zeal, determined, by the grace of God, to make greater strides than ever before. Brethren, let us approach the Throne for great things. Every Assembly has cheerfully taken care of their apportionment for the Publishing House and all other interests of our church. In these Assemblies they purchased nearly \$1,000 worth of Bibles, books, etc. As Jesus created with the five loaves and two fishes a supply for the multitude, and gave to the disciples to distribute, our folks are catching the vision of what can be accomplished by distributing holiness literature. God created salvation on the Cross and it is up to us to sow the world down with holy literature that the world may be fed with the Word in literature not contaminated with the world. I take this opportunity to thank my brethren for their response to the call, patronage, and interest shown in our Publishing House, and the many courtesies and hospitality shown Mrs. Crockett and myself while in your Assemblies.

A. G. CROCKETT, Vice-President.

TENNESSEE DISTRICT.

Our Assembly year closed with the best Assembly in the history of the Tennessee District, which met at Shelbyville on the evening of September 19th. General Superintendent Roy T. Williams was the preacher of the occasion. His sermon was opportune, and the Holy Ghost seemed to be at the helm. A majority of the members were present at this first evening service, and a sweet spirit of Christian fellowship prevailed, which continued throughout every service and business session of the Assembly. Business and the spiritual were beautifully blended. The first business session was opened at 9 o'clock a. m., following the evening service. Brother Williams presides with a parliamentary hand tempered with courtesy and kindness.

The reports of the preachers and delegates were very encouraging. Souls have been saved and sanctified, and our church much strengthened all over the state. A note of victory came up from every quarter. Our pastors, evangelists, licensed preachers, deaconesses, and laymen know how to sacrifice, and they do it with a glad heart.

We start in this year with fifty-nine churches and thirty pastorates. Twenty-eight of the pastorates were arranged for by the close of the Assembly, and the other two will soon be supplied, leaving the District well equipped with a Spirit-filled ministry.

During the nine months of our service on the

District we visited forty-eight churches, traveled 5,650 miles, preached 261 times, wrote 251 letters and cards, visited 207 homes, and held six revivals, in which we witnessed the power of God in conviction, regeneration, and sanctification of many precious souls. To God be all the glory.

We have started in for the greatest year of our life, and feel that by the grace of God we shall succeed.

F. W. JOHNSON, Dist. Supt.

EVANGELIST L. P. FRETWELL AND WIFE.

On Saturday before the fourth Sunday in August we called Rev. J. Walter Hall to Abbott church, where we had been pastor for over two years. The battle was a hard one, but we held on to God and came out victorious. Twenty-two seekers at the altar were definite professors. Rev. Edward U. Fletcher and wife were to pastor them this year. The Assembly was grand. General Superintendent Goodwin was at his best. We are doing evangelistic work this year altogether. We are in our first battle now, about ten miles from home. God is helping us, and we are expecting a break soon. We have a meeting to begin the third Sunday in October, in a new schoolhouse near Riddle, N. M. We were in Oklahoma when this field was started, and the harvest truly is ripe. We need more experienced pastors who are willing to sacrifice for the Lord. We expect to move to La Lande, N. M., for the winter, and put our daughter in the holiness school. Wife and I will be in the work most all the time.

KANSAS DISTRICT.

Our Assembly year closed with precious victory. I was able to hold the majority of the annual business meetings for the churches.

The dedication of the church at Chase, on September 3d, and of the Dodge City church on September 10th, were both occasions of precious victory.

Our District Assembly at Newton is indeed a precious memory to us all. General Superintendent Goodwin's leadership was fine, and a special unction from God rested upon him. The remark is frequent that it was the best Assembly Kansas District has ever had.

We have promised to raise \$10,000 for missions this year, and have already more than that amount pledged in subscriptions. One especially happy arrangement was the election of Rev. Fred H. Mendell as District Missionary evangelist. His first ministry in this capacity was at Hutchinson, God wonderfully used him, and gave evidence that the plan is from heaven. The church gave a grand response to the appeal made, and over \$1,350 for home and foreign missions in cash and pledges were raised. We feel we have a right to look for the greatest year on the Kansas District that we have ever known.

Kansas Holiness College, under the leadership of Professor W. C. Stone and his good Faculty, and the Hutchinson church under the pastorate of Rev. H. N. Haas, are beginning the year with God's blessing upon them.

H. M. CHAMBERS, Dist. Supt.

CHURCH NEWS

Dennis Port, Mass.

Rev. F. W. Domina was with us September 3d. There were fifty out in the morning, and about a hundred in the evening. The following Wednesday night at prayermeeting there were about thirty-five. It was a refreshing time to the saints, and folks got blessed. People here are hungry for the truth, and the power of the Holy Ghost. They are willing to put their hands down in their pockets to push the battle on for God. The harvest is great here, and the laborers are few.—LOUISE ROGERS.

Pavo, Ga.

God has given us a great meeting here. We have had fine congregations every night, and on Sundays we could not seat them. About two hundred were standing outside. Sinners have been saved and sanctified. Dr. A. O'Bannon had arranged for this, and God blessed him. We close Sunday night and go to a meeting at Albany, Ga., October 11th to 22d.—HARRY J. ELLIOTT, Evangelist.

Mena, Ark.

We have just had a great revival here with Brother W. H. Miner of Waldron, as our evangelist. Brother Miner is a man of God, and does not fail to declare the counsel of the Lord. On account of sickness in his home he had to close in the midst of the meeting, but had some sixteen professions.—J. M. HUSTON, Pastor.

Redlands, Cal.

We began tent meetings September 3d. For two weeks our District Superintendent, Brother Eckel, preached for us. It was a treat to hear him. Our pastor, Brother Black, continued the meeting up to the last night, October 1st. Brother M. E. Armstrong gave us two fine messages. We

never saw men put forth greater effort to get precious souls saved. There were some good, substantial results, and we believe more will follow. There were three cottage prayermeetings held last week, two in the home of Sister Mollie Lewis, who was saved and sanctified in the tent. There were two girls saved in the prayermeeting held in her home. We are to have another there this week. One man held out against God for four weeks, but at the last Friday night meeting was reclaimed. Yesterday Brother Carl Dauei and four workers came down from Los Angeles and held three services.—MINNIE E. BUTTS, *Reporter*.

Winlock, Ore.

We have just finished a three weeks' hard fought battle, but the victory is our Lord's. The siege opened September 3d with Sister Stella Crooks, as evangelist, and Sister Lucile Dixon, of Newberg, as organist. The attendance was not very large, but attentive. Sister Crooks was at her best. Four heads of families were converted, and two sanctified. Two were baptized, and there are three more to come next Sabbath. There were thirty-seven in the Sabbath school yesterday; an increase of seven in one week. The last Sunday with only nineteen present \$71.55 was raised in about ten minutes. Monday Brother Wilkes came in his back, and we accompanied Sister Crooks and Lucile Dixon to Condon, a thirty-five-mile drive over the mountains. We visited the church at Condon, with Brother Wicker in charge. We expect to be there in a meeting in a few days, with Brother Goss as evangelist.—JAMES P. G. LOWES.

Orrick, Mo.

We recently closed a good tent meeting at Blue Ridge, Mo. Opposition against holiness is very strong there. Arrangements had been made for us to hold the meeting in the church, but when it was near time to begin the doors were closed against us. Quite a number prayed through to victory, however. Near the close of the meeting we organized a Nazarene church with eighteen members. They are going to begin work on a new church building at once. Our brother, C. L. Davis, and his wife were with us in this meeting. From Blue Ridge we went to our District Assembly at Newton, Kas. This was the greatest District Assembly we ever attended. We have accepted a call to pastor the church at Clearwater, Kas. We have been in sixteen revival meetings the last year. We are just beginning a meeting near Orrick, and six or eight persons raised their hands for prayer last night. There is a good attendance. From here we go to Clearwater to take up the work.—CHARLES W. DAVIS AND WIFE.

Malden, Mass.

How the fire falls here! No pastor, but God is on the saints with glorious power. Seekers are at the altar continually. Rev. F. C. Norcross is supplying part of the time. Brother Gilbert Laite also supplied on a recent Sunday, and God was with us. Rev. T. W. DeLong continues his ministry among us frequently, and Rev. Tom Brown did valiant work one evening. Our people are going in for old time power and liberty.—L. D. PEAVEY.

Middletown, Ohio.

A union revival closed September 30th under the tent. The meeting held three weeks, and many were saved and sanctified. Brothers C. L. Wireman, W. B. Godby, D. L. Brandyberry, and Mrs. J. H. Burk did the preaching. Brother S. J. Guyns and wife, of Kentucky, led in the music. The singing was an inspiration to all. There were twelve added to the church on Sunday night. This church is only eleven months old and has over fifty members. God is wonderfully blessing the church here.—J. W. HALSEY, *Reporter*.

Hutchinson, Kas.

We came home from the Kansas District Assembly with an enlarged vision concerning the things that God wants to do for us. Saturday and Sunday our District missionary evangelist, Rev. Fred H. Mendell, was with us in the interest of missions. Over \$1,400 was pledged for home and foreign missions. Twenty were at the altar Sunday night. Some gave themselves to God's service as emissaries for foreign lands. In the afternoon Brother Francisco W. Soltero, our Mexican student, in the school with Brothers Mendell, Stone, and others, went to the Mexican camp and had a service with the Mexicans there. Some interest was manifested, and it looks like a chance for good work among these people here. Brother Chambers, our District Superintendent, was also with us, and helped us push the battle. When passing through Hutchinson stop off and see us.—H. N. HAAS, *Pastor*.

Stockton, Ill.

This year has been a busy, happy year, and our souls are stronger in the faith today than ever before. We have held successful revival meetings in Wisconsin, Illinois, Ohio, Indiana, and Kentucky. For a few months this summer we supplied as pastor to the Nazarene church at Stockton, Ill. The Lord blessed us while there and we were asked to remain the coming year, but feeling God was calling us elsewhere we resigned the pastorate. After the close of the Olivet

Assembly, we went to Bevier, Ky., and had a blessed meeting there, large crowds, and a good number of seekers who prayed through. From there we went to the Kentucky District Assembly at Louisville and had a good time with old friends and worshipping together. We opened meetings here at Inez, Ky., county seat of Martin county, last night. The prospects are good for a refreshing time from heaven.

From this meeting we expect to go to Sabetha, Kas. Mrs. Miller has been with me all the time doing her part with the music. Any one wishing to correspond with us in regard to holding meetings address us at Stockton, Ill.—JULIUS MILLER, *Evangelist*.

Lindsay, Cal.

We are pushing the battle for God and holiness, and are gaining ground.

A Home Campmeeting was held from September 21st to October 1st. This was the best meeting yet held by our people. The "Smith band" had charge of the music and Rev. Frank B. Smith did most of the preaching in the evening services.

There were a number of pastors and preachers of the District with us, who helped much in preaching, prayer, and song. Those present were Rev. and Mrs. Reed, District Superintendent and wife; Rev. and Mrs. Rhoads of Alameda; Rev. M. F. Gross of Stockton; Rev. Fred Smith of Bakersfield; Rev. Fred Green of Waukena; Rev. Mr. Lopeman; and Captain Squires and wife, of the Salvation Army.

There were a number of our folks from Wau-

kena, Fresno, and Bakersfield with us part of the time. The preaching was good, clear, clean, and got hold of the people so that men shook with conviction and some few yielded to God and were saved.—P. G. LINAWEAVER, *Pastor*.

Bedias, Texas.

I have been kept out of the work nearly twelve months on account of wife's sickness and the loss of our baby. We have just closed a three weeks' meeting in Rockwall, Tex. The Lord blessed wonderfully. Folks prayed through. We are now in a battle near Bedias, in Grimes county. It is a new field where holiness needs to be preached, for the Devil is certainly loose here.—W. F. CLEGHORN.

Olivet University Church.

Two things have happened to cause Olivet church to take on new life and activity. First, the opening of the school, which is so promising in every respect, and the entrance of so many spiritual minded students among us; second, the arrival three weeks ago of our new pastor, Rev. C. P. Lanpher. We truly welcome this man of God to our midst. With God as our divine leader and Brother Lanpher as our human leader, we purpose to be found faithful in every branch of His work. The past three Sundays with Brother Lanpher have been days of spiritual blessings and helpfulness. Souls have sought and found God, and the saints have been edified. A week ago Sunday the following were received into Olivet church: Rev. and Mrs. C. P. Lanpher and his mother; Dr. and Mrs. B. F. Haynes, Rev. and Mrs. J. W. Waltz, Rev. and Mrs. L. W. Scott, and Mr. and Mrs. Melza Brown, after which we were drawn closer to God by the administering of the Lord's Supper. An active interest is manifested, especially among the students, in missions. God is surely with us, and we look to Him for continued and increasing victory.—*Church Reporter*.

Cliffondale, Mass.

The first deaconess' and preachers' meeting of the New England District of this season was held in the Pentecostal Church of the Nazarene at Cliffondale, October 3d and 4th. The deaconesses gathered at 10:30 o'clock for prayer. In the afternoon our District deaconess, Sister Alice Robinson, of Lowell, Mass., gave us a Bible reading on the visions of Isaiah. In the evening Rev. Mary Pierce, of West Somerville, brought us the message from 2 Kings 6:16. On Wednesday morning the preachers' meeting was opened with the District Superintendent in the chair. After prayer the meeting was opened for business, which occupied both morning and afternoon sessions. In the midst of the afternoon session, our dear Brother Gordon Edwards, who has left us for the West, came to the front, and while the congregation sang "Blest Be the Tie That Binds" his ministerial brethren and friends shook hands with him and assured him of their love, prayers, and sympathy. In the evening Rev. Fred Domina brought us a stirring message on the coming of the Lord. The house was filled with attentive listeners. At the close two seekers came to the altar.—MARY L. WEBBER, *Deaconess*.

McPherson, Kas.

Our meeting began last night, October 8th, with Rev. August Nilson, of Portland, Ore., as evangelist. The house was packed full the first service. We believe God is here with us, and we expect a great time.—HENRY A. DUNLAP, *Pastor*.

Vivian, La.

We have just closed a good revival on the Texas side of the state line from Vivian, where we once had a holiness church. Sister Mary Perdue of Atlanta, Tex., did the preaching, and was wonderfully blessed of the Lord. There were a great many blessed in this meeting. We reorganized with thirty-one members, and elected a delegate to the annual Assembly, of the Dallas District, to be held at Sherman, Texas. This church is near our home. We have a very good building, and with two acres of land all paid for.—J. W. LAND.

Worthington, Ind.

We are settled in our new field of labor, and the blessing of the Lord is upon us. We never met a more determined little band of people. One person was saved the first service. Mt. Beulah and Mt. Zion are two fine churches, and we believe we are going to see some salvation times in the coming months. We have resolved that in order to be all-round Nazarenes, we must have the HERALD OF HOLINESS in our homes, and we are going to get that paper and THE OTHER SHEEP in every home we can.—B. A. FLEMING.

Terrace, Pa.

The last two Sundays have been especially good. October 1st four young men and one young lady came to the altar for pardon. We held on till 11 o'clock, and victory came. October 8th in the morning service three men were sanctified. One had just joined the church, with two women, at the beginning of the service. Another was the husband of one of the new members, and he will join October 22d. In the afternoon we held our first meeting in the Union mission at Homestead,



BASKET CLOTH

**PHINEAS F. BREESE
A Prince in Israel**

The above is the title of the life-story of our great leader, Rev. P. F. Bresee, D.D., written by Rev. E. A. Girvin. While it is the complete story of his life from childhood, of necessity the greater part of the book deals with the later years; and as his life was so inseparably woven into the life of our church, the life-story virtually embraces the history of the movement which we now know as the Pentecostal Church of the Nazarene.

We hope to have this edition ready for delivery during October, and will begin now to book orders to be filled in their turn, as the books come from the bindery. Every one who desires to secure a copy of the first edition will do well to send us your order immediately. No need to send the money now. Simply drop us a postal card, giving your order, and stating that you will send the money when notified that your book is ready.

Sixteen illustrations. Size of book, 9 1/4 x 6 1/4 x 1 1/4. FULL MOROCCO, gilt edges, gold stamp.....\$4.00

Sixteen illustrations. Size of book, 9 1/4 x 6 1/4 x 1 1/4. BASKET CLOTH, gilt edges, gold stamp.....\$2.50



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

with three seekers at the altar. Brother Corlett did the preaching in this service. The mission board has very kindly given us the privilege of holding two services a week in their hall. Brother W. B. Corlett, who is an ordained elder, has given up his charge at Tarentum, Pa., to assist in the branch work at Homestead and at Terrace. At the night service two boys were saved, one of them the pastor's son. Recently the Lord enabled us to pay off the first half on our lot purchased four weeks ago, leaving \$325 to be paid, but only \$75 more to be pledged. The missionary treasurer reports \$23 received for foreign missions last month, far exceeding our apportionment. The missionary rally to be held next Sunday will help carry out the forward move proposed by the board. Mrs. Hitchens, returned missionary, will be with us.—W. H. PARKER, *Pastor*.

Chicago Heights, Ill.

We have been here three weeks on our new field. There were some debts which we have paid off. Have kept the pastor paid up, and have had six seekers at the altar, all getting through. Our congregations are increasing, the Sunday school growing. The little flock here have been paying 25 per cent of their earnings to get out of debt. The Lord has blessed them good for it. We feel much encouraged. For myself I have gained six pounds since coming here. We begin a revival meeting at Harvey, Ill., next Sunday. Brother and Sister Berry sing for us. As soon as we close at Harvey we begin at Chicago Heights.—L. G. MILBY, *Pastor*.

Bonham, Texas.

I spent the months of June and July in the East. Held a twelve days' meeting in Grace Nazarene church in Washington, D. C. They are a faithful band who stand by the work and their pastor, Brother Buckmaster. It was my privilege to hold a few days' meeting for Brother Matur, pastor of Park Lane church, Virginia. We had a glorious day on the closing Sabbath. A number were either saved or sanctified. We spent two Sundays with Brother L. B. Williams' church in Baltimore, Md. The services were blest of God. We expect to see a strong church built in that city. Our meeting began at Oakland, seven miles from Bonham, Saturday night. This is the busy time, and that together with the general indifference, makes the work move slowly. However, the congregations are increasing. With this meeting I close my work for this Assembly year. I expect to begin meetings in Empire, Ark., after the Assembly. Address me at Peniel, Tex.—INA LEE HUGHES.

Placentia, Cal.

We are now in the midst of the greatest revival this place has ever known, under the leadership of Rev. E. F. Wilde and wife, assisted by their son, Mr. J. N. Knight, and wife. We have been planning and laying a foundation for this meeting ever since the Assembly, preparing the church and the community for the meeting. We have held street meetings every Saturday night. When Brother Wilde came he found some folks red hot with Holy Ghost zeal. We have held two weeks, and the end is not yet. Sixty-one seekers have found the Lord. The town and country have been stirred. On Tuesday, the 3d of October, we held an all day meeting. At night twenty-three seekers responded. All were clearly saved. The next night seven bowed at the altar and received the evidence. Some have walked two miles to attend the service. The singing of this quartet is fine, their selections are full of life and revival fire.—FRANKLIN E. HILL, *Pastor*.

Marion, Ohio.

Our tent meetings through the month of August resulted in the salvation of about a score of souls. A few are pressing on, and some are planning to come into the church. Brother Short, our District Superintendent, helped us in the last meeting, and his messages were full of unction and the power of the Lord. Our deaconess, Sister Urton, has been unable to labor for the last two months on account of illness. She was in the hospital for three weeks and underwent a serious operation. She is slowly recovering, and will be ready for service in a few months. Two of our young people are in Olivet University preparing for the ministry. They send good reports of the school.—W. R. GILLEY, *Pastor*.

Austin, Texas.

We have had Professor J. E. L. Moore, of Hamlin, Tex., as our evangelist in the meeting with the Austin church. This was one of the greatest meetings we have seen this year. The last night of the meeting Brother Moore preached on the Unpardonable Sin, and the altar was filled with seekers, and there were eighteen finders. In all there were fifty-five professions, and eighteen received into the church. We had the last week Revs. W. O. Self and J. T. Page to conduct the singing. The last Sunday we had with us Brother and Sister Roberts, of Rest Cottage, at Pilot Point, Tex. After this meeting we went to Goldthwaite, to help Brother and Sister Mulanax in a revival. We were with them only seven days, but God gave victory, and there were some souls in the fountain. Brother and Sister Mulanax have done a great work this year there. They have

built a new church and have it all paid for. We are now back home with our church, getting ready for the Assembly, which will convene in our Austin church, November 15th to 19th.—E. W. WELLS, *Pastor*.

Shiloh, Tenn.

We pitched battle here one week ago. The Lord has been with us from the beginning. Twenty-three seekers have been definitely saved or sanctified. District Superintendent F. W. Johnson has joined us, and the interest is growing. It has been our privilege to have associated with us in this meeting Brother John L. Boaz, who was a pioneer holiness preacher of this country, also for many years a missionary to Cuba. Sister Boaz came with us last night.—MARVIN S. COOPER.

First Church, Kansas City.

We were blessed, on Sunday, October 15th, with the ministry of two of our General Superintendents, Dr. J. W. Goodwin, and Dr. R. T. Williams, and visiting members of the General Missionary Board, now in session. Dr. Goodwin preached in the morning a sermon on "He saved others, himself he can not save," that gripped our hearts. Sister Anderson sang in the Spirit. Brother Athans, superintendent of our North Mexico work, addressed the Young People's Society in the evening. The night service was held by Dr. Williams, who brought the large audience into the presence of the judgment bar. There were seekers and salvation. A feature of the night service was a song by Brother and Sister Benson of Nashville. Those present from out of the city in attendance upon the General Missionary Board, were General Superintendent J. W. Goodwin, of California; General Superintendent R. T. Williams, of Texas; Mr. and Mrs. J. T. Benson, of Tennessee; Mrs. Tanner, of Washington; President J. E. L. Moore, of Texas; Rev. Tom Brown, of Massachusetts; and Mr. L. F. Gay, of California.—Reporter.

Olivet, Ill.

We bade the company of saints good-by at the Fitchburg depot a few days ago, and headed for the West and our new field of labor at Olivet, Ill. At Gardner two of the sisters of our mission were at the station with a box of lunch for us, and such a lunch! We are enjoying these early days of our ministry at Olivet. We have a very comfortable parsonage of seven rooms and a bath. It is quite a change from our city quarters, the outdoors seems so big and there is such an expanse of country. We find much inspiration in ministering to the University student body of about two hundred young people, many of them truly spiritual. Sunday morning and evening congregations average about 300 to 350 people. Our Sunday school gathers about two hundred at present. There is an excellent missionary interest in both school and church, which is very fine. The people are gracious in spirit and seem appreciative of our ministry. We expect a great time of salvation this fall and winter.—C. P. Lanpher.

Sydney, Fla.

I have been working with the Methodist church, South, ever since coming to Florida. I am a Nazarene at heart, and am waiting prayerfully for the time to come when He will open the way for us to organize a church here. I wrote in regard to an opening at Tampa, where I thought we could organize a Nazarene church and run a holiness mission in connection with it, and asked for

some help. I have received about \$70 in subscriptions. The brethren here with whom I am working have subscribed most of that. It will take about \$300 to start this work right. A good tabernacle can be used here the year around. Any one who reads this who can help, with either their presence or their money, or both, let us hear from you. We need help here, and one that is Holy Ghost-filled, God-called, and willing to sacrifice.—William S. Rice.

Upland, Cal.

We had a meeting this summer under a tent with Evangelists Lewis and Matthews, and our young people were especially helped, and are on the firing line. The Lord is blessing us along the line of missions, and our missionary society is busy. We sent to the different stations on the foreign field this summer, seventeen comforts, a pair of wool blankets, one dozen bed sheets, one dozen pairs of pillow cases, forty-two shirts, twenty-six waists, and an offering in cash of \$16.53 to help get a Christmas dinner for the children in Hope school in India. In addition to this there is about \$50 going out every month for missions from this little church of one hundred and ten members. The Lord especially blessed on Sunday, October 8th, in giving us enough money to pay off the debt on the church. The Spirit of the Lord was manifestly present in the service. We asked for \$1,200 and He gave us over \$1,250. We expect a great revival this winter.—Will H. and L. B. Nerry, *Pastors*.

Eucaba, Miss.

Our meeting at Eucaba chapel, Miss., was fine. Brother L. H. Ritter, of Atwood, Okla., was our preacher in charge. He did some excellent preaching. He is a man of much prayer, and God used him to edify the church, and convict the unsaved. Our work is in good shape, and we are looking forward to the Assembly, which will convene at this place soon. May God bless the HERALD of HOLINESS, its editors, and its staff.—J. W. Dodd.

Pasadena, Cal.

The work here is moving on to victory under the care and direction of the Lord. Several seekers, and finders, have been at our altar, and another nice class has united with the church. Sixteen of our young people are in attendance at the University, which is now in full swing. We have a fine student body, and all the departments are doing excellent work. New students are still coming, and those who are here are of a high class, and the atmosphere of the chapel services is very fine.—A. O. Henricks, *Pastor*.

Harmon, Okla.

Much has been accomplished here since Brother Coulson began work as our pastor at the beginning of this year. Seekers have been saved and sanctified, and some have united with the church. We are expecting greater things this year. Circumstances prevent Brother Coulson's being with us this next year, and we regret the fact much, but we believe God will send us the right man. We have a large Sunday school, and a superintendent that He can and does use for His glory. A number of our members subscribe for the HERALD of HOLINESS, and many of them read it. I can not afford to be without it. Brother Coulson has the sincere good wishes and earnest prayers of the entire church at Harmon.—Mrs. Josie Kelly, *Reporter*.

WHEREAS, Our dear pastor, Rev. D. M. Coulson,

Agents Wanted

Bible Gems Calendar for 1917

We are especially desirous that all our people have an opportunity to purchase our Scripture Text Calendar. Many agents are already at work, and we are shipping the calendars by the thousand. Those who desire to sell them on a large scale would better order their initial supply at once. Owing

to the difficulty in getting paper, and the time required to print the calendars, it will probably be out of the question for us to print more calendars when our present stock is exhausted.

Single copies, 25c, post paid; one dozen for \$2.50, post paid.

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



is about to leave us for another field of labor, the Harmon congregation of the Pentecostal Church of the Nazarene hereby

Resolved, That we tender him our heartfelt thanks for efficient work done this year 1916. He was a man always in his place, showing no partiality, and a great worker for the church, and

Resolved, That we have perfect confidence in him as a true Christian, and appreciate his labor of love among us, although performed under trying and discouraging circumstances; therefore

Resolved, That a copy of these resolutions be handed to our church reporter, that she send them to the editor of our beloved HERALD of HOLINESS.

REV. ALICE COCANOWER,
F. T. McCLUNG.
Committee.

Boise, Idaho.

Our Sabbath school set apart one Sunday of each month to be devoted to the interest of missions. September 24th was our first missionary Sunday. We inaugurated our new plan with a missionary rally. Sister Eaton and little Sheshu conducted this rally, Friday, Saturday, and over Sunday. We have our meetings in a tent, and it is getting cold. We are paying for a lot on which we expect to build a church yet this fall. The pastor's salary was in arrears. Our church is small and not many outsiders come, but we looked beyond all circumstances and went in for the biggest thing possible for missions. The Lord honored our faith with unusual victory. The rally was greatly used of the Lord, and the church was not only spiritually helped, but much prejudice was removed. We counted up our spoils and it is like this: Cash and subscription for missions \$92, money given for the new church lot \$100, money given for pastor's salary \$39.18, with a total of \$231.18. This may not seem large for some, but for our little church we think it is wonderful, and we expect to have Sister Eaton and her girls again, with Brother and Sister Campbell, when we get into our new church. The missionary society had the tent nicely decorated, gave a part of a program in Sunday school, and looked after the entertainment of the missionaries.—Mrs. Lillian B. Herrell, Secy.

Colorado Springs, Colo.

Our people here have been renting a small church and now we feel we must have a larger and better place to worship. We have purchased a lot, and want to build as soon as we can get the necessary money. We will make the first payment of \$800 on October 17th, and get possession. The enemy is already stirred, and will oppose holiness and a holiness church. The subscriptions are coming in nicely. Those who have been here know how badly the Nazarene church is needed here. No Protestant church is within a radius of a mile. We are encouraged and are pressing on. Any one who feels the Lord would be pleased to have them help us in building a house of holiness unto the Lord may send their offering to R. J. Plumb, District Superintendent, 126 North Chestnut street, or to Arthur Boicourt, Treasurer of Building Committee, 212 North Walnut street, Colorado Springs, Colo.—R. J. Plumb.

Cucamonga, Cal.

Under the leadership of Sister McReynolds we have recently opened a Spanish work, which has already gone beyond our expectation, about twenty Mexicans having been saved or sanctified. The purchase of a good property is under consideration, and an organization will soon be effected. The opening of another cottage prayermeeting ten miles out in the country gives new inspiration to our work. There was a large attendance last night, and the marvelous power of God predominated. We begin a great revival campaign October 8-20, Rev. E. F. Wilde and his band in charge. Great victory and salvation is expected. The outlook is good for another great year.—W. C. Frazier, Pastor.

Miami, Fla.

On October 1st we received two new members into the church. God's people are encouraged to press on to greater things in this next year. The church is being completed and will present an attractive appearance, will be painted nicely on the inside, and repainted on the outside. Yesterday, October 8th, we could not use the church, so Brother Noah Eby gladly gave us the use of his nice, large rooms in his residence, and God greatly blessed us. We hope to be back in the church for Sunday, October 15th. We have also begun work on the parsonage, and plan to have it completed by the first of November. Our people are consecrated, and most of them are tithing. We are having no trouble in getting finances to carry on the work of the church. We expect a mighty, old-time revival here this winter under the leadership of Dr. J. W. Goodwin, General Superintendent, of California. Our revival and Assembly will be held in January.—C. H. Lancaster, Pastor.

Lyons, Kas.

The Assembly is over, but the effects are not. We preached last Sunday on the "Great Commission," and God wonderfully blessed the people and pastor. In the middle of the sermon we stopped and asked for subscriptions for foreign missions. We received in a few minutes \$255.

Publishing House Heating Plant

In raising the \$1,000 for a heating plant for the Publishing House and missionary headquarters, we will report the progress of the fund from time to time.

Previously reported.....	\$664 76
David E. Allen.....	1 00
C. H. Faulk.....	1 00
Mrs. Allie Maddy.....	5 00
Lee Lankford.....	5 00
	<hr/>
	\$676 76

We will be glad to receive and acknowledge either the cash or pledges of those who will help in this good work.

With four weeks' preaching on missions we will bring the balance. The pastor's offering was the best we ever received. At the night service God put it on our hearts to send one of the girls to Bible school. We asked and the people responded. She will start right away. One seeker reclaimed and sanctified since Assembly, and two have asked for prayer.—E. S. Lang.

Decatur, Ill.

September 28th our new pastor, Mrs. Edna Wells Hoke, and husband, Rev. J. A. Hoke, of Carterville, Ill., arrived and were met at the train by a crowd of the church members and taken care of until they got settled in a home of their own. Sister Hoke has been in the evangelistic work for a number of years and God has wonderfully blessed her efforts. She was delayed in coming to Decatur as she was engaged in holding a revival in Missouri. Brother Hoke has been taking care of the work at Carterville where they built a Nazarene church which is clear of debt. The work here under Sister Hoke is opening up very favorably. From the first she seemed to win the confidence and esteem of the people and she says the Lord has promised her the hearts of the Decatur folks. The first sermon she preached six raised their hands for prayer and at night seven were at the altar. The second Sunday six were at the altar, and one was reclaimed at the prayer service. The services are all well attended. Last Sunday we had 130 at Sunday school, and 150 at morning preaching service. At the open air meeting in the afternoon over 200 were present to hear the gospel message. We had an attendance of over 200 at the class meeting at 7 p. m., and the church and Sunday school room was filled for the preaching service. Sister Hoke is giving us the unadulterated gospel in a clear, comprehensive, and forcible manner; the kind that searches out every nook and corner of the heart. The Lord is wonderfully good in sending us two preachers filled with the Holy Ghost. Sister Hoke will do the preaching, and Brother Hoke will conduct the street and mission meetings and do most of the visiting. We expect to begin a revival in the church in a few weeks, which will be conducted by the pastor.—C. E. West, Reporter.

District News

W. EVANS BURNETT AND WIFE.

It has been our privilege to visit several of the old camps in behalf of rescue work. At Ellis, La., we had a good service last Sabbath afternoon. At the close of the preaching service at night the Lord blessed us and caused the saints to rejoice while we sang. Next we went to Lake Charles, where the pastor of the Nazarene church, Brother Woodson, and the evangelist, Brother Watson, of Mississippi, were in a tent meeting. On to Lake Arthur, a very beautiful camp, where we heard Brothers Maitland and Rinebarger. The Lord gave us a very interesting rescue service. Then to Ebenezer camp, where another opportunity was given to represent the cause of that vast army of fallen, outcast women. At this place Brothers C. K. Spell and Weldon were preaching the Word. The French people in this part of Louisiana are getting saved and sanctified. Next we went to Scottsville to hear Brothers Dunaway, Owens, and Davis. We assisted in a rescue service at this camp. The last camp attended was at Kadesh station, near Montgomery. Brothers Mingleford, Harrison, and Owens were in charge. We had a good rescue service the last Sabbath afternoon. We have just returned from the mission and rescue workers' convention at St. Louis; also a profitable visit to Chicago.

CHURCH EXTENSION BOARD MEETING.

The General Board of Church Extension met in Argenta, Ark., October 3-5. Revs. J. B. McBride and Lyman Brough, Mr. R. B. Mitchum, the

treasurer, and Joseph N. Speakes, general secretary, were in attendance. Definite plans were laid for the future of the work. It was decided to seek funds through birthday offerings, direct collections, annuities, and bequests. An earnest effort is to be made to get every congregation to adopt the birthday offering plan. This will bring in from \$6,000 to \$8,000 per year.

Kansas City was chosen as headquarters, and steps will soon be taken to incorporate under the laws of the state of Missouri.

The general secretary was employed to visit the various District Assemblies next year in the interest of the work, and get it on the hearts of our people. The plan is for the general secretary in visiting the Assemblies to conduct revival meetings wherever possible, and thus save expenses and do double good. We purpose to begin with the eastern Assemblies next spring, and make as many as possible through the year. It will not be possible to visit all in one year on account of so many being held on the same date.

A movement was started to seek a joint meeting of all the Boards of the church each year at Kansas City. This will save expense to those who are on two or more Boards, and will make the work of all more effectual.

Brothers McBride and Brough held revival services for our Argenta church while the Board was in session, and the Lord blessed and a number of souls were saved and sanctified, and seven new members were received. The church was greatly blessed under the ministry of these men of God.

JOSEPH N. SPEAKES, Gen. Secy.

ANNOUNCEMENTS

Vacant Date—My meeting at Charlotte, Mich., has been called in, on account of change of new pastor. I can give some other church that date. Please write at once. Address 3728 North Marshfield avenue, Chicago, Ill.—Aug. N. Nilson, Evangelist.

Evangelist—Rev. Ural Hollenbeck, commissioned evangelist of the Indiana District, will be free to answer calls to hold meetings after Christmas. Reference, District Superintendent U. E. Harding, Newcastle, Ind. Address him at Greenfield, Ind.

Hamlin Assembly—Let those expecting to attend the Assembly send in their names at once to N. E. Scott, Abilene, Tex., if entertainment is to be expected. State whether coming alone, or if man and wife. So far as possible leave children at home. Reduced rates; get round trip tickets.—J. C. Henson, Dist. Supt.

Song Evangelist—Benjamin Whitehurst, son of Dr. Z. B. Whitehurst, lately president of the Shingler Holiness University, offers himself for service as song leader in revival meetings. He has had successful experience this summer. Address him at Jasper, Ala.

Deaconess Bonnets—Without ties, \$2.00; ties per pair, 50 cents. Address Mrs. N. C. Radford, 631 East 28th street, Los Angeles, Cal.

Notice—The San Antonio District Board of Examiners will meet in the Pentecostal Church of the Nazarene at Austin, Tex., November 14th, 10 a. m. Let all undergraduates meet them there for examination at 2 p. m. of that day. There will be no examinations after the Assembly opens.—J. W. Bost, Chairman.

Notice—All persons who desire to be examined on the course of study will please meet the examiners at Ecru, Miss., Tuesday, October 24th, at 9 a. m. Come prepared for written examinations.—R. A. Breland, Chairman.

Notice—After a conference with the Advisory Board, and along with two of the members of this Board spending two evenings in conference with the Church Board, at Marion, Ind., and on the account of the existing conditions in the church at that place, it seemed wisdom to disband the organization, which was done and due notice is here given of same.—U. E. Harding, District Supt.

DIRECTORIES

H. F. REYNOLDS.....Kansas City, Mo.
Res., 4024 Agnes ave.; office, 2109 Troost ave.

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

J. W. GOODWIN.....1625 Delta st., Los Angeles, Cal.
Address mail to 2109 Troost ave., Kansas City, Mo., for forwarding.

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 22-3
Georgia.....November 28 to December 10
Assembly and revival meeting.

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

District Assemblies

West Oklahoma, Altus, Okla.....October 11-15
Dallas, Sherman, Texas.....October 18-22
Hamlin, Abilene, Texas.....October 25-29
Little Rock, Mena, Ark.....November 1-5
Arkansas, Vilonia, Ark.....November 8-12
San Antonio.....November 15-19
Each Assembly opens Wednesday morning at 9 o'clock, of the first day given in the state, and is to be preceded by a great religious service on Tuesday night.

DISTRICT SUPERINTENDENTS

Alabama—P. M. Covington.....Jasper, Ala.
Alberta Mission—James H. Bury, Coltholme, Alta., Canada.

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

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

HERALD of HOLINESS

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

B. F. HAYNES, D.D., Editor.
C. A. McCONNELL, Managing Editor.

Subscription Price—\$1.50 a year in advance.
Change of Address—Name the Postoffice and State to which the paper has been sent, and the Postoffice and State to which you wish it sent. **Expiration of Time**—Subscriptions are payable in advance. Unless payment is made or request made to have the paper continued, it will be discontinued at the expiration of time. **How to Remit**—Send money order or bank draft, payable to Pentecostal Nazarene Publishing House, 2109, 2115 Troost Avenue, Kansas City, Mo.

Entered as second-class matter at the Postoffice at Kansas City, Mo.

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

Chicago Central—W. G. Schurman—Olivet, Ill.
Colorado—R. J. Plumb, 126 North Chestnut street, Colorado Springs, Colo.
Dallas—P. L. Pierce—Peniel, Texas
Dakotas—Montana—Lyman Brough—Surrey, N. D.
Beebe, Ark.—October 10-22
Florida—C. H. Lancaster—828 Fourth st., Miami, Fla.
Georgia—W. R. Hanson—Glenville, Ga.
Glenville—October 17-22
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—W. W. Hanks—Box 233, Ashland, Ky.
Little Rock—B. H. Haynie—3500 W. Eleventh st., Little Rock, Ark.
Louisiana—T. C. Leckie—Lake Charles, La.
Manitoba—Sask. Mission—C. A. Thompson—Box 298, Regina, Saskatchewan, Canada.
Michigan—Ira E. Miller—Caro, Mich.
Mississippi—J. N. Whitehead—Salis, Miss.
Missouri—G. O. Crow—Springfield, Mo.
Nebraska—M. F. Leonard—Burr Oak, Kas.
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—Ponca, Okla.
Pittsburgh—James W. Short—351 S. Broadway, Dayton, Ohio.
Oil City, Pa.—October 18-19
Springboro, Pa.—October 20-28
Warren, Pa.—October 29
Bradford, Pa.—October 30 to November 10
Richville, O.—Preachers' Convention, Nov. 12-19
San Antonio—William E. Fisher—535 W. Aguirre 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.

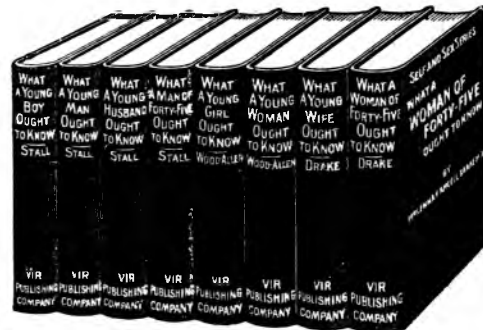
Evangelists

[The following is a list of Authorized Evangelists of the Pentecostal Church of the Nazarene, given by Districts. Any Authorized Evangelist of the church may have his name in this column by forwarding same to this office, stating the District giving him such commission.—EDITOR.]

Alberta—Bell, Thomas, Box 95, Drumheller, Alberta, Can.
Arkansas—Edgin, J. D., Ozark, Ark.; Vallery, A. J., Pilot Point, Texas; Waggoner, D. J., Peniel, Texas; Imhoff, C. A., Vilonia, Ark.
Chicago Central—Jones, Will O., 1102 South "A" st., Elwood, Ind.; Angle, Miss Virgie, 6580 Yale ave., Chicago, Ill.; Fleming, B. A., R. R. 1, Wayne City, Ill.; Gilmore, R. E., Olivet, Ill.; Williams, L. Milton, University Park, Oskaloosa, Iowa; Wells, L. T., Olivet, Ill.; Richards, Mrs. H., 6350 Drexel ave., Chicago, Ill.; Shepard, W. E., Olivet, Ill.; Wines, Mrs. Mattie, 1537 West First St., Dayton, Ohio.
Dallas—Franklin, J. D., Trinidad, Colo.; Cluck, C. C., Dodd City, Texas; Freeland, B., Station A, Dallas, Texas; Johnson, C. W., Rockwall, Texas.
Hamlin—Irick, Allie and Emma, Pilot Point, Texas; Roberts, John F. and Grace, Pilot Point, Texas; Sewell, W. J., Hamlin, Texas; Wells, J. M., R. R. 1, Box 4, Roby, Texas.
Idaho—Oregon—Ingler, Arthur F., Everett, Wash.
Indiana—Williams, J. A., Connorsville, Ind.; Elsworth, C. E., and Wife, R. R. 9, Greenfield, Ind.; Snyder, Mrs. Belle, Rte. 3, Box 72, Evansville, Ind.
Iowa—McFarland, Will, Creston, Iowa; Sutton, B. D., and Wife, 724 H. ave., West, Cedar Rapids, Iowa; Wines, Mrs. Mattie, 6441 Maryland ave., Chicago, Ill.; Harrington, Theo. G., Botna, Iowa; White, J. W., 701 South 19th st., Centerville, Iowa; Myra Crozier, Osceola, Neb.
Kansas—Bassett, H. M., 513 East 6th st., Hutchinson, Kas.; Demoret, J. G., Hutchinson, Kas.; Whitney, Mark, Newton, Kas.; Uhler, Jesse, Clearwater, Kas.; Walker, J. C., 215 E. 4th st., Hutchinson, Kas.; Lewis, B. B., 726 5th ave., East, Hutchinson, Kas.; King, C. M., 726 Fifth ave., East, Hutchinson, Kas.; Mendell, Fred H., Missionary Evangelist, Newton, Kas.; Ball, R. S., Sterling, Kas.
Kentucky—Sweeten, H. W., Box 153, Ashley, Ill.; Miller, Julius and Grace, 1522 Central, Ashland, Ky.; Adam, M. C., 321 S. Poplar st., Seymour Ind.; Wireman, C. L., 640 Woodlawn ave., Middletown, Ohio.
Little Rock—Middletown, Wilburn, Mena, Ark.
Michigan—Bradley, C. L., Nashville, Mich.
Mississippi—Breland, R. A., Poplinville, Miss.; Farmer, I. D., Houston, Miss.; Gosey, S. B., Millport, Ala.

Missouri—Brawley, G. C., Redford, Mo.; Crow, Bertha, Springfield, Mo.; Davis, Clarence L., Ramsey, Ind.; Rudolph, P. A., Keysport, Ill.; Keppel, J. and Wife, 3836 Delmar blvd., St. Louis, Mo.; Seal, William, Des Arc, Mo.; Taylor, Elwood, Des Arc, Mo.; Wright, C. A., Des Arc, Mo.
Nebraska—Ludwig, Theodore and Minnie, York, Neb.; Hunter, J. R., 619 S. 30th st., Lincoln, Neb.
New England—Phillips, R. S., Burlington, Vt.
New Mexico—Saffel, T. D., Farmington, N. M.
Northwest—Baltzore, M. L., Walla Walla, Wash.; Dilly, Clyde T., and Wife, Albany, Ore.; Elliott, Harry J., 757 East Davis st., Portland, Ore.; Elliott, William A., General Delivery, Spokane, Wash.; Ethell, H. C., Springfield, Ore.; Crooks, Mrs. Stella, 680 Quimby st., Portland, Ore.; Mathews, Ernest S. (Lewis & Mathews) Winlock, Ore.; Nilson August N., eastern address, 3726 N. Marshallfield ave., Chicago, Ill.; home address, 666 East 76th st. N., Portland, Ore.; Wallace, DeLance, P. O. Box 304, Walla Walla, Wash.; H. C. Elliott, Nampa, Idaho.
New York—Miller, F. E., 173 Dayton st., Lowville, N. Y.; Curtis, Earl E., Watertown, N. Y.; Schnabel, Miss A. Columbia, Sag Harbor, N. Y.
Pittsburgh—Bacon, David G., 735 Woodland, Alliance, Ohio; Thomas, H. G., Pulaski, Pa.; Covault, Orrville, Troy, Ohio; Cooley, Anna M., Racine, Wis.; Dearn, Earnest, Monhegan, Me.; Erskin, G. W.; Iron-ton, Ohio; Elliott, Homer E., Grove City, Pa.; Herrell, Lillian B., Olivet, Ill.; Lytle, Henry C., 703 Sec-

ond st., Bowling Green, Ohio; Sloan, Carrie (Crow), East Liverpool, Ohio; Short, Mrs. J. W., Dayton, Ohio; Rev. H. Higbee Lee, 205 Miller ave., New Philadelphia, Ohio; Charles E. Baird, 461 East 2d st., Logan, Ohio; Will H. Hafer, Lincoln Place, Pa.
Eastern Oklahoma—Hodges, Richard T., Wister, Okla.; Jay, W. P., Ada, Okla.; McLendon, J. L., Hugo, Okla.; Osborne, Miss Essie, Hugo, Okla.; Turner, L. C., Castle, Okla.
Western Oklahoma—Jones, Lum, Kingston, Okla.; Oliver, J. W., 1407 West 3d st., Oklahoma City.
San Antonio—Nelson, W. M., Station A, Dallas, Texas; Sutton, William W., Box 57, McGregor, Texas; Williams, Mrs. Bessie, Lockhart, Texas; Worley, S. F., R. R. 1, Box 41-B, Ft. Worth, Texas.
San Francisco—St. Clair, Fred, 1334 Kawa ave., Berkeley, Cal.; Smith, Frank B., 543 E. Hawthorne, Stockton, Cal.; Miller, H. H., 2328 McKinley ave., Berkeley, Cal.
Southern California—Black, J. T., 695 Atchison st., Pasadena, Cal.; Clark, V. E., 111 S. Figueroa, Los Angeles, Cal.; Epperson, Mrs. Phoebe Jewel, University Pk., La.; Lillenas, Haldor and Bertha, Olivet, Ill.; T. S. Mashburn, 1420 Maltman ave., Los Angeles, Cal.; McBride, J. B., 1251 Sierra Bonita ave., Pasadena, Cal.; Robinson, Bud, R. R. 1, Box 215, Pasadena, Cal.; Ruth, C. W., Nowland ave., Indianapolis, Ind.; E. Arthur Lewis (Lewis & Mathews), 303 West Marquette Road, Chicago, Ill.; E. F. Wilde, 1564 Penn st., Glendale, Cal.; Raymond, C. W., 1475 North Lake ave., Pasadena, Cal.



FOUR BOOKS FOR MEN

What a Young Boy Ought to Know

BY SYLVANUS STALL
CLOTH, \$1.00 POSTPAID

"I am tremendously interested in your books. No more important work is being done for the youth of this nation. Not only every boy, but every father and mother burdened with the sacred responsibility for the character of youth, ought to read your splendid book, 'What a Young Boy Ought to Know.'"
Ben B. Lindsey, Judge Juvenile Court, Denver, Colorado.

What a Young Man Ought to Know

BY SYLVANUS STALL
CLOTH, \$1.00 POSTPAID

"This is a volume of such serious importance and such skilful handling of a delicate subject that I have placed it upon the reading table of the Cob Dock Library in this Yard (Navy Yard, Brooklyn, New York), with the expression of the hope, written on the flyleaf, that 'many seafarers will pick this book up and read it.'"
John W. Philip, Commodore United States Navy.

What a Young Husband Ought to Know

BY SYLVANUS STALL
CLOTH, \$1.00 POSTPAID

"I feel that its possession, and following it in practice by young husbands, will be conducive to a purer life and more happiness."
H. J. Boldt, M.D., Professor of Gynecology, New York; Gynecologist to St. Mark's Hospital and to the German Poliklinik.

What a Man of 45 Ought to Know

BY SYLVANUS STALL
CLOTH, \$1.00 POSTPAID

"It is a helpful book and in all important particulars sound in its medical statement."
—Baltimore Sun.
"It can safely be commended to the notice of Physicians and laymen."
—Medical Standard

FOUR BOOKS FOR WOMEN

What a Young Girl Ought to Know

BY MRS. MARY WOOD-ALLEN, M.D.
CLOTH, \$1.00 POSTPAID

"I do earnestly hope that this book, founded on a strictly scientific, but not forgetting a strong ethical basis, may be widely read by the dear girls in their teens, and the young women in their homes."
Frances E. Willard, Late President of National Woman's Christian Temperance Union.

What a Young Woman Ought to Know

BY MRS. MARY WOOD-ALLEN, M.D.
CLOTH, \$1.00 POSTPAID

"It can but create a more reverent ideal of life in every girl who reads it."
Mrs. Matilda B. Carse.
"Any young woman, knowing all that this volume teaches, has an essential foundation for whatever other knowledge she may acquire."
Mrs. Mary Lowe Dickinson, General Secretary of the Order of the King's Daughters, and Author.

What a Young Wife Ought to Know

BY MRS. EMMA F. A. DRAKE, M.D.
CLOTH, \$1.00 POSTPAID

"Joyfully, I send you my unqualified endorsement of this excellent book. I wish every young and perplexed wife would read its pages."
Mrs. Margaret E. Sangster.

What a Woman of 45 Ought to Know

BY MRS. EMMA F. A. DRAKE, M.D.
CLOTH, \$1.00 POSTPAID

"The perusal of this book will bring the element of hope into the life of the woman who feels herself nearing the change which she has dreaded."
—American Mother.
"A world of good would be done if it could be placed in the hands of every woman in this country."
—Cincinnati Times-Star.

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