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HERALD of HOLINESS

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

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EDITORIAL

The Principle of Sacrifice

T

HE world still with immense silliness scoffs at an atoning sacrifice. The idea of vicarious sacrifice to the worldly wise is a stupendous joke and it is the butt of ridicule and jest. Yet this only displays the extreme shallowness of the world's philosophy, which seems too very impotent to be able to rise to the heights of the finest thought and the truest philosophy which the greatest thinkers, even among the unbelievers, see and admit. The world's best thinkers, even without any religious bias, agree that the principle of self-sacrifice is the very highest element of character that man can aspire to.

Is this not tantamount to acknowledging that the great principle which the cross illustrates, and on which the salvation of the world is made to rest by the will and plan of God, is the crowning glory of all ethics and must of necessity be the germinal principle of all vital and true religion?

Christianity founded on this principle of voluntary divine sacrifice was no after-thought or sudden scheme to meet an unexpected emergency. Paul distinctly speaks of it as “the mystery which hath been hid from ages and from generations but now is made manifest.” This it was which the angels had desired “to look into,” and for which the world, weary in sin and despair, had waited in travail and eager expectation. Remember those significant words, that Christ was “the Lamb slain from the foundation of the world,” and the whole world history has hence proceeded under an economy of grace from the day of the manifestation of that Lamb in the flesh.

It is deeply significant that this fundamental principle of sacrifice, exemplified as it has been throughout the Christian centuries, and being the bulwark of the whole Christian system, has won the recognition of even those who were not themselves the followers of Christ. This adhesion of such thinkers to this noble principle is a tribute to the greatness of their power of penetration and the clearness with which they could think on this lofty and vital theme.

Lecky, the brilliant author of that great work, “History of Rationalism,” says: “The history of self-sacrifice during the last eighteen hundred years has been mainly the history of the action of Christianity upon the world. Ignorance and error have no doubt often directed the heroic spirit into wrong channels, and even sometimes made it a cause of great evil to mankind; but it is the moral type and beauty, the enlarged conception and persuasive power of the Christian faith that have chiefly called it into being.”

These are noble words from this sceptic and reveal the correctness of his insight into the true philosophy underlying the progress of the world in relation to the Christ. Speaking of the same principle Carlyle says: “It is only with renunciation that life, properly speaking, can be said

to begin In a valiant suffering for others, not in a slothful making others suffer for us, did nobleness ever lie.” George Sand says in even stronger terms, “There is but one sole virtue in the world — the eternal sacrifice of self.”

We ponder with pleasure these noble testimonies coming from such witnesses as these men, but we turn from them to another, whose testimony is as clear and wonderful as these and who was divinely inspired to put his wonderful word in proof. Paul, the great apostle, traces this wonder-working principle back to its wholly divine source, and from that divine source down into all the walks of life, even the humblest, when he says: “Let this mind be in you which was also in Christ, who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took on him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross”. He also reminds the Corinthians that, though Christ was rich, yet for their sake, He became poor, that they might through His poverty become rich.

We have this glorious principle verified or illustrated in everyday life. The very noblest of all characters has ever been that founded on the principle of sacrifice. To minister and not to be ministered unto has been the apex of the greatness and beauty and the glory before which the world has delighted to bow down. Look at the mother! How she illustrates this matchless principle when she by almost laying down her own life brings into being her child, and then makes her own life for five to ten years a veritable scene of sacrifice and vicarious suffering for her offspring. By her vicarious self-sacrifice she makes possible the life of another and the highest achievements of that other. She literally puts her own life into her child and then enriches and ennobles it for all the years to come by the most boundless love and infinite concern and sacrifice. Today thousands of self-sacrificing mothers anxiously wait for every word of great tidings that may float across the seas of those they have thus brought into being and patiently nourished for long years only to give them up in the same spirit of holy sacrifice to go to the front and fight for their country.

Will any human being dare to point to any other diviner or more sublime character than these mothers? Dare anybody to suggest a flaw in this type of self-sacrifice? Nay, such an one would be hooted and driven from the notice of mankind. How and why then can men be found who would scoff at the same principle of self-sacrifice when it appears in the arena of the truly divine and is manifested in the Son of God when He gave Himself a sacrifice for the sins of the world? How can such scoffers plead consistency when it is the same character of sacrifice these same men laud in

the thousands of soldiers who give themselves up and surrender business and prospects and plans to fight for their country? These critics certainly are convicted of the most glaring absurdity and inconsistency. They should retire for ever and let reason and common sense come to the front and be seen to be on the side of the great principle of sacrifice as the noblest and greatest and divinest gift or manifestation of God to the sons of men. Thank God for this sacrifice of His own and only Son for the sins of the world!

Inspiration of the Scriptures

THE inspiration of the Scriptures rests upon the impregnable foundation of those writings themselves. We mean to say that the Bible is the best and only authoritative witness to its own inspiration. We deny the jurisdiction of any other court of trial for the adjudication of this momentous question. No mere human court of judgment of fallible man will we accept. No mere fallible man, though he boast the self-assumed appellation of scholar, can dare usurp the right to try in his frail and fallible court of human judgment this Book of all books as to its claims to divine inspiration and authority. We appeal the question to the supreme court of high heaven where God has placed it, and which He has decreed as the only and the infallible court of arbitrament for the settlement of the question.

Does the Bible distinctly teach that it is divinely inspired? If it does, this must settle the question once and for ever for all fair-minded men. Does the Book speak as no book ever spoke? Does it not only bear internal marks of its own divinity, but does it over and again say in plain and unmistakable terms that it is supernaturally inspired? This is the paramount question. If it is answered in the affirmative then the question must cease to be a question and the FACT must remain for ever settled that we have in this holy Bible the real and very Word of God, supernaturally and divinely inspired and divinely authoritative and authentic and absolutely reliable. From such a revelation there is no appeal. From it there is no question to be raised as to its genuineness. It must remain a settled and eternally closed question.

No sane man who ever read the Bible with the least degree of attention can be in doubt of the fact that this holy Book time and again distinctly declares that it is thus inspired. We take only one or two such passages as samples. Take Paul's utterance in 2 Timothy 3:16, "All scripture is given by inspiration of God." Here he says "all Scripture." Every part and particle, sentences, words, thoughts, syllables, paragraphs—*absolutely all Scripture*. Here we accept these very words in all their severest literalness and distinctness to mean *exactly* what they say, nothing more nor less. Hear Peter's testimony, 2 Peter 1:20, 21, "Knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost."

Observe carefully that here we have spoken of *written revelations*. Also that *never* did any of these come through the impulsion or the government of a *will of man*. That it was as *urged* or *moved by the Holy Ghost* that those men wrote or spoke. Then note that their writings are called by the name of *prophecy*.

Now consider for a moment that the word prophet means "a man whose mouth utters the words of God." This is its true meaning in the Bible itself, and it is in direct proof of the inspiration of these Scriptures that this word is used in the quotation above made from Peter. A prophet in the Bible was a man in whose mouth *God put the words* he was to speak unto men. God told Moses that Aaron should be his "prophet unto Pharaoh," according as He had told him. "He shall be to thee instead of a mouth, and thou shalt be to him instead of God." Uniformly the prophets in the Bible attribute their utterances to God, or the Holy Ghost, and claim for their words divine authority. Therefore they speak with authority and denounce or command or anathematize as though God himself were speaking and not man. "The mouth of the Lord hath spoken;" "the Lord hath spoken;" "The Spirit of the Lord spake by me, and his word was in my tongue." Such were the ways these holy prophets opened their sayings. Prophecy meant divine authority and inbreathing. Prophet meant one whose mouth uttered the words of the God of heaven, so that in our quotation from Peter when he speaks of *prophe-*

cy he means *God's messages as contained in this His inspired and revealed Word*.

That the Holy Ghost inspired as to the very words of these prophecies or writings of God hear Paul in 1 Corinthians 2:13: "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual."

The *prophecies* (or writings) were thus *verbally* inspired. They were also the very words of God put into the mouth of man. This is the highest and the royal meaning of prophecy, and not merely the ability of predicting events or things. The power to foretell was only a secondary or minor attribute of the prophet. He was one who received a God-breathed message. Occasionally it was predictive, but this was merely incidental, and not essential to the message, nor its chief feature. Paul in 1 Corinthians, discussing the divers gifts, brings out this meaning of prophecy, chapters 12 and 14.

Our conclusion is that we are to believe in the plenary and verbal inspiration of the Bible. We make no terms whatever with the cavillers and critics on this vital question, and allow no quarter whatever in contending with them. We fight under the black flag in this matter. We give and ask no quarters from the enemy. We are absolutely unabashed in the face of the lofty claims of these self-constituted judges of this matter, and in the face of the oft-repeated and assumed title to scholarship. We want to give our literal definition to inspiration as we believe it. *There was an inexplicable power of the Holy Spirit put upon the authors or writers of these books of the Bible, in order to their guidance even in the employment of the words they used, and to preserve them alike from all error and from all omission.*

Now there it is in plain words and we believe in every syllable of the statement, and that the Bible itself bears us out in it. Let us all have done with this sham scholarship that discredits this Holy Book in the name and by the authority of mere human knowledge. We are disgusted with the cowardice of the ministry which has led preachers to disgracefully retreat in the face of these enemies of the Word. Men now in numberless pulpits dare not speak out their belief in inspiration for fear of being considered unlearned, or behind the times, or beneath the advanced thought and discovery of modern learning and research. Men forget that some fundamental things are for ever settled and are not to be opened. God would have done strangely if He had not made His Word one of these settled things. This is exactly what He has done and let us boldly affirm this in the face of so-called scholars and the Devil and all the rest of his allies.

CHRISTIANITY TEACHES a brotherliness that can disarm all social disorder.

BE DILIGENT in business, but not too diligent to neglect the Lord.

SURVIVAL OF THE FITTEST in the present maddening race for gold shows a Christless dip in the times.

IT IS THE DUTY of the Church to see that the future civilization has moral and spiritual forces as its controlling elements.

MONEY-MAKING MEN, especially, need God in their lives to make them like unto the "honey bees that keep their wings all free."

HIGH LIVING and an increasing love of luxury and selfish ease are disastrously affecting moral stamina.

THE HISTORIAN tells us that among the sacred characters of the Egyptians, the cross signifies eternal life.

TO DAILY LIVE the gospel is the preaching that carries power.

THE CIVILIZATION that does not build upon Christ builds upon sand.

CHRISTIANITY is more than an ethical help, it is the "Way" of life, the Light, the Guide, the Life in lives. Buddha and Confucius taught ethics.

Holiness, What Is It?

BY REV. FRED S. CONVERSE

ONE answer is:—"A full and willing obedience to the will of God." Holiness may also be explained by drawing the opposite extreme, which is sin, and as holiness is the voluntary obedience to the will of God, so sin is the voluntary transgression of the law of God.

Holiness is not generally understood. Sin is known by all mankind, thus we believe that holiness should be more generally preached and taught, for the human family is groaning under sin and needs an antidote of curative qualities—and that cure is holiness. A life of holiness drives every symptom of sin out of the system, not a suppression, but an eradication, hallelujah!

In the beginning of all things God made each and pronounced it good and perfect—nothing imperfect, nothing unfinished—thus if God by His perfect work gave us a perfect material system, would He provide less for our spiritual needs? No. God, in His gift of holiness to us only followed up His work of perfect things. Thus holiness is not merely a luxury, but a necessity, not to be bestowed on a few—but a free gift to all, not alone for the minister or evangelist, but for all whom sin has hurt.

If we complain because we have lost our keen love for God, it is because we have not fully tested a life of holiness and have not fully tried God's great remedy for sin and backsliding. Holiness a necessity? Did our God ever create any unnecessary condition, or put any unnecessary obligation or burden upon us? No. Then can we safely eliminate any detail of His plan for our full redemption from the curse of sin?

Had not a life of holiness been indispensable to Christianity and ultimate salvation, then would God not have ordered it, and because it is a part of His Word, a part of His law, and His plan for us, we must look upon it as necessary, and we must accept it as an indispensable part of His divine plan for sin-suffering humanity.

How to acquire this great gift? We will never obtain the gift of holiness until we first feel our need of it. If we fail in the "fruits of the spirit," we need holiness. If we fail in perfect love, we need holiness. If we fail to keenly feel the needs of a lost world, we need holiness. If we fail to warn continually of the wrath to come, we need holiness. If we fail in a loving, tender interest in the poor and lowly and outcast, those of low social station, yet who need Christ, we need holiness. If we fail to support the cause of Jesus Christ as we might with our finances, we need holiness. If we fail to experience that fulness of joy in the service of the Lord, then we need holiness. And if we fail in these things and are conscious of sins forgiven, we know that we need the second blessing, or some necessary improvement in ourselves. We have vainly looked to our church, our pastor, our friends, but none can supply what God has ordained as His gift, of His Holy Spirit—holiness.

We believe that God created no condition of nominal Christianity. In our experience we know that were we to try to maintain a converted life we would soon decline into the lower order of religious life, and then soon find that we were back to the starting place and had lost all God had expected us to retain. Therefore we can not safely allow ourselves to continue in an un sanctified state, as we can not maintain it and God does not provide for such a condition. He created man after His own image. Well, then, can we so degrade a divine and royal ancestry as to try to maintain an unholy religion, or Christianity? No! God has given us the best, therefore we must honor His plan of holiness, which will develop the best in us.

Therefore "I press on toward the goal unto the prize of the high calling of God in Christ Jesus." It's indeed a high calling. Too high? you say. No, only just what God foresaw that we

would need. So many profess it but do not live it, you say. Maybe so, yet many profess it who do live it. Oh! what an inspiration it is to review the lives of those Bible characters. Yes, and of later years, how men and women defied the powers of darkness and sin and lived and died holy. When at one time we stood on the threshold of Rom. 5:1 and felt the thrill of joy that possessed us by justification by faith, which brought with it a peace with God, we wondered if any experience could equal that, and in the exultation of our success in finding that peace with God we lifted up clean hands and with glowing faces we shouted, rejoicing in the hope of the glory of God, and being filled with courage and that newness of life we sought a place where God might test us, that we might prove to Him that we were indeed His child—did we not sometimes call that blessed experience holiness? Yes, and perhaps we really thought so. That is a common error, which helps to prove the wonderful riches of His grace, for God being so prolific in blessings we wonder how He could increase the glory of a second blessing or give us an experience of true holiness. And yet He does this for us, not to show His power, not simply to give us an experience, but because we need the help.

In our progress from sin to holiness it is necessary to walk carefully and be sure that our progress is in divine order as to fitness, for if we think ourselves, or if others tell us, that we are ready for holiness we must inquire of God and ourselves if we are really in a fully justified state, for if we are not it is vain to strive for holiness. God's ministers and those who are leaders in His work can not be too prayerfully careful in this matter. Our Lord is perfect in His methods, and few who really come to Him with wise and careful human assistance ever backslide.

It is conclusively evident to us that a distinct, positive, and conscious state of being, called entire sanctification, perfect love, or holiness, is a part of God's perfect plan concerning us, and we can in no wise afford to fall to lay hold of this great privilege offered to God's justified children. We believe in holiness because there is something down deep in each human heart that desires and craves just such an experience.

SANTA BARBARA, CAL.

Holiness Through the Blood

BY REV. JAMES T. BLACK

FROM the prayer of St. Paul, recorded in Hebrews 13:20,21, "Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen," notice the peculiar title under which God is addressed. The name of God employed in prayer in the Holy Scriptures is always significant. It is evident that the apostle delighted in the expression peculiar to himself, that he saw a close connection between the peace of God and the sanctification of believers, and for this reason both in Thessalonians and Hebrews he prays for their sanctification, addressing the God of peace.

May the God of peace make you holy, for He himself is peace and holiness. The God of peace has also graciously restored us to Himself by Jesus Christ, but it has been by the putting away of sin, for while sin remaineth peace was impossible. He died for our sins, but He arose for our justification, which is the placing of us in a condition of reconciliation with God. When the apostle, in praying for our sanctification, prays to the God of peace, he as much

as says to us that we must see Him as a God of peace if we are to be led to do His will.

You ask, Where is the God of peace, with nearly the whole world in war? Read past history, take a survey of present conditions. Has not human blood drenched the soil in every continent? How much different it would be if the God of peace reigned supreme in every land. God has not changed, but our sins have separated us from the God of peace, and so it is with every ship that has a Jonah on board—there is a tempest with lightnings and thunder, with waves rolling high. The unconverted man is not at peace with himself, or with others, or the God who made him. When sin entered the Garden of Eden peace went out, and the flaming sword, the emblem of war and death, appeared at the gate. So it is with every individual or nation that forgets God.

But what is the effect if God reigns in the human heart? War ceases and peace reigns. Notice, if you please, that the bringing back of the Lord Jesus, that great shepherd of the sheep, from the dead, was a seal of His perfected work and of our peace and perfection in holiness. Did you notice our text says, "Our Lord Jesus," using the word "our." Therefore, what He did was for us. He is our great Shepherd and where He leads we will follow—for He leadeth us in green pastures and beside the still waters. Not the troubled sea, but the peaceful waters. Oh, brother! can you see God as a God of peace? If not, sue for peace first. As it is in the lower courts, so it is in the heavenly. We must be represented by a student of law, who is familiar with the ways of the courts and knows how to protect our interests. So with Jesus, who satisfied the lower courts by the shedding of His precious blood, arose to the heavenly courts as our great Shepherd and Intercessor.

The text refers to bringing back from the dead through the blood of the everlasting covenant. Therefore the blood, being the eternal seal of the everlasting covenant, it is not for a day, nor a year, but for ever. Praise His holy name! When Christ was brought under the dominion of death it was the bitter fruit of God's fierce anger, but the restoring back to life is the sweet, blessed truth of His peace. Some one has truthfully said, "The cross was bitter, but from the nail holes sprang the tree of life, and the people may eat the fruit thereof and live for ever." The cross is the emblem of peace, and the blood is the seal of the everlasting covenant.

He is the great Shepherd, therefore what He did was for the sheep. "Because I live, saith he, ye shall live also." The text says, "To make you perfect in every good work to do his will, working in you that which is pleasing in his sight." Working in you. Jesus said to the disciples, "The spirit is with you and shall be in you." Notice the trees in the spring of the year; how first the bud, then the leaf, and then the blossom. What does it mean? Simply the sap, shooting up through the body and out to the branches, doing its work. Go with me back to my boyhood days. A little water mill stood near a stream called French creek, from which stream water was taken to run the mill. That mill would grind out anything that was placed in the hopper, whether it was fine flour, corn-meal, or corn cobs, and all crushed for the feeding of the stock. That mill never complained. If wheat was turned in it made flour. If corn, it turned out meal, doing its best, the water power working in it that which was pleasing to the miller.

Jesus says, "Ye shall receive power when the Holy Ghost has come upon you," and He being the power and working in us that which is pleasing in His sight, to whom be glory for ever and ever. Amen. Then we are the mill and He works in us. The trouble with the water mill was that in the hot summer the water was low and there was no power, but, glory to God! there is no reference to low tide in my text.

"Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us. Amen."

Completeness In Christ: The Flesh and the Spirit

BY REV. B. F. NEELY

In Two Parts. Part 2

WE have taken the position that the flesh spoken of in Galatians 5:17 does not, from the nature of things, and from revealed truth, have reference to mortal, natural, or corporeal flesh, but that it does refer to an evil principle or bias to sin, and that this bad principle is not crouching or adhering to corporeal flesh as its place of residence and operation, but it is in the heart, or seat of affection.

To locate the cause of dingy water in a reputed clear stream one would go up the stream, following the dingy flow, and if perchance he had a hog in the spring he would rout the hog, removing the cause, and by that means clarify the stream. So let us go to the stream flowing from the unmolested source of moral corruption and follow that to its fountain, and by that means we will find the location, or seat of all the trouble. In other words, let us find what the works of the flesh are, and then where they originate, and we will find the locality and be prepared to determine the constituency of sinful flesh.

Paul gives us a description of the works of the flesh in Galatians 5:19-21, "Now are the works of the flesh made manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings," and as if he feared lest he might omit something, he adds "and such like." All of these are the works or legitimate products of the flesh when unrestrained. Thus finding the definition, or catalog of the sins of the flesh, let us trace them to their fountain head.

Jesus said in Mark 7: 21, 22, "For, from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all evil things come from within." The very same evil things that Paul says come from the flesh Jesus says "come from within, out of the heart of men"; therefore we are forced to the conclusion that sinful flesh is located in the heart, since the same things that come from the flesh, come from the heart. If the muddied condition of the water in the stream is the marks of the hog and comes from the spring, the hog must be in the spring.

Our position is that sinful flesh and the natural, corporeal body are incompatible in that they are not one and the same, since the natural body can be holy. Romans 12:1, "Present your bodies a living sacrifice, holy, acceptable unto God." "And the flesh lusteth against the Spirit . . . these are contrary, the one to the other." So from this we see that we can be holy or in harmony with God, while the other is contrary to the spirit and of course out of harmony with God. And after Paul having said in Romans 8: 8, "They that are in the flesh cannot please God," continued in the ninth verse, "Ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ he is none of His." They were in corporeal flesh, were men with natural bodies, for they were living in Rome (Rom. 1:17). But if they had the Spirit of God, they were not in, i. e., they were not dominated by that flesh that lusteth against the Spirit. "For greater is he that is in you than he that is in the world." And if they did not have the Spirit they did not belong to Him, and there would be no contrary spirits lusting against each other.

So this shows that natural flesh is not under discussion from the fact that a man can not have the Spirit of God and be in his sinful flesh. But he can have the Spirit of God, and this conflicting element or flesh, all at the same time, though the flesh does not have the

mastery. Romans 6:14, "Sin shall not have dominion over you." Yet it is struggling for it, "the flesh lusteth against the Spirit."

While this principle can not be identified with the corporeal man, no more than mind can be identified with matter, it does bear the name fleshly mind (Col. 2:18). This is no doubt due to the fact that it seeks in rebellion against God to rule over and prostitute the natural propensities and appetites of the body in that it prones us to unlawful gratifications of said appetites and propensities, hence we hear Paul's admonition, Romans 6:12, "Let not sin therefore reign in your mortal body, that ye should obey it in the lust thereof."

"The flesh lusteth against the Spirit."

While the old disturber is there, we are not forced to yield to him; we do not have to submit to his clamorings for the unlawful gratification of our lawful and God-given appetites, for the Spirit is striving against the flesh, but as long as this condition obtains, the fleshly mind remaining, and thus struggling for the supremacy of the heart, it renders the child in grace incomplete. "For ye cannot do the things that ye would." And yet this statement can not be construed in the broadest sense. You can not make it seem that you can not do anything that you would, for in that sense you could not pay an honest debt unless you wanted to beat your creditor, then you could not keep from paying it. So we must conclude that a stringent application can not be made of that special statement. There must be a very rigid restriction made.

From the fact that if a man has not the Spirit of God he is none of His, neither are there two contending principles in him if he has not the Spirit of God, there is no one to object to the inclinations of the fleshly mind,

Sermonettes

BY N. W. PHILBROOK

A willing obedience is faith in action.

There is no touchstone like the Word of Christ to detect the Pharisee in a man.

It is more important that a man be obedient than that he be orthodox.

He is a wise man who seeks the real essence of religion, instead of being satisfied with the outward forms.

Faith is the evidence and assurance of the reality of spiritual things which God gives to the man who obeys Him.

Theology seeks to discover through the intellect what is only spiritually discerned. The result has been a dismal failure.

It is an old trick of the Devil to make a man believe that certain religious "observances" relieve him of the necessity of living an honest, upright, clean life.

The purpose of the gospel is to make good men, "To purify unto himself a peculiar people, zealous of good works."

The crowning glory of the atonement is the fact that when a man seeks God with his whole heart he will find Him. The way is open. The pathway is clear.

Every spiritual gift God has for man is subject to the fulfillment of certain conditions. God recognizes man's free moral agency. Every step in the way from conviction of sin to the final victory demands the consent of the will to the just and reasonable requirements of God.

and if he has the Spirit of Christ he is in Christ (1 Jno. 4:13), and "Whosoever abideth in him sinneth not" (1 Jno. 3: 6), so his incompleteness is not because of actual transgressions, for he is not guilty. But there is a higher law, which is the law of love, and it strikes deeper than an outward act. "Love the Lord thy God with all thy soul, with all thy mind, and with all thy strength." This he wants to do; these are the yearnings of his redeemed soul. But there is something in him that just will not love, and as long as there remains a principle that one can not make to love God or his own enemies, he can not love God with his whole heart, and as he falls short in love he is not complete in Christ.

"Ye are complete in him." Now if the Colossians were complete in Him they had certainly gotten rid of that thing that rendered the Corinthians incomplete. 1 Cor. 3:1-3, "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. . . . For ye are yet carnal." And they had gotten ahead of that condition discussed in Galatians 5:17: "flesh lusteth against the spirit . . . so that ye cannot do the things that ye would."

The fact is, getting rid of that fleshly mind effected their completeness in Him. "And ye are complete in him . . . in whom also ye are circumcised, made without hands, in putting off of the body of the sins of the flesh."

What rendered this completeness? The absence of the body of the sins of the flesh. Not the sins of the flesh, but the body that produced them. The sins of the flesh were done away with when the spirit of Jesus took possession of the heart, and the conflict with carnality began. Who removed this body, or sinful flesh? It was the Holy Ghost. By what means was it effected? By circumcision.

What was it that he could not do while he had the flesh lusting against the Spirit? He could not love the Lord with all the heart, for that bad principle claimed some space in the heart (we use the latter statement in an accommodation sense). Does circumcision relieve the need? "And the Lord thy God will circumcise thine heart . . . to love the Lord with all thy heart, and with all thy soul" (Deut. 30: 6).

So the Colossian brethren enjoyed completeness in Christ, for they had put off the old man with his deeds (Col. 3: 9); by circumcision made without hands (Col. 2:11); by which they fulfilled all the law (Gal. 5:14; Deut. 30: 6); therefore they had the experience of Christian perfection.

The Way to Heaven

BY REV. C. C. CLUCK

Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls (Jer. 6:16).

ALL human beings are travelers. Life is the way in which they are journeying. Eternity is the termination to which all are daily hastening. Most of these travelers are only anxious about the way and utterly thoughtless about the end. They live as if there were no future. Some think of the end, but are not prepared to forego present enjoyments, and thus to secure unending felicity. Some few are living according to the revealed will of heaven and are ever looking onward to the blissful goal of eternal life. The gospel reveals and offers everlasting glory. It is the business of the Christian ministry to urge upon men the blessing of immortality. Today, then, let us hold a little conversation on this important subject. God addresses you all, "Thus saith the Lord." Notice:

I. The way specified. The way is, doubtless, the way of genuine godliness, of true religion. We can not enlarge and particularize on everything connected with this way, but that we may not err we shall notice:

a. Its essential characteristics. It is the way of faith. We place this first. "For he that

cometh to God must believe. "Without faith it is impossible to please him." The Word of God must be believed before it can produce any saving effect. Christ demands this. The apostles urged this. The three thousand believed this. The jailer accepted this. The people in Samaria sought this.

b. It is the way of repentance, which includes a knowledge of sin, a confession of sin, and turning from sin to God. "God . . . now commandeth all men everywhere to repent." This repentance is connected with the believing reception of Christ and the gospel.

c. It is the way of pardon. Christ must be put on. We must depart from the visible broadway of sin and death, and enter the narrow road of life. "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple."

d. It is the way of sanctification and obedience—the obedience of the heart and life to God, humbly doing the will of our Father who is in heaven. To be religious is to serve

Christ with your whole heart; to hearken to Christ; to follow Christ; to walk so as to please Christ. These are essential to religion and these things are to be kept up and displayed to the end of our lives—faith, repentance, profession, and obedience.

2. The description of this way. In the text we are referred:

a. To its antiquity. "Old paths." Old as the days of the Protestant reformation; of the primitive fathers; of the holy prophets; of Moses; of the patriarchs; of Abel. We have a new dispensation, New Testament, but it is the religion of the beginning of the world; same object of worship; same Mediator; same holiness requisite.

b. To its excellency. "Good way." Morally good; that which is fit and just and right; that which is the result of divine goodness to us, and for us, and in us; that which produces good to ourselves, peace, joy, hope, safety, and eternal life.

Dodd City, Texas.

The World's Need of the Christian's Prayers

BY MARTHA C. KLEWER

Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints (Eph. 6:18).

PRAYER is a wonderful privilege, an high calling. All are called to prayer, but some are more especially called to be intercessors, while others have various other callings. More can be and is accomplished through prayer than by any other means, in fact, nothing is accomplished for God without prayer. It is His plan to thus work through human agency.

In this way, by intercession, we can all be missionaries to all parts of the world, where those who go in person can be in only one place at a time, but praying definitely "with all prayer and supplication in the Spirit," and Timothy adds "for all men." God can work works in this way that He can in no other.

"Praying with all prayer." What does that mean, "all prayer"? Gleaning from the Scriptures we take it to mean for all men, those in authority, those under authority, the needy, the rich, the suffering, the care free. Oh, so many to be prayed for! So much to be prayed for! Shall we not from this day on, dear reader, make out a prayer list and stay by the "praying always with all supplication" for the few things that are mentioned in this article and others that you may have? The rulers of all the nations need our prayers and those who stand by them to help make the decrees; the soldiers, those who wished to go, those who had to go, those who wish to remain Christians among them. They have much to stand against. Also that others may be saved; the doctors and nurses that they may point sufferers to Jesus; those in hospitals, in asylums, on poor farms, in jails and penitentiaries; those in ships; motherless boys and girls; wayward boys and girls in reformatories and detention homes; the shut-ins; those about to be executed; the train men, how they labor for the benefit of others, put their lives in jeopardy and are responsible for the safety of thousands of other lives, and oh! so many other things you can think of as you stop and meditate a while on the kinds of people and needs this poor old world contains. Of course we have the things all around us in our communities that we must and are praying for; also the missionaries, etc., but most Christians already pray for these. This is very good, but does n't it look a little narrow as we take a broader view of God's plan for us, and the world's needs of our prayers? We forget what our prayer mission really is. Is n't this what is meant by "all prayer"? Study the verse at the beginning of this article and see if it does not mean much more than what we have been doing, and let us start over.

In meditating on this subject our thoughts went far and wide. Is n't that really our own God's plan for using us to His glory? If only all holiness people, or only all of our faithful Pentecostal Nazarenes would take up this mighty work "always" continuing therein, would the world feel the power of it? Would not God work in His behalf as never before? Don't you think this would bring about a world wide revival, or change somehow? Oh, how the whole world needs our prayers! How our Lord needs incessant pray-ers faithful "in all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."

Let us start a prayer crusade for Jesus' sake, praying world wide in all sincerity and earnestness, asking God to help us by His Spirit. This, of course, can not all be done in public, but when we are "alone with God" and about our daily duties. Amen. Then let us see what will come to pass.

MEADE, KAS.

Thoughts for the Times

BY W. GOULD

WHAT is the duty of the individual Christian? This is a very pertinent question. Many are asking in Bible language: "Watchman, what of the night?" For we are surely in a very dark one. None was ever more black. The words of the Savior most aptly characterize the general situation of the world at the present time—a perplexity of nations. The sea and the waves roaring, men's hearts failing them for fear of those things that are coming upon the earth. (Luke 21: 25-26.) Every intelligent and thoughtful Christian is feeling this perplexity. The whole world is caught in the vortex of a maelstrom of unprecedented violence.

War—horrible war—is sweeping men by the million into eternity. The effects of it are being felt to some extent in every home. When and how will it end? Is a question that arises in every mind. What can I do about it? What ought I to do? are questions arising in truly Christian hearts on every side. To a very large number of well meaning Christian people the situation is a surprise, for they have not studied the prophetic Word. Almost all of them will think that it is our duty to pray about it, but here the question arises, What is the will of God concerning the matter? For to pray otherwise than in accordance with that will is useless. Many will say: "Why, we ought to pray for peace." We ought to pray as Christ taught us, "Thy kingdom come; thy will be done on earth as it is in heaven." But are we quite sure that we are ready to have our prayer answered? There is no peace to the wicked, saith God.

The kingdom will not come until the King returns to take possession of it. "But who may abide the day of his coming? and who shall stand when he appeareth?" for He cometh with His fan in hand, with which He will thoroughly purge the floor of the world. He will put all enemies under His feet. But some will say, "True, but that means the chaff. The wheat will be garnered into safety. The saints will be taken away." But the question is, Who are the saints? The word means "holy ones." Are we holy? Are we wise virgins? Have we that holiness without which no man shall see the Lord? Do we know that when He shall appear we will be like Him? That we may be able to answer these and similar questions and know what our individual duty is, we should view the present situation in the light of God's Word, and that very carefully. If we do, we will learn that God has a controversy with the people of all nations, including our own beloved country. For there is no nation on earth now being governed by God's law, either as regards our relations to Him, or toward each other. In our constitution there is no acknowledgement of God, or of our obligations to Him as King of kings, or Lord of lords. We do not

allow His Word to be taught in our public schools. We violate His Sabbaths. We trample on His moral requirements. Our failure to love our neighbor as ourselves brought a terrible visit of judgment upon us a few years ago. Yet race prejudice still prevails to a great extent. The rich oppress the poor, and the poor hate and fight against the rich. Even now the conditions brought about by the awful war are being taken advantage of to enrich the one class at the expense of the other.

We boast of being the champions of liberty, and of human rights, etc. Just now we are parading ourselves before the world, notwithstanding these and a multitude of other things not herein specially mentioned, that invalidate any claim to our being a Christian nation. Other nations are in similar, if not in still worse condition. God is evidently allowing them, as well as ourselves, to be His sword of judgment, as He has done throughout the history of the world again and again. There is not one of these nations upon its knees before God in deep humiliation. There are a few, only, in every land who sigh and cry for the abominations thereof. To bring about an enduring and permanent peace there must needs be the conversion of the masses of the people to the experience and practice of genuine faith in Christ. Turning to the inspired and infallible teachings of the Bible, we learn that Christ will overturn, overturn, and overturn, until He has put all His enemies under His feet.

BROOKLYN, N. Y.

THE SINNER'S PLEA

By N. B. Herrell

Thy Law, O Lord, I long have broken,
Forgive my sins, forgive my sins!
Thy Spirit, Lord, to me hath spoken,
O Lord, forgive my sins!

My load of guilt I can not bear,
Forgive my sins, forgive my sins!
This is my plea in humble prayer,
O Lord, forgive my sins!

I now confess my guilt of years,
Forgive my sins, forgive my sins!
My grief is deeper than my tears,
O Lord, forgive my sins!

My all, O Lord, I yield to Thee,
I do believe, I now believe;
Thy great salvation let me see,
O Lord, I now believe!

'Tis done, 'tis done, the work is done,
I do believe, I now believe;
'Tis won, 'tis won, the victory's won,
O Lord, I now believe!

In the Image of God

BY REV. ROY G. CODDING

SOME things earthly are a copy and shadow of heavenly things (Heb. 8:5); some things human resemble things divine. Possibly the underlying reason for this is expressed in the words, "God created man in his own image, in the image of God created he him" (Gen. 1:27). God is a social being, loving to commune with man whom He has made. Man, too, is a social creature, who loved to commune with God, his Maker, before he was marred by sin; and when born again lives again such communion. Other such lines of resemblance could be pointed out.

A father takes delight in points of resemblance to himself that he can see in his son, and a mother in her daughter. Is not this a shadow of something in the heart of God that prompted Him to make man like Himself? Then how it must have grieved God, later, that the man whom He had created in His own likeness had committed suicide, as it were, by eating of the forbidden fruit.

In the midst of the garden was another tree whose fruit, it seems, Adam had not yet tasted, the tree of life. And now that Adam is a fallen creature, estranged from God, "dead through trespasses and sins" (Eph. 2:1), God does not permit him to eat of the fruit of the tree of life.

The most of us have been taught from childhood that Adam and Eve were driven from the garden of Eden as a punishment, but God does not say so. "Behold the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat and live for ever: therefore Jehovah God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden the Cherubim, and the flame of a sword which turned every way, to keep the way of the tree of life" (Gen. 3:22-24 Amer. Rev.).

Now, why did God, who before this had given Adam full authority to eat of the tree of life (Gen. 2:16), at this time take such pains to make it absolutely impossible for him to eat of it? Lest he eat of it and live for ever in his present state, dead to the Lord, dead to everything good, dead through trespasses and sins.

Herein lies the explanation, so far as we yet have it, of the greatest of all mysteries in human experience, the mystery of suffering and death. It is further elucidated in Heb. 2:14, 15, "Since then the children are sharers in flesh and blood, he [Jesus Christ] also himself in like manner partook of the same; that through death he might bring to naught him that had the power of death, that is, the devil; and might deliver all them who through fear of death were all their lifetime subject to bondage." "The wages of sin is death," and whatever other reason there may have been in infinite wisdom for letting death reap its awful harvest down through the ages, the passage quoted above from Hebrews explains the one quoted from Genesis. After Adam had sinned and brought spiritual death upon himself, if he had been permitted to eat of the tree of life, thereby forestalling physical death, and living for ever in that ruined state, dead through trespasses and sins, he would also have made impossible the atoning death on Calvary. And with that remedy precluded, could even the Infinite One himself have found another? Adam, and we his progeny, must for ever have remained without God and without hope.

Adam and Eve sewed fig leaves together, but were still afraid, because naked. God provided coats of skins. Preaching once for the first time in a little out-of-the-way village in West Africa, where doubtless not a word of the gospel had ever been spoken before, I referred to this, and asked that little group of illiterate and very "jungle" men, "How can you get the skin of an animal?" Instantly one of them replied, "Fo i si n faga." "Except you kill it."

That intelligent reply encouraged me so I could almost have shouted. He was a blacksmith, and could speak also the language of the tribe to the north, but could not read, and I understood he had heard nothing of the gospel before. Yes, in that object lesson God began to teach our first parents that "without the shedding of blood there is no remission." How that first death must have impressed them, as they saw that innocent creature die in their stead, a little pantomime of the tragedy of Calvary.

Cain, their firstborn son, was a religious man. He was glad to bring an offering of thanksgiving to El Shaddai, the bountiful giver of harvests. But he was not willing, like his brother Abel, to acknowledge himself a death-doomed, hell-deserving rebel, for whom nothing short of the death of an innocent and Perfect One could atone. How many today have Cain's religion! Let such remember what Cain did next, though God himself plead with him!

Oh, the tragedy upon tragedy that sin has enacted in this world, culminating in the tragedy of all tragedies on Calvary—nay, in the triumph, glorious and eternal, of the empty tomb!

"God created man in his own image." Man spoiled that image. A visible and external showing of this spoiling is before us in the handsome and innocent playmate of our childhood, now a wreck of drunkenness, debauchery, and crime. Then this same man, at the first created in God's own image, after his fall "Became a son of his own likeness, after his image" (Gen. 5:3). This is the Seth from whom we are all descended.

But, praises be to our God, He let death have its way with us, overcoming all thus far, but Enoch and Elijah, types of the rapture, in order that He himself might suffer it and thereby deliver us from it and from Satan, who had brought it upon us.

A REVIVAL SONG

BY E. E. MARTIN

AT the revival at Claresholm, Alberta, Brother and Sister Roberts brought the chorus of a revival song to the music of the old hymn, "Looking this way." The words are:

Sweeping this way, yes, sweeping this way;
A mighty revival is sweeping this way.
Keep on believing, trust and obey,
A mighty revival is sweeping this way.

They wanted verses appropriate to this chorus with the last verse on the Lord's coming. We hastily penned a few verses, not expecting them worth the singing, but the people caught them with such faith and enthusiasm and the hymn so characterized the revival, we thought others might be inspired to sing, pray, and expect (for this is necessary) a mighty revival. So pass it on. Try it. The above is the chorus.

There's a revival born from above
Coming in mercy, greet with His love
Christian believe it, trust and obey,
A mighty revival is coming this way.

There shall be showers God says today,
Will we receive them, fervently pray,
Faithfully serve Him, never more stray,
A mighty revival is coming this way.

When the good prophet prayed long ago,
God heard and answered, faith claimed
it so,
Rain in abundance fell on that day,
A mighty revival is coming this way.

Jesus is coming to take us away,
Saints will adore Him on that glad day.
Will you believe it, trust and obey,
For Jesus is coming, He's coming this way.

But He did not stop there. He brings man to even a higher state than that in which He had created him. He made full provision for us to be holy, as He is holy, and that "We shall be like him; for we shall see him even as he is" (1 John 3:2). But His manner of accomplishing this, and the higher plane on which it rests, are shown in 2 Peter 1:3, 4: "Seeing that his divine power hath granted unto us all things that pertain unto life and godliness, through the knowledge of him that called us by his own glory and virtue; whereby he hath granted unto us his precious and exceeding great promises; that through these ye may become partakers of the divine nature." Not imitators of Him, and not mere copies of Him, even of His own making; but partakers of His nature! Not detached resemblances, but branches of Himself, the True Vine.

Our heavenly Father delights in us, His children, calls us His "peculiar treasure," or "his own possession" (Ex. 19:5; Tit. 2:14; 1 Peter 2:9; etc.), and with a loving interest that we little appreciate is watching over us constantly to see how we develop in His likeness and image. He has given us His precious and exceeding great promises, that through these we may become partakers of His nature. Are we making good and diligent use of them to that end?

While evangelizing in the foothills of the western Ghats, India, I have tried to suppose a case. This Kathodi, or charcoal burner, who has come to my tent for medical treatment of ringworm that covers two-thirds of the skin on his body, wearing only a girding cloth, belongs to one of the lowest of the outcasts of Hinduism. Their occupation grades them low, but the fact that they eat carrion puts them at the very bottom. While painting him with iodine—I hesitated just a moment, wondering if so large a part of even his thick skin may not absorb enough to make him sick—I tell him the glad story of the incarnation, death, resurrection, ascension, and coming again of our Savior, and the salvation for him in that One. He is, according to his limited understanding, a loyal subject of the "Patsve George" (George V), whose likeness he sees on Indian coin, and he may possibly have heard, even out there in the jungles, of the great war that is raging in Europe. After he has gone I try to imagine that he is disloyal to the emperor, and doing all he can to help the kaiser, but later, learning how good the emperor has been to him—a representative of the crown even comes to him and pleads with him to return to loyalty—he turns from his treason and begs the mercy of the emperor. King George not only forgives him freely, but has him brought to London and placed in Buckingham palace, and adopts him as his son! No! It is impossible and unthinkable. As impossible on the Kathodi's side as on the emperor's. He might endure life in a dungeon, in Bombay, or in London, but in Buckingham palace he could not. It is too foreign to everything in his nature. And though King George might want to change the Kathodi's nature he could not.

But that is exactly what our God does for us. He does not clean us up, and dress us up, and culture us up; but He makes each one of us a new creation in Christ Jesus. After He has done that He tells us to "put on"—but what? "A heart" (Col. 3:12)! Even the putting on process must begin at the very core! Yes, a new nature, making us as intimate a part of Himself as the branch is of the vine, He lets the sap, as it were, of His nature flow through us to the production of fruit to His praise. Partakers of the divine nature. Think how much more that means—at least in its final accomplishment in the resurrection—than even the likeness and image in which Adam was created.

Let us treasure His "precious and exceeding great promises," making such good use of them that He can work in us, "both to will and to do, for his good pleasure."

"I have been a reader of the Herald of Holiness several years. I believe it is by far the best paper published. God bless the editors and publishers, and all connected with its production, and all its readers."—Yours all and all for God, Lewis R. Hoff.

A Pleasant Month In Southern California

BY REV. JOHN W. GOODWIN, GEN. SUPT.

After sixteen months of constant travel, holding services in twenty-three different states, it seemed providential to return to our old field of labor to visit relatives in southern California. This most delightful spot has been our home for nearly thirteen years, and naturally it has great attraction; and especially so inasmuch as nearly all our family reside here. How delightful to meet and visit for a little my own father and mother, brothers, sisters, and their children, with Father and Mother Billings, who also are especially dear to us! Best of all, nearly all of my relatives in California, numbering thirty-seven in all, are devoted Christians, and all who have passed ten years of age have been converted, and many of the number profess the blessing of entire sanctification. This is beautiful and glorious, and we give God all the glory. I came for a rest, but so many relatives kept me on the move all the time I had very little time to visit old friends.

I had hardly time to get my hat off until a long distance call was waiting on the phone. Brother Cornell, pastor of our First Church, Los Angeles, desired to have me speak to his people, and so the Sundays were all taken visiting the various churches.

ALHAMBRA, CAL.

The Alhambra church has been organized only about two years, being the result of the labors of Brother Hinchman and District Superintendent Eckel. In the absence of the District Superintendent I perfected the organization of this church, and it was a special joy to meet with the people again and note the growth of this work under the pastorate of Brother Siefarth. They now have a neat church building and a nice parsonage with only a small debt. Brother Siefarth is a coming young man among us and a very efficient pastor. He is greatly beloved by all his people, and this is not strange, for his sweet Christian spirit must win in any place. They have a very fine Sunday school and the work seems in a prosperous condition.

FIRST CHURCH, LOS ANGELES

Having served this church one year with Dr. Bresee, and having been closely connected with the general interests of the work, it was a great joy to greet so many old friends and feel their kind fellowship. Christmas love-feast, conducted by Brother Cornell, was one of precious fellowship to me. The service was largely attended and filled with testimony and songs of victory. As we all knelt around the altar at the close of the service, precious memories of other years crowded themselves into our thinking. Here our sainted General Superintendent, Dr. Bresee, preached and labored, leading the people on in triumph and glorious victory. We could almost see his face and form as he would at times pour forth his eloquence and march across the platform, lifting the congregation to its feet. This service was especially graced with the presence of our dear Sister Bresee. How she retains her strength, although past eighty! Her happy, triumphant face and ringing words of greeting and testimony melted all our hearts, and we rejoiced with great joy that God had spared her to us these last years.

We were glad to bring them a message the following Sunday morning and look into the faces of so many friends of other days. The congregation still retains its strength under the able pastorate of Brother Cornell, who has served the church over six years. Although this church has seekers nearly every week in the year, yet the pastor and people are

praying and looking for a mightier tide of revival fire and glory.

WHITTIER, CAL.

Some ten years ago I held a tent meeting in this place, then some weeks after put in one of the greatest battles of my life in the establishment of our church here. Had it not been for Sister Pitzer, who so loyally stood with us in her influence and means, the effort might have failed. Through her gift of a lot the little handful of people were able to build a nice building, and now they have the church building and parsonage free from debt. Brother J. H. McIntyre and his noble wife have done good work here, and with a firm, steady course have led the people on to victory. Here we spoke one Sunday morning and afternoon to a very fine congregation which was very much alive. They shouted so much I could hardly hear myself preach at times, and the testimonies of the afternoon were filled with holy fervor. I have never seen Whittier in a better spiritual condition than at this time. From a brief observation it would seem that the outlook for our work here was never better. I greatly rejoice and give God all the glory.

SAN DIEGO, CAL.

Just ten years ago last fall I visited San Diego for the first time. At this time there was not a Pentecostal Nazarene in the city. By the kindness of Brother Waldo and Brother Black, who is now our pastor at Redlands, a tent was secured and we opened fire for holiness. I shall never forget this first service. Some said we were holy rollers, others that we were Socialists, and some thought we were a political outfit of any stripe. We had only one seeker the first night and this man was so drunk he did not know where he was, and I never saw him afterward. But the meeting went on with power, and after a month we organized a class of forty-seven. After the church was organized Brother Girvin and Brother Harry Elliott did good work as pastors. Then Brother Bowes took the work and built it up to a membership of over two hundred. At this time they have a fine church building and a nice school building with a beautiful six-room parsonage, all valued at over \$25,000.

This church has greatly suffered since I left it nearly two years ago. When Brother Griffin, the present pastor, took the work there were only about twenty-five members left, but he has taken in about thirty or more in the last six months and has others to come in very soon. I spoke to over one hundred in the morning and there were eighty out to the afternoon service. They have the same old happy spirit, and the sound of victory is in the air. The history of the last year shows the mighty power of life which is in this movement. The deathless energy of the Christ-life and the power of His resurrection abide with our work in San Diego. They now have over sixty in Sunday school with a fine class of young men and women just coming into maturity. God is with them in power, and I veritably believe they will have nearly a hundred members before this Assembly year is over. Pastor and people are full of love and fellowship for all, every one is made to feel at home in their midst, and may they have a mighty Pentecost this winter.

While in San Diego this Sunday I spent the evening with our East San Diego church, which has also suffered through misunderstandings of various kinds. But Brother Dennis Rogers is on the field and pressing the battle.

ONTARIO, CAL.

Ontario is a beautiful little city of three

to five thousand, and here we have a beautiful stone church and parsonage. Some years ago we served this church in trying times and assisted them in the building of the present church building. Brother E. M. Hutchins, their present pastor, has been with them nearly four years and has done most excellent work. The church was never in a better condition than at present. It has nearly one hundred and fifty members and a growing Sunday school. The glory of God is upon the people, and often the pastor is unable to preach for the glory of testimony and song which floods the service. Here we spoke both morning and evening of January 20th. There were two at the altar at the evening service.

POMONA, CAL.

In the afternoon of January 20th Brother Roberts, the pastor at Pomona, urged us to speak and be present at their mortgage burning. Knowing the history of this church I could not refuse. We had hard work to get our feet down in this beautiful city of Pomona. It was my privilege to organize this work after a tent meeting some years ago.

The financial burdens were heavy for years, and the growth was small. Brother and Sister Lillenas had two pastorates here and did good work. Rev. J. D. Scott, now of the Publishing House, then took the work, and under his strong labors the work seemed to take a new start and reach a membership of about eighty. Through his efforts a good parsonage was secured and the work placed on a better foundation. They now have a fine church building and parsonage, and the church free from debt.

The service at the mortgage burning was especially interesting and full of hope and inspiration. Brother Roberts and his wife have greatly endeared themselves to the people and the church seems in the best spiritual condition it has ever been. After a few words of prayer and thanksgiving as I touched the match to burn the old mortgage the blessing of the Lord fell upon the people and while the paper was burning the people shouted for joy. Thank God for the board of trustees and all who have helped to make that service a success.

FAREWELL SUNDAY AT LONG BEACH AND PASADENA

PASADENA

Last Sunday morning by invitation of the pastor, Brother Elliott, we spoke for his people at Long Beach. This church was the outgrowth of the faithful labors of our sainted General Superintendent Brother W. C. Wilson. He built a strong work here, and the church has had many strong pastors. The congregation was large and the service full of spiritual life. I enjoyed this pleasant hour with them exceedingly. Brother Elliott, the pastor, is full of devotion and greatly beloved by his people.

Pasadena is really home to me. Here I held my first pastorate in the Pentecostal Nazarene church and helped to establish the work in this city. I had a happy pastorate for nearly two years and helped to secure the present place of worship. Since then the church has enjoyed the services of strong and able men. Rev. A. O. Henricks has served this church nearly five years and has maintained a large congregation. He is a strong young man and has labored hard.

Thus I have closed a most happy month in southern California. I should have been pleased to have visited all my friends, but my time would not allow. The weather was most delightful, only one partly cloudy day; beautiful sunshine all the time and a continuous clear sky; the air filled with sweet aroma from the orange bloom, with gentle breezes, amid flowers of the most exquisite beauty. Our work has been passing through some shadows, but we believe it will emerge into a brighter day of holy triumph in the not distant future.

RESCUE WORK

Bethany Training Home, Memphis, Tenn.

Report for first year

The home was formally opened on October 22, 1916. Since that time we have cared for fifty-three girls, nine children, and twenty-nine babies, making a total of ninety-one in all. We have furnished 3,943 lodgings and 9,874 meals have been served.

In six days last week we took in six girls and one this week. Unto God alone be all the glory. Beloved, pray for us.

A. J. Vallery, Supt.

901 Chelsea Ave., Memphis, Tenn.

Rescue Work

BY MYRTLE A. PELLY

I WONDER if we realize as individuals or as a church just all that rescue work means. I am sure that if we could stand for one hour in the shoes of a poor, unfortunate girl, who has been betrayed by one whom she loved better than life itself, and is friendless and alone in the world, with the life now deserted by him, cast out from her home, of a tiny life to care for beside her own, then and then only could we feel the agony of a poor, fallen girl with no hope.

But you say this is an exaggeration and not many cases are so sad as this. But it is all too true. Do you know there are thousands of girls just like this all over our land? I know, brethren, whereof I speak, for have I not been in a maternity hospital in a large city and witnessed scenes where the heart agony of the young mothers almost eclipsed the suffering of child-bearing? Have I not seen them with the tiny waif in their arms facing a cold world, with no where to go? I say we have not nearly enough rescue homes in our land to care for the great numbers of unfortunate girls.

Some people will even say that we encourage this wrongdoing by attempting to house and protect, or care for the wrongdoer. But did you ever stop to think that if these girls are sent adrift in the world, hopelessness may seize them, they in their despair feel that no one wants them or cares for them, and perhaps they will listen to those who would drag them down under the guise of friendship and so be left to plunge still farther down into a whirlpool of sin and shame.

The Enemy can produce some very alluring things to the mind that is dazed with sadness, and rumors will drive a soul to desperation, so that unless the people of God can offer something better, to the downtrodden child in sin, how can the Evil One be defeated? Ah! friends, let us throw away narrow ideas and face facts, fair and square. When a girl is down, let us help her up, and this can be done through the lives of consecrated people who are in rescue work. So let us pray and give and do all we can to help in their work.

Having been a deaconess for years, many are the stories of girls living in open shame that I could tell you of who would gladly renounce their old life and begin anew if they felt they could have any chance in the world. But the world today demands references, and the poor lamb who has become besmirched with the filth of the world can find little work and sometimes can not find food or shelter in a safe, clean abode. Here is where we need helping hands and willing hearts.

I have had girls come to me and secretly tell me in tears of sin in their lives that the world knew not of, and of a web of circumstances that seemed to make it impossible for them alone to break away from the subtlety of the thing that was costing them their

purity. And asking God for guidance, He has given sometimes almost Herculean strength and great wisdom that has enabled us, single-handed or with the aid and advice of a good lawyer, to make a clean path into a right way of living, without the name of the sufferer even becoming known to the world. God will help us to help others if we will.

Statistics show us there are 600,000 shipwrecked girls in the underworld of the United States alone, for the horrors of heathenism are found again in the slums of our large cities. It takes 65,000 recruits annually, for the average life is only from five to seven years. Every eight minutes some mother's girl dies in vice, 166 every day, and 5,000 girls die in sin every month.

May God help us, as people professing holiness of heart, to do our very best to stem the tide of this great evil and to bring the light of salvation to the blighted young womanhood of our land.

The District Rescue Board Meeting

The Kansas District Rescue Board met in the District Rescue Home in Wichita January 16th, and after a very importunate prayer by Rev. Thomas Keddie, Jr., the following answered to the roll call: Rev. Fred H. Mendell, J. W. Oliver, H. Calhoun, Thomas Keddie, Jr., Miss Hester Glover, and Mrs. C. H. McCaslin.

On account of accepting the pastorate of our church in Kansas City, the resignation of Rev. H. M. Chambers was received and accepted, and Rev. Fred H. Mendell was elected to his place.

Mrs. C. H. McCaslin, the matron and treasurer, made her reports, which showed the home to be in the very best shape, and the blessings of God upon the work and the workers. Financially, the report was about even, no debts had been contracted, but many improvements had been made. Since July 16, 1916, to the present there had been about fifty-one girls received into the home, and had been cared for and sent on their way rejoicing. The report showed that the home stands well in the estimation of the people of Wichita and vicinity.

The secretary was instructed to correspond with the General Rescue Board and see about the requirements of placing our work under their general charge.

The matter of the sale of the present property and the purchasing of property in a more satisfactory location was given consideration, and Rev. H. Calhoun was appointed as a committee to see about the matter and be able to report to the next meeting of the board. This is very much needed. The present property is a valuable piece of property and no doubt can be sold to good advantage, and a much more suitable place purchased. We have a great institution in Wichita, and the people of the District should be awakened to the fact.

The pastors of the District should open their pulpits to the message of helpfulness that the workers have to tell and invite them to visit their charges and inform their people of the great work. They have a hesitancy in pushing themselves out on the pastors; in fact, the matron said she never went anywhere only as she was asked by the pastors to do so. Brethren, give them a chance!

One thing that impressed the writer as much as anything else was the amount of salary she had received during the last year. It was humiliating, indeed, to

think a woman of her capabilities should be asked to devote her entire time to the work we ask her to engage in and only pay her seventy-five dollars for her year's work. Brother, it strikes me that you and I should go to the altar. Let's see that she gets more than that another year.

May God bless the District Rescue Home and make it what it should be, and we feel He will by our help. Let's pray for them, send them some money, pillow cases, sheets, wearing apparel. Don't neglect this.

The home in Hutchinson remains the property of the local church at that place and under their care. We wish them well and pray the blessings of God upon them. This places the home in Wichita as the only one on the District under the control of the District Rescue Board. May God bless all the institutions that labor to make life worth living and the burdens of life lighter and bring salvation to the needy.

John W. Oliver, Secretary.

Door of Hope, Nashville, Tenn.

For a number of years Nashville has been on the decline. In the last two or three years, or since the outbreak of the war, there has been a general decline in our population. The great northern cities, where munition plants and automobile work were in the ascendancy, have acted as a drainage pipe for a great many of our population. We have suffered from this loss of blood and things were going pretty serious. Recently the announcement has been made of the coming of a great powder plant to be located in about twelve miles of this city, the estimated cost of which will be anywhere from forty-five to sixty million dollars.

At first, as none of the commercial or political factions knew of its coming, the announcement had a benumbing effect upon numbers of our best and strongest people. They have hardly begun to realize yet the enormity of so stupendous a project. Of course this plant is just the opposite of what we should have when Jesus comes, but the coming of our Lord and the coming of this plant are very similar in many respects. Stupendous, far-reaching, unexpected, sudden, without political pull or preferment. The simple announcement will be made by the angel with one foot on the land and the other on sea that time will be no more. Just as men are now hunting for their underpins financially and trying to get ready for the sudden on-rush of the greatest financial boom that Tennessee ever had, so in that day many will not be searching for pelf or looking for gold, but will be inquiring "What shall I do to be saved?"

The very severe weather had put a comparative check on everything. The snow lies deep all over our hills in the fair southland. We can hardly, at this time, be called the "Sunny South," but so "mote" it be. Our Father did it and we are pleased.

The rescue work under our care is doing good. December was the best month we had ever had in a financial way for current expenses, but for several months previous to that the finances of the home ran very low. The good month of December placed us in sight of all our indebtedness for living expenses. But the winter is severe and our family ranges from twenty to thirty, including girls and children. It would be a great pleasure to us to have the prayers of all God's children all over the land.

J. L. Roby, Sec.

Nashville, Tenn.

SUNDAY SCHOOL LESSON

MARCH 3

Jesus Brings Peace

Mark 4:35-5:20

GOLDEN TEXT: *The Lord hath done great things for us; whereof we are glad.*—Psalm 126:3.

THE LESSON OUTLINE

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

1. THE STILLING OF THE TEMPEST was certainly a THRILLING SCENE and affords us some beautiful lessons. (Vs. 35-41.) Lake Gennesaret on which the miracle occurred is located amid surrounding hills. This peculiar situation renders this usually placid body of water subject to sudden and violent squalls or tempests which plow the little lake into turbulent billows creating great peril to the frail craft which navigated its bosom in those days. The Master with His disciples was in a boat on the bosom of the lake when they were overtaken by one of these tempests of considerable violence. The disciples became affrighted and hurried to where the Master was sleeping and awakened Him with the significant question, "Master, carest thou not that we perish?"

a. We learn here that Jesus is supreme over nature's forces. The winds and the sea obey Him. We can afford to trust a Savior of such power.

b. Following Jesus will not prevent our having sorrows and troubles. The storm dared to attack the very ship that bore the disciples with their Lord.

c. Though divine, Jesus is also really and truly man. He pities with a feeling of real sympathy and fellowship like a brother man, as well as helps like a God.

d. There are many weaknesses and infirmities even in a true Christian. Too often we indulge in the spirit of these disciples' query, "Master, carest thou not that we perish?" In these words we have elements of distrust and impatience.

e. Our Savior has real power to deliver. He is "able to save to the uttermost." He can quell a storm and save a ship.

f. How tenderly and patiently the Lord deals with weak believers. There is a gentle pathos in His tender rebuke, "Why are ye fearful, oh ye of little faith?"

2. In the above miracle CHRIST IS seen to be REGNANT OVER THE POWERS OF NATURE. (Vs. 5: 1-16.)

a. In the case of the maniac of Gadara Christ shows Himself regnant over the demons of hell.

b. The *misery* of the man possessed was striking. He was violent, seemed possessed of almost supernatural power, plucking asunder fetters and chains with which they thought to bind him, dwelling in the mountains and the tombs in pitiless solitude, crying and cutting himself with stones. What a type of sin and the tragic consequences to which it leads.

c. We have, however, displayed in this wonderful case the *majesty* of Christ. His divine power defies the most desperate extremities of sin and devils.

NOTES : QUERIES : QUOTES

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

At eventide is the time for change (v. 35), as in the evening of life, when our work is done, there is to be a personal translation.

Christianity always has accompaniments which resemble somewhat the principle thing of life, as the little ships accompanied the larger. (v. 36.)

Sleeping, awaking, reproaches we may expect on the sea of life, in our journey to "the other side." (v. 37.)

For our sake the gracious Lord arises to rebuke all forces that threaten and frighten His own. (v. 38.)

The Lord does not excuse fear and faithlessness, no matter how great and sore the trials of life. (v. 39.)

To recognize that Jesus has authority over the great forces of nature will minister to a feeling of sacred awe. (v. 40.)

When dispossessed of evil we are brought to a place of rest of habitation, sanity. (v. 15.)

The true witnesses of Christ are always circumstantial, often minute, in their testimony. (v. 16.)

Men as a rule prefer earthly estate to spiritual weal, and would not have Christ at the cost of swine. (v. 17.)

It is a sign that Jesus has done some great thing for us when we want to go with Jesus. (v. 18.)

Our first duty is to give testimony first to our own, especially to those of our own household. (v. 19.)

The doings of the Lord in saving men are marvelous in the eyes of those who know. (v. 20.)

"You are making good progress to the haven of rest, when suddenly a storm of cares overwhelms the soul, and so batters and agitates it that it is like to be drowned beneath their weight; or a storm of sorrow arises from some bereavement, and threatens to overwhelm all faith or hope in God, or a storm of temptation assails, and seems to make goodness impossible, and ruin inevitable. And still Christ seems asleep. It seems as if He must be ignorant or indifferent, and you do not know which of the two conclusions is sadder to come to. Murmur not. Others have been in the storms, and thought the Savior listless; but He is never beyond the call of faith." (R. Glover.)

YOUNG PEOPLE'S SOCIETY

Subjects for Young People's Meetings:
The Christian's Standard

Text: I Cor. 15:58

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

(Continued from last week)

Brethren should be steadfast in obedience to God and to His Word. We place the two together because some seem to think they are so led of the Spirit they do not much need the Bible. The spirit of obedience should be as much a part of the Christian as the spirit of love, and it is, for love is impossible without obedience.

Finally, brethren should be steadfast in LOVE. This is more important than "demonstration." We would not be understood as opposing the demonstration of the Spirit. God forbid that the day should ever come when we cease to weep, to shout, to laugh in the Spirit, and see the real demonstrations of the Holy Spirit! When that day comes we may be considered ready for burial. But love is even more important than that. We may be *mistaken* in demonstrations, but love never faileth. It shows its real self. What a tragedy to see a man leave the church through a claim of superior piety and Holy Ghost religion, and manifest an ugly, unkind spirit, throwing slurs and insinuations at other brethren. What a tragedy! Sweetness, tenderness, kindness, love, permeating the soul, is a possession to be sought day and night until found, and then guarded with all care and diligence. Lord keep us in love—divine love—so filled that mud-slinging is too contemptible for consideration.

Again, we are exhorted to be unmovable. This word is not intended, I think, as a repetition. The word "steadfast" seems to refer more to the inner condition of a man, and this word "unmovable" seems to refer to a stand against opposing foes from without. If ever a time came to men when exhortation was necessary to encourage the follower of Christ to stand firm, it is now.

Men are to be firm in adversity. The most of us can smile when all is well with us, when coal is plentiful, food is sufficient, clothing is warm, friends are numerous, health is good, and temptations are light, but when the fiery trials are upon us, and the world, flesh, and the Devil are fighting us feverishly, and the clouds seem to permit no light to shine, then we need the unmovable blessing.

We should be unmoved by the failures of others. This is perhaps the chief trial of every soul. The failures, the short-comings, the inconsistencies, and the seeming insincerity and dishonesty of others come against the soul like the gas shells, the liquid fire, the bursting shrapnel of the enemy. No man has any moral right to tie his soul to the success or failure of another man. God is our standard. Jesus is our model. Tie your soul to Jesus and you shall never be disappointed. Glory to God! He never fails!

The brethren are to be unmoved by the temptations of the Devil. Satan is very much alive, and is noted for his energy and superior wisdom over that of man. Let no soul deceive himself into thinking the Devil will let him slip into heaven with ease. He must fight his way in, and resist the temptations of the Devil as he goes.

Paul would have us unmoved by the allurements of the world. Young people may face the fact that the world is bidding for them, and the bids are seemingly greater than the offers made by your consecrated parents to keep you in Spirit-filled circles of society. Here you will have a fight for awhile till your victory becomes complete.

Be unmoved by the fear of man and the natural sacrifices necessary for a Christian to make in order to get to heaven. The world is bold. The young Christian will be cowed by this forward spirit of the world unless he asserts his freedom in Christ, and thus maintains his integrity.

Be unmoved by the subtle insinuations of respectability. This, to my mind, is the greatest danger of this age. Unconsciously, if not carefully, we will find ourselves desiring to have the good will and the pleasant attitude of those around us. Young people will have a struggle to keep free from the spirit of this world in every and all ways. Be unmoved by this spirit that will flatter and "guilefully" allure you to partake of the Devil's broth.

Third—In the third place Paul urges to labor.

Salvation and inactivity are absolutely incompatible. There is no such thing as an inactive Christian. Inactivity destroys Christian virtues and gifts. One of the saddest facts we face in the church, every church, more or less, is that usually all the burdens are carried by the few, while the majorities assure an attitude of ease and 90 per cent inactivity, which will eventually result in atrophy if continued. God wake us up to work while it is day, for the night will come when no man can work.

Paul calls this work the work of the Lord. It is not our work, not work for ourselves, but work for the Lord. This being so, His work should take precedence over every other interest on earth. "Seek ye first the kingdom of God." That is the standard God gives us. Bring to Him the first fruits.

This work of the Lord is the salvation of the soul. God may be interested in commercial expansion, in educational activity, in the building of Panama canals, the floating of steamboats, but His great thought is the salvation of every human soul. His interest in these other things is perhaps according to the service they render in the working out of His great plan—the salvation of men—preparing them to live, or to die. This work appeals to every man who loves God.

THE WORK AND THE WORKERS

SAN FRANCISCO DISTRICT

For more than ten years I have watched, loved, labored for, prayed for, and rejoiced and wept over the work on the San Francisco District and can conscientiously say that as far as I can see and understand the work on the District is the best now that it has been any time during the last eight years. Its numbers are greater, its finances are in better shape, and its spirituality and aggressiveness is solid and taking new ground and strengthening the older places. There have been and are now in progress splendid revival meetings at several churches. The churches in the smaller cities have been especially blest of late.

Several years ago a great spirit of prayer came on Rev. J. M. Spencer and others for the San Joaquin valley and today in this great fertile valley, with its beautiful cities and unequalled irrigation districts throughout its three hundred miles of length, we have several good churches and about half the membership of the District.

The three churches of San Francisco, Oakland, and Berkeley have an all-day meeting the first Friday in each month and God greatly blesses these gatherings. On February 1st we had a fine meeting in the Berkeley church. Rev. Thomas Murrish preached in the morning and Mrs. Rose Potter Crist in the afternoon, and one soul prayed through at night. It was a day of heavenly blessings. Rev. M. F. Grose resigned the work here to go into the evangelistic field and the church has called Rev. P. G. Linaweaver, the Lindsay pastor, to fill the pulpit next year. The District Superintendent is to supply the pulpit until the Assembly in May. Brother Linaweaver, as all good preachers should, will remain for the time agreed upon with the Lindsay church. It is too bad that some preachers think that they are not honor bound to do as they agree and stand by a work, and if that same church should treat them in like manner and ask them to leave if they could get a better or a cheaper man there would be a great wowl.

Miss Lillian Pool organized a Japanese mission church February 3, 1918, with ten good Christian Japanese to start with and others are to come in soon. Sister Pool is in Berkeley and gets hold of an educated and refined class of Japanese. She is a good worker and any one desiring to aid this good work will spend their money to good advantage for foreign work if they help her along here, where she can reach so many. Our Japanese work with Brother and Sister Blazedell at Stockton, Cal., is doing well also.

We have a type of Pentecostal Nazarenes who can stand to be lied about, slandered, and ill treated, and in the midst of it keep blest and have souls saved and sanctified anyhow. D. S. Reed, Dist. Supt.

FROM EVANGELIST JULIUS MILLER

Since we last reported we have held two meetings. The first at Strasburg, Ohio, in the town hall. It was well advertised. We had a good song leader and special singing besides. But with all this we never had over forty people out. One reason was the weather was so cold we could not heat the hall as it should be. Another was the people were not much interested in holiness meetings. Then it was right before the holidays and the minds of the people seemed filled with giving and receiving gifts instead of getting right with God. We closed the meetings before our time was up and it looked almost like a failure, but we have received word since that a few people have started cottage prayer meetings on holiness lines as a result of our meetings and people are getting saved right along. Two young men, Brothers Beltzel and Fansler, of New Philadelphia, Ohio, go up there once a week and conduct these services.

The second meeting we held out in the country from Summersfield, Ohio, with Brother Robert Andrews, on the Berne circuit of the Methodist church. The weather was cold and the crowds small the first week, but as the meetings progressed the crowds increased, the holiness fighters quieted down, and the Lord gave us victory. A goodly number were saved and sanctified and we closed with an overflowing house. The special singing by Mrs. Miller and Brother and Sister Andrews contributed much toward getting the crowds to come out. Brother Andrews is a graduate of the Cleveland Bible Institute and believes in preaching full salvation.

We are at present in a meeting in a newly organized church six miles from Morrow, Ohio. The pastor is Brother Millard Rose, a young man who is consecrated to God and striving earnestly to push the battle against sin. We covet the prayers of all the readers of the Herald of Holiness.—553 West Fair Street, New Philadelphia, Ohio.

KINGSWOOD COLLEGE

Kingswood College has had a hard fight to keep her head above the waters of opposition, but thanks be unto God, who always gives the victory, she is still floating on top and looking forward to greater victory than she has ever experienced in the past. The greater the fight the greater the victory.

We had with us Brother H. Rees Jones, our much beloved District Superintendent (a mighty man of God) on February 2d and 3d. He preached four times, once on Saturday evening and three times on Sunday. Kingswood will never forget February 2d and 3d on account of the presence and power of God. There are great prospects for the Kentucky District this year.

R. Weir.

WANT NEW MISSION

Brother E. M. Sanders is doing all he can to open a mission here at Hot Springs, Ark., with only a few people who believe in holiness. It seems to us that the people of the Pentecostal Church of the Nazarene could come to our rescue to pay hall rent or buy a tent. One man, O. E. Haven, of Belleville, Kas., inclosed a five-dollar bill. We want to open up a work here by March 1st. I have been connected with the holiness people for a year. Oh, how hungry we are to get started in the work! May the Lord help the people to come

ANNUAL MEETING of the Board of Publication

TO WHOM IT MAY CONCERN: This is to serve notice that the regular annual meeting of the Board of Publication of the Pentecostal Church of the Nazarene convenes Tuesday, February 26, 1918, at 10 a. m. at the regular place of meeting, 2109 Troost avenue, Kansas City, Mo.

All communications reaching this place on or before the above mentioned date addressed to either the president or secretary of the board shall have due consideration at this meeting.

WILLIAM E. FISHER,

President, Board of Publication, Pentecostal Church of the Nazarene.

to our rescue. Pray and believe God is able to open the way. Send your free will offerings to Brother E. M. Sanders, 315 Bowers street.

Mrs. Bell Hilliard.

MISSIONARY EVANGELIST

At the second annual District missionary convention held at Norfolk, Va., January 18 to 20, 1918, by the District missionary board of the Washington-Philadelphia District, the writer was unanimously elected District missionary representative. A motion was made by Rev. W. C. Surber that each church on the District call the writer once a year to conduct a missionary meeting, paying the traveling expenses, and take up a missionary offering. To the above convention an invitation had been extended to our other eastern Districts to send a representative to meet the Washington-Philadelphia delegates in conference to pray and devise a plan of extending the above representative's work into all the eastern Districts, co-operating in holding District missionary conventions, missionary rallies, missionary campmeeting services, missionary study classes, and women's missionary auxiliary work, etc. As delegates from all our eastern Districts were not present we were unable to complete or fully indorse such a plan at that time, but it is the intention of the writer, whenever practical and an opportunity affords itself to the glory of God, to visit all the eastern Districts in a great missionary campaign this year to plan missionary work along prayerful and progressive lines.

The District missionary board has for the last two years indorsed the writer's missionary itinerary and has approved his work and service on this District. He is familiar with the

general needs and special needs on all the fields, in close touch with the missionaries and the General Foreign Missionary Board. I am carrying a burden for a lost world.

R. E. Bower.

1011 West Allegheny Avenue,
Philadelphia, Pa.

IDAHO-OREGON DISTRICT

Since our last report we have taken in another patch of new ground. This time it was Buhl Idaho. Rev. Mr. Baltazore, one of our ministers, was led to spy out this rich valley. After looking the field over and getting the mind of the Lord he rented a hall in the center of the city for \$4 a day and \$6 on Saturday evenings, as it was a dance hall. Then he wired us to come at once and open the battle. We joined him after he had run the meeting five days. On speaking in our church at Nampa and asking the church and students to pray for the meeting, Rev. S. L. Flowers, chairman of our advisory board, hearing the announcement, came to the writer and offered to go and help in the meeting, stating that he felt so led. So, like of old, we went the two of us.

The Lord honored the effort from the start. We would preach turn about and lead the song service the same way. The crowds increased, conviction seized the people, and soon the shouts of new-born souls were heard. We ran the meeting three weeks. We did not keep count of the number at the altar, but we organized a church with forty charter members. Rev. Mr. Baltazore is the pastor. On the last Sunday Brother Flowers, with the pastor, conducted a divine healing service, at which time a number were anointed and quite a few gave evidence of being divinely touched in their bodies. A missionary and young people's society was also organized. The church starts off a full-fledged Pentecostal Church of the Nazarene. This is a new field for our work and promises to be a fertile one. We had Brother Flowers to organize the church, as we were called to Enterprise, Ore., to look after our work, as Rev. W. H. Tullis, the pastor, had resigned to enter into the evangelistic work. We found the church in good shape. We had five seekers on Sunday evening. Rev. A. A. Miller, of Filer, Idaho, will supply our church at Enterprise until our next Assembly. We had the delightful privilege of meeting our General Superintendent Goodwin a few minutes at the Nampa depot as we passed through on our way to Enterprise, Ore.

Rev. Harry Elliott and Brother Croston conducted a meeting at Payette, Idaho. They report some success and believe that we can soon have a good church in that city. Rev. Newton Kendall reports a good start in a hall at Mt. Home, Idaho. We hope to have a church in that city by the next Assembly. The work as a whole on our District is on the move for greater things for the kingdom of God. We understand that Revs. Mr. Fowler, Huff, Ruth, and the Rinebargers are to be in our church at Boise, Idaho, in March. Pastor Gibson has been assisting Pastor Brough, of Burns, in special meetings. They report victory. There will be a ministerial convention for the District at Boise, Idaho, February 28th to March 3d. Rev. C. Warren Jones will be at this convention. A missionary rally will be held on the District to boost the missionary work. The fire of heavenly love is burning brightly on the altars of our churches. Amen!

N. E. Herrell, Dist. Supt.

A REVIVAL WITH FIRE

Since I last reported I went to Post Falls, Idaho, where we had a revival, but there were few to revive. Brother Helfrich, the pastor, only had about five members who could attend the meeting, and four of them moved away before the meeting closed. We had an average attendance of five besides the workers, but we got revived every time we met. From there I went home and spent Christmas with our church and the pastor, Mrs. W. P. Jay. I just closed a meeting at Mukilteo, Wash., with our pastor, Rev. H. C. Smith, who with his wife certainly have the work at heart. God gave us about twenty-six in the fountain. There I met Miss Helen Santee, one of our missionaries to Japan. I am now with Brother Urshel and his church at Garfield, Wash., for a two weeks' revival. Have only been here three days, but crowds are good, conviction is on, and we are believing for great things. Praise the Lord!

W. P. Jay.

EVANGELIST J. M. WELLS

God is wonderfully blessing my work in Council Bluffs and Omaha. Souls are saved in nearly every service. Sunday (February 10th) was a blessed day. I preached to a well filled house in Omaha. Saints were praising

God and shouting all over the house. It was not I who preached but the Holy Ghost through me delivered the message. Any one wishing a holiness revival write me, 2658 Third avenue, Council Bluffs, Iowa. I can give best of reference.

TWO GREAT MEETINGS

God has given us two very fine meetings in 1918. Seventy-five were converted or reclaimed in the first meeting and thirty-three in the second. Notwithstanding the zero weather the people crowded the church until there was not much standing room left. The two churches were greatly blest and quite a number of the converts joined the church last Sunday. Others will join in the near future. This work was on the Denver circuit, West Virginia conference. This was my third meeting at the first place. God still honors the old truth.
W. H. Hudgins.

IOWA DISTRICT

I have been spending some time in the western part of the state, where God's blessing is on our work in a very special way. It was my privilege recently to be with Pastor S. M. Lehman and the church at Sioux City, at their mid-week prayermeeting, at which time the Spirit of the Lord came on His people in a very gracious manner. We are glad to note the splendid progress being made in this church and the true Pentecostal Nazarene spirit being reflected from this place, which is having a wholesome effect on our work in that part of the District.

At Climbing Hill, God is greatly blessing our work under the leadership of Rev. E. Wilkinton and wife. At the dedication of their church it was demonstrated that God's people can give until the glory will come down. About as fast as the names could be written down, \$1,500 was pledged and God's presence was manifest.

In an abandoned church in what is known as the Mount Hope community, ten miles from Kingsley, Iowa, there has been planted a "center of fire," which is very promising. The building was to be sold at auction and, while some were expecting to bid it in and use it as a hay barn, the holiness people, feeling that would not be pleasing to God, bought the property and established themselves as a band of true worshipers. It was my privilege to be with them for ten days, and, though the snow and cold weather were intense, God's blessing was on us graciously and on Sunday, February 3d, we organized a church with fifteen charter members, with others to come in as soon as they can get to the services. This community is an open field for our work and we are expecting that it will develop into one of our strongest churches. At present I am in a campaign at Davenport, Iowa. This is a city of forty thousand with its share of sin and worldliness and we should have a strong church here. Let all the saints pray for us here.
E. A. Clark, Dist. Supt.

COAST TO COAST CONVENTION CAMPAIGN

Oklahoma City is not only the capital of the state, but it is also one of the most interesting and remarkable cities of the Southwest. It is almost incredible that such a splendid city of upward of a hundred thousand could become what that city is with such a short history. Its good streets, its splendid business blocks, postoffice, libraries, capitol building, and this done in the short space of twenty-five or thirty years! They do things in Oklahoma and they do them on a big scale.

As a state it has had its struggles and drawbacks with droughts, drifting population, and everything that a new country has to struggle with, but she's sure surging ahead now. It is a great farming country, it is rich in mining and mineral products and now they've struck oil and they've struck it big. They're making money and they're making a lot of it. Farmers, laborers, and even preachers were poor men one month and rich the next. When oil wells begin to gush and mining stocks begin to boom and men get rich over night the temptations to dip into it are great. Some men go up in wealth, some go down in bankruptcy, but there's a lure to get into the game. If a fellow has n't a lot of religion he'll lose his head and more likely to lose his soul. Material and financial successes are not generally conducive to spirituality when men begin to make a lot of money, they will have to keep mighty close to God or their spiritual life will die of strangulation. Financial successes are usually harder on our religion than financial failures.

The Pentecostal Nazarenes have a school near Oklahoma City. Bethany is about a half-hour's run out. There is quite a little village, a good student body, and they are hopeful. Brother Ruth and the Rinebargers were out and had an interesting service with the school. Brothers Widmeyer, London, and other members of the faculty and most of the student body were in to our meeting. The Pentecostal Nazarenes are also publishing a paper; this will be in the interests of the school and their

work in the state. Brother Stephen Williams is editor.

Our convention was held in the Pentecostal Nazarene church, Rev. Joseph Speakes, pastor. Now, you'll go a long way before you'll find a more brotherly man than Speakes. He was certainly willing to be servant of all during the meeting. He cut kindling, carried coal, waited on everybody, and was kind to all. He's building up a good work in the city and is loved and esteemed by the good people. Brother Aldrich, pastor of one of the Methodist churches, was with us and helped push the battle. There were a goodly number of Methodist and Pentecostal Nazarene preachers from over the state in attendance. Many of the laity were there from the surrounding towns and withal the convention was quite representative. The workers of the city mission shared with us and we were all blest together. The people responded to the material needs in a very generous way and all the people were kind and courteous.

The spiritual results of the convention were limited. The first three days the people were greatly hindered from coming by the blizzard, for Oklahoma did n't come a whit behind some of the eastern states in giving us a sure enough storm. However, we did our best and had some fruit at the altar. The last Sabbath it got warmer and we had all the people we could handle in the church. The three services were blest of God and we closed feeling the convention was not in vain.

We begin in Newton, Kas., Tuesday night, February 10th.

Reporter.

CENTRAL NAZARENE COLLEGE

I feel our friends would like to hear of some of the many good things that have come our way lately that they might rejoice with us.

With the little flurry we had in school last year, the conditions caused by the war, and the unprecedented drought, it looked like for a while in the summer, that we were not going to be able to open school in the fall. The church had a protracted prayermeeting asking

God for His will in the matter and for the blessings of God upon the church and its institutions. The management of the school called a council with the friends of the institution and decided to open even at a sacrifice, and it seems since that moment of decision God has been especially smiling on us.

The opening in the fall was as good or better than we expected. Later there came another problem in the entertaining of the District Assembly, which was to meet in the college auditorium. So many of our people had gone to look for work. But we besieged the throne of grace of the same God who had heard our prayers, and like the answers to the prayers of the church in the deliverance of Peter from prison, it was beyond our expectation and the entertainment came easily. The banks and business men contributed enough money in advance to pay for nearly half of the entertainment and more homes were opened than we could fill. And then the Assembly! Such times of refreshing from the presence of the Lord! Such hilarious giving in spite of the drought. The people gave us a good lift for the school and seemed to go away with a new vision of the needs and possibilities of Christian education. While we yet have many problems to solve we thank God that in spite of the drought and other prevailing conditions He has helped us this year to put out several thousand dollars in improvements on the building and reduce the indebtedness on the institution more than \$3,000.

Our mid-winter meeting was simply fine. Rev. R. L. Averill was the evangelist and he preached with the old time power and unction, and service after service the altar was lined with seeking souls and happy finders. Some of the services, though dismissed in the chapel, continued in the dormitory until three o'clock the next morning. One young woman answered the call to preach the gospel of full salvation and we are expecting the meeting to reach into the ends of the earth.

No doubt Brother Averill's many friends will rejoice to know that he is planning to purchase a gospel tent and go into the work as he did

An Open Letter

TO GEN. SUPT. H. F. REYNOLDS

DEAR DR. REYNOLDS:

It is with real pleasure that I am communicating to you the progress of the foreign missionary work in the Woodlawn Pentecostal Church of the Nazarene here in Chicago. We have what we term a school of mission study, consisting of three classes, to-wit: The junior class with children up to the age of sixteen, under the leadership of Sister P. E. Shepard, assisted by a fine primary teacher; the young people's mission study class, consisting of the young men and women, both married and unmarried, under the leadership of Miss Jessie Farnsworth; the adult class under the direction of Professor Akers.

The juniors meet at the church every Sunday afternoon at 3 o'clock, the young people and the adults at different homes, both on Friday nights.

It is the desire of this church that a school of mission study be organized throughout our connection; that the whole church might unitedly push the work of intelligent study and missionary endeavor till every member will catch the spirit of the Master, who commanded, "Go ye into all the world!"

Some one has said, "The light that shines the farthest, shines brightest at home." We are already feeling the truth of this statement in our endeavor to shine across the waters.

The adult class is at present making a careful study of your book entitled "World-Wide Missions," and finds it both profitable and exceedingly interesting. But this book is now several years old, and since its publication God has

marvelously enlarged our borders, and increased our numbers in the foreign field, and we are feeling the need of this same book brought down to date. We took up the study of it in order to become acquainted with our own mission stations and workers, and thus have an intelligent conception of our growing mission fields.

And now, Doctor, the real object of this letter is to inform you of the action of our adult class at our last meeting. By a unanimous vote of the class the writer was requested to communicate with you through the columns of the HERALD OF HOLINESS, requesting you to publish another edition of your "World-Wide Missions," bringing the information and facts down to the present date, thus giving us an opportunity to become acquainted with our mission stations and missionaries who have been and are now on the field.

It is also desired, in bringing out a new edition, that a page of pronunciation be given in connection with each country described.

It is also desired that every local church in our connection adopt this book on "World-Wide Missions" as a text book for mission study. We ought to be intelligent mission students, and educated along the lines of our own achievements as a church.

Trusting that this request of our class may meet with your approval, and that you may see your way providentially clear to respond to our desire, I am sincerely yours, in love with world-wide missions.
W. E. SHEPARD, Pastor.

twenty-five years ago. I feel sure, on account of the drought, he is in a position to appreciate any donation on the tent one might feel led to contribute. Write him an encouraging word at Hamlin, Texas.

You should have been to service last Sunday night and heard our pastor, Rev. J. E. Gaar, preach on the text, "My Spirit shall not always strive with man." At the close of the message more than a score of seekers came forward, and such praying and crying to God for mercy, then shouts of victory as they prayed through! Some seven or eight souls were definitely blessed and the service lasted until near the midnight hour. To Jesus we ascribe all the praise and glory.

We are glad to welcome Rev. B. F. Neely and family of Peniel, Texas, into our midst.

Peace and harmony prevail and heaven's blessings are upon us, for which we praise God, take courage, and press on. Pray for us. J. C. Henson, Business Mgr.

EVANGELIST W. H. TULLIS

We began our present campaign at Marysville, Wash. We were convinced after three services that it was best for us to go on. We landed in Everett, Wash., only a few miles away, before night. We stopped to visit our dear Brother Arthur F. Ingler. He invited us to preach in the city mission of Everett that night in his stead. We accepted and at the close we were invited to stay a few days and preach for them. We stayed fourteen days. Brother Weaver is at the head of the mission, and a blessed good brother. We had a great time in the mission. Several were saved and sanctified.

We got a telegram to come to Camas while in the above meeting, and went there January 15th. Brother J. W. Frazier moved there to be the pastor while we were there. When we landed in town, the place where the meeting was to be held was closed against us. After asking every church in town to let us in, and being turned down, an empty garage was secured. Here we began thundering the old-fashioned gospel. It had its desired effect and by Sunday there were twelve at the altar. Some real digging was done, deep confessions were made, and some clear cases came through. They entertained us royally, paid us sufficiently, and God blessed us wonderfully. We predict great things for the Camas class if they are true to God.

While in Camas we got word from Rev. D. Rand Pierce, pastor of our church at Everett, to come to him for a campaign. We began in the Pentecostal Church of the Nazarene in Everett, February 3d. Interest is deepening and prayer is increasing. Our faith is strong. Our soul is blessed. There are some loyal saints here who make it a pleasure to be here. We will stay here, the Lord willing, until February 24th.

If any one wants the truth preached, and the Lord leads you to, write us at Nampa, our permanent address. We will come in the fullness of the blessing.

DISTRICT EVANGELIST J. G. WILKERSON

We have just closed a five weeks' campaign with Sister Feimlee at St. David and Dunfermline. We had the pleasure of spending two weeks in St. David, and God gave us twenty definite seekers. From here we went to Dunfermline and here the Lord gave us a glorious revival, sixty-one praying through to definite victory, forty-seven of whom were sanctified. Several were added to the church. Sinners prayed through who had never before been in church.

We plan to pitch a tent in Canton, five miles north of this place, in the spring, and we are believing God for a great revival in that place as the revival spirit is already on the people.

We are starting our next meeting at Butler's Ford on February 10th. The victory is holding good. Pray for me. We have one open date in March.

EDUCATIONAL CONVENTION OF INDIANA DISTRICT

Mohawk, Ind., March 6th to 10th.

The following are the arrangements for services and some of the papers to be read:

General Superintendent Goodwin will preach morning and evening.

Each minister will give a five minute paper on "Ways and Means of Lifting the Debt on Olivet."

A New Song

JUST OFF THE PRESS

written by Mrs. Eva Gibson, entitled, "Meditations of Mother and the Resurrection," and sung to the tune of "When You and I were Young, Maggie." Also a sermon entitled, "Peace," by Rev. Charles A. Gibson. Inclose ten cents for a copy of each, twenty-five cents for six, and rates for larger numbers. Address Rev. or Mrs. Charles A. Gibson, 1311 N. 14th Street, Boise, Idaho.

BIBLE STUDY

Young People's Society

THE SPIRIT'S CALL TO MISSIONS

LESSON VIII

Matt. 9:36-38 and Acts 13:1-5

By Rev. E. J. Fleming

1. In what ministry had Barnabas and Saul been engaged? Acts 11:26; 11:29,30; 12:25. Lesson—Titus 3:8.
2. In what "good works" can our Young People's Societies engage? Discussion.
3. In what were they "ministering to the Lord"? Deut. 10:8; Acts 6:4; Rom. 16:16.
4. Upon what occasions was fasting practiced in the New Testament church? Acts 9:9; 13:2,3; 14:23.
5. Is there any advantage, or blessing, to be derived from fasting? Ezra 8:23; Matt. 17:21.
6. For what may we suppose that these men were praying? Acts 13:2; Matt. 9:38; Acts 10:30.
7. How was Jesus affected by the sight of spiritual destitution? Matt. 9:36; 14:14; 15:32.
8. Where may we look today to see similar conditions? Matt. 9:36. Look up several recent issues of The Other Sheep. See "Devil Worship" in the February number.
9. Do the words of Jesus apply to us? Matt. 9:37; John 4:35; Mark 10:15.
10. In what may all of us at home be "labourers"? Matt. 9:37; Col. 4:12; James 5:18.
11. How will "the Lord of the harvest" answer our prayers? Matt. 9:38; Acts 13:2 and 4 with Mark 11:24.
12. Why as "sheep having no shepherd"? Num. 27:16,17; Isa. 56:9-11; Zech. 10:2. Where today?
13. Why does God need "labourers"? Psa. 68:11; 1 Cor. 3:9; 1 Tim. 4:17.
14. Should "workers" always wait for a "supernatural call"? Judges 6:14; Acts 10:10; 1 Cor. 12:11; Heb. 5:4.
15. May "workers" be assured of their "field of labor"? Acts 10:6,7,9-10; Prov. 3:6.
16. To what work was Paul particularly called? Acts 9:15; 1 Tim. 2:7.
17. What always assures the divine presence and aid to those whom God calls? Acts 13:4; Num. 14:24; Josh. 1:7; John 12:26.
18. Is there proof that the Spirit's call of these men was confirmed? Acts 13:9, 11; Mark 10:15-18.
19. What present reward in well performed service? Acts 13:52; Rom. 15:13; 1 Peter 1:6-8.
20. Appoint some person to present a brief summary of good points brought out in this service.

Paper by Rev. M. E. Borders, pastor First Church, Chicago.

Paper by Rev. J. G. Nickerson, pastor First Church, Indianapolis.

"Olivet's Relation to Indiana District," Rev. O. E. Enos.

"What It Will Mean to Our District for Olivet to Fall," U. E. Harding.

"How Our Young People's Societies May Help," Rev. Clyde E. Green.

"How the Sunday Schools May Help," Rev. E. E. Freshney.

"What Olivet Has Been and Will Be to Our District," Rev. L. T. Wells.

"What Olivet Is to the Young Preachers," Rev. Von Stevenson.

"Why Do We Need Olivet University?" Rev. Everett O. Chalfant.

Services daily 9:30 a. m., and 2:30 and 7:30 p. m. Special singing will be one of the features of the convention. General Superintendent Goodwin will preach the opening sermon Wednesday evening 7:30.

U. E. Harding, Dist. Supt.

CAMPAIGN OF THE BIG BROWN TENT

The Williams-Robinson evangelistic party have now closed their third campaign in the city of San Antonio, giving more than three months' time to the work at that place. After holding two meetings in the city and seeing the crying need of a revival of old time religion among the thousands of boys that are in training, our hearts were stirred as we saw how hungry the boys seemed for a vital salvation as they came to us personally, and the interest that was manifest at the open air services, where hundreds stood and listened to the earnest appeals made from the big brown car by the workers of the party. From every angle it seemed that this was an open door to an active service, that we as a party were privileged to engage. One of the adherents of our work, who is a successful and enterprising business man of the city, came and offered to help finance a campaign in the special interest of the soldiers. The evangelistic commission of the Pentecostal Nazarene church also looked upon this as an unusual opportunity and assisted in the finance.

The battle has been a hard fought one and it has seemed that we have combatted with difficulties that were almost unsurmountable in order to swing the meeting at all, and for five weeks battled ceaselessly against the worst weather known in Texas since 1888. We placed five of the largest stoves that could be

secured in the city in the big tent, banked the walls around with sawdust, and everything was tied down as securely as possible. During the warm spells our attendance constantly increased and many seekers at the altar and a great many hands raised for prayer, with everything pointing to a great time, when the weather would change suddenly and the crowds diminish to a mere handful. Thus we have battled on for five weeks, closing this particular campaign February 10th. Eternity will only reveal what has actually been accomplished. Several thousand boys in khaki heard the gospel preached and many of the boys were deeply convicted and we feel assured that much good seed has been sown in their hearts, and who knows but when in some lonely hour when homesick and in distress God will use the truth to bring them in a right relation with Him? Meetings were held in the different camps, services conducted in the McKinley Avenue Methodist Episcopal Church South, and also Sunday morning services at the Pentecostal Nazarene church.

If our friends up and down the land could have witnessed some of the sights which we have seen in our work here we feel sure their hearts would rejoice and they would be glad for the part they had in making this campaign possible. Next Sunday, February 17th, we open a campaign at Austin, Texas, where there is also a large training camp. Rev. E. W. Wells with his band of Pentecostal Nazarenes and a number of the business men of the city backing him, are taking hold and planning for the work with a vim and energy that promises results. We ask an interest in the prayers of our friends everywhere for the success of our work at Austin.

Lou Jane Hatch,
Member of Party.

CHURCH NEWS

Grand Rapids, Mich.

The Grand Rapids church is enjoying the smile of God. The very cold weather, the abundance of snow, and the shortage of coal has somewhat hindered the work. Sunday was a day of spiritual uplift to the saints of God. Rev. L. H. Humphrey preached the first of a series of sermons on the seven churches which are in Asia. At night Evangelist C. A. Glass, who has been blind for twenty-seven years, since he was seventeen years of age, sang and played the gospel on the violin and piano and preached a powerful sermon on being like Jesus. Five children came forward in response to the altar call. Sunday, our District Superintendent, Rev. C. L. Bradley, will be with us. We expect God will give us a good time.—George E. Gretzinger.

Malden, Mo.

We have just closed a five weeks' revival with good results. Between twenty-five and thirty people were at the altar, with some real clear cases of salvation. Our evangelist was Rev. Jesse Uhler, of Clearwater, Kas., a man full of fire and faith, also clear, logical, and biblical in his preaching. He gave us "Thus saith the Lord." We consider that the church has been greatly benefited by having this man of God with us. His sermon the last night on "Weights" (Dan. 5:27) will be one long remembered. Any one needing an old time revival will make no mistake in calling this man. He can get the crowds and hold them. This is our fourth month with the church here. The outlook is fine for a good year. The folks are certainly loyal Pentecostal Nazarenes, also loyal to their pastor. Besides our regular salary they have brought us two showers of good things to eat, with other helpful offerings. Three have united with the church, with others seeking admittance. Will probably take them in next Sunday. We have a splendid Young People's Society with increasing interest and attendance. They are anxious to study the Bible and do things for Jesus. We find the articles in the Herald of Holiness very helpful along this line of work.—J. C. Walker, Pastor.

Dodge City, Kas.

We are praising the Lord for precious blood-bought victory in our church at Dodge City. The Lord is graciously blessing our hearts and souls are finding God in our regular services. Praise His name! There were eight seekers at the altar Sunday, February 3d, six of whom prayed through to victory. To God be all the glory. Our cottage and church prayermeetings are times of refreshing and a great uplift to our souls. Our Sunday school is increasing not only in number, but also in spirituality. Our hearts are encouraged to press on until Jesus comes.—Mrs. A. R. Bean.

Mukilteo, Wash.

Evangelist W. P. Jay, of Canby, Ore., has just closed a seventeen days' meeting for us. God gave us victory and some souls prayed through. We give Him the glory. Brother Jay preaches the gospel. The Lord blessed his messages and we all enjoyed his ministry.

There are only a few members in the church here, but they are faithful and the blessing and glory of God is upon the work. Miss Helen Santee, outgoing missionary to Japan, united with the class here before leaving for her home in the east last week, from where she will go to San Francisco to take boat to Japan the first part of March. Sister Santee has already spent five years in missionary work in Japan, and has been working for two years with the Japanese in Mukilteo. She is well acquainted with the language and is all ready to begin to preach Jesus to the people of Japan as soon as she arrives here. She is a woman of prayer and is highly esteemed by all who are acquainted with her. The Japanese here are now without a worker. Pray the Lord of the harvest to send them whom He will.—A. H. Smith and Wife.

New Philadelphia, Ohio

We have just closed a very good revival meeting. About thirty-five bowed at the altar. Among the happy finders was an old veteran seventy-two years of age, and his wife, sixty-seven. Rev. H. H. Davis was the evangelist. Our much beloved District Superintendent, J. W. Short, gave us three fine sermons.—Rev. R. J. Kirkland, Pastor.

Burrows, Pa.

We are surely praising God for His wonderful goodness to us in Burrows. Though we are just a small body of folks, yet Satan with all his bombarding has not been able to move us from salvation territory. Thanks be to God for the victory. Our last meetings have been blessed and owned of God. Backsliders have been gloriously reclaimed, and then came back to be sanctified wholly, some gaining the victory, while waves of glory roll and praises shouted to Him who has satisfied their longing souls. God is with us to bless us and we are shouting the victory. Hallelujah!—Flora N. Ruth.

St. Joseph, Mo.

We were made to rejoice on the Lord's day by the mighty presence of the Holy Spirit as it was poured out on us as our pastor, Sister Lou Graham, talked to us. After the service was over we were called to the home of a sick man and he was reclaimed and the Lord touched his body. On the next day we went again to see him and his mother got saved and what a time of rejoicing we had! Praise the Lord, I feel like traveling on.—Lizzie Whited, Deaconess.

Fresno, Cal.

I am sending you my check for \$9 to pay for six new subscriptions for the Herald of Holiness. I preached on our church paper yesterday and this is the result. Our work here is coming to the front, for which we praise the Lord and take courage. We began here in July with two members and one Herald of Holiness. We now have twenty-three members and eight Heralds of Holiness, which puts us on the map to stay. The paper is now in all the families and that will give us permanency.—C. W. Welts, Pastor.

Eaden, Texas

God is giving me great victory. Last year was the best year of my life. After leaving school I held eleven revival meetings and this year I have three churches in charge. I am pastor at Eaden, at our new church, which God gave us three years ago. We have an enrollment of about forty-five and God is blessing us. We had with us our new District Superintendent last week and he put our church on the upward way and we hope to have him our way again. This is a new field. We have already fifty-five dollars subscribed on our summer meeting. We have not secured a preacher yet. Our other churches are at Milano and Gause, Texas. We are trusting God to make this the best year of our life. We need preachers with the fire and glory to come our way and open up new churches. Pray for me in south Texas.—J. A. Pruett, Franklin, Texas.

Table, Neb.

The Lord is still blessing the little church at Table. We had a program Christmas evening. An offering of \$17.65 was taken for missions afterward. December 30th a little girl six or seven years of age was at the altar seeking heart purity. The next Sunday evening Brother Wilbert Hilberg, who was home for vacation, preached for us. God gave us a victorious service. Four souls were at the altar. We began a four weeks' meeting January 8th, with Brother and Sister Ludwig as evangelists. There was much opposition and bad weather kept many from coming. Two or three times the meetings were postponed for a night or two, because of storms. In spite of all God gave us a good meeting. One or two souls were saved and several were sanctified. We were pleased to see the heads of three families get the blessing. We believe the church has been revived and strengthened and we can do greater service for our Master in the future. We ask that praying people join

us in praying for a revival at New Hope, our other charge.—Craig Weathers, Pastor.

Elwood, Ind.

These are certainly the best days of our life. The church is in good condition in every respect. Last week three were saved in the prayermeeting and three in the Sunday services. Friday Brother Harding, our District Superintendent, came to us for a three days' convention, and God certainly manifested His presence in every service. Rev. U. T. Hollenback also was with us and his and Brother Harding's special singing was a blessing to us all. We have a lot purchased and are now laying plans for a tabernacle and are expecting to have it completed for dedication some time in April. Pray for us.—F. P. Kerst, Pastor.

Lafontaine, Kas.

We began our meeting January 17th with Brother Sam Snowbarger helping one week, then Rev. Joe Kiemel from California came and helped one week, also Eddie and Carrie Snowbarger came and helped very much in the singing. The Lord blessed in their special singing. There were two souls saved and one of them sanctified, and the saints were greatly blessed and helped by the soul-stirring messages that were given. The severe cold weather and drifted roads were against the meeting, but praise God for victory through it all.—E. W. Kiemel, Pastor.

Walla Walla, Wash.

We have just closed a three weeks' revival with Evangelists Joseph Owen, of Alabama, and Yates, of Kentucky (the singing evangelist). Many seekers were at the altar. Some were saved, others were reclaimed, and many prayed through until the blessed Holy Ghost came in sanctifying power. The preaching was marvelous, very plain, and forceful. Deep conviction was upon the people. The large audiences sat spellbound. The silence was great, yet many rejected the pleadings of the Holy Ghost. Truly the Lord did walk among us in a wonderful way in the 10 to 11 a. m. prayer services, and the afternoon services, which were helpful, encouraging, and strengthening. Brother Yates certainly reached hearts deeply whenever he sang. These two brothers endeared themselves to our hearts in an unusual manner. Many have been asking for prayers for themselves and others and inquiring otherwise. The finances were splendidly met. One soul was sanctified this morning (February 3d). Brother Owen went from here to Nebraska and Brother Yates to Portland, Ore.—Mary H. Wills, Reporter.

Berkeley, Cal.

Our pastor, Rev. M. F. Grose, has resigned and taken up evangelistic work and has just closed a very successful series of revival meetings at the Pentecostal Nazarene church in Eureka. Through pressure of duties on the part of our much loved District Superintendent, Rev. D. S. Reed, the duties of pastor have been carried out by our active Sunday school superintendent, Rev. John Michel, who is a young man of good report and an earnest and devoted worker in God's service. Brother Reed has promised to be with us as much as lies in his power until a permanent pastor has been appointed to the Berkeley church. After much prayer a unanimous call was extended to Rev. P. G. Linaweaver of the Lindsay charge. We have just been notified by Brother Linaweaver that after due consideration in the matter he has been pleased to accept our pastorate for the coming church year. Rev. Mr. Mill, representative of the Pacific coast section of the American Bible Society, preached to us Sunday evening, December 24th. Brother Mill is a man of strong personality and his sermon was imbued with spiritual life and power. Toward the close of his remarks Brother Mill made an appeal for funds to purchase New Testaments for our soldier boys in the training camps both here and "somewhere in France." A general response was made for this purpose. Our Sunday school Christmas entertainment, under the able supervision of Sister E. A. Mitchell, was a delightful one. Through our precious Sister Agnes Jordan, who is in charge of the primary department, a large, beautiful Christmas tree with the necessary decorations was presented to our school by the manager of Hink's department store, which was greatly appreciated. The children received gifts of "stockings" and small presents from their respective teachers, filling their precious little hearts with untold joy. Approaching the end of the program Brother Ketchwell, teacher of the adult class, on behalf of the teachers presented the Sunday school superintendent, John Michel, with a book as a small recognition of his faithfulness in that capacity throughout the last year. Brother Michel replied in loving and grateful words of appreciation. The Japanese mission, under the superintendency of Miss Lillian Poole, is making steady progress. Their Christmas festival was an excellent success. Beautiful gifts were presented by the members and friends of the Japanese mission to Miss Poole, superintendent, Brother

and Sister Mitchell of the English department, Sister Pratt of the sewing department, and others who labored faithfully among them during the last twelve months. Sister Poole, whom we all love, is unwavering in her efforts and sacrifice for the success of the Lord's work among the Japanese, and we feel that every encouragement and financial aid is due her from throughout the entire San Francisco District. On Sunday morning, January 6th, Sister Eva Brand, who is superintendent of our Rest Cottage at Alameda, gave a very interesting address on the good work being accomplished in this institution. An urgent appeal was made by Sister Brand for funds to help pay the mortgage, which is now past due, and to carry on the work of the home in general. The sum of \$102.50 and the promise of about thirty dollars in groceries were subscribed by the Berkeley people. Much praise and credit is due Miss Brand for the Christian service already rendered many precious girls, and in leading them into the way of salvation. Miss Brand will be glad to acknowledge any subscriptions from those who feel like contributing to this worthy object.—A. M. Longwell, Reporter.

Stuart, Okla.

I preached at Chollist Ridge schoolhouse and had sweeping victory. The folks shouted and one was at the altar. They are on fire for God.—Rev. C. M. Carel.

Maplewood, Mo.

Rev. Charles F. Crites, our new pastor, is coming on nicely in his work. Sunday, February 10th, was an encouraging day in the church. The morning sermon was one of demonstration and power. Hearts were touched and the Spirit's work was manifest. It was plain that God was owning the work. More men folks were out than have been for months. The work is on the upgrade, the congregations are increasing, and the support of the pastor and the financing of the church seems certain. I can safely say Brother Crites, in God's hands, will save the church and we shall move on rapidly and victoriously. The people have the sacrificing spirit and the go-through fire is burning. The Holy Ghost was in the meeting Sunday. The saints are praying and their prayers are reaching heaven.—K. O. Gould, Reporter.

Diamond Hill, Wash.

We closed last night (February 3d) a very successful revival meeting of four weeks' duration and the victory was glorious. Two brethren who had been harboring bitterness in their hearts, who were close neighbors, came together in answer to prayer and the feud was put under the blood. One man sixty-five years of age was reclaimed and is now praying to be sanctified. Others were also saved and sanctified. One united with the church. We expect others to come. Mrs. Mae Budd, of View, Wash., assisted us, also Louise Robinson, who is preparing in answer to God's call as a missionary to Africa. Sister Robinson is a true blue Pentecostal Nazarene and knows how to intercede with God in prayer. We have planned to hold a campmeeting about August 1st with Rev. W. P. Jay as evangelist. Sister Robinson brought a missionary message last night and ten dollars was laid on the table for foreign missions. Praise the Lord!—James P. G. Lowes, Pastor, La Center P. O., Route 1.

Mountain Home, Idaho

We closed a three weeks' meeting last night. Thanks be to God, we saw a few souls saved. Some came up to the light, but refused to walk therein. Our evangelist, Rev. Newton Knudall, the "converted cowboy," plows deep and uncovers sin. There was deep conviction on the people and we are believing for great results from the meeting. Will the saints pray God to give us a work in this place?—H. F. Little.

Sidney, Ill.

Our meeting, which lasted three weeks, closed with victory. Two were converted and three sanctified. There was good attendance until the last week, when bad weather hindered. The church is much helped. Sisters Laura Chlot and Ida Huff, of Decatur, did our singing. One Methodist preacher came to the altar for sanctification and got the victory. We have bought property with a house and barn and lots of fruit on it. We gave \$650 for it. We have raised in pledges nearly \$350 and collected in and paid off \$150 of it and more is coming in. We have paid off all our home mission and half of our foreign mission pledges and nearly half on our District pledge.—Rev. O. T. Pope, Pastor.

Vilonia, Ark.

Sunday (February 10th) was a good day. God came in great power. The saints were blessed. We are moving on up the line hand in hand as a church and school. God evidently has His hand on the work. We took twenty-eight new members into our church Sunday. We are greatly blessed to have Professor N. W. Sanford as our president, a man who is

standing in his place and giving his life for the boys and girls of our country that they might have a clean heart and well trained minds. Rev. J. E. Gaar, of Hamlin, Texas, comes to us to hold a meeting February 15th. We are looking for a great time in the Lord.—G. H. Harmon, Pastor.

Augusta, Kas.

We had with us Brother Fred Mendell, who gave us two great messages. Our special revival has just closed, with many praying through to victory. Brother Calhoun said that we were still having a revival, as God is wonderfully blessing this little church and its workers.—Jack Gammage.

West Side Church, Indianapolis, Ind.

We are in the midst of a most wonderful revival at this time. On February 3d we had made arrangements to celebrate the anniversary of the mission being established on the west side of Indianapolis, out of which sprang the West Side church, and had invited our dear Brother John W. Clark to preach for us and at the afternoon meeting God put His stamp of approval on the work by bringing eight souls to the altar and also blessed the night service in such a way that there was nothing left to do but continue into the next week and during that time about seventy have presented themselves at the altar and nearly all are praying through to victory. The seekers are mostly strangers whom God has drawn in and convicted within a night or two, and after paying the price He has justified or sanctified holy. We are expecting to see wonderful things from God this coming week and as long as He sees fit to continue this meeting. It was divinely arranged and will have to continue until so ordered to close. We need the prayers of the brothers and sisters of the Herald of Holiness family.—Amos C. Griffin, Secretary.

Mount Pleasant, Mich.

The Lord is surely troubling the waters at Mount Pleasant. The God of Elijah still lives and has been pouring out His blessings on this "dry and thirsty land." The attendance generally is increasing, the vision is enlarging, joy is abounding, and best of all, "God is with us." Bless His dear name. Our faith is firm. We have a Sunday school which is getting nicely under way. There are two prayer-meetings a week and two preaching services each Sunday. God's people here are praying with faith that will not be denied, and all seem to groan for an old time revival of full salvation. Let those who know how to prevail with God especially join us at the throne of grace for this large, needy field.—A. E. Ford, Pastor.

Uhrichsville, Ohio

We are just closing an old-fashioned revival in our church here. Over thirty have prayed through and more are seeking. We took in a good class of probationers Sunday, with more

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Important Announcement

(All telegrams for publication in the Herald of Holiness should reach us not later than Monday noon. Those reaching us later than 3 p.m. Mondays will be held over for the following week. Often night letters are sent to us on Monday nights and are delivered on Tuesday morning, which is too late for the current issue.)

TELEGRAMS

HUTCHINSON, Kas., Feb. 18, 1918.

HERALD OF HOLINESS:

General Superintendent J. W. Goodwin will be with us from February 25th to March 3d. Lectures twice each day to students and preachers. Evangelistic service each evening. Let as many pastors and others who can attend these lectures.

NAZARENE BIBLE SCHOOL AND ACADEMY.

MONTROSE, Colo.

HERALD OF HOLINESS:

Hunter and Martin are here in a great revival. Fire is falling, conviction is deep, souls are being saved and sanctified—nearing the one hundred mark.

WHIPPLE CHESTER, Reporter.

WOODWARD, Okla.

HERALD OF HOLINESS:

A great revival is here. First week of meeting closed with over twenty at the altar. Good attendance, deep interest, heavy conviction. We never saw better prospects for a sweep of victory. Rev. Charles Robison and wife are the evangelists. This is a siege meeting.

C. H. ALGER, Pastor.

EVERETT, Wash.

HERALD OF HOLINESS:

Great day yesterday; several seekers at the altar and still more tonight. Evangelist W. H. Tullis, of Nampa, Idaho, preaching wonderfully. Campaign began February 3d. Don't know when it will end. If other churches are looking for an effective, loyal evangelist do not overlook Tullis. You will be happily surprised.

D. RAND PIERCE.

GREENVILLE, Texas.

HERALD OF HOLINESS:

Closed one of the greatest revivals in the history of Peniel College. Two hundred professions; thirty-eight additions; two thousand dollars raised for the school.

OSCAR HUDSON, Pastor.

AUSTIN, Texas.

HERALD OF HOLINESS:

Williams-Robinson campaign opened at Austin. Heavy rains hindered work at tent, but two splendid services at Pentecostal Church of the Nazarene today, with seekers at the altar.

E. W. WELLS, Pastor.

to follow. The church has been fired up and all departments greatly revived. One young man who has just spent six years in the Virginia state prison came to meeting one night and was brightly converted. Several heads of families have been saved. The interest is fine and the church house packed. Our District Superintendent, Brother Short, was with us four nights. Brother Garner and Sister Hevle did some good preaching and the pastor was the evangelist. We are encouraged and expect to press on for greater things: To God be all

the glory. Amen.—Rev. D. E. Miller, Pastor.

New Castle, Ind.

The Pentecostal Church of the Nazarene and the Full Gospel mission have been having a union cottage revival and God has been wonderfully blessing and answering prayer. The cottages were too small to accommodate the crowds, but it was the best we could do on account of the shortage of coal. Saloons, cigar stores, moving picture shows, and other places of iniquity have never closed here in this wicked city, yet the churches could not buy coal. Our hearts have been stirred as never before and we feel if there ever was a time the churches should swing open wide their doors and endeavor to save the lost it is now, yet in this city of fifteen thousand not another church is holding a special meeting. We have been conducting our services at the mission and at the church on the regular nights for services, and other nights in cottages in the different parts of the city. Miss Minnie Morris, evangelist, is assisting us in this campaign. She is preaching the gospel in power and is a young woman full of faith and the Holy Ghost. Yesterday was a big day at our church. Large crowds last night and children sitting on the platform. Twelve were at the altar last night and all claimed victory. Great shouting in the camp. Meeting continues this week.—M. T. and Lida Brandyberry, Pastors.

Fairmount, Ill.

We are praising God for His blessings to us here in Fairmount. In many ways we are seeing the approval of God on this work. Our special meeting was a time of victory and blessing. We had about fifty seekers during the three weeks' meetings. Rev. Mrs. Grace Edwards, pastor of our church at Fithian, preached, and her faithful service was an uplift to the church, as well as bringing conviction to the unsaved. Brother Charles Brown, our District Superintendent, was with us over the last Sabbath. He preached three strong

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IN this day the question of what to read is quite a perplexing problem. On every hand there is being offered either for sale or free distribution, books and periodicals, good, bad, and— we almost said indifferent. On second thought, however, we seriously question whether a page of printed matter can actually be indifferent in its influence.

We feel safe in asserting that the value of a good book can not be over-estimated. For the development and rounding out of the Christian character, the prayerful, earnest reading and studying of good, wholesome books is of great importance. Especially helpful are such volumes that treat of practical, everyday matters that pertain to the daily walk and experience of the Christian.

Such a volume we have recently added to our book list. A volume that should be read and reread and thoroughly assimilated by every follower of Christ. A prayerful study of this book can not fail to result in the edification and spiritual enlightenment of the reader.

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"I have examined 'The Moral Adjustments of the Christian Life.' It is a very valuable work. It takes up the ethics of the Christian life in a very helpful manner. It is practical, experimental, and readable. In some respects it supplies a lack which is painfully evident on the Christian life. It especially treats of the general principles of that much neglected and much misunderstood doctrine of repentance. It will be a stimulus to every one who wishes to lead a Christian life."

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messages, conducting a love feast in the morning, which was a great blessing to all. Fairmount is encouraged. Please pray for our future success.—Cora M. Ryan, Pastor.

Wann, Okla.

We closed our meeting at Wann last night. Rev. F. R. Morgan was the evangelist and he did let the old gospel plow down deep. Praise the Lord! I do love to ride the beam of the old gospel plow while he preaches holiness. Thank God for what holiness has been to me. We Pentecostal Nazarenes have got the job of preaching it. Thank God for the Pentecostal Nazarene church. We should all work faithfully for the Herald of Holiness. May the blessings of the Lord be upon all of the church.—F. C. Savage, Pastor.

Sallisaw, Okla.

The first and second Sundays were times of refreshing at Shilo and Price's Chapel. God met with us in great power and glory. My work is moving on very well considering the hard winter we have had. May God bless the Herald of Holiness.—J. W. Dodd, Pastor.

Little Rock, Ark.

The Lord abundantly blessed us on Sunday (February 10th) in sending to us Miss Ora V. Lovelace, from Des Arc, Mo., one of our mis-

sionaries to Africa. The missionary message was great and the people seemed to get the vision and responded with a liberal offering of \$38.80. The night service was a good one and the Lord blessed us again. We have some people at Little Rock who are pure gold, and we certainly love them and we are expecting a good year on all lines. We will begin a revival meeting March 10th with Mrs. Bessie Williams as our evangelist. Let all the saints join us in prayer for the salvation of many souls in this wicked city.—M. G. Jobe, Pastor.

Bloomington, Ill.

We are busy and blest. We had been in the evangelistic work a year when we were invited to take the work here last September. The members and their friends have shown us every kindness that a new pastor usually receives. Rev. William A. Ashbrook had served them since their organization faithfully and efficiently, but was obliged to resign to recuperate the physical man. He was with us recently and refreshed us with a good message. Thanksgiving night we began a meeting and continued two weeks. The Holy Ghost honored the effort with some good results. Since that time we have had some as clear cases of salvation as one usually sees. This week a man and wife were saved when their child was claimed by death. Brother Howard Wagner and wife, our outgoing missionaries, have been with us. Over one hundred dollars in cash and pledges was given on their support. February 14th we began a drive on the Enemy with Evangelist F. W. Cox. Do pray that we may have a special Holy Ghost visitation.—C. H. Strong.

Ponca City, Okla.

On February 18, 1909, the writer was called to assist Rev. J. H. McIntyre, who was then pastor of the church in Ponca City. This meeting was held in a vacant store building where the church with thirteen members worshipped. This meeting continued thirty-two days, and scores of people were converted or sanctified, and seventy-eight united with the church, and lots were purchased and stone was put on the ground for the present church building, which is the largest and best church building in the town. This church property is valued at \$7,800. The membership soon ran up to 134 and fine attendance at the regular services. When we reached here December 16th we found a membership of fifty-two, no Young People's Society, but a splendid Sunday school with a superintendent who had not lost the vision, and a few faithful ones who knew how to weep and pray. At our first service there were only a few present, and many of these seemed much discouraged. We planned for an old time revival, which began January 6th and ran four weeks in the most fearfully continued snow storm that this country has known for years. Much of the time the thermometer registered below zero, and snow was on the ground all the time, but our people fasted and prayed until God smashed things to pieces, and gave the old time power, and twenty-three were converted or sanctified, seven united with the church, and a Young People's Society was organized with a membership of eighteen while splendid crowds attend the mid-week prayer meetings and sing and shout and testify as they used to do in old times. We were assisted in this meeting by Misses Dameron and Verner, who were used of God in song and sermon. A parsonage has been planned, and a building committee elected and we expect to have the parsonage ready for use in a short time. There are greater things ahead for us. To God be all the glory. C. B. Jernigan, Pastor; Mrs. Johnny Jernigan, Assistant Pastor.

DEATHS

Snively—Margaret A. Snively was born June 12, 1859, at Warsaw, Ind., moved to Ohio with her parents at eight years of age, was converted at about the age of twelve and about four years later was sanctified at Camp Sychar, Ohio. She was married on August 19, 1886, and moved to eastern Washington, where she died on January 7, 1918, leaving one son and one daughter. At the time of her death she was a faithful, loyal member of the Pentecostal Nazarene church at Walla Walla, Wash. Interment was in Mountain View cemetery.—Elsie Wallace, pastor.

Hawkins—Jesus has come again to our Sunday school and picked out one more of His little jewels. She was beautifully saved—loved Jesus—loved to pray—and could pray for herself and her needs constantly. Ruth Evelyn Hawkins was born in the summer of 1911, being the sixth child of Samuel and Minnie Hawkins, 623 Newell street, Walla Walla, Wash. She was a sweet, quiet, beautiful child, beloved by all—she could sing sweetly. She was stricken with disease about two weeks before Christmas and suffered severely until Jesus came for her on January 30th. She was buried at Mountain View cemetery.—Elsie Wallace, pastor.

Hinton—Rev. W. W. Hinton was born in Wayne county, Tennessee, February 28, 1853, and died November 20, 1917, in Arbala, Texas. He was converted at twenty years of age, and sanctified a few years later. In 1876 he was married to Miss Georgia McFalls. To this union was born ten children, five

boys and five girls. In 1905 he moved to Arbala, Texas. He united with the Pentecostal Church of the Nazarene at Peniel, Texas. He was a faithful minister of the full gospel. He leaves a widow and seven children. Funeral services were conducted by Rev. J. R. Radican.—His youngest daughter, Miss Clara Hinton.

Adams—Theodora M. Burkee was born in Mineral Point, Wis., of Norwegian parentage, February 1, 1857, and died in Kansas City, Mo., February 14, 1918. She was married to Rev. C. B. Adams, March 29, 1902, as his second wife, and performed

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

B. F. HAYNES, D.D., Editor.

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the part of mother to his motherless children well and nobly. She was converted in the Seventh Street Methodist Episcopal church, South, in 1914. She transferred her membership in August, 1913, to the First Pentecostal Church of the Nazarene of Kansas City, Mo., and remained a faithful and consistent member of that church until her death, being sanctified wholly in 1914.

PERSONALS

Rev. W. B. Rose, of the Free Methodist Publishing House, Chicago, was a very pleasant and welcome visitor at the Publishing House last week, while visiting the city on business.

Rev. Harry J. Elliott made a short stop at Kansas City last Saturday on his way to Greencastle, Ind., where he is to begin a month's revival campaign, and spent his time between trains at the Publishing House. Brother Elliott is a loyal Pentecostal Nazarene and God is greatly blessing his labors.

Evangelist C. E. Roberts and wife are at this time engaged in a great revival in Yakima, Wash. They have closed a great campaign in Canada, where they secured a large list of subscriptions for the Herald of Holiness. Mrs. Roberts's health is fast improving.

Brother M. L. Yeakley, of 709 North High street, Martinsburg, W. Va., would like to correspond with some good evangelist who has some open dates.

ANNOUNCEMENTS

Announcement—There will be a great anniversary of the building of the First Pentecostal Church of the Nazarene at Ponca City, Okla., on Tuesday, March 5, 1918, in commemoration of the great revival in March, 1909, at which time the lots were bought and the present church building started. All persons who were then, or at any other time members of this church are earnestly requested to attend this anniversary. There will be all-day meetings, beginning at 10 a.m., with dinner for all at the church. Rev. H. M. Chambers, pastor of First Church, Kansas City, will preach at 11 a.m., and at night. He was one of the charter members of this church. A brief history of the church will be given by the pastor, and a talk by all former pastors who can be present, or a paper from them if they can not attend, will be read. The afternoon will be given to testimonies of our people. It will be a great day, and many are expected to be present. Plan to be with us.—C. B. Jernigan, pastor.

Educational Convention, Indiana District—There will be a convention in the interest of Olivet University held in the Pentecostal Church of the Nazarene at Mohawk, Ind., March 24 to 30. Rev. J. W. Goodwin, General Superintendent, will be in charge of the convention. Let all our pastors and evangelists arrange to be present. Rev. E. G. Anderson and others will be present. See the program in this paper. For further information address Rev. O. E. Enos, pastor, Mohawk, Ind., or the District Superintendent.

Pastor Wanted—By Grace Pentecostal Nazarene church, Saratoga Springs, N. Y. Must be a man who has had success in winning souls. The church property is assessed by city at \$20,000. Debt of \$4,500. Small membership, but workers. A fine parsonage. Just the place for a good, live, consecrated man of God.—Mrs. S. A. Clement, trustee, 33 Catherine St., Saratoga Springs, N. Y.

Notice—Through a misunderstanding Mrs. Hudson and I have the last two Sundays in August open for campmeeting work. Address Oscar Hudson, Peniel, Texas.

Request for Prayer—I am asking your prayers for the healing of my brains and nerves. I am under severe mental depression. Write me.—Theo W., Coffeyville, Miss.

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- Washington—Philadelphia, Darby, Pa. April 10-14
- New York, Brooklyn, N. Y. April 17-21
- New England, Beverly, Mass. April 24-28
- Pittsburgh, Pittsburgh, Pa. May 1-6

[Notice—The first business session of each Assembly will be in the morning of the first day, as announced, at 9 o'clock. There will be an opening service of worship the night preceding the opening day. Pastors will arrange and announce accordingly.]

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EVANGELISTS' DATES

- M. C. Adam—The Plains, Ohio February 18-March 23
- W. R. Cain—Anderson, Ind. February 5-24
- F. W. Cox—Bloomington, Ill. February 14-March 3 809 South Mason St.
- Harry Joseph Elliott—Greencastle, Ind. February 17-March 17
- Ft. Wayne, Ind. April 7-28
- Elwood, Ind. May 2-20
- Winchester, Ind. May 21-June 21
- Rev. and Mrs. Julius Miller—Menomonee, Wis. February 15-March 3
- Durand, Wis. March 5-17
- F. R. Morgan—Oologah, Okla. February 9-24
- Newberg, Okla. March 1-17
- Broken Bow, Okla. April 12-28
- Antlers, Okla. May 4-10
- Poteau, Okla. June 1-10
- Marous, Ark. July 12-28
- Lenox, Ark. July 29-August 11
- Hominy, Okla. August 16-September 1
- B. H. Morse—Ashland, Ore. February 3-March 8
- Chelan, Wash. March 10-24
- Aug N. Nilson—Ramona, Kas. February 22-March 10
- W. H. Tullis—Everett, Wash. February 3-24
- Jesse Uhler—Eldorado, Kas., Route 2—February 20-March 10
- McCune, Kas. March 16-31
- Hunter and Martin—Montrose, Colo. January 25-Indefinitely
- C. E. Roberts and wife—Bellingham, Wash. February 27-March 17
- Lewis and Mathews—Lerna, Ill. February 22-March 10
- C. C. Cluck and Wife, and J. A. McCammon and Wife: Van Alstyne, Texas April 25-May 12
- Noble, Ga. July 28-August 4
- Friendsville, Tenn. August 8-18
- Louisville, Tenn. August 22-September 1
- Riversville, Tenn. September 6-15
- Heiskell, Tenn. September 19-29
- Kingson, Tenn. October 3-13
- Cowansend, Tenn. October 17-27
- Williams-Robinson Evangelistic Company—Austin, Texas February 17-March 17

Scripture Mottoes

INSPIRING, CHEERING, COMFORTING

RULES FOR TO-DAY

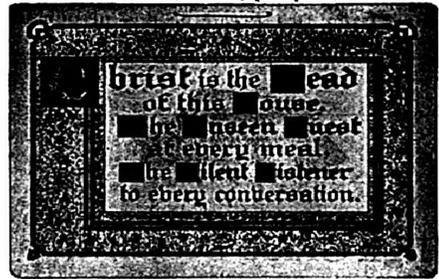
Do nothing that you would not like to be doing WHEN JESUS COMES

Go to no place where you would not like to be and WHEN JESUS COMES

SAY nothing that you would not like to be saying WHEN JESUS COMES

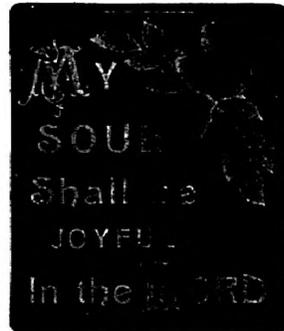
No. 5402. RULES FOR TODAY. Size, 10 x 12 inches.

A striking motto for the home. Ivory white letters on art velvet board. 30 cents each, postpaid.



No. 629. CHRIST THE HEAD. Size, 14 1/4 x 10 3/4 inches.

Beautiful illuminated Missal design, after the style of the work of the medieval monks. This favorite motto in this form will appeal to all of an artistic taste. 35 cents each, postpaid.



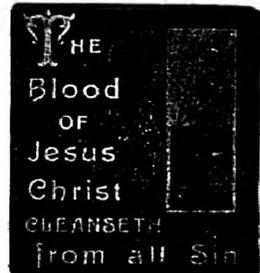
No. 5440.

"MY SOUL SHALL BE JOYFUL IN THE LORD"

"I WILL OFFER UNTO THEE THE SACRIFICE OF THANKSGIVING"

Size, 9 x 12 inches.

These mottoes have an artistic design in colors, showing little birds perched on a bough. Texts in white letters. Velvet board. 30 cents each, postpaid.



No. 5301.

"THE BLOOD OF JESUS CHRIST CLEANSETH FROM ALL SIN"

No. 5302.

"WHOSOEVER WILL LET HIM TAKE THE WATER OF LIFE FREELY"

Size, 8 x 10 inches.

An exceptionally beautiful motto with colored spray of rose leaves around a panel showing pretty landscape scenes in natural colors. Velvet board. 25 cents each, postpaid.

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