

HERALD of HOLINESS

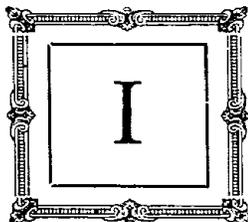
"How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things"

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EDITORIAL

Moral Insanity



IT was a profoundly serious characterization the Savior made of the man in the parable who pulled down his barns and builded greater ones for an unexappled crop, and congratulated his soul on the splendid prospects ahead, saying, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." But there appeared One on the scene who had never been taken into the account. "God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?" The absolutely unavoidable meaning of this terrible language is that in the eye of the God of heaven this man was morally insane; that he was a moral imbecile, afflicted with spiritual dementia. And we may well and easily discover the justice of this charge made by the God of heaven as awful as it is.

Was not this man acting as if this world were more important than eternity? as if the things of time were far more important than the things of eternity? Is not this just what constitutes moral insanity? When men act unreasonable and esteem trifles as though they were the most momentous of all things, do not their friends conclude that they are demented and begin arrangements to get them into the asylum? These are solemn facts, as unwelcome as they sound in the sinner's ear. Men act the part of the insane in many of their doings and thereby prove the truth of the terrific arraignment of God.

Suppose, for instance, that a man were to go about and affirm and try to convince men that the body was of more worth than the soul? Would not his friends grow uneasy about him; and if he persisted in this course would it not end in his being examined by a commission for insanity, and would not the verdict be against his sanity? Yet this is just what the sinner does, or worse, even. He acts every day as if the body were far more important than the soul, and turns a deaf ear to the most importunate proofs to the contrary. He persists year in and year out in such a course, acting exactly as if the body had prior claims over the soul, and indeed, as if the soul had no claims at all; for he persistently ignores its interests altogether. Is not this moral madness?

There is a man seen from day to day destroying his property. He breaks this thing, and burns another valuable piece of property, and seems determined to pauperize himself, until his friends interfere, and have the state to step in and stop the procedure on the ground that he is a madman and his family must be protected against his madness. This is just what the sinner is doing daily. He drinks and drinks to the detriment of his health. He sins away precious time belonging to his family. He gambles away his means and rapidly becomes poor and unable to support his family. With a diseased body and a depleted purse he neglects his

family until they are forced to great extremities and suffering. Is not this man a morally insane man? Is he not a moral imbecile? And are there not thousands of them today in the world of whom this verdict could be truly drawn? Yes, the sad truth is that there are multitudes of just such.

Behold that man vainly endeavoring to raise himself to the roof of the house by his imaginary wings, which he takes his arms to be in his delirium! Is not this man insane? and does not the state so adjudge him? Yet, there are men everywhere who are trying to procure happiness by their sinful lives. Talk to them and they will at times appear sane and admit the impossibility of securing happiness outside of God. Yet they continue from day to day in their vain attempt to get happiness in their sinful and selfish lives. Is not this moral madness? What else can we call it?

Here is another man who strangely turns against his best friends and they find that they dare not go near him. Sometimes demented man imagines his wife his worst enemy. He decides his friends are his enemies and so treats them, and they must be careful and keep away from him. This the world rightly adjudges intellectual madness. What is the same course in a sinner? Do they not treat their best friends as their worst enemies? How do sinners treat God? Is not their treatment of Him that of an enemy? Do they not ignore all His entreaties which are offered alone for their good as if they were designs for their destruction? How do sinners treat the prayers of their mothers? Do they not turn a deaf ear to these prayers and refuse to be saved from a fate far worse than the most tragic and violent death by some casualty? Is not this moral madness, or insanity of the heart? If it is not, what will you call it, my brother? Find a truer name for it if you can.

One other sad parallel let us make in sorrow. Do not insane people call the sane crazy? Is it not one of the most frequent accompaniments of this mental insanity that the insane imagine the sane to be crazy and insist upon it? Have you not often seen this to be the case? The lunatic will come to you in all seriousness and in a whisper sometimes tell you that this or that man—and often his best friends or relatives—are positively insane, and seem to manifest the greatest concern about them. This is another symptom of moral madness. Do not the sinners talk thus of those who are really saved and who are making the world feel the weight of their religion? How quickly is this said of the most devout and pious. No such thing will be said of the worldly-minded church members. No; they are let alone and never receive such criticisms as this. But let a man become as much in earnest as he would be if his son or daughter were in a burning building and in danger of being destroyed by fire. Let a man act with the insistency and earnestness he would if he saw his friends in danger of being killed by a deadly blow from an assassin. Is not the reward of this

consistent earnestness the charge of insanity? Do not men say, with a pitying voice sometimes: "Well, it is sad, but the poor fellow is crazy. He has lost his reason over religion and there is no hope for him, I fear?" This is the very kind of talk the sinners indulge in often of the best people in the community. Every reader of these lines is a witness to this fact, and in being such a witness is also witness to the fact of the moral insanity of the sinner.

But why call for human witnesses when the God of heaven has said of a typical sinner, "Thou fool"? Let God be true and every man a liar. We know perfectly well that the very man of whom God said this was the most esteemed man of his community. All considered him as a most pronounced success. They credited him with great foresight and wisdom. He was prominent in the counsels of the people. He was the biggest man in town; was called "colonel" no doubt. Probably he was regularly elected to the legislature. Money success is the crucial test of fitness to be prominent and great among men; and the man who makes much money is a great man these days. God does not so reckon things. We take the verdict of God instead of that of men and women. Let God's verdict stand and hear not the appeal made from it to the courts of men for reversal. It stands inflexibly true for ever and for ever and can never be overturned.

Inattention

INATTENTION is a great evil. Many possess this fault and sometimes are almost unconscious of it. Indeed, we believe it is generally an unconscious fault, for were those guilty of it aware of the fact we think they could not rest satisfied until they had cured themselves of it in as far as they are able to do so. In conversation we have often observed a habit with some to seemingly ignore the whole trend of the conversation until toward the close some word would catch the attention of these conversational laggards and they would proceed to ask some foolish question which would betray the fact that they had never caught the drift of the talk.

We owe the strictest attention to what is said in conversation or delivered in sermon or speech or in any other manner. There are several reasons for this.

In the first place we owe such attention for our own benefit. We can gain much information which is intended for us by attentively listening. If there be no information possible for us by listening there can be no justification for our presence in the assembly or before the person. The very fact that we are present shows that we supposed there would be somewhat said or delivered of interest and profit to us and which we would do well to learn. Strict attention will help to make us good conversationalists.

But we wish to add that such attention as we insist upon here is a debt we owe to those talking or delivering the message. It confronts us as a debt and we should always pay our debts scrupulously, whether these debts be money obligations or debts of any other nature.

Another phase of the matter is that courtesy makes it our duty to give diligent heed to what is said in conversation or address or sermon. It is a positive rudeness to be present and not give heed by diligent and courteous attention to all that is said. Courtesy is a positive Christian virtue enjoined by Paul as of sufficient importance to find a place among his instructions in the inspired Book of God.

The observance of this duty is a fine mental drill. It fosters power of concentration, which is greatly helpful in acquiring knowledge. The habit of inattention tends to foster mental indolence and will not long remain alone when indulged, but will drift to and associate itself with other and worse ills of the intellect. The mind is too infinitely precious as a gift from God to be allowed to become dulled or obtunded by any such a habit as inattention. We should arouse ourselves to immediate and dexterous efforts to remedy this evil if we are guilty.

Close attention tends to develop, on the other hand, alertness in receiving and in giving information. We are called by our Father to be both receivers and dispensers of knowledge and we owe it to God and to ourselves to cultivate all habits which will tend to make us more alert in both directions. Intellectual sloth is an abominable fault and one which is wholly inexcusable in any one of normal mentality.

Diligent attention contributes greatly to augment our agreeableness in the social circle and thus will enhance our influence. Our influence is a sacred trust bestowed by God through various agencies

and we must keep it unimpaired and do all in our power to increase that influence. We are here to help our brother in the flesh and we can not afford to mar our influence, which is the chief medium through which we can hope to impress and help him.

Finally, we would stress the tremendous evil this habit does in the hearing of the preaching of the Word. Inattention is the chief obstruction to the access of the gospel to the hearts of men and women when preached. The Word must be heard to be believed, but hearing must be with attention and not a mere mockery of the Word. Thousands of people attend church from Sunday to Sunday and never hear the message really and truly. They went through a form of dry and rigid duty in attending, but their minds were preoccupied with other things and they did not take in the Word at all. Theirs was a habit of inattention and hence of indifference, and the message delivered was lost to them and they got absolutely nothing at church. The well known prevalence of this wretched habit has contributed to tempt preachers often to sensational methods to gain that respectful and studious attention due them and their message given them from God for dying men and women.

Paul says, "How then shall they call on him in whom they have not believed? and how shall they believe in him whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" But even after they are sent we might add in the light of this prevalent evil under review, "and how shall they hear unless they give the most earnest attention?" God help us in this widespread and sad evil of the times. May the preachers be enabled to so deliver the Word in demonstration of the Spirit and of power that the people will give earnest heed to the things they hear and be led to a saving knowledge of God through the Lord Jesus Christ.

A Trinity

THESE last days have developed many classes of religious fad-dists. It seems to be the idea with these people that religion is like sugar and milk and butter, which can be made up into various and sundry kinds of desserts to please the fickle tastes of different gourmands.

For instance, there are the Theosophists, who treat religion or make of it a kind of transcendental veneer of euphemistic cognomens. Concerning these, about all that seems good in their system is in their name, which is composed of two Greek words: *Theos*, meaning God, and *Sophos*, meaning wisdom. They believe in an inwardly revealed and mystic knowledge of God. The whole of the system is contained in the mere high-sounding name by which they are pleased to denominate themselves. Simply this and nothing more.

Then there is Unitarianism, which is simply a scheme for humanizing God and deifying man and minimizing sin. There is simply the merest moonshine transfusing this nonsensical doctrine, if it can be called a doctrine.

Christian Science comes in, and what is this falsely called Christian Science? It is only a very muddy dilution of the etherialized camouflage of universal negation. This is all and more than can be said to belong to it. It is less far than this, but we have no vocabulary by which properly to characterize this gossamer gauze of the semblance of a belief, or rather of an unbelief.

WE CAN'T TAKE MUCH STOCK in the new fad of writing on the *moral* value of sin. We can write a deal on the *immoral* value of sin and feel much at home on such a theme as that.

CHARLES EDWARD RUSSELL says this is the darkest day in the world's history. He is referring to the war in progress, of course. It certainly looks as if he was right in this diagnosis. The world never faced a worse crisis, but God is on His throne and all will come out right in the end.

THE DEVIL OF LUST is the devil abroad in the land today. Watch out for him, for he is deadly and seeks whom he may devour, like his father, Beelzebub, the prince of devils.

PALSED PRIESTS and petrified pews about writes the history of the modern Church.

Sanctification

BY GEORGE W. BUGH

SANCTIFICATION as a subject for consideration is much like a six-sided cube. It always has an upper side. There is the important side of cleansing; the important side of daily, or of practical living; the human side of setting apart, or of consecrating; the divine side of infilling; the faith side of obtaining the blessing; the rich side of having the experience, the knowing, and enjoying the benefits of the goodness of God. If we take away any of these sides we destroy the doctrine, the presence, and favor of God. We might add, there is the earthly side, and there will be the heavenly. This is where the cube may be found existing.

Seekers often get mixed up concerning these sides. Some people and churches consider sanctification too complex, or common, to give it much thought or time. Others ignore it because it does not agree with carnal desires. Many fail at meeting necessary conditions. But it is the will of God that all believers should be sanctified. (1 Thess. 4: 3.)

As a holy people and church it is not only our duty to preach the doctrine, but to press it, since we find it carelessly neglected by the churches in general. There is otherwise danger of displeasing and despising God. St. Paul writes, "God hath not called us unto uncleanness, but unto holiness. He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit" (1 Thess. 4: 7, 8). He also makes it plain that to be established and to become unblameable in holiness is a subsequent grace to believers, saying, "To the end he may stablish your hearts unblameable in holiness before God" (1 Thess. 3: 13). That is, that our hearts should reach Christian perfection in sanctification after we become Christians.

We fear many seekers do not fully understand the way of obtaining these graces of God, and in actually possessing them, so we call attention here concerning a few important matters, and we hope the reader will carefully study the whole truth by the light of numerous references which are here appended to our statements.

Every truly penitent sinner is justified by faith in Jesus Christ. Read John 3: 36; Romans 3: 22, 28; 4: 5; 5: 1; Galatians 2: 16; 3: 8; Ephesians 2: 8.

Every self-denying Christian is sanctified by faith in the same Lord. Read Acts 15: 8, 9; 19: 2-6; 26: 18; Galatians 3: 14; Ephesians 3: 17-19; Hebrews 10: 22, 23. And every Christian is required to live in a sin-spotless, unblameable life before God, and to be pure hearted by the like faith. But our faith, to be an effective faith, must be attended with an experience, as well as an endeavor to believe. To believe is the human part, and the granting of an experience is the divine power to effect. This follows invariably when conditions are truly met. When it does not follow there is something wrong in meeting conditions. An experience is necessary for the following reasons:

1. It is important that changes take place in the seeker of salvation. (John 3: 3; 2 Cor. 5: 17.)

2. Self-comforting of the heart by faith brings no satisfaction. There must attend assurances by the personal Holy Spirit. (Rom. 8: 10; 14: 17; Heb. 10: 15; 1 John 2: 27; 5: 10.)

3. Life and subsequent purity must take place to become a child of God and be sanctified. Our Lord said, "Marvel not that I said unto thee, Ye must be born again" (John 3: 7).

4. To be set at liberty. There must be a crucifixion of carnal propensities, a destruction of evil affections and lusts. (Gal. 5: 24.) When, therefore, Christians testify to a know-salvation they do not commit perjury. They can testify to truth by their experience.

St. Paul tells us what this life, hope, and experience is, saying, "The love of God is shed

abroad in our hearts by the Holy Ghost" (Rom. 5: 5). This is the reception of the divine nature, regeneration. This is God's love. (1 John 4: 8).

The writer to the Hebrews informs us that God chastens His children that they might become partakers of His holiness. (Hebrews 12: 6, 10.) That is, that they might be partakers of the gift of sanctification—the Holy Ghost. (Acts 2: 38.) Remember, this experience, or gift, is for God's children. But, says one, "John Wesley taught that this experience is only obtaining more love." No doubt there is added more of divine love, but let us see what the Scriptures say, for we are a pentecostal church. "Tongues like as of fire . . . sat upon each of them. . . . And began to speak with other tongues, as the Spirit gave them utterance" (Acts 2: 3, 4). Of course, this was the loving deed of mercy. It also gave them a new speech, the word of prophecy, the word of testimony, and convincing power. Yes, this was the voice of the Spirit of truth. Now this blessing, "purifying of hearts by faith" is also promised to us. (Acts 2: 39.) And so receiving this personal Blessor He becomes our second grace, as an experience. But do you insist, "I received the Holy Ghost when I was converted." You received then a life entity, a spirit by the Holy Ghost, but this differs from pentecostal experience, surely it does.

And still there is another grace to reach in this life, which it seems but few attain. It is an establishing grace. There is yet a growth in grace, a maturing and "sealing with the Holy Spirit of promise." Read Romans 1: 11; Ephesians 1: 13; 4: 13; 1 Thessalonians 3: 13; 2 Thessalonians 3: 3; 2 Corinthians 1: 21, 22; Colossians 2: 7; Hebrews 13: 9; 1 Peter 5: 10. St. John writes, "Beloved, if our heart condemn us not, then have we confidence toward God" (1 John 3: 21)

You say you are converted and sanctified. Very well, but are you established? Have you confidence without doubts in God? or does your heart condemn you for vacillations? Surely God knows whom He may trust, and we should know it. There is a man who is fixed in his habits and ways of life, but is it according to the thoughts of God? There is a settled bigot with fanatical doctrine, and no matter how unreasonable and unscriptural it is, yet he will not change his mind, so God must give him over to his delusions. But what a power he might be if he had been established in the truth. And more sad is the fact that ignorant homes, self-conceited schools, and Holy Ghost dishonoring churches are but little help to God's fixedness in the knowledge and ways of life. But what shall we do? We answer, "Depend upon the Spirit of truth, make Him the only teacher." (John 14: 26; 16: 13; 1 Cor. 2: 9, 10.) The awful trouble with scholars is they depend upon their own misled judgments, rather than the plain testimony given of God. That is how they get astray.

BEEBE, ARK.

What Justification Will Do for a Man

BY ED GALLUP

A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway (Acts 10: 2).

A REAL justified man will have some marks of spirituality. The world knows when a man gets salvation, because he acts different and he does not keep company with the world any longer; but he goes where God's children go. The things he once loved he now hates and the things he then hated he now loves.

Cornelius being a Gentile had no law, while the Jews had the law. They believed salvation was for the Jews only, but Cornelius proved to them that salvation was for the Gentiles also. The text says Cornelius was a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway.

First we notice Cornelius was a devout man. A devout man is one devoted to religion or to religious feelings and duties. When a man is devoted to something, it is the main thing in his life, it comes first, and all other things come secondary.

We find in Luke 12: 31, "But rather seek ye the kingdom of God; and all these things shall be added unto you."

Cornelius put his soul's salvation ahead of everything else. Again in Mark 8: 36, "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" The soul should be looked after first, last, and all the time. Man has a living soul and it will live on throughout the ceaseless ages of eternity. Therefore, much attention should be devoted to it to prepare it for its long eternal home.

We also notice Cornelius was one who feared God with all his house. A man who fears God has great reverence for the Supreme Being. The Word says, "The fear of God is the beginning of wisdom." The man who fears God is a wise man. The text says he feared God with all his house, meaning not only Cornelius, but his entire family. This being true, Cornelius surely had family worship, observed the Sabbath, and kept it holy unto God.

Cornelius was also an alms giver. The text says he gave much alms to the people. Cornelius was not stingy. He didn't object to offerings. When money was needed Cornelius was always on hand. I like the word "much" for it has a great meaning. I believe, as Mr. Wesley said, "A man should get all he can, keep all he can, and give all he can." God had his eye on Cornelius, and was blessing him both temporally and spiritually. Why? Because he was a good steward, and God knew Cornelius would give Him what belonged to Him, which was the tenth. The more you give the more you'll get. God knows who He can trust with riches. He said to Cornelius, "Thy prayers and thine alms are come up for a memorial before God."

Cornelius was also a prayerer. God declares he prayed always. Cornelius prayed because he felt his dependence on God. He could get along without the conveniences of this life better than he could without God, who is a helper in every time of need, a friend that sticketh closer than a brother. Cornelius found Jesus the One on whom he could cast every care. Cornelius spent much time in talking with his Savior, and in this way he grew in the knowledge and truth of our Lord and Savior Jesus Christ.

Prayer is the secret of spiritual development. Prayer is the most important characteristic in the Christian life. It is there you can come face to face with God, and tell Him your every care, and it is there He reveals His will to His child.

We know God can and does hear the prayer of a justified man, because He heard and answered the prayer of Cornelius. Cornelius was praying about the ninth hour of the day when he saw a vision, an angel of God coming in to him, and saying unto him, "Cornelius." When Cornelius looked on him, he was afraid, and said, "What is it Lord?" And He said unto him, "Thy prayers and thine alms are come up for a memorial before God. And now send men to Joppa, and call for one Simon, whose surname is Peter: . . . he shall tell thee what thou oughtest to do." Then Cornelius sent for Peter. Peter came and preached to Cornelius and to all in his house. While Peter yet spoke the Holy Ghost fell on all those who heard the Word. This proves Cornelius was only a justified man up to this time, but needed the Holy Ghost baptism, which every justified man needs to make a success in the Christian life.

OLIVET, ILL.

Signs of the Times

In Three Parts

III. Religious

Part Three

BY JAMES PROCTOR KNOTT

As we survey the situation in the religious world of today abundant signs of the approaching return of Christ are apparent to the student of prophetic truth. Some of the great and significant religious movements of the present day are: (1) World-wide evangelism. (2) Delusions and isms. (3) Higher criticism and apostasy. (4) Israel.

One time on the Mount of Olives the disciples asked Jesus to tell them what would be the sign of His coming. In reply, among other things, Jesus said, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24: 14). Jesus did not say all the world will be converted and then will the end come. He did say that the gospel would be preached in all the world — i. e., the world would be evangelized — before He came. World evangelization is quite another thing from world Christianization. Practically the entire world has been evangelized if by evangelized we convey the thought of Jesus' own words — viz., that the gospel will be preached to all nations. While all individuals have not heard the gospel, yet practically every nation and tribe of consequence has heard the good news. Missionaries should not rest till the message has been carried to every individual, but in so far as the prophecy of gospel propagation in every nation is concerned it is practically fulfilled.

Satan, realizing the shortness of this gospel age, is working overtime to concoct and spread delusions and isms. In 2 Timothy 3: 13 are these words, "But evil men and seducers shall wax worse and worse, deceiving, and being deceived." Again in Matthew 24: 4, 5 we read, "And Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many." Matthew 24: 11 declares, "And many false prophets shall rise, and shall deceive many." First Timothy 4: 1 emphasizes the fact that the delusions of the last day will be partially recruited from the backslidden Christians, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." Among the present day delusions and isms are Christian Science, Russellism, Mormonism, Theosophy, Baháism, American Buddhism, the Order of the Star of the East, Spiritism (so-called Spiritualism), so-called liberal churches such as Unitarianism and Universalism, Swedenborgianism (New Jerusalem church), Home of Truth, and numerous other movements whose ways are "dark and devious." Space forbids a discussion of these cults in the present paper. However, it may be said with all certitude that these and other delusions are sweeping hundreds of thousands of men, women, and children before them. It is easier to lead a raw heathen to Christ than one who has been deeply ensnared by one of these delusions. "This know also, that in the last days perilous times shall come" (2 Tim. 3: 1).

Higher criticism and the resultant apostasy are fulfillments of prophecy. "When the Son of man cometh, shall he find faith on the earth" (Luke 18: 8). "Let no man deceive you by any means: for that day shall not come, except there come a falling away first" (2 Thess. 2: 3). "So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth" (Rev. 3: 16). These last words were spoken to the Laodicean church. The message to this church has perhaps a fourfold application and one of these is prophetic, as disclosing the final state of apostasy.

Although there are many congregations in perhaps all evangelical denominations that are standing true to the "faith once delivered," yet there has been in recent years an alarming increase of apostasy in the great visible church.

Apostasy has gathered a fearful momentum. It is a mighty force to reckon with. It is an outstanding sign of the last days.

Paul's advice to Timothy, his youthful co-laborer in the gospel, was, "O Timothy, guard that which is committed unto thee, turning away from the profane babblings and oppositions of the knowledge which is falsely so-called; which some professing have erred concerning the faith" (1 Tim. 6: 20). This advice was never more needed than today. The Devil is using higher criticism to the limit. Higher criticism is preached in the pulpit, defended in religious papers, and taught in denominational schools. The Christian parents of this land have no idea of the prevalence of destructive criticism — whether higher or lower criticism — in our universities and seminaries until it is too late and their boy or girl returns from college with religion gone and faith wrecked. The situation is positively alarming.

The student enters college open-minded and eager for the truth. He is instructed by professors who are naturally refined and highly educated. He is charmed by his instructor and believes implicitly all that he tells him. The young student is immature, he has little knowledge of either science or the Bible and has no fair chance against the teacher who is a specialist. Hence he succumbs to the subtle teaching and becomes an agnostic or an infidel. I well remember one young man of this type, who was a student-pastor in a large denomination. This student, in a very matter-of-fact sort of way, told me that he believed only those parts of the Bible that his reason could grasp. The rest he did not accept. Not all college professors are skeptics and not all colleges tolerate higher criticism, but I thoroughly believe that the number of strictly orthodox teachers and schools is growing less.

There are Bible courses in many colleges. But that does not necessarily mean anything. How is the Bible taught? This is the great question. Which is sown in the minds and hearts of the students, doubt or truth? Again, there is a lamentable ignorance of the Word of God even on the part of college students. Think of ninety-six men in a great denominational university questioned as to what the Pentateuch was, and thirty of them unable to answer; asked to name one of the judges, and fifty-one failing; asked to mention three kings of Israel, and forty-nine confessing their inability. For judges they named Solomon, Nehemiah, Daniel, and Lazarus. For the prophets they named Matthew, Luke, Herod, and Ananias. Dr. W. B. Riley, the distinguished pastor of the First Baptist church of Minneapolis, says, concerning these men, "It is such students who enter a professor's chair later in life, and go Ingersoll one better."

There are many men in the pulpit today concerning whom the words of St. Paul are true, "Having a form of godliness, but denying the power thereof: from such turn away" (2 Tim. 3: 5). How striking are those prophetic words of Jesus, "When the Son of man cometh, shall he find faith on the earth" (Luke 18: 8). If preachers would stick to their calling and "preach the Word" there would be little trouble. One noted American preacher while in a New York pastorate preached on "The Religious Significance of the Death of Socrates." A week previous he discoursed on "Plato's Ideas of Immortality." In the same series he gave Gladstone's, Carlyle's, and Browning's opinions on the same subject. In four sermons he told what he thought of Bacon's idols. This is only a sample out of many that might be cited. The faith of the fathers is old "fogyism" to the "progressive" type of pastor. Dr. Bettex, one of Europe's greatest scholars, in his book, "The Bible — The Word of God," sums up the views of the "progressives" after

this manner: "According to this radical criticism is there any inspiration? None! Any Trinity? None! Any fall into sin? None! Any Devil or angel? None! Any miracles? None! Any law from Mt. Sinai? None! Any wrath of God? None! Is the death of Christ vicarious? No! Did Christ rise from the dead? No! Has there been any outpouring of the Holy Ghost? No! Will there be any resurrection of all the dead, or a final judgment? No!

Sometimes the critics are caught in their own traps and held up to ridicule. Here is a case. The pastor of one of the largest churches in southern California does not believe, it seems, in a brimstone hell. But this man is a supporter (ostensibly at least), of Billy Sunday, who has been making his great drive against sin in southern California. Just the other Saturday evening, while reading the church newspaper notices for Sunday, I came across the subject of the pastor of the Universalist church of Los Angeles. This was the subject, "If Dr. — does not believe in a Brimstone Hell, Why does he support Billy Sunday? A Conundrum, Not a Knock." A good and pertinent question, that.

Dr. Mark Matthews, pastor of the First Presbyterian church of Seattle, is one of the commanding figures of the American pulpit who is true to the "faith once delivered." He has recently issued a call to evangelical Christendom to stand together for the fundamentals, and he challenges the skeptics to withdraw from evangelical churches and unite with Unitarianism. The first suggestion should be carefully heeded. As to the second, it is altogether unlikely that that suggestion will be noticed by the critics. As one of the large and influential denominations, the Presbyterian church is making a stand for the inspiration and trustworthiness of the Bible that should prove an inspiration to the younger churches.

There is a significant movement today that can be but briefly mentioned. This is the evident exaltation and even deification of man found in some quarters. The Harvard class poem for 1908, entitled "Man," is an illustration of this. This poem speaks of man as "out of the Church's prison, the new Christ rearsen." And the world is told "had you but known your brother is your Christ," while one verse begins with this blasphemy, "Within ourselves we, must find the light and in ourselves, our gods to be." Man's deification is Satan's lie, but it is spreading. It is the spirit of anti-Christ.

Israel, "God's sundial," occupies a commanding place in prophecy. God says of Israel: "I will make a full end of all the nations whither I have scattered thee, but I will not make a full end of thee" (Jer. 30: 11, R. V.). The prophet Amos declared (Amos 9: 15), "And I will plant them upon their land, and they shall no more be pulled out of their land which I have given them, saith the Lord thy God." The cursing of the fig tree by our Master was an enacted parable with Israel as the subject. Dr. Philip Schaff says: "The application to the Jewish people is unmistakable. Both the actual desolation of the land and the judgment of the people are prefigured." The Jewish nation has been set aside and barren for centuries. But there is a limit to this. Jesus said to the fig tree, "No man eat fruit from thee henceforward for ever" — literally "unto the age." At the close of this age the fig tree is to sprout and blossom. (Matt. 24: 32; Luke 21: 29, 30.) Dean Alford says: "As in its judicial unfruitfulness it [fig tree] emblemized the Jewish people, so here the putting forth of the fig tree from its winter dryness symbolizes the future reviviscence of that race."

The prophet Ezekiel also foretells this revival of Israel. (Ezek. 37: 1-14.) Israel is now reviving. The long-foretold prophecies are finding fulfillment. The fig tree is beginning to show signs of life. The dry bones which Ezekiel saw scattered, are coming together. The Jew, who has been "trodden down of the Gentiles," for so many centuries, is becoming aroused to great national hopes. Jesus said (Luke 21: 24) that the Jews "shall be trodden down of the Gentiles, until the times of the

Gentiles be fulfilled." The revival of Israel is then an outstanding sign of the times.

The Scriptures predict many features of Israel which are being fulfilled. Silver and gold was to be theirs. (Isa. 60: 5; 33: 1.) The money of the world is rapidly accumulating into Jewish hands. The Rothschilds in ten years loaned \$482,000,000. In Germany nearly one-half of the rich people are Jews. Six-sevenths of all bankers in Prussia are Jews, while only one in 586 is a day laborer. About one-fourth of the railway systems of Russia is owned by a Jew. In England and France Jews control the finances. In America the Jews are rapidly acquiring great financial power. In New York City the Jew is the balance of power.

The Jew is seizing and maintaining a powerful position in the intellectual world. In Germany, according to a recent report, although the Jews are but 2 per cent of the population, they hold 104 professors' chairs. It is said that only 4 per cent of the Christian population of Germany receive a higher education, but over 40 per cent of Jewish children are given this training. Jewish leadership is seen in the extensive control of the press. Many of the greatest American newspapers are owned by Jews. (Zeph. 3: 19.) Space forbids an adequate discussion of this wonderful movement. But a word must be said with regard to Zion-

ism—the back-to-Jerusalem movement of the Jews. The Jews are beginning to return to Palestine. A new civilization has come to the Holy Land. Good roads are taking the places of footpaths. Hotels, railroads, electric lights, and other twentieth century improvements are pushing into the land of David. Jerusalem is rapidly becoming a trade center. The countryside is beginning to bloom as the rose. Two marvelous facts cited by a Canadian writer must be noted, viz.: (1) The increase of rainfall in Palestine; and (2) the depopulation of the land as regards the native population. With regard to the second fact this is significant that although there is an inflow of real Jews, there is an outflow of the native Syrian population. Powerful Zionist societies in Europe and America are back of the Palestinian resettlement and recolonization movement. Zionism is growing stronger as a result of the war. The New York *Evening Post*, in reviewing the results actually achieved by Jewish settlers in Palestine during the last thirty years, asks, "Who, visualizing the picture that these bald facts present, will not say it is a wonderful achievement, and a sure guarantee that the two thousand-year-long dream of the Jew is near to realization." No surer sign of the second coming of Christ could be found than the present condition of Israel and the movements of Zionism. "Even so come, Lord Jesus."

Self-Examination

BY EVANGELIST JULIUS MILLER

Examine yourselves, whether ye be in the faith (2 Cor. 13: 5).

ONE dominating feature in the holiness movement and in our church, that threatens the most vital points on which our church and the entire holiness movement is based, is now slowly but surely encroaching upon us. This is nothing more or less than shallowness.

Shallowness in our experience, our preaching, our testimonies, our prayers, and our altar work. This produces superficial experiences. Our beloved Pentecostal Church of the Nazarene, with its good foundation and good doctrine, is much endangered by being flooded with people who have a superficial, shallow experience. They were talked through at the altar instead of praying through in the old rugged way—by the way of confession, restitution, and forgiving of their enemies. Then they came to be sanctified and they are told to believe and take the blessing by faith. This sort of thing brings too many people into the church who do not know what vital godliness is.

Then after they become members of our church they commence showing signs of carnality and worldliness. Something is said about it by the more spiritual members of the church. The "old man" gets stirred up immediately, and commences to defend himself, the people begin to take sides, with the result that a division is started in the church. God is grieved, then we wonder why we have not the liberty and the power that we used to have in the church.

Much of this could be prevented by our pastors and evangelists preaching oftener and more definitely from such texts as "Love not the world" (1 John 3: 15-17), and "Have ye received the Holy Ghost since ye believed?" (Acts 19: 2), and kindred Scripture texts and subjects; also insisting that our people must not profess to believe in holiness, but must actually have the experience of sanctification, and must show forth the fruits thereof in their daily life.

After having obtained a definite experience of entire sanctification we have by no means crossed the danger line in the sense that we are safe and secure for ever. We will never be immune from the subtle temptations of the Enemy as long as we live in this present world. So it still remains necessary that we apply the scriptural rule of self-examination quite frequently to see whether we be in the faith.

A good way to examine ourselves is:

1. *In secret prayer.* Do we daily slip off and have a private talk with our God? Have real communion with Him? This is very essential, and the Lord says He will reward us openly.

2. *Family prayer.* Does every Pentecostal Nazarene family have an altar erected in their home where the Scripture is read and prayer offered at least once a day? This is essential and absolutely necessary if we want to keep up a high standard of piety in our home and in our church. The church is no stronger spiritually than the individuals and families which make up the church. Let it be said that the home of every Pentecostal Nazarene is a home of prayer.

3. *Self-denial.* Let us examine ourselves from this standpoint. Do we deny ourselves to help God's cause along; help the missionaries in heathen lands; establish missions in the needy districts of our large cities, and evangelize the towns in this country, where real holiness is unknown? Oh, how much more there could be done if all of our people would practice self-denial for Jesus' sake, who said that we could not be His disciples unless we denied ourselves and took up our cross and followed Him. (Matt. 16: 24-26.)

Many professing holiness people just pay the tenth to the Lord's work and then live in luxury every day with the 90 per cent of their income and term that self-denial. That is not self-denial. It is only giving to God what lawfully belongs to Him. Self-denial goes beyond that. It means doing without some things that we really need in order to advance the Lord's cause. Sometimes it includes wearing the old overcoat and the old hat much longer than one otherwise would have done, and using the money to help push the gospel and win souls. It includes fasting, doing without a meal quite often in order that you might get closer to God in prayer.

Let every reader of these lines examine himself and see whether he be in the faith and is measuring up to the rules and requirements that constitute a disciple of the Lord Jesus Christ.

NEW PHILADELPHIA, OHIO.

I would like to add my humble note of praise and thanksgiving to our heavenly Father for giving to us Pentecostal Nazarenes such a treasure house of holiness truth as we have in our weekly church paper. We pledge you our hearty co-operation in spreading its precious truth among our people and all others that we can.—Rev. G. H. MacLachlan, Edmonton, Alta., Canada.

Fire

BY REV. W. OWEN JONES

OUR position as a church, doctrinally and fundamentally, about "fire" is sustained by the Bible only as a means to an end—the purging out of sin through fire. According to our Manual, as well as the Word, we are to stress holiness—the baptism of the Holy Ghost and fire, rather than fire. So much is heard in prayer and sermon, "we must have fire" when no mention is made about the person, the Holy Ghost, in connection. The doctrinal statement in our Manual, page 22, says, "We seek holy Christian fellowship, the conversion of sinners, the entire sanctification of believers, and their upbuilding in holiness, together with the preaching of the Gospel to every creature." The mention of fire in our worship intended to produce an experience of heart purity should be used with great care at other times, as it is evident much confusion and undoing of confidence results. Fire is used in connection with sanctification to purge, and not to link on to outward demonstrations and to appear as an adjunct to an already abandoned soul to God in holiness. To the writer the position taken by many who persistently call for fire brings chaos to a movement, a college, or an individual, as such a procedure menaces peace and harmony by placing honest people in a camp to themselves.

The over-zealousness of fire advocates places them in an unscriptural position, because many accept the premises to mean demonstration and physical freedom. Brother McKaig, who was an ardent supporter of holiness for years in the North Indiana conference, was once preaching in a camp in one of our mid-western states. A crowd of stalwarts who were on the platform persistently asked the Lord to baptize Brother McKaig with fire. He turned around and fervently begged the Lord to baptize the men with common sense. So say we. This cry of fire would take the place of this position.

The Manual makes no mention of fire, and the clear conception taken of this great truth is found in our position on the doctrine of holiness. There is a lack of love and pronounced judgment practiced on all who fail to grasp the meaning of this radical stand on fire, the call for fire, and the propaganda of fire. The call for fire is dangerous to one's experience, unless it is by a desire for the baptism of the Holy Ghost and fire. The continual cry for fire burns up the sense, or destroys the use of solid terms and things, confuses issues, and ruins real and lasting usefulness. We must as a church stick to holiness and urge our students and people to seek earnestly the faith once delivered unto the saints. We have no four-fold gospel; we have no added truths; we have no symposium of words that belittle the value of entire sanctification as an experience. The cry for holiness will give us poise and patience, but cry for fire breaks into the uncontrollable, breeds love for insubordination, flies the calm, solid sense of spiritual behavior, and leads to final ruin. It is a lust for the spectacular, a loosening of the galvanic batteries, the worship of men and movements. We must have fire, but it is in holiness; it is in the experience of sanctification. It purges out sin and presages the coming in of the Holy Ghost.

Fire is not an agent that prompts our joy, our freedom, and our shouts. It makes it possible in the calm, as well as the storm; the stillness, as well as the noise. The entire control of our emotions is caused by the Holy Ghost, who with His fire made us free. We must be scriptural and well poised and full of perfect love, free in action, demonstrating patience with the weak and discouraged, enduring long and kind, conservative in word and message, expectant of big things in the Lord. The fire that burns out sin, depravity, and the love of the world will accompany the incoming of the Holy Ghost and make us soul winners. Let us urge souls to be fire baptized and then grow in grace according to the Word.

An Unanswerable Question

BY MELZA H. BROWN

How shall we escape, if we neglect so great salvation? (Heb. 2: 3).

THIS text is one which should concern every man, woman, boy, and girl. And if they realized their lost condition it would concern them. But the majority of people do not stop to think about their condition, or their destiny in such condition. The question of my text has been facing the human family ever since the fall of Adam.

The first thing which I want to notice is the mighty deliverance contained in the text, which is expressed in the words, "So great salvation." When we realize what this salvation delivers us from, it truly is a mighty deliverance. God said, "every man shall die for his own sin" and as we all sinned we were doomed to eternal death. But this great salvation delivers us from this death. It also delivers us from untold suffering, sin, shame, and dishonor in this life, for truly the way of the transgressor is hard.

But this is not the only side to this deliverance. We are delivered to something as well as from something. We are delivered to a life of usefulness and blessing, which is far more enjoyable not only to the one saved, but to all with whom he comes in contact. Without this deliverance it is impossible to bless this world in the true sense of the word. Then not only are we delivered to something in this life, but to an everlasting life of joy and peace with our Savior in a place which He is preparing for us. This deliverance completely transforms a man; the old things pass away and all things become new.

Take for instance a man who has become a victim to the liquor habit. He will spend his wages for drink, while his wife and children suffer for lack of food and clothing, and he comes home to curse and mistreat them until they almost look forward with fear and dread for his homecoming. But let this same man be delivered by so great salvation and old King Alcohol is defeated as far as he is concerned. He now uses his earnings to provide for his own and comes home with a smile and a greeting for them and they now look forward with anticipation to his return. Is not this a mighty deliverance?

We read how Daniel was so mightily delivered when cast into the lion's den by the heathen king. Any one would admit this was a mighty deliverance. But we are delivered from the monster of sin, which kills not only the body but also the soul. Then again we read of the three Hebrew children delivered from the flames of a furnace heated seven times as hot as ever before, which even slew the men who cast the captives in. The fire which was intended to kill only set them free. Truly this was a mighty deliverance. By this great salvation we are delivered from the flames of hell, which are far worse than the fiery furnace, because they last for ever.

This salvation is also great because of the tremendous price paid for it. God Almighty could have done nothing more than He did to provide salvation. He gave the most priceless being which heaven contained and let Him come down here and die in our place that we might be delivered from death and live.

I believe my readers will agree with me that my text contains a mighty deliverance. But besides deliverance it also contains an impending danger in the words "if we neglect." Many people will say, "I never did anything very bad" and expect somehow to get to heaven on that account; but if they fail to make their calling and election sure they are going to be badly disappointed. Neglect is dangerous any time. Take, for example, a defective flue to a house. The owner knows he should attend to repairing it, but he neglects to do so and consequently his home and all contained in it are destroyed. Again, if a man is in the path of a forest fire he does not have to put forth

any effort at all to lose his life. All he has to do is to neglect to get out of the way.

There was one time a man who had stored explosives in the basement of his house. Just above was the fire place, where the coals from the fire had rolled out on to the floor several times and almost burned through. The housewife realized the danger and several times had warned her husband of it, telling him he should cover the floor in front of the fire place with metal. He admitted that she was right and that it was dangerous, but he neglected. One day a coal burned through the floor and ignited the explosives. Of course, you know the result. Now, the trouble was not that the danger was unknown, but it was neglected.

It is the same with the soul that is in danger of eternal damnation. Nearly all people know they are in need of salvation and realize they are in danger, but they neglect and death overtakes them unprepared to meet God. Neglect is sending more souls to hell than any one other thing. A man does not have to steal, murder, or blaspheme to be lost and cast into outer darkness. All he has to do is to neglect so great salvation.

The last thing we will notice is an inevitable doom in the words, "how shall we escape?" These four words contain a question which man has been trying to answer ever since the fall of Adam. Many artificial means of escape have been fixed up, but when the trying time comes they all fail. There is only one means of escape and that is through this great salvation which Jesus Christ has provided. This salvation bridges death and hell and lands us safe in heaven, but there is no other way. You may contend that there is no danger, that there is no judgment coming, but it is coming just the same, no matter what your attitude is toward it. Just before the flood came on the earth God warned the people to get into the ark, which was the only means of escape, and they met their doom regardless of their belief. Again, when God destroyed Sodom with fire He sent angels to warn the people and provided a way of escape. All these people had to do to be consumed was to neglect, and there were only three souls who did not neglect.

Now, my brother or sister, for the sake of your immortal soul, do not neglect this great salvation, for how shall ye escape? If you were facing the flames of a burning building you would gladly take any means of escape, but you are facing something far worse, the flames of eternal hell. There is a way of escape just before you in this great salvation. If you

What Shall the Preacher Do?

BY REV. G. O. CROW

If his hair is gray he is too old. If he is a young man he has n't had the experience. If he has six or eight children he has too many. If he has none, he should have, and is not setting the right example. If his wife is a preacher some object to women preachers. If she sings in the choir, she is presuming. If she does n't she is n't interested in the work. If a preacher preaches from notes he is a bore. If he speaks extemporaneously he is n't deep enough. If he stays at home in his study, he does n't mix enough with the people. If he is seen in the streets he ought to be at home getting up a good sermon. If he visits the home when the husband is away he is too familiar with the opposite sex. If some member backslides, he is the cause of it because he ought to have visited them oftener. Whatever he does some one could tell him how to do better.

neglect it I can not tell you of any other way of escape; neither can you, for God himself can not, as He has provided only this one means. So whatever you do in this life, be sure you do not this one thing, neglect. Do n't forget the best, which is eternal life made possible by so great salvation.

OLIVET, ILL.

How to Increase the Missionary Spirit and Offerings

BY REV. MONROE HAND

FIRST we would suggest that we tarry for a fresh anointing of the Holy Spirit. We need Holy Ghost-filled preachers and church members most of all. Holiness and missions go together, and Holy Ghost fire will loosen up pocketbook strings and fill all our treasuries sooner than anything else.

A great responsibility lies with the pastor to push this work. First and most of all he ought to have the missionary spirit. We believe there ought to be a plan, or system, that at certain times, at least once a month, the pastor ought to preach on missions. The Bible plan of tithing is also helpful. We must not be afraid of having too many missionary meetings. In my church in ten days we had three missionary meetings and special offerings. In the first one the offering was about fifteen dollars; in the second, thirty-five dollars, and in the third over fifty dollars. The more you have the more you get; the more you give the more you have. This is God's law.

Then we would urge the liberal distribution of our missionary paper, *The Other Sheep*. Have the church subscribe for a goodly number. They will be sent to one address for ten cents a year. Get them and give them away. Put a missionary envelope inside of each paper, make a statement from the pulpit that those receiving them may put an offering in the envelope and drop them in the collection basket any time. Every member of the church should be given an envelope a month ahead of the missionary meeting so they can be putting something in the envelope during the entire month. Announce the missionary meeting a Sunday ahead and urge the folks to bring in the envelopes at the meeting, when a missionary sermon will be preached.

We have been told that some of our preachers never preach a definite missionary sermon and very seldom mention the missionary work in their preaching. The preachers ought to begin praying for the heathen in foreign fields and keep at it until they get some vision, or burden on them.

We would not only urge the folks to give, but urge them to pray much through the week for the missionary work and cause. Special things concerning missions may be suggested to be prayed for. Tell them to pray at the family altar, and in their secret prayer for the mission cause. Get folks to praying and then they will get blessed and they will naturally give.

This is an important work and should be worked at all the time. It is profitable not only for our own souls, but for our churches. One dollar for Africa, Japan, India, or China, will accomplish as much as twenty-five dollars in this country for the salvation of souls, and one hour of prayer for the mission field will bring more results than twenty-four hours would for this country. I feel like giving my means and time where I will get the most out of it, and it will bring the most results. Giving to missions will not interfere with other offerings, but will have a tendency to increase them. The more we give to foreign missions the more our church treasury will increase. Let us work at this job in 1918 as we never have worked at it before.

BIO GRANDE, N. J.

He Reviled Not Again

BY REV. A. WELLS

1 Pet. 2:23, "Who, when he was reviled, reviled not again."

WE want to get a real vision of the Christ. We can read how He did not fight back nor try in any way to retaliate, but reading it and realizing that it is our duty to do as He did does not give us the power to do it.

Let us examine some of His actions. I look at Him when He was betrayed, but do not hear Him railing on His betrayer, but simply hear Him say, "Betrayest thou me with a kiss?" We see Him again when the mob tried to seize Him and Peter drew his sword, but Jesus would not let him use it, but told him to put it back into the sheath.

They called Him an impostor, a Devil, and about everything else they could think of, and yet He opened not His mouth. You say it looks cowardly to do that, but I say it takes a good deal more of a man to take insult when he is innocent than to resent it. A dog will fight if another one picks on him, it is his nature, but it is no credit to a man to do as a dog does.

We are coming to one of the vital tests of our salvation in this lesson. When we get to the place where we can take abuse when we are innocent it means very much and speaks well for the blood by which we are cleansed. I see the man or woman who is naturally "high strung," as we call it, and see him get under the blood and then see him, instead of resenting an insult or a wrong treatment, praying for the one who is doing the wrong or wrongfully accusing him. It looks like he has something that will tell in eternity. Holiness means this if it means anything. "If any man have not the spirit of Christ he is none of his." If we have the spirit of anger and retaliation we have not reached the place of being holy. I notice again as He was hanging on the cross and the people for whom He was hanging there were reviling Him He did not revile back, but prayed. "Father, forgive them, for they know not what they do." I am convinced that very much of the reviling against the true Christian and the doctrine of holiness is done through ignorance, not maliciously, but because they know not what they do. I am wondering if all who are professing to be holy are really where they can pray for those who are spitefully using them, and not have a desire to get even. Look at Jesus before His false accusers, "As a sheep before her shearers is dumb, so he openeth not his mouth."

In the place of destroying one's backbone it puts into him a backbone that he never had before. Look at Christ in the temple when He overturned the tables and told them that His Father's house was a house of prayer, but they had made it a den of thieves. He defended the cause of the Father to the last drop of His blood, yet for Himself He had no defense. "Let that mind be also in you that was in Christ Jesus." Can we have the mind of Christ? Paul said that he had Christ living in him and that his life was no longer his but Christ living in him. Hence we conclude that if Paul could have Christ in him we can have Him in us, and if He is our life, then we live by Him, and our life will be as His was.

Notice, He suffered being innocent. It does not mean very much for us to keep quiet when we are guilty, but it means much to be quiet when we are innocent. Not because we are afraid to say something, but because there is nothing in us that wants to speak back. "For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully." He is our example and this word means our copy to imitate. A man once sent an order to a Chinese firm for some fine china-ware and sent a sample so that he would get just what he ordered. The sample had a crack in it and the firm was not told to make the dishes without the crack, but was told to make them just like the sample. They were shipped

and when they were examined it was discovered that every dish had a crack in it. What was the matter? The sample was not perfect. But we have here a perfect Example, or Sample, and it is our duty to be just as careful to be like the sample as that firm was to make the dishes like the sample. This means that we will live as He lived, and when we are reviled we will not even feel like reviling again. It is only when we are innocent that we can be reviled. "For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently?"

Notice again for what He was buffeted, for whom He was suffering, and who it was that reviled Him. "Who his own self bare our sins in his own body upon the tree," yes, the sins of the very ones who were reviling Him. Their sins He had taken into His own body to bear them to the cross, to nail them there, that there might be a way opened to forgiveness that had been so long closed. Those very ones were reviling Him while He was dying for them. Back there in Gethsemane He took their sins into His own body and had to pay the penalty of sin that others had committed, and let them go free while He who knew no sin died for sin, and in the midst of this He prayed for them, for they knew not what they were doing. When He suffered He threatened not but turned His case over to God and committed Himself to Him who judgeth righteously.

Allow me to speak from experience. A few years ago some trouble came up in the work we were connected with and some of the people tried to down us in every way they could, but we knew we were innocent, so wife and I went on in the work of the Lord with His blessing upon us. In the course of two or three years one of the men who had been particularly busy trying to do us harm in the work came to me and said he wanted me to forgive him and told how he had been following us every step and had done all he could to blacken and destroy our influence, but now, he said, "I have gone just as far as I can stand it and I want you to forgive me." It was an easy matter to do so, for we had nothing in our

hearts against him even though we knew just what he had been doing. We had been treating him just the same as though we did not know what he was doing. It is easy to forgive when the Forgiver lives within.
SALEM, ORE.

Doing Our Bit

BY MRS. A. H. BAUER

IN one of our leading weekly newspapers, which has a large circulation among the rural communities, we recently had a discussion of the benefits of home study, especially by means of the Chautauqua courses.

I contributed a brief article of less than two hundred words, giving my personal experience in home study, and stating that my text book had been the Bible, which I had found a most interesting study. My article brought me numerous personal letters from the readers, who commended the article, and requesting help and suggestions as to how they might take up a similar study. It also brought me a most generous supply of literature from Pastor Russell's followers, Seventh Day Adventists, Christian Scientists, and Latter Day Saints.

One of the Russellite papers contains the statement that there are fifteen million supporters of this doctrine, and judging by the number of papers that were sent to me, which came from all quarters, their number is great enough to cause serious alarm.

The government is doing everything possible to prepare our soldier boys to withstand disease when they are sent to the front, and we should follow this plan in regard to the spiritual training of the youth within our reach. By every means possible, we should seek to fill their minds and hearts with Bible truths, that they may be able to withstand the poisonous stuff that is being put out by these false teachers. We read with horror of the cases where poisoned candy is dropped from airships where innocent children will get hold of it, but all around us poisonous literature is falling as thickly as the leaves from the trees, and is silently, but none the less surely, having its effect.

I have carefully preserved every copy of the HERALD OF HOLINESS since I first subscribed for it, so have a large file of them, and next to my Bible I have prized them above all the reading matter that ever came to my home. But now they will be sent out to exert their silent influence toward combatting the pernicious teachings being sowed broadcast by the Devil through so-called religious teachers.

Thus, while I can not do much in the way of furthering the cause so dear to the heart of every loyal Christian, perhaps I can send a ray of light to some one who is very near shipwrecked in the fog of false teaching, and can pray that the HERALD OF HOLINESS may bring to each one the great blessing it brought to me, for it was the first Pentecostal Nazarene I ever heard preach, and its preaching led me into the church before I ever met one of our preachers. Praise the Lord for such a paper.

While circumstances are such that I can not go out into the highways and byways to tell the gospel story to others, I can reach many through the medium of the press, who never read any religious literature, or attend church regularly. Although secular papers do not as a rule permit religious discussions in their columns, I have often been able to get an article published that has sown good seed, and been blessed to its readers.

I love you, dear Herald of Holiness, next to my Bible. You have been and shall continue to be a most welcome visitor to our family altar. May you be invited into many more homes in the coming year than in the last. I ask all your readers to pray for an humble servant in Jesus. — Rev. Wade L. Nelson.

I certainly praise God for one paper that is pure and clean and stands radically for the "old-time religion." I pray God that He will keep it so, to bless the world for many years to come. — Mr. L. H. Beckwith, Escondido, Cal.

A "NEW" RELIGION BY N. W. PHILBROOK

IT is stated that Dr. Elliott, president of Harvard University, has evolved a new religion, from which is eliminated the creation of man from the dust of the earth — the garden of Eden, the first temptation, the story of Jonah, and many other Old Testament incidents. Miracles, of course, are done away with, for, says the learned doctor, "Men of science have no faith in magic or miracles." However much this may appeal to the fancy of many, it lacks one thing which is necessary to make it of any practical value, that is, it has not the remotest connection with the religion which Jesus Christ was sent into the world to preach, for this concerns the personal relation of men to God and to their fellowmen. Whether we believe this, that, or the other man's view, interpretation, or theory of the creation and of the events recorded in the Old Testament does not so much matter. If today a man is in heart at enmity with God he will not be brought into harmony by any mental attitude toward Noah or Jonah, Moses or Joshua. If through a vital connection with the gospel of Christ he has passed from death unto life, he has so little trouble with ancient history that he is satisfied to let the solution of its mysteries remain until, in God's time, they will be made plain. The need of true religion any man may see who will open his eyes and ears to the sorrow and suffering, tears and heart-aches which are in the world because of the transgression of God's just and good laws. About the last thing men need is a new speculative theology.

A FEW LINES FROM SISTER INNIS

THIS has been one of the very best months here at the station. I am not able to do much good work on account of having no one to help me out, as some one needs to be at the station all the time. Many are coming to the home for medicine, and in this way I get to preach the gospel to those who come from afar; for many come for miles away to get medicine. There was one man here today from nearly forty miles away. Besides wanting medicine he is very anxious that we come down in his part of the country and start work.

Yesterday I was over at the chief's old home kraal, where for years I have wanted to go and open up the work. It is the place I pointed out to Dr. Reynolds when he was here. Mr. Shirley went over Monday and asked the chief for a place to build, and he most willingly consented; so I found them rejoicing over the fact that we were soon coming their way. I think Brother Shirley will begin work at once, and I am expecting God to make it one of our best missions. My heart has been sorely burdened for years for that district. I believe some time the Lord will let me go there. We can't begin to fill the calls. How I wish the missionaries would have gotten started, we need them so badly; but oh, it is so dangerous now. We all feel so bad about the boat that went down near Cape Town the other day.

BROTHER PETER NIELSON'S SAFE ARRIVAL

Pigg's Peak, Swaziland, South Africa.

I have arrived in Africa, am glad to say that all is well. The Lord is with me and has been with me all the way through.

November 20th I arrived at Delagoa bay, and had expected some one to meet me, but no one came. I had sent a telegram from two places, but of no use because of the war. The 21st I left and went to Hectorspruit, and thought sure I would meet some one there. I stopped there until the 23d, then a wagon from the store where Brother Schmelzenbach does his business, came in, and I put my baggage on that wagon and took the train to Harberton, which brought me within twenty-five miles of the mission. But there people told me that I could not go any farther because of the mountain. I stopped one night and then got a native to show me the way, and a mule to carry my things, and so I started across the mountains. About 6 o'clock in the night I came to the only white family that live on that road, having made about fourteen miles. I stopped there over Sunday, and Monday morning continued my journey. About 10 o'clock Monday morning I met Brother Shirley. He came to meet me.

I found them all well and very busy, but myself I found handicapped because I have no horse. I pray the Lord will provide.

CUBA

Early Friday morning, February 16th, Miss Gardner and I left Trinidad to visit a couple of points that are several miles from Trinidad. We left Trinidad in a truck automobile, which contained more cargo than it did people. We arrived in Caracusey, the first point, about 9 o'clock and went immediately to the home of some friends and spent the day with them. Just about service time it started to rain, but nevertheless we had a good crowd. The service was rather peculiar, because we could not have any singing, as a man who was very sick lived near the place where we held service.

We spent the night with our friends thinking to leave early the next morning for Condado. We tried to find a way to go during the forenoon, but were unable to. The man who was sick died in the afternoon and our hearts were saddened by this. About dark an automobile came and we were glad that

MISSIONARY

at last we could go to the next point. As we were on the way we talked about how glad we were to go, as we especially wished to go to Condado, but God did not wish this. We had to ford two rivers. The first one was small, but the second was rather large. We entered the second all right, but had gone a very little distance when we noticed that the water was above the steps. About that time the engine stopped. The chauffeur climbed out on the radiator and, after a little difficulty, succeeded in getting the engine started again. He then backed the car out of the river. The river was high because of a recent rain. Some men came from a house which was close to the river, and after a conversation with them the chauffeur decided it was best not to cross. The river is rather treacherous, so we were satisfied with the decision. Of course, this meant that we had to go back to Caracusey. Our hearts were sad as we turned back, but as we knew that it was impossible to go on we did not grieve much.

Sunday about 2 o'clock they had the funeral of the man who had died the day before. As they were carrying the coffin out of the house the wife ran out of a room, jumping up and down and screaming, "Adios para siempre, adios para siempre." In English, "Good-by for ever." Oh, that awful cry! I shall never forget it, and the sad part of it is that it is so true. It was a cry from a heart that had no hope, no comfort in the thoughts of a glad meeting some day in the future. Her grief was so intense, her cry so heart-breaking, that I longed to put my arms around her and console her, but I could not, because I had no consolation to give, for I realized that her cry was only too true. How awful it is for people to die without Jesus. I wish you could have heard that cry. I feel confident that had you heard it you would pray much for us here in Cuba. You would pray that God would break down their false ideas of religion and make them understand that it need not be, "Good-by for ever," when a loved one dies. We need a revival so very, very much here, because nothing but a real outpouring of the Spirit of God will be able to accomplish things here.

We were unable to leave Caracusey until Tuesday, therefore held a service Sunday night and one Monday night. God blessed in each service in the preaching of His Word.

GRACE MENDELL.

HALLELUJAH AUTOMOBILE

At our Texas Assembly last fall Sister Myrtle Mangum, who is home on a furlough because of her sickness, referred to the great district in which she has been laboring, and the territory to be covered, and she learned that an automobile would not only be a great convenience, but a great time saver, and since the time of our missionaries is so thoroughly occupied we should give them every equipment possible to enable them to do the greatest amount of work in the least amount of time. A fund was started to buy a "Ford" and a number have given an offering to this fund.

Evangelist August Nilson has taken a special interest in this need and is raising money for it. He has just remitted thirty-nine dollars, which was contributed by our friends at Kirk, Colo., during a recent meeting held by Brother Nilson. In addition to the cash taken they subscribed twenty-three dollars. No doubt readers of the HERALD of HOLINESS want to help supply this need. If so, we shall be glad to hear from you.

E. G. ANDERSON, Treas.,
2109 Troost Ave., Kansas City, Mo.

GETTING AHEAD IN COBAN,
GUATEMALA

BY J. D. FRANKLIN

Since we last wrote to you I went with my wife to San Pedro to give our worker there a little lift. We were there Sunday and until Wednesday. We had four services, including Sunday school. Monday night God gave us the most gracious time I have had or seen others manifest since coming to the field. After the sermon I asked if any one desired to get right with God, and a young woman who had been resisting the admonitions of a young convert, dropped to her knees at the altar, and raising her hand, said, "I accept Christ as my Savior." The young convert who had been speaking to her instantly came to the altar and prayed and wept until God blessed her soul anew. Maria, the Indian girl at San Pedro, just then broke down and prayed as I have never heard her pray before, though for some time she has been a professor. It truly reminded me of old times. At family prayers the next morning a young man who dropped in just at that time, was converted and after the sermon that night publicly confessed Christ as his Savior.

The girl who professed at Caquiton about three weeks ago, who had arrived from the country that day, gave an encouraging testimony of how God had blessed her since she confessed Christ, and that she, too, had not sold any more intoxicating drinks since she was converted.

Manuel, who had made a profession some time ago and had fallen a victim of the whisky devil and gotten drunk again, made confession of his sin and asked pardon, and asserted himself as determined to overcome, although he would have to refuse to attend some meetings of the city council, of which council he is a member, for he knew they would offer him drink, and he was afraid he was not strong enough to refuse.

Brother Anderson and family have gone to Caquiton for a few days, and Simon, one of the native workers, has gone on another tour in and about Cahabon. Brother Harvier, another native worker, and family, are to go to San Pedro tomorrow for a few days to help push the work there. Continue praying for this needy people.

FROM PERU

Dear brethren in the home land, you will doubtless be interested in hearing something of the dealings of the Lord with us here in Peru during the last month. The Lord blesses us in our regular services and ordinary activities; but there have been a few things out of the ordinary. Early in the month Sr. Vasquez, from Chiclayo, was with us for a week. He preached for us three times in Pacasmayo and once in Chepen. The attendance was good; and his preaching was to the point. After one night's service four young men remained to pray for salvation, and most of them seemed to get through clearly. We thank the Lord for these precious seasons of refreshing, and take courage to press on.

In our home two girls have sought and professed salvation, and one of them is interesting her mother and sisters; the other is working in our home and gives promise of usefulness in the Lord's service.

We had a special Christmas service the night before Christmas. Some sixty people were present, the largest crowd we have ever had inside our hall. The walls were covered with large print Scripture texts, temperance, and Sunday school charts. The ceiling was decorated with paper chains of bright colors, the work of our boys and young men, and Japanese lanterns, loaned to us by a school teacher. The service was short and simple, consisting of special Christmas songs, the reading of Scripture, and a short exhortation. Bags of candy and nuts were given to those present. We had taken up collections beforehand which more than paid all expenses.

ROGER S. WINANS.

SUNDAY SCHOOL LESSON

MARCH 24

Jesus Administering to the Multitude

Mark 6: 32-56

GOLDEN TEXT: *The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.* — Matthew 2: 28.

THE LESSON OUTLINE

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

1. AN UNEXPECTED PRESS OF THE PEOPLE.

Doubtless wearied and worn with incessant toil and teaching amid the multitudes, Jesus and His disciples "departed into a desert place by ship privately" for rest and recuperation. The people, however, inflamed with holy enthusiasm by His mighty works, flock to Him in multitudes. This moved Jesus to compassion as He beheld these multitudes "as sheep not having a shepherd" and He "began to teach them many things." (v. 34.)

2. FEEDING THE FIVE THOUSAND. (vs. 35-44.)

As the day waned the disciples knowing the crowds to be without food appeal to Jesus to send them away that they might buy bread.

a. Sometimes His own disciples failed to grasp the full expansion of the resources of the blessed Lord. Nothing is too hard for Him. Life has no dilemmas beyond His power of salvation. Our faith should grasp His infinitude of resources and power and mercy.

b. Disproportion between the visible means of feeding and the multitudes fed—five loaves and two fishes for about five thousand men! This disproportion proved incontestably the reality of the miracle performed. It furnished also a firm basis for their faith henceforth in all life's emergencies and extremities. The bounty here furnished for the hungry multitude affords an illustration of the bountiful sufficiency of Christ's atonement made for all the world. The twelve baskets of fragments gathered after feeding five thousand with so small human means only accentuates the abounding love and power and sufficiency of our Christ for all our needs always and everywhere. It is a challenge to large and abiding and immovable faith in Him and His power.

3. JESUS WALKS ON THE SEA. (vs. 45-52.)

a. We might view this scene as a picture of the state of Christ's church between the Ascension and Pentecost. Then, for the first time, the disciples were launched upon the sea of life without Him—in a sense alone, in darkness and uncertainty as to what would be their Master's plan or purposes for them and His kingdom movements. This was a sad period, but He soon came to them in the person of the Holy Spirit and confronted them and nerved and equipped them and furnished them for life's duties and dangers and destiny by the infilling of the Holy Spirit. He is no longer their *absent* Intercessor simply, but henceforth He is their inward monitor and guide and strength and power.

b. The frail boat of the disciples tossed on the waves of the sea, may suggest to us the Church or the individual Christian life during the present dispensation. Here we meet many buffetings and trials and besetments, but the blessed Christ will come to us in strength and keeping power if we remain steadfast and true.

c. This incident may also illustrate to us the second advent of our Lord. This present is an age of "mysteries (Matt. 13: 11), of perplexity and tests of fidelity. But when He is manifested in glory to reign in His millennial kingdom all things will be manifested and made plain in the light of His divine presence. Let us watch and wait and expect His blessed return by keeping our affections set on things above and by seeking to win others by and to the same blessed hope of His glorious appearing, that "we may be found of him in peace, without spot and blameless."

4. HEALING AT GENNESEBAT. (vs. 53-56.)

Arriving at Genneserat the Lord is at once recognized by the people who "ran through that whole region round about, and began to carry about in beds those that were sick, . . . and whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole." (vs. 55, 56.)

Oh blessed Healer of the bodies of the hapless sick and suffering in that eastern country where sickness meant so much! What a boon was Thy healing touch! Even greater and grander is Thy touch of salvation from all sin in the souls of men and women! Glory and honor and majesty to Thy great name!

YOUNG PEOPLE'S SOCIETY

SUBJECTS FOR YOUNG PEOPLE'S MEETINGS

The Social Problem

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

One of the most important problems to be solved by our church is the social life of our young people, and every thinking man or woman knows that it is a problem difficult of solution. Some have tried to dismiss the question by saying that any one with plenty of religion needed nothing else, but the fact can not be overlooked that life consists of five distinct phases, namely, industrial life, educational life, political life, religious life, and social life. To ignore any one of the five is a fatal mistake, therefore we can not with impunity evade the responsibility of meeting fairly and squarely the very essential phase of the life of our young people, the social life.

Man is a social being with social instincts, and God decreed that men should live in a good wholesome society where they can be of mutual benefit. The heart craves this association, and provision must be made for it if life comes to its own highest possibilities.

Since the writer can remember, practically all of the preaching and teaching in holiness meetings that touched this problem was negative. It was a system of DON'TS. Our young people know full well now what they should NOT do, but how many of them know what they can do without detriment to their souls and influence. We have told them not to dance, not to attend shows, either the circus or the moving picture show, not to play cards, not to partake of the fashions and fads of this world—in a word, not to touch worldliness of any kind, nor to be influenced by the spirit of the world, all of which instruction is timely and scriptural, but we have not met our responsibility fully till we have given them some positive instruction for positive conduct.

We face the sad fact that the spirit of the society with which we are commonly surrounded is not fitted to the sanctified life and is not conducive to spiritual life, and more than that, it is the deadly enemy of all things spiritual, and is called by the Bible the enemy of God. The work, therefore, of elimination is a large part of the Christian thought, and when the process of elimination is ended, there is not much left for the Holy Ghost Christian to take part in unless he creates conditions of his own.

This, then, is the only solution we are able to see, namely, the creation of social conditions and social life in harmony with the sanctified heart and the Spirit-filled soul. This can be done and it must be done. There is nothing more sad than the condition of a young man or a young woman who comes to give himself to God in perfect consecration, and then is left in absolute isolation, socially. Thank God, this is infinitely better than being with the old gang, and his condition is a thousand times better than theirs, and yet the fact remains that his young heart longs for some association and companionship. Frequently one does not get it, and finds that this is a part of the price to be paid for deep spirituality and heaven, which price he can well afford to pay, and yet, the young heart wishes for an opportunity to work out its social destiny.

If we are not to allow our young people to leave our ranks to find social life, then why not create for them some wholesome, sanctified, Pentecostal Nazarene society for them in our own ranks. It can be done, and without foolishness, worldly parties, or any of the senseless things commonly done by worldly people.

The difference between a man and an animal is seen always in this, man creates his own environment, and the animal is subject to its environment. Man is a master of environment, while the animal is a slave to environment.

The presence of God in the soul, cleansing, empowering, and leading, surely can make one able to tower above all conditions and complications, and change circumstances about him to his own liking. We do not have to partake of the world, we can have a social circle that is a thousand times better than the world can ever create, one that we can enjoy, one in which we can grow, one that will meet the needs of our young people and keep them satisfied at home, so they will not be tempted to go to Sodom to satisfy social instincts.

We do not have to be led by the standards of the society in our communities, neither do we have to retire into solitude to live the life of the hermit. We can come into contact with those about us without partaking of any forms of evil or worldliness, making friends, and doing good, and glorifying God by letting our lights shine. Young people can mingle in a social way, form friendships and companionships, and work out their problems legitimately and divinely, and live in an atmosphere created by themselves, refusing absolutely to become tied to the worldly, or the ungodly.

We do not wish to discuss this question fully here, but merely make a few suggestions in order to start discussion in our meetings looking forward to a vital interest in the subject throughout the church. It might be well for some of the following thoughts to be used in meetings where the program committee is interested in this subject.

1. Are social instincts of God?
2. The wrong methods of worldly society to satisfy social instincts.
3. The common social evils in "our" community.
4. The attitude our young people should take toward the society with which we are commonly surrounded.
5. How to best solve our social problems.

THE WORK AND THE WORKERS

REPORT OF NAZARENE BIBLE INSTITUTE

That you may know how much the church paid for the Nazarene Bible Institute and how much has been paid on the debt, I make the following report:

The church got the property by assuming the indebtedness, which was \$1,982.60.

Paid on debt.....	\$ 952.00
Paid on interest.....	40.00

DEBT AT PRESENT

To Mr. P. L. Smith.....	\$ 780.00
Interest to Mr. P. L. Smith.....	98.00
Note in Bank of Des Arc.....	154.00

Total.....	\$1,031.00
Outstanding pledges.....	\$1,000.00

I have letters from a number of those who have pledged, stating that they will not be able to meet their pledges, and I would ask that each one of our preachers and churches take this work upon their prayer list, and pray that this debt be raised before this year closes. We can easily do it if we will, and I ask that those who have pledged make a special effort to meet their pledges at this time.

Watch the paper, for I shall make a report from time to time, so that you may know who pays, and just where it is applied. By so doing the church-at-large will know how we are getting on.

I am glad to report victory for the church, and God surely is blessing us these days.

Rev. I. B. SIPES.

PENIEL ORPHANS' HOME

The Peniel Orphans' home, Peniel, Texas, has experienced some trying ordeals the last few months, but the Lord has stood by us and brought us out more than conquerors. The unusually cold winter with its accompanying coal famine caused added expenses, which were augmented by a scourge of measles and mumps. We have experienced difficulty, too, in supplying the home with efficient workers. However, we have been enabled to meet all our bills promptly and no serious complications have developed.

We are sorely pained with the dilapidated conditions of the buildings and grounds, outhouses, etc. This is now our institution—the only orphanage we have—and it should be put in first class condition. It is entirely out of debt, owned, and controlled by our church, so there is no risk to run by investing in it. Not only can we do acts of mercy by supporting it, but the most beautiful characters are being developed here, who will soon be going out to build Pentecostal Nazarene homes and to support Pentecostal Nazarene institutions. The principal of the public school stated publicly that the best behaved children in his school were those from the Orphans' home, while one of the teachers in the Peniel College stated that the young women in his classes from the Orphans' home were among the most beautiful characters in his classes.

Every room in both buildings should be repapered at once and all the woodwork finished. The buildings should be painted, outhouses and fences repaired and the yard dressed. We should have two or three thousand dollars immediately for repairing and furnishing the buildings if they are to be made homelike. We ask you to pray for us, and if you are interested, write to the superintendent.

OSCAR HUDSON, Peniel, Texas.

EVANGELIST JOHN W. CLARK

We closed a month's revival meeting with the West Side church, Indianapolis, Ind., March 3d, in a blaze of glory, there being eleven at the altar at the last service. Rev. James W. Crawford is the pastor of this church, and he stood by us nobly, but on account of sickness he was not in the meeting the last two weeks. About 100 were saved or sanctified, and forty were healed of various bodily ailments. Praise the Lord! This church is on fire for God, and they know how to pray through to victory. The preaching was easy, and results very encouraging, as we had no barren services during the entire meeting. We took several good substantial members into the church, with more to follow. We were taken care of splendidly financially, and taken as a whole, we can say it was the greatest meeting we have been in for some time. Our next battle is with the Flacksville church, March 17th to April 8th. Brother Von Stevenson is the pastor of this church, and we request the prayers of the HERALD OF HOLINESS family for a great revival.

NORTHWEST NAZARENE COLLEGE

The last two weeks have proved to be times of blessing in an unusual manner for our college. First, there has been the series of revival services held by District Superintendent Herrell, assisted by Rev. S. L. Flowers. In these services many have taken on new life and strength, and others have found a saving home in Jesus Christ. The last Sabbath proved to be the crowning day. In the morning Brother Herrell set before the people

in an earnest appeal the interests of the college; whereupon he sent the congregation home to pray over the matter and to come back in the afternoon prepared to state what they were willing to give. As a consequence in the afternoon over two thousand dollars was subscribed toward the temporary endowment fund. This fund is so arranged that the subscriber pays five dollars a month into the school for a year, which is equivalent to interest on invested money coming in. Accordingly the amount subscribed on the temporary endowment will yield the same as the approximate sum of thirty-eight thousand dollars of permanent endowment. In addition to the giving on the temporary endowment, about six hundred dollars was subscribed toward current expenses. Again in the evening service an opportunity was given, if any one desired to make an offering unto the Lord for the current purposes, and one after another came forward and wrote their name on the blackboard for whatever they felt led to give. Some would return after having given once and make another offering. The amount for the current fund increased until about sixteen hundred dollars had been pledged. Never have we seen more joyful and more hearty giving. But this was not the end; the next morning one of the students reported to the president that she wished to give \$350, thus making the entire offering for the Sabbath over four thousand dollars. In addition to this a number brought jewelry, which they had stored away, and gave it for the college. Thus closed one of the most marked manifestations of the divine presence in moving upon the hearts of people to give that we have ever witnessed.

But these are not the only blessings that we have to rejoice over. In addition to these our District deaconess, who also labors for the interest of the college, brings us word that the Lord has laid it on the heart of a brother and sister in our church to build a dormitory where our younger boys and girls may be cared for; so now it will be possible for parents, as many as wish, to send to us the children. Hitherto we could only take a limited number. For some time some in the school have been making this need a subject of prayer, and now are rejoiced to see the answer come.

The work in connection with the church is progressing. The wife of one of our professors has offered her services two days a week as deaconess. A missionary society has been organized and has begun work. The services are always times of blessing and refreshing.

OLIVE M. WINCHESTER, Reporter.

EVANGELIST C. L. WIREMAN

Our last two meetings were at Chattanooga, Tenn. We were there eight days and never saw a move, so far as seekers were concerned. Some few claimed they gave up tobacco. Our next meeting was in the Methodist church at Compton, Ky. Quite a number were saved in this meeting. We are now in a good meeting at Middletown, Ohio, where I have lived for four years and where God has given me a number of good revivals. We gave the first altar call last night. Ten or twelve came forward and some of them prayed through.

MEETING WITH METHODIST EPISCOPAL PASTOR

I have just closed a meeting with Rev. Fred J. Johnson, pastor, of Lansing circuit, in the Methodist church, Arnel, Colo. This was the third meeting on the circuit since Brother Johnson took charge, he having held two himself. The Lord was with us, giving us a good meeting. Some twenty people were saved or sanctified, besides others were encouraged and helped. Brother Johnson is one Methodist preacher who stands straight for the doctrine of entire sanctification. We pray God's blessing upon him and his church as we go to other fields of labor.

D. I. VANDERPOOL.

THE OLIVET DEBT

The scheme to raise \$100,000 that the debt on our Olivet University may be liquidated is to my mind the most stupendous and difficult task we have ever undertaken. It is difficult not only because of the limited financial strength of a large per cent of our people, but because of the universal opposition to holiness. Therefore it behooves us to put forth at this time the greatest effort of the church. Why? Because the Olivet school is one of the most important factors in our denomination. If we lose this school, language is inadequate to describe our loss.

When we consider the error belching forth from other universities, the effect of which is the death of souls and orthodox, we ask, "What can be more important than the life of Olivet that she may be a center from which shall radiate the fundamentals of holy writ that shall bless the rising generation?" I am not pessimistic in regard to the realization of this debt. We must do it! We are not

only to raise our hands and shout triumph to our glorified King, but the time has come when we should put them deep down into our pockets to the extent that we lift Olivet from her cramped and limited existence and give her wings, that through the output of her preachers and teachers she may fly, as the angel of the apocalypse, to the uttermost parts of the earth with the story of full salvation.

J. G. NICKERSON.

TEXAS GOSPEL BAND

This is the fourth week in the big union church, Liberty, S. C. The crowds are coming, the altars are full, and we have had to convert some of the benches and seats into altars to accommodate the seekers. The fire is falling, conviction is deep, and souls are confessing in the good, old-fashioned way. Praise the Lord! We regret to announce that our collaborator, Brother Farmer, and his dear wife, had to leave us in this meeting on account of the illness of Mrs. Farmer's mother.

C. E. TONEY, Reporter.

EVANGELIST F. W. COX

I close my meeting in our church at Bloomington, Ill., tomorrow evening, March 3d. We commenced on February 14th. God has been with us from the very first night. We have had some clear conversions and a few bright sanctifications. Multitudes have not come, but the meeting has been a success. We had the afternoon meetings at various homes. These meetings have all been owned of God. Much good has been done. The pastor, Rev. C. H. Strong, and his wife, are good, clean, able leaders. They have been in evangelistic work themselves, hence they know how to appreciate an evangelist. Our next meeting is with the new Pentecostal Nazarene class at Rarden, Ohio, March 8th to 20th, with Pastor Roy Weaver. From there we go to Leslie, Ark., March 28th to April 14th, with M. R. Rumley. Pray for us. Address me at either place.

EVANGELIST LEE L. HAMRIC

The great revival at Blackwell, Okla., has closed, after five Sundays of battle and victory. This was a great meeting in many ways. First, because of the many souls who found God and their heart's desire. Second, because of the depth it reached. Many souls plowed deep and came in possession of the real divine life. Such shouts of victory and deep soul agonizing, heart strugling praying we have seldom experienced. Rev. V. P. Drake is the efficient pastor of this fine flock and is building up a good strong work in this town. He is loved and appreciated by the church and town. Quite a nice class was received into the church during the meeting, among them some fine, talented young people. Our home was with the pastor and family, and we were royally entertained. We were well rewarded for our labors financially, and had a strong invitation by church and town to return next year for a meeting. If Jesus delays His coming we will be glad to return. Blackwell is a fine town in the rich oil and gas well district.

Vilonia, Ark.

MICKEY-PUDGE WEDDING

A pretty home wedding was solemnized February 20th at the home of Rev. and Mrs. J. R. Mickey, of Hutchinson, Kas., when their daughter Grace became the bride of Mr. Raymond Pudge. Brother Mickey read the marriage ceremony to the bridal couple as they stood under an archway of the living room. The wedding march was played by Miss Elsie Mickey. Following congratulations, a wedding supper was served to the relatives and friends of the bride and groom. Mr. and Mrs. Pudge will be at home to their friends at 313 Fourth Avenue East.

C. O. SWAIN.

EVANGELIST M. L. BALTEZORE

I came to Buhl, Idaho, and rented a big hall at four dollars a day. We had to give way to a dance on Saturday night, but, thank God, the first week we made it so hot that the dance people picked up their traps and left. We got full control of the hall, but had to pay six dollars a week for the use of it, including Saturday night, but we paid it and shouted on. I got our District Superintendent to come over to help me and he brought with him Brother Flowers. We had to keep the brethren at a hotel and buy them neat tickets at a restaurant, but that was easy. We had to work day and night, but that was n't bad. We organized a Pentecostal Nazarene church with forty charter members and we organized a fine Sunday school. At our first Wednesday night prayermeeting there were about one hundred people out. At our first Sabbath school there were sixty scholars enrolled, and yesterday we had seventy-four. We have had seekers at every Sunday evening service since the revival closed. The work is moving on in a blaze of glory, thank God.

I am arranging a meeting now in Twin Falls. I have engaged a theater building in the heart of town that seats 350 people. It costs us considerable, but if we all work and pray, God will send in the finances some way. Our District Superintendent, N. B. Herrell, and Brother S. L. Flowers plan to be with me.

EVANGELIST F. R. MORGAN

The Wann, Okla., meeting is in the past. We had a very good meeting, but not much of a revival. There truly are some real Holy Ghost-filled folks at Wann. They all stood by me fine. I am now at Oologah in the midst of a battle. Praise the Lord! Our King is giving orders and we are marching. Amen! What few Pentecostal Nazarenes we have here are true blue. Brother Smith is one of the leading merchants of the town and folks found out that business men can be sanctified and live it in the public life. We had a very fine service last night. Three prayed through to victory. Amen! The Lord is blessing my weak efforts. Since the District Assembly the Lord has given us something near a hundred souls. I am glad to say to the public that I have secured Rev. W. P. Olin and wife for collaborators this season, and will commence June 1st. We go from here to Newberg Camp, Atwood, Okla.

CHURCH NEWS

Chicago Heights, Ill.

I have just closed a twelve days' meeting beginning on Monday and running over one Sunday, in Hulls, Ill., in the Pentecostal Nazarene church, where Sister Trueblood has been pastor, but her health failed her and she had to give it up, and Brother H. B. Garvin has taken her place. He is liked by all the church folks. This church was organized by the writer about a year and a half ago. I was called there through the influence of Brother Garvin to preach one day in the Christian church. I went and there were ten at the altar and all of them claimed the blessing, after which the church raised a battle against them and put them out and locked the door. I went back a few days later and preached four times in a schoolhouse and town hall that was given me, and being permitted by the District Superintendent I organized a church of twenty-one members. There were several saved and sanctified and crowds so large we could hardly accommodate the people. The town hall was given us again, as the church was too small to hold the people. The last night great crowds passed by and shook hands, saying they wanted to get right with God. They sent us a nice box of potatoes, meal, apples, popcorn, honey, and butter. The church at Chicago Heights, of which I am pastor, is doing what she and all other churches ought to do to get people converted and sanctified.—Rev. L. G. Milby.

Nampa, Idaho

Under the ministry of our District Superintendent, who is now acting as pastor of our church, the last Sabbath was a day of special blessing. In the morning, after a short word of admonition, a love feast was held. One unique feature of this love feast was that before the breaking of bread the Christians were divided up two by two and enjoined to pray for one another. This induced an unusual feeling of Christian love and unity. Then came the breaking of bread in which the harmony and unity were increased. Not only in the morning service was there manifested to us the divine presence, but again in the evening meeting. First five members were received into the church, then after a searching sermon from Brother Flowers the altar was lined with seekers. During no Sabbath of the year have we felt more of the divine blessing in our midst. The same spirit that is in the church is also in the college. We were never more conscious of the divine favor and never had a greater degree of faith and confidence as we look into the future.—Olive M. Winchester, Church Reporter.

First Church, Pasadena, Cal.

We are very glad to report that God is still blessing and owning His work in the First Church, Pasadena. A week ago we had three get through to the Lord in the good old-fashioned way and four unite with the church, and more to follow. In the morning on last Sabbath about every seat in the auditorium, besides the choir and platform, was full, and God gave us a blessed service. Our Sunday school is averaging over two hundred right along and our young people are doing well. A beautiful spirit of unity and love is manifest in all the services and our prayermeetings are seasons of great refreshing from the Lord. Many strangers are coming in from time to time. Several of our families have recently moved away to other parts, some of them going out on farms to raise more crops for Uncle Sam and others in other business. Brother and Sister Spaulding, with their lovely family, just left us for Navelincha, Cal., and Brother and Sister Wallace, with their dear ones, just went to Blithe. But as these go God sends in others to fill up the ranks, so we push on

BIBLE STUDY

Young People's Society

FATAL PROCRASTINATION

LESSON XI

Acts 24: 24-26

By Rev. E. J. Fleming

1. From what standpoint did Paul "reason"? Acts 1: 1; 1 Sam. 12: 7.
2. What things might he tell Felix? 2 Sam. 23: 3; Prov. 16: 12; Deut. 27: 19.
3. What contrast between Felix and God's standard? V. 26; Job 23: 14; Ezek. 45: 9, 10; Amos 5: 24.
4. How does God "reason"? Isa. 1: 18-20.
5. What should every man be able to do? 1 Peter 3: 15; Psa. 119: 46.
6. What exhortation might he give? Dan. 4: 27; Prov. 16: 6; 28: 13.
7. What truth would not be very palatable to Felix? 1 John 3: 8 (first clause); 10; Matt. 13: 38; John 8: 44.
8. What might he point out to a king in matters of temperance? Ecc. 10: 17; Isa. 28: 7, 8; Prov. 31: 4, 5.
9. By what historical references might he enforce his temperance truths? Daniel 5: 1-4, 30; Mark 6: 18-24.
10. How enforce the benefits of Christianity upon him? Titus 2: 11, 12; 1 Peter 2: 11; Rom. 8: 13.
11. What might he say to Felix relative to "judgment to come"? Acts 10: 42; 17: 31; Rom. 2: 6.
12. How charge him with personal responsibility? Ecc. 3: 9 (last clause); 12: 14; Rom. 14: 12.
13. Compare Acts 24: 25, 26 with 16: 30-34 and state your conclusions.
14. How does Satan influence men at a time like this? Matt. 22: 5 (first clause); Acts 17: 32 (last clause); 2: 25 (last clause).
15. What truth might Paul urge upon him? Isa. 55: 6; Luke 13: 24; James 4: 13, 14.
16. How could he enforce this truth? Luke 17: 20, 27; 17: 28, 29.
17. Why is it dangerous to delay? Heb. 2: 3; 4: 7; 2 Cor. 6: 2.
18. Why did Felix "tremble"? John 8: 9 (first clause); Heb. 4: 12.
19. Wherein did Felix and Paul differ? Acts 24: 26 and 24: 16.
20. What warning for Felix? Proverbs 1: 24-33.

with our faith stronger in Him than ever before.—A. O. Henricks, Pastor.

Ozark, Ark.

About one-third of this Assembly year has passed. We feel we have done our best so far. We have had all our regular church services, except one prayermeeting, despite the extremely cold winter. We have a few faithful souls at each place (Ozark and Alix) that know how to stand by their pastor with their means and love. A number of our members live out in the country and haven't attended regularly, yet we have had fair congregations. The Lord has blessed us, but we are praying and planning for much greater blessings.

We are to have a spring meeting at each place with our District Superintendent, Rev. G. O. Crow, and Mrs. Bertha Crow as human leaders. We are praying for and expecting a real soul-saving time. Last Wednesday night the Holy Ghost was present, giving us blessed victory. We are conducting a ten nights' Bible school at each place, from which we hope some good is being derived.—J. E. Moore, Pastor.

Sherman, Texas

The attendance and interest are increasing in our church services. The building was filled nearly to capacity the last two Sunday nights. The Sunday school is growing. We have made improvements in the Sunday school by making rooms in the gallery and curtains for the main floor of the building. A nice missionary offering was made last Sunday and pledges taken for \$150 to be paid later. All current expenses and apportionments are paid to date. Most of our people are "storehouse tithers." Rev. W. F. Farmer and wife have returned from their evangelistic work in the East and have been a great blessing to our services lately. They will work in Texas for a while. Any town or community wanting an old-time holiness meeting will make no mistake in calling them as evangelists. Address them, 1822 South Walnut street, Sherman, Texas. Evangelists Allie and Emma Irick will be with us for a meeting March 8th to 24th. Our plans, preparations, and faith call for a great meeting. There will be a number of preachers and workers from different parts of the country in attendance during the meeting. These, together with the strong band of local workers that we have, should make this one of the greatest revivals this town has ever had. All gospel workers will be cared for free of charge while attending the meeting. Write me if you are coming.—P. L. Pierce, Pastor, 117 North Walnut St.

Tennessee City, Tenn.

We filed our appointment at Pine Hill Sunday and Sunday night, February 10th. Owing to the bad winter this was our first trip. We

had two good services. There are some good people at Pine Hill. Brother Dean, their former pastor, has done a good work and is loved by the entire church. I also filled my appointment at Dickson Sunday and Sunday night, February 17th. We had two good services there. Brother R. A. Sullivan, the former pastor of Dickson, Mt. Olivet, Oak Grove, and Jason chapel, is dearly beloved by the entire circuit. Our congregation at Dickson is very small, only about twelve members, and just three of them are male members. We are having our services in the Presbyterian church at present. Brother Mince, a good man, not a member of our congregation, has proposed giving us a lot in West Dickson and also the timber to build us a church. Sunday, February 24th, was a great day with the people at Jason chapel. After preaching Saturday night we made an altar call. One young man came forward and prayed through to victory. After preaching Sunday one young man and three young women came forward and the Lord wonderfully saved them. We also filled our appointment at Oak Grove Sunday night, February 24th. We had a good service there.—G. C. Hesson, Pastor.

Stuart, Okla.

I just closed a week's meeting at Moody church. We had a fine time. There were three saved and five added to the church and I left the folks looking up. They will stand by holiness.—Rev. C. M. Carel and Daughter, Pastors.

Colling, Mich.

We have just closed a great four weeks' meeting with Rev. B. F. Neely, of Hamlin, Texas. In spite of serious hindrances, such as the fuel order, bad weather, and bad roads, great good was accomplished. This meeting has been an untold blessing to the work. Walls of prejudice have been broken down and many homes of outsiders, heretofore closed to us, are now open. God is giving us the hearts of the people. Of course, the greatest result of the meeting was the fact that quite a number were converted and sanctified. This was our main "objective" in this "drive." Brother Neely won the confidence of the people at once. His straightforward, logical presentation of the Word itself did not fail to have its desired effect. A pastor need not fear to call this man. He is safe and sane. His work is enduring in its character. The reaction is wholesome.—Alvin H. Kauffman, Jr.

Osage, Okla.

This year has started out fine for our church at Osage, thank the Lord. We have just closed the best revival meeting Osage ever had. God gave us the young people and some fathers and mothers. The church kept praying and begging God to break in. Bless His dear name! One Sunday night He broke in upon us and the glory rolled, and every night for a week and better the altar was filled with seekers and every one that came found God but two. There were about thirty-five saved or sanctified. Brother A. O. Duncan, of Kingston, Okla., was the evangelist and I can recommend him to any church who wants a safe man. We will organize a Young People's Society with a large membership. Pray for us.—E. L. Looman.

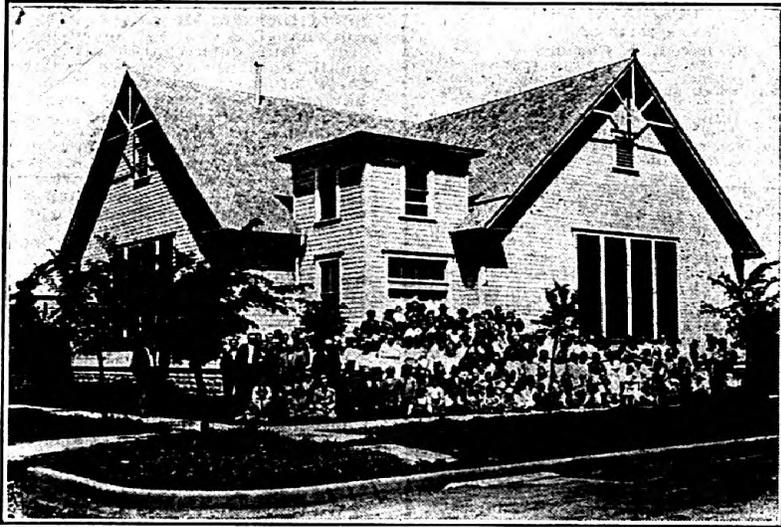
Venice, Cal.

We are now in the midst of a wet spell of weather. It seems that our rainy season is just now beginning. Our people are still pressing the work of the Lord. The church in the last year has nearly doubled in membership and the Sunday school against all odds here at the beach has and is still holding her own on all lines. The young people have a good society and are doing good work and the church as a whole is prospering nicely. We have paid off all old indebtedness in the last year and a half, bought a piano for the church and paid for it, made repairs on the church and parsonage in a general way, built a small garage for the parsonage, turned the house on the adjoining lot around, built on a large room, readjusted all lights, gas, sewers, fences, etc., and now have by subscription raised the money to meet the whole cost and have collected most all of that, so the church will be able to go to next Assembly with all these improvements made and paid for and all other debts paid up in full. We have never wrought with a more energetic, God-fearing, and devoted people than we have right here at Venice.—Rev. George W. Marine, C. S. R., Pastor.

Allen, Okla.

The Lord is wonderfully blessing our little church at this place. Brother West, our pastor, filled his regular appointment here the fourth Sunday. We realized an old-fashioned downpour from the skies. We have purchased lots on which to build a church. Before the year 1918 has come to a close we expect to have a nice church at this place. The writer has walked the streets with discouragement on every hand, but Jesus seems to whisper, "I will be with thee, be not afraid," when we have had to move from place to place in order to have a place to worship. We are in an old opera

Anniversary Ponca City, Okla. Church



PENTECOSTAL CHURCH OF THE NAZARENE AT PONCA CITY

Our anniversary, which was celebrated March 5th, was a great success in every way and a blessing to the church and all who attended. God was with us in power and glory all day. Rev. H. M. Chambers, who had much to do with shaping the work in its early days in Ponca City, but who is now pastor of First Church, Kansas City, was with us, preaching for us morning and evening, to the delight and edification of all. Rev. V. P. Drake, pastor at Blackwell, Okla., was with us, preaching in power in the afternoon. Then there was the special anniversary feature of giving the history of the church, and reading a report from all former pastors; then came that rousing praise service that can never be forgotten by any one who was there. All the old warriors of former days were there, many of them coming a great distance to tell of the old-time fire that fell at that first great meeting, out of which the church was built; and the best part of it is the same fire is burning still. This part of the service is absolutely indescribable. The foundation of this work was laid by Rev. H. H. Miller, who, fifteen years ago, got sanctified at a holiness campmeeting in Ohio, and moved to Ponca City, as pastor of the Methodist Episcopal church. He preached holiness, and secured the services of Dr. D. F. Brooks and Dave Hill for a revival. This planted the seed for a good work. Soon after this Rev. J. H. McIntyre

located at Whiteagle, Okla., near Ponca City, and began preaching for the holiness band in Ponca City, and on September 3, 1907, a Pentecostal Nazarene church was organized in a private home, with nine charter members. They rented a hall and began church work in earnest. Brother McIntyre then secured the services of the writer, who was at that time District Superintendent of the Oklahoma-Kansas District, for a revival, which began in that little hall, but was soon moved to larger quarters. This meeting resulted in nearly two hundred professions, and the building of the present church. The church was dedicated by Dr. P. F. Bresee October 8, 1910. This church has been located in three different Districts. First the Oklahoma-Kansas; then Kansas was cut off, leaving it in the Oklahoma District; then Oklahoma was divided, leaving it in the Western Oklahoma District. It has had five pastors, Rev. J. H. McIntyre, Rev. Ralph Kistler, Rev. J. I. Hill, Rev. C. J. Quinn, and the present pastor, the writer. It has had three District Superintendents, Rev. C. B. Jernigan, Rev. S. H. Owens, and Rev. J. I. Hill. Thank God for this great occasion. A bountiful lunch with hot coffee was served by the women, both noon and night, free to all who came, and a social time was enjoyed by all in which our members got better acquainted with each other. It was indeed a great day. — C. B. JERNIGAN, Pastor.

house now, but, praise the Lord; when He is present we should be happy. Our prayermeetings are great feasts. Very often we have a shout at Sunday school. We have a very good Sunday school. I preached at Round Prairie, Okla., Sunday. Sunday night God wonderfully blessed us. One soul was saved. I also preached at my brother's home, near Durant. One of the most wicked men in all the country melted in tears and dropped back in his seat. His wife prayed through and received the satisfying portion. Pray for the building of our church, that God may send some one who has the means to help us. — Mrs. M. R. Edwards, Reporter.

Jasper, Ala.

Jasper, Ala., is 650 miles south of Chicago. Our church asked in the HERALD of HOLINESS for a pastor and fifteen responded. Rev. B. S. Taylor was called. He is so well known to our holiness people he needs no introduction. He began his labors here February 3d, preaching the last three weeks in our church at 10 a.m. and 7 p.m., and at the Courthouse park at 2 p.m., every Sunday and week day. He announces plans for the year as follows: First, campmeeting, July 4th to 14th. Allie Irick and wife, D. S. Covington, and the District pastors, and all other holiness preachers invited or expected so far as possible. Second, a three months' winter campaign for next December, January, and February, inviting a thousand northern people to spend those cold months with us in our lovely grounds, enjoying a course of lectures,

sermons, essays on Bible topics, to be announced, conventions on revivals, prohibition, home culture, social reforms, musical training, etc. Preparation for a preachers' institute to gather the District is under way. The Pentecostal Collegiate Institute of Jasper has enrolled as high as one hundred students. We need more room. Some of our own children can not get in. We hope to enlarge by September. — B. S. Taylor, Pastor.

Poteau, Okla.

We are getting along fine at our little churches. God gave us a great time at prayermeeting last (Wednesday) evening. The saints shouted and praised the Lord, while the writer led the service. One precious soul found Jesus. We have no place in which to worship yet. May God put it on every one who reads this to send us one dollar to help establish a church at Poteau. At Hill we are getting along fine. We are trying to become better Pentecostal Nazarenes and more loyal to the cause of Christ. At Monroe we are small in number, only about three who stand out for radical holiness, but we believe God. Pray for us that we may be found faithful. — Wade L. Nelson, Pastor.

Garfield, Wash.

We have just closed an eighteen days' revival with Evangelist W. P. Jay, of Canby, Ore. God gave us a good meeting. A number of souls prayed through and received the Holy Ghost in sanctifying power. Brother Jay is a sweet-spirited man of God. He preached the gospel in demonstration of

the Spirit and power. The afternoon services were a great blessing to the church. We had fairly good crowds in the evening services, and conviction was on the people. Could we have continued a few weeks longer we believe that a number of them would have been saved. We are expecting greater results from this meeting in the future. — William C. Urschel, Pastor.

Augusta, Kas.

We are on the firing line and throwing the Word of God into the Enemy's trenches and victory is ours. Brother Calhoun has been preaching the Word, which has been wonderfully blessing the saints and convicting the sinners. We have seekers or hands raised for prayer at every meeting. Our young people are on fire for the Lord. Brothers Gordon, Calhoun, Shoemaker, and Tanner are going to start a downtown mission, which is badly needed here. I am surprised to see that so few of the saints here take the HERALD of HOLINESS. They don't know what they miss. I am going to get more to take it, as they will be blessed by reading such messages as it contains. I would not be without it. Pray for Augusta. — Jack Gammage.

Sidney, Ill.

Last week was a week of victory at this place. Friday night at Bible reading some parties who were on the contrary list made wrongs right and the unsaved party bowed at the altar with the saved one by her side praying that God might save. Saturday night there was an all-night prayer service and God was with His own to strengthen and bless. On Sunday He gave us a great day and crowned the evening service by giving us four souls, and on Monday noon one was sanctified. The work is progressing nicely. Our God is able — able to do marvelous things in answer to prayer. Sisters Ida Huff and Laura Chilcote are still with us, assisting in the work while the pastor is away at Westville in a meeting. — Sister Pope, Pastor's wife.

Glencoe, Ohio

A short time ago God laid it on the hearts of a few of His people to open a mission in Glencoe. There have been a number saved, reclaimed, and sanctified. The battle opened February 22d with Rev. O. L. Benedum, the pastor of the Pentecostal Nazarene church of Mannington, W. Va., as evangelist, assisted by Rev. Earl Stillion, pastor at Oil City, Pa. These brethren preached in the power of the Spirit. The gospel plow ran deep. Restitutions were made and folks got old-time salvation. The evangelists endeared themselves to the hearts of the people. — C. E. Simms.

Rancho, N. M.

I want to express my gratitude through the HERALD of HOLINESS for my conveyance, and thank every one who had any part in making it possible. By God's grace I mean to do my best to bless the world by preaching second blessing holiness. — Mary I. Hartline, Pastor.

Bow Creek Circuit, Kas.

We are praising God in humble gratitude for the good meeting which He gave us at Bloomfield schoolhouse, about eighteen miles west of Bow Creek church. We first began the meeting January 6th, but we were compelled to close and come home on account of a severe snowstorm. We returned again February 4th and began anew. The meeting continued three weeks with marvelous results. Thirty souls found God — twenty-one were converted and ten sanctified. Our evangelist was Rev. Ira F. Stevens, the Plainville pastor. We are convinced that Brothers Stevens loves to preach what the church stands for, "holiness." In the meeting just closed we plainly observed that sinners get under conviction under the preaching of holiness, then when they are converted they will want to go on and get sanctified. The folks did not stay at home on account of duststorms and the cold weather. Truly we praise God for the dear people of Bloomfield and western Kansas. We feel that the good work is just begun, and that there is great victory ahead. We only have three members in the Bloomfield community, but we are asking God for an organized class of loyal Pentecostal Nazarenes in the near future. Our congregation was from several different denominations, but God gave us the hearts of most of the people and blended our hearts together in His Spirit. The dear Lord is laying the needy and neglected fields of western Kansas more and more on our heart. This is only one meeting out of four that we have prayed through for this Assembly year. We have secured Evangelist J. G. Bignall, who is now at Amboy, for a meeting at Bow Creek soon. Then we are asking God for a group campmeeting at Hoxie, Kas., this summer; then for a meeting south of Hoxie also. Our next group meeting will be at the Amboy charge, March 28th to 31st. A splendid program has been arranged and we expect a great salvation time. Pray for us. — Charles R. Dick, Pastor.

Grand Saline, Texas

With renewed vigor we have come through another month. We have had some fine spiritual results. We have had only one accession to the church. We have just raised our payment of one hundred dollars, with thirty dollars interest, on our new church lots, and are now perfecting plans for a parsonage and papering of our church. We are a small band of folks, but with God on our

Comparative Statistical Tables

Pentecostal Church of the Nazarene

TABLE NO. 1

	No. Churches	Per-centage
Young People's Societies	190	20.0
Sunday schools	735	78.8
Church buildings	532	62.4
Having indebtedness	332	35.6
Paying on indebtedness	*476	51.0
Contributing to—		
General Superintendents	639	69.5
Home missions	459	49.2
Foreign missions	730	78.3
Church extension	86	9.2
Education	271	29.0
Rescue work	243	26.0
Other benevolences	558	60.0
Deaconesses	59	6.3
Evangelists	685	73.5

Table No. 1 is a percentage presentation of the number of churches in the Pentecostal Church of the Nazarene represented in the activities enumerated therein. Nearly all of these are general interests of the church; and all are vital interests. Any District can take the statistical tables of that District and readily ascertain how much of the total percentage that District represents. The percentage is based on a total of 932 churches of the 912 reported.

*144 churches cleared themselves of their indebtedness, a percentage of 15.4.

Table No. 2 is a comparative presentation of the statistics for 1916 and 1917 with the percent of increase or decrease for the year. In studying this table it is well to keep in mind that the membership for both years is practically the same. Each District should make a careful comparison to ascertain if it has contributed to the general advance, and how much.

TABLE NO. 2

	1916	1917	Pct. Inc.	Pct. Dec.
Number of churches	923	942	2.0	---
Church members	33,267	33,090	---	0.6
Members Young People's Societies	4,226	5,137	21.3	---
Members Sunday schools	39,421	39,793	0.9	---
Sunday school officers and teachers	5,742	5,909	2.9	---
Elders	774	739	---	4.5
Licensed ministers	880	809	---	9.0
Deaconesses	512	363	---	29.0
Sunday school superintendents	775	795	2.6	---
Commissioned evangelists	253	215	---	15.0
Elected delegates	1,535	1,646	5.2	---
Total membership of Assembly	4,535	4,307	---	5.1
Church buildings	528	522	---	10.2
Parsonages	118	148	---	25.4
Value of church property	\$1,670,585 20	\$1,951,163 46	---	16.8
Indebtedness on church property	396,940 02	427,285 82	---	7.6
Raised for—				
Indebtedness on church property	149,439 44	210,103 57	---	40.0
General Superintendents	4,240 50	5,382 05	---	26.6
District Superintendents	19,302 60	23,492 30	---	21.7
Pastors	222,148 37	255,108 13	---	14.9
Home missions	9,190 26	14,218 17	---	54.7
Foreign missions	47,560 61	71,005 85	---	49.3
Church extension	1,205 47	950 58	---	21.1
Education	24,082 78	16,752 23	---	30.5
Rescue work	7,204 62	9,033 42	---	25.4
Other benevolences	21,046 96	37,827 14	---	79.7
Rent	20,934 19	20,143 82	---	3.8
Deaconesses	3,954 08	4,533 24	---	14.6
Evangelists	58,562 81	68,833 58	---	21.7
Current expenses	76,544 43	92,732 62	---	21.2
Sunday school expenses	28,171 62	29,886 24	---	6.1
All purposes	695,922 54	852,962 04	---	22.5

C. A. KINDER, Gen. Stat. Sec'y.

side we can do exploits. Bless His name! We could use some of the Lord's money to help complete this work. — Frank and Sidney Lee, Pastors.

Wichita, Kas.

The Lord has been blessing us so good in our revival that we have been too busy to make any report. The work began with a watch meeting January 1st, and continued each night for ten days, when Evangelist W. O. Nease, of Phoenix, Ariz., came. The work opened good before he came, with hungry souls at the altar at every service, and many praying through. As the meetings progressed the outpouring of the Spirit was great, giving us altars full to overflowing, with shouts of victory on every hand. The enthusiasm never slackened. The altar was filled with seekers each service. On each Sabbath some came forward and were taken into the church. Children were baptized and consecrated to the Lord's service. Altogether there were sixty-four added to the church and a number more are assuring us of their intention to join with us. This nearly doubles our membership and steps are being taken to extend our borders by establishing missions at the north and south ends of the city. A summer campaign is being considered in a tent service on a plot near the church. — C. D. Whitehead.

Woodward, Okla.

Our church here has closed one of the most blessed meetings it has ever been our privilege to enjoy. Fifty-eight were at the altar and most of them gave evidence of being satisfied. Sixteen have united with the church and others expect to come in later. Rev. and Mrs. Charlie Robison were the evangelists. This is one of the places that evangelists have dreaded, but the Lord gave us continual victory and made all lines of work easy. The crowds were large and conviction unusually heavy from the first. District Superintendent J. I. Hill was with us the last day of the meeting and brought two good messages. We are going on. — Rev. C. H. Alger, Pastor.

Pecan Gap, Texas

I filled my appointment last Sunday at Halsboro church for the first time. I had a good crowd and the saints testified in the old-fashioned way. We are praying and planning for a great revival this year at Halsboro church. I am so glad we can have a clean holiness paper come to our home once a week. The HERALD of HOLINESS has been good all the time, but I believe it is getting better. — J. A. Sharp, Pastor.

Oskaloosa, Iowa

The convention at Oska. was out last week and the preachers have gone to their work replete with salvation's message so profound, so deep. To tell to the world; and harvests to reap. Oh! we exceedingly rejoiced to hear them speak and glory rolled in our souls to greet. We had thought Superintendent Goodwin could not be beat. But with him Superintendent Williams doth now compete.

Say, it was a great day when E. G. Anderson fell Ten years ago at Chicago's altar rail. He brought messages from Kansas City to tell. And always on missions, of course, that's well; With borders from the hub, of rhetoric real, And burning desire to save from hell. Marshalltown furnished one full of zeal. Lanpher, with a future for God to fill.

Others so faithful we must now declaim Morgan and Campbell and Gowland came, Tidmore so happy, also Sister Fry, the dame. With Clark, who presided, always the same. And our own pastor, Ward, with sense and brain. All blending their prayers and praising His name; Then calling for money for Olivet to remain Within our borders—a college of fame.

Of course, we responded and truly did lay Two thousand dollars, for our Lord doth say Heaven's windows He will open quite suddenly And pour out blessings if freely we give away. Flowers, "God's smiles" were in display, A gift from one who did love and pray. Souls were helped at the altar each day And God is with us—come to stay.

Mrs. Dora Sherman, Reporter.

North Hill Church, Akron, Ohio

We thought you would like to hear a word from the baby church of the Pittsburgh District. On August 5th Brother Short, our District Superintendent, and Fred Kennedy held a tent meeting here. Brother Archibald came to Akron and took charge of the tent meeting after Brother Short left, and organized a mission. The last of October we bought the Methodist church, corner North Howard and Talmage avenues, for \$12,500, without a cent of money in view. On the first Tuesday night that we were to meet the board we did not have the money and were puzzled to know what to do, but the Lord came to our rescue and sent a rainstorm, so the board phoned us not to come, that it would not be able to meet us. On the following Tuesday night we met the first payment of five hundred dollars. On November 1st we organized the mission into a church, with a small membership. Brother J. B. McBride came to us on January 23rd and stayed until February 24th. We had one of

the greatest meetings this old hilltop has ever known. We had over one hundred seekers, some to be saved, some to be sanctified, and others to be healed. Sixteen were received into the church, with twelve more to come in later. — Howard E. Brian, Church Secretary.

Lynn, Mass.

The New England deaconesses and preachers' meeting, held in Lynn, was a season of blessing and refreshing to all who attended. The mid-winter convention of Grand View Park Association was held in connection with the same. Brother Moore, from the school, had each evening service during the entire series, also morning and evening services on Sundays. During the week services were held each afternoon, with the exception of Saturday, by Brother Beers. A beautiful message was brought us by our deaconess, Mrs. Cobb. Bible readings were given by Brothers Dixon, Cole, and Norcross, which were helpful indeed to our spiritual life. We indeed had a blessed revival with our Brother Moore. God blessed in a wonderful way and a most profitable work was accomplished in the salvation of souls. The last Sunday morning service was a most wonderfully sweet service. Many responded to the call. It seemed easy for the souls to pray through to victory. Under our precious Brother Beers the work of

God will continue and we are sure He is blessing his labors among us, for under his ministry we have had a vision of deep spiritual truths that we never had before. — Florence M. Ripley, Reporter.

Cushing, Okla.

We began revival meetings the second week of January. This is the seventh week. One hundred and four souls have bowed at the altar, and seventy-nine have prayed through to definite experiences, and the end is not yet. The meetings are increasing in power and interest. Meekly P. Smith, our son-in-law, who had been running from God, has done most of the preaching, this being his first experience as a preacher. God's hand is upon him. We have organized a fine Young People's Society. We have received some into the church, with others to follow. There will be a big holiness rally Friday, Saturday, and Sunday. Stephen E. Williams, of Oklahoma City, giving us six services. We are planning to build a church building soon. — F. E. Chapman, Pastor.

Malden, Mass.

The Lord is blessing us here. A fine spirit prevails and souls are seeking the Lord. Brother Norcross, besides pushing the battle with us, goes hither and yonder helping in other places. Several have united with the church recently. The writer's

two eldest daughters have been serving the Lord faithfully for more than a year and have just been received into membership. Thank God for that! Rev. J. E. L. Moore was with us on a recent evening. We expect to take a big offering for the school in a few days. — L. D. Peavey.

Beatrice, Neb.

We have just closed a successful revival here with Rev. Henry Bell in charge. Brother Bell did the preaching and Sister Bell helped push the battle with her prayers and personal work. This meeting was unplanned for, except that much praying had been done for weeks previous by the saints. We announced Brother Bell for one night's preaching. It was clearly evident from the spirit and result of the meeting that we should continue, which we did for seventeen days. There were between thirty and forty seekers, among them two young men who were definitely called to preach, and a sister healed. There were two additions to the church and others will likely follow. The attendance was good, with quite a number of strangers present. The church is much refreshed and, personally, we are much encouraged to press the battle harder. Amen! — C. E. Ryder, Pastor.

New Brighton, Pa.

A gracious revival meeting has just closed here in our church. Our beloved District Superintendent, Rev. James W. Short, was the human leader. The blessed Holy Ghost was constantly present throughout the entire meeting, blessing, and saving the people. This revival was markedly evangelistic, and deeply spiritual. We had perfect unity, blessed fellowship, and fervency in prayer, and God gave us some very clear cases of regeneration, and reclamations. The finances came easily, and we are rejoicing. Brother Short has greatly endeared himself to all of our people. While here he held his annual church board meeting, at which time the board called the writer for their pastor for another year, and as the board voted without one dissenting vote, and the church as a body ratified the action of the board at a special meeting following; we accepted the call and will be with this dear people for another year. The Lord willing. This church is paid up on all lines and ahead on missions. Amen. — Rev. George Ward.

Blackwell, Okla.

The last Sunday in February closed a five weeks' siege meeting here. After the first week, Rev. Lee L. Hamric, of Vilonia, Ark., came and took charge of the preaching, and for four weeks preached the cardinal doctrines of the Bible with such holy boldness and love that the truth gripped the hearts of the people and old-time conviction, repentance, consecration, and faith that brings the blessing, followed. We had good attendance throughout the meeting. There were about fifty professions of regeneration, reclamation, or sanctification. Young women seeking pardon laid off their jewelry. There was more than \$150 worth of jewelry descended at the altar. Letters of confession and restitution were written; lodges were given up; pipe and quid were thrown away. I consider Rev. Lee L. Hamric to be one of the best evangelists in the field. He knows how to treat a pastor. A unanimous call was given him to return again next year. The finances were liberally met, besides nearly three hundred dollars in subscriptions were raised for our church debt. Twelve new members were received into the church, most of whom were young people, which adds new strength of our Young People's Society. — V. P. Drake, Pastor.

Oregon City, Ore.

The holiness people got hungry for the truth, so they rented a hall for two months and Brother Davis, of the First Pentecostal Church of the Nazarene, Portland, Ore., and his helpers preached for about a month, and then Brother Little, the District Superintendent, came and preached two weeks. Sinners were converted and believers sanctified and God blessed the work. A class was organized. Since then a church has been hired and Brother C. A. Kettler and wife, of Idaho, have come to preach the Word of God. Brother Kettler preaches in the morning and Sister Kettler in the evening and much good is being done. Last Sunday we had a glorious day and one soul was sanctified and another went home and prayed until he was gloriously saved. We ask your prayers that God will open the way so we may be able to get a church of our own. We are few in number and poor in this world's goods, but all things are possible with God. We expect to hold special services in the near future. — Mrs. Cleo C. Hughes, Reporter.

Montrose, Colo.

Evangelists Hunter and Martin closed a month's revival here Sunday, with a splendid record. A total of 154 had been at the altar seeking blessing. Many were sanctified wholly and the entire membership of the church feels that it is the greatest revival the city has known. These brethren will open services in Colorado Springs Friday night, March 1st. The church at Montrose has been developed greatly during the last eight or ten months and the members are earnestly considering purchasing the building they now rent as a mission hall. Prayers are being answered and the "fight is on." Evangelist C. P. Ellis continued

the good work with three converts Wednesday evening. — Whipple Chester, Reporter.

Sawyer, N. D.

God is marvelously blessing us and helping us to keep a revival spirit on all the time. We believe that should be the normal condition of the church, but that is not accomplished without hard work in soul travail. Our attendance has been fairly good. It is on the increase now. Our Young People's Society is doing real well. They have taken upon themselves to raise money to procure a library for the church and are doing well at that. The society is young, but as it grows they expect to take upon themselves greater obligations. Financially, we are coming along pretty well, considering that there have been no crops to amount to much for two or three years. We believe the Lord has greater things ahead for us, and by the grace of God we are determined to work on the offensive and possess more land. — C. C. White, Pastor.

PERSONALS

Evangelist B. F. Neely has just closed a good meeting in Colling, Mich., and on his way home he spent a day with us at the Publishing House. Brother Neely is one of our strong preachers and successful evangelists. He has recently moved his family from Peniel, Texas, to Hamlin, Texas. Those desiring his services can reach him at the latter named place.

Rev. J. E. Linza and wife, of St. Louis, paid the Publishing House a nice visit last week. They have recently accepted the pastorate of our churches at Rayville and Blue Ridge, Mo.

Rev. Minnie Dickerson, who has spent the winter in San Antonio, Texas, working in the Williams-Robinson campaign, paid the Publishing House a visit recently as she was returning to her home in Nebraska.

Rev. Will O. Jones stopped over between trains with us one day last week on his way to hold a number of evangelistic meetings in the state of Washington.

Mrs. M. E. Stephens, who is visiting her daughter, Miss Marguerite Stephens, our proofreader, has been a very welcome visitor at the Publishing House. Also Brother and Sister Wolf, who are here visiting

their son, Mr. Otto Wolf, of our mechanical department, have spent some time with us. We are always glad to have our friends call on us and feel that this is their own institution.

Rev. T. H. Agnew spent a few days in the city last week in the interest of the Olivet campaign. He filled the pulpit at Kansas City First Church on Sunday morning and took an offering for Olivet. Rev. Fred Mendell, District Superintendent, preached at night. Brother Agnew and District Superintendent Mendell will begin this week a tour of the Kansas District in the interest of the Olivet debt campaign.

Dr. V. G. Santin, superintendent of our Spanish work in Mexico City, recently served on a committee representing the Protestant Pastors' Association of the federal district, to present to President Carranza a beautiful Bible and to assure him of their prayers in behalf of that war-stricken republic. They were received very kindly and the Bible was appreciated. Let us pray that the door may soon be opened to the gospel in that priest-ridden land.

Evangelist C. E. Roberts was forced to close his campaign at Yakima, Wash., on account of diphtheria. He has closed a blessed revival at Seattle and is at this time in a campaign at Bellingham, Wash. We are glad to learn that Mrs. Roberts' health is greatly improving.

Evangelist W. P. Jay writes: "I am at Harvard, Idaho, just getting started. There were five at the altar one night and three were reclaimed. Others are seeking and finding God. I will attend the missionary and Sunday school convention at Cheney, Wash., March 8th to 10th."

Mrs. E. F. Wilde, of the Wilde-Knight evangelistic quartet, writes that they are still in the battle, seeing souls saved and sanctified. Crowds are coming and there is salvation at nearly every service.

The coast to coast rallies, held by the National Holiness Association workers, are being used of the Lord to further the cause of holiness by reaching the unsaved and encouraging and strengthening the saints. Many of these conventions are being held in our own churches, for which we are glad, but why not plan a great chain of similar conventions to be held by some of our leading preachers, including one or more of our General Superintendents, which would greatly strengthen our work and bless our good people.

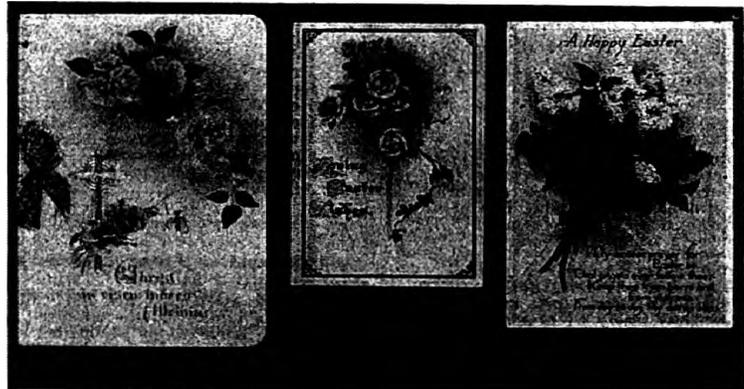
Rev. A. F. Daniel, pastor of our church at Grand View, Ark., writes that God is blessing them. He has just closed a good meeting at Berryville, Ark., and sends a subscription for the Herald of Holiness.

Rev. C. E. Shaw writes that he is in Florida helping Brother Goodell, and will remain until June. They report some good meetings. They surely have a great open field.

Postcards, Folders, Booklets

Our stock comprises a large assortment of beautiful and artistic designs. Merely a faint idea of the worth of these high-grade cards and booklets can be conveyed by the accompanying illustration.

Note the special prices on dozen lots, and send your order today.



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Size 3 x 4 1/2. Each.....05c
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Pentecostal Nazarene Publishing House
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TELEGRAM

AUSTIN, Texas.

HERALD OF HOLINESS:

Williams-Robinson party, had a great day under big brown tent. Last week's message should have read "Great day under big brown tent; great message by Brother Robinson in the afternoon; a number at the altar. At night a great message by Dr. Williams, which grasped the hearts of the people and the altar was filled with seekers, and an invitation was extended by the speaker of the house of representatives to the party for a service." Today marks the greatest day under the big brown tent in Austin. Three thousand people were in attendance, with fifty seekers at the altar, many of them praying through. Austin is being awakened to her need of old-time religion.

E. W. WELLS, Pastor.

Brother C. L. Crane reports much progress being made by the church at Alva, Okla. They have built a new church and recently enjoyed a good revival meeting. The outlook generally is encouraging.

ANNOUNCEMENTS

Notice—Our readers will observe that the notice to readers by the postmaster general, which has been printed at the top of our front page for some weeks past, has been left off with this issue. Upon closer investigation we find that only magazines are included in the said notice. However, we would suggest to those who desire to send their papers to our soldier boys, to wrap them, place a one-cent stamp on them and address them to the Y. M. C. A. at the various camps, and in this way they will be given to the soldiers.

Announcement—On Easter Sunday we will have a fifth Sunday rally at Westmoreland church, beginning Friday, at 7 p.m. A committee with conveyance will meet all trains at Prescott, Friday, March 29th. No trains will be met Saturday. All-day services will be held Saturday and Sunday. Come and be with us and help make Easter Sunday a great day for the upbuilding of the Little Rock District. Those who are expecting to come will please write me immediately.—Ethel Barham, pastor, Prescott, Ark.

Notice to Washington-Philadelphia District—The District Assembly convenes in Darby, Pa., April 10th to 15th. Should we not expect a revival of old-time religion with the altar full of seekers in every service? Surely, with a large company of the most spiritual people on the District, we should. We will entertain those who are members of the Assembly, but we can not guarantee to take care of any who are just visitors. The question of finding lodging for a large number of people who are not members of the Assembly is not an easy one, as rooms and houses are scarce in this locality because of so many new factories going up, on account of the war, and the influx of laboring men. Let all the pastors on the District take an offering for the Assembly, as this will help considerably, especially when we consider the high cost of living.—John N. Nelson.

Ready for Calls—I wish to devote all my time to the work of God. I feel the call to go to the needy places and preach His Word. Any one wishing my assistance address me as follows: L. L. Swett, Vilonia, Ark.

"THE GOSPEL OF THE COMFORTER"

BY REV. DANIEL STEELE, D.D.

For some time we have been unable to supply this volume on account of the publisher's stock being exhausted. There has been an unusual delay in getting a new edition, but we now have a number of these books on our shelves and all orders will receive prompt attention. This book is listed in the fourth year's course of study for ministers, therefore we suppose that licensed preachers who have been unable to secure this volume during the last year will want to order a copy at once.

Price \$1.00 postpaid.

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Workers Wanted—We want two good Spirit-filled young people who know how to work for God, one of whom can lead singing and the other one play. A young married couple, or two young women preferred. We also want one of them to sing alto. This is one of the greatest fields in the South to work in. You can reach us at Central, or Liberty, S. C.—Texas Gospel Band.

Announcement—March 17th to April 1st is the date set for an old-time revival meeting at the Pentecostal Church of the Nazarene in Kenesaw, Neb., with Evangelist N. W. Rich, of Rocky Ford, Colo., in charge. We desire your prayers for this meeting.—V. A. Scofield, pastor.

Notice to Pastors and Churches of the Hamlin District—At the Assembly held at Hamlin last November a resolution was passed placing all birthday offerings in the church extension fund, so please send the offerings to Mrs. Mary Lee Cagle, treasurer of church extension board, Cedar Hill, Texas.—J. T. Stanfield, secretary.

Announcement—The Dallas District preachers' meeting will be entertained by our church at Bonham, Texas, March 25th to 31st, which includes the fifth Sunday in the month. Our preachers can not afford to miss this occasion. We urge both pastors and evangelists to make a special effort to be present. The discussion of our Judean movement—systematic slogan evangelistic campaigns for opening up some of our larger towns and cities with the establishment of Pentecostal Nazarene churches, will be among the prominent features of the occasion.—E. G. Thiens, District Superintendent.

Notice—A holiness man, who is a man of character with the best of references and an experienced and successful elevator manager and grain operator, wants to get in touch with a party or parties with capital, who will invest in one or more grain elevators. Address, Postoffice Box 124, Saffola, Kas.

Campmeeting—The Kansas State Holiness Association will hold their twenty-ninth annual campmeeting in Linwood park, Wichita, Kas., August 15 to 25, 1918. The workers will be Rev. H. C. Morrison, Louisville, Ky.; Rev. Charles Stalker, Columbus, Ohio; Rev. W. H. Huff, Sioux City, Iowa; Miss Stella McNutt, Steubenville, Ohio; and Rev. H. B. Wallin and wife, San Antonio, Texas. The association has contracted for the greatest number of tents it has ever used for this occasion. In the particular time in which we are living surely there never was greater need of ever-lasting faith and beseeching the throne day and night for God to give us the outpouring of the Spirit to the multitudes who are absorbed with practically everything except salvation. Everybody who can, plan to attend the full time and help push the battle against sin.—W. R. Cain, secretary.

Notice to Licensed Preachers and Deaconesses of the Pittsburgh District—In order to save much unnecessary correspondence we submit a revised list of examiners and studios assigned to each, and kindly request that all those desiring to take all or part of their examinations before our Assembly convenes, write direct to the one examining on study desired.

Course for licensed preachers:

	1st	2d	3d	4th
Rev. C. R. Chilton, Warren, Pa.	1	1	1	1
Rev. W. B. Gilley, Marietta, Ohio	2	1	1	2
Rev. E. Wordsworth, Middletown, Ohio	3	3	3	4-5
Rev. W. H. Parker, Terrace, Pa.	4	4	4	3
Rev. Jas. M. Davidson, Bradford, Pa.	5-6	4	6	-
Rev. H. W. Welsh, Ironton, Ohio	-	5	3	-

Deaconess course:

Rev. C. R. Chilton	1	1	-	-
Rev. E. Wordsworth	2	2	-	-
Rev. H. W. Welsh	3	3	-	-
Rev. W. H. Parker	4	2	-	-
Rev. James Davidson	4	-	-	-

Ralston's Divinity has been substituted for Miles's Theology. (Note: Numbers given to denote studies are the same as given in the Manual. Example: No. 1 Bible, etc.)—H. W. Welsh, secretary.

Notice—We have decided to change the date of our fifth Sunday rally at Ryan, Okla., in this month, on account of the ministerial meeting at Ada, Okla., covering the same date.

DIRECTORIES

GENERAL SUPERINTENDENTS

H. F. REYNOLDS, Kansas City, Mo.
Res. 4924 Agnes ave.; office, 2100 Troost ave.

British Isles District Assembly

Owing to the pressing conditions caused by over three years of unprecedented war, and in keeping with the suggestion offered by District Superintendent Rev. George Sharpe, and his colleagues the Easter Assembly of the British Isles District is postponed indefinitely.

E. F. WALKER, Glendora, Cal.
San Francisco, Lindsay, Cal. May 15-19
Southern California, Pasadena, Cal. June 19-23

J. W. GOODWIN, Los Angeles, Cal.
Home address, 295 West Dakota St., Pasadena, Cal.

E. T. WILLIAMS, 1422 Cahal ave., Nashville, Tenn.
District Assemblies

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 1-5

[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.]

DISTRICT SUPERINTENDENTS

Alabama—P. M. Covington, Jasper, Ala.
Alberta—James H. Bury, Colliholme, Alta., Canada
Arkansas—G. O. Crow, Morrilton, Ark.
British Isles—George Sharpe, Glasgow, Scotland
No. 1 Westbourne Terrace, Kelvinside.

Scripture Mottos

INSPIRING, CHEERING, COMFORTING

RULES FOR TO-DAY

Do nothing that you will not like to do when JESUS COMES

Go to no place where you will not like to be when JESUS COMES

Say nothing that you will not like to say when JESUS COMES

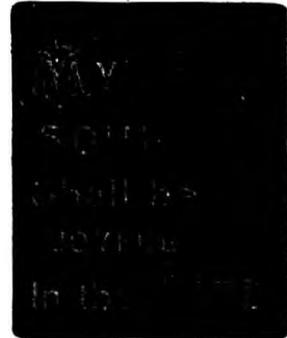
No. 5402. RULES FOR TODAY.

Size, 10 x 12 inches. A striking motto for the home. Ivory white letters on art velvet board. 30 cents each, postpaid.



No. 029. CHRIST THE HEAD.

Size, 14 1/4 x 10 1/2 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. 25 cents each, postpaid.



No. 5440.

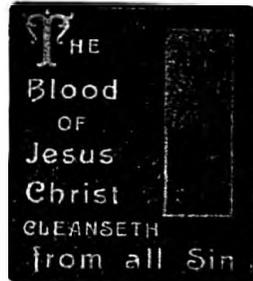
"MY SOUL SHALL BE JOYFUL IN THE LORD"

No. 5441.

"I WILL OFFER UNTO THEE THE SACRIFICE OF THANKSGIVING"

Size, 8 x 12 inches.

These mottos 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 pond showing pretty landscape scenes in natural colors. Velvet board. 25 cents each, postpaid.

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HERALD of HOLINESS

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

B. F. HAYNES, D.D., Editor.
J. D. SCOTT, Managing Editor.

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Parma, Idaho	March 31-April 14
Portland, Ore. (Highland Park church.)	April 21-May 5
National Association Coast to Coast Rallies—	
Walla Walla, Wash.	March 12-17
Billings, Mont.	March 10-24
Denver, Colo.	March 26-31
Omaha, Neb.	April 2-7
Mitchell, S. D.	April 8-14
Des Moines, Iowa	April 16-21
Cincinnati, Ohio	April 23-28
Philadelphia, Pa.	April 30-May 5
W. H. Tullis—	
Birney, Mont.	March 10-20
Ashland, Mont.	March 21-31
Jesse Uhler—	
McCune, Kas.	March 15-31

Hunter and Martin—	March 1-24
Colorado Springs, Colo.	March 1-24
C. E. Roberts and wife—	
Bellingham, Wash.	February 27-March 17
Seattle, Wash.	March 18-31
3450 Fifteenth avenue West.	
Yakima, Wash.	April 3-14
210 North Sixth street.	
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 8-19
Louisville, Tenn.	August 22-September 1
Sevierville, Tenn.	September 5-15
Helskell, Tenn.	September 18-29
Kingson, Tenn.	October 3-13
Towansend, Tenn.	October 17-27
Williams-Robinson Evangelistic Company—	
Austin, Texas	February 17-March 17

Colorado—A. E. Sanner	Kirk, Colo.
Chicago Central—Charles A. Brown	Olivet, Ill.
Dallas—E. G. Theus	Peniel, Texas
Dakotas—Montana—J. E. Bates	Minot, N. D.
East Oklahoma—E. C. Cain	Shawnee, Okla.
Florida—Homer L. Goodell	Miami, Fla.
919 Fourth street.	
Georgia—E. H. Kunkel	Donalsonville, Ga.
Hamlin—J. Walter Hall	Hamlin, Texas
Idaho—Oregon—N. B. Harrell	Nampa, Idaho
1621 South Sixth street.	
Indiana—U. E. Harding	Newcastle, Ind.
East Thornburg street.	
Iowa—E. A. Clark	University Park, Iowa
Kansas—Fred H. Mendell	Hutchinson, Kas.
426 East Fifth street.	
Kentucky—H. Rees Jones	Louisville, Ky.
2222 West Walnut street.	
Little Rock—T. W. Sharpe	Delight, Ark.
Louisiana—C. K. Leckie	Vilonia, Ark.
Manitoba—Saskatchewan Mission—C. A. Thompson	Box 288, Regina, Saskatchewan, Canada.
Michigan—C. L. Bradley	Berlin, Mich.
Mississippi—S. E. Galloway	Houston, Miss.
Missouri—W. I. Deboard	Des Arc, Mo.
Nebraska—M. F. Leonard	Omaha, Neb.
508 S. Twenty-sixth avenue.	
New England—N. H. Washburn	Beverly, Mass.
New York—Paul Hill	Clintondale, N. Y.
New Mexico—J. E. Threagill	Estancia, N. M.
Star route, Box 27.	
Northwest—J. T. Little	Newberg, Ore.
West Oklahoma—J. L. Hill	Oklahoma City, Okla.
117 Linwood boulevard.	
Pittsburgh—James W. Short	Dayton, Ohio
351 South Broadway.	
San Antonio—Wm. E. Fisher	San Antonio, Texas
138 Princeton avenue.	
San Francisco—D. S. Reed	Oakdale, Cal.
Southern California—Howard Eckel	Los Angeles, Cal.
1408 East Third-ninth street.	
Tennessee—F. W. Johnson	Nashville, Tenn.
Care Trevecca College.	
Washington—Philadelphia—W. W. Hanks	Philadelphia, Pa. 1011 West Allegheny street.

EVANGELISTS' DATES

M. C. Adam—	The Plains, Ohio	February 18-March 23
	Springfield, Ohio	March 24-April 21
	Toledo, Ohio	April 21-30
	Pittsburgh, Pa.	May 1-5
W. R. Cain—	Muncie, Ind.	February 28-March 17
John W. Clark—	Indianapolis, Ind.	March 17-April 8
	R. R. A 1 (Flickville).	
F. W. Cox—	Rarden, Ohio	March 8-20
	Leslie, Ark.	March 28-April 14
Harry Joseph Elliott—	Greeneville, Ind.	February 17-March 17
	Richmond, Ind.	March 20-April 21
	Elwood, Ind.	March 22-May 2-26
	Winchester, Ind.	May 21-June 21
Ural Hollenback—	Vincennes, Ind.	March 24-April 21
W. P. Jay—	Cheney, Wash.	March 8-10
	Missionary and Sunday school convention.	
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