

HERALD of HOLINESS

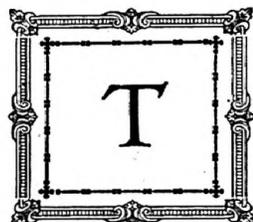
“How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things”

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EDITORIAL

One of the Fundamentals



THE Sabbath day requirement is a fundamental law of God. It inheres in the very marrow of gospel obligation, and no man or church which ignores it or indulges lax views or practices concerning it fails to incur the divine displeasure, and imperil the soul's eternal interests. So transcendent is this duty of giving God one-seventh of our time that He has taken pains to write this necessity on every realm of His creation. No life exists which does not need this reservation of a seventh of time for rest and cessation from ordinary labor. Even on inanimate nature the same necessity is written for absolute rest one-seventh of the time. Ask any intelligent manufacturer who handles machinery and he will tell you that any machinery will last longer which has a cessation of wear one-seventh of the time. Machinery which runs seven days in the week will wear out quicker than that used only the six week days, after allowing for the actual saving of a seventh of the time. That is, the wear will exceed that by a larger proportion than the ratio of six to seven.

The same is true of human labor. It does not pay even in dollars and cents in the long run for a man to ignore this divine law of the Sabbath. Of course, the laborer gets pay for seven, instead of six days. But in the run of a lifetime the man will lose more than he gained by seven days' labor, because he will wear out so much sooner and the quality of his labor will deteriorate much more rapidly with age. Then God in other ways will impose loss as a penalty. So that God has not only revealed the duty respecting this day in both the Old and New Testaments; He has likewise written its demands and its penalty for disobedience upon inanimate nature and upon universal animated nature. The whole realm of created nature stands in dire need of this day of rest.

In Exodus 23:10, 11 we find a seventh year set apart by command of God as holy as though the very earth needed the benign effects of the seventh of the time for rest. In the twelfth verse this law of a holy seventh year is enforced by the law of the Sabbath. Thus the very earth was treated as in need of the seventh of the time for rest. We meet with this enactment again in Leviticus 25:2-7, and Deuteronomy 15.

We have often thought that the railroads of the country, the greatest sinners in this matter of Sabbath desecration in the world, make absolutely nothing by their wholesale desecration of this divine law. The truth is, neither individuals nor corporations make anything in the long run by such disobedience to this great fundamental law of God and of our physical and intellectual natures. God will, as sure as heaven is true, require it of us all in one way or another for every disobedience to His laws. No man can with impunity violate the laws of health. God will require it of him in de-

pletion of strength, loss of time, and weakened powers of labor, and in other ways. We may rest assured that it does not, can not, and never will pay to oppose God. We can not repeal His laws or cancel the penalties He has attached to their violation.

The Devil's chief attack in this age is against the Sabbath. He knows that the Christian Sabbath is one of the very mud-sills of our civilization. It lies at the basis of national strength and prosperity. It is pivotal in governmental security and welfare. No nation is strong or has guarantee of perpetuity and blessing to its subjects which ignores or slights this holy day. France tried it and in blood and suffering found to her sorrow that it did not pay to withstand God. England has been the truest nation in this matter of regard for the Sabbath and she has been wonderfully blessed and strengthened in her national affairs.

We are shocked at the disregard of this day as it seems to grow among us. The railroads, the automobiles, the picture shows, and commercialism, and other agencies, seem combined in an unholy warfare against this bulwark of the Church and the state. It is a time for the Church to put on her weapons of defense and offense to make battle for this sacred trust bequeathed us by a merciful God. It is no time for church members to be the least careless, much less guilty, concerning this day of God. It stands us all in hand to gird on our armor and begin a new and more vigorous warfare for the rescue of this day from degradation by the reckless commercialism of the age. Greed will regard nothing that seems to stand in its way of acquisition. It will not take time or pains to study the truths respecting its folly in pursuing a course that in the long run costs it more than it gains.

Our preachers need to bestir themselves on this vital point and declare aloud the whole counsel of God and insist upon a conscientious observance of this day which the Lord has given us to be sacredly given back to Him by careful observance of its sanctity. There must be on the part of every church member the heartiest co-operation with the ministry for the protection of this sacred day from secular labor and pleasure indulgence. We must insist upon confining all labor strictly to works of mercy or necessity. Let our people be careful to repair to the house of God on this holy day and worship God in the beauty of holiness, and get strength for the conflicts and temptations of the week to follow. Of all people in the world our Pentecostal Nazarene people must be exemplary in this vital matter, for we stand for the highest and best in all things religious, and on this important matter it would be most shocking if we were found careless in our views or practice.

No individual church member or denomination can be strong or aggressive for God and holiness if on this tremendous question they are lax in view or practice. We must set

the world an example in these last days of strict compliance with this obligation of a holy Sabbath day for the world and the Church. The world needs it, and the Church needs it, and God has demanded it of us, and we must heed His voice of command.

Tactfulness

TACT is a great power, especially when exercised by the minister of the gospel in his work. Indeed there can be little hope of success unless the preacher has learned or possesses as a natural gift a deal of tact. It has been said with truth that "tact is one of the first of mental virtues, the absence of which is frequently fatal to the best talents." We have known ministers who had great preaching ability and who had enjoyed the best of educational advantages, but who were conspicuous failures because of the absence of tact. It is tact that enables the preacher to get along smoothly with people who have rough places on them which make them hard to get along with. It is tact which enables the preacher to adapt himself to difficult situations and to move with ease amid delicate social conditions.

The more one mixes with people the more is he convinced that the art of getting along with people well is to respect their rights and feelings in all matters even where we can not agree with their supposed rights, or sometimes their convictions. It is right here that tact comes in and enables the preacher to show this respect for things which he dislikes without making compromise with his own principles. And this is a charm which challenges admiration and conduces to increase the preacher's influence with men and women. When people see that the preacher can show patience and respect with them and for them even in things which they know he abhors, they are bound to feel a profound respect for him. They are sure to admire this spirit of delicacy and deference which is exercised without any loss of personal conviction on questions.

This course begets in people a much higher regard for the opposition to their ways than would a precipitate and indiscreet denunciation or opposition to them. And it also tends to raise in their minds a greater doubt about the wisdom or correctness of those ways for which the preacher exercises such patience than would an opposite course of severity and rigidity of opposition. It is along this line of spiritual tact that Paul sought to be "all things to all men." He did not mean that he conceded anything of principle, or that he kept silent guiltily on things wrong. He meant that he was judicious and tactful in all matters even such as required opposition and even condemnation. Condemnation must be made with this same spirit of tact. It is not so much what is said in condemning the wrong among men that offends and does hurt to the very interest sought to be advanced; it is the way of saying it. It is the spirit and manner with which one opposes or condemns a wrong. Seldom does it ever transpire that wrongs need condemnation which can not be done in a manner that will not drive off the reprovéd. It can be done in a manner that will tend to draw the reprovéd nearer and closer to the one administering the rebuke.

We learned a lesson once in our first station as a young man. Personally we had an ardent temperament and used a tremendously emphatic manner in calling attention to wrongs from the pulpit. On one occasion we had to oppose a popular evil and one which had a strong hold on the membership of the church over which we had been appointed pastor. We went at it with a sledge-hammer fashion and denounced it with all the vehemence at our command. We uttered not a word but truth, and the evil we denounced deserved every word of denunciation. But there was a mistake made. A brother for whom we had the profoundest regard and in whom we confided implicitly came to us privately and said tenderly and with evident regret, "Brother Haynes, I admired your opposition to that evil and you are right in seeking to abate it from our church. But you will, I know, pardon me when I say to you, as a brother who loves you, that your denunciation would have much more effect if you would not talk like you were mad. I know you were not mad but that it was only earnestness. But your manner was unfortunately such as could be and was misunderstood." We took this reproof and profited by it and it saved us from many a similar blunder along down the years since.

Let the young preacher learn to be discreet, and tender, and tactful. This will make him greatly more useful.

But we must utter one word of caution just here. The tactful preacher who is also suave and courtly of manner must beware of the pitfall of insincerity. Truth in the inward parts is far more important than external polish or popularity of manner. Downright honesty is fundamental. If we fail here we fail everywhere, no matter how popular we may be or how tactful we may be in all things. No man can be acceptable to God or really efficient with men in drawing them to Christ who is not actually and heroically honest with himself and with his people and with God. It is right here that we must be wise as serpents and harmless as doves. Let us be truly tactful, but at the same time absolutely honest. It is this absolute honesty which will make our tactfulness so influential with men. Devoid of this honesty we will be and appear to thoughtful men to be mere politicians. Of all calamities deliver us from the clerical politician! He is despicable indeed and should never appear in a pulpit. The moment you feel the slightest rebuke in your conscience on this point hurry to an altar of prayer and repent and do your first works over, and linger there until the Lord hears and forgives and heals you with the cleansing blood of Calvary.

A Just Complaint

THAT is a just complaint which a writer in the *Western Recorder*, a Southern Baptist paper, makes that newspapers, magazines, and church unionism have joined hands with a type of scholarship which is rationalistic and evolutionary, and has a distinct aversion to the preaching of scriptural doctrines. He complains that they allow the preaching of love, but "it must be a love without form and void." He correctly thinks that this tendency is affecting the country churches as well as the city churches and great damage is accruing to the cause of scriptural truth. We are in hearty sympathy with this wail of our *confrere* and do not think he overestimates the trouble. We think we are fallen on evil times indeed. The popular secular papers are the most widely read literature of any other today by not only worldly people but we are sorry to say by our church people as well. No fad or fancy or absurd "ism" can be proposed that the secular press does not take up and give publicity to and help to make known and understood by everybody. Anything rationalistic or heretical, especially if advanced by some daft preacher, is a sweet morsel with the sensational daily press and receives a deal of free advertising.

Our brother is right in his proposed remedy. The ministry must be taught the Word and be required to preach it. The preachers today who are sowing this nonsense of the evolutionists and higher critics are only preaching what the church institutions have taught them. They are not primarily so much to blame. Their theological schools are to blame and for these heretical theological schools the leaders of the church are to blame. Why have we so many institutions where a young preacher can not get any other kind of instruction but sneers at the Word and its truths about sin and salvation and the regeneration of the soul by the Holy Spirit? They are taught these days to sneer at these old and fundamental truths and to believe in the inherent goodness of human nature and the need of only education to train out of them any tendencies or traits of the erroneous kind. The Bible they are taught to believe is a congeries of old women's fables, legends, myths, and superstitions unworthy belief of the cultured and the intellectual. So that young preachers have come to believe they are entirely behind the times and can never catch up with the advanced and correct thought of this brilliant age unless they repudiate the belief of the past in the inspiration of the Word of God and the doctrines of sin and salvation in which their fathers lived and in which they triumphed and died and went home to heaven. Put the blame where it belongs and think or speak not too harshly of these young preachers who are more sinned against than sinning.

ROMAN CATHOLICS CLAIM one-sixth of the population of this country, which is much in excess of the facts, yet they have one hundred and nine chaplains out of the one hundred and seventy-five in the three branches of the United States service. These figures would seem to indicate, but falsely, that the Romanists have nearly one-half the population of the country. When it comes to getting offices by the wholesale the Romanists beat all the world.

The Special Hindrances to Holiness

BY REV. J. G. NICKERSON

OUT from among the many hindrances to the work of holiness, the writer will select only five which to his mind may be classed among the most detrimental.

First—*The lack of union among the professors of holiness.* I do not refer to divisions in which malignant spirits prevail, and where hearts are divided through carnal strife, but divisions in efforts to propagate this great truth. I feel that much effort has been wasted on the part of many as they have tried to diffuse holiness within the denominations whose leaders hold the doctrine in repugnance.

It seems that efforts put forth in favor of holiness within the pales of a denomination whose leaders are not only opposed to it, but are ghastly in league with fraternities of an unholy basis, are almost entirely fruitless. Not only do the adherents fail to spread this truth and holy fire, but frequently they become cold themselves as a result of living in the region of icebergs. It is a fact in church history that many of the early French reformers and others failed to effect their best reform by remaining in the papal church. This attempted reform within soon died. It seems that if all the professors of this truth would unite in a church of organized holiness, having not only holiness as their fundamental doctrine, but where all its leaders and preachers teach it, this great cause would develop in the earth more rapidly.

Second—*Divisions.* Another great hindrance is the divisions, splits, and misunderstandings—a desire to see others fall—that exists among some holiness professors. I do not say they have the blessing, but they claim to have, thus the more detrimental to the cause.

Many holiness preachers have found that after entering the ministry, their greater persecutions, sorrows, and heart-rending troubles have come from those professing perfect love. The world beholding this can not say, "Behold how they love each other," but, "Behold how they chew each other."

There are many genuine saints, yet when we consider the glaring exhibition of carnality, strife, and divisions that pervade the holiness churches, movements, and convocations, we are not exhibiting to the gaze of the world that we have anything different from the old line churches. To my mind this impractical holiness greatly militates against the glorious cause.

Third—*Many movements.* Again, many little independent holiness movements have sprung up, controlled by self-appointed leaders, and because of illiteracy and lack of leadership, have terminated in fanaticism, such as setting dates for the Lord's second advent, extreme views on the dress question, giving an unscriptural setting to divine healing, seeking the gifts of the Spirit rather than the Spirit, magnifying the nonessentials, seeking tongues, etc. All this has turned with disgust many a sane mind from the great main line, who otherwise would have found the cleansing stream.

Fourth—*Fallen church.* We call attention to the fact that there exists a denomination that was founded on the doctrine of holiness, the founder of which was a chosen vessel by God, from whose lips poured forth this truth in thunderous tones till both Europe and America felt the shock. Had this church, once so great in the field of spiritual grandeur, but now so great in ecclesiastic machinery, retained the holy oil by which this truth would have incessantly burned upon her altars, she might have long ago belted the globe with victory and brought it to Christ. But alas, she has broken from her safe anchorage, and been driven by the tides of worldliness to the polar region, and her preachers not possessing the spiritual qualifications, no longer preach the burning truth that once melted the penitent hearts of the hearers, but openly avow themselves opponents to this doctrine.

They seem to have forgotten that the story

of the cleansing blood will still awaken the stupified Hottentot, thaw the icy hearts of the Laplanders, arrest the philosopher as he weighs the atoms of the mountains, measures the distance to that fixed star, and unbraids the rays of light. It seems that a denomination having fallen from this light and truth is bound to stand as one of the great hindrances to the spread of holiness and seriously impede her march on to further conquest.

I wish not to be understood as saying that all her ministers are silent on this theme, for a few have the experience and preach it definitely. But there is a class of preachers in the denomination who claim to preach it, yet in such a vague and uncertain manner as to do more harm than good, for in this way they exhibit a counterfeit, and their people with the expression on their lips, "Our pastor preaches holiness," will accept the counterfeit for the genuine and go to the judgment, there to discover they have been deceived.

This church, upon whose altars once burned so brightly the light of holiness, but now has grown so dim, can not but stand today as a great hindrance, absolutely, in the very middle of the road to holiness.

Fifth—*Repression theory.* But to my mind the greatest hindrance to holiness, apart from the Devil himself, is the repression theory, or a sinning religion. How this came to be taught when the Bible is so explicit on eradication is not easily answered, but the answer seems to be this: The Devil has transformed himself into an angel of light, and has become Bible expositor. He has entered the pulpit and is preaching his sinning religion, for it is certainly the Devil's religion.

It seems that there are only two opposites in the great spiritual arena—sin and holiness. Could men get a proper view of these two opposites, they would see that salvation necessitates turning from sin, and when we turn from sin there is only one thing to which to turn, namely, holiness.

But we are cheered somewhat because the repression cloud that has laid like a pall upon the moral world for years, is being lifted by the faithful preaching and diffusion of the doctrine of holiness.

I believe this luminous gospel of full salvation will continue to diffuse its rays into the ranks of this sinning religion, and that the King of day will ascend His zenith, and in full orbed splendor from His meridian heights, will so shoot His rays of full salvation to all parts of this globe, that ere Christ comes this great humbug—repression theory and a sinning religion, will fade before the light of His evangel.

Chosen to be Holy

BY REV. W. Y. PHILLIPS

Eph. 1:4 reads: "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love."

GOD, speaking to us through the apostle in this text, did not say that we should be holy before the world, or man, but before Him. Jesus himself was not holy in the eyes of the world. The Pharisees and hypocrites found fault with everything He did, yet He lived a holy life and said for us to be holy, for He is holy.

He has not only chosen us to be a holy people, but has called us to holiness (1 Pet. 1:15), and suffered for us, leaving us an example that we should follow in His steps, who did no sin. He left us an example of suffering, and when He was reviled He reviled not again; when He suffered He threatened not, but commended Himself to Him that judgeth righteously. So God has made it possible for us to live a holy life, and have a clean heart filled with love,

not for the things of this world, but for lost souls and God's grace. The Word teaches us to deny ungodliness and worldly lust and to live soberly, righteously, and godly in this world—not wait until we come to die to be made holy, but get the experience and enjoy it while we live. Thank God, if we will pay the price we can get the blessing.

When the young ruler came to Jesus inquiring the way of life, Jesus told him to keep the commandments. The young man said he had kept them. Jesus told him if he would be perfect to sell what he had. He went away sorrowful, because he had great possessions and could not pay the price, like lots of people we meet with today.

When God made man he was holy, in the image of Himself, and the Devil, through covetousness, overcame man and he lost his holiness. Man went so far in sin that God repented that He ever made him. Yet the love of God was so great that He robbed heaven of the brightest jewel to save man. Still there are but few who are willing to give up all and follow Jesus. Jesus was despised of man and rejected and misunderstood. We must be willing to suffer with Him. "God hath . . . called us to holiness. He therefore that despiseth, despiseth not man, but God" (1 Thess. 4:7, 8).

Holiness never was popular, nor never will be, and I pray God that the Pentecostal Nazarene preachers will continue to preach holiness straight, and not compromise. God raised up the Pentecostal Nazarene church and has blessed and will continue to bless as long as we continue to preach full salvation. Nearly all churches believe in holiness some way. The fight is made on the second blessing.

When a man is justified and saved from his sins the work of holiness begins, and in order to stay justified he must live holy, but there is a principle in the heart of every justified man that ought not be there and will give him trouble as long as it is in the heart, so we need to be purged that we may bring forth more fruit. Isaiah got a glimpse of himself and God's holiness and cried, "Woe is me," then flew a seraphim from heaven, having a live coal from off the altar and touched his lips and said, "Lo, this has touched thy lips and thine iniquity is taken away and thy sin purged." Then he was ready to go. It was that sin that caused Peter to deny his Lord, and he went out and wept bitterly, but after he received the Holy Ghost on the day of Pentecost and was purged he did not fear man. It was the old man, the body of sin that caused David's fall, but he comes to the Lord begging mercy and acknowledges his transgression and says, "Purge me and I shall be clean. Create within me a clean heart, O God."

Holiness of heart is that divine act of God's grace wrought in the heart of believers subsequent to the act of pardon by faith through the blood and perfected by the Holy Ghost. In Rom. 5:1, 2, Paul says: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand, and rejoice," because the love of God is shed abroad in our hearts by the Holy Ghost, which is given to us. We do not only rejoice in time of plenty and prosperity, and when everything goes smooth, but rejoice in persecution and tribulation. Paul, the great apostle, kept the faith, fought a good fight, and his fruit was unto holiness and the end everlasting life.

ANGLETON, TEXAS

"The blessings of God are surely on our Publishing House. The Herald of Holiness is getting better and better. Denominations much older and wealthier than ours are not getting the church paper which God is giving us."

"I have been living where I had no holiness church to attend for two years, and I can assure you that the Herald of Holiness has been a blessing to me, and I believe it has kept the fire burning in my soul. May God's blessing rest and abide with the blessed Herald of Holiness family."—O. F. Stansberry, Galena, Kas.

Completeness In Christ: The Flesh and the Spirit

BY EVANGELIST B. F. NEELY
IN TWO PARTS — PART I

"Ye are complete in him" (Col. 2:10).

WHILE this text may be construed to mean that in Christ alone completeness or perfection is to be had, there is still another legitimate application that can be made. Placing the emphasis on the word "ye," it clearly implies that there are others in Christ who are not complete in Him. In other words, we hold that it teaches that there is a state that one may be in, that, although he is in Christ, yet he is not complete or perfect in Him. If this thought is really in the text, we may properly look for it somewhere else in God's Word; for according to hermeneutical principles no doctrine should be accepted as true that is based upon one passage alone. Not that there is a single passage that is not true; but all fundamental doctrines are supposed to be of such importance that they should receive special attention in the inspired Book in several places. "In the mouth of two or three witnesses every word shall be established." "Line upon line, precept upon precept, here a little and there a little."

So before we can ask you to take the present interpretation of this text we must bring some corroborative evidence, bearing on the same point, and clearly teaching the same doctrine that we claim is taught by it.

"And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ . . . for ye are yet carnal" (1 Cor. 3:1-3). Notice, they were in Christ, but they were not complete in Him. There was evidently a degree of spiritual life to which they had not yet attained. It is most certain that it could never be properly said that they were complete, or perfect in Him while they were yet carnal, "For his blood cleanseth from all unrighteousness" (1 John 1:9). Neither could it be properly said that they were aliens from God and strangers to the common wealth of Israel, for they were as babes in Christ.

Again in Galatians 5:17, "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary one to the other: so that ye can not do the things that ye would." This passage teaches of that conflict going on in the human soul after conversion. They were in Christ, otherwise they would not have had the Spirit. "Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit" (1 John 4:13). But they were not complete in Him. "For ye can not do the things that ye would." One could never lay just claims to completeness, or perfection in Christ, who could not do the things he wanted to do. There was that weakness, brought about by the flesh's lusting, or warring against the Spirit. A condition of that kind is not at all compatible with that experience mentioned by St. Paul in Romans 8:37, "Nay, in all these things we are more than conquerors through him that loved us." If one desires to do certain things and can not, because his opponent continues to oppose such an endeavor, he is not more than a conqueror. In other words, he is not complete in Christ. Such was the condition that prevailed in Galatians 5:17. Although they had the Spirit, yet that condition did not obtain that was spoken of by Paul when he said: "I can do all things through Christ which strengtheneth me" (Phil. 4:13). From this we see that Paul evidently had a better experience than the one he describes in the latter part of his epistle to the Galatians.

"The flesh lusteth against the Spirit." There is to be found an abundance of proof in the Bible showing a painful discrepancy in the experience of Christians at a certain stage. But to undertake a definition of the trouble will certainly involve a controversy. The Calvinistic view, that sin is located in corporeal flesh, and will remain, rendering the mortal bodies of God's children uncontrollable until

"mortality shall be swallowed up of life," is untenable, being directly opposed to the general trend of the teachings of holy writ.

While the Bible does say "the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary one to the other, so that ye can not do the things that ye would," it must be admitted that natural or corporeal flesh is not the subject under consideration. For if one's body can, or does sin over the protest, or, even without the consent of the inner man, then a Christian's body may steal, tell lies, murder, commit adultery, in fact, be guilty

Spiritual Pride

BY MRS. CARRIE BARBIEUR

"But ye will not hear it. My soul shall weep in secret places for your pride and mine eyes shall weep sore and run down with tears, because the Lord's flock is carried away captive."

WE may say there are two kinds of pride, a worldly pride and a spiritual pride. The first belongs to the world, to sinners; the second does not belong to anybody, but is adhesive in form, and attaches itself to some folks after they have come into possession of full salvation. As it is distinctly foreign to the holy man or woman, we may treat it as a disease, that lays hold of the spiritually healthy man, woman, or church, and eats the life out. It is honeycombing its way through the holiness movement, leaving in its trail ruin and death. God says, "Pride goeth before destruction, and a haughty spirit before a fall." Undoubtedly we must be up before we can fall.

We have seen it manifest itself in many ways. Pride in plainness of dress, un-Christianizing all others. Pride in eating, or not eating. Pride in denomination. This is not a foolish matter, and our hearts are troubled. Because of these symptoms we may locate the pride germ. It is robbing us of power and some of our lamps are going out. I can't see any difference between a backslidden Methodist and a backslidden Pentecostal Nazarene.

Beloved, the easiest thing in the world for God's people to do is to sit under a good holiness sermon, get blest and shout; but some of us think that is all we are to do after we are saved and sanctified, and God says, "Woe to them that are at ease in Zion." Don't misunderstand me. I thank God for holiness preachers who preach holiness sermons, but I am saying it is one thing to spread scriptural holiness; to shine, as well as to shout, and another to selfishly consume the blessings upon ourselves to the neglect of others. Spiritual pride breeds selfishness, selfishness brings stagnation. "These are they whose robes have been washed and made white in the blood of the Lamb." Thank God. Our Lord rebuked Peter, when he spoke of the crowd "that is not of us." Spiritual pride develops selfishness. During an altar call with conviction heavy, we heard a good sister request that folks come around the altar and pray for her body.

We are now to the place that if we ever needed to pray it is now. We need folks with the fire and who will forget who they are and what denomination they belong to. These are momentous times, freighted with such human woes and heartaches as the world has never known. We believe if we lose sight of ourselves God will in these awful days work out the salvation of many precious souls through our lives.

Indianapolis, Ind.

of any crime, "For sin is the transgression of the law" (1 John 3:4). "For whosoever shall keep the whole law and yet offend in one point he is guilty of all; for he that said, do not commit adultery, said also, do not kill—" so if the body will sin in spite of all the good intentions of the redeemed spirit, and the soul has not power to prevent it in every instance, then you might as well expect lying, stealing, killing, or any other crime possible to mankind; and it would be altogether out of place to turn one out of the church because his body (old sinful flesh) is the instigator of the offenses, and the soul, or spiritual man is innocent. We must say that such conclusions seem extremely ridiculous, but they are the logical deductions from the sin in the flesh theory when it is reduced to its proper analysis; and the man who contends that a Christian can not control his body and keep it from sin, in the light of reason, subscribes to the above. But the fact is, corporeal flesh can not, independent of volition of the inner man, commit sin.

The apostle said, "Every sin that man doeth is without the body; but he that committeth fornication sinneth against his own body" (1 Cor. 6:18). Therefore sin does not originate with the natural body. James said, "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body" (James 3:2). Paul declared, "But I keep under my body, and bring it unto subjection: lest that by any means, when I have preached to others, I myself should be a castaway" (1 Cor. 9:27). Again the same writer said, "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (2 Cor. 5:10). Again, "For we wrestle not against flesh and blood" (Eph. 6:12).

Now, let us note that we are informed in the first passage on the body question that sin does not originate with, nor come from the body; and in the second, one can bridle the whole body; and in the third Paul said he was keeping his body under and bringing it into subjection; and fourth, that we are responsible for, and will be judged according to the deeds done in the body; and fifth, the struggle is not with our body after all, "We wrestle not with flesh and blood."

However, it is a fact that the "Flesh lusteth against the Spirit, and the Spirit against the flesh—so that ye can not do the things that ye would." But flesh, as used in this connection, can not refer to our natural bodies, according to the plain teachings of the foregoing passages. Still, if we repudiate an accepted position, it devolves upon us to set forth a more feasible one.

[TO BE CONCLUDED]

PENIEL, TEXAS.

Robbing God

BY REV. JOSEPH N. SPEAKES

WILL a man rob God? What a startling question! Surely the creature will not rob the Creator—the child rob the parent! After God has blessed man with being, food, shelter, health, happiness, and made for him the plan of salvation at the price of the death of His Son, and provided for him a heaven endless in duration and replete with supernal delights—after all this surely man will not stoop to rob such a Benefactor! "Yet," He says, "ye have robbed Me, even this whole nation."

Not only was the theft occasional, but wholesale and nation-wide. No wonder at the questioning answer, "Wherein have we robbed thee?" The crime was so dastardly and unthinkable that even the perpetrators could hardly believe any one would be guilty of it. "Wherein? What can it be that we have robbed thee of?" Hear the answer: "In tithes and offerings." They had kept back God's part of that with which He had blessed them. He had said before that the tithe is the Lord's

(Lev. 27:30) and that it is holy (Lev. 27:32, 33). He has never surrendered that claim. Nowhere in His Word does He ever tell us that He has given up His claim on the tithe. It is still His as surely today as ever it was in Bible times. And the conclusion is inevitable, that to withhold it is as certainly to rob God today as it was in the days of Malachi.

But the present day robbers of God are ready to excuse their guilt by saying that the tithe was done away with when Jesus came. That remains to be proved. For a law remains in force until repealed, and nowhere in the pages of Holy Writ can it be shown that the law of the tithe has ever been repealed, but Jesus specifically indorsed the giving of the tithe (Matt. 23:23) and (Luke 11:42). And the apostle Paul indorsed the plan of systematic giving (1 Cor. 16:1, 2). The New Testament gives no more consolation to the present day robber of God than does the Old Testament. Their voice and verdict are one, the tithe sys-

tem is the Bible plan of church finance; the tithe is still the Lord's, it is still holy, and it is still robbery to refuse to pay it.

If the tithe system is the divine plan of handling God's finances, is it not bordering on presumption and little short of rebellion for man to adopt and advocate any other plan? Is He not wise enough to devise the best plan for His church's finances? For four thousand years no other plans were used except by a backslidden people. No other plan has been offered in the Bible. If the Word of God is safe to follow in anything, it should be in all things. God always blesses the people who "wholly follow" Him. Tithers are blessed. Temporal and spiritual prosperity follows tithing. Other methods are failures. Neither temporal nor spiritual blessing attend other plans.

Let's not seek to change God's plan, but conform to it. A blessing uncontainable awaits the tither (Mal. 3:10). His curse is the portion of the one who robs Him (Mal. 3:9).

The Affections

BY REV. H. M. CHAMBERS

THE further we proceed in the study of the mental faculties, the more clearly we see their intimate relation and interaction. As to those which comprise the spirit of man, the convictions of conscience influence the choices of the will. Following this operation of the will, the affections are the springs of action. Convictions and determinations are put in motion through the affections. "With the highest perceptions of truth and religion we would be inactive without them." "Their exercise is essential to the existence of all true religion. All affectionate devotion is not always wise and rational, but all wise and rational devotion must be affectionate."

The affections are mainly objective. That is, they move one to forget himself and to seek to bless and benefit others. Unless perverted they are never selfish. This fact makes it easy to understand that they are a part of the spirit of man. The heart is the center, or fountain head of the affections. They proceed from the heart just as water from a fountain. Wells were dug in the days of Abraham, but the Philistines filled them up, so Isaac had to dig them open again. (Gen. 26:18-20.) He was especially blessed with a springing well. So if we do not keep the fountain wells of our affections open and unclogged we will cease to be interested in those about us, and will have no passion to see souls saved. Our service will become dry and formal, and all our religious activities mechanical and perfunctory. Among us, as God's people, even under favorable conditions, there is not enough exuberance and spontaneity. I would plead for that holy joyousness that may make shouting a necessity. Our wells are badly clogged. Jesus said, "He that believeth in me, out of his innermost parts shall flow rivers of living water." Speaking of the same fortunate sort of a man, the Psalmist said, "He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season. His leaf also shall not wither, and whatsoever he doeth shall prosper."

This fountain of the affections in the being is like a bubbling spring in the midst of a garden, insuring luxuriant vegetation out of a production soil, beautiful, fragrant flowers, rare fruits, and thringing song birds. You say, "But I have the spring in my heart." I hope so, brother, but your garden seems somewhat dry and parched. We have searched all over the place and have not found where the spring has broken out. Better dig until you strike an artesian flow, so as to bless a drouthy country. It is not often that an artesian well is opened in which the flow is so great as to make the problem of control serious, and in a desert place even such an one as that should be heartily welcomed. So it may be that among the members of the faculty family the enthusiasm of Sister Affection at times gets so great that it takes the united efforts of all the other five to keep her within bounds, and then they do not succeed. Finally, Sister Conscience concludes that less harm will be done by giving her her liberty than by trying to restrain her. So resolute Brother Will walks over, pulls the bridle off, and turns her loose. Dignified Brother Judgment says, "I question this undue hilarity seriously." Brother Reason says, "She overreaches me," and Sister Memory, who keeps the family record, employs for the emergency three extra stenographers and then can scarcely keep pace with rapidly transpiring events. However, after the hurrah dies down, all six, much exhilarated and refreshed, agree together that it was good anyway, for Sister Affection was in the order of the Lord evidently, and stoical old Judgment says, as he wipes the tears from his eyes, "I am glad that there is one shouter in the family, for if she did not get blessed, none of us ever would, that is evident."

Human experience corroborates the biblical account of the fall of man. In accomplishing this the tactics of the Devil were peculiarly

Entire Sanctification, Negative and Positive

BY REV. C. H. LANCASTER

1. (a) Sanctification does not endow men and women with angelic perfection. Angelic perfection is inherent, therefore natural.

(b) Sanctification does endow human beings with such moral dignity that they are only a "little lower than the angels."

2. (a) Sanctification does not free us from temptation. Christ was tempted even as we are.

(b) Sanctification does quicken "spiritual perception" — it is a blissful, spiritual perception of God here and now. It is a divinely inwrought state of grace — the second work of grace — and produces clear spiritual eye-sight; and removes the disposition to sin, but not the probability.

3. (a) Sanctification does not remove the possibility of falling from grace.

(b) Sanctification does lessen the liabilities to fall from grace.

4. (a) Sanctification does not mean that we have reached the limit of growing in grace.

(b) Sanctification does remove the hindrances to growth, therefore Christian growth is not ended, but it makes the growth of all graces possible and certain.

5. (a) Sanctification does not free us from sickness, infirmities, and mistakes.

(b) Sanctification does keep us from taking refuge behind infirmities and mistakes.

6. (a) Sanctification does not destroy natural affection.

(b) Sanctification does regulate natural affection, and removes slavery to it.

7. (a) Sanctification does not remove us from this world, neither does it disqualify us for the duties of this life.

(b) Sanctification does give us command over ourselves, and qualifies us for all rightful relations.

8. (a) Sanctification does not destroy our natural and God-given appetites and desires.

(b) Sanctification does regulate the natural and destroys the unnatural.

9. (a) Sanctification does not deprive one of the power of speech; nor the right to express one's self.

(b) Sanctification does save one from levity, tattling, backbiting, and stops unnecessary talk and makes men talk for God.

10. (a) Sanctification does not do away with hearing.

(b) Sanctification does make us infinitely more sensitive to the divine voice, and

saves our ears from the use of a garbage can for the Devil.

11. (a) Sanctification does not destroy our eyesight.

(b) Sanctification does keep us from winking and blinking our eyes for the Devil.

12. (a) Sanctification does not destroy our desire for intellectual food.

(b) Sanctification does estrange us from the desire for trashy literature, false fiction, and does wed us to fact.

13. (a) Sanctification does not free us from death.

(b) Sanctification does destroy the fear of death.

14. (a) Sanctification does not place us where we can not pray the Lord's Prayer.

(b) Sanctification helps us to pray it sincerely.

15. (a) Sanctification does not exclude the constant need of the Mediator.

(b) Sanctification properly places us where we can enjoy the Mediator.

16. (a) Sanctification does not deliver us from afflictions and sufferings.

(b) Sanctification does help us to bear them with patience and to count them as "the all things" that "work together for good to them that love the Lord."

17. (a) Sanctification is not Adamic perfection.

(b) Sanctification is Christian perfection, or the Christian perfected in love.

18. (a) Sanctification is not a state of constant mental composure.

(b) Sanctification is a state of constant peace — peace of God.

19. (a) Sanctification is not the limit of our spiritual progress in this life.

(b) Sanctification is the means of the development of our spiritual progress.

20. (a) Sanctification is not an addition to salvation.

(b) Sanctification is the completeness of salvation.

Entire sanctification is the sealing. As some one has well said, "God puts His seal on us, as an express agent puts the stamp of the seal upon the precious package. The two inscriptions on God's seal which He stamps on us are — ownership and holiness. The ancient High Priest had "Holiness unto the Lord" sealed upon his forehead. Upon those who would have the blessing now the Spirit puts the seal of God's ownership and irrevocable separation from sin upon their whole being." HARTFORD, CONN.

How Can I Get the Most Out of Olivet As a Student?

BY EDITH P. LONG

THIS is a subject of vital interest and importance to us as students, and one which might well be considered at this time when we are just beginning to take up our work again as students of Olivet. As we look back over the last months of this school year, we can perhaps see some of the places where we have failed to get all out of being a student of Olivet that we might have—we have a little clearer conception of what it means to us to be students of Olivet, and we can enter upon our work at this time and face the remainder of the school year with a clearer vision of what there is for us in Olivet and "How we can get the most possible out of Olivet as students."

Before I came to Olivet I made the statement many times, "I am going to get all I possibly can out of Olivet and at the same time have the best time possible while there." Now, how am I to accomplish this purpose, and really make the most possible out of being a student of Olivet?

There are a few things that we will consider. School life is, or should be, a place and time of development. First, I will take up mental development, as that is an important part of school life. How can I make the most out of Olivet mentally? I must be studious. I could slide through school and come out with good grades, possibly, and graduate without any real mental development, but if I make the most out of Olivet mentally, all my mental powers must be put to work, not as machinery in learning the ideas and thoughts of men, but in reaching out and grasping ideas of my own, or in other words, as Professor Fanning so many times has told us, "Learn to think." Then, too, for my mental development, I need to study some subjects that are hard and perhaps even distasteful to me, learn to grapple with and conquer the things I don't like.

Next I will consider development of character. I will go through school here and come out at the end with either a stronger character or a weaker character than when I entered. Why? Because everything I meet up with while here is going to tend to build up or undermine my character. Oh, many of these things may be just little things, but my attitude toward these things will determine my attitude toward greater things later on. In this I might include the attitude I have toward the rules of the institution.

I have in mind a former student of Olivet, not in school now, who was telling us of some of her school life here, and how she, with other

girls, managed to evade the rules. She said, "We never studied during the evening study hours, but spent the evenings in one another's rooms. By leaving our lights all on and keeping quiet we could fool the matron into believing we were in our own rooms. Then we usually studied till 12 o'clock to make up for the time lost. Of course, the lights were supposed to be out at 10 o'clock, but we could fool them on that also. You see, we turned out our lights at 10 o'clock and waited till the matron retired and then turned them on again, and thus never got caught."

Now, this I believe is the best possible way to make the least possible out of being a student of Olivet, and from what little I talked with this girl I am convinced that she got the least possible out of it. Learning to live in accord with the rules of the school, regardless of whether or not I will "get caught" is a sure way of helping to develop the character.

Next I take up what I would consider the supremely important part of life as an Olivet student, and that is spiritual development. How can I make the most out of being a student of Olivet, spiritually? I may find in Olivet the easiest possible place to grow cold and careless spiritually, and perhaps lose out entirely in my spiritual life, or I may find it the easiest possible place to develop spiritually and to make rapid strides upward. Which of the two courses I take will be determined largely by the attitude I take toward the spiritual life of the school. If I get the most possible out of being a student of Olivet, spiritually, I must be on the alert, ready to receive and walk in the new light that comes to me daily. I must develop regularity in attendance at the services the place affords, and not only be in attendance at the services, but keep in harmony with, and take as active a part in public worship in Olivet as I would in my home church. Also, as Olivet stands for righteousness and deep spirituality, and as it is the aim of those in authority to help us as students to develop spiritually, I must in order to get the most out of Olivet spiritually, line up with and accept the teaching, instruction, and guidance of those who are my spiritual leaders. We as theological students, above all others, have a tremendous opportunity as students of Olivet to get out of Olivet that which will be of benefit to us throughout time and eternity, and our attitude toward Olivet as a school, and toward those who are spending their time and effort for our benefit, will determine how much of that benefit we will receive. God had a purpose in putting us here and we must be awake, active, and alert, if God is going to have a chance to work out the purpose in us that He had in mind in putting us in Olivet. I find that even in the theological work and studies, it is possible to become cool and indifferent even in the Bible classes, but I find also that it is possible, when we come in the proper attitude and spirit, that every class period is just one more opportunity to receive better equipment for the life service out before us.

Another thing I might mention as to how to get the most out of Olivet as a student, and one which is very closely connected with that just touched upon, is our choice of companions and friends. It is possible to develop associations and friends who will hinder us in receiving the greatest things that Olivet has for us as students, but it is also possible that we may make friends and associates who will be of such an influence upon us that we will be able because of those friends to build stronger characters and to develop spiritually, and also to be better students of Olivet. If I choose friends and associates whose aim is to get all possible out of Olivet in every line, the chances are that I, through the influence of those students, will be led into the things that will bring to me the greatest help from Olivet.

Hold the fort

BY E. F. STANTON

Hold the fort for I am coming,
Fight the foe both day and night,
Walls encircle, break your pitchers,
Sinners flee from heavenly light.

Hold the fort for I am coming,
Fight the holy fight of faith,
Trust in Me, I'll win your battles,
Be thou faithful unto death.

Hold the fort for I am coming,
Coming for My fighting saints,
Then your warfare will be over,
For I'll free you from complaints.

Hold the fort for I am coming,
Coming to my spotless bride,
In my Father's house of mansions
You shall dwell near My own side.

Hold the fort for I am coming,
Coming with My angel band,
Every knee shall bow before Me
Foes shall flee from every land.

LONE WOLF, OKLA.

effective, for thus he possessed and poisoned the heart fountain. The scriptural recognition of this sad fact is clear, and the gracious remedy adequate. The imagination of the thoughts of the defiled heart are only evil continually. It is deceitful above all things and desperately wicked. The once pure affections are become vile, tainted with all unrighteousness, fornication, wickedness, covetousness, maliciousness, envy, murder, debate, deceit, malignity, hate, slander, spite, pride, conceit, evil invention, disobedience to parents, cruelty and lust. To inhale the awful stench exuding from a poisoned well like that, would make the conclusion sure that it could never again be reclaimed and purified, and save for the miraculous intervention of God, this is true. However, there is plentiful redemption through the blood of Jesus. Just as surely as the prophet by divine power purged the poisonous pottage, or sweetened the bitter spring, just so surely where sin abounded grace did much more abound. Thank God! a moral leper is no more difficult to heal than a physical one, and Jesus has never failed when appealed to in either such case of need.

The heart is like a strong castle of feudal days, which an enemy has possessed. Not only must the predatory incursions of this enemy into the surrounding country be stopped, but he and his retainers must be expelled and the castle fumigated. A deep moat or ditch is dug around the castle, across which a draw-bridge is the only passage, and this is never more to be let down, except to a friend. Then, and only then will the reclaimed and renovated fortress be a blessing instead of a menace to the surrounding country. Just so surely as this castle was thus delivered from the power and defilement of its unlawful occupants, even so will God deliver and purify the sinful heart that is submitted to Him. This is the real spiritual significance of circumstance, as taught in the Scriptures. Deut. 30:6 says, "And the Lord thy God will circumcise thy heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live." This makes it clear that tainted affections will not move out toward God. "For the carnal mind is enmity against God, for it is not subject to the will of God, neither indeed can be." On the other hand, if the fountain of the affections is purified, they will naturally proceed toward the gracious Being who performed so blessed a miracle. The literal meaning of circumcise is, to cut around. So in heart-circumcision, God not only purges out all sin, as above illustrated, but like the cutting of the deep ditch around the castle to prevent the return of enemies, He also finishes the work of separating that heart from sin and the world. As the Word says, "Set your affections on things above, not on things on the earth." Thus we may be in the world, but not of the world.

Among the many important advices of the Bible, one of the chiefest is "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." To hide this, as the Psalmist says, with other like Scriptures, in the heart is a very wise precaution, for Sister Affection is doubtless more easily imposed upon than any other member of the faculty family. She does not read people well, being remarkably charitable and unsuspecting. If she were the pastor of a church, she would hospitably entertain almost any religious fakir that came along; and if he seemed humble and prayed fluently, she would give him the use of her pulpit without asking to see his credentials. For these and other like reasons it is necessary that the entire family co-operate in directing her energies and shaping her activities. With such help and encouragement given, she is a mighty power and may safely be allowed full liberty in the performance of her duties, and the rendering of her kindly and tender service.

An Ideal Group Meeting

BY MRS. C. L. CALHOON

THE western horizon was reddening with lowering rays of the setting sun. Inside a busy, little home a happy wife was busily engaged in the preparation of the evening meal. Everything was tidily arranged and in order. The children, clean and happy, were hurrying about helping mamma, for they were to have some unusual company, which they had the happy privilege of entertaining but once in a year. How much must she prepare—well, she can't tell, just so there's a-plenty. It will not hurt if there is some over, for her company is to stay three full days, and she can warm up the leftovers next day.

Her husband is the pastor of the little church next door, and he, too, has been very busy. Now he has gone to the nearest railroad town to meet the evening train. Hark! she hears the purr of an automobile. Looking out she sees a Ford driving up. Oh, yes, it is Brother Morris. He is the pastor of the little class out at Amboy schoolhouse. He has driven about fifty miles to be at this precious gathering, and he has brought all he could of those who had no convenient way to come of their own. "Praise the Lord!" shouted Brother Morris, "we've all come who could, we just left enough at home to take care of the stock and keep them from suffering. See, there is one, two Chevrolet. Well, that is Brother Atcheson, the Amboy Sunday school superintendent, also Brother Rogers' folks, and their cars are both full." "Amen!" "Hallelujah!" the echoes ring out, "here's the young folks, too, how good to see them all coming." Amboy is well represented. Another Ford or two drive up and the folks are all ushered into the parsonage. They all know how to take care of themselves, for this kind of a meeting comes to their charge, or homes, once a year also.

Supper is on, the table is surrounded by happy folks. They are chatting and eating when the sound of other approaching cars is heard. "See! there is another Ford. Why, it is Brother Frank Mayhew, he is pastor of the Shiloh church, about one hundred and fifty miles farther west, and he has a load. Yes! there are two other Fords and a Reo—we all know who comes in that, for no other Pentecostal Nazarene in that part has a Reo but Brother Mayhew's Sunday school superintendent." They are all ushered in, but they had stopped on the road for supper, so declined the invitation to dine. But, listen! other cars are heard. See, it's a Buick, yes, and two Maxwells, and another Reo, and of course, Brother Dick's Ford, and they all have all they can pack in their cars of happy, hilarious folks, and what are they saying? Why, they are singing holiness songs and praising God. They all have the victory and are getting in on time and that makes any one feel happy.

Brother Smee and Victor Mickey brought all the young folks they could find, in their Maxwells, and only a few stayed at home in Plainville—just enough to "stay by the stuff." Here comes the home pastor, and he has a load from the train. The time has arrived for service to begin. The superintendent, Brother Stevens, the pastor of the Plainville charge, came with Brother Dick in his faithful Ford, and was on time, of course, and in his usual place as chairman of this gathering. The secretary is on hand and has his pen and book ready for work. The janitor is arranging a little differently. Why is she putting so many chairs behind the organ? Why? See! here we have Brother Mayhew's singers from Shiloh, Brother Morris' singers from Amboy, and there is Brother Stevens' choir, and those young folks from Plainville can all surely sing. So we will certainly have a splendid choir, with what we have at home and the others from the other three charges, and here comes some more. Oh, yes, they are from those new fields we opened up last summer, with our pioneer work and home mission money—Grinnell and Russel Springs. Now they are seating them, some from each charge. What a fine choir of young folks, twenty-five or thirty of them. How friendly and sociable, yes, and they all look so happy.

The superintendent announces the first song, with a sanctified organist at the organ (for this crowd of folks believe in sanctification, that's what makes them look so honest, clean, and happy). Oh! what singing, you feel like you are rising from your seat now you are standing, now sailing away, with wings. No—by faith soaring is the blessing of joy and sweet assurance.

Now the song is changed, and, say! it just seems like you are really in heaven itself, and the folks are all there, too, and why can't we stay always? How happy and blest every one is getting. Who is that standing upright with uplifted hand? Of course! it's Sister Morris. She always shouts when she gets running over with happiness.

What wonderful praying, it seems God is just bending His ear over and breathing out a blessing, and oh, the tide is rising, our souls are feasting at the Master's feet, while Brother Atcheson is battering down every wall of doubt and getting a special hearing at the throne. Who could not preach after such a visit with God, and such a feast at His table? Who do you suppose will preach? Why, Brother Morris is taking his Bible and there he goes to the pulpit. Then, what a wonderful sermon, how hungry it makes every dissatisfied soul—how miserable every sinner feels, and oh, how sweet and peaceful and happy the saints are feeling. The altar scene is glorious. Poor, miserable sinners are seeking and finding God, believers are getting sanctified, and every one is getting a fresh cupful of honey from Canaan.

The next morning is Friday. They are gathered again. The superintendent, or chairman, announces the program, and glancing over the audience sees each speaker all down from beginning to the ending of the program is on hand from the first service, and every one on time. What fine topics and how well they are prepared, and how they do boost your soul up. The young folks each have their papers well prepared, and such beautiful selections in song are fitted in between the topics. Every one brought his instrument of music who had one, and special songs, and each one does his very best to give the folks something good, for they know their turn is coming to have this precious crowd at their charge, and they must give if they expect to receive. Such a harmonious feeling there is in the atmosphere, and yet some are taking opposite sides, they don't all see alike. No, and yet they all keep so sweet and speak so kindly and go right on with their discussions.

Dinner time? No one hardly could believe it was so late, their souls were feasting on the fat things of God, when Brother Frank Mayhew, in his zealotness for God, and desiring to redeem the time, makes a motion we stay right here and not take time to go home with the folks and eat, but the local women had a thought before he had, and each had brought a basket filled with much more than they needed for themselves. The men get to work and quickly a rude table is constructed of boards and chairs, when here comes Sister Lake, Sister Sandys, Sister Cornwell, Sister Robertson, Sister Dupree, and others, carrying their baskets, and soon the table is loaded with the bounties so lovingly prepared, and the splendid dinner is partaken of.

The room is soon cleared up after dinner and the leader is ready to begin at 1:30, and every one is there, for none had to leave for dinner. Again, such singing and such praying, after which Brother Dick's name is called—"Promptness in God's service," announces the superintendent. Why does every one seem so pleased and undisturbed when such a topic is started? Brother Dick's talk comes right to the point where we all live. Yet, "Amen" comes from the audience, and still Brother Dick pours it on. "Amen" shout the preachers, for they think this talk will help their folks when they get home to be more prompt. Still it gets hotter and hotter. The audience is almost shouting him down. What's the trouble? Nothing—folks were just not hit this time, because every one was here on time and had his topic and his song ready and was prompt.

There is one very unfortunate or fortunate preacher in this gathering, who has a wife who preaches, and these unselfish pastors are all willing to sit quietly by and let this woman preacher have all the say for once, and they only respond with "Amen" when she hits a point that fits and suits and boosts them real well.

The next day is Saturday, and every one is here again. No one is complaining because they were crowded last night, because they are not entertained fine enough, or are accidentally missed being shaken hands with, because we must remember this is a large delegation for so small a class to entertain without every one sacrificing a little, but the visitors are glad they came and the home folks are so glad they came that

they are willing to sleep on the floor, or in the barn, just so they can all be together and have this meeting, which is such a feast to their souls, and they only have this chance once a year, and by the time more churches are added to their group their turn will not come so often as that even.

"God's Financial Plan," reads the superintendent, and we all know who is prepared to speak, and full of this subject. Brother Smee, we all agree, lives up to the tithing plan as outlined by the Bible. He certainly is lining up the "slackers" and pouring it on. Our heads are bowing, we feel we have more new light from God's holy Word, and we expect to line right up and keep blessed. Saturday night, and here comes Brother Frank Mayhew with his God-given message. How conviction comes on and souls come to seek and do find God.

Sunday morning. Such a beautiful day. Surely every one is glad to get around to God's house on such a day as this. The praise service is led by one of the oncoming, prospective preachers, and oh! such a feast as each one bears testimony to God's blessing and dealing with him since they last met, the fifth Sunday of the quarter before, at a different charge, with the church way out west. And now, what are they passing that plate of bread for? Why, that's what we call a love feast. Each one takes a piece of bread and if they know of any one who has a grudge against them away they go across the church and see, they are breaking bread, and no one carries a grudge or ill feeling home, even though they may have felt slighted before such fellowship. Such weeping and shouting as each breaks bread with his neighbor and tells him how much he loves him. Thank God for such a crowd of folks who never hold grudges.

Must it all end—not yet—here comes Brother Stevens and he has well prepared himself on his knees and with his books for a soul food sermon for full-grown saints. He can put it on the low rack for the babes in Christ also. Every one can just sit up and feast at Father's table as he hands it out. How he carries us away. We have longed for this uplift, that we might go out and meet our trials better. He can preach much better this time than ever before, because every member from his charge, at Plainville, who possibly could get away is here, and he knows they believe what he says, because he's their own pastor. Now, by faith, he leads us right through the Jordan of death to the old man up the sunny slopes of Canaan, and sets us down right in a big patch of clover clear up to our necks. We can feast and feast and take a big supply home with us to live in Canaan every day.

The afternoon is just as grand. God is giving us a message on world wide missions and we are just as conscious of our needs at home and our hearts are certainly stirred on home as well as foreign missions. We are open to give as well as receive, and a hallelujah march is started to raise some missionary money. As the people march around with open hearts our pocketbooks are opened wide and just simply emptied on the Bible, which lays on the altar. One hundred and fifty dollars is quickly laid on God's altar—when listen, who is weeping so? Why, God is laying His hands on some of our choice young folks. Some one softly sings, "Let me go, I can not stay, 'tis my Master calling me. Let me go, I must obey. Native land, farewell to thee." See, their hands are uplifted and a broad smile is shining through the blinding tears and a shout escapes the lips. "Yes, I'll go, Lord, India, Africa, Japan, anywhere, just so Thou dost go too." We all say "Yes" through our tears. We feel we can't spare our best, but God's will be done. He can have them to use just as successfully across the water as at home. How glorious to be so honored that God from this little gathering will select some to represent Him to the dear, darkened heathen. Yes, and there are some of our best farmers whom God is calling to fill the home fields and do pioneer work to back the missionaries across the waters. How wonderful, and yet no pastor is regretting from fear that his support will be less if God takes some of his best supporters, for He who takes is able to raise up new material to fill the vacancies. God's ways are always best.

Sunday night. A number of newly converted people are taken into the church and a stirring evangelistic message is given by the home pastor. He can preach at home where folks know him just as well as away from home, for we all know they love him who know him best, for he lives every day the same, with victory all the time.

Covert, Kas.

THE ADVANCE IN MEXICO!

BY DR. V. G. SANTIN

WE passed the last week of December celebrating prayer services and the results were good, praise be to God! We closed the year with a special service of thanksgiving. We had three baptisms and an equal number of members were received into the church. We solemnly celebrated the Lord's Supper, which proved to be a great blessing to all Christians.

Tonight [January 16th] we divided the time for the testimonies of the children of God and gave an invitation. Nine people came to the altar, which beyond doubt means nine new people for the church. Those whom we are visiting are more interested each time in the salvation of their souls. We greatly rejoice because they are studying with enthusiasm the Word of God and are becoming more punctual in their attendance of the services. We recommend these persons to your prayers.

We have begun the year with increasing desire to win souls for the kingdom of our Lord. We see with satisfaction that God is pleased with these noble purposes. The people pray, work, and help with their money to carry forward the work of God.

From the first Sunday in January we proposed to have a reformation in our services. Before this time we only had Sunday school at 11 o'clock in the morning. We have now changed the Sunday school to 10 o'clock in order to continue the preaching services at 11 o'clock. This change has been made with excellent results, because the people are filled with more desire to bring their friends, whose assistance means much to us. The spirituality also is advancing. I now have to prepare four or five sermons more every month, but I have a firm conviction that God will give me His message for the people. Pray for me.

THE VILLAGE CAMPAIGN

BY ROGER S. WINANS

"And he said unto them, Let us go into the next towns, that I may preach there also; for therefore came I forth. And they departed, and went through the towns, preaching the gospel, and healing everywhere."

THE early Methodists did not confine their preaching to large cities and "strategic" centers; but fired by the spirit of the gospel, went everywhere, preaching and praying, shouting and singing. Let us follow their example. If we would stop praying for the Lord to send in the people long enough to pray to Him to send us after the people, we would be more likely to have our prayers answered.

Ever since coming to Peru we have felt the importance of preaching the gospel to the inhabitants of these country villages and farming communities. The importance of doing so is evident when we consider that something like 80 per cent of the total population of Peru live in the country. The fact that many of these small towns have no village priest, and are only visited by them occasionally gives us a better opportunity. In fact there are haciendas with several hundred inhabitants which have not been visited by the priests for years.

While selling Bibles I made a specialty of visiting as many of these country neighborhoods as possible, and was usually rewarded by good sales, and sometimes found people anxious to learn about spiritual things who listened very attentively to my exhortations and explanations about the plan of salvation. Some months back Providence opened the way for us to start a Sunday school in one of these country settlements, which gives great promise for the future. At another

MISSIONARY

place the schoolmistress has been converted and her daughters are also interested in the gospel.

It has been my desire, however, to start a regular village campaign, visiting every country neighborhood in this province if possible. Last Sunday it was my privilege to start this campaign. On my return from Sunday school at Faclo Grande, I stopped in the village of Jequetepeque, and unrolling my Sunday school chart, proceeded to nail it up on the door of a Chinese store. Soon a crowd of twenty-five or thirty persons had gathered to look at the pictures, and as I explained to them the meaning of the pictures their interest grew more intense. This is a farming community and the parable of the sower made a deep impression.

Monday evening I visited the village of Chocofan some five miles east of here. When I arrived there was practically no one on the streets and the prospects for a meeting were not very good, but I tied my horse and proceeded to unroll my pictures. A small

The Earthquake in Guatemala

BY J. T. BUTLER

GUATEMALA CITY, C. A.

NO doubt you have been hearing something about the disastrous earthquakes we have been having here. On Christmas night we had shocks that destroyed much of Guatemala City, and on January 3d we had another that destroyed much that had been left by the Christmas quakes. I think it is a conservative estimate to say that 90 per cent of the houses are ruined so that they will have to be rebuilt from the ground up, if they are ever rebuilt. Many inhabitants have left the city; and others are still leaving. Those who remained are living under shelters as varied in their makeup as Joseph's coat could have been. We are living under a shed covered with corrugated iron, and partly walled in with various things.

This is the dry season now, but sometimes it rains even in the dry season. We sincerely hope that it will not rain until May. Missionaries will have to put up some kind of temporary buildings, because there are no buildings for rent. Anybody who would like to help put up such a house could do something that would be highly appreciated by sending some money with which to buy some corrugated iron and flooring. Just now some timbers could be bought, out of the wreckage of buildings, at a very reasonable price. Also some iron roofing can be had.

It is a great time for tract distribution now. People take them, thinking that they are bulletins containing something about conditions here for food or something of a kindred nature, but they take them and most of them read them.

boy caught a glimpse of the pictures and shouted as loud as he could. *Ven a ver!* ("Come and see"). His call worked like magic, and before I had time to get my pictures up a crowd had gathered. Attention was good and the Lord gave me liberty in speaking. After the service a number bought Gospels and Testaments.

Yesterday I visited a fishing village ten miles south of here, and told the people how Jesus calmed the raging sea. They were especially pleased upon learning that the disciples of Jesus were fishermen. One man who was listening said he had read the same thing in his Bible. We hope to continue this campaign until we have visited a number of villages in this province.

ENCOURAGED IN CHINA!

BY OTIS AND ZELLA WARNER DEALE

SPECIAL evangelistic services were held in Chaocheng Nazarene Mission, beginning November 29 and closing December 2, 1917, by Rev. Peter Kiehn and some of the native evangelists. The meeting was well attended, the chapel was filled to its fullest capacity, and our hearts were encouraged to learn that greater interest was shown at this meeting than at previous meetings. A goodly number came forward for prayer, and some claimed to find Jesus precious to their souls. It did our hearts good to see this hungry people sit for hours in a cold chapel without fire listening to the gospel story, many of them for the first time.

The people came in from the out-stations to the meeting, some claimed to get saved. After the close of the meeting they wanted Brother Kiehn and other workers to come out to their villages and preach the gospel to them, some who had heard said they wanted to know more about it, they said they believed it was a good thing. Brother Kiehn went out to one of the villages after the meeting in Chaocheng and stayed two days, he found many hungry hearts. They would stand and sit out in the open air and listen so attentively to the word of life, the majority of them for the first time. When Brother Kiehn told them that he would stay no longer, they pled with him to stay longer.

How my heart is touched when I actually see the need of this great people! Hundreds and thousands of these people live on one meal a day; and many of them are poorly clad. Then they are so much in need of sanitary conditions and doctors to relieve the awful suffering which exists among the people. It is said that 90 per cent of the women of China have their feet bound and are practicing foot-binding. Oh, the untold misery these women and children have to suffer! The greatest need of China is the blessed gospel brought to her. I feel more like praying the Lord of the harvest to send more laborers to China.

The work certainly is encouraging. I do not see how it could be much better when we consider the few workers and the limited amount of money the work has to run on. I have learned that it was necessary to borrow money for some of the evangelists to live on. This ought not so to be. It seems to me that some individual or church in the homeland should take the support of some of these native evangelists. They can be supported for seventy-five or eighty dollars a year. What a great and blessed investment this would be!

We are working hard on the language so we can get it and go out the sooner to labor for the uplift of this people. We feel so happy in our hearts that God gave us a safe voyage and that we are in the field to which the Lord has called.

We are sweetly saved and kept by power divine.

CHAOCHENG, SHANTUNG, CHINA.

SUNDAY SCHOOL LESSON

February 24

Jesus Teaching by Parables: GROWTH of the KINGDOM

Mark 4:21-34

GOLDEN TEXT: *The earth shall be full of the knowledge of the Lord, as the waters cover the sea.* — Isaiah 11:9.

THE LESSON OUTLINE

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

We have in the lesson today two parables — the one on unconscious growth and one on the parable of the mustard seed. The last mentioned parable is also recorded in the thirteenth chapter of Matthew where the eight parables are given in order, as used by the Lord in His sermon on the "Mysteries of the Kingdom." Mark does not attempt to give the sermon in full. He had either heard or read of two of the parables of that sermon, that of the sower and the one of the mustard seed, which he uses in his Gospel.

A. HE FIRST GIVES US A STATEMENT, which some have called A PARABLE ON THE LIGHTED CANDLE. (Vs. 21-25.) He asks, "Is the candle brought to be put under a bushel or under a bed? And not to be set on a candlestick?" He teaches here the truth that our light is to shine and not to be concealed. We are not to refrain from testifying of Christ from a fear of man.

B. IF WE ARE FAITHFUL, however, to our testimony WE SHALL NOT ONLY RETAIN the precious experience of divine grace BUT IT WILL GROW. This truth he brings out in the parable on the unconscious growth. (Vs. 26-29.) The unconscious growth of the truth not only pertains to the individual but is true of the cause generally.

C. PARABLE OF THE MUSTARD SEED. Matthew recorded this parable in his thirteenth chapter some twenty or twenty-five years before Mark recorded it in his Gospel. The parable of the mustard seed comes third in Matthew's account of Christ's sermon. *First*, the fact of the partial reception of the gospel; *second*, he gives us the cause of this partial reception of the gospel to be the activity of certain hindrances to truth under the similitude of "fowls, stony ground, and thorns."

1. The first thought He teaches by the mustard seed parable is, of course, that of expansion or marvelous development. The gospel tree would be a tree of tremendous growth, which would spread far and wide and become a wonder to many. This has been fulfilled by the progress of the church in this church age or grace period which intervenes between His first coming, and the second coming, which is yet to occur.

2. We shall insist, in the second place, that this thought of expansion is not that of mere expansion or growth, but it is also that this expansion would become abnormally great in proportion as the church tree sent her roots down into the world. This mustard tree grew to an entirely unusual, abnormal size. So, would He have us understand in advance, would the gospel or church tree grow abnormally large and numerous and popular and powerful in proportion as she became worldly and let down the bars during this church age.

NOTES : QUERIES : QUOTES

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

The design of the doctrine of God is not mystification of the mind of man, but its illumination (v. 21). The entrance of God's Word giveth light; giveth understanding unto the simple—revealing truth divine unto babes.

Every mystery in the Word of God will eventually be cleared up, and what we now know in part we shall know perfectly by and by. (v. 22.)

The faculties which God has given us are for use. He who uses not his powers is derelict, and the Lord regards him as a wicked and slothful servant—like the man who hid his talents in the clean napkin. (v. 23.)

Hearing of God's Word is a great responsibility, and the use we make of our opportunities of hearing will prove either a blessing or cursing. God measures out to the hearts of men as men measure out attention to Him. (v. 24.)

The man who is truly blessed in the use of truth which God gives him—in the application of the Word to his heart and life—will be blessed the more for the blessings that are appropriated by him. (v. 25.)

The great theme of the discourse of Christ is the rule of the divine in the sphere of the human, and that reign has many aspects for consideration. (v. 26.)

The development of divine life in the human soul is a great mystery, but it goes on in the devout person, though he can not explain nor understand its hidden processes. (v. 27.)

There are different stages in the Christian life, as there are different developments in the natural world; and all grades are in their own order. (v. 28.)

What the divine tiller of the soil of the human soul seeks is the fruit of holiness in the developed Christian life (v. 29). All before is but preparatory to fruit of the Spirit unto holiness.

In the natural world there are many things with which the kingdom of the divine and holy may be likened and compared. (v. 30.)

Though its beginning is small, the kingdom of God in embryo is the soul in which the sanctifying truth of God finds lodgment. (v. 31.)

YOUNG PEOPLE'S SOCIETY

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

Text: 1 Cor. 15:58

BY REV. E. T. WILLIAMS, D.D.

In the fifteenth chapter of I Corinthians Paul explains the resurrection, compares things that are changeable with things that are unchangeable, challenges death, saying that death had lost its sting and the grave its victory, and then bursts into praise to God, who giveth the victory through Jesus Christ. The great apostle then presents a strong and glorious standard for the Corinthians in their experience and holy living.

First—Paul addresses the brethren.

This is the most sacred and appropriate term the apostle could possibly use. He did not call them "Mr.," "Dr.," "Sir," "Gentlemen." These expressions are very formal and cold, but the word "brethren" carries with it the spirit of the Christian. It is warm, tender, and "Christian."

These to whom he speaks are related by common interests. Their thoughts, their wills, their affections run in the same channels because all are interested in the same great fundamental truths, the same great kingdom, the salvation of men. Why should men not be united when they are throwing their lives into the work of God. You will not find one interested in the show and another in the prayer-meeting; one interested in the novel and another in the Bible; one interested in breaking the law of God and another in keeping it; one interested in carrying out a divine commission and the will of God, and another in carrying out his own plans and ambitions. All love the same things and hate the same things. All stand for the right and hate the wrong as far as they know right and wrong.

Brethren are related by divine kinship. Flesh and blood bind us close together, and rightly so. Father and son, mother and daughter are very close in their relations indeed, but there is another tie that binds us in this world, the tie of divine relations, or kinship. We have the same God, the same Savior, the same Sanctifier, Guide, and Comforter. We belong to the same great family, therefore we are brethren.

We are also related by a common nature. This is the only real worthy basis for brotherhood. Interests may be selfish, and those selfish interests might bind men together in their efforts, but God unites men on the foundation of a common nature wrought by the Holy Ghost, changing the inner life, and elevating us to the same lofty plane of Christian manhood. This union is real, for it goes deeper than resolution, thought, motive, interest—it reaches to the foundations of the soul, making us one, not in expression, but in fundamentals, moral nature, and character.

Brethren are united by bonds of love. This great truth is not sufficiently emphasized. Talk of power, fire, unction, liberty, and the gifts of the Spirit are common, but too little is said of love, divine love, love to God, and love for the brethren. There is no possibility of proper growth in a church or any institution of the church without the spirit of love one for the other. Let this be emphasized among the young people.

The union of brethren is closer than blood relation without Christ. How often the incoming of the Holy Ghost into the heart of a member of a family causes a gulf between that heart and the other members of the family. The best friend is found among those of like precious faith, with yourself, usually. Who of us have not blood kin with whom we have no fellowship, and on the other hand have many friends not related to us by the ties of blood, with whom we have the sweetest and most enjoyable fellowship.

Second—In the second place Paul presents the proper condition for the Christian.

First of all, he is to be steadfast. Every Christian worker has bewailed the sad fact that so much unsteadiness, vacillation, and wavering is found among us. Oh, for people you can depend upon! We need stable and steadfast people in doctrine. Some are ready to change with every wind that blows. No-hellism, third blessingism, tongues, and anything else that may chance be presented sweeps them off their feet, and soon their faith, Christian experience, and character are so undermined, it becomes all but impossible to ever establish them again. Every church must be founded upon some fundamental doctrines for which that church stands specifically. We should as brethren get our feet down on the rock where we can give a reason for the hope within us. The doctrines of depravity, regeneration, sanctification, should be so clear to every member of the church that each could be recognized as steadfast in his belief.

We should be steadfast in our profession of Jesus Christ. At home, abroad, in private, in public, among friends, and among the enemies of the cross of Christ we should let all know where we stand, though we can do so in an unoffensive way. The opposition to holiness has not grown weaker and never will, therefore it will always be necessary to be steadfast in our profession.

We should be steadfast in our resolution to see the end of the Christian life. To start to heaven with the reservation that we might go back should certain things occur, is to be beaten in the fight before entering. Bridges should be burned behind us, and no thought of going back for any cause should ever be considered or recognized. The journey to heaven is as real as the trip to an adjoining state, and must be pursued with all diligence and determination and steadfastness.

THE WORK AND THE WORKERS

ANNUAL MEETING of the Board of Publication

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

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

WILLIAM E. FISHER,
President, Board of Publication, Pentecostal Church of the Nazarene.

KANSAS HOLINESS COLLEGE AND BIBLE SCHOOL

The school opened its winter term January 2d. Since then God has been setting His seal upon the work by manifesting Himself to us, especially blessing us in church and chapel.

More than one-half the faculty had resigned during the holidays because they were not in harmony with the school as conducted under Pentecostal Nazarene management. Only about ten or twelve students left with them, but the school was very badly disorganized. Some of the students have not yet returned because of this. A stronger faculty was secured in just a few days. Rev. R. E. Dunham, a college man, holding an A.M. degree, and with the blessing, has become president and theological professor. Miss Gertrude Norris, holding the degree of P.D., and with seven years of experience in Pentecostal Collegiate Institute, and two years in Oklahoma Holiness College, was secured for the department of history. A. C. Tunnell, for five years a student and instructor in Peniel University, and an experienced pastor, is at the head of the science and mathematical departments.

Over fifty students have enrolled and more are coming. But best of all, God is blessing spiritually. Several have been reclaimed, saved, or sanctified, in the last few days. The glory comes down in chapel or prayermeeting. A revival spirit is on, so we are believing God and going ahead.

Remember us with your young people as students. Remember us with your money. But above all, remember us at the throne of grace. We especially need your prayers at this time.

OKLAHOMA HOLINESS COLLEGE

While the ground is covered with snow, and the cold winds blow, we have every evidence of life and progress. We are now at the "half-way" place of the scholastic year. During the semester one of our preacher boys was drafted; a young woman preparing for Christian work died; and two couples were married. The students have worked hard and excellent grades have been won. The work of the first semester has been very gratifying indeed. We desire to call attention to the following items:

ENROLLMENT

During the semester we enrolled one hundred and thirty-five. This includes pupils from the sub-preparatory up. We begin with the sixth grade. After three months the public school was obliged to close because of lack of funds. The college took over the work of the first five grades, and is conducting a subscription school. In this department were enrolled thirty-five pupils, which brings our grand total to 170. This is the largest enrollment that the school has ever had during one semester. A number more will enroll during the second semester and the "special Bible course," which will place us beyond the two hundred mark.

LIBRARY BOOKS

Dr. A. M. Hills, a former teacher, and once acting president of the Oklahoma Holiness College, has loaned to the college library more than fifteen hundred volumes from his great library. We are certainly grateful to Dr. Hills for the use of these books.

DRESEE MEMORIAL BUILDING

As soon as the weather clears, active work will

begin in earnest on the new administration building. Excavation work has been started for the foundation. A car of cement, two cars of chat, one car of lumber, and one car of brick are already on the ground. In our last report it was stated that five thousand dollars in cash and work (five hundred dollars in work) had been secured. Since that time a member of the board of directors sent in his check for five hundred dollars, and just the other day a member of the Eastern District gave the sum of twelve hundred and fifty dollars. Along with this another one hundred dollars from a resident of Bethany. We still hear of others who plan to give for the erection of this much needed building, which will be named after the founder of our church. Send any amount that you can give to Mr. Arthur Beaver, Bethany, Okla.

DIRECTORS' MEETING

The annual meeting of the Board of Directors convened on January 15th-16th. Matters of business were transacted and the general interest of the college were looked into. Next year the college will conduct a grade department, beginning with the first grade. Suitable teachers will be secured and a good enrollment is expected. Practically all the members of the present faculty will be retained for the coming year. At this meeting it was voted to increase the number of directors from ten to twelve, and that six be elected from the Eastern District and six from the Western District. This will give the Districts equal representation.

SPECIAL BIBLE COURSE

Considerable interest is being taken in "the special Bible course." A number have written that they are coming, while others spoke to us at the Assemblies that they would attend. Rev. J. W. Goodwin, General Superintendent, will be with us and will lecture daily. During the last ten days of the course a Holy Ghost revival will be held by Brother Goodwin. The date of the course is February 5th to March 5th. The cost for board and room will be fifteen dollars and for tuition four dollars, making a total of nineteen dollars for the month. Plan to come at once and get the full benefit.

REALTY SALES

Rev. E. C. Cain, District Superintendent of the Eastern District, is building a home in Bethany. The following people have lately purchased lots

in Bethany, or tracks of land near the town: Mr. A. Loutham and Brother McDonald, of Ingersoll; Rev. C. H. Alger, of Woodward; Rev. G. F. Owen, Rev. D. C. Reynolds, and Rev. J. W. Middleton, all of Bethany; Rev. Lee Langford, of Wellston; and Mrs. Eva Miller, of Lone Wolf, have purchased new homes. Rev. Arthur Green and Rev. W. P. Olin are building new residences. Mr. E. D. Downey has just completed a new residence which he holds for sale. A number of buildings will be erected this coming spring and summer. We shall be pleased to correspond with any one interested in the school or town.

Rev. C. B. WIDMEYER, Pres.,
Bethany, Okla.

ARKANSAS DISTRICT

We are covered with ice and snow, but we are not dead. God is blessing the work on the entire District. We had a blessed time with the churches at Appleton and Pine Grove. God gave us two good services at Appleton and one at Pine Grove. Brother Tapley is looking forward to a good year.

At North Little Rock, Brother J. Sam Curtis is in charge of the work, and is moving up on all lines. Souls are getting saved and sanctified at the regular services, and they are making the payments with ease. Brother Moir at Batesville is gaining ground. Brother Lusk has recently taken charge of the Rosie work and they are preparing to build a new church.

Brother Johnson at Beech Grove is proving to be the right man at this place. Brother Seal at Jonesboro is building up the work after being without a pastor for almost two years. Brother W. S. Harmon at Pangburn and Pickens Chapel writes encouraging words about his work. Brother Earl Harris, one of our hustling pastors at Beebe, Cabot, and Russells, is pushing the battle, and is looking for great things this year.

Brother O'Neal, one of our leading business men at Morrilton, is looking after the work at Atkins. They have recently paid the church out of debt, and are getting ready for greater victories. Morrilton is yet alive. Brother Moore is having victory at Ozark and Ark. Brother Francis is very much loved by his people at Greenbrier. Brother Daniel writes from Pleasant Ridge that the outlook is fine. He expects to open some new work in that

Northwest Nazarene College

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

FOR some time I have desired to visit Nampa, Idaho, where Dr. Wiley was led to establish a Nazarene college nearly two years ago. On my way to the East last week this opportunity was given me, and it was a special joy to meet so many old friends from Pasadena among the professors and student body. I was most agreeably surprised to find Nampa a thriving little city of about seven thousand, in the very center of one of the most fertile valleys in the Northwest, and beautifully surrounded with snow-capped mountains, giving it a very charming effect. Dr. Williams called this valley the Switzerland of America, and truly this country must have a growing future.

The school is well located and has a fine campus, and already they have a very good administration building, and two dormitories. The school has reached a student body of two hundred and twenty, which has crowded them to the limit. They are making plans to enlarge the buildings, making room for three hundred next year. Truly President Wiley is a great educator and a strong leader among the young men and women who want an education. He has used great wisdom in the last two years and is building a school which shall be most loyal to the doctrines and call of the Pentecostal Church of the Nazarene. This school will be a great asset to the Pentecostal Nazarene movement in the great Northwest.

The student body is filled with holy intensity, and mighty waves of glory often sweep over the chapel services. They have a broad vision of the great work and call of God and are fitting themselves for coming days of service. A nobler body of young men and

women could hardly be found outside of the holiness schools. How I rejoice over these young men and women coming into the work! With a student body like this so filled with holy fire, glad, happy, and contented, to go out into the world well saved, any school must have a great future. Nampa is destined to pour forth hundreds of young men and women, fire baptized and filled with holy zeal, to enter the ministry in our church at home and in foreign lands.

It is a perfect wonder what God has wrought in the last two years through the vision given to Brother Emerson. Already Nampa college is a great school, and best of all, intensely loyal to the call of God in our movement. The District is growing very fast under the able leadership of District Superintendent Herrell. Several new churches have already been organized and there are more to come in very soon. There is a beautiful spirit of unity and aggressiveness among our people.

To the Northwest Nazarene College, the board of trustees, the president, and faculty, the student body, and all interested: Allow this work to be most loyal to God and holiness and to the God-given vision in the Pentecostal Nazarene movement; keep spiritually hot and full of holy intensity, and increase more and more with the coming years of your growth; train our young men and women in the art of soul saving and send them forth with a mighty passion to win a lost world to God. Thousands will rise up in the coming years and call you blessed. I bid you God speed and every success in your good work.

part of the District. Brother Ridout at Searcy and Floras Chapel is being blessed in his work. Brother G. H. Harmon has recently taken charge of the church at Vilonia and is making things go for God. The Arkansas Holiness College, under the efficient presidency of Rev. N. W. Sanford, is doing exceedingly well. They have just lifted a two thousand dollar debt, which puts the school on a sure foundation. If there ever was a school that has been tested to the very bottom, it is the Vilonia school, but thank the Lord it is yet alive and growing.

Sister Ora Lovelace, one of our outgoing missionaries to Africa, has recently visited our District and was a blessing to us all. She is the product of our holiness school at Des Arc, Mo. When we look at some of our preachers and missionaries who have been educated and trained for the work of the Lord both for home and foreign fields it puts us more in love with our holiness schools, and makes us willing to sacrifice more to keep them going. When the weather permits we are going to launch out for greater usefulness, preach holiness, encourage holiness schools, and put the Herald of Holiness in every home we can.

G. O. CROW, Dist. Supt.

FROM HUNTER AND MARTIN

We are in the midst of a real revival of God's truth and power in Montrose, Colo. On our arrival we found that the pastor, Rev. C. P. Ellis, had the revival spirit among his dear people and the people were ready for us when we arrived. Up to this time we have had eight nights of meeting and there have been thirty-five at the altars seeking either pardon or purity. God has a real praying people out here and they want to see things done for God. We expect to be here until February 17th in this fight. We are looking for greater things to take place here in the next few days. Pray for us.

READY FOR WORK

I am ready for a new year's work. Have already started in the evangelistic field. My first meeting was at Childress, Texas. Have just closed out there. We had a great meeting. I found some real true Pentecostal Nazarene people who were working at their job. Brother Hensely is pastor. I found that he and his wife are doing good work in Childress. This last year has been the greatest year of my life. I have held sixteen meetings, traveled almost four thousand miles, and have seen many people pray through in the old time way. I have a good gospel tent and a good singer. Any one desiring our help please write me at Duncan, Okla. June and July are all taken. Any other date I would be pleased to come and help you. Pray for us.

TOMMIE HOPE.

A MIRACLE OF GRACE

The seventeen days' meeting in our Cleveland, Ohio, Pentecostal Nazarene mission closed last night with a splendid altar service and some real cases of salvation. In some ways this has been a remarkable revival. I have seen more people saved and sanctified in other meetings, but I never saw a better quality of results. The saved and sanctified came through very clearly. When some of them once started to testify they hardly knew when to stop. It was blessed. A few outsiders who had been all confused and mixed up in the tongues were blessedly rescued and made very happy in their deliverance. We had several clear cases of healing, but the most remarkable of all was the healing of Mrs. Augusta Gustafson. She had doctored four years for limb and bone disease with several fine foot doctors in the city of Cleveland. She had been bandaged, strapped up, and had received massage treatments from a woman physician, but all to no avail. Finally they told her there was no cure, that she would have to suffer it out. We were led to lay hands upon her in Jesus' name. The Holy Ghost did the rest and she is wonderfully healed. The Lord gave her perfect soundness in the presence of them all. To the Lamb be all the praise.

I open the battle in Bloomington, Ill., February 14th to March 3d, with Rev. C. H. Strong, of the Apostolic Holiness church. While out in Illinois I can give several dates for meetings to our Indiana or Illinois pastors or others if you will write me soon. Address me care of Rev. C. H. Strong, 809 Mason St., Bloomington, Ill.

Rev. F. W. COX.

TWO GOOD MEETINGS

We have just closed a very good meeting at Oakland, near Bonham, Texas. We found a loyal people there, who know how to trust God and pray things to pass. God met with us in every service. Our next place was Johnson Chapel church, where we organized about two years ago. They have their church building almost completed. My home address is Beech Grove, Ark.

C. W. JOHNSON.

LOUISIANA DISTRICT

I have been out on the District and find some of the small churches have been without a pastor for a year and still they hold on and seem to be anxious to see the church built up and say there is no other place for them. I would like to get in touch with one or two young preachers who have the call of God to preach and who would be willing to get out and bring things to pass. I have one church that offers a great opportunity for the right man. It will take a man with experience and ability to fill this place. The church is located in one of our best cities.

Good reports are coming in from some of the pastors. We are now making our plans for the year's work and with faith in the promises we are claiming victory and expecting the best year in the history of our church in Louisiana. Our work develops faster than we have been able to take care of it. Surely God has men and women somewhere that could help us out in this great and needy field. If this appeals to you write me. I will be pleased

Echoes From Olivet

I am praising God for a good spiritual appetite these days. The way is growing brighter every day. I am glad because He has called me to preach the gospel. I am going through regardless of the cost. Bless His precious name. — ARTHUR NUTT.

Thank God for Olivet. Since I came here, four months ago, God has given me a broader vision of real, practical, everyday Christian life, and He has helped me to live it. It is beginning to dawn on my understanding that after we have left the altar justified and sanctified, perfect through the blood of Jesus Christ, there is before us a state of perfection to be perfected. — MRS. GEORGE GUTHRIE.

The Lord has certainly poured out His blessing on me since I came to Olivet. He has blessed me in many ways, with good health, with good mental powers, and with many spiritual blessings. I do praise His dear name for ever bringing me to Olivet among Christian people and for planting my feet on a firm foundation. I feel like I am a good deal farther up the way since I came to Olivet. Blessed be His name. — EDNA LEHMAN.

I thank God for bearing and answering my prayers, keeping me from all harm with His power that stills the tempest, guiding me with His wisdom that is beyond all understanding, daily instilling into my soul sweet joy and deep peace with His infinite love, and keeping me from wandering far away from His fold. These are what the Lord has done and is doing for me here. — ALFREDO Q. GONZALEZ.

I thank God for the privilege of being at Olivet. God has marvelously led and helped me since coming here. I thank Him for the many privileges and opportunities which I receive daily. I count it a privilege to be able to sit under the instruction of such godly teachers. — MINNIE COLLINSON.

It is a good thing to be in the will of God. Ever since God has called me to the work of the ministry, the inner cry of my soul has been, "Not my will but Thine be done." I have felt that a call to service meant a call to preparation, and that in some way God would fit me for the great work before me. "It is not in man to direct his own steps." And so I have prayed that God would direct my paths, and glorify Himself through me. I have found my life at Olivet a very, very busy life. "An idle brain," I am told, "is the Devil's workshop." "All things are possible to him that believeth," but all things are not easy. God is supplying my needs, and developing me along every line. He has fed my body, enlightened my mind, and blessed my soul. Praise God for full salvation! — F. MORSE DICKEY.

I am glad to give testimony that God's gracious blessings have been continually bestowed upon me in Olivet. The Lord has given me a greater love for His Word and the instruction which God has given me through godly instructors has been a great blessing to me. — C. H. KEEN.

to get in touch with any one who wants to get out in the work.

T. C. LECKIE, Dist. Supt., Ellis, La.

NEW ENGLAND DISTRICT

In closing my work for the month of December a Sabbath was spent at Derry and Manchester, N. H. Rev. A. J. McNeill, of Derry, is pushing the battle and the church is doing well. We had a good service there in the morning. In the evening at Manchester six were received into full membership, and at the close of the service there was one seeker for holiness. Sisters Jodrey and Knight have labored unceasingly for the church and are seeing fruit of their labors.

Sunday, January 6th, I preached in the morning for Brother Domina, at the Peoples' church, Providence, R. I. This is the oldest church in our denomination in the east, if not in all our connection, having been organized thirty years ago or more by Rev. F. A. Hillery. Several of the charter members were present. I greatly enjoyed the fellowship of the pastor and people. In the evening I preached at the Wesleyan church, Rev. G. H. Edwards, pastor. The service closed with six earnest seekers at the altar. Brother Edwards succeeded Rev. John Norberry, who has gone to Brooklyn, N. Y., and is much liked by the people.

From Providence I went to North Scituate, where I visited the school and held a meeting with the church board in the evening. President Moore and Dr. Archibald of the school faculty are supplying for the church most of the time. Brother David Chapman, a highly respected citizen, and for many years a member of our church, is very sick, but we hope will be spared to his family and church for several years yet.

At Bristol I found Sisters Custance and Allen as faithfully at work as ever. I was glad to meet again Rev. Mary Woodbury, one of our select women, who had been assisting the pastors in special meetings. Union services were being held at this time, in which our church was participating.

New Bedford was our next stopping place. There we found Rev. J. E. L. Moore assisting the pastor, Rev. T. E. Beebe, in revival meetings. After a heart-searching sermon by Brother Moore three seekers came to the altar. Cold weather and ice were encountered, which affected the attendance. The blessing of God was on the services and souls were blessed. Brother and Sister Beebe are looking after the Matapolset work in the absence of Rev. J. C. Bearse, who is serving in the army. M. C. A. work at Newport, R. I. Let us remember Brother Bearse in prayer that he may be a great blessing to our soldier boys.

At East Wareham we found Rev. T. W. De Long in special meetings at the Oakdale Chapel. After the evening sermon one woman sought the Lord. The North Attleboro church is well satisfied with its young pastor, Rev. J. Glenn Gould, who is a student at the Boston University. Brother Gould expects to finish his course this year and then be able to devote his entire time to the work of the church. Plans were being made for revival meetings, Brother Moore having been engaged to assist the pastor.

These are days when ordinary efforts avail but little. We need more prayer, more faith, and more of the power of the Holy Ghost to bring things to pass. We are thankful for the many souls who are saved and sanctified in our churches, but there should be more. The Lord save us from being too easily satisfied and at ease in Zion.

N. H. WASHBURN, Dist. Supt.

A NEW SUNDAY SCHOOL

The Lord has brought us into a new field where holiness has never been preached. We held a meeting for seventeen nights. God helped us preach the Word with the Holy Ghost sent down from heaven, and God gave us five precious souls—one young married man and three of his younger brothers—soundly converted, also a woman reclaimed, who is also seeking the blessing of entire sanctification. We have organized a Sunday school comprised of people of other denominations and many unsaved people attend. We are using our Pentecostal Nazarene literature and praise God for the privilege of preaching and teaching "holiness unto the Lord." The attendance at Sunday school the first Sabbath was sixteen. The fourth Sabbath forty-one were present. There are hungry hearts. The children are delighted with the "booster" Sunday school cards, the celluloid pin buttons, and the beautiful lesson cards. God is with us and we are trusting Him for greater things. The Holy Ghost abides and we are going on. Hallelujah!

EDWARD U. AND HENRIETTA FLETCHER, Mountainair, N. M.

FOUR WEEKS IN CANADA

We answered a call from Alberton, Prince Edward Island, Canada. We put in a four weeks' meeting in the town of Elmsdale and

God gave us a revival. We had between fifty and sixty seekers and there were some truly definite cases. Souls got saved and wholly sanctified. Confessions and restitutions were made, old grudges were forgotten, the hatchet was buried in many cases, and God opened blind eyes. Christmas night over two dozen were forward and confessed to the realized lack and need of the blessing of entire sanctification. We had some real crying and praying through that night, and those who paid the price got the blessing, of course. They are a good people up there, newly organized church of twenty-six members, and have spread their tents in the two of the above named towns, but sorely need some one to shepherd the flock. There is lots of work up there, but God sent us back because of the present need at home, and the work is still going on. Am ready for extra service any time as He may lead.

Rev. GEORGE R. AND ELIZABETH LA FLASH.

FROM EVANGELIST M. C. ADAM

After careful consideration and prayer we have felt led of the Lord to have a permanent place to live, so we have moved to Tarentum, Pa., a beautiful little city among the mountains of Pennsylvania. We have been permitted this last year to work in five states, preaching and singing the wonderful gospel of peace. We have seen over a thousand souls kneel at our altars, either for pardon or purity. Truly God has been good to us in these days of national depression. We have the victory and any church who would like to have a good Holy Ghost revival in the coming days we are at your service. We sing as well as preach. Can give the best of references and recommendations. Write us at our new address, 525 East 8th Ave., Tarentum, Pa.

FROM LEWIS AND MATHEWS

From Providence, R. I., we went to York, Neb., where we engaged the Enemy for seven-teen days. The fight was hard. This made the victory sweeter. We praise the Lord for the souls who were converted or sanctified—and there were several—but we felt we stopped short of the real revival.

We have just closed a precious revival at Ellington church, near Caro, Mich. In spite of the extremely cold weather there were between seventy-five and one hundred different seekers. We believe the success was largely due to the strong crying and tears of Pastor I. E. Miller and his church. We go next to Stockton, Ill. Pray for us.

A PENTECOSTAL NAZARENE WEDDING

On the evening of January 22d, at the home of Mr. and Mrs. Walton, Miss Vera Mae Fouts, president of our Young Peoples' League, was wedded to Mr. Robert E. White, our beloved District Superintendent, Rev. H. Rees Jones officiating. Mr. White has won a place in the hearts of the people at the Louisville church. The league, together with the whole church, joins in wishing Mr. and Mrs. White a happy and blessed future.

BERTIE MAY WALTON,

Corresponding Secretary, Station H, No. 22, Box 359, Louisville, Ky.

ALBANY, GA.

I am now in Albany, Ga. The fight is on and the fire is falling. The revival has just begun. Pray for me here in this fight. I love Jesus. I am out as an evangelist. If you want me call me. My price is souls for Jesus.
C. E. SHAW, Crest, Ga.

A PROSPEROUS YOUNG CHURCH

We closed out here at Cleveland, Okla., last night after a two weeks' battle. In spite of the cold weather and a six-inch snow the Lord gave us a fine meeting. The fire fell, the saints shouted, and a number were saved and a few sanctified wholly. Rev. W. B. Walker is the pastor. He is a young man and bids fair to make a strong preacher and a fine pastor. He is a hard student and his people love him. Seven were received into the church during the meeting and more to follow. One old man sixty-seven years of age was saved. There is a fine body of Pentecostal Nazarenes at Cleveland. They have secured a lot on which to erect a church house and in the course of three or four months they expect to have a neat church up. They have been worshipping in a storehouse as a mission. The lots

Songs of Beulah

We are receiving many unsolicited letters highly commending our new song book, "SONGS OF BEULAH." Remember the price is only \$10 the hundred, one copy 15c. Just the song book you need. Returnable sample for 4c to pay postage. Order today.
HALDOR LILLENAS, AUBURN, ILL.

BIBLE STUDY Young People's Society

LESSON VII

PRAYER Acts 12:5-12

By Rev. E. J. Fleming

1. Was there any advantage in this instance in a "praying meeting"? Acts 12:5, 12; 2 Cor. 1:11; Matt. 18:19, 20; Isa. 62:3, 7.
2. How were these disciples heeding Jesus' instructions? Luke 18:1; with 1 Thess. 5:17 and James 5:16.
3. Upon what condition would these disciples' prayers be answered? Matt. 19:18; Acts 1:14; 4:24.
4. What will importunity in prayer secure? Gen. 18:24; 32:26; Matt. 15:27.
5. Did Jesus illustrate importunity? Luke 11:3; 18:5.
6. Did Jesus exemplify importunity? Luke 22:44. Lesson—1 Peter 2:20.
7. What are some conditions of successful prayer? 2 Chron. 7:14; Jer. 9:23; Mark 11:24; 1 John 3:22.
8. Why does prayer sometimes fail? 1 Sam. 28:6 with 18; Isa. 69:2; James 1:6, 7; 4:3.
9. What example did Jesus set? Matt. 6:6; Mark 6:46; Luke 5:16; 9:18.
10. What did Jesus accomplish by praying upon a certain occasion? Luke 3:21 with Matt. 3:16 and Mark 1:10. Do you see any lesson here?
11. In what attitude should we approach God? Luke 22:43; John 4:34.
12. For what ought we to pray especially? Psa. 141:3 with James 1:26.
13. Of what may we be assured? Luke 22:32; John 16:26; Heb. 7:25.
14. Does the Word teach anything of God's willingness to answer prayer? Psa. 91:15; Isa. 41:17-20; Jno. 15:7.
15. Which posture is scriptural? Mark 11:25; Acts 20:36; Matt. 26:39.
16. How was Matt. 6:6 verified? Dan. 6:10 with 23, 25-28; 1 Kings 17:20 with 22-24.
17. Have praying people any responsibility toward others? 1 Tim. 2:1, 2; Phil. 1:9; Eph. 6:18; James 5:14.
18. What characterizes praying in the Spirit? Eph. 6:18; Jude 20; Rom. 8:15, 26.
19. How can our society stimulate an interest in prayer? Discussion.
20. Give a brief summary of good points presented in this meeting. Round them up and press them home.

for the church are located in the center of the town on Main street. We are expecting to see a strong church at Cleveland in the near future. They have a membership now of thirty-five.

J. T. STANFIELD.

IN FOR FIVE HUNDRED

The Henryetta meeting has come and gone, with cold, stormy weather from beginning to end, but in spite of it all God gave the victory and gave us about twenty-nine professions. Rev. T. L. Taylor is pastor, and we truly believe he is the greatest man we ever saw to keep the fire down on his folks. He has a very fine class there and in good shape. Rev. G. F. Haun rendered very fine service in song and altar work. Sister Haun also was present with her kind, smiling, winning way.

We are now in Wann, Okla., in a revival with Pastor F. C. Savage. God is moving on the folks and blessing. Rev. E. C. Cain, our

CORRESPONDENCE COURSES IN BIBLE STUDY

Old Testament—

Three hours' credit when completed.
The history of the Israelitish nation will be studied, beginning with origin of the human race and the selection of the chosen people through the various vicissitudes of this people, until the close of the Old Testament period. When the entire course is completed, credit will be given for it as in our course scheduled in the Bible college. The Bible will be the text book.

New Testament—

1. Gospels—two hours' credit when completed.
A study of the four gospels as to content and characteristics will be taken up. The distinctive features of each will be considered. The Bible will be the main text book.
2. Acts and Epistles—two hours' credit when completed.
The life and writings of the apostle Paul will be the subjects for study, and the Epistles will be viewed as to purpose and content. The Bible will be the main text book.

OLIVE M. WINCHESTER,
Northwest Nazarene College, Nampa, Idaho.

beloved District Superintendent, was with them over Sunday before we reached there and he had things in fine shape when we arrived. They had eleven professions while he was there. Brother Savage is making good. This is his second year for this place and Hominy. We are asking God for five hundred souls this year and trusting for them. I love the holiness movement as never before in my life. As the days go by it seems as if holiness grows sweeter and dearer. I love the Herald of Holiness and its many writers. I don't get to hear much preaching except what I do myself, only when I get the Herald of Holiness. Saved and sanctified.

F. R. MORGAN, Evangelist.

FROM J. E. BRASHER

On account of being so busy building on a lot I recently bought in this fast growing county seat Florida town I have not preached as much as usual, but the Lord has blessed me. I only preached seventy-four times and traveled about 4,253 miles in ten states. The Lord in a marvelous way has heard and answered my prayers. Bless His dear name. I love Jesus and I know He loves me. Pray for me.

Crestview, Fla.

WEDDING BELLS IN SCOTLAND

On Wednesday, January 2, 1918, in the Pentecostal Church of the Nazarene, Parkhead, Glasgow, Scotland, Miss Agnes Kanema, second daughter of Rev. Mr. and Mrs. George Sharpe, and Mr. David Hynd were united in marriage by Rev. George Sharpe, father of the bride, assisted by Rev. William Turnbull, secretary of the District Assembly, and Rev. W. L. Telford, pastor of the Perth church.

Aside from the immediate relatives and friends, of whom there was a large company, the church was well filled with the members of the church. The scholars of the bride's Sabbath school class were also present. The marriage service was very impressive. The church was beautifully decorated for the occasion.

Rev. GEORGE SHARPE.

FLORIDA DISTRICT

We are now in a meeting at Goulds, Fla. There is no church, Sunday school, nor prayer-meeting here, and not very much Christianity. Attendance is good and conviction is already getting hold of the people.

Visiting evangelists and workers have been conducting some very excellent services in our Miami church and gospel mission, and many have sought and obtained pardon and purity. Our work at Miami is being wonderfully blessed of God under the wise and aggressive pastor there, and his faithful wife, Rev. Mr. and Mrs. S. M. Stafford.

We are planning a campaign over Florida, holding tent meetings on this needy and neglected field.

Hundreds of dollars will be required for this good work, but God is answering prayer, and already a goodly sum has been paid or pledged and we have been enabled to purchase a tent and camp equipment, and with a co-worker will take the field and spread scriptural holiness over this great empire state.

We will be glad to have any workers come to Florida. We can offer the whole state to you. Come, bring a tent with you, pitch anywhere and dig out a church, then you can pastor it afterward. If God leads you to come, He can open up to you a place to labor on this field. We covet the prayers of God's people everywhere for this District. It is practically a missionary field here in the homeland. Come over into Macedonia and help us. Above all pray for the work of holiness on this District.
HOMER L. GOODELL, Dist. Supt.

YOUNG PEOPLE'S SOCIETY OF OLIVET UNIVERSITY

In response to a feeling among many of the students for an organization for greater activity and development along spiritual lines, the Young Peoples' Society of Olivet University has been organized. There were nearly fifty charter members, with more to follow. Meetings are held by the society on Friday and Sunday evenings. At the Friday evening meeting one of the students preach while the Sunday evening meeting is given mainly to prayer and praise. The interest is good and the Lord is blessing wonderfully. Mr. R. F. Hodges, our president, desires the hearty co-operation of other societies in getting new plans and will gladly exchange letters with other presidents.
J. C. BREUNINGER, Reporter.

CHURCH NEWS

Ellendale, Okla.

The Lord is blessing us and there is one now and then who prays through in our regular services. We had Rev. U. T. Hollenback, Indiana, with us for about four weeks and

upon his arrival it turned so cold that people could not get to church; then there came a little coal famine and we had to wait until some future time. We are expecting, however, to have Brother Hollenback with us in March. We are also expecting to commence building our new church soon and hope to have the basement completed in time to hold our March meeting in. Brethren, pray much for this needy field, for we have a scope of country here fifty miles across each way, with only one Pentecostal Nazarene class. May God bless the Herald of Holiness and its readers, for we certainly appreciate it out here in the hills of western Oklahoma.—IRA McNEW, Pastor.

Climbing Hill, Iowa

We saw a great need of a church and parsonage here, having a newly organized class of Pentecostal Nazarenes, so with our beloved pastor, Brother Wilkinson and wife, who have lately come to us from Lovilia, Iowa, we started in. It looked like a great undertaking for a new class to buy a church, build a parsonage, and support a pastor, we being small in numbers, but on January 20th, Rev. E. A. Clark, District Superintendent of Iowa, gave us three messages. At 2:30 p.m. amid a flood of tears and shouts of victory, in a few moments God gave us more than we had asked for in cash and pledges, of \$1,508, and more is coming. This was the about the happiest crowd we have ever seen. At the evening service our District Superintendent again gave us a powerful message on the "New Birth and Holiness." We are looking for great things.—L. W. STRONG.

Buffalo, Kas.

God has blessed us a great deal here in this place, for which we praise Him. We have just closed our revival meeting with Brother W. R. Cain as evangelist. The meeting started off with great interest, and as Brother Cain poured on the truth, conviction seized the people till it seemed we were on the verge of a great break, when suddenly the storms set in and the thermometer dropped to 17 degrees below zero. Nevertheless the meeting was good and results will surely be seen yet. Brother Cain won his way into the hearts of the people and his messages were surely a feast. Now and then God is helping us to snatch a soul away from the clutches of the Devil and start them for heaven. Our church is encouraged, the crowds are growing, and we are believing.—R. S. BALL, Pastor.

Princeton, Fla.

We have just closed a profitable meeting in our Pentecostal Nazarene chapel, running sixteen days, from January 6th to 15th, inclusive, with Brother Homer L. Goodell, our new District Superintendent, as our evangelist. Thirty-nine souls came to the altar and a number prayed through and are continuing to witness to the power of the precious blood to cleanse, and some testify to conversion who came to the altar for the first time. We have been preaching holiness at Homestead and Goulds (north and south of Princeton) on Sunday afternoons at 3 o'clock; also on the streets of Homestead. Some of our members go with us on a large auto truck, with the church organ, to preach and sing for Jesus. Brother Goodell and the writer are in contemplation of holding a series of meetings at Goulds and Homestead. Pray for us.—N. B. SHADE, Pastor.

Ray City, Ga.

Our church has called Rev. G. L. Irwin for its pastor. We consider ourselves fortunate in securing Brother Irwin. Our District Superintendent, E. H. Kunkel, was with us for a few services and did some splendid preaching. The people in general love Brother Kunkel. Ray City church has purchased a lot and expects to build during this year. We expect to do great things for God. I wish the prayers of all of God's children that this new work will grow.—A. L. FOWLER.

Dunfermline, Ill.

The revival at Dunfermline, Ill., is now on. The first week there were about twenty seekers for pardon or reclamation, and fifteen seeking holiness. Some were converted in one service and sanctified in the next, others praying through at midnight at home, also in cottage prayer-meetings in the afternoon. The crowds are increasing, two bobsleds coming from St. David last night. The tide is rising and the end is not yet. The happy hearts and shining faces give inspiration to the preacher and help the evangelist to proclaim the truth in love. Brother J. A. G. Wilkerson, District evangelist, is an earnest man of God, who stands for the radical truths of the Bible. Brother T. P. Tulgren is with us in the fulness of the blessing, winning souls for Jesus. He reads chapter after chapter from memory without looking into "the Book." We thank God for these men whom He has sent to us, and the precious souls that have found pardon and purity.—CARRIE L. FELMLEE.

Plainview, Texas

Our church work is moving on nicely and we are pushing on for greater things. Already this year there have been twenty-two professions—saved or sanctified. Some went through on the old-fashioned line and some are being healed. Despite the drought, the war times, the coal famine, the severe winter, when on one night thousands of cattle, sheep, and hogs died on the plains, our lit-

tle Pentecostal Nazarene bunch is pushing and pulling, praying and paying, and pressing on toward the city "not made with hands." May God bless the HERALD of HOLINESS. It is a welcome visitor to our home.—S. R. BRANNON, Pastor.

Pine Grove, Idaho

You will surely rejoice with us at Pine Grove. Souls are getting through to God. Our God is leading on to victory. In less than ten days seven souls have been saved and two sanctified; five joined the church last Sunday. A young couple felt such awful conviction they had to get up in the night and get right with God. They came through shining. Interest is increasing and the revival is on. We expect to begin special meetings Thursday night, January 24th, with Brother and Sister Brewer leading. Brother Little has arranged to be with us to dedicate the church. We thank God that our little church is free from all incumbrance.—LILLIAN DEWITT, Pastor, Route 3, Troy, Idaho.

Kearney, Neb.

We are praising the Lord for victory. Our faithful people are pressing on, under the leadership of the One who has never lost a battle. Assisted by some of our faithful people, we planned a Christmas dinner for the poor, and laid our plan before the business men of the town, who heartily responded with donations and words of encouragement. About sixty meals were given out and some money was left with which to buy clothing for the poor. For some time we have been grieved by the absence of the children in the church services almost everywhere and have been trying to hold our Sunday school scholars for the preaching service by giving them a treat each Sunday to begin with, and as they become interested by giving them a treat only occasionally. We have also organized a children's choir. In this way the children feel they have a part in the service. We are glad to report that the Sunday school is growing and the interest is increasing. At one special service for children six knelt at the altar. Remember the church here in your prayers.—LEROY WHISSON AND WIFE, Pastors.

Iacona, Iowa

The new year moves on, bringing to us its joys and sorrows. At our cottage prayer-meeting three weeks ago two souls were bountifully saved. God is leading on and we are encouraged to push the battle. A number of us recently enjoyed a pleasant social evening, closing with singing and prayer, at the home of Andrew Malone, as a farewell to Brother and Sister Malone and family, who soon leave us for their new home in Amberg, Wis.—AGNES FRYE, Pastor.

Hickory Ridge, Miss.

We have had our pastor, Brother Gammell, with us since Wednesday night of last week. He preached and prayed the power down from heaven. We had singing and some old-time shouting. Praise the Lord for holiness people.—BULAH KIMBROUGH, R. F. D. No. 2, Houston, Miss.

Des Arc, Mo.

God has visited the church and school with a gracious revival. We have had about fifty-six professions. Rev. William Seal did the preaching and we are glad one of our home boys can hold a good meeting in his own town. He has proved a great blessing to the church. The church and school are on the victory side and marching on with God.—T. B. SIPES, Pastor.

Boise, Idaho

These are great days for us here at Boise. God is blessing and His presence is continually with us. Our pastor had a missionary box made to be placed near the door, so that it would be convenient to drop in extra offerings and to continually keep it before our minds. Sister Gibson wrote a little poem and their son Franklin spoke it, then asked all who wanted to dedicate the little box to bring an offering and he would put it in. An offering of about ten dollars was given. God has been wonderfully anointing Brother Gibson to preach, and we as a church have caught the vision of a large land that must be possessed, and by God's grace we are well able to possess it. At the first board meeting of the new year the subject of missions was brought up and we as a people decided to push out more on that line. Following that board meeting, on the next Sabbath, our pastor brought us a tremendous message on missions. How it stirred our souls as God laid the truths on our hearts like living coals! We felt as though we wanted to catch the next train out of town for some mission field. At the close of the sermon Brother Gibson asked if anybody felt like giving toward this work to raise their hand, and \$111 was given in a very few minutes. God surely set His seal on this service. We praise God for an opportunity to give. Souls have been seeking at our altars from Sunday to Sunday and, thank God, there have been some happy finders. Glory to His precious name! Dr. Wiley, president of the Northwest Nazarene College, filled the pulpit both morning and evening January 20th. We were permitted to feast at Father's table spread with the bounties of heaven. It was a day of fat things.—W. M. FRANKLIN, Secretary.

Alva, Okla.

At Alva, Okla., we have nine members and have built a church, all sealed overhead, with walls,

plaster—all finished but painting, and it's donated. We came here four months ago feeling the conditions of our little church of only eight struggling members, renting a hall. I told our women that the Lord would help us to build a church easier than to pay ten dollars rent a month. The Lord has sent in a piano in answer to prayer. Some one has the money for the pews and to cover the debt of \$375. Now, we hope God will lay it on some one till they will send the means to help God's work at this place. We expect a revival meeting in February. Pray for us.—C. L. CRANE, 324 Church St.

Middletown, Ohio

Some time ago Rev. Myrtle A. Pelley, R. N., our outgoing missionary to Africa, visited our church here and gave two splendid missionary addresses. At the morning service she took us on a trip around the world and in the evening we had a delightful tour through Africa. We learned that Sister Pelley would need a salted horse, i. e., one that is immune to the African fever, upon her arrival in Swaziland, Africa. Our people felt it upon their hearts to buy this horse. It will cost one hundred and fifty dollars. We raised in pledges \$237.50, while the saints shouted and were blessed. Glory! We requested Sister Kelley to name the horse "Middletown." Sister Pelley is an exceptionally equipped missionary and is the first one officially sent from the Pittsburgh District. She should have the support of the District. We have just closed a successful evangelistic campaign with Rev. E. E. Dearn and wife as workers. We had good congregations with the exception of three nights, and this was due to the inclemency of the weather. About sixty were at the altar during the meetings. Ten have been received on probation and others are looking our way. Brother and Sister Dearn sing with the Spirit and with the understanding and the glory falls. The church was much blessed. We had two all-day meetings during the campaign. At the final all-day meeting Brother D. L. Brandenburg, the associate pastor at Franklin, Ohio, was with us, and preached twice and was made a blessing to us. The work is progressing little by little and we give God the glory.—E. E. WORDSWORTH.

Mildred, Colo.

We are still out on the firing line for God. We have seen some blessed times on our work. The revival fire is still burning. When we went to Mildred we had a membership of seventeen, and we now have forty-seven. To God be all the praise and glory. We love the service of God and find His grace abundantly sufficient. We are at present helping in a meeting with Brother Walden. God is wonderfully blessing our efforts and we expect results that will stand the test of the judgment. Pray for us.—MRS. T. C. ETHERTON.

Wauseon, Ohio

About a year ago Brother and Sister Rich organized twenty-one members into a Pentecostal Nazarene mission here, and God has wonderfully blessed us. Last October, while Sister Myrtle Pelley was with us she organized a Woman's Missionary Society, of which we now have twelve members. We have held four monthly meetings and God always meets with us and blesses. Praise His name! We are few in numbers, but God is able to bless the little things and multiply them to the saving of lost souls. We are filled with the true missionary zeal. Will be glad for any word from the workers.—MRS. GEORGE MCCOY, Secretary.

Fredericktown, Mo.

God is graciously with the faithful ones at this place. They are a noble class of Pentecostal Nazarenes who are, indeed, a credit to this District. The saints here have a vision that is broadening, faith that is growing, and a fire of holy love that is burning. Unity prevails among us. Our crowds are overflowing large, and the Holy Spirit attends our services. We contemplate the building of a new church soon, as our present quarters are too far out and will not accommodate the crowds. Our membership is not large, nor rich, but we do not fear a big undertaking in God's will. We covet your co-operation in earnest prayer.—ROY HOLLENBACK, Pastor.

Midland, Mich.

We are launching out in the new year with new zeal and a strong determination to press the battle for God and holiness. We closed a two weeks' revival last night with victory. In spite of the severe cold weather and shortage of fuel the people came. Brother E. E. Mieras of Lansing, brought the good, red-hot messages of full salvation from sin that pierced the hearts and God came in convicting power. Some backsliders were reclaimed, a number of souls were saved, and some prayed through and received the blessing of entire sanctification. Hallelujah! Brother and Sister Ford, pastors of the Mount Pleasant church, were with us yesterday and helped shout the victory. Fourteen were added to the church and the end is not yet, praise the Lord! With our faithful pastor and wife we are looking for good things in the future.—A. H. LEVELY.

McKeesport, Pa.

Revival services are now in progress. Rev. A. Eckert is assisting the pastor and real Holy

Ghost services are being held. We are all expecting Jesus to come and are looking heavenward every moment. The attendance is not so large, but the glory of God is in our midst and we are in the hallelujah atmosphere day and night. The "heatless days" have no effect on the Holy Ghost fire that is burning continually in our souls.—W. L. Douglas, Pastor.

Moody, Ala.

I went to Moody last Sunday. We had a good time. The folks are on fire for God and we are expecting great things this year. The Herald of Holiness is the best paper I ever read and everybody needs it in their homes. I am going to push it and get everybody I can to take it.—Rev. C. M. Carel, Pastor.

Fairfield, Idaho

God is blessing our little church at Fairfield. Last Sunday Brother A. W. Holmes preached for us. For the last ten months we have had no pastor, but God's children are holding on and trusting Him. We ask every Pentecostal Nazarene who reads this to pray earnestly for God to send us a preacher filled with the Holy Ghost. We have a Sunday school of about twenty-five members. We also have prayer-meetings after Sunday school, Wednesday evening, and Saturday afternoon. We ask the prayers of the Herald of Holiness family.—Mrs. Elmer Lightfoot, Reporter.

Chandler, Ariz.

We have recently closed a very successful tent meeting conducted by Rev. Orval Nease and Rev. Harvey Hess. We had several good professions. Near the close we had District Superintendent Howard Eckel drop in to the meeting and the closing Sabbath organized the First Pentecostal Church of the Nazarene with twenty charter members. We are planning to build at once and push the battle for God and holiness. This is the third Pentecostal Nazarene church in the state. This is a great and needy field for holiness. We are expecting to have this state set off as a District in our next District Assembly, which convenes in June. We are expecting great things for Arizona in the future.—Rev. Frank Daniel, Pastor.

Sidney, Ill.

We are in a very hard fought battle. The Holy Ghost is doing His office work. One soul has been saved. Pray for us, saints everywhere. Sisters Laura Chilcot and Ida Huff are our singers and they surely sing in the Spirit and power. Last evening the Holy Ghost came and filled the whole house and a shout prevailed. God is pouring out victory here. Glory to God in the highest!—O. T. Pope, Pastor.

Waco, Texas

A landslide of glory for Waco! We came to this little church from the Methodist church at Marshall, Texas, and placed our membership here on December 1, 1917, and the Lord has been blessing us beyond telling. Since the arrival of the pastor, C. P. Clayton, much has been done. During the last sixty days with only two extra services there have been twenty-three souls at God's altar to be saved or sanctified. There have been twenty-one additions to the church. Our District Superintendent, Rev. William E. Fisher, slipped in on us last Friday (January 25th) and spent Saturday and Sunday with us, giving us four services in which God wonderfully blessed His

All About the Cradle Roll

The committee on Sunday schools appointed by the last General Assembly recommended that the Cradle Roll Department be considered part of our Sunday school work.

We have secured for free distribution a good supply of twenty-four-page booklets giving detailed information concerning the organization and management of the Cradle Roll Department in the Sunday school, with suggestions for practical supplies for the Cradle Roll, Beginner's, and Primary Department.

If interested in the organization of a Cradle Roll in your school or if desiring information as to the proper management of such a department already started, send today for one of these free booklets.

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TELEGRAMS

ANGELS CAMP, Cal.

HERALD OF HOLINESS:

Two weeks' revival at Angels and Vallicita closes with victory. Evangelist M. F. Grose preached with Holy Ghost power. Mothers formerly swayed by worldly children gave all to Christ. Virgin soil broken, seed sown, and God's promise of a harvest.

JAMES H. RATCLIFF.

CHATTANOOGA, Tenn.

HERALD OF HOLINESS:

We are in a great revival meeting. Souls are getting saved and sanctified in every service. Brother R. T. Williams was with us five nights last week and God used him greatly.

SAM THE NAZARENE.

GREENVILLE, Texas.

HERALD OF HOLINESS:

Great revival on in Peniel College. Long altars crowded. What praying! What shouting! Many praying through! Rev. B. H. Haynie leading.

OSCAR HUDSON, Pastor.

servant and saved six souls. Praise the Lord! —W. H. Goodman, Reporter.

Cliffondale, Mass.

Following a period of special prayer we have just held a good, stirring two weeks' holiness convention, ending January 27th. Heavy weather and much sickness kept the attendance down somewhat, but God was with us from the first and sent a new touch of fire on our souls, and some were reclaimed, saved, and sanctified. We are grateful for the ministry of Revs. Meda C. Smith, F. E. Talbee, F. C. Norcross, S. W. Beers, R. J. Dixon, A. K. Bryant, L. A. Reed, A. Cole, Paul Goodwin, M. L. Webber, and District Superintendent N. H. Washburn, all of whom preached for us with unction and power. The first Sunday afternoon was devoted to an inspiring rescue service in the interests of Hope Cottage, Swampscott, and an offering of twenty dollars was given to help the blessed work being done there. Scattered about this corner of New England are many hungry souls. May the Lord help us to keep at our Father's business, our hearts aglow with holy, heavenly fire and love.—T. M. Brown, Pastor.

Columbus, Ohio

We are glad to report that God is blessing the Columbus, Ohio, church and giving us a measure of success in the great work of spreading holiness and getting a people ready for the coming of our Lord. We have just closed a good meeting with Brothers McBride and Johnston as our evangelists. We continued all through January and though the weather was severe beyond anything ever experienced here, the services were blessed and fruitful. The last week alone yielded more than sixty seekers. Our people were delighted with the work of the evangelists and voted to have them come back at some future time.—John Gould, Pastor.

Marshalltown, Iowa

Our special revival campaign came to a close on Sunday night (February 3d) after running five weeks lacking a day. We intended to close the fourth week, but the members and friends presented a petition with a large number of names urging Brother Curtis, our evangelist, to continue the meetings longer and he consented to stay one more week. As a church and pastor we feel we were truly fortunate in securing Rev. Earl E. Curtis, of Watertown, N. Y., to conduct our meeting. Personally this pastor has felt that not many could bring the gracious ministry to our churches that Brother Curtis, under the anointing of the Holy Ghost, furnishes. With this meeting just closed my impression on this line is deepened. Brother Curtis is a regular member of the New York District of our church and it is this scribe's hope that he may be spared to us for years, should Jesus tarry, to bless us with his thoroughgoing, radical ministry. We had a splendid attendance in our meeting with a large number of strangers and there is an interest in our work by solid,

substantial outsiders that I have never seen before. New people were converted, old backsliders were dug out, believers were sanctified wholly, and in one service a good number were anointed with oil for the healing of their bodies. It was a precious service. We expect new material to come into the church from this meeting. Of course, in such a meeting finances come along good. The evangelist was nicely compensated and one evening after a speech by one of our young people a fine new suitcase was presented to Brother Curtis, largely by our young people. A splendid congregation gathered for the last service, when upon the solicitation of Brother Curtis the church and congregation gave the pastor a brand new Corona typewriter and we felt as every preacher would feel for this kind expression of his people. The final message was from Revelation 21: 3, and such a message! Seeking souls was the result and with a glorious old-fashioned ending our five weeks' campaign came to a close.—C. P. Lanpher, Pastor.

Winchester, Ind.

Thank God for the Herald of Holiness and the revelation of deep things we get through its pages. God's blessings are on us in spite of the severe weather and we are seeing souls saved, sanctified, and blessed. Our work is moving along slowly but surely on all lines. A marked increase of interest has been shown in the Sabbath school. The last two Sabbaths have been times of refreshing. Among the best things we have to report is the result of a visit made by Sisters Ford and Hidt to the home of a consumptive in the last stages of that dreaded malady. After much prayer and one or two visits she was wonderfully saved and her aged blind father was also saved. We had a blessed prayer service in their home on last Friday evening. We are looking forward with great joy to the visit from our General Superintendent, Rev. J. W. Goodwin, and District Superintendent, Rev. U. E. Harding, in March.—B. A. Fleming, Pastor.

Ada, Okla.

We had a great day yesterday, with the house full last night. There were several at the altar and two prayed through. The power came over the people and we had to turn the service over to them and we had no chance to preach.—S. B. Damron, Pastor.



Bible Students

We have just added to our stock a new book that will be of great value to all Sunday school teachers and Bible students. It contains in one volume a vast fund of information that can be studied with the least possible waste of time and effort.

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Cleveland, Okla.

The work at Cleveland is moving along nicely. We have just closed a good revival conducted by Rev. John Stanfield, of Chico, Texas, in which we had ten professions and had seven additions to the church. Brother Stanfield is a strong preacher and will do any church good service. We are contemplating erecting a church building in the next few weeks. We have already purchased two nice corner lots on Main street. If some pastor would like to have an old time meeting I can arrange to hold one or two meetings this summer.—W. B. Walker, Pastor.

Auburn, Ill.

The work at this place is progressing. Despite the extreme cold weather of the last two months our attendance, interest, and finances have kept up well. Our ten days' revival meeting with Rev. Edna Wells Hoke, of Decatur, Ill., was not great in results, but was a blessing to our local church. Sister Hoke is a preacher of exceptional ability, and she endeared herself to the people of this community. Our church is taking new strides along missionary lines. Our woman's missionary society has recently assumed the support of a child in India. Our young people's mission study class is proving beneficial. During the last few months the Lord has sent to us some of the best people of the town. We are now planning the building of a commodious parsonage. We enjoy the Herald of Holiness.—Bertha Mae Lillenas, Pastor.

Lynn, Mass.

During the extremely cold winter months, on account of conservation of coal advised by the municipality, we have been holding our week night services in homes and at other churches. God has blessed our spreading abroad, and we have been able to touch other lives and bring to them the blessed message of full salvation. They surely take notice of the ringing testimonies of victory and fire and power. Some new homes have been opened to us, and the blessing has proved both ways. We had our watch night service with the Ad-

vent people. Every Friday evening for a few weeks we have held with the Friends, Brother Beers having the entire service. We have given one night to the Lynn City Mission for some time, Brother Beers bringing the message. So we thank God for the privilege of taking the gospel message in this way, for we find it reaches where otherwise it would not. We would impress the people in regard to the deaconess' and preachers' meeting commencing on Thursday, February 21st. Preachers' meeting the 22d. Deaconesses and preachers will be entertained free. Tea and coffee will be served free to all visitors. Also, the mid-winter convention of Grand View Park Association will be held at the same time, beginning on Thursday night. Also Friday and Saturday nights and three services Sunday. Professor J. E. L. Moore will be the speaker.—Florence M. Ripley, Reporter.

Milton, Cal.

I am assisting the church at this place in a revival and it is delightful to help those Pentecostal Nazarenes. Surely they know how to pray and stand by the preacher and the truth. There have been three at the altar and God blessed them and we are looking for many more souls. Pray for us and the church at this place. My work at Milton is on the up grade and with the blessings of God we are expecting a great year of soul saving. We had Rev. C. B. Jernigan with us in November, and the Lord used him. His preaching built up my folks and convinced all of the beauty and need of holiness in this life, and his sermon on "Does the War Mean the End of This Age?" was great and stirred the people and caused much comment. I am more and more convinced that our paper is "The Paper" of all and can not be beat for beauty, food, sweetness, love, and charity for all. Thank God for a clean, hot, holiness paper, and we have it in the Herald of Holiness.—D. M. Coulson, Pastor.

First Church, Portland, Ore.

Thank God for the manifest presence of God in our midst. Some are getting through to God, the fire is brightly burning, the saints are encouraged, some converted, others sanctified, finances up, and we are in for victory. Glory! The Sunday school is moving and the Young Peoples' Society is doing things for God. Rev. W. B. Yates begins a series of meetings with us tomorrow (January 29th), continuing through February 24th. God bless the Herald of Holiness family.—C. Howard Davis, Pastor.

Salem, Ore.

The Lord is wonderfully with us and blessing us and giving us souls. We have a small class here of about fifty and yet we have built and paid for a new church that will seat about four hundred when seated to full capacity. The aisles are carpeted and we have a furnace in the basement. Besides this we are going to pay off the mortgage on the church property, which has been running for some time. This has all been done within the last eighteen months. We have had about forty seekers at the altar since November 15th and have taken in about thirty-five members since we have been here. The Lord has been so good to us that we feel we are far behind in praises to Him.—A. Wells, Pastor.

Dunfermline, Ill.

This is the third week of our revival meeting with District Evangelist W. A. G. Wilkerson and T. P. Tulgren. Tides of salvation and victory continue. We have had about eighty seekers, most of them receiving what they came for. Souls are being converted and sanctified in their homes and come back to the services with the glory in their hearts and shine on their faces, as they tell of His wonderful grace. Praise the Lord! Finances come easy. We raised seventy-five dollars over what we asked to pay off indebtedness on church, besides two liberal offerings for the evangelists, with another one coming. We have received eight good, substantial members into full membership, besides a number on probation, who could not see the light on some things required by our Manual, but said they would pray and walk in the light as it comes to them. Already three of this class have told us they are ready to lay off their gold and give up their lodges, as required by our church. Amen!—Carrie L. Peimlee.

PERSONALS

We are glad indeed to learn of the safe arrival of our Brother Peter Nielson in Africa. Much anxiety for his safety has been felt by his many friends in the homeland, as it had been reported that his vessel had probably been lost at sea. God takes care of His children.

Rev. C. Warren Jones, who has so recently visited our mission stations in Cuba and Central America, has just arrived at New Orleans and will make an extended tour of the country in the interest of missions. He will be prepared to furnish our people with much interesting information concerning our work in these special fields.

**New Books
For the Young**

We list here a few volumes recently added to our Department of Young People's Books. They are all stories that will fascinate and interest young folks, at the same time providing them with helpful and wholesome reading. Just the books that you should use in commencing that home or Sunday school library or add to one already started. We now have a good supply of these books on our shelves and all orders will receive prompt attention.

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

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District Superintendent Fred H. Mendell, of the Kansas District, and Rev. H. H. Wagner, outgoing missionary to Japan, spent the Sabbath with First Church, Kansas City. Brother Wagner preached at the morning service and Brother Mendell at night. Brother Wagner addressed the Young People's Society on the subject of missions.

Rev. A. O. Duncan is engaged in a revival meeting with our church at Osage, Okla. He is ready to help any of our pastors who desire his services.

Prof. E. F. Stanton, president of the Stanton Art Company, Lone Wolf, Okla., will enter the evangelistic field as special song evangelist about March 1st. He has had many years experience, both in teaching and gospel singing, and will be glad to answer calls for camp and revival meetings.

Pastor C. E. Cornell, of First Church, Los Angeles, and his good people, are at this time enjoying a great feast of good things with the National Holiness Association convention, under the leadership of Revs. C. W. Ruth, C. J. Fowler, and Will Huff, with the Kneibergers in charge of the music.

Rev. C. W. Welts, pastor of our church at Fresno, Cal., has solved the problem of establishing a church on a firm and permanent basis. He has placed the Herald of Holiness in every family of his church. This is surely an example worthy to be imitated by all of our pastors. Why not try it if you wish to establish your people? You will also find that it will make the work much easier for yourself.

ANNOUNCEMENTS

Announcement—On February 10th we will begin revival services in our new full salvation mission in Richmond Hill, N. Y. Services every night except Saturday. Three services on Sunday. An all-day meeting every Friday.—Mrs. Nellie A. Reid, 423 Nostrand place, Richmond Hill, N. Y.

Notice to Oregon Holiness Association—The coast to coast holiness rally by the National Association will be held in Portland, Ore., February 27th-March 2nd. The meetings will be held in the church formerly known as the Central Christian, corner East Twentieth and Salmon streets, between Hawthorne avenue and Belmont street. Take either Hawthorne avenue or Sunnyside car line. This rally is expected to be state-wide and strictly interdenominational. Holiness workers pray, come and help, and get a blessing. For further particulars address the secretary, Mrs. Catherine L. Dickey, 233 East Thirty-fourth street.

Announcement—I have a large tabernacle for evangelistic work and am open for dates for revival meetings. Any one desiring my services please write me.—A. O. Duncan, treasurer, Eastern Oklahoma District, Kington, Okla.

Report of Trial Court—We, your committee appointed to try Rev. W. A. Fulbright for charges pending, do, with a sad heart, find him guilty of immoral conduct as charged in the indictment, and recommend that his credentials be revoked. Respectfully submitted,
(Signed) W. B. PINSON, Chairman,
M. W. BURGESS, Secretary,
H. R. LEE,
J. A. SHARP,
J. P. SPARKS.

Cedar Hill, Texas, November 9, 1917. Dallas District, Pentecostal Church of the Nazarene.

Notice—District Superintendent James H. Bury requests that all mail for the month of February be sent to Rev. W. B. Tait, 1031 Fifteenth avenue West, Calgary, for forwarding.

Wanted—Some one who has had experience in setting and correcting type has a good opportunity of working their way through theology or academic course in a Bible school. There will be steady work through the entire year.—I. B. Sipes, Des Arc, Mo.

Notice to Iowa District—There will be a great educational convention held in the Pentecostal Nazarene church at Okaloosa, Iowa, February 21st to 24th, together with other good things promised us, which we can not afford to miss, the condition and needs of our university at Okla., Ia., will be presented. General Superintendent R. T. Williams, together with two or three other strong speakers, will be present. This convention is especially for the benefit of the pastors of the District and it is desired that as many as possible be present.—E. A. Clark, Dist. Supt.

DIRECTORIES

GENERAL SUPERINTENDENTS

H. F. REYNOLDS—Kansas City, Mo.
Res. 4624 Agnes ave.; office, 2109 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.

J. W. GOODWIN—Los Angeles, Cal.
Home address, Los Angeles, Cal. Address mail to 2109 Troost ave., Kansas City, Mo., for forwarding.

B. T. WILLIAMS—1422 Cahal ave., Nashville, Tenn.
DISTRICT SUPERINTENDENTS

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

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Chicago Central—Charles A. Brown—Oliver, Ill.
Dallas—B. G. Thous—Ponca, Texas
Dakota—Montana—J. E. Bates—Minot, N. D.
East Oklahoma—E. C. Cain—Shawnee, Okla.
Florida—Homer L. Goodell—Miami, Fla.
910 Fourth street.

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East Thornburg street.

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Kansas—Fred H. Mendell—Hutchinson, Kas.
426 East Fifth street.

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2522 West Walnut street.

Little Rock—P. W. Sharpe—Delight, Ark.
Louisiana—T. C. Leckie—Vilonia, Ark.
Manitoba—Saskatchewan Mission—C. A. Thompson,
Box 298, 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.
609 S. Tenth avenue.

New England—N. H. Washburn—Beverly, Mass.
New York—Paul Hill—Clintondale, N. Y.
New Mexico—J. E. Threadgill—Estancia, N. M.
Star route, Box 27.

Northwest—J. T. Little—Newberg, Ore.
West Oklahoma—J. I. Hill—Ponca, Okla.
Pittsburgh—James W. Short—Dayton, Ohio
35 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.
1405 East Thirty-ninth street.

Tennessee—F. W. Johnson—Nashville, Tenn.
Crescent College
Washington—Philadelphia—W. W. Hankes, Philadelphia, Pa. 1011 West Allegheny street.

EVANGELISTS' DATES

M. C. Adam—Springboro, Pa. February 2-24

W. R. Cain—Anderson, Ind. February 5-24

F. W. Cox—Bloomington, Ill. February 14-March 3
809 South Mason St.

Rev. and Mrs. Julius Miller—Menomonee, Wis. February 15-March 3
Durand, Wis. March 5-17

F. R. Morgan—Oologah, Okla. February 9-24
Newberg, Okla. March 1-17
Broken Bow, Okla. April 12-26
Antlers, Okla. May 4-19
Poteau, Okla. June 1-16
Marcus, Ark. July 12-28
Lenox, Ark. July 29-August 11
Hominy, Okla. August 16-September 1

B. H. Morse—Ashland, Ore. February 3-March 3
Cheban, Wash. March 10-24

Aug N. Nilson—Kirk, Colo. January 20-February 17
Ramona, Kas. February 22-March 10

W. H. Tullis—Everett, Wash. February 3-24

Jesse Uhler—Lanagan, Mo. January 30-February 17
Eldorado, Kas., Route 2. February 20-March 10
McCune, Kas. March 15-31

Hunter and Martin—Montrose, Colo. January 25-Indefinitely

C. E. Roberts and wife—Yakima, Wash. February 3-24
Bellingham, Wash. February 27-March 17
Victoria, B. C. March 20-31
Seattle, Wash. April 3-14

Lewis and Mathews—Stockton, Ill. February 2-17
Lerna, Ill. February 22-March 10

C. C. Cluck and Wife, and J. A. McCammon and Wife: Van Alstyne, Texas April 25-May 12
Noble, Ga. July 28-August 4
Friendville, Tenn. August 8-15
Louisville, Tenn. August 22-September 1
Sevierville, Tenn. September 5-15
Helskell, Tenn. September 19-29
Kington, Tenn. October 3-13
Townsend, Tenn. October 17-27



JESUS THE WAY
THE WAY OF LIFE
THE WAY TO GOD
THE WAY OF HOLINESS

I am the way, and the truth, and the life, no man cometh unto the Father but by me.

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