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HERALD of HOLINESS

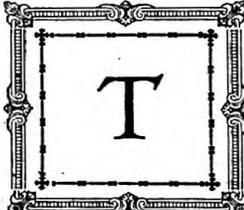
“How beautiful are the feet of them that preach the gospel of peace, and
bring glad tidings of good things”

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EDITORIAL

A Rude Awakening



THOSE teachers of religious doctrine who have so long taught meager ideas of sin; that it was not so serious and dreadful a thing as the old divines used to teach, and that by a careful and modern education sin could be educated out of people and they be made moral and splendid, have had a very rude awakening from their disgusting and absurd ideas by the course of things for the last few years. A few years ago pulpits almost ignored the fact of sin. The preachers were routed from this tremendous truth by the audacity and effrontery of false teachers and surrendered this fundamental doctrine of the Bible. They touched very delicately and slightly upon sin where they mentioned it at all. They were afraid of being classed with the out-of-date divines who were now things of merely prehistoric interest, to be studied only from the standpoint of curiosity as to what absurdities men once taught as to man. Humanity was glorified as the finest thing in the world. Humanity was altogether too refined and sublime to have such a gross thing as sin to be charged against it. The bare mention of sin in connection with the deified man the modern theology taught was an offense to be resented sternly. Polite society joined in with this absurdity and sin was practically ruled out of the belief and mention of society, as well as out of the pulpits of the country.

A few years ago when the world was at its zenith of exalting man, and when the millennium was on the tapis, according to the teachings of such men, all at once there was thrust upon the theater of the world the most atrocious war the world ever had seen. Steadily it has grown worse. This war was the work of the most cultured nation of the world, as it had claimed. It was hurled upon us by that nation which had deified culture, and dared for long years to remake our Bible, or rather dared to reject our Bible, retaining scraps of it here and there as specimens of curious literature and poetry of the ancients, and withal some fine moral precepts mixed throughout. But the idea of a divinely inspired and authoritative revelation they spurned as unfit to be believed by civilized people, and especially by a people so renowned and distinguished for the highest culture as the Germans. They had claimed for ages to set the tune for the world's advanced thinking along scientific and religious lines and really dictated the tone and temper and limits of belief in all things religious and biblical.

Who that has observed the barbarism and the heathenish slaughter of the present great war which Germany has practiced on her part can fail to realize that this nation was not correct in her claims to absolute dictation in these matters? Who that has watched the course of events can fail to see that the teachings of this nation, and her abject followers and satellites on sin and the atonement and the

Bible, are not and never were entitled to respectful attention or notice? Who can fail to see that there was never a profounder folly and an absurder blunder than Germany's insolent rejection of the inspiration of the Bible and her doctrine of the divinity of man and the humanity of the Bible?

Think of the crimes and diabolical assaults on human rights; of the merciless cruelty and murder of innocent women and children practiced in violation of every humane principle of international warfare; of the shocking and brazen disregard of treaties which have ever been heretofore regarded as sacred among nations; of the crimes and outrages and nameless horrors which have shocked even warriors who were inured to things tragic—think of what Germany has done to render even war ten millionfold more horrible than ever before considered, and that need never have been, and then answer the question if we can not afford to continue to believe with God and His inspired Word that man is a sinner and that the heart is desperately wicked and that there is dire need of a radical remedy such as the Bible reveals for our salvation?

No, excuse us, please, we prefer to cling to the Bible and to the teachings of the evangelical pulpits, few as they may be, or may become. The fact is that sin is a tremendous reality and the most tragic and horrible thing with which man is connected; that sin is in man's nature and that he is desperately sick of this horrible malady, so that only a divine, supernatural remedy, such as the Bible reveals in the blood of the Son of God, can ever rescue him from his lostness. This must remain our belief and our teaching if we would help this sin-sick old world to higher and better things. No culture of man can help in the matter. Our need is dire and inward, and constitutional, and the only remedy available and efficient is to be found in the divine and supernatural application of the blood of Christ by the power of the Holy Spirit to the heart of man.

This phenomenal war, with all its outrages and horrors, may after all, in the final issue at least, confer one boon upon humanity. It will do so if it impresses upon the world the untrustworthiness of Germany's absurd teachings of the power of culture, its ability to remedy the race of all its ills, and of the truth of the divine inspiration and authority of the Bible as God's own and only revealed will to man, and the fact of sin and man's helplessness and need of the blood of Christ Jesus our Lord.

Certain it is that the opposite things which Germany has assiduously inculcated for a century are and will continue to be shown absurd in the extreme, and the way ought to be made easy for the Bible truths to be impressed by the ongoing of things current. God help the cause of truth to triumph! We believe He will, and let us be thankful that He is at the helm and will bring it to pass in His own time and way.

Keep Alive Its Memory

WE mean the memory of the great Lutheran Reformation. Just four hundred years ago the 31st day of October, Martin Luther nailed to the door of the castle church in Wittenberg his "ninety-five theses," in contradiction of the pope's claim to remit divine penalties for sin (for revenue only in the pocket of the pope). In this prominent place the crowds coming to All Saints' Day services the next morning could not miss seeing them. From this it is plain that Luther had intended most seriously to bring on the fight which he well understood meant everything. He was not reckless or heedless or thoughtless and did not get into this embroglio with the pope by sheer accident. He well knew all its horrible meaning of danger and turmoil and relentless persecution which his action involved. We believe Luther deliberately counted the cost and made up his mind to be a sacrifice if needful that the world might be awakened to the true situation respecting the menace of popery. He no doubt went through the throes of a crucible and as it were lived out the death he well foresaw as the natural fruit of his audacious act. This initial act in the drama of the marvelous reformation was in keeping with the series of striking succeeding acts in that world play for human deliverance from the autocratic sway and sovereignty of a remorseless and implacable master in the person of the pope.

We shall never forget the tremendous sensation and thrill which swept over our whole being the first time we read that classic on the Reformation, "D'aubigne's History of the Reformation." Our very soul vibrated with holy fire and a tremendous zeal for the suppression of this relentless foe of free government and free religion which had so long cursed the world. A second reading of the same five volumes twenty-five or thirty years later had very little less impression on us than the first reading. Our preachers can not do better than to read such books now. There are later books on the subject, but possibly no better ones can be found than D'aubigne's. No better proof of this fact can be found than the hatred of Romanists for this book. On one occasion we were buying a great set of Dante in a prominent book store in Kansas City. We knew nothing whatever about the proprietor's religion or want of it. We chanced to ask him if he had a set of D'aubigne's Reformation. We were thinking of getting it for one of our children. The mere mention of D'aubigne brought about a great explosion. He flared forth in a tirade against D'aubigne and denounced the author and the book in terms we would not like to print here. We at once became more ardently attached to our author than ever before.

There is peculiar fitness in our observing this centenary of the Lutheran Reformation. There is every reason which exists for celebrating any centennial of any great and benign event in human history. This Reformation is one of the world's greatest blessings. Words fail utterly to properly express its greatness. In this case there is peculiar propriety in this special celebration this year. The wily pope has shown conclusively his set purpose to gain a seat at the peace conference when held, if possible, and the admission by the Belgian Romish diplomat has set this beyond all doubt. After an interview with the pope on this very point this diplomat went into print and stated that the pope had such desire and design for a seat at the peace conference and that his reason for it was that he hoped thereby to gain some recognition of his temporal power by the representatives of the governmental heads of the world assembled in such a peace conference.

What a colossal blunder such a permission as this to the pope would be for our world. It would be shocking beyond all expression for the powers to grant any such permission as this to the pope. And yet this is just what we have the best reasons to expect. It is such blunders as this on the part of Protestants that has helped to give Rome such advantage in the past. Many of these powers who would be assembled in the peace conference will be Romish countries and every such representative will clamor for the admission of the pope. If we can have a world-wide celebration of the anniversary of the Lutheran Reformation there would ensue such a new and needed education of the world on the significance of the Lutheran movement as would open afresh the eyes of the nations of the world and render impossible the granting of the pope's permission to be present at the peace conference. His presence on this occasion would give Rome a tremendous advantage such as she wants and needs now to stay her

precarious authority and help her push her claims to temporal power.

This is no time to play into the hands of Rome. The world is now engaged in a tremendous war against autocracy, the very thing for which the pope stands. He is the worst autocrat in all history. He is the very incarnation of autocracy in its worst and most hideous form. To grant this monster of an autocrat any such courtesy as a seat at the table where will be discussed the terms of peace would be used by him to mean ten thousand times more than even his friends would intend by it, and would shock the civilized world and disgust humanity for a thousand years. By all means let this four hundredth anniversary of Luther's Reformation be celebrated over the wide world and let the younger generation be taught what our religious liberty as well as our civil liberty has cost us. Let all be shown that we are consistent and that we regard autocracy as autocracy and that we will not abide it anywhere or by anybody however it may be concealed or veneered by a false plea of ecclesiasticism or what not. The virus of the deadly and dastardly thing of autocracy inheres in Romanism and is its very life and spirit and energy and aim. It inspires its hopes and plans today as in the day when Luther bared his breast to her infernal darts and was persecuted and hunted and fought as if he had been a robber or a demon by this hydra-headed monster of Rome. The same spirit of hatred of Luther, which dares to call his great reformation a "rebellion," and which invented the Inquisition, is alive today and only awaits the return to power to kill and flay alive and torture and apply the fagot and the use of the caldron of boiling water and all the nameless horrors of Rome-rule.

May God deliver us from any such return to a semblance of this power. May our rulers in state be sensible enough to save us from the least encouragement of this enemy of the human kind and of God!

Matter of Profound Regret

WE have observed with supreme regret the plan of sending cigarettes and tobacco in all forms to the soldier boys in the camps and at the front by the people at home. Subscriptions for money with which to buy tobacco are taken up by newspapers and organizations for this purpose. This is flying in the face of the most modern and approved scientific teachings as to the extreme harm done the human body by nicotine. Tobacco has been put under the ban by science, as well as by the experience of the users of this needless and expensive thing.

Worst of all is the fact that some people who have intelligently opposed tobacco, both in and out of the church, have been misled by a species of maudlin sentiment for the boys and have taken part in this pernicious business of providing them with this debauching tobacco. Doctors who are up in their profession are opposed to tobacco. Tobacco is the most prolific source of disease, next to venereal trouble, with the human race. A prominent army officer recently stated that "Twenty-five men reported for sick call with sore throats. All but one smoked from four to forty cigarettes a day. We have the word of Surgeon Lelain, of the British army, that tobacco does fully as much damage as the canteen with its two ounces of rum a day. He adds that it not only weakens the muscles, increases the heart action, and destroys the nerves — but men can not shoot straight when they use tobacco. This statement can be confirmed in any army camp."

With this testimony we submit that it is a crime to send this injurious weed to the soldier boys. We want them to maintain the very best of health and be at their very best for efficient service in the great cause to which they have given their lives. It is unjust to them. Besides, many of these boys did not have the habit when they left home. These are especially tempted to begin or renew the habit by the severe temptation placed before them by their comrades using it before them in this time of peculiar lonesomeness and testing. Let it be stopped at once, we plead.

CHRISTIAN BROTHER, you are as strong as your faith in the present tense takes Christ to be. He is your strength, but your faith must so apprehend Him if you would avail yourself of His strength.

HE THAT DOES A WRONG to another may generally expect a wrong to be done himself by still another. "Whatsoever we sow that shall we also reap." We reap generally in kind, and in larger crop than we sow in seed, and with the certainty of returning seasons.

Entire Sanctification

BY REV. JOHN W. CLARK

TO be sanctified wholly is the glorious privilege of all believers, and any one contented to live beneath this blessed experience will come short of the glory of God. For, before the foundation of this world was laid, or the morning stars sang together, or the sons of God shouted for joy, we were chosen in Him, that we should be holy and without blame before Him in love. "Be ye holy for I am holy, saith the Lord." "For God hath not called us unto uncleanness, but unto holiness." Sanctification, then, as taught in the Scripture is not simply a theory, as many believe, but a blessed experience that can be attained and enjoyed in this present world. "For the oath which he sware to our father Abraham, that he would grant unto us, that we being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him, all the days of our life." "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." It is the plan of God to make men holy in this life, and we are glad to testify that He can do it, for many are enjoying the experience of full salvation, in spite of all the opposing powers of hell, praise the Lord!

In these last days, when perilous times have come, when men are lovers of their own selves, covetous, boasters, proud, blasphemers, unthankful, unholy, without natural affections, lovers of pleasures more than lovers of God, having a form of godliness, but denying the power thereof, it is very necessary that all true followers of God be sanctified, rooted, and grounded in the love of God, able to stand against the wiles of the Devil. The Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils, and we are most assuredly in that time now, for Russellism, Christian Science, Universalism, Spiritualism, and scores of other damnable isms hatched from under the mud sills of hell, are sweeping the country like a prairie fire. Many have forsaken the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water. The modern church is loaded down with members who have never received a change of heart, but are yoked up with secret societies, many of them use tobacco, play cards, attend the dance and theater, and fight holiness. They simply have a form of godliness but are denying the power thereof. When the church stood for holiness of heart and life, she marched on to victory, and was a soul-saving institution, but when she rejected this blessed doctrine, she died spiritually, and thousands are twice dead and plucked up by the roots, simply living on an old experience they got in that big revival forty years ago. If these professors would spend as much time in earnestly seeking holiness, as they do in fighting and decrying the doctrine, what a glorious sweep of victory the church would soon witness. If, instead of compounding with iniquity, and tormenting their minds to find out just how small an amount of grace it takes to be saved, they would renounce sin and the Devil with all his wicked works, and be fully determined to never rest until they had the blood of Jesus Christ that cleanseth from all sin applied to their hearts, they would soon be swept into the fountain and be made every whit whole. Why it is that men who profess religion, will fight holiness, and contend that we can not be saved from all sin in this life, we can not understand. If they are right in their views, we would like to know how much sin we can be saved from in this life.

Something must be ascertained on this vital subject, that the soul may not lose its time, faith, and energy, seeking for that which is impossible to be attained. If Jesus Christ was manifested to take away our sins, and to de-

stroy the works of the Devil, and if His blood can cleanse from all sin, is it not very evident that God means that all believers shall be saved from all sin? How strangely warped and prejudiced men must be who in the face of such evidence and truth, will still maintain that no man can be saved from all sin in this life. If it is to the glory of God and to our own good to be partially saved, would it not be far more to His glory and our good to be saved from all sin? God makes no allowance for sin, either as a condition or an act, and every provision has been made in the plan of salvation for a complete deliverance from it, and, "if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." "Then being made free from sin and become servants to God, ye have your fruit unto holiness, and the end everlasting life." "Knowing

The Cross

By Rev. A. J. McCord

GOD forbid, then, that we as pilgrims hailing a distant land—a country beyond the ruins and ravages of earth—should glory save in the cross. God forbid that we as travelers across the isthmus of time and looking forward to a world unscolded by sin and unvisited by death, should make any other theme our song of rejoicing while as an embattled host we are moving onward and pressing upward to a rest and residence in a royal realm; where a cloud of glory ever pavilions the city of God, and light brighter than the focal blaze of ten thousand for ever streams upon golden turrets and silver minarets, pinnacles, and spires, lifting their glittering forms like fingers of fire amid the outspread branches of the tree of life: where birds of beauty ever bask their celestial plumage in showers of shining splendor; where limpid waters ever leap for joy upon living shores; where harps are never silent, and raptures never die, palms ever wave, and crowns ever flash.

God forbid that we, the heirs to such an inheritance, should glory save in the cross of our Lord Jesus Christ. Oh! the cross, the cross, the blessed cross, the refuge of our race, the hope of humanity, and palladium of the world. It will shield us from sin and save us for ever; it will give gravity to youth, grace to manhood, and strength to old age. Let us enthroned in our hearts and exhibit it in our lives. Let us make it at once the center and circumference of our theology, and pivotal thought of every sermon. Let our words be winged and sentences vitalized by its magic power. Let us hide behind it and not so much as allow the tips of our fingers to obscure its luster; in every event, circumstances, and condition of life bring to view the cross; in seasons of sorrow and bereavement, adversity and affliction, temptation and trial, hold up the cross; if health hues the cheek, happiness fills the bosom, and prosperity smiles upon your labors, hold up the cross; in life and in death hold it up. Hold up the cross, my brother, my sister, until God shall bid you exchange it for a crown. God grant that you may hold it up so high that all heaven shall see it and men everywhere embrace it, and at last may we unite with all the ransomed and redeemed of every continent and kingdom of earth, around the burning throne of God, in the grand acclaim unto Him who loved us and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father. To Him be glory and dominion for ever and ever. Amen.

Danville, Ill.

this, that our old man is crucified with Him, that the body of sin might be destroyed that henceforth we should not serve sin." God is holy and that is the eternal reason why all His people should be holy, should be cleansed from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. The object of the plan of salvation, the promises and dispensations of God, is to restore us back to the divine image of God, which we lost in the fall, and our souls can never be free and in His image until we are sanctified wholly. Nothing short of the sanctified life will satisfy the hungry soul, and any substitute will fail to free us from sin or make us happy.

When we look around us and see the hungry multitudes, we feel like buckling on the armor of God a little tighter, pressing into the battle a little stronger, and by His help preach entire sanctification stronger than we ever have. Carnality will oppose it, cold church members will fight it and refuse to line up with you, but it is bound to win for it is God's plan. To be sanctified wholly the soul must first feel and deplore the depravity of his own heart before God. Very few are converted in these days, because they do not feel and confess their sins, and only a few get sanctified, because they do not feel and confess the plague of their own hearts to God. If we seek as we should for a clean heart, we will soon experience it, for nothing is too great to him that looks to God in faith, for He is a rewarder of all them that diligently seek Him. Readers, are you weary of the carnal mind which is enmity against God? Do you want the old man crucified? If so, call upon God. His ear is not heavy that it can not hear; His head is not shortened that it can not save, and today is the day of salvation. This moment you may be emptied of all sin, filled with the Holy Ghost, and be happy. "The carnal mind is enmity against God. It is not subject to the law of God, neither indeed can be." "To be carnally minded is death, but to be spiritually minded is life and peace." "Jesus also, that he might sanctify his people with his own blood suffered without the gate. Let us go forth therefore unto him without the camp; bearing his reproach. Amen."

FRANKFORT, IND.

Holiness

BY REV. C. HOWARD DAVIS

WHAT is holiness? It is a doctrine of the holy Scriptures. It is an experience, received by faith, at the end of a complete and perfect consecration. Being an experience it is a glorious reality—a present attainment—so fully realized in the soul that the possessor can not be laughed out of it, scared out of it, argued out of it, for he "knows he knows." God commands His children to be holy—to have an experience of Bible holiness all their own.

Sinners do not seek for holiness, but for pardon, to be saved from sin. Sinners are dead in sin, believers have been forgiven, saved from sinning, quickened into a new life.

To be holy is to be like God, to be without a sinful condition. "To be free from sin, to cleanse from moral corruption and pollution, to purify." That is simple, one certainly comprehends such language, especially in theology, "The act of God's grace by which the affections of men are purified, or alienated from sin and the world, and exalted to a supreme love to God." So plain is that definition that "the way-faring men, yea fools shall not err therein." A Bible experience of heart holiness is not attained, grown into, nor does one accidentally tumble into it. It has to be sought with all the heart.

Holiness means that the old man, carnality that was, is not. Not that a white robe has been thrown over him, not even the white robe of Jesus; but that the individual has been by a living faith cleansed through the merits of the holy Jesus "from all sin" (1 John 1:7).

No longer feeling the bent sinward, pride, jealousy, ill-temper, hatred, variance, wrath, strife, divisions, evil thoughts, deceit, evil eye, "and such like." (See Mark 7: 21-23; 1 Cor. 3:1-6; Gal. 5:19-21.) "Behold the Lamb of God, which taketh away the sin of the world" (John 1: 29). "For this purpose the Son of God was manifested, that he might destroy the works of the devil" (1 John 3: 8). Something "taken away," not forgiven, something "destroyed." Thank God for those two Scriptures.

One may become well acquainted with the doctrine and not have the experience. One may have had the experience, and now be without it. The doctrine is in the Bible and can be mastered. Go get your dictionary and see the meaning of the two words, "doctrine," "experience." It is a great thing to be scripturally indoctrinated, and a good thing, a necessary thing, and we must be to be successful in our experience. But, we must be careful that we do not lose the experience.

The experience not only means deliverance from, but being filled with love — perfect love. We hear much in these days about fire. We believe in the fire which comes with the Holy Ghost. We are not, however, taught to seek fire, but rather the indwelling of the Holy Ghost and perfect love. Love is greater than fire, than giving body to be burned, all our

goods to feed the poor, greater than faith, than noise, than all.

What is God? John replies, "God is love." Wesley says: "Pure unbounded love thou art." Holiness is freedom from the least and last remains of old man carnality, and fullness of holy love shed abroad in our hearts by the Holy Ghost.

Holiness then, is kind, gentle, easy to be entreated, full of tender compassion, loving and lovable, faithful, scriptural, firm, bearing and forbearing, suffering long, humble, going the second mile, hating sin, but loving the erring, seeking in every way possible to win them to God. "Behold how these love one another" should be and is as true where love is, as ever in the past. Holy people do love each other. Holy people are one family, if they have different names as P. N., F. M., U. B., M. E., M. E. S., etc.; one, regardless of color, if they are holy in heart. Post or pre separates them not. They never spend time arguing over close or open communion. They are "the light of the world" these holy people — representing Jesus. "Without holiness no man shall see the Lord." No matter how much we know; how high we can jump; how loud we can shout; how long we can preach; how ever popular we may be, unless we are really and positively clean, pure, holy in heart, we will miss "seeing God."

rule is expressly stated in the Word — yet we feel that God is able to make it known. In the experience of many there have been things which gave them and others unquestionable evidence of a divine call to the work of the ministry, whether at home or abroad.

"God does not call men in absurd or frivolous ways" (Speer). In this matter He still respects the good sense and sound reason He expects us to have. His communication of the call would be such as would reach a man's soul, as well as his intelligence.

The mere mention of the names of Moses, Joshua, Gideon, Elijah, and Isalah, suggests the variety of methods which God used in communicating the divine call. A few men have heard with physical ears the voice of God. But more often it has been the spirit that felt the call. Nine out of ten of the great missionaries, among whom I might mention Livingstone, Goodell, Martyn, Carey, Mills, and Judson, had no call that was accompanied by anything startling, or miraculous. Livingstone went to Africa from a sense of duty alone. What they accomplished through God attest that they were divinely called.

While the church should recognize the call of God, yet the call of the church is not always the call of God. Usually, though, a spiritual people will not be mistaken about recognizing the call. This could be an item of indirect evidence.

Probably the first impressions may be slight. It may be a feeling of ousness, or obligation. If this is obeyed it will deepen until it becomes an unchanging conviction of the soul. If a man does not feel in some degree that he must preach, he had better never attempt to do it. This conviction was so strong in Paul that he said, "Though I preach the gospel, I have nothing to glory of, for necessity is laid upon me; yea, woe is unto me if I preach not the gospel."

The evidence accumulates as one progresses in the pathway of duty. God does not expect us to batter down doors in order to have places to preach. This leaves room for the operation of His Providences. As He opens the doors, step in them, whether it be in Michigan, or in the dark continent. And Satan may try to hinder, as Paul found, "A great door and effectual is opened unto me, and there are many adversaries." And there will also be room for the Providences in regard to the support of God's called man. "But my God shall supply all your need according to his riches in glory by Christ Jesus."

Certainly no one could lay claim to a call who does not feel a burning love for lost humanity. The idea of doing good is a mere prop and subterfuge. This is a necessary qualification. Men and women may and do have it, who are not called to the Christian ministry. At this point some have mistaken their call to the ministry of intercession for a call to preach.

I would not say that one's call should be judged by the immediate visible results of his preaching. If he should find results, it is probably God's seal of approval. But if his altars are not filled with seekers, let him look for other results, such as the "edifying of the body of Christ." Some men see very little fruit. They sow the seed, but others reap the harvest.

Paul says, "My preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and power." This suggests one of the evidences, namely, the presence and power of the Spirit in the messages. As Jesus said, "He that sent me is with me," so may the Christian minister say it. The emptiness of a ministry apart from the Spirit would be plainly and painfully evident to any congregation of Spirit-filled people, and none would be better fitted to judge of it.

In closing let me issue this warning: The divine call can be disobeyed. God issues the call subject to the human will. He does not violate its freedom. Either God has not called a sufficient number of men to evangelize the world, or some who have been called have failed to obey. Paul said, "I was not disobedient to the heavenly vision." Are you obeying the divine call?

The Divine Call to Missions

BY REV. A. H. KAUFFMAN, JR.

THE subject is happily stated, "The Divine Call to Missions." What I may say, therefore, shall apply as truly to those who labor in Michigan, as to those who labor over the seas.

To my mind the call to foreign missionary work is not essentially or necessarily different from the call to preach in the homeland. Why should it be? Does God discriminate between home and foreign work? Would the other side of the Pacific ocean be different from this side, any more than either side of the Rio Grande, or either side of the Canadian line? I say, it stands to reason that the ambassador of the heavens as truly needs orders from above to move from Michigan to Illinois, as from Michigan over the seas. None dares move on his own accord, or at his own pleasure. All are subject to divine orders.

A divine call is absolutely necessary. The work of the ministry is not a work subject to a man's own choosing, as men choose between law and medicine as professions. The work of the ministry is a calling. It is like the office of a government ambassador. Who would be so foolish as to say while having no governmental appointment, "I will go to London, or Tokio, and represent the United States of America." The appointment is absolutely necessary to the ministry, too. We are ambassadors for Christ, standing in His stead and speaking His words as the authorized channels by which He sends His messages.

The necessity for a divine call was present in the Aaronic priesthood. The "high priest taken from among men is ordained for men in things pertaining to God," and "no man taketh this honour unto himself, but he that is called of God, as was Aaron."

In the pentecostal church there were apostles, prophets, evangelists, pastors, and teachers "for the perfecting of the saints, for the work of the ministry." Were they self-appointed? The answer is evident. One may as well speak of a self-appointed general in the army. Let the Word speak: "As they ministered to the Lord and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them."

The necessity for a divine call is evident from the awfulness of the office. The Christian minister deals in commodities of infinite value. The bounds of time do not limit the results of his work. Any unfaithfulness on his part may result in eternal consequence. He

bears his charge conscious that he will be called to give an account before the bar of justice to be accused or approved in the presence of the assembled millions of souls. "Many will say to me in that day, Lord, Lord, have we not prophesied [or preached] in thy name. And then will I profess unto them, I never knew you."

This is not the only phase or aspect of the Christian ministry. I am sure that if there was nothing else about it than the unnumbered difficulties, the over-taxing labors, and solemn responsibilities, few would obey the divine call and commission to preach the gospel. But this work offers joys and rewards which are incomparable. "They who turn many to righteousness shall shine as the stars for ever and ever."

How, then, may I know and be sure I am called of God to the work of the ministry? Although no rule can be announced by which God makes one to know His call — for no iron-clad

Israel's Homecoming

BY REV. S. L. FLOWERS

Jerusalem, Jerusalem, thou city of the Lord, so long in the shadow of pestilence and sword. Thy sons and fair daughters shall soon come from far, and live in thy streets as in days of yore. From massacre, shame, oppression, and crime, committed against them in every clime; they soon shall be free. O, city so blessed, to come home to thy bosom and sweetly to rest. Our God has decreed it, though nations must fall, thy children will return when Jehovah shall call. O, open your gates for time is at hand, for the children of Israel, from every land, to come home rejoicing "O, glory to God." They'll be free from bondage and then may the blood of Jesus, their Savior, the Nazarene, flow, like rivers of life as onward they go. And wash them and cleanse them from every black stain, that sin has inflicted, O, bless His dear name, till not a dear son or a daughter of thine, but on whose spirit Jesus' love may shine. And O, holy city, when Jesus shall come and call His people to Him, to gather them home, I pray that your children, made pure by the blood, may meet us o'er yonder, in the city of God.

Awake, O Zion!

BY REV. J. E. BATES

ONE year ago in this month, when diplomatic relations were broken with Germany, these United States did not seem to grasp the real meaning of the situation. Soon the nation was thrown into great anxiety. What would it all mean? Patriotic meetings were held everywhere. The slogan was, "Wake up, America!" She has become so awakened now until there are training camps all over the country, where thousands of boys and men are in training, who left their business, said good-by to the future, good-by to loved ones, slipped out of their citizen's suits, donned the khaki, shouldered a gun, and conformed to the wish of officers, and took up the monotonous drill to prepare themselves to defend their country. Since then Y. M. C. A.'s have been organized. The Red Cross has won a place in national life as the organization in connection with the Y. M. C. A. that proposes to give comfort and material aid to every living and dying soldier. We, as a nation, passed into the year 1918 with the curtain drawn. Thousands of

homes will be in great sorrow. Thousands of brave lads will give their lives in battle. Thousands of mothers will weep for their sons who will never return. Thousands of wives will anxiously listen for the returning footsteps of their husbands who have gone out to fight and die. Thousands of souls, both in civil and military life, will cross the great divide.

While the nation is awakened and on stretches to free the world of Prussian autocracy, how much more should the Church awaken to free the world of the power of sin! It does seem that we should catch the awakening spirit and that every church should arise to her full strength. We should endeavor to get into every town and city with a full salvation revival. We should strive to stir every community by getting into every schoolhouse and telling of the power of God to save. We, as preachers, should wait upon God for the anointing on our lives so as to make the messages that we bring produce the effect that

Peter's sermon did on the day of Pentecost, when the people were made to cry out, "Men and brethren, what shall we do?" We must pray that God will put His power on our camp-meetings, as it has never been before. When the people shall come up to the annual camp we must have the altars blazing with holy fire!

Our Sunday schools and young people's societies should give themselves to much prayer that God will take all the mechanical out of their services and instead make them seasons of power. Oh, that our schools and colleges will at this time give us men trained to battle! — men of true courage, men of true faith, men who know how to wait on God and be generals in revivals — and give the seekers a chance to meet Him whom they seek. At this time, when the prime of the manhood of the land is going out to battle, when the Enemy is substituting everything he can in order that their minds may be diverted from the real, my heart cries out, "Oh, God, give us revivals like they had in Finney's day — pentecostal revivals, that shall check the awful tide of wickedness that threatens to sweep our children out from our homes and off their feet, that challenges the faith of God's very elect."

MINOR, N. D.

How to Avoid It

In order for an individual to avoid falling into the snare of fanaticism, he should carefully watch all impressions to see whether they harmonize with the inspired Word. The Spirit, Word, and Providence all agree. If one can sight down that line and see these three things all in perfect line, he is safe in taking that path. But should he have an impression which purports to be the leading of the Holy Spirit, and it is out of joint with the Word, and also, the providential opening for action is not clear, he would better steer clear of that leading. If one should follow Providence without the proper regard to the Spirit and Word, he would drift into a selfish materialism. Should he follow the Word and exclude the Spirit and Providence, he would surely turn into a dry formalist. If he should give himself over to follow the Spirit to the exclusion of the Word and Providence, he would throw down the bars for demons in the garb of angels of light to come in and deceive him and turn him into a typical fanatic. I was once acquainted with a fine woman professing the experience of holiness, who said that she never left the house except under the Spirit's direction. This was many years ago, and I did not understand such things as well as now. I have wondered since, if she was led of the Spirit to marry the man she did, who was divorced from a good wife on unscriptural grounds, and the two once sitting on a platform while the former wife and daughter were in the congregation.

Another thing to avoid, is paying more attention to the voice in secret prayer, than the voice in the inspired Word. If the first is of God, it always harmonizes with the latter.

Again, beware of spiritual pride. Do not bask after applause. If your heart is right, you will not have itching ears for flattery. Do not lean toward the spectacular and wonderful in meetings. If they come and come from God, well and good. The spiritual saints will recognize it and you will have company.

Never try to be somebody big, and thus want attention called to yourself in meetings. It certainly savors of spiritual pride.

Never get where you are not willing to be taught, and never feel that you are outside the pale of any human authority.

How to avoid fanaticism in meetings:

Be sure of your ground and handle it in a way that will make all know that you are not experimenting, but know what you are about. Any action toward its elimination should certainly be done in kindness, yet firmness.

FANATICISM

What Is It?
How To Avoid It
How to Correct It

BY REV. W. E. SHEPARD

(Concluded)



REV. W. E. SHEPARD

Care should be taken to avoid a division among the saints. Wisdom, tact, and real diplomacy are certainly needed in dealing with this delicate question, either privately or publicly. If you are convinced that it must be checked for the glory of God, it can be stopped, but the danger lies in offending those who are not up in spiritual discernment. One will need wisdom from on high.

How To Correct It

There is no hope of its correction by legislation. It is outside of law. It is an outlaw. No punishment, ostracism, nor excommunication can quench the flame. This would be persecution, and it thrives on persecution. Fanatics would go to the stake before they would yield. They have the martyr spirit. It is a most difficult thing to teach them so they will see their error. If they see an article on fanaticism they would not take the pains to get good from it. They know too much so to be instructed. Why

should they follow the teaching of some man, when they are under the direct instruction of the Spirit?

Doubtless most of the fanaticism will so remain. Whatever help they get will have to come through some source in which they have confidence. So, if some Spirit-filled saint can properly gain the confidence of them, and use the proper tact, there is hope for recovery. But it must be done through love. A driving, denunciatory, commanding spirit will not succeed. When fanaticism has progressed so far that it is evident to people generally, the fanatic is sure to feel the coldness of others toward him. They know when they are avoided and snubbed. If they are not rescued, doubtless they will backslide in the end, some will go insane, and some may commit suicide. If they are won, it will be through love. If one has gained their confidence through this channel, he has a chance to get up close to the heart and tell them some things. Then they will listen. If they have been making wrong statements, uttering false prophecies that never come true, giving up to unscriptural demonstrations, and following wrong impressions, there is some hope of them listening to the one who has gained their love and confidence. By pointing out to them some plain thing wherein they have missed the mark, it will then be easier to point out something further in their lives, until they may see the whole realm of fanaticism into which the Devil has led them. When once it becomes obvious to them that they are in error, they will doubtless be ready for the next step, which will be to get down before God and have the whole thing wiped out.

With this possibility in view, we should seek to help them, for they have souls for whom Jesus died, and when once rescued from the error, will make good, aggressive workers for Christ. "Brethren, if any of you do err from the truth, and one convert him; let him know that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins."

Rev. A. H. Kauffman, one of our Pentecostal Nazarene preachers, has written a book of one hundred and thirty pages, which is the best treatise on fanaticism I have seen, and from which I have received much help in preparing this paper. I would like to recommend all our people to send for it. Price, fifteen cents, postpaid.

Address, Rev. A. H. KAUFFMAN, 233 Mt. Vernon Ave., Grand Rapids, Mich.

The Holiness College a Necessity.

BY PROF. J. E. HOOVER

WE use the term "College" in the sense in which it is ordinarily used. By it we mean a school which offers courses in the liberal arts and sciences in connection with other departments, such as: theological, vocal, and instrumental music, expression and oratory, academic, manual training, domestic science, etc., and the grades. By the term "A holiness college" we mean one whose president and faculty believe in and enjoy the experience of holiness; one in which the Bible is honored as the Word of God, and in whose curriculum it holds a prominent part; one in which the salvation and the spiritual life of the student is placed first, not that other things are neglected, but that first things are made first. We do not believe that this should be simply a goal toward which to strive, but that these should be the existing conditions. If this is a fact, and it is true that the spiritual should be developed along with the mental and the physical, then the ordinary school is coming far short of our ideals, and there is, therefore, a need for a school, or a system of schools which shall measure up along these vital lines.

This conviction has pressed itself upon the holiness people with such force that during the last few years almost a score of such schools have sprung up in our midst. It is true that some have thought that the matter has been overdone, but whether that be the case or not, it all goes to show that there is a positive and felt need along these lines. The first such school to be organized was Asbury College, of Wilmore, Ky., under the leadership of Rev. J. W. Hughs. About this time Rev. T. C. Read was instrumental in reorganizing Ft. Wayne College into Taylor University. After this followed, in close succession, such schools as Meridian, Ruskin Cave, Peniel, Kingswood, and others. No thinking person can watch the progress of such a movement without concluding that God has had a hand in the matter. We are aware that there have been countless difficulties to overcome, but this fact should not discourage us, but should be an incentive to us to preserve and conserve those which are still in activity.

As we have said, the fact that the holiness people throughout the country have been so active in the organization of holiness schools can be explained only by the fact that there has been a very general feeling that there is a pressing need for such schools. We need schools to which we can send our children, whose teachers are interested in their moral and spiritual condition, teachers whose influence shall be for godliness instead of worldliness. It is a well known fact that next to the parent the teacher figures more in the forming of character in the child than any other factor. There is bound to be a multitude of influences drawing a child downward. How necessary then that the teacher's influence shall be helpful, but in the public school this is not always the case, for it is a very common thing for the teachers to frequent the dance, the movie, and the theater, and to lend their influence in that direction. Their reading is very largely of a trashy nature. Moreover, many of the teachers of the public school not only disbelieve the Bible, but seem to take pleasure in making light of the Word of God and religious things. Is it strange then that a child who is kept constantly under such influence day after day should have instilled in his mind and heart seeds of worldliness, unbelief, and skepticism from which he is never able to recover? On the other hand, suppose the child is placed in a school where the Bible is read every morning, where prayer is offered before each recitation, where constant attention is given to his spiritual condition, and where the greater part of his associates are Christians, the chances are that he will early give his heart to God, and will have a faith in the Bible that can not be shaken.

We have great reverence for the Pilgrim Fathers, who left their home and native land that they might worship God according to the dictates of their own conscience, and bring up their children in a like faith. They counted it a privilege to be able to do this, even though it meant the forsaking of home and all that was dear, facing hardship, suffering, and many times death in a howling wilderness by disease, starvation, or at the hands of the Indians. Yet all these difficulties were faced and faced gladly that they might be able to rear and educate their children without having their minds and hearts polluted with the corrupting influences of their day. In accordance with these convictions, almost immediately upon landing on our shores, they set about to organize schools for the education of their children, nor were they content with just a meager education, for in the year 1636 they began to lay plans for the organizing of Harvard College. To carry this project through to completion they were compelled to double their taxes, which were already exorbitant. So great was the care which was taken and the wisdom used in the organization of this institution that after nearly three hundred years Harvard University is not only still standing, but is today one of the greatest universities of our country. True, it does not stand for what it once stood, yet they did so thoroughly stamp their Puritan convictions into the very warp and woof of every department that there is still remaining some traces of them. If our forefathers in those primitive days could, from their poverty, accomplish such great things, surely in these days of mental and spiritual enlightenment; in these days of prosperity the holiness people ought to be able to establish schools entirely adequate to their needs.

The Master's Garden

BY BEULAH BASSETT

The Lord came into His garden

To gather choice fruits one day;

But the fruit was hard and sour,

So He sorrowfully turned away.

All around were desert places,

With never a rose in sight

To gladden the eyes of the Master

And be His heart's delight.

But He said, "I will send my north winds,"

And into the garden passed

Trials and troubles and hardships,

Yes, many a wintry blast.

And then the south winds blew softly

And the day was bright and fair.

North winds made the fruit large and mellow;

And the south gave its coloring rare.

Once more the Lord came to His garden,

And with joy His heart was thrilled

At the beauty and abundance,

And quickly His basket filled.

There was love and peace and gladness,

Patience and gentleness too,

And the fine, rosy fruit of goodness,

And faith all the garden through.

The meekness and the temperance

Brought a smile to the Master's face.

All the garden was fragrant with roses;

The roses of God's grace.

The lilies of holiness bowed their heads,

And out from the garden blew

Sweet sympathy's fragrant spices,

And others to Jesus draw.

I believe the question is not, "Are we able to bring this about?" but it is, "Do we feel the need sufficiently to cause us to put forth a little effort that it may be brought about?" Are we mindful of the fact that among the first duties of man is the duty to his own family? The Word says, "If a man provide not for his own, and especially those of his own house, he hath denied the faith and is worse than an infidel." And are we mindful of the fact that one of the most imperative needs of a child is a good education under right influences, with a considerable amount of emphasis upon the right influences? It is sad, and yet is true, that in very many instances the children of our holiness people are rapidly drifting away from their parents because they are surrounded by the wrong kind of influences. What will our church come to in a few years? If we are unable to save our own children, can we expect to reach the children of others? I repeat it, our first duty is to our own children, and when this is performed well, then God may trust us to perform other duties.

After man's duty to his family, next is his duty to his church, and in this the school plays a more important part than we may suppose. The life of a church school figures largely in molding the life of the church. If the schools are active religiously and are sending out preachers full of faith and of the Holy Ghost, the church will be alive and on fire, but instead, if the preachers and religious leaders are cold, lifeless, and skeptical, the church will very soon follow in their steps. A great deal is said by our people concerning the religious condition of our Protestant denominations which were once aggressive and active. We speak of it as a condition of general backsliding. This is so, but if the matter were traced to its origin we would find that the secret of the trouble is at the church school. It is a known fact that the teaching in the ordinary theological school tends to produce unbelief in the Word of God, rather than faith. Strange as it may seem, these schools are the sources of this great flood of skepticism that has for the last few years been sweeping over our churches. Instead of teaching the Bible as the authoritative Word of God, it is criticized as to its authorship, authenticity, continuity, etc., etc., until the student is compelled to feel that at best it is only a collection of fragments of antique Jewish literature. There is even a feeling akin to disgust that such a collection should receive any place whatever in the curriculum of a school. When such a position is taken the next step is rank infidelity. When this position is reached the next is to question the Bible as to its standard of morals, and this is also being done.

Some time ago the president of one of our great universities openly made the statement that he saw no reason why family ties need be considered as sacred. He maintained that polygamy in itself was not sinful. On this same ground all the other gross forms of immorality need not be considered as immoral. They tell us that a thing is wrong only when people in general look upon it as being wrong. Nothing is sinful in itself. These statements may seem too terrible to believe, but nevertheless they are facts. When the Bible is taken from us, what is there left to which we may attach our faith and upon which we may build? Moreover, the sad and pathetic part is that the students who are most affected by this are the ones who are filling the pulpits all over the land. Can you imagine what a few years of teaching of this kind will do for us? Is it not time then that there be schools established over our country where a young man may study the Word of God to prepare himself for the ministry without having his faith shaken and his mind filled with doubt? More than this, it is not enough that a school be simply free from these hurtful tendencies, but it should arm its students against such tendencies. A student these days, in order to be equipped for the battle he will have to fight, ought to be able, not only to withstand this flood of unbelief and skepticism, but ought to

be able to cope with it so that he may check its onward progress. In fact, we should have courses in English Bible, Greek Testament, and various theological subjects that are not only free from this, but are so arranged and taught that they will give our students ability to withstand this great downward tendency. This will mean a great departure from the work that is offered in the ordinary theological school, both as to text and methods. For at present there is scarcely a text book in theology in print which is entirely free from some traces of criticism or is entirely orthodox. Also the method of study is largely that of criticism.

The problems which we have before us are great, but they are problems which we, the holiness people of this present day will have to solve if we expect the work of God, which we love so dearly, to continue to grow and spread, as it has in the last few years. I say we are facing problems, and problems which can not be solved from the pulpit alone. They must be solved from the classroom of our theological schools. Moreover, it is going to take time, careful planning, and persistency, to succeed along this line, but I would not have you be discouraged. We have schools in our midst which are to some degree doing the very work that I have suggested should be done. We have discarded most of the current text books which are used by the ordinary theological school and are teaching the Bible, rather than books about the Bible. In the school which we represent, Olivet University, we have set on the shelf a great many text books which we believe to be more harmful than beneficial, although they have been read by many of our people and are considered as good in their respective fields as can be found. However, we deem it better to teach the Bible itself than to teach these books and to be compelled day after day to explain attitudes which the author has taken and statements which he has made which we feel to be incorrect.

The holiness school has, moreover, another very important relationship to the church. This is its connection with the missionary interests. A very large proportion of the missionaries who are being sent to the fields are, or have been, students of our holiness schools and the reason is twofold. First, a young man who feels a call to the mission field seeks naturally to prepare himself in a school which shall be in sympathy with his call, and it is the holiness school that is alive on this very vital subject. In some others he might expect to find very little enthusiasm or even sympathy. Also, our General Foreign Missionary Board is quite careful of the spiritual condition of their prospective missionaries and they are not looking for the type of young men which have the stamp of these modern schools upon them, but for young men of the pioneer type who are filled with the Spirit of God and ready to do exploits for Him. Second, our holiness schools are the recruiting stations for the mission fields. Many a young person has come to school without any definite call upon him, but under the intensely spiritual atmosphere has been led into a place where God could speak to him on this point. Our regular missionary meetings have done great things along this line, and what is more, it should be just this way. Our schools should be the training stations for every activity of the church. Our pastors, evangelists, singers, and musicians, our missionaries, and teachers should all receive their preparation in our church schools. This will put them in touch with our work both at home and abroad, so that they will feel that they are a part of the great work long before they enter the field.

Viewing the school from all these standpoints it seems to me that it would be foolish to even consider trying to eliminate this very important department of the work. It can not be eliminated without very seriously, if not fatally, injuring the church as a whole. But the question is not, "How can we get along without these institutions?" but "How can we properly provide for them so that their needs shall be supplied?" Brethren, here is a re-

sponsibility, the work of the individual church, the missionary work, and the publishing interests; all are great and should receive your attention. "These ought ye to have done, but not to leave the other undone."

Parables

BY REV. T. H. AGNEW

IN the study of the parables of Jesus, we will begin with the "parable of the leaven."

First, in the use of parables, or parabolical sayings, Dr. Adam Clarke, LL.D., observes on St. Matt. 13: 3: "A comparison or similitude in one thing is compared with another, especially spiritual things with natural, by which these spiritual things are better understood, and make a deeper impression on an attentive mind." Note the words, *natural* and *spiritual*. In order to show the force and perspicuity of spiritual things. Sin not only defiles the soul, but also stupefies the mind—intellect—so that parables, or comparisons are necessary to awaken thought. In the use of such means, in order to information, it is to be observed further, that parables are not to be made to go on all *fours* to illustrate what Jesus did not intend, but only the point He did intend.

Again, it may be observed in the use of parables, quoting from Dr. Adam Clarke, "There are few, if any parables whose every circumstance was designed to apply to the subject, in reference to which they were proposed." Fix it as a principle, says he, in quoting from another, "to attach yourself to the *grand object* of the parable, to the *subject* which it is intended to illustrate." This use of parables, many interpreters, expounders, and exegetists, overlook in their exegesis of parables.

The *kingdom of heaven is like unto leaven*. Dr. Clarke observes: "As the property of leaven is to change, or assimilate to its own nature, the meal or dough with which it is mixed, so the property of the grace of Christ is to change the whole soul into its likeness; and God intends that this principle should continue in the soul till all is leavened, till the whole bear the image of the heavenly, as it bore the image of the earthly. Both these parables, the mustard seed and the leaven, are *prophetic*, and were intended to show, principally, how, from very small beginnings, the gospel of Christ should pervade all nations of the world, and fill them with righteousness and true holiness." Dr. Whedon's Commentary, in speaking of the fourth parable—"The leaven in the meal," says: "In this parable the *woman* is the symbol of the divine agency, the *meal* is the human heart, the *leaven* is the gospel. As leaven diffuses itself through the *meal* until the whole *lump is leavened*, so the grace of God and the power of the gospel are a diffusive power, which impregnates the whole heart and transforms the character. As the parable of the mustard tree describes the external, so this parable describes the internal prevalence of the power of the gospel. It describes the internal influence, not upon the individual alone, but upon the masses of humanity.

"*Three measures of meal unto the whole was leavened.*" The grace of God in the heart, when properly received and cultivated, assimilates the whole character to its blessed nature." Rev. Dr. G. A. McLaughlin, editor of *The Christian Witness*, in commenting on this parable, says: "Leaven is often used in the Bible in a bad sense, as symbolical of corruption, but not always. It was commanded in one place in the Old Testament, to be used in the baking of bread for the feast of the first fruits. (Lev. 23: 17). So then we must not attach any moral quality, good or bad, to its use in this parable. It lifts up the whole mass. The parable of the mustard seed showed the extent of our holy religion. The parable of the leaven shows how it lifts society as it spreads."

He (Jesus) thus teaches how the gospel lifts society, as it lifts the individual who accepts and obeys the whole truth. Thus we see in these three expositors of the parable of the

leaven their judgment as to what Jesus intended to teach. This, it may be observed, is quite the opinion of all safe and sound Bible expositors. That lexicographers use the word leaven in a corruption sense is admitted, but Jesus did not so use the word in this parable, and it is in the interest of this parable, and a safe and sound Bible exegesis that we are seeking.

The mustard seed parable has also received a new and far-fetched interpretation, in that it is made to represent an abnormal growth of the Church. Adam Clarke, in commenting on this parable, says: "This parable is a representation of the progress of the gospel in the world and of the growth of grace in the soul. That grace which leads the soul to the fulness of glory, may begin, and often does, in a single good desire—a wish to escape hell, or a desire to enjoy God in heaven." Dr. Whedon observes: "The point of the parable is to exhibit the contrast between the smallness of the beginnings and the greatness of the result. The mustard seed was the least of seeds that produced the genuine tree. This parabolic image of the growth of the kingdom of Christ is beautifully parallel to many passages in the Old Testament, where the rise and expansion of the kingdoms are compared to the growth of a stately tree. (Dan. 4: 10-12.) It is also strongly accordant with the image in Dan. 2: 34, 35, of the kingdom of God, which at first was a small stone, but finally became a great mountain, and filled the whole earth. And this last image describes the growth of the kingdom, as being completely universal, more explicitly even than our Lord's simile here of the mustard spreading its branches." Beware of any interpretation, exposition, or exegesis of Scripture or parable that seeks to obscure, veil, or strain its meaning. The wresting of Scripture that embarrasses the power of the Word of God, or that limits the work of the Holy Ghost in the world, and in and on the hearts of men, is quite unsound, to say the least.

A word as to the *tares*. The parable discriminates clearly between the field and the kingdom—Church. This parable is to teach the conflict between the Church and the world. The Bible idea of the Church is much more than a denomination, or society of people. (Eph. 5: 25-27.) St. Paul here sets forth the called out, the separated saints, earnestly desiring the "not having spot, or wrinkle, or any such thing." Dr. Whedon says: "The *sower* is the Redeemer, the *field* is the world, not the Church, the good seed are the Christians, the *tares* are the wicked, their sower is Satan. At the end of the world the angels shall gather out the harvest of the wicked men to cast them into the blaze of retribution." Dr. McLaughlin says: "The wheat are the holy men and women who have embraced His doctrine and been transformed by divine grace. The tares are the children of the Wicked One, the enemy that sowed the tares is the Devil. The harvest is the end of the world." The Greek word here means the end of the age. This is, when time shall be no more, the end of probation, and the end of the day of salvation. Dr. Adam Clarke says: "He seems to refer also to a state in which the word shall be found, when He comes to judge it. The righteous and the wicked shall be permitted to grow together till God comes to make a full and final separation."

WAVERLY, ILL.

"I wish to say, brethren, I very much appreciate our Herald of Holiness with its soul thrilling messages coming so fresh every week."—Council Bluffs, Iowa.

"The Herald of Holiness certainly is a great booster for our work. We are always glad when it makes its appearance in the home. May God ever bless the forces at the Publishing House."—Thy Brother in Christ, G. F. Owen.

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OUR LOVE FEAST

A PREACHER'S WIFE

After seeking the Lord for three years, the Lord saved me at thirteen years of age. I read my Bible almost daily and prayed much. One day I read John 8:32, "And ye shall know the truth, and the truth shall make you free." These words rang in my ears. By reading the verses before and after this I found that Jesus was talking to believers and that freedom from sin was promised. I began asking God to show me what this truth was. He led me to read the seventeenth chapter of St. John, and the seventeenth verse. There I found that Jesus prayed for His disciples to be sanctified and this was "the truth." Then by reading the twentieth verse I saw that Jesus prayed for all believers to be sanctified, and that took me in. Thank God! Still I had not heard one holiness sermon preached and did not even know there was a people who claimed and lived it. I knew my whole heart cried out to be free from sin and I longed to be as much like Jesus as it was possible for a human on this earth to be.

About this time God sent some holiness people in our community to live. One day I had a chance to go to a holiness revival Brother M. E. Tyler was conducting. When I entered the house they were singing, with glory written on their faces. At once my heart said, "I want what they have." At the close of the service I went forward, but did not get sanctified. I did not get to go to the meeting any more. Oh! such rapturous joy I experienced that day. During the next year the Lord used me to testify, pray in public, personal, and altar work. I read the Bible, prayed daily, and God blessed me over and over. My heart got so hungry for something better.

One day, while in secret prayer, I opened my Bible and my eyes fell on these words, "Ye have not yet resisted unto blood, striving against sin" (Heb. 12:4). My soul said, "No, Lord, but I'll get rid of this root of sin, or I will die trying." Soon a holiness meeting was to begin nearby. I longed for it to begin and yet the carnal mind made me dread it. We went to church and when the altar call was made I did not wait for a song, I almost ran to the altar, prayed clear through, and God baptized me with the Holy Ghost. The Lord allowed enough persecution to come my way to make me strong and stalwart in divine grace.

The Lord led me to Hamlin, to teach in the holiness college. There I met and married my husband. Six months later God called him to preach His Word. It made me so thankful I have n't gotten over it yet. I count it a privilege to be a holiness preacher's wife, because I long to be a soul-winner and a help to some one else. I was just as willing to go as a missionary, or preach myself, but God never saw fit to call me, so I try to do the many little things for His glory. The Lord keeps me saved and sanctified, blessedly contented, and wonderfully satisfied with His dealings with me.—Mrs. MYRTLE AHERN.

A CONFESSION

At fifteen years of age I was wonderfully saved at a campmeeting, but not knowing anything about holiness I backslid, though still professing. Later, hearing holiness preached for the first time, I again sought the Lord, who reclaimed me, and then I sought and obtained the blessed experience of sanctification. At that time in another locality they were preaching the third blessing theory of fire, and being ignorant and new

about the doctrine, I began seeking the fire, got sidetracked, and lost out.

I lamented my condition, went to several altars at different times, but always got reclaimed and lived an up and down life, thinking that because I had lost my first love I never could have the old-time victory any more. I lived a justified life, always praying through when I failed, but carnality would manifest itself again and again. I thought this was my lot, to struggle on, claiming to be sanctified, but feeling the shortage, and my heart crying for God.

This summer God surrounded me with circumstances that opened my eyes to my real condition, and in real repentance I came once more to Jesus, and after making a public confession to the church, I knelt at my own altar, where Jesus sweetly sanctified my soul. Oh, how good it is to be free! Twenty years in bondage, always hoping for a change, living on the opposite shores of the Jordan, occasionally getting a whiff of the balmy breezes of Canaan, but now my soul is satisfied, hallelujah! Nothing worked up, or put on, but a divine work wrought out in the soul—saved, sanctified, and ready for His coming.—Rev. C. D. EAM, Marysville, Wash.

POWER IN THE BLOOD

I do not remember of ever hearing the Bible read, or prayer being offered in our home, but I have a distinct recollection of boyhood days of poverty, woe, and misery, all because of sin and the drink demon. Inspired by evil environments, the sinful tendencies of my heart and nature soon broke forth into vicious, sinful habits, and at an early age I found myself mastered by the appetite for strong drink and cigarettes, as well as under the control of other evil desires.

Having an ambition to make a success in the world, I sought work and obtained it, but because of my sinful habits I lost it, then finding myself unable to hold a position for any length of time, I left home and became a wanderer, tramping from city to city and associating with the very worst of company. Before I was twenty-one I came to Lamont, Okla., a tramp, homeless and penniless, and went to work for a farmer, and there heard, for the first time in my life, personal testimony that Jesus loved the sinner and could save him from sin in this life.

I made up my mind and tried hard to live a better life, but not having been regenerated, and trusting in my own strength I made an utter failure, and soon gave up in despair, and went deeper into sin, discouraged and disheartened. Then followed about twelve years of sinful, wicked life, and during this time I made many honest attempts to reform and quit, but always failed. Once I thought of ending my own life, and, as I thought, end all my troubles. About this time, one night when in my deepest distress and discouragement, I was rooming with a Catholic woman in Blackwell, Okla., and she asked me if I ever attended the Pentecostal Nazarene church, and I said, "No, where is one?" I went that night and while Rev. V. P. Drake preached, the Holy Spirit began knocking at my heart's door. At first I thought I would never go back, but God arrested me, and the Holy Ghost deepened the conviction and the pangs of hell got hold of my soul. While sitting on my seat and listening to the sermon I made up my mind to forsake all my sins, confess them to God and ask His forgiveness. When the altar call was made, Brother Drake came and invited me to come to the altar. I did so and I actually thought I was going to turn to tears.

In a very short time I knew Jesus had heard my cry, and the burden of my sins all rolled away. I was forgiven, and born of the Spirit—a new creature. Oh, what a change! I found deliverances from sin and Jesus broke every fetter. While old Satan has tempted and tried me, I have never touched a drop of liquor or smoked a cigarette since that night, February 4, 1917, and all the old vicious habits which had bound and held me captive for so many years were instantly broken. My body had become a wreck, and my mind diseased, but Jesus began a work in my heart that very night that I will for ever praise Him for. Bless His matchless name.

Shortly after that the Lord spoke to me about making restitution and straightening up my old past life, and though I had many wrongs to make right, and many debts to pay, God was so good and nearly blessed me to death as I tried to do His blessed will. I am still at it, and, thank God, I have a greater determination than I ever had. My heart has almost failed me at times, but the Lord has helped me in it all.—C. L. BAY-ANT, New Market, Mo.

OBEYED THE FIRST CALL

Twelve years ago December 29th, last, I was very wicked, having never attended church regularly. I attended a holiness meeting one night only. The Spirit of the Lord convicted me of my sins. The conviction was so deep that I fell prostrate under the power. After days of such conviction I began to confess out my life to Him and the people whom I had wronged. On the afternoon of December 29th, about 4 o'clock, I met the Man of Galilee. He kissed my sins away. Glory!

I immediately began to seek the Lord for a clean heart, or to be sanctified wholly, and on January 1, 1906, He baptized my soul with the Holy Ghost and fire. Amen! Oh! such billows of divine glory came sweeping over my soul, and I felt so clean and pure within, and Jesus whispered to me that I was sanctified. The Devil has never tried to make me think I didn't get it that afternoon, although he has tried to argue that I do not now possess it, but I am glad the glory holds and the fire burns in my soul today.—B. H. HAYNIE, Dallas, Texas.

TRIED MANY WAYS

When I was only a girl of fourteen years I joined the Baptist church, but soon found myself a backslider. At the age of twenty I joined the Methodists. Then later on I united with the Christian church, but each time I would soon fall back to the old ways. I finally heard holiness preached and my heart was hungry, for I lived near by a holiness woman, who lived the life and led me into the light. The first sermon convinced me and I went to the altar and found peace and pardon that night. Two months later I was sanctified wholly. I was delivered from the snuff habit and now I am out and out for Jesus, to do His whole will.—Mrs. L. N. EVANS, Heber Springs, Ark.

CORINNA, ME.

Personally, I am well both physically and spiritually. Am enjoying the blessing of full salvation and was never more determined to live and preach a gospel that saves from all sin outwardly and inwardly.—Rev. J. R. Howse.

SUNDAY SCHOOL LESSON

February 17 Jesus Teaching by Parables: Sowing and Reaping

Mark 4: 1-20

GOLDEN TEXT: *Take heed therefore how ye hear.* — Luke 8: 18.

THE LESSON OUTLINE

BY REV. E. F. HAYNES, D.D.

The parable of the sower is recorded by Matthew, Mark, and Luke. Matthew seems to have given more fully the entire discourse of Jesus of which the parable of the sower was a part. In Matthew, thirteenth chapter, he records the parable of the sower, and this is followed successively by that of the tares among the wheat, the grain of mustard seed, then the leaven, then the hidden treasure, then the pearl, then the dragnet, closing with the parable of the householder in verse 52.

A. This parable of the sower is more often used for purposes of applications, suggestions, illustrations, and topics, than for real interpretative purposes.

We will give brief notice of some of the topical uses which can be legitimately made of this parable. We offer them not, however, as exposition. The four kinds of soil, for instance, can represent four states of human heart in relation to the seed of the gospel, and are mentioned as the hard ground, then the shallow ground with rock underneath, then the crowded ground beset with thorns, finally, the good ground; and this last the only kind that bore fruit.

B. Asked to give the real meaning the Lord intended to teach by this parable, we would have to first find the subject He was discussing. He declared Himself His subject to be "The mysteries of the kingdom of heaven," which contained at least eight parables. The reception which the gospel would receive during the period of His absence or between His first and second coming.

C. The second fundamental thought in this parable of the sower is that there will be three hindrances to the gospel reception represented by "fowls, stony ground, and thorns." These fowls which constitute the first hindrance mentioned in the parable are denominated by Christ himself to be "the Wicked One." (Matt. 13: 19.) Mark says plainly that these birds represent Satan who "cometh immediately, and taketh away the word that was sown in their hearts." (Mark 4: 15.) He refers here to the hard ground hearers. The second hindrance shown in the parable is the stony ground. There is superficiality which leads to indifference, instability, vacillation. Such people bring no fruit to perfection. The third class of hindrances is represented by the thorny ground. These hearers are such as have their seed choked out by the cares of this world and the deceitfulness of riches.

NOTES : QUERIES : QUOTES

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

In the ministry of the truth, in order to do the best work, without distraction, there ought to be maintained an holy apartness by the preacher and teacher (v. 1). The ambassador of Christ must guard against too close familiarity with those to whom He is sent to minister.

The natural world and commonplaces of earth may furnish shells for the conveyance of the secret truth and saving doctrine of God. (v. 2.)

Preaching and teaching are done by those who go forth—not by religious stay-at-homes and derelicts, who spend their interest upon themselves and caring for their "experiences." (v. 3.)

Not every utterance of truth finds the intended place of its sowing. Preacher and teacher may fail to get the Word where there is hope for any fruitfulness. (v. 4.)

We have always to face the fact that there are shallow people with whom we have to do—men and women with hearts hard and closed to the truth as it is in Jesus. (v. 5.)

Truth unrooted in the deep of the soul will soon wither from heart and mind. (v. 6.)

The natural, unsanctified heart is preoccupied by moral forces which are the enemies of truth, and which will smother out the holy principles of divine truth unless the soil of the soul is purged from those seeds of evil. (v. 7.)

It is only when the hearts are soft, souls are deep, spirits are pure, that we have the right to expect good products for our labor in truth applied to men. (v. 8.)

The main business of the preacher and teacher is to scatter the pure Word of God. (v. 14.)

The arch Adversary is always around a faithful ministry of divine truth, eager to swoop down upon souls that do not receive the truth into the thinking and feeling, to carry away the holy principles cast forth in teaching. (v. 15.)

Shallow minds are often quick to accept truth, and even with gladness; so we may not always be sure of the final result when people immediately seem to have received the Word of the Lord. (v. 16.)

Opposition to the truth has the effect of leading some souls that have given fair promise to cast away their confidence and disappoint the holy tiller. (v. 17.)

YOUNG PEOPLE'S SOCIETY

Subjects for Young People's Meetings:

A Standard for Christians

Text: 1 Cor. 15: 58

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

Many letters from members of Young People's Societies have reached me of late, expressing thanks for subjects given or suggested for their meetings. In this issue we are giving a crude outline for use in two or three meetings. The times in which we now live are putting to the test the souls of men, and we feel that a study for a few meetings that will look forward to the strengthening of the young Christians will be very timely. We can use as a text 1 Cor 15: 58, "Therefore, my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." We will make comments on this outline in other issues.

I. Notice the persons addressed by Paul:

1. Brethren, a sacred term, very appropriate.
2. Persons related by common interests.
3. Persons related by divine kinship—same Father, Savior, Sanctifier, Comforter, and Guide.
4. Related by common nature—the only real and worthy basis for brotherhood.
5. United by bonds of divine love.
6. This union in Christ is closer than blood kinship without Christ.

The need of divine fellowship, fellowship of the brethren, harmony, strong ties of divine love, can never be over-estimated, nor insisted upon too emphatically. Why not spend one hour in discussion of our relation as brothers and sisters in Christ Jesus?

II. A proper condition for Christians:

1. Stedfast.
 - a. Stedfast in doctrine.
 - b. Stedfast in our stand for Jesus, in private, in public, in the church, and before the sinful world, showing always which side we are on.
 - c. Stedfast in our obedience to God and His Word, obeying Him regardless of any personal desire or plan.
 - d. Stedfast in our resolution to see the end of a Christian life, no thought of ever going back, always forward.
 - e. Stedfast in our journey from earth to heaven, refusing to listen to the music of the sirens.
 - f. Stedfast in love, which is the thing of main importance after all.
 - g. Stedfast in Christ. "It is not I that liveth, but Christ that liveth."
2. Unmovable.
 - a. Unmovable by any or all adversity.
 - b. By the failures of others. Do not tie your soul to any one else, no one but Jesus.
 - c. By temptations.
 - d. Unmovable by the allurements of the world.
 - e. Unmovable by the subtle insinuations of respectability, the tendency to conform conscious or unconsciously to the world, to have the good will and favor of the world.
 - f. By the natural sacrifices forced upon the Christian.
 - g. By the spirit of depression of this especial time of trouble over the earth.

The above is material sufficient for another meeting.

III. The activity of the Christian:

1. Work, not inactivity. "Abounding in the work of the Lord."
2. It is the work of the Lord, not man's work.
3. Takes precedence over all other work in one's life. "Kingdom of God first."
4. It is the work of leading men to God.
5. It is the work of edification—abiding Christian character.

IV. The spirit of this standard:

1. We must labor for God or fail in the Christian life.
2. Our labor must be in the Lord.
3. We have the certain knowledge that our labor is not in vain.
 - a. It blesses us.
 - b. It will help some one else whether we know of the results or not.
 - c. God will not overlook the labor we do for Him. He will and does reward us.

THE WORK AND THE WORKERS

CENTRAL HOLINESS UNIVERSITY

Perhaps it will be of interest to the readers of this paper if I give you a few words concerning the work of Central Holiness University, and its present hopes and plans.

The fall enrollment lacked only six of the number of 1916, and the winter term finds only four lacking in the enrollment of last winter, with others yet to register. Taking into consideration the fact that we have about fifteen young men in the army and navy from our school, and the fact that others were kept at home on account of the scarcity of labor, and the unsettled conditions in these war times, we believe we have reason to be thankful, and to take courage that the enrollment has suffered no more from the effects of war than it has.

The fall term was one of the best in the history of the school. Beautiful harmony and good fellowship reigned throughout the term, and the presence of the Lord was real and gracious. The fall revival resulted in one hundred and forty professions for pardon or cleansing, and the work seemed deep and genuine, which has been proved by the fact that we have had an unusually small number of lapses.

The winter term begins with a fine body of earnest, religious, and enthusiastic young people in attendance, and every indication is that we shall have a very successful term. The high price of fuel and other necessities has increased our running expenses considerably, but we are looking up and trusting in the Lord, and the people; so far we have not been disappointed. The greatest material need of the institution at present is the necessary endowment of two hundred thousand dollars, which is required by the state of Iowa for accredited colleges. We feel that this amount must be raised at the earliest possible date, and we invite all our friends to co-operate with us. We urge upon the friends of the institution the importance of their prayerful consideration of our needs in this respect, and of their most generous support in this measure. We must not fail. This school is strategically planted in the great Northwest, and we believe the Lord would have it equipped, that it might minister to the highest and best, both in the religious and social life of this great northwest empire.

Our young men are forming evangelistic groups for the summer's campaign of revivals, and the anointing of the Lord is upon them for their work. We bespeak for them your prayers and support,

and if possible, an open door for their work. None will be allowed to go out but with the stamp and seal of the university's approval.

Within a very short time we shall be able to lay before the readers of this paper definite plans as to our endowment. In the meantime remember us in prayer, and if He leads, in your gifts. We assure you of our desire to co-operate with all the people who love our Lord in sincerity.

J. L. BRASHER, Pres.

MISSIONARY CONVENTION AT ONTARIO, ORE.

In the series of services held at Ontario, Ore., during the Christmas holidays, some time was set aside for a missionary convention. This began on Wednesday of the second week. In the opening service the fields of Africa and India were considered. First Brother Ferry gave his testimony, together with an account of his call to Africa, then Miss Chambers followed with a paper taking up the subject of "The Present Need and Opportunity in Africa." She showed us that if we did not go in and occupy the field that the Mohammedan faith would. After the consideration of this country our attention was turned to India. Our little Indian sister, Bebbha Biawna, brought to us the call from this field in song, after which she gave her testimony. She is here in this country preparing herself as a teacher to go back to work for the lost of her own land. Miss Littlejohn proved from the Scripture that missionary work was in the divine plan and purpose for the church, and the command was resting upon her to preach the gospel to all. Then Miss Hess followed with a stirring message relating her own burden for the work among the downtrodden in India, especially the women and children. When the messages were finished, we gathered around for a season of prayer for these fields and thus closed the first day of our convention. There was a feeling that the Lord had been with us and had been blessing and touching hearts.

The second day, after the Scripture reading and exhortation, Professor Krag took us for a trip around through the republics of South America, bringing to our attention the vast number of the

inhabitants of this country who have not had the message of salvation told them, and also showing how the money which is spent for luxuries in the United States would meet this need. Following this trip we crossed the ocean in our minds to the Orient and began to think about China and Japan. First Brother Monce told how the Lord had called him from the paths of sin to be a missionary to China, then Miss Southwick read us a paper which set before us some of the peculiarities of the people of that country. After this Brother Yamamoto sang to us in Japanese the verses of "Bringing in the sheaves," and the members of the college who were present joined in the chorus. At the close of the singing we repeated the chorus in English, then different ones sang it over in other languages, German, Danish, Norwegian, Bengali, Armenian, and Turkish were the ones represented. These were interspersed with the English and the Japanese. Thereupon Brother Yamamoto related to us how he had found saving grace and full salvation. He came to our college here at Nampa for two purposes, as he said, "To get the second blessing and to learn English." He has succeeded in the first purpose, and is progressing very fast in the second. Miss Benton concluded the messages of the afternoon with an account of her work among the Japanese at Stockton. Once more we gathered for prayer, and the heavens seemed to bend a little lower than they did the day before.

On the last day of our convention, when as heretofore we had a verse from the Scripture, little Miss Naomi Herrell sang a chorus for us. She and her small brother have planned to go as missionaries some day. Mr. Hagopian then related to us how the Lord had saved him while in his home country and also how that after coming to this country he had been led to a church where full salvation was preached. He was marvelously delivered from the hands of the assassin during the massacres in Armenia. After this stirring talk, Miss Walter, our outgoing missionary from this District, gave us a message on sacrifice, and Brother Wiley followed with accounts of the way missionary money had come in in churches when there had been an urgent call made and the burden and responsibility impressed upon the people. Mrs. Walter also gave a short word of exhortation, and we then brought to a close the three-day missionary meeting with a feeling of gratitude in our hearts for the blessing that had been ours during the time.

OLIVE M. WINCHESTER.

Good News From Olivet

SOME THINGS THE LORD IS DOING FOR THE STUDENTS THERE

This is my fourth year at Olivet University and if any one has reason to thank and praise God, it is I. During this time God has marvelously helped me along temporal lines and has kept me well physically, so as to render me capable for the best mental and spiritual development. This school has enlarged my conception of God and His vineyard. I consider the benefits received here as from the hands of God.—ALBERT J. ONKECHIT.

Thank God for a salvation through the merits of the blood of Jesus by faith, which saves, gives a clean heart, and keeps just now. The Lord is doing great things for us whereof we are glad. He has opened the way for me to be in school this year, where I might learn more of Him by studying His Word, while His Spirit illuminates its pages. He answers my prayers, opens the way for me to preach the Word, enlarges my capacity for spiritual things, gives me clearer vision, strengthens my moral fiber, and develops character that will stand tests and tell for Him. Praise the Lord for Olivet.—GEORGE L. CHEBEMORE.

What the Lord is doing for me in Olivet. This is a question not easily answered. He has done more for me than could ever be expressed, and the end is not yet. Realizing a call to God's service invariably involves a call to preparation, God has directed me here and since here He has shown me some marvelous things along the line of faith, which can not be fully understood without a proper conception of the Bible, especially prophecy. He has also shown me a few things along the line of what it means to live, and what a real man is. I have been awakened to the fact that if we ever amount to anything for

Him we must rise above the level and live up to the principles taught in the Bible, not only for our own welfare, but for our posterity as well. Personally I have been helped mentally, morally, and spiritually. By a proper look at life and a right attitude toward God and all we come in contact with, we can be a blessing and an uplift while we are of little or no value if we are self-centered. We need to get a glimpse of our God and His greatness and lose sight of ourselves and all earthly scenes before we can expect to get into the realms of real life. I thank God for a vision such as I have, but am praying for a vision that will take a lifetime of faithful service to reach. Space does not allow me to tell all that He has done for me, but I am praising Him for the marvelous way He is leading and for a greater capacity for spiritual things, and expecting greater things from God.—R. L. MAJOR.

Since I have been in Olivet God has been keeping me with sweeping victory in my soul. Praise His name He has taken me up into the hill country on the faith line by this blessed privilege of being taught by such godly professors.—MRS. C. H. KEEN.

I am enjoying full salvation and thanking the good Lord for the gracious outpouring of the Holy Spirit upon my life from time to time. He is not only strengthening me spiritually, but He is helping me in a temporal way. He puts shoes on my feet, clothing on my body, food in my mouth, and has made it possible for me to attend school this year at Olivet. My heart is filled with praise and gratitude for the past manifestations of His love, and I pray for a continuation of these many blessings from the Father of all comfort and grace.—J. BRONINGER.

"UTMOST PARTS" VIA JUDEA

Last year we went via Samaria to the "utmost parts" when we had the Hallelujah March. This year the Dallas District is planning to also go via Judea to the "utmost parts."

Since we have two good tents free of debt, we are asking our churches to send in regularly from one to five dollars each a month, for a special home mission fund, known as our "Judea Fund," this fund to be used in helping to open up new work in our larger towns and cities.

Our plan is to put efficient workers in such town or city as the District Missionary Board may decide upon; to visit and pray in homes, hold cottage prayer-meetings, and distribute such literature as will be conducive to a revival. When such work has been pushed for several weeks we plan to follow this up with a tent meeting, composed of a first class evangelist and song leader, with the other workers who are already on the ground, the tent meeting to continue, if possible, until a Pentecostal Nazarene church is organized, with a pastor to take care of what may have been accomplished.

We do not feel that going to the "utmost parts" via Judea will hinder our foreign mission work in the least, but instead will help to pave the way for a more compact, aggressive work all along the line, thus strengthening our foreign mission work, rather than weakening it.

E. G. THEUS,
Superintendent Dallas District.

A REWARD

A reward will be given to every Christian who makes an effort to win a soul for Christ's kingdom by giving a Testament to a soldier. The Great Judge, at the last day, will determine what the reward shall be. I want to, through the columns of the HERALD OF HOLINESS, thank the friends who have so liberally helped me in trying to place one thousand Testaments through the American Bible Society, into the hands of soldiers. So many have responded that I can not answer personally. I trust more of you will get this work on your hearts, and let's not let a soldier leave our States without a Testament. They may not read them now, but I will give you a story from a boy in France, as it was given me:

He was unsave, had been wounded, and had lain fifteen hours without help. He felt in his pocket for a cigarette to ease the pain a bit, but all he could find was a Testament some one had given him, but which he had never read. Think-

ing it might be his last hour and that he might never be found, he began to read. He read the twenty-seventh chapter of Matthew, which changed his life. He says, "I say my prayers on my knees in my tent now. Another boy has joined me this week, and the language of the tent is getting better."

Wouldn't you like to be the one who gave this boy his Testament? If the boys are taken prisoners, all they will have to read will be their Testaments, and God has said His Word shall not return unto Him void. Send your contributions to me, or to Rev. H. D. Colquette, room 312 Masonic Temple, Little Rock, Ark. Get your congregation, your Sunday school, your Bible class, and your friends interested. Let's not let one of our boys who are defending us at the front meet us at the judgment, perhaps unsaved, and say, "I didn't get a Testament because you failed to give one." The American people must help to pay for the production of these Testaments, or the boys will fail to get them. If you can not pay, offer at least one earnest prayer that God will help in the distribution of His Word.

MRS. ESTHER BONHAM, Yilonia, Ark.

A PIONEER SUNDAY SCHOOL

We came here in August to work in the pottery, and also to do a little work for the Master if He opened up the way. We are a member of our church at East Palestine, Ohio. Up to about two weeks ago we attended only the Methodist Episcopal church, South, as we have no church here. We had the privilege of preaching a few times, also leading several meetings. We are at present teacher of the women's class. The pastor, Brother T. J. Houts, is a very godly man. We felt led to start cottage prayer-meetings, which God is blessing, and now we are going to organize a Sunday school, as the "Churchfield Addition" is quite a distance from the other churches. We feel that there is a good opening for a holiness church here. We also have as helpers Brother and Sister Barnhart and Brother Casto, of East Liverpool, and other good people, whom we believe God will use. Please remember us in prayer.

FRED C. B. MOHR, Erin, Tenn.

DETERMINED TO WIN

We are on the firing line and putting in our best efforts for God and Bible holiness. We have preached some at our Fifth Street Mission, Los Angeles, where Brother and Sister Frazier are doing a good work for God and precious souls. By request we preached in a public schoolhouse near Fillmore, Cal., Sunday, January 6th, and four souls asked for prayer. We expect to return later and hold a tent meeting at that place. Sunday, January 13th, we spent at Eagle Rock, with our Pentecostal Nazarene folks. Evangelist Aycock preached at 11 a.m., and the writer preached at night. Our Sister Haynes seems to be doing a good work as pastor of this little flock. We rejoice and praise our God for the fine young people He is sending our way. So long as God gives us strength and voice we shall, by His help, do our bit to win this war and that freedom which comes through Christ. Our motto—No quarters to the Enemy, no retired list, no desertion, but over the top and through the trenches.

REV. T. S. MASHBURN.

COLORADO DISTRICT

The work on this District is a movement moving with His blessing upon it. Montrose now has over fifty members, and a continual revival under Pastor Ellis. The young church in Canon City also recently had added to its numbers five good, substantial Christians, and is going on and out to possess the land under Pastor Wilson. Our zealous young Brother Brown is tackling the job that they say can not be done, down in old La Junta. Let's stand behind him with prayer and faith and expect results. This young man will pour out his soul there as God wills.

Good work is being accomplished through all the eastern Colorado churches. Pastors Howard and Walden are at present holding a pioneer meeting at a point about nine miles west of the Bethel church, and the outlook, we understand, is auspicious for a revival. Good work continues in Colorado Springs and Denver, Brothers Plumb and Crockett, pastors, respectively.

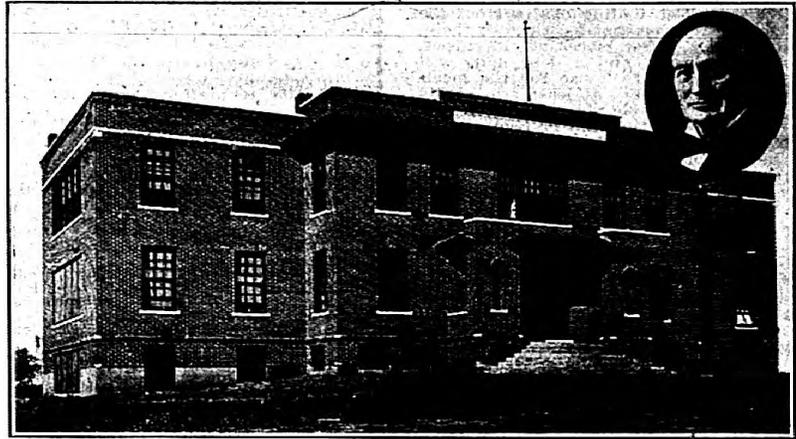
The mid-winter convention, January 2d to 6th, with the Greeley church, was a good success. The sessions, as well as the night evangelistic services, were unctuous, victorious, and profitable. A goodly number of souls were genuinely converted and sanctified, and Evangelist D. M. Spell remained with the church and Pastor Bancroft to continue the salvation work. We were delighted to have with us from the Northwest District, Evangelist August N. Nilson, who proved a great blessing and inspiration in the convention; also Rev. Eva Vernon, of Farmington, N. M., of our own District, but whom many of us had never met. We expect to be with Pastor Williams and the Boulder church January 20th, and soon thereafter to hold a pioneer meeting in Los Animas county, Colorado.

A. E. SANNER, Dist. Supt.

REVIVAL IN NEW HAMPSHIRE

"Over the top for God and souls," is our battle cry. I began a revival campaign here at Belmont,

Oklahoma Holiness College



BRESEE MEMORIAL BUILDING

To live in the hearts of those we leave behind, is not to die. If Brother Bresee was alive today, and could come into your home, and could tell you about the struggle this school has had, and how, in spite of it all, the Lord has brought us through with great victory and success, and the numbers of boys and girls who have gone out from this school and are having success in pastoral and evangelistic work, as well as in the foreign field, I am sure you would see the opportunity as we see it, and realize what a great blessing this much needed building will be to our school, and would help you to decide quickly to put a few dollars of the Lord's money here, and let it go forth to educate our young people to take this great salvation to all parts of the earth.

Here is what we are up against now: We have three cars of cement, rock, and lumber on the ground, and three cars of brick that will

arrive soon. We have money to pay for this material, but we need money to pay the carpenters for putting this material together, and completing the building, which will make the Bresee Memorial building possible. If each person who reads this would send us one dollar we can complete it, and will make no hardship on any one. Some can give five or ten dollars, which will enable us to complete the building sooner.

Will you not at least pray that the Lord will supply this balance for us, and then put a dollar bill in a letter and send us, and eternity alone can only estimate the good that will be accomplished by preachers and missionaries who go out from this Bresee Memorial School in years to come. We are counting on you to help us. Send it now.

ARTHUR BEAVER, Treas.

BETHANY, OKLA.

N. H., last Wednesday night, to continue two weeks. We are having real New Hampshire winter weather—plenty of snow. Nevertheless I am enjoying red-hot salvation in spite of it all. Things are beginning to warm up some, and a few seekers have found the sermons to their heart's delight. I found most of the people holding on who got saved when I was here a year ago, this being my second meeting with this church. Pray for us.

F. W. DOMINA.

BRAVING THE STORM

We closed a hard fought battle at Atlanta on January 6th. The cold weather and sickness in some cases interfered much, but God was true to His Word and great conviction was upon those who came regularly, and especially a number of middle-aged men. A few souls met conditions and heard from heaven in the good old-fashioned way. Two souls prayed through and arose with shouts of victory at the last service. We are here at Table, Neb., holding the fort in a schoolhouse with our latest organized Pentecostal Nazarene church on this District. The weather has also hindered some here, with a cold wave and snow storm. We are praying for and expecting a real break. Our young and energetic pastor, Brother Weathers, has done good work since the organization last August. We may be able to get home to Hutchinson, Kas., soon for a needed rest. Should any of the pastors desire our services for spring tent or campmeetings in that part of the Lord's vineyard, write us soon at Hutchinson, Kas., and if possible we shall be glad to arrange for the same. The Lord is keeping our souls blessed.

THEODORE AND MINNIE E. LUDWIG.

FROM REV. LURA A. HORTON

It is very nearly a year ago that I was taken seriously ill and obliged for a time to give up all preaching. At present I am gaining some, and have recently begun preaching at the Rumford Gospel Mission Sunday mornings. Last Sunday, January 13th, my colaborer, Sister Elsie Cunningham, supplied the pulpit at the mission and I preached both morning and evening at our South Providence church, the pastor, Rev. F. W. Domina, being away. I have known these elect people many years and preached in their pulpit many times. The day was one of blessing. Sister Cunningham joined me in the evening and brought us a message in song. As the Lord shall give me physical

strength and open doors I shall preach the old-time gospel. My address is 100 Bishop avenue, Rumford, R. I.

HUTCHINSON BIBLE SCHOOL AND ACADEMY

In response to a long distance telephone message from Brother R. E. Dunham, pastor of the Pentecostal Nazarene church at Hutchinson, Kas., I made a trip to the Hutchinson Bible School and Academy. We spent ten days with them, teaching in the academy department and helping to place this work on a basis of high school requirements, so that students graduating from this department can receive credit at the state institutions the same as any high school. To do this the academy must have teachers who hold teachers' certificates, or graduates of accredited schools, also equipment in library and laboratory to cover the work as prescribed in the state course of study. We see no reason why the academy course of the school can not be brought up to the state standard for high schools.

Some readjustment in the faculty has been made for the remainder of the year. Brother Dunham, who is a graduate of Kansas Wesleyan University, with the degree of A.M., has been chosen as president for the remainder of the year, and he is aiming, with the aid of his coworkers, to keep the school in a healthy spiritual condition and at the same time maintain a standard that will meet state requirements.

We wish also to call attention to the Bible training course of two years; English theological course of two years, and Greek theological course of four years, besides the musical department, vocal and instrumental. There are students in mostly all these courses laboring diligently to prepare themselves for the Master's use. The musical department, under the leadership of Brother Harry Wenger and Miss King, deserves special commendation. The chorus class led by Brother Wenger, a truly Spirit-filled and accomplished young man, is an inspiration to all.

We are sure there are many Pentecostal Nazarenes in Kansas and elsewhere who are looking for a school of this kind where they can educate their children. Pledges made by our churches and people will be wisely used under the present management. Let us as a people rally to the support of this school. It is worthy of our confidence and earnest prayers.

GEORGE B. BURKHOLDER, Detroit, Kas.

A COTTAGE REVIVAL

The fuel shortage has struck Indiana hard for church work. Many of our churches will be closed. Rev. M. T. Brandyberry, pastor of our local church at Newcastle, and the writer, have decided on the following plan:

A cottage revival. Get folding chairs from the undertaker if the church does not have same; these, along with song books, a few pieces of old carpet, will save people's nice rugs, and a door mat, will be transferred from house to house for the meetings by a dray. We may stay at least two nights in the same place. A suitable sign will be placed on the house where the meeting will be held and all the neighbors will be invited in. We believe the plan will be blessed of God, and while stores are closed for want of fuel the people want some place to spend the long winter evenings. People are stirred these days and we ought to gather a harvest of souls.

U. E. HARDING.

A PENTECOSTAL NAZARENE WEDDING

A very pretty wedding occurred on Wednesday evening, January 16th, at 8 o'clock, at the Pentecostal Church of the Nazarene, at Topeka, Kas., when Miss Myrtle Maize, of that city, and Rev. S. S. Frazier, an evangelist, of Oakley, Kas., were united in holy wedlock by Rev. J. G. Demoret.

The bride has been a member of the local church almost since its organization, and is a bright, consecrated young woman. She was at one time pastor of the church at Leavenworth, and later assumed the work at Howard, Kas.

A reception was given at the bride's residence after the ceremony and she was the recipient of a number of beautiful and useful gifts.

They leave soon for California to spend the remainder of the winter season, and carry with them the well wishes of a host of friends.

RUTH M. WILLIAMS, Reporter.

NATIONAL ASSOCIATION COAST TO COAST RALLIES

January 29th to February 3d, Oklahoma City, Okla.; February 5th to 10th, Newton, Kas.; February 13th to 17th, Los Angeles, Cal.; February 19th to 24th, San Francisco, Cal.; February 28th to March 3d, Portland Ore.; March 5th to 10th, Seattle, Wash.

For local particulars concerning these meetings write Rev. Joseph Spenkes, Oklahoma City; Rev. J. W. Oliver, 110 East Ninth street, Newton, Kas.; Rev. C. E. Cornell, 925 South Catalina street, Los Angeles; Rev. H. J. Winsor, 20 Harriett street, San Francisco; Catherine Dickey, 293 East Thirty-fourth street, Portland; Rev. O. E. Tiffany, Station P, Seattle, Wash.

The purpose of these rallies by Rev. C. J. Fowler:

Of course, the purpose of these is to precipitate salvation. To do what evangelism is supposed to do—get people saved.

Salvation is a broad term. It may mean and does mean several things, or several features of one thing. It means that that is initial, like the conversion of a soul; that that is fuller, like one's sanctification; that still further, like one's informing as to how to conserve spiritual life, promote it in personal experience, and in the lives of others, and it stands for that which is final, "He that shall endure to the end, shall be saved."

No beginning, or sanctifying, or furthering, is sufficient; there must be continuing. All this demands an awakening, an informing, an encouraging, a stimulating, a modifying, an edifying, a solidifying, a glorifying ministry.

This series of rallies seeks to aid in this diversified and divine service, and we are encouraged to think that God is with us, both from the fact that He will be with and aid all in such holy endeavor and in results that appear, which ever denote the divine presence.

God is more than ready to make these gatherings of great power and blessing. Many should be converted; many should be sanctified; the kingdom of God should come by observation, as well as in a realization to be realized later.

The brethren making up the working force on this tour expect to put into this work what they have, without stint, and if the local people where the meetings are held do as well as they can and what God wants of them, things will come to pass that are worth while.

The least all can do who believe in such labors is to bear this cause before God in earnest prayer that His Spirit may be given in unusual degree.

INDIANA DISTRICT

The fuel situation has hit our churches hard. Many of them will have to close up. First Church, Indianapolis, has already closed.

Thus far this has been the best year on this Dis-

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 VI

A CHURCH OFFICIAL AND LAY EVANGELIST

Acts 8:1-8, 12-18, 26-40

By Rev. E. J. Fleming

1. His reputation? Acts 6:3; 22:12; 1 Tim. 3:7.
2. Should we be concerned about what "folks" think about us? Col. 4:5; Eph. 5:15, 16; 1 Cor. 10:32, 33.
3. What other qualifications must he have possessed? 1 Tim. 3:8, 9.
4. "Double tongued" folks: what? Psa. 12:2 (see marg.); Eccl. 2:13; Rom. 3:13; Jas. 3:10.
5. Why should "church officials" be "full of the Holy Ghost"? Acts 3:6. Discussion.
6. Any record of family relations? 1 Tim. 3:12; Acts 21:9.
7. What should we expect from such a home? Jos. 24:15; Gen. 18:19; Psa. 101:8; 101:7; Tit. 1:6. (How does your home compare with this?)
8. What would he teach and exemplify? Col. 3:20; Acts 8:26, 27, and 29, 30.
9. What beautiful Christian grace did he possess? Acts 21:8; Heb. 13:2; 1 Peter 4:9, 10; Rom. 12:13.
10. Do you suppose his four daughters would be examples of 1 Tim. 2:9, 10; 1 John 2:15; and Luke 10:42?
11. How did Philip respond to the angel's directions? 8:27; Heb. 11:8.
12. Who else was divinely directed? Gen. 12:1; 31:3; Ex. 3:10; Jos. 1:2. Lesson, Prov. 3:6.
13. Is obedience rewarded? Ex. 19:5; Job 30:11; John 3:22; R. 2:14.
14. How does God encourage those who hesitate? Ex. 33:14; Jer. 1:7, 8; John 10:4; 13:17.
15. What of "personal evangelism"? V. 27; John 3:2; 4:7; 8:10.
16. The literal Greek rendering in v. 29 is "Go near, and glue thyself to this chariot." Make an application.
17. What will reading the Scriptures be to us? (1) Dent. 3:8; Jer. 16:16; 1 Pet. 2:2. (2) Prov. 6:23; 2 Pet. 1:10.
18. Was the Ethiopian saved? What condition? V. 27; Mark 16:16; Rom. 10:10.
19. What did the man's humility secure him? V. 31; Psa. 25:9; John 7:17; 14:13.
20. What characteristic of Philip appeals to you most? Why? Discussion.

trict. Our pastors have nearly all had wonderful revivals. Evansville, Muncie, Hammond, Winchester, and Connersville, all had great meetings. Connersville, the church that has had a struggle for so long, has been favored of God. The pastor is a local man, a member of the local church from the beginning; the evangelist, a local man, Rev. J. A. Williams.

We have visited all the churches in the north end of the state, and all except one in the south part, and most of the churches in the central part. All of our pastors are doing good work, no murmuring nor kicking. Every one feels he has the best church on the District and every church seems to think they have the best pastor. This is always the case where the people enjoy the blessing for which we stand, and a revival spirit will prevail.

We had a great time at Muncie with Rev. E. G. Anderson in a missionary convention. Over one thousand dollars was raised. This is a great church to give, none of them wealthy—just liberal. One of the reasons for their liberality is when the pastor takes offerings he always takes the lead in starting off, not always giving the largest sum, though, I believe if pastors would do this more, they would have better success training their people to give. Many of them wonder where he places his tithe. We hear this often in our work. The pastor at Muncie places one-fifth of his salary back into the local church. Of course, all pastors can not do this, but they can so place their tithe. We must first be a partaker.

The members of the Mt. Beulah and Mt. Zion churches presented the writer with a most useful Christmas present, an auto stop safety razor in a beautiful case for traveling. The Lord bless them.

There are great days ahead for our District. General Superintendent Goodwin's tour, Rev. E. G. Anderson's campaign, then the Williams and Robinson party.

U. E. HARDING, Dist. Supt.

S. N. C. NOTES

BY REV. E. P. ELLYSON, Pres.

Have you yet learned what S. N. C. stands for? Watch carefully and see if you can not find out.

We are glad to report that Southeastern Nazarene College has been making some rapid forward strides of late. We are just now closing the first semester and find that we have more than doubled our attendance since the opening last fall. We expect a few, but not many more the next semester.

At the recent meetings of the Alabama and the Florida District Assemblies it was voted to unite with the Georgia District in the management and support of the Southeastern Nazarene College.

The Board of Trustees now consists of the District Superintendents and members elected by these three Districts. We are hoping soon to have others of the southeastern Districts officially connected with us.

More and more our work is getting before the people and many are awakening to the need and promising support and patronage. If there is any dependence in signs we will have a greatly increased attendance at the opening next fall. We are hearing of quite a few who are already beginning to arrange their work so as to be with us or send their children.

The way in which God has been answering prayer in our behalf has been the occasion of much praise on the part of both teachers and students. Especially has this been true relative to the Monday night students' prayermeeting. Many things have been definitely prayed for and have very soon come to pass, and we are still praying and expecting.

As we have heard of the great cold and the scarcity of coal in so many places, and know there must be much suffering, we have been thankful to be in a mild climate. While this has been the most severe winter this country has known for many a year, we have had plenty of good wood not a quarter of a mile away, and students working their way through school have cut it for us. God has been good to us. The frost has driven away the usual flowers and largely destroyed our winter garden, but we have had plenty to eat and have not gone cold. Our temporal and spiritual blessings have been abundant.

A neat four-page bulletin has just been gotten out. On the first page is a splendid picture of Mrs. Leona Shingler, the mother not only of the school, but of the Pentecostal Nazarene work in this section of the country; also a brief sketch of her life. If you wish a copy just send us your name and address on a post card.

The faculty will of necessity have to be enlarged for next year. Any one desiring to apply for a position should do so at once as the trustees will soon meet to consider these matters. Address all applications to the president, E. P. Ellyson, Donalsonville, Ga.

Our registration files show that our students have come to us from eight different states: Georgia, Alabama, Mississippi, Kentucky, Tennessee, Kansas, North Dakota, Pennsylvania. Pretty good for a small student body.

FIVE WEEKS AT ELDORA

We have just closed a revival at Eldora, Ill. with the pastor, Rev. A. E. Thomas. We spent five weeks at this place and were able to see before our departure, a real change in the general condition of the church, as well as a number of definite professions.

In the midst of the meeting the worst blizzard known in years swept over the country and the thermometer dropped to about 24 degrees below zero. This, with much sickness, hurt the meeting in attendance. We thank God that He brought us out more than conquerors, and that the gospel of full salvation made its way into the hearts of many. Coming home we had the experience of crossing the Mississippi river on the ice with a team and buggy. We are now at home for a few days' rest. Our next meeting is with the Southern Methodist church, at Ash Grove, Mo. Will the reader please remember us in prayer?

H. W. SWEETEN.

LIFE AMONG THE TENTS

These words are suggestive of two things, which are of grave importance. The one of ultimate joy, and the other of bitter remorse. Victory and defeat. We can not expect to claim the first without strong effort, nor is the other always awarded because the best is lacking, but for the failure of some to watch.

Six months have passed since my enlistment, and to me they seem as but a few days. While victory is our watchword, defeat is our spur. So, therefore, in the same relation my determination has been and is as Paul has already spoken, "forgetting the things which are behind, I press toward the mark for the prize which is the high calling of God in Christ Jesus."

Our companions we can not always choose, but must learn to be content with the association of those selected for us. I do not (in this statement) wish to convey the meaning that we are deprived of the privilege of individual selection of those who are friends through Christian fellowship, but rather those of our tent mates and others because of military needs. The man who is your tent mate is not the least to be considered, because it is largely through his influence that the lives of others in his tent are reformed for better service, or that of serious depravity. (I speak in reference to the spiritual as well as to the physical welfare of the men.) This life has afforded me a greater test than any I have been privileged to endure, but nevertheless Jesus has been my stay. Satan and all his flock have many times spelled my defeat, but just in time God for Christ's sake has come to my aid and delivered me a soul from the grasp of his awful power. So, therefore, today in praise and glory to the Lord of hosts, I give my testimony for Him and His cause. Today I still claim the blessing of sanctification, the joy of full salvation, and the determination for victory until the end, for it is written, "He that endureth to the end, the same shall be saved." So, "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." "Watch ye therefore," is our Lord's command.

Beloved, during your prayers I ask that you remember the soldiers. Forget not that they are yet

A New Church Building at Yakima, Wash.

Our church is in a high tide of revival interest, which encourages us to expect a prosperous campaign with Brother and Sister O. E. Roberts, beginning January 27th. Sunday evening we had three earnest seekers.

We are all happy in our new church home, which we plan to dedicate on the closing Sunday of the revival. God wonderfully provided for us a beautiful building. At the outset it did seem, from appearances, utterly impossible to build a church;

but we felt certain God was leading us in the undertaking, and the needs of our work were pressing us forward. Of God's favor we were assured, as we proceeded, in several remarkable ways. We were led to one of the most influential business men in the city, president of the board of trustees of the Knights of Columbus, who owned a two-lot sight in the center of town. The location is considered the very best. We wanted the best. We had worked under difficulties in a little, incommensurable building on the outskirts of the city long enough. We had no money to pay down for a lot, and the agents said it was too dull to sell our property. Nevertheless we trusted God to give us the right location. After some consideration, the Knights gave us a deed to their lots with a mortgage for the entire sale price. We praised God, and determined to proceed with the building. Some thought we were preposterous; some said we never could make it go. We acknowledged they were right, but said the Lord could

make it go. The church stood together in the undertaking while we drew the plans and made our pledges toward the building. Yet the pledges did not give us enough with which to begin. So the Lord helped us again and sent a buyer for our property. With this encouragement we began and in four months the structure was completed, the total cost being about eight thousand dollars. Thus our Father has given us a beautiful home, well equipped for the great calling which we have as a



PENTECOSTAL CHURCH OF THE NAZARENE AT YAKIMA

church, and we are already reaping some rewards of our labors in an increased attendance and interest in the work.

It has always been our conviction, and is more so now than ever, that we honor God more and we will reap abundantly greater harvests if we will plant our churches in the center of activity.

Pray for our meetings. A. M. BOWES, Pastor.

CHURCH NEWS

Sioux City, Iowa

God is blessing and souls are seeking. Last Sunday evening, after a straight talk on Bible salvation from Miss Isabel Shipley, two seekers came forward, one a young man for pardon, and an old man, about seventy-five years of age, for sanctification. Our cottage prayermeetings are a great blessing to the people. Our pastor, Rev. S. M. Lehman, has been sick for almost three weeks. Sister Jane Taylor brought the message Sunday morning. In spite of the cold weather we have had good attendance at both Sunday school and preaching service. We are looking up and expecting great things, for we have a great God. We expect Brother Shepard to give us a two weeks' meeting in May and then our District Assembly is to be held here in the fall. — S. M. DOEBLER, Deaconess.

Rosie, Ark.

We are small in number, only eight, but they are pure gold. You can depend on them. They are real Pentecostal Nazarenes. We have not any church building at the present. We are holding our services in Brother J. R. House's residence, but the Lord is blessing. We are planning to build a church in the near future. We have gotten part of the lumber bought and seventy dollars paid on the building. We are all poor people, in a financial sense, but rich in grace. If anybody has any of the Lord's money and feels like they want to put it into the Pentecostal Nazarene church at Rosie, Ark., it will be appreciated and you will be blessed and God will be pleased. I am getting my first experience as a pastor. I need your prayers. We are looking for a great time in the Lord. God has His hand on a few people at Rosie. They are coming our way. I took in one member the fifth Sunday, and there are others who will come in later. I have started in to pull for lost souls and the Pentecostal Nazarene church. We are looking up. Amen! The HERALD of HOLINESS is the best paper out. Send it on, it's soul food. — W. M. LUSK, Pastor.

Everett, Mass.

The new year has opened well with us. We had a good watch night service. Rev. R. J. Dixon preached a very helpful sermon. There has been a good attendance in spite of the very cold weather. Sunday, January 13th, was certainly a blessed day here. At the evening service nine young people were at the altar. Every one prayed through and then went on the platform and stood together. Each gave a testimony—five young men and four young women. One young man went to the basement and threw a package of cigarettes into the furnace. Our church has unfurled a service flag of seven stars. Among these young men is the pastor's son; and others whom we miss from the church. We are praying that they may be returned to us in safety. — A. K. BRYANT, Pastor.

Winchester, Ind.

The Pentecostal Nazarene church of this place is moving along in a splendid way under the pastorate of Rev. B. A. Fleming. We have had one revival effort with about forty saved, twenty-two sanctified, and eight added to our membership. Two more revival efforts are yet expected this coming spring—one some time in February, conducted by Brother and Sister Sloan, or possibly Brother and Sister Moore; and the other about the last of May, conducted by Brother Harry J. Elliott. We believe in praying and working without ceasing—no time to trifle in these perilous times, for we feel that the night is rapidly approaching, wherein no man can work. Brother Fleming is preaching each Tuesday night for the newly organized church at Parker City, eight miles west of this place—until Brother Charles Harrison, of Indianapolis, can take that charge in connection with the Modoc meeting, another newly organized church. Last Tuesday night one precious young woman was sanctified. Saturday, January 12th, Brother Fleming slipped and fell, spraining his ankle, hence was not able to be at his post of duty on the Sabbath, but as the good Lord would have it, Sister Lizzie Ford filled the pulpit. We desire the earnest prayers of all God's people. — J. H. WILLIAMS.

Bloomfield, Ind.

We began our meeting at Mt. Zion December 27th, with our pastor, Brother McCollum and wife. Evangelists George and Effie Moore, of Indianapolis, came December 28th. Sister Moore did the preaching and Brother Moore led the song service, all to the glory of God. We received blessed spiritual truths, resulting in the salvation of many precious souls, and the children of God taking on new strength to push the battle against sin. Our day meetings were wonderfully blessed of God. It

was not uncommon to see three and four on the floor at once, shouting the praises of God. One day while Mrs. Moore was preaching from 2 Cor. 6:14, "Be ye not unequally yoked together with unbelievers," one man arose and said he had been saved for five years, but not until this time had he seen it was wrong to belong to a secret order, and said, "From now on I shall pay the dues to God's people." He verified this promise by placing one dollar in Mrs. Moore's hand. It pays to preach the truth. On Tuesday of last week of our meeting Rev. J. S. Randle came to help push the battle. We have fought a big battle and gained a great victory in Jesus' name. We are very thankful that Brother and Sister Moore came to us at this time, and can truthfully recommend them. — ETHEL JOHNSON, Reporter.

Tillamook, Ore.

Sunday, December 30, 1917, was a gracious day with the Pentecostal Church of the Nazarene at the people's meeting at 6:30 p.m. The blessing of God came down and great victory was felt. Our people here are holding on for souls. Amen! At 7:30 p.m. we had a good congregation; in fact, the largest since the writer has been on the field. We had a very inspiring song and prayer service, after which the message was brought from Ezek. 18:4. Conviction rested upon the congregation, and when the altar call was given ten seekers kneeled at the altar. One man of years, who had wandered away from the fold, was brought under deep trouble that day through his little son, who took suddenly ill and had to be taken to the hospital and be operated on. This seems to be man's extremity, but God's opportunity. The church held on in prayer that God would have His way and save souls and restore the little fellow and snare his life. So far prayer is being answered. This brother wrote out a one hundred dollar check and gave the pastor and said, "This is back-tithe money," with the remark that more was coming. We are holding forth each afternoon and night in our place of worship and the meetings are spiritual and we are believing God for precious souls. Pray for us and the work here. — I. D. BROWN, Pastor.

Decatur, Ill.

The Lord is blessing us here in the work. The crowds have decreased some during the extreme cold weather, yet we are still ahead and while many churches have closed their doors, because of the cold, so far the Lord has helped us to have every service. The smallest attendance at Sunday school at the North Side church was sixty-four, and thirty-nine at the West Side church. God is able, and until the poolrooms, saloons, brothels, and shows close their doors because of the cold we will not even consider it. Amen! We have all our apportionment for 1918 on foreign missions paid, and part of the home missions. We are trying to go the extra miles now. We feel a loss in giving up Dr. C. E. West to go to the war. We feel sure he will be a blessing to the doctors and soldiers with whom he comes in contact. Our church board met last night in their first meeting of 1918, and among other business attended to, they raised the pastor's salary to twenty-five dollars a week. They certainly do look after their pastor. We came for thirteen dollars and fifty cents. They have raised

the salary three times. We are not rich, only in things spiritual. We have two church buildings with one organization. We have eight services each Sunday and two prayermeetings during the week. There have been quite a few professions of justification since the District Assembly. Nothing satisfies the God-called minister but seeing souls saved, real conversions, real sanctification—the old-time kind. — J. O. AND EDNA WELLS HOKE, Pastors.

Lexington, Ky.

We are working hard to build a Pentecostal Nazarene church in Lexington, and are using every effort we know of that is honest to raise the money. We feel and know that the Lord could use it for His great and worthy cause. As it is in a poor part of the city and among poor people, we thought perhaps some of the readers of the HERALD of HOLINESS might feel led to donate. No matter how small, it will be appreciated. Those whom the Spirit leads to give will send same to the pastor, Rev. Frank Cassidy, 433 East Fourth street, Lexington, Ky. I do love the HERALD of HOLINESS and read it from cover to cover. — N. L. ALLEN, Reporter.

Shawnee, Okla.

We have this week finished our new church, all except outside painting and cement steps. We will have to wait for warmer weather to do that, and best of all, it is all paid for. It has cost us about thirty-five hundred dollars, and the Lord is wonderfully blessing us in salvation, from one to four praying through every Sunday. — G. F. ELLIS.

First Church, Kansas City, Mo.

We are glad to be able to bring a good report concerning the affairs of our church to the columns of our beloved HERALD of HOLINESS. We are on the upward trend, with every department in the church working in perfect harmony. Believing that every superstructure, in order to stand, must have a good foundation, our pastor has been treating us of late with fundamentals that have been a rich blessing to our souls. With a well organized missionary committee, composed of representatives from all branches of the church work, we are looking forward to a great campaign along these lines. The Sunday school, under the leadership of Brother C. W. Jones, who was recently elected superintendent, is doing fine work, and bids fair to be an active factor in the salvation of souls. A week ago, Brother and Sister Jackson, outgoing missionaries to India, spent the Sabbath with us, much to our delight. Brother Jackson's messages stirred our hearts, and eternity alone will reveal the result. We thank God for sending Brother Chambers to us as our pastor, for by his tactful manner in handling delicate situations, we have been spared many embarrassments. We ask the church at large to remember First Church in its prayers, situated as it is in the center of Pentecostal Nazarene activities, she has problems to meet that are not known elsewhere. — Church Reporter.

Buffalo Gap, Texas

We can indeed report victory through Jesus' blood. Our meeting which began on the 22d, was conducted by our beloved Superintendent, Rev. J. Walter Hall, who continued the services through-

out Christmas week. The crowds were comparatively small, but God was with us and gave all honest hearts while listening to the many close, searching messages, and, each one exactly suitable for the occasion. Sister Cagle dropped in to give us a lift. She preached for us the last Saturday night of the meeting. The services were a great blessing to the church. Every child of God was uplifted, and, thank God for the few souls who prayed through. The church is doing well, and the few members who still remain here are true soldiers of God. We earnestly desire the prayers of the saints that we may be soul winners for Jesus. — E. H. AND M. C. GREEN.

Pasadena, Cal.

Sunday, January 13th, will long be remembered by the members and friends of First Church, Pasadena. A special program had been arranged for by Prof. W. L. Jones, of the Nazarene University, and the young people of the church and school. One of our young women, Miss Carrie Rush, made a beautiful service flag with fourteen stars, representing the boys who have gone into the service from the homes of our people. This flag, with the pictures beautifully framed and artistically arranged, was unveiled in the Sunday school, while three of our boys who, providentially were with us for the day, stood at attention, saluting the flag, while Miss Isal Akey sang, "The star spangled banner," the Sunday school joining in the chorus. Tears flowed freely and a gracious melting spirit was on the whole congregation. In the morning service the pastor preached an appropriate sermon for the soldier boys from 1 Cor. 16:13, "Watch ye, stand fast in the faith, quit you like men, be strong." Great grace and blessing was on the service and the presence and power of God was very manifest. Since then two more young men have been added to the list and still others are going shortly. Thank God, we are getting fine reports from them in the camps how they are standing true to God and holding up Jesus Christ among the other soldier boys. Do not forget to pray for them. — A. O. HENRICKS, Pastor.

Denver, Colo.

Our church is still on the upgrade. Thank God! We have a loyal band of dear people who know how to pray and we are standing together and pushing into the Enemy's ranks. Under the splendid leadership of our beloved pastor, Rev. A. G. Crockett, we have a continuous revival. Sometimes he does not get a chance to preach because of the outpourings of the Holy Ghost upon the people. Nearly one hundred souls have prayed through at our altar in the last few months, some forty having united with the church. We want to see a greater manifestation of God, so are planning for greater work as soon as the weather will permit. If God continues to answer our prayers in the next few months as He has in the past, we hope before fall to plan to complete our church edifice, the basement of which is 50x70 feet and on two and a half corner lots, with enough room for a parsonage. We will need about ten thousand dollars. Help us pray it down. Our church Board has ordered a

TELEGRAMS

PHOENIX, Ariz.

HERALD OF HOLINESS:

Arizona marching ahead. Closed revival campaign at Chandler Sunday. Strenuous battle. Some prayed through genuinely. District Superintendent Eckel organized the third Pentecostal Nazarene church in Arizona with twenty-one members, ten more prospective. City gave us a lot for church. Pray for Arizona.

ORVAL J. NEASE,
HARVEY C. HESS.

SAN ANTONIO, Texas.

HERALD OF HOLINESS:

Great glory on the Williams-Robinson meeting at San Antonio. Special meeting at Kelly Field with aero squadrons. Great street service. Soldiers at altar at all services. Number praying through in the good old-fashioned way. At least half a hundred boys in khaki requested prayers in the night service.

WM. E. FISHER, Dist. Supt.

NORTH YAKIMA, Wash.

HERALD OF HOLINESS:

Wonderful day in revival. Evangelist Roberts doing excellent preaching. Thirty-five seekers. Church crowded and high tide of revival spirit on the church.

A. M. BOWES.

Higby Lee was with us for two weeks in the fall and the church was marvelously revived and believers sanctified. God gave us a wonderful outpouring of His Spirit on last Sunday, and we are holding revival services at the mission this week, and also planning for a revival at the church some time in February. — VELMA KNIGHT.

Gallatin, Tenn.

Some three years ago I came to this county to hold a meeting and since that time have been unable to get away, as I believe God's will is that I stay here to get the work on foot. Our church was organized more than a year ago, and since then we have had an interesting Sunday school. We have not been looking for numbers, but want quality. The Lord has been with us all the time to do for us the things we could not do. Pray for us. — G. E. MCGHEE.

Terrace, Pa.

We want God's people to pray for our revival to begin February 3d. Rev. W. R. Gilley, our pastor at Marion, Ohio, has been engaged to hold these meetings. We had a gracious season of prayer at our watch night service and since that time the power of God has been more and more manifested and souls have been saved, reclaimed, or sanctified. Special day prayer meetings will precede the revival and the saints are expecting a gracious ingathering of souls. — W. H. PARKER, Pastor.

Monroe, Wash.

"The Lord hath done great things for us, whereof we are glad." Some time ago we called my brother, John Anglin, for a special meeting. We pressed the battle for two weeks, sang and played, preached and prayed, and some folks found God. This meeting was in divine order and helped prepare the ground for our next meeting with Brother Little, January 6th to 20th, which was also ordered of God. We have seen the desire of our hearts in about twenty-five or thirty souls finding God. Thank God for our dear District Superintendent, Brother Little. His name is wrong. He's big-hearted, big preacher, big all around. Thank God also for the prayers of our friends, and again we praise Him for a burden for our work, but we thank Him most for His Spirit in awful conviction and saving and sanctifying power. We give God the glory. — VERT W. ANGLIN, Pastor.

new carpet for our pulpit and carpeting for three Sunday school rooms and pastor's study. This year we are using the duplex envelope system, which is meeting our financial needs, and we would recommend it to every church. Our mid-week prayer service and the Friday night cottage prayer-meetings are increasing in both attendance and spiritual helpfulness and blessing. On Christmas night our church was packed to the limit. The Sunday school rendered a fine program, in which Jesus was exalted. We have a live Sunday school and a fine lot of sanctified teachers and officers. The old year closed with great victory in an old-time watch meeting. We have a fine band of young people who are walking with God and their meetings are an inspiration to the church. We give glory and praise to God for the victories already won and for the greater ones which are to come. — Mrs. C. L. ROBINSON, Reporter.

Colorado Springs, Colo.

The Lord is richly blessing the Pentecostal Nazarenes at this place. The work of the building is not yet complete, but is moving on in a slow, but sure way. We have been occupying the new building ever since June, but just now have come to the point of plastering, for which the Lord has provided the means. The progress of the building has been one hard fought battle right after another, in which God has been the overcoming force in spite of many very stubborn obstacles, and on the whole the work is moving on in a promising way and souls are often found at the altar getting to God. Our ranks have been broken considerably by several families moving away and a few withdrawing, but we are holding on to God for new material and they are coming. Evangelist August Nilson was with us for a few weeks while on his holiday visit home and was a great encouragement to us. Beloved, pray for us that we may finish our church building and have a gracious revival wave of salvation. We look up and press on. — R. J. PLUMB, Pastor.

Evansville, Ind.

Well, praise the Lord! We still have the victory down in Evansville. In spite of snow and blizzards since the first of December, the church is still on fire and souls are getting saved. Feeling that as God has blessed us so, we should in turn be a blessing, we have established a mission in the south end of the city, and are reaching a class of people hitherto untouched by the gospel. They are hungry for this "old-time religion" and eagerly listen to God's people as they endeavor to show them the true path which "shineth more and more unto the perfect day." Our church, under the leadership of God and our beloved pastors, Rev. E. E. Turner and wife, has made wonderful progress during the last year along every line, both temporal and spiritual. Finances are in a better condition now than they have ever been. Brother



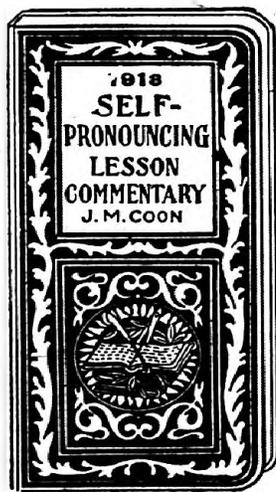
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Poteau, Okla.

Last Sunday was a blessed day at Poteau. Having no place of worship we worship in private houses. Last Sunday afternoon the little church met at the home of Sister Gatlin and the Lord was there in great power. The saints leaped and shouted for joy. Oh, it was indeed grand, and resulted in a larger crowd than usual, and a grand service at the home of Sister H. H. French at 7:30 o'clock in the evening. Owing to the inclemency of the weather we have not been able to do much at Hill. Since the close of the revival we have had the privilege of visiting the church only twice, as it is ten miles away, but they are moving on and trusting God. They are a fine band of Pentecostal Nazarenes. Pray for us.—WADE L. NELSON, Pastor.

Chicago First Church

Despite adverse weather conditions, the gloom of war, the pressure of hard times, and various other seeming handicaps, old First Church has been pursuing the even tenor of its way, confident and unafraid, for we have a Leader who never lost a battle. Souls are being saved, saints are being edified, and a general atmosphere of love prevails among us. Always ready to let God have His way, we have adapted ourselves to the somewhat unusual circumstances of the day, and have been signally blessed in so doing. Whether crowded into the basement to save fuel, or in the spacious auditorium upstairs, there has been the same unction and power in the pulpit, the same liberty and blessing in the pew. Nor are the Sunday services the only "times of refreshing from the Lord." The Wednesday night prayermeetings are wonderful sources of help and encouragement, and the Friday night Bible study class has become one of the events of the week. This class, composed chiefly of young

people, although the older folks show a lively interest in it, has developed considerable talent in a homiletical line. We feel greatly encouraged to "press on toward the mark for the prize of the high calling of God in Christ Jesus," counting all things but loss that we may win an abundant entrance into the city "whose builder and maker is God."—HARRIET E. CRAIN, Reporter.

Kewanee, Ill.

We are praising God for His blessings to us here in Kewanee. In many ways we are seeing the approval of God on this work. Our young people have bought a piano for the church and it is a great help. Our Sunday school is on the upgrade in interest and numbers, and our mid-week cottage prayer services are being blessed of God. We are praying to God to perform a few miracles here and prove to the people that there is an eternal reality in holiness. Yesterday our monthly missionary offering was twenty-seven dollars. We are now holding four cottage prayermeetings a week.—LEWIS H. BACHELLER, Pastor.

DEATHS

Ashby—Chester C. Ashby was born in Knox county, Missouri, September 1, 1882, and departed this life January 23, 1918, age thirty-five years. He leaves a mother, two brothers, one sister, a stepfather, two step-sisters, and two stepbrothers. Chester was converted some time during his illness, which he evidenced by saying, "If Jesus calls for me, I am ready to go." He also said he was ready to live or die. A few hours prior to his death he was heard to faintly sing the sweet words of the dear old song, "My Jesus I love Thee, I know Thou art mine."—Reporter.

Richardson—Martha Melinda Richardson was born March 13, 1838, in Gallatin, Tenn., and died January 6, 1918, in Portland, Ore. She leaves a mother, three sons, three daughters, and other relatives and friends. She was converted at the age of thirteen. The last five or six years she was a member of the Sellwood Pentecostal Nazarene church, Portland, Ore., and was faithful in attendance, until weakness and infirmity kept her at home. She suffered greatly the last few days, and was unable to talk, but just before she passed away she looked up and smiled, and clasped her hands.—H. C. Baker.

Whitesides—Charles Leonard Whitesides, son of A. E. and Edith Whitesides of Portland, Ore., left this world to be with Jesus, November 24th, age fourteen years. Just one week before he was accidentally hurt by a boy playmate, which caused his death. Charles was a good boy, loved by all who knew him, a member of our Sunday school, and of genial disposition. He gave good evidence of salvation. The funeral was held in the First Pentecostal Church of the Nazarene, conducted by the writer, assisted by Brothers Little and Baker. The house was filled with friends, many standing.—C. Howard Davis, pastor.

PERSONALS

Please remember in writing obituaries that they should not contain more than one hundred words. This will explain why many death notices have been reduced in length to conform to this rule of the Publishing House.

Rev. Fred Deweerd was the special evangelist in a good revival meeting recently held in Benoit Mission, Edmonton, Alta., Canada, of which our Brother G. H. MacLachlan is the superintendent.

The first women to go to France under distinctly religious auspices were Miss Grace Marling and Miss Catherine Wetmore, who sailed from New York on January 25th, under the auspices of the American Huguenot committee, which represents in America the Franco-Belgian evangelistic committee.

Rev. R. L. Hollenback, of Des Arc, Mo., writes: "Things are surely going by bounds here now. God is with us in the greatest revival ever known in Des Arc, at least of late years. From eight to twenty at the altar every night. Broke out rather spontaneously."

The Deboard brothers have just closed a very successful meeting with our church at Ravville, Mo. There were some thirty-five or forty saved, or sanctified, and a nice class received into the church.

Brother Henry Peters, of Ft. Jennings, Ohio, writes: "We are in a great revival with Rev. F. W. Cox, evangelist. The meetings are conducted in a union church. Pray for a real Holy Ghost church in this place."

On the evening of January 25th the employees of the Publishing House and the General Missionary Board, together with their immediate families, enjoyed their first "Get Together" evening in the spacious offices of the Publishing House. A substantial dinner was served at 8 p.m. This was followed by a well rendered program, which was entertaining, edifying, and instructive. The pastor, Rev. H. M. Chambers, and wife, added much to the pleasure of the occasion. Dr. E. P. Reynolds gave a brief lecture on "The Development of Our Social Nature," which we greatly regret we are unable to reproduce for the edification of our readers. The exercises closed with fervent prayer by Rev. J. F. Sanders, our General Manager, and we retired to our homes feeling that we had spent a profitable evening.

Rev. H. H. Hooker has recently moved to Jasper, Ala. Those desiring his services will address him at the above named place.

Rev. J. W. Goodwin, General Superintendent, is making the Publishing House a visit.

ANNOUNCEMENTS

Revival Meeting at Sherman, Texas—Evangelists Alice and Emma Frick will conduct revival services with the Sherman church March 8th to 24th. We are planning a great campaign and want the co-operation of all the holiness people within reach of us. Come and join us in this royal battle. We will take care of you while here. If you are coming write the undersigned.—P. L. Pierce, pastor, 117 North Walnut St., Sherman, Texas.

A Correction—In the official minutes of the third annual Assembly of the Little Rock District, Pentecostal Church of the Nazarene, held at Little Rock, Ark., October 17-21, 1917, on page 2d in the statistical table No. 4, Westmoreland church is not given credit for anything to the Publishing House, and should have had credit for \$47.50, which was given in the "Hallelujah March." The fault was on my part. I failed to report it to the secretary.—Ethel Barham, pastor.

Wanted—To correspond with a good sanctified blacksmith. I have a splendid opening in a clean country town, near a Pentecostal Church of the Nazarene. If interested write A. N. Meek, Gilman City, Mo.

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17 "From that time Jesus began to preach, and to say, 'Repent: for the kingdom of heaven is at hand'"

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Books—I would like to buy the following books second-hand in the Third Year Course of Study: Pastoral Theology, Holiness and Power, and Argumentation. I also have Miley's Theology, good as new, which I will sell for \$1.75.—L. A. Windsor, Woodbine, Kns.

Wanted—Would like to correspond with some woman who desires a good home. A good chance for the right party. Reference required and one who has the blessing of holiness.—Mrs. M. R. Edwards, Box 121, Allen, Okla.

Wanted—A blacksmith, experienced in farming, wishes a location on small farm, preferably near Pentecostal Nazarene school, to run farm on shares, everything furnished by owner. A refined small family. References. Address—Mrs. Carrie E. Adams, 2208 Forest Ave., Kansas City, Mo.

A Correction—The announcement of my entrance into evangelistic work, which appeared in the last issue of the Herald of Holiness, said that I have been president of Peniel College for ten years. It should have said five years. I have been in school work ten years, but president of Peniel College five years.—James B. Chapman.

New England District Preachers' Meeting—The preachers' meeting of the New England District will be held at the Pentecostal Nazarene church in Lynn, Mass., Friday, February 22, 1918. The deacons of the New England District will meet on Thursday, February 21st, at the same place. Free entertainment will be given all preachers and deacons. Tea and coffee will be served free to all other visitors.—S. W. Beers.

DIRECTORIES

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H. F. REYNOLDS—Kansas City, Mo.
Res. 4924 Agnes ave.; office, 2109 Troost ave.

British Isles District Assembly

Owing to the continuation of the war, Rev. George Sharpe, District Superintendent of the British Isles District, will preside at that District Assembly, which will be held about Easter week.

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EVANGELISTS' DATES

- M. C. Adam—
Springboro, Pa. February 2-24
- W. R. Cain—
Anderson, Ind. February 5-24
- Homer L. Goodell—
Goulds, Fla. January 28-February 10
- Rev. and Mrs. Julius Miller—
Morrow, Ohio January 29-February 10
Menomonee, Wis. February 15-March 3
Durand, Wis. February 15-March 5-17
- F. R. Morgan—
Oologah, Okla. February 9-24
Newberg, Okla. March 1-17
Broken Bow, Okla. April 12-28
Antlers, Okla. May 4-19
Poteau, Okla. June 1-18
Marcus, Ark. July 12-28

- Lenox, Ark. July 29-August 11
- Hombin, Okla. August 10-September 1
- B. H. Morse—
Ashland, Ore. February 3-March 3
- 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

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Non-Leakable, Easy Writing

We carry a line of high grade fountain pens of reliable manufacture, some of the best selling styles of which are listed here. A number of these pens are being used in our office and are giving general satisfaction.

If you do not possess a good fountain pen, try one of these. In case any of our pens fail to give satisfaction after a fair trial an exchange may be made for a different point, which often remedies the difficulty. Or, if refund of purchase price is requested, this will be done readily and cheerfully.

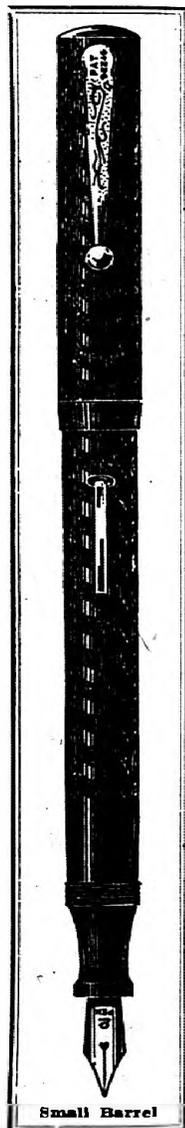
We can supply any point used in fountain pens—fine, extra fine, medium, coarse, stub, manifold, etc. If in doubt regarding what style of point to order we would suggest the medium, which is most generally used. German silver clips fastened to the pens are supplied at an extra cost of 25c. Gold clips, \$1. Please state whether or not clip is desired.

For different sizes of barrels see illustrations.

- A—SOLAR (Small Barrel). Price.....\$1.00
- B—SOLAR (Large Barrel). Price..... 1.25
- BON TON, No. 20 (Small Barrel). Price..... 1.50
- BON TON, No. 20L (Large Barrel). Price..... 1.50
- BON TON, No. 22 (Small Barrel). Price..... 2.00
- BON TON, No. 22L (Large Barrel). Price..... 2.00
- KRAKER No. 2 (Small Barrel). Price..... 2.50
- KRAKER No. 2S (Short Barrel). Price..... 2.50
- KRAKER No. 3 (Small Barrel). Price..... 3.00
- KRAKER No. 23S (Short Barrel). Price..... 3.00
With narrow gold band.
- KRAKER No. 21 (Small Barrel). Price..... \$3.50
With wide gold band for initials.
- KRAKER No. 21S (Short Barrel). Price..... \$3.50
With wide gold band for initials.
- KRAKER No. 22S (Short Barrel). Price..... \$3.50
With gold head and attachment for chain.
- KRAKER No. 4 (Large Barrel). Price..... \$4.00

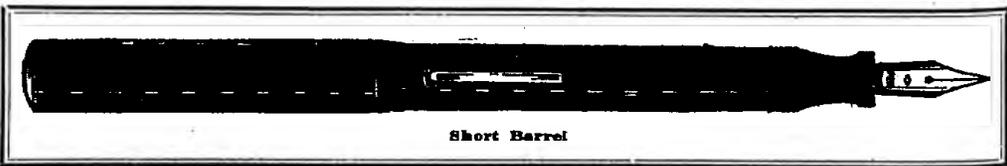


Large Barrel



Small Barrel

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



Short Barrel