

# 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

### Additional Reasons

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UCH is being said about the Church getting ready for meeting the new conditions which will arise after the close of the war, and which will make new demands upon the Church to meet them. Nobody has stated

in detail just what these new conditions will be, but one can well imagine some of them. We believe there will be a tremendous amount of social unrest after the war. It is almost certain that labor will come forth with heavier demands and it may be will precipitate conditions which will tax the government to meet. At all events it is certain that after a world conflict like we are now suffering we will have a condition of great complexity and difficulty which will be hard to meet. All this goes to emphasize the importance of the Church being in position to do her utmost part in meeting these new and delicate demands.

This broad proposition clearly, to our mind, brings to the front the great truth that the Holy Bible is the main and, indeed, the *only solution* for this and all our problems as a church. There is a correlative truth which is painful to contemplate and this is that the church members are not acquainted with this Bible in a sufficient way to render them adept in handling any religious or spiritual problems. It is this Word of God which has been given us to meet all conditions that possibly can arise in life or society. There is nothing that can take its place. This Holy Book is the source and center of light. It is the fountain of truth. It is the guide of life. It is the infallibly inspired Word of the Living God. *It is the very Word of God.* Some change the words and say that *the Bible contains the Word of God.* We deny the traduction. If the Bible be not the real and true Word of God it does not and *can not contain* the Word of God.

This brings us to another statement. This is, that teaching *books about* the Bible is not enough to train people for Christian work or to meet difficulties and delicate problems. There must be taught the very literal Bible itself, and not *books about* the Bible. Schools and seminaries have attempted in vain for too long to teach the Bible by teaching *books about the Bible.* This is why God has stirred up devout and wise men to organize and institute schools for the distinct and exclusive teaching of the *very Bible itself* in order that men and women might drink from the very fountain of life itself and be ready to point others to that fountain of life and truth for light and blessing.

This is an additional reason for the establishment of a real Bible school among our own church people of the kind we have insisted upon so much. The other fact to which we have referred is another reason for such a school. It is indispensable to enable us as a church to be ready to meet our obligations which will come upon us when this war closes

from new conditions certain to arise for solution. We simply can not meet these new conditions without men and women trained especially and broadly and thoroughly in the supernaturally inspired Word of God. It is God's Word which will be more than ever in demand when these trying times come upon us. Let us prepare to meet these conditions as we should.

Looking at these truths we are persuaded that the dependence upon books *about* the Bible by the schools and colleges of most of the churches is a loud call to us to get ready for our duty by training our people in the *Bible itself*, and not by teaching them in books about the Bible. Then with the fact confronting us of new and perhaps unheard of conditions and delicacies meeting us face to face when the war is over, there is an even louder call upon us by this for such a trained and taught people in the precious Word of God. So the truth is, that the more we study the situation the stronger becomes the conviction of the dire need of our church for this kind of a school.

There is one more point in the matter to be stressed. This is the need of the distinctive missionary training which is a natural and necessary concomitant of such teaching of the Word. In such a school there would be trained missionaries for the foreign and home work who are so much needed and who are going to be demanded in still larger numbers at the close of the war. This is a great and important feature of the situation which appeals to us all with great force. Missions is the spirit and central thought and truth of the Word and no sound instruction in the Word of God can be given that does not lead directly to the truth and divine obligation of missions as our fundamental duty and privilege. So that a real Bible school is in reality essentially a mission school and can not be aught else. Greatly increased numbers of thoroughly trained missionaries are going to be needed to make preparation to meet the new and extraordinary opportunity for world evangelization after the war. We opine that this opportunity to come after the war is so colossal that few have as yet grasped the dimensions of it.

The testimonials from the students who have received training in real Bible schools are convincing of their necessity and blessing. Some declare that while they had a general knowledge of the Bible in a way, that the systematic study taken in the Bible school enabled them to get the knowledge indexed in their minds in a usable way. "It was a means of *training our zeal* which we were inclined to use in a general way." They also declare that such training brought them into a closer and more intimate knowledge of God himself. They uniformly testify that the Bible was made a new and a living Book to them. The characters became flesh and blood personalities. These students never become victims of the refined infidelity of the higher criticism, but remain grounded in the very Word of the Living God.

Let us have such a school at the earliest opportunity that we may begin our preparation both for the ordinary and perpetual obligations upon us and also for the new and larger demands to fall upon us when the war ends.

## The Spirit's Strivings

**B**ACK in the Book of beginnings there is a most solemn announcement made. It is declared in the Book of Genesis that we shall not always be blessed with the strivings of the Spirit. The declaration is as follows: "And the Lord said, My spirit shall not always strive with man." It is a marvelous provision of God's abounding mercy that His Spirit strives with man. It is for the purpose of tending us toward Himself that God makes this beautiful provision for us. Naturally man is selfish and bound by sin and sense and disinclined to seek or follow God. Hence this influence is brought to bear upon him to help keep him reminded of eternal things and to incline him to yield obedience to the voice and love divine.

A sad feature of this sublime truth is, however, that the Spirit will not always thus strive with man. There is a definite end to His pleading. There is a settled line beyond which He will not carry His striving influences. Sad indeed is it for the man who refuses to hear that drawing until the line is crossed and man is left without this divine influence and help. It behooves us to watch and know the danger and to hear and heed and obey this drawing while we can lest the Spirit departs and leaves us bereft indeed. What is the state of men who have refused beyond the fatal day these strivings of the Spirit? There are many consequences of the Spirit's ceasing to strive with man.

One of these consequences is that the man with whom the Spirit ceases to strive will be left with a confirmed hardness of heart. It was the Spirit's influence alone which made his heart tender enough to listen at all to truth and to consider the appeals of the gospel. Bereft of this Spirit's strivings the man drops into a state of hardness of heart which is one of the saddest states into which he can fall. It comes of refusing to heed the Spirit.

The worst feature of this state of hardness of heart is that it is quickly followed by, or possibly accompanied with, a state of confirmed opposition to religion. This is often seen manifested in a dislike to everything religious. Men in this state of mind exhibit great impatience and petulance and will resent sternly every attempt to get their attention to religion even by those nearest of kin to them. They sometimes grow abnormally harsh and unkind to those who seek to gain their attention to religion and its claims, and often hurt rudely the feelings of loved ones. It requires infinite patience and tact to deal with such people and much prayer is necessary in such cases. There is great need of care and study just here in the matter of personal work.

Another feature of the Spirit's ceasing to strive with men is that they generally soon come to be opposed to revivals and to gospel ministers. Especially is their aversion to preachers marked. They find it hard to be polite to them, or patient with them, or even respectful to them socially. Often they seek to save their manners by studiously avoiding them socially. It is often a test of whether the Spirit has ceased to strive with men when we find them afflicted with a special resentment and dislike for ministers. Of all men the minister is everybody's friend and deserves naught but kindness and urbanity from all, whether they be Christians or not. But with those whom God has ceased to strive with by His Spirit we may rest assured they will be found bitterly opposed to preachers as if they had done some special harm or despite to them.

This withdrawal of the Spirit in His striving is seen also in the fact of a seared conscience. Men whom God has thus left to themselves very quickly come to have such a conscience. The only influence which kept the conscience tender and at all susceptible to divine influences being withdrawn the conscience naturally drifts into a condition of callousness. Often men are surprised at the changes which come over some men from a state of tenderness and delicacy of conscience to that of hardness and acerbity and deadness to appeal. It comes of the one thing — the withdrawal of the Spirit from the man's life and character. Light resisted becomes darkness, and how great is that darkness. God will not be trifled with always. Mercy prolongs its stay and its appeals, but there is a point where mercy turns to vengeance and the sinner is simply left to himself, and

if he has chosen indifference he will remain indifferent and grow harder in this indifference until his conscience settles down into a state of hardness and the torpor of death.

There is another consequence of the sinner being forsaken of the Spirit. Sometimes he becomes amenable to some refuge of lies and comes to accept some form of fatal error. Often it is some form of religious fanaticism. There seems to overtake him sometimes the irony of fate. Having rejected the beautiful truth he drifts finally down and down until he lands into the vortex of some of the multitude of fads, or fanaticisms, or fatal errors, worse even than his previous life of neglect or rejection of light. Sin will not remain inert. It grows worse and leads to further evils.

Christians sometimes find themselves in the state of being unable to pray for certain sinners. Often they wonder at this when it is due solely to the fact that the sinner has suffered the withdrawal of the Spirit from his heart and life. It is often impossible to pray for such people with any zest, or spring, or hope, or faith.

The culminating and saddest feature of this state is that no means whatever will ever avail for their awakening. Their doom is fixed and fixed for ever. Preaching will not profit them. An angel from heaven could not arouse them. Their dearest loved ones cease to have any influence with them and never will have again. They are handed over to the hardness of their hearts and are as truly damned now as if they were in hell. There is an apathy superinduced which the deluded sinner felicitates himself falsely to be proof of the falsity of the truth sought to be impressed on him, when it is only conclusive proof of his fatal delusion and error and forsakenness for ever.

Oh! the terror of this state of forsakenness of God. To be alive and damned for ever above ground, and yet denying the fact and ignorant of the fact until the waves of the river of death sweep over the soul and there is an awakening to the eternal fate of lostness and ruin and woe! God save the sinner from such a fate. Awake, thou that sleepest, and repent while it is day, and God will hear and answer, and wait not until the Spirit has withdrawn for ever and for ever!

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THE FREEDOM OF THE SOUL from all priestly tyranny is one of the primary and fundamental principles of Protestantism. Another is the spirit of democracy in religion — that is, free religion as well as free government. Every man must be free to choose in his religion — not have his rights and practices in religion dictated and decided for him by a priest. Another of these Protestant fundamentals is the absolute freedom of every human being from all claim of any power whatever to assume control of the individual consciences of men. No human individual has the right to step in ahead of a layman and conduct this layman's transactions and arrange for the settlement of his affairs with his Maker. God has not delegated this right to any human being whatever. Every man in this respect is supremely and absolutely free of all priestly interference and mediation.

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IT IS ALL TOO COMMON a practice to blame upon others what belongs to ourselves. Every one keeps a scapegoat to bear his faults. The number is too small who have learned to say frankly, "I have sinned." It is easier to say, "The woman thou gavest me," or "the friend thou gavest me," or "the enemy who seeks my hurt," "tempted me and I did it."

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IF THE FOOD QUESTION is to settle this war why does our government not stop the waste of millions of tons of food in the making of beer? Why continue a private trade in that which weakens the strength of our soldiers and damns their moral character, and at the same time wastes the soil in raising hops which could be used to raise corn and wheat and other useful food crops?

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IT IS SOMETIMES EASIER to be opposed to a man or an institution than it is to give a justifying reason for your opposition. This should teach us to be slow in opposing anything or anybody until we have our reasons well in hand.

# Perfection of Love

BY GEORGE HARE, M.D.

Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands. For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind (2 Tim. 1: 6, 7).

**T**HIS Scripture seems to me to be one of the plainest proofs of our doctrine of fulness of love as a work of grace communicated secondarily to believers in Jesus Christ. I would quote this in a study of the pentecostal gift of tongues. Peter considered that the gift bestowed on Cornelius and company was the same as given to the apostles on the day of Pentecost—"Fell on them," he reported, "as on us at the beginning." It will be granted that gifts communicated by laying on of an apostle's hands were definitely on a par with those communicated by the falling of the Spirit on the Cornelius company.

It follows logically from this text and Acts 15: 8, 9 that the inward accomplishments—were the outward exhibitions—were the real baptism of the Holy Spirit. I quote from the twentieth century New Testament thus: "Stir into flame that gift of God, which is yours through your ordination at my hands. For the Spirit which God gave us was not a spirit of cowardice, but a spirit of power, love, and self-control." "Now God, who reads all hearts, declared his acceptance of the Gentiles, by giving them the Holy Spirit, just as when he purified their hearts by faith."

I can perceive in the description of the pentecostal outpouring an inestimable advance in a spirit of insight, understanding, and boldness unknown before. The outward manifestations are more detailed than the inward blessings. A differing preacher coming after me shows that there are no declarations of such blessings as I spoke of and carries the audience with him in rejecting what he calls "additions to the inspired Word." I turn to these Scriptures and find purity of heart, love, and self-control accomplished by the Holy Spirit in those wondrous displays of the Spirit's power. Other Scriptures certainly indicate that a perfection of Christian graces may be looked for.

I believe, brethren, if we would use fewer Scriptures and more appropriate ones, our preaching would be more effective. If any man will not think that the two invocations in Hebrews 13: 20, 21; 1 Thessalonians 5: 23, refer to such a Christian perfection, it will be useless to throw at him a chain of irrelevant quotations. These Scriptures, studied with properly connective ones, press me to look to God for the bestowment of perfect love, or heart perfection. I think 2 Timothy 1: 6, 7 would be well added to the usual arguments from the gift of tongues.

Irrelevant quotations. It is easy to spoil some articles of diet in the cooking. A purchaser will reject a chain which has weak links. An antagonist will break many a chain of argument and quotation to pieces by striking at the irrelevant links which have no reference to the Spirit's perfecting work. "Holy," as well as "sanctify" are two of thousands of words which have diverse applications. I have heard "Holy Bible" quoted so often that it is quite familiar to me. What has that to do in proving that there is a second work of grace? If a Scripture refers to the cleansing of the heart from self and depravity, quote it, and add it to the chain of those which speak of perfect love. Throw away the weak links. I have often advised myself to be content with what God has revealed.

1 Corinthians 1: 2, "Them that are sanctified in Christ Jesus." This sanctification was not Christian perfection.

Joel 2: 16, "Sanctify the congregation." This has no reference to our doctrine of the second blessing.

Acts 7: 33, "Put off thy shoes from thy feet: for the place where thou standest is holy ground." Not because of a change in the

ground, but because the Lord was there. This is so understood without controversy, but a passage precisely on a par with this one is depicted as if illustrating our doctrine of the Spirit's cleansing operation in the believer's heart.

2 Cor. 6: 16-7: 1, "Perfecting holiness." Have patience; take leisure time to study. The perfecting work in this Scripture is our part in living such a life as becomes the presence of a holy God. "Let us cleanse ourselves from all filthiness of the flesh and spirit." Allowing of no unseemly thing in the presence of the holy, adorable One, God will dwell in us and be our God. Having, therefore, these promises, let us put off our shoes and walk carefully.

You will say, the way to carry this out is to obtain the sanctification of heart which is wrought by the Holy Ghost. This observation is exactly true, and learning of the same from other Scriptures I'll seek, find, and follow that course. We are simply studying what this particular Scripture teaches. It speaks of the Christian's part that is requisite in holy living, teaching us that keeping our lives clean from all filthiness of flesh and spirit is "perfecting holiness." Elsewhere we are taught to look to God, who raised the dead to life to make us perfect within. Thus with hearts unto righteousness we can serve Him acceptably in the beauty of holiness.

"Perfecting" implies continuance of a work begun and well on toward finishing; and is exactly applicable to our part in holy living, as well as in utmost accord with our doctrine of purification of heart, while it manifests how we hold in reverence and adoring esteem the presence of the Holy One. How appropriate that we should walk in deep humility with bared feet in recognition of His gracious presence, living clean and circumspect lives, untarnished with sinful doings and mean, worldly ways. The journey will only be completed as we enter the valley of death. The gracious, complete destruction of the root of bitterness in the heart is accomplished by the energy of the Holy Spirit in a moment of time.

Hebrew 3: 1, 2. This is one of our substantial dependencies for the doctrine of Christian perfection as experienced after adoption into the family of God. The words "holy" and "sanctified" are both applicable to babes in Christ, or converted children of God, and to the wholly sanctified. Being "holy brethren" as "partakers of the heavenly calling" they may rightly pray for the perfecting grace of the Holy Spirit, or to be sanctified wholly. Hence at the conclusion of the letter the writer breathes an invocation for their perfection.

KIRKLAND, TEXAS.

## A Good Soldier

BY REV. C. CYRUS DIPBOYE

**P**AUL said to Timothy, "Endure hardness, as a good soldier of Jesus Christ." This is undoubtedly one of the greatest privileges the true child of God has—that of enduring hardness for the sake of Jesus.

What does it mean to be a good soldier? Does it mean to simply drift along with the tide, enjoy the blessings of God, and then at last "Go sweeping through the gates to the new Jerusalem"? Nay, verily! but "All that will live godly in Christ Jesus shall suffer persecution."

Think for a moment what a soldier of Uncle Sam will suffer even for the sake of our country. For instance, during the Revolutionary war we read of the sufferers at "Valley Forge" and other places, where many soldiers died of starvation, many froze to death, and some would go barefoot in the snow and leave tracks of blood—all for the cause of their country.

Very recently the writer heard a military

officer relating some instances in France where they would gather the leaves from the trees and the bones from the ground, boil them together and make pottage, that they might eat and not die. If people will suffer all this for their country, what ought we be willing to suffer for the cause of King Immanuel?

We will notice for example a few epochs in Paul's life. "And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy" (Acts 20: 22-24). Paul realized that there was a prize at the end of the race worth striving for. In 2 Corinthians 11 we find that he was beaten with rods, stoned, shipwrecked, received thirty-nine stripes from the Jews five times, in perils by the sea, in perils by his own countrymen, in perils of robbers, etc., and yet in 2 Corinthians 4: 17, 18, he says, "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."

There is the secret. Paul was looking at eternal things, not at temporal ones. No doubt Paul could see Nero's chop block awaiting him, but he could look beyond all of these afflictions and see the crown awaiting him. God help us to get a vision of things eternal. If we could do so there would be less complaining among God's children than there is today.

Some will tell you that there is no one today who would suffer what Paul did. But the same God who lived in Paul's day is still on the throne today, and is not the same God who took Paul through able to take us through?

In Isaiah 40: 31, we read, "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." A good soldier receives strength by waiting upon God. The promise is, "They shall mount up with wings as eagles." That is, soar above the persecutions of life. The great eagle, when she sees a storm coming will, with her eyes fixed on the sun, soar above the storm until it is all below. If we will "watch and pray" as we should when we see a fierce trial coming, we can soar out upon the wings of God's promises with our eyes fixed on the sun of righteousness, and mount above the storm. The winds may blow, the lightning may flash, the thunders may roar, but it is all below. There is nothing between us and the sunlight of God's love.

Sometimes when it seems that we are tried to the very core, when it seems that every bloodhound from the pit is turned loose on our trail, and when it seems that if we had any more we would faint and fall beneath it, we can remember that the tolls of the road will seem nothing when we get to the end of the way. One glimpse of "him that sitteth on the throne" will a thousand, yea, ten thousand times, repay for every trial and testing we have undergone here. When the Lord is blessing our souls, when it seems that all heaven has fallen on us, when we are lurking in the billows of glory, it is only a foretaste, only a drop in the ocean of what heaven will be. And when we have been in heaven for a million years we will be made to realize, as never before, the truth of what Jesus says in Matthew 11: 30, "My yoke is easy, and my burden is light."

Must I be carried to the skies

On flowery beds of ease,  
While others fought to win the prize,  
And sailed through bloody seas?

Sure I must fight if I would reign,  
Increase my courage, Lord,  
I'll bear the toil, endure the pain,  
Supported by Thy Word.

LITTLE ROCK, ARK.

# Signs of the Times

In Three Parts

## II. Commercial, Political, Physical, Intellectual

Part Two

BY JAMES PROCTOR KNOTT

### COMMERCIAL

**T**HE present commercial world situation is significant in the light of prophecy. Commercialism is rampant. Rich men are getting richer and poor men are getting poorer. In the fifth chapter of the epistle of James are found these prophetic words: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days." The writer of the epistles refers to the cries of the workers and asserts that these cries have been heard by God. In this same chapter we are admonished to be patient "for the coming of the Lord draweth nigh."

Mr. Gladstone has called this a wealth-producing age. It is said that in a speech delivered at Liverpool he told his hearers that in their lifetime there had been a greater accumulation of wealth than in all preceding times since the days of Julius Caesar. It has been declared that if Adam had lived to the present time and accumulated \$10,000 additional wealth each year of his life, that this vast aggregate would not equal several individual fortunes which have been amassed in recent years.

From the report of the federal commission on industrial relations we learn that in the United States 2 per cent of the population own 60 per cent of the wealth; that 33 per cent of the population own 35 per cent of the wealth, and that 65 per cent of the population own but 5 per cent of the wealth.

Dr. Rockwell D. Hunt, head of the department of economics, University of Southern California, declares that there are 1,598 American fortunes yielding incomes of over \$100,000 a year. These incomes are practically perpetual. The same authority asserts that there are 44 American families having each an income of a million or more a year. A recent report in an English journal gives a long list of names of American millionaires and the wealth owned by them: J. D. Rockefeller, \$200,000,000; W. W. Astor, \$120,000,000; J. Gould estate, \$110,000,000; Russel Sage (deceased), \$90,000,000; C. Vanderbilt, \$80,000,000; W. K. Vanderbilt, \$75,000,000, until the gigantic sum of over \$54,000,000,000 is seen to be in the hands of about fifty persons.

Abraham Lincoln is reported to have said upon one occasion the following significant words: "A time is coming which alarms and unnerves me—when all the wealth will be in the hands of a few. I have more anxiety for my country now than during the war." Truly men are heaping up treasures in a manner unprecedented in the history of mankind. The prophecy of James concerning the lamentable condition of the masses is certainly being fulfilled. Mr. A. Sims, a Canadian writer, quotes from Mr. Carrol D. Wright, United States labor commissioner, as follows: "If the question should be asked, Has the wageworker received his equitable share of the benefits derived from the introduction of machinery? the answer must be, No." The California Advocate declares: "Involuntary idleness is a constantly growing evil coincident with civilization. It is the dark shadow that steadily creeps after civilization, increasing in dimensions and intensity as civilization advances." That astute sociologist, Professor Edward A. Ross, of the University of Wisconsin, wrote a remarkable book a few years ago which he called "Changing America, or, Studies in contemporary society." Professor Ross discussed the waste of life and limb in the present commercial system in the following trenchant manner:

"No matter who may be hurt, the maxim of business seems to be 'Full steam ahead!' Before the recent panic our railroads were killing annually in round numbers ten thousand and hurting a hundred thousand. One trainman out of eight is injured during the year. Formerly one brakeman out of eighty was killed. Among our workers it is estimated that over half a million a year are killed, or so maimed as to be partially or wholly incapacitated for work. An inventor says, 'If I produce a device to save time, I can sell it readily in twenty places, but if I offer an idea for saving life I can not dispose of it at all.' Safety appliances had to be forced on the railroads by law. . . . A packer was showing a prominent settlement worker about his plant. They entered an inner room with double doors and without windows or ventilation, the walls and ceilings dripping with moisture, where, in a temperature of 38 degrees, fifteen young women were trimming hams. The temperature was carefully kept the same as that of the chilling-room from which the meat came and to which it was returned. 'You see we waste nothing here,' he said, 'not even heat.' 'Nothing,' she replied, 'but the health of the girls.'"

### POLITICAL

The present perilous political world situation is most significant in the light of prophecy. In Matthew, 24th chapter, we are told that as Jesus sat upon the Mount of Olives, the disciples came to him, saying, "Tell us, what shall be the sign of thy coming, and of the end of the world." . . . Answering them, Jesus said, ". . . ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom." The late Prince Bismark can not be accused by any one of pessimism. He was a man of imperious will and iron resolution. And yet it was Bismark who said not long before his death that the modern European civilization existed over a volcano and that no one could predict when the eruption would take place. Finally in 1914 the pent up volcano could no longer be restrained and the great war began. The titanic struggle is on. How long it will last no one but God knows.

### PHYSICAL

Physically the times are perilous. Jesus declared that before His coming there would be "famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows." Despite our advanced civilization the ravages of famines and pestilences continue.

A statistician has compiled a table showing the increasing frequency of earthquakes that challenges our attention. According to this authority, there was one great earthquake in the century prior to the first coming of Christ. During the first sixteen centuries after Christ there were but six notable earthquakes. During the following century (1600-1700) there were five earthquakes, but the period 1700-1800 records ten earthquakes, while during the century 1800-1900 twenty-five earthquakes occurred. However, the first seventeen years of the present century have recorded sixteen great earthquakes.

### INTELLECTUAL

The prevalence of travel and knowledge is significant in the light of prophecy. In Daniel 12:4 these words are found, "Shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." A comparison of the past, even recent times, with the pres-

ent, shows a most marvelous increase in both travel and knowledge. When Robert Morrison went to China from London it took him over six months. The journey from London to Peking can now be made in less than two weeks over the Trans-Siberian railroad. A recent journey around the world was made in less than thirty-six days, but when "Around the World in Eighty Days" came fresh from the pen of Jules Verne, many years ago, the journey described was ridiculed as an impossible feat. Invention has chained the mighty forces of electricity and steam to "palatial carriages by land and sea." In 1840 Great Britain had 1,857 miles of railroads, while in 1912, 23,417 miles were completed. There were 2,818 miles of railways in the United States in 1840, but in 1912, 248,888 miles of railroad were completed. According to the reports of the Interstate Commerce Commission there were carried on the railways of the United States in 1895, 507,421,362 passengers, while in 1914, 1,053,138,718 passengers were carried. As never before it is true that many are running to and fro.

"The prophet declares that a sign of the end of time will be an increase of knowledge. This is a true snap-shot of present times. The climax of man's civilization is practically reached. In fact, civilization in some respects is over-ripe. Philip Mauro has well said, "There is a limit to what may be accomplished by the natural powers of man exerted upon the natural forces and resources of the physical universe; and there is a limit to the forbearance of God. The results of human energy and human ingenuity are reaching their totality and are about to be summed up. The sum of all man's efforts has been nearly reached." As we recall the various fields of human endeavor the truth of Mr. Mauro's assertion will become clearer. The limitation of man's abilities has been practically reached in the fields of philosophy, literature, music, painting, sculpture, architecture, inventions, applied science, discovery, and exploration. The seven wonders of the ancient world were as follows: The Pharos of Alexandria; The Colossus of Rhodes; The Great Temple of Diana at Ephesus; The Hanging Gardens of Babylon; The Pyramids; The Tomb of Mausolus; and The Great Statue of Jupiter at Olympia. The seven wonders of the modern world, according to the poll of a thousand scientists in America and Europe are, in the order of importance: wireless telegraphy; telephone; aeroplane; radium; spectrum analysis; X-ray; and the Panama canal. Anesthesia and synthetic chemistry were given the eighth and ninth places respectively. With the exception of the pyramids, how insignificant the seven wonders of the ancient world appear in comparison with the powerful forces representing the seven wonders of the modern world. The increase of pupils enrolled in the public schools of the United States from 1873 to 1915 has kept pace proportionately with the growth of population. The population of the United States in 1915 was 100,264,485 and the number of pupils enrolled in public schools for 1915 was 19,693,007. But the number of students in American colleges and technical schools increased from 1873 to 1915 four times as rapidly as the number of public school pupils. Despite the great increase in native population, and the immigrant tide, illiteracy decreased in the United States during the period 1900-1910 from 10.7 per cent to 7.7 per cent. It is said that since the year 1804 over 230,000,000 Bibles, Testaments, and portions have been distributed by the Bible societies alone, and millions more by private publication agencies. The Bible has been translated into over 287 languages, and parts into 340. Tens of thousands of American grammar schools, thousands of high schools, and scores of colleges, universities, technical schools, and seminaries have opened wide their doors to the youth of this land. There is no longer reasonable excuse for not acquiring an education. Surely the words of the prophet are finding fulfillment today, "many shall run to and fro, and knowledge shall be increased."

## Salvation

BY REV. IRA MC NEW

Luke 19:10, "For the Son of man is come to seek and to save that which was lost."

**W**E find in this text the purpose for which Jesus came to the world. "He came unto his own and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

The incident that precipitated this text is one that is worthy of our notice. Zacchaeus had doubtless become interested in Jesus because of the miracles wrought by the power of the divine which coursed through every fiber of His being. Such an interest, therefore, prompted him to put forth an effort to get a glimpse of Jesus. He, like all others who went to see Jesus, got the opportunity. Not only did he get the opportunity of just seeing Jesus, but Jesus saw him who was anxious to see Jesus. Fastening His eyes upon Zacchaeus, He bade him to come down from the tree. Surely there is something in the look of Jesus that brings conviction to the guilty; for when He had fixed His eyes upon Zacchaeus, it caused him to take a retrospective view of his own life; and he began to confess. Therefore, Jesus could do nothing but receive him, as he had received Jesus so gladly. When many murmured, Jesus spake forth the language of our text: "For the Son of man is come to seek and to save that which was lost."

1. Lost. What do we mean by being lost? Do we mean that man is adrift on the ocean without a compass? Or in some dense forest, twenty miles from a human being? Or does he have to be in either state to be lost? We answer, "No." Then the earnest inquirer might ask, "What do we mean by being lost?" We answer:

The image of God was lost—the essential thing to every man's experience of full salvation. Adam was created in the image of God—pure, holy, innocent, and harmless. His body also was immortal. My brother, it is plain, then, to see what we mean by a man being lost. Man lost purity and took on corruption; lost holiness and took on sin; lost innocence and took on guilt; lost immortality and took on death; lost communion and took on discord, not only with God, but with his fellow creatures.

2. How will the Son of man accomplish the purpose for which He came? Now there is a variety of notions in the mind of the populace in regard to how this will and can be done. Let us notice what some of these notions are:

a. One church says, "Join us and be baptized by immersion and that will settle it"; but thousands have done this, and have gone into the water and out again, only to meet with sad disappointment. Their heart is still heavy, they feel no change, and the result, in a great many cases, is that the individual is left more skeptical than before he or she was baptized.

b. Another says there is nothing in baptism at all, and says this is the way and that is the way; and the poor sinner stands bewildered, and asks, "Which, then, is the right way?"

c. Still another comes along and says there is nothing in either of the foregoing statements, but what we need is better environment. Nonsense! We answer emphatically, "Ye must be born again." Who ever heard of such a thing? Better environment!

None of us ever will have better environment than did our foreparents, Adam and Eve. Go back with me to Eden, the primitive home of Adam, who was created in the image of Him who spake and worlds moved out into space and started on their tireless journey toward the other side of a boundless eternity! Who shook the stars from the tips of His fingers, and created suns, moons, and planets for His own glory! Take a retrospective view of it. Oh, we stand in breathless awe and amazement as we climb to the highest pinnacle of our minds to grasp the faintest idea of the beauty of that glorious home!

Truly, as one has pictured, this spot must have been the dream of God, rimmed about with blue mountains, from whose moss-covered peaks a thousand glassy streams spread out into mid-air; archipelagoes of gorgeous coloring flecked with perennial green. Where grapevines staggered from tree to tree drunk with the nectar of their own clusters; the peach, the plum, the blood-red cherries hung like drops of rubies and pearls. Where dappled fawns played on the banks of violets, and the leopard, peaceful and tame, lounged in the copses of the magnolia, and the old lion panted in the jungles of roses. The orange, the lemon, and many other golden fruits bedecked the outskirts of this beautiful place. In the midst of this garden there flowed a turbulent river, alternately gleaming in the sunlight and darkening in the shadows. The lark and the bluejay stop whistling in the treetop, and hie away to the lofty peaks of green, there to build their nest and rear their young.

As for Adam, no man could have been more happy. As the shadows were falling and the vesper call of the canary grew fainter, we imagine we can see Adam creep off to his place of retirement among the roses; down in some dark vale. No monarch or potentate ever slept on a softer couch. No one ever had better care and better environment. But with all this man fell, and lost all that rightfully belonged to him.

Oh, our hearts break as we look on this sad fall! It was like the fall of virtue in the hands of vice! It was like the fall of a star from heaven into hell! It was like the fall of the wandering albatross into some dark tempestuous sea!

"Oh," you say, "how foolish man was!" Yes, we agree with you; but how much more foolish are we when we hear the Son of man say, "I came to seek and to save [or restore] that

which was lost," and hoot at the idea and say it can not be done, or put him off until some other time and by our actions say, "Give me just a little more pleasure, or foolishness of the world."

3. The honest inquirer might ask, "Why is God so interested in man after he has played the fool as he has?" Or, "Why does not God annihilate the human race and repeople the earth with a race of worthies? What interest could God have in that creature with sunken eyes, low brow, and misshapen skull, who would murder his own mother or father, and with thoughts fomenting in his brain that would blacken the face of the 'father of lies'?" I answer my friendly inquirer, that down beneath the wreckage of a broken manhood there lies, hid from the human vision, the ruins of the image of Him who said, "I am come to seek and to save that which was lost."

Again you may ask what hope we may have for the girl who, through misfortune, has sunk to the depths of the lowest sin; where conscience is a stranger, and virtue would blush with the glow of the evening sun, as it stood and gazed upon her who was as fair as the lily, the hope of her mother, and the pride of her father? What hope, you say, is there for her? We answer, "The blood of Jesus"—"for the Son of man is come to seek and to save that which was lost."

Then, my brother, not only is man lost to all these things, but he is utterly helpless to save himself. God must intervene or man is eternally lost. Listen, sinner, hear the glad message: "Come unto me all ye that labour." Isa. 1:18 says, "Come now, and let us reason together . . . though your sins be as scarlet, they shall be as white as snow; though they be red like crimson they shall be as wool." There are many other promises that time will not permit me to quote.

4. Last, then in Him there is complete redemption. Oh, glory, we look forward in happy anticipation to that day when man (though fallen he may be) will gain back in Jesus all

## The Pastor's Work

BY REV. P. P. BELEW

The pastor's work is important we're sure. For without it no church in the land would endure.

Though things look discouraging, there's no time to shirk, He must struggle right on to build up the work.

He must visit the sick, the well people, too. And tell them of Jesus, and help pray them through.

Then there are the poor, the rich, and the aged, Who without his attention would never be saved.

Some of the members are growing quite cold. He must pay them a visit for the good of their soul;

A certain good brother is almost backslidden. He must be straightened out before he's sinned.

One of the sisters, so faithful and true, Was absent from service, he must call on her, too;

Also some youngster is taking a bride, So he calls at the parsonage to have the knot tied.

There comes a caller, who is all out of breath, Bringing the news of a dear brother's death. His funeral's to be preached, but no time to prepare;

They're waiting now—go right over there. Talk of short notice, his work is but fun, Why, he should easily get sermons on the run;

And it matters not how late he is reached, A good, strong sermon should always be preached.

In the closet and study, five hours every day, Should be spent by the pastor, so he'll know what to say

For on duty for service to publicly speak, Is always his lot twice every week

Besides all this work that the pastor must do,

There's also the church business he must attend to;

But after it's over, it seems like 't was sport, When at the Assembly, he reads his report.

Now, dear Brother Layman, I think you can see

That the ideal pastor is as busy as a bee; He works all the time for the good of your soul,

Therefore he deserves a bit of your gold.

When the ground is frozen and covered with snow

Be sure that your pastor has somewhere to go;

If the weather is fine or the wild winds beat, Know that your pastor has plenty to eat.

Put coal in his cellar and flour in his bin, And meat on his table, thus help him to win;

With the sword of the spirit new ground will be taken

If the pastor is shown that he's not been forsaken.

He covets your prayers and presence and song

Also your testimonies, when not too long; But in addition to these if you have any gold,

Forget not the man who works for your soul.

that he lost in Adam! Then we shall drop corruption and take on incorruption; we shall drop sinful bodies and take on glorious bodies; we shall drop death, and take on immortality; and together we will sing glory around the

white throne. There we shall be the happy recipients of the fruit of the "tree of life" which man has been so long deprived of. There the wicked shall cease from troubling, and the weary shall be at rest.

## Reason

BY REV. H. M. CHAMBERS.

**A**LTHOUGH each of us is a triune combination of body, soul, and spirit, the physical part clamors for much attention, obliging us to realize that we are real flesh and blood folks with a solid material existence. For this reason, certain of the faculties are especially associated with the sensitive or physical life. Reason is one of these faculties which handles and associates facts which are obtained through the use of the five senses. Thus Reason would always tell us of the proper care and use of our body as the servant and tool of our higher being whereby the highest plans for our lives might be carried out, and the noblest aspirations realized. Reason is a faculty that is very matter-of-fact, living on earth, and staying around home pretty close so if in a time of spiritual ecstasy we, like Paul, take a trip to the seventh heaven, some one is around the place when we come back to help us to recognize the landmarks and show us where to alight. While the Spirit is a high soaring aeronaut who spends much time on the wing, Reason is the machinist who keeps the aeroplane in trim for use, it may be, in a sky battle with "the Prince of the power of the air," the dropping of a faith bomb upon some camp of the Enemy, or the carrying of prayer relief to some distant spiritual outpost.

While Judgment is the most calm and dispassionate member of the Faculty family, Reason is the most shrewd and calculating. To Reason is to arrive at a conclusion by the comparison of accepted facts. Safe reasoning can not be done until it is known that the statements under consideration are true. Sound reasoning can not be based on an uncertainty, even. All ifs must be cleared away from a proposition before it can be used in reasoning. It is the business of Reason to examine witnesses and bring out evidence, and unless perverted, Reason is an honest lawyer, like Abraham Lincoln, who would not take a case unless assured of its justice. An unbiased reason never dishonors itself by using sophistry and tricks in argument. It scorns to browbeat or intimidate one class of witnesses, and is never satisfied until all the evidence on both sides of a question is in, no matter which side wins.

The Prophet Isaiah challenges Reason with the great fact of salvation (Isa. 1: 18), as does the Apostle Paul with the fact of entire consecration to the will and service of God (Rom. 12: 1), thus having the most high and worthy object to engage the exercise of our faculties, and to necessitate their uttermost operation. None has a better right to a well balanced reason and a clear spiritual vision than God's own folks. The necessity for this appears also as we consider the conditions under which we are living. Being an exceedingly fast age, it is readily an age of great confusion. The mixed motives entering into the prosecution of the present world war make a true definition of patriotism well nigh impossible.

Confusion is no less prevalent in the religious realm, due to the spreading of poison of false doctrine, as well as to dissension and strife among the people of God. Sin and worldliness clamor for entertainment and indulgence. Social and economic conditions are in a malodorous tangle, which waxes worse and worse. Thus conditions are facing us so complicated that if we are to be successfully used of God in bringing the order out of chaos necessary to the establishment of the kingdom of Jesus in the earth, we shall need the clearest moral perceptions, and the most evenly balanced reasoning power that God can give. The moral sense indicates every place where sin and

wrong lies and insists that it shall be purged by the blood. Reason says of certain doctrine, this is false because it is unscriptural and irrational, and must be renounced. Reason says further that when men are possessed of the Spirit of Jesus, they will war no more, whether it be war among the nations, or strife in a church, for it recognizes that both sorts are carnal. So long as the parties to the church split are uncharitable each with the other and fall to hear and respect the witnesses on both sides of the case, Reason rejects the causes of both, as contrary to the teaching and example of the Master.

Much is said among God's people about being led of the Spirit. It is the office of Reason to carefully consider and examine into every such leading as to whether it is in the providential, scriptural, and rational order, and if not, to reject it as a dangerous and probably Satanic imposture. Satan has been so long intimately associated with the Godhead, and being himself a spirit, though now a fallen one, he knows how to imitate the leadings, as well as other operations of the Holy Spirit. Then also one's sympathies may be stirred by evident distress or need, or the conscience may strongly suggest a certain line of duty, and so either of these purely human impulses be mistaken for a divine leading, unless Reason is first allowed to test them out.

The question may be asked, "Does not God at times miraculously set reason aside?" No, He will often transcend reason but never set it

aside. He works in harmony with all our faculties, though often outstripping them in order to accomplish that for which we are praying and toward which our faith is reaching. I do not set aside the reaching power of my little child, when I find her on tip toe vainly stretching to grasp the apple high above her head, if by a strong lift I put her in possession of the fruit. Now, so far as the child was concerned, the lifting process was a miracle, which, when performed in her behalf, did not interfere with the exercise of her reaching power. I simply enabled it. Now, had my child been unable even to get on her feet, I would have had to bring the apple to her and lay it in her lap. So when God works a miracle in our behalf the amount of help given depends largely upon our need. My reason is not insulted by a miracle wrought in my behalf, though I can not understand it. The result is rather that all my mental powers are stimulated to make a more determined attempt to fathom the deep things of God.

Reason never approaches the Bible with a preconceived pet notion coupled with the abnormal desire to prove that notion by Scripture. It is about time that we quit trying to draw checks on the Bible with which to pay the board bills of a lot of strange and peculiar notions, which remind one of a great bunch of overgrown and shiftless youths unable to earn their salt. If any of us have begotten and brought into the world an idea which is not able to pay its own way, let us keep it to ourselves and not put the problem of support off on a long-suffering Bible. Though the dependent class of ideas is large indeed, the Bible is not an orphans' home (nor an asylum for defectives). As holiness people, we would get on better in the interpretation of Scripture if, when we sit down with the Bible for an interview, we would let it do most of the talking, instead of impudently expecting that it keep quiet, merely nodding its head and saying, "Um huh" to our every proposition.

Real faith never disqualifies nor disrespects Reason, but while frequently soaring above Reason, yet it always works in harmony with him and is subject to his tests. Reason recognizes the fact that while in answering prayer God will quite often transcend the means, "causing the creek to overflow its banks," yet it is fanatical to expect results in answer to prayer without the use of the appointed means. Suppose we would say, "Now, Lord, this is a time when we are needing to practice great economy, so we have discharged our janitor, and are out of coal. Now please heat our church for us." Would not that be presumptuous? May we have just such a manifest gift of speech and hearing as they were given on the day of Pentecost? I answer yes, if the occasion and need is exactly repeated. May we again expect just such an outpouring of salvation power upon us as came upon them on that great and notable day? Yes, if we will see to it that circumstances, prayers, obedience, and faith, combine in the same way to bring it. May we today, if we have really received the fullness of the Holy Ghost, see the dead raised as an evidence that God is thus with us? Yes, if circumstances are such that it will honor God and benefit man to do it. Well, if circumstances are never repeated so as to justify us in expecting again such marvelous and identical repetitions of divine power, what may we expect as to divine help and blessing? That if we fully and truly obey Him, He will do for us "exceeding abundantly above all that we ask or think, according to the power that worketh in us" (Eph. 3: 20). When it is surely known that the conditions are being met, sanctified Reason always sanctions the faithful expectancy of a sweep of victory such as this promise warrants. Reason also notes the fact that the working of the power may be hindered by our failing to permit it to work in us. So Reason argues that the best thing a man can do is to let God use him as a means by which to fulfill His mighty promises to needy humanity.

### Watch the Tongue

BY MRS. S. L. FLOWERS

Keep a watch on your words, my brother,  
For words are wonderful things;  
They are sweet like the bee's fresh honey,  
Like bees, they have terrible stings.  
They can bless like the warm, glad sunshine,  
And brighten the lonely life;  
They can cut in the strife of anger,  
Yes, like a two-edged knife.

Let them pass through your lips unchallenged,  
If their errand be true and kind,  
If they come to support the weary,  
To comfort and help the blind;  
If a bitter, revengeful spirit  
Prompts the words, let them be unsaid,  
They may flash through the brain like lightning,  
Or fall on the heart like lead.

Keep them back if they are cold and cruel,  
Under bar, and lock, and seal;  
The wounds they make, my brother,  
Are always slow to heal.  
May Christ guard your lips, and ever  
From the time of your early youth,  
May the words that you daily utter  
Be the words of the beautiful truth.

The tongue, we are told, is unruly,  
And hard, very hard to control,  
And if we are not very careful,  
It will wreck and ruin our soul.  
There is only one way we may tame it,  
And use it to glorify God;  
To yield our all unto Jesus,  
And be washed in His own precious blood.

## Our Schools

BY PROF. H. O. FANNING

**C**ONCERNING every institution claiming recognition as a factor in accomplishing the world's work, three things are essential. It must have a suitable origin, reputable founders, and a sufficient reason for its existence.

Do our schools measure up to these requirements? If they do, they should hold an honorable place among the educational institutions laboring for the advancement of the welfare of the kingdom of God. If they do not, they have no justification even for an existence.

Our schools had their origin in the great heart of God. They were called forth because of conditions existing in other institutions of learning, and the church. At various times in the history of the world, God has done a new thing. When the ordinary means of grace failed among the Israelites, and conditions demanded it, He raised up prophets and sent them to the people to declare His Word to them. The same has been true in the history of the Church. Mighty men of God appeared after the days of the apostles, to correct errors, denounce sin, and champion neglected truths. In the gloomy days of the sad apostasy of the dark ages, beacon lights appeared until that great luminary of the Reformation, Martin Luther, arose. Anselm, Wickliffe, Huss, Savonarola, and others came, each with a message from God and a work to do in bringing light into the prevailing gloom. Others have since appeared, notably the Wesleys, Whitefield, Asbury, and a host of others in their day through whom God brought to the world again the long neglected doctrine and experience of entire sanctification in this present life. The slogan of Luther was, "The just shall live by faith." And God, through him, brought out from the darkness of Roman Catholicism, with its doctrine of salvation by works, the mighty truth of justification by faith. In the widely prevailing apostasy of the times of the Wesleys it was given to them to see that men were not only justified by faith, but that they were afterward sanctified by faith, and Methodism with its mighty slogan, "The blood of Jesus Christ his Son cleanseth from all sin," was launched upon the world to gladden the hearts of true believers until the end of the age. They regarded this doctrine as a sacred trust, and felt that God had raised them up to spread scriptural holiness over the earth.

A half century ago, when Methodism showed signs of proving recreant to her trust, God raised up the modern holiness movement under the leadership of such men as John S. Inskip, Alfred Cookman, John A. Wood, William McDonald, Milton L. Haney, and others, and a mighty revival of holiness was precipitated upon the Church and the world. This great movement continues with us until this day, and is still doing a great work in spreading scriptural holiness.

When a more complete organization seemed essential to secure the preservation, perpetuity, and more effective propagation of the work God raised up the Pentecostal Church of the Nazarene, as a chosen instrument in His hands for the accomplishment of His purposes. We recognize with delight that He has other instrumentalities through which He is working to the same end, and devoutly pray that such organizations may be multiplied in number, intensified in zeal, and mightily increased in efficiency. But He has a great work for our church. He is looking for some one through whom He can do a new thing, and accomplish a mighty work in the earth. If we fail Him, He will pass us by, and seek for other instruments through which He may accomplish His will. In choosing us, He is giving us one of the greatest opportunities of the age. In order to the accomplishment of the work He has for us, He has raised up our schools, which should become the strategic centers of our work, the divinely appointed bases for the development of our workers, the unification of our doctrine,

and the distribution of our heavenly supplies. They are surely from God, and as essential to the accomplishment of the work He has given us to do as is the church itself.

The human factors in the founding, developing, and maintaining of our schools are men and women to whom God has given a vision, and who have not been disobedient to it—men and women who realize that the worth while things of life are neither easy nor cheap, but by the grace of God are possible—who are willing to put forth the efforts and make the sacrifices necessary to bring them to pass—who realize that there are things worth more than money, or property, or ease, or honor, or affluence; and are willing to back their prayers with their blood, and brain, and brawn; with their sweat, their toil, their tears, their means—who see the value of souls, and are willing to spend and be spent in efforts for their salvation—who believe that what God has called them to do He will enable them to do—who see, not their own weakness, but His power; not their own poverty, but His riches—who seek not their own will, but His will; not their own glory, but His glory—who depend not upon their own strength, but His might—who seek not the approval of men, but the approval of God—who have a faith that laughs at impossibilities, and shouts, "It shall be done."

They are positively and aggressively holy as well as negatively so. They are free from sin, full of the Holy Ghost and faith, and of holy zeal for God's glory and the advancement of the interests of His church in the earth. They are men and women of high ideals, holy aspirations, and humble minds. In labors indefatigable, in faith invincible, in courage indomitable. The world is not worthy of them. In due time they will be translated to their places in God's grand galaxy of heroes and heroines of faith. All honor to them. God is not unmindful of their work of faith, their labor of love, their patience of hope.

Toil on, brethren, pray on, hope on. Your labors are neither unappreciated nor fruitless. Eternity alone will reveal what God has wrought through you. Even now the fruitage is glorious, and the end is not yet. If Jesus tarries, God will send out streams of blessings through our schools to the four corners of the world, and men shall feel the thrill of divine power to earth's remotest bounds. He will yet make our schools such centers of grace, and glory, and power, and salvation, as shall make all heaven rejoice, all hell tremble, and gladden the whole earth with salvation till the great day of Christ's glorious appearing.

Till then let us render to Him the thanksgiving, the honor, and the praise due to His name, that when He appears, we may cast our crowns at His feet; and with the mighty hosts of the redeemed of all the ages, join in the glad acclaim: "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." And let all the people say Amen.

### The Duties of the Parents as Seen by the Sunday School Superintendent

BY MRS. THOMAS N. GRAVES

**T**HERE seems to be a question in some people's minds as to where their duty to their child ends. Some think it is sufficient to supply the physical needs, others the physical and mental. But let us remember that the child has a spiritual side of life, which has needs as well as the physical and mental side, and it must be supplied.

The spiritual welfare of the child can and must be taken care of to a certain extent in the home. But you ask, "What is the Sunday

school for?" It is to promote and aid the spiritual welfare of the child and bring about his salvation. Thus the Sunday school aids the home in its great undertaking.

This being true, the parents ought to have a vital interest in the Sunday school and cooperate with it. They must teach the child obedience in the home. I have been in some Christian homes, yes, Pentecostal Nazarene homes, where the children ruled and not the parents. There are many such homes among us. The parent ought to rule and see that the child obeys upon the first command, and not the second, or third, or maybe not at all. If obedience is taught in such a way that the child is caused to obey because of his love and respect for his parents, they will have no trouble in getting the child to go to Sunday school.

Then the child should attend Sunday school regularly from early childhood. If the child is sent late and only now and then, he loses all interest and soon does not care to go. We get our children to the public schools five days out of every week, and they must be on time. Here their mental and part of their physical needs are supplied, but when it comes to their spiritual needs we can not get them there on time, nor regularly, and at Sunday school they only remain an hour. If they would attend public school irregularly they would very soon lose interest, in fact, in any walk of life irregularity means defeat.

Also, the child should be provided with an offering for the collection, however small it may be. Thus he will early in life feel his duty to God and will find it a delight to set apart his tithe, as older people do, or ought to do. Children like to imitate their elders, and at this station in life their habits and ideals are formed and molded for life.

Nor has our duty ended here. The child should be taught his memory verses and the Sunday school lesson in the home. Then in the Sunday school he can answer the questions, and feel that he has a vital part in the working of the Sunday school. And the parent should take a short time, at least, to study the lesson with the child. The parents must live their lives with the child if they would hold his love and respect and interest.

Too often the parents are at home during Sunday school and thus the children are sent. We admit these are busy times, but is not the child's welfare the most precious of all things, and should we not only be willing to sacrifice, but sacrifice to interest the child in his spiritual welfare? We sacrifice to send them to school every day. The child enjoys so much having papa and mamma there. Thus the parent also becomes a real part of the Sunday school and can help make the Sunday school to be what it otherwise could not be.

Now, after we have taught the child obedience, regular attendance, to take an offering, to learn his memory verses, and after we ourselves have gone to Sunday school with him, yet our duty is not ended. Our next duty is to teach respect and reverence. The child should respect the house of God and remember that it is no playhouse, but that it is a place of instruction and worship. Unless we, ourselves, show reverence, how can we expect the young life to be guided in the way of truth. And he should respect the officers of the Sunday school, from the penny sack to the superintendent. This will mean that parents will have to deny themselves the privilege of picking to pieces, before the child, the ways and actions of the officers.

Now, having been taught reverence for God's house and the different officers, prayerfully elected to their responsible positions of teaching God's Word, the child should likewise reverence the Bible and its Author. Unless this reverence is protected, fostered, and promoted in the home, we can not expect it in the Sunday school.

Succeed in the foregoing things and final success is assured—fail here and final defeat is certain.

UNIVERSITY PARK, IOWA.

# OUR LOVE FEAST

## A ROYAL CHRISTMAS GIFT

I was born at Fairfield Center, DeKalb county, Indiana, March 17, 1889. I spent my childhood days at that place and received a common school education. I attended the Lutheran church and went to the Lutheran Sunday school. On January 9, 1909, I was taken into the church by the handshaking route and was baptized, without ever knowing whether I could be converted or not. During that time I lived according to the Lutheran doctrine, and went to church and Sunday school without missing a Sunday.

In the fall of 1911 my mother passed away. I moved to Kendallville. After moving to town I got in with the bad boys, learned to smoke, go to ball games on Sunday, joined a lodge, and on Sunday afternoon, December 10th, I was in the lodge room playing cards, when I felt a hand upon my shoulder and the words spoken as plain to me as if Jesus was standing at my side, "Young man, you have gone far enough." That scared me and I threw my cards down, put on my overcoat, and started home. My youngest brother was attending the Pentecostal Nazarene church at that time and invited me to go with him. I went and sat down in the farthest corner of the church. Rev. A. E. Kerst was holding a revival meeting at that time. After he got through preaching he gave an altar call and the Lord led me to the altar. There the good Pentecostal Nazarenes helped me and I prayed through and got victory. Brother Kerst preached sanctification and on Christmas afternoon I was sanctified wholly. On Wednesday night, January 10th, I was called to preach the gospel. I now belong to the Pentecostal Nazarene church. I hold prayer-meetings every place I get a chance, and do all I can for the cause of holiness. — CURTIS F. MARTIN, Kendallville, Ind.

## THE GOODNESS OF GOD

"Bless the Lord, O my soul; and all that is within me." My heart is truly filled with His praises for what He has done for me. I was in a backslidden condition, trying to hold on to Jesus, and oh! the conviction that was sent down helped me to see myself on the downward road, a helpless sinner, and oh! if it had not been for the goodness of God I would have been lost.

The dear Lord saved me under the preaching of Brother Hill in August, 1917, and later, on September 13th, I consecrated my all to Jesus and He sanctified me with His precious blood, for which I give Him all the praise. I'm having victory through all the temptations. I praise the dear Lord for giving me a full and free salvation which cleanses and keeps. I desire to live each day so that I may keep the smile of God's approval upon my heart and life.

Effie Cooper, Zion, Mo.

## FROM THE FIREMAN FOR OLIVET UNIVERSITY

We wish to thank the Lord that the fire still burns. This morning finds us with a good head of steam and doing our best to make it hot for the folks, both physically and spiritually. Personally, we have never felt that Jesus was nearer than He has been for the last few days.

We wish to humbly testify to the truthfulness of the Scripture, "Draw nigh to God, and he will draw nigh to you." We are praising God for the privilege of having lived in Olivet for the last twenty-six months and having our children under the training of such godly teachers and associating with so many Spirit-filled students, who have proved such a blessing to our own heart and life. As we shovel coal into the furnace we are asking God to keep the fire of the Holy Ghost burning in their hearts and help them as they prepare for the work to which God has called them.

We are thanking God for the Herald of Holiness. We can hardly wait for it to come each week, as it is such a blessing to us. We do not know now we could get along without it. May God's richest blessings be upon it and the Publishing House.

N. W. Massie, Olivet, Ill.

## A THANKFUL HEART

I thank God for a Christian home. I thank God for the privilege of being a member of the Pentecostal Nazarene church. I thank God for a Christian minister who preaches the Word of God. I thank God for the Herald of Holiness and The Other Sheep. I thank God, who giveth us the victory through our Lord and Savior Jesus Christ. How long I wandered in the dark wilderness, when I might have gone over into the peaceful land of Canaan, where there is rest and plenty to satisfy the hungry heart. At times my weary soul did so yearn for real victory. Satan whispered to me, "You can not obtain it; if you did, you would soon lose it," etc. When Jesus spoke "peace, be still" to my anxious heart there was a great calm. Glory to His name for ever! He is so precious to me. I feel like praising Him all the day and part of the night. Hallelujah!

George E. Gretzinger,  
Grand Rapids, Mich.

## ENJOYING CANAAN

I have been reading the testimonies of some of the saints in the Herald of Holiness and it makes me want to tell what the Lord is doing for me. He has saved and sanctified me and keeps me just now. I am over in the land of Canaan, hallelujah!

Eulah Kimbrough, Houston, Texas.

## A SHUT-IN BLESSING

During my lifetime I have feared the Lord, believing Him to be the "I am," that heaven is the abode of the pure, and hell the place of the unholy; that to die unforgiven is to be lost. I have ever prayed that the Lord would grant me time and sense before death to commune with Him and receive divine comfort and compassion. It now seems that He is answering my prayers. Since last September I have been completely shut in. In these months my cry has been, "Fit me, oh Lord, for my heavenly home." Bless God! The Holy Ghost has taught and comforted. At sixty-eight years of age there are no regrets for any

efforts I have put forth to serve God. Family and loved ones have gone ahead, but Jesus has filled every vacant chair. Earth has no charms to draw me from Him. I am resting securely in His everlasting arms. I shall soon see the King in His beauty and rejoice with all the saints I have prayed and shouted with here on earth. I am by faith scenting the fragrance of the heavenly air and feasting upon the landscape of the country. The boundary lines are but a few paces ahead, and very soon I shall go to meet my Jesus in the air.

Kellogg O. Gould.

## A DELIGHTFUL COUNTRY

My soul is filled with glory. Praise the dear Lord! I'll never get through praising Him, for He is so good to me. I am the Lord's and all that I have is to be used for His glory, or caused to be so used. I say amen to the whole will of God. I hear so many people complaining nowadays, but, say, if they would only come over here where everything is so pleasant and delightful, and where the sun shines so brightly. If so be that a cloud does spread over the horizon, why we can just pray a hole right through to where Jesus is waiting to surprise us for doing our part, that is, to hold right on in spite of the Devil, till we have the victory and the glory comes down, filling our souls to overflowing. The people will then find out that something has happened to us, for the Lord has met us. Well, I have no other aim than to let the Lord have His way, then meet Him in the air, glory!

Charley H. Faulk, East Palestine, Ohio.

## A PENTECOSTAL NAZARENE

I am a Pentecostal Nazarene and am truly glad of it. "The Lord is my shepherd; I shall not want." I am saved fully, and sanctified wholly. By the grace of God I am what I am. I became a Pentecostal Nazarene in August, 1914, if I mistake not, but never had the chance of uniting with the church until about August, 1915. I can truthfully say that I am in the way to stay. I love it better every day. Glory to God for old time, Holy Ghost conviction and repentance that makes one clean up and leave the world and worldliness and get really and truly saved from, not in sin. Jesus saved me from drunkenness and all kinds of debauchery. I was even a tobacco fiend, and Jesus saved me and delivered me from the awful habit. Oh, how my soul does magnify my Savior and Deliverer! "The horse and his rider hath he thrown into the sea." Glory be to God for ever!

"Let us pray for each other, nor faint by the way."

In this sad world of sorrow and care, For that home is so bright, and is almost in sight,

And I trust in my heart you'll be there."

Pray for your little brother in Jesus.  
Wade L. Nelson, Poteau, Okla.

## A TIE THAT BINDS

God bless the tie that binds holy, sanctified members together in one actual body of holy, divine love and truth, kept every day and hour in faith and His love.

Mrs. Hattie Lockwood,  
Barnard, Kas.

# SUNDAY SCHOOL LESSON

March 17

## Jesus Sending Forth the Twelve

Mark 6:1-31

Golden Text: Freely ye have received, freely give (Matt. 10: 8).

### THE LESSON OUTLINE

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

After the two great miracles of the last lesson Jesus went to Nazareth and taught in their synagogue to the astonishment of the people.

1. Great Wonder Among the Multitude.

a. They wonder whence "hath he these things," and "what wisdom is this which is given unto him, that even such mighty works are wrought by his hands?"

b. Their amazement and incredulity came from His being an humble Nazarene and so familiarly known to them all.

2. Send Out the Twelve.

a. He sent them out by twos. This secured mutual encouragement. Single-handed the disciple is more in danger when persecution or opposition befalls him of wavering or yielding to discouragement. But, supported by the presence of a fellow-laborer, each helps the other by sympathy and help and unity of purpose.

b. They were sent forth in poverty. They were to take no money in their purse, no scrip, and no bread. This would develop a spirit of co-operation and liberality in those whom they were to serve.

c. They were not to take two coats. Incumbrances were to be cast aside.

d. They were to shake the dust from their feet upon leaving those who rejected their testimony.

e. They were to go to the Jews first. They were warned beforehand of persecution and rejection on the part of the Jews, but were assured of help and deliverance through the presence of the Spirit.

3. The Sovereign Power of Conscience. (vs. 14-29)

The works of Christ and of His twelve whom He sent forth spread abroad His fame and it reached the ears of Herod who had slain John the Baptist. It was a guilty conscience in this murderer-king which led him to suppose that this person who had gained such notoriety was John the Baptist who he believed had risen from the dead.

a. Conscience often reveals the hidden and supposed secret beliefs of the soul.

b. Conscience is judgment begun. It admits of no evasions, arguments, or subtleties. The guilty must receive its testimony and does receive it. Conscience can not be stifled by bad logic.

4. Return of Apostles from Their First Tour. (vs. 30, 31)

The apostles returned, bringing cheering reports of their work. They told Jesus, "All things, both what they had done and what they had taught."

a. There are thus two sides to our ministry. First, the doing; and secondly, the teaching. Let our ministry be marked by both these phases. We must work, doing good unto all men as far as in our power may be. Meanwhile we must "teach." We must declare the whole counsel of God.

### NOTES : QUERIES : QUOTES

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

Every successful ministry of the gospel receives its authorization directly from Jesus. (v. 7)

The Head of the Church gives orders in minute detail for those whom He calls and sends into the ministry. (v. 8)

Christ would not have His ministers burdened with superfluous baggage, as they go forth to war with the powers of this world and its Prince. (v. 9)

Though Christ's ministers are to be as pilgrims in the earth, with no continuing city, He would have them, settled as much as possible, even in their pilgrimage. (v. 10)

There is a certain respect that Christ demands be shown those who go forth in His name, and at His bidding; and He will be angry with those who do not render that regard that is due His representatives. (v. 11)

Missionaries are not called to go out to educate the generations of sinners, but to preach that they should repent of their sins. (v. 12)

Christ's coworkers, like Christ, seek to minister salvation to both the souls and bodies of men. (v. 13)

There should be gatherings of Christian workers, to give reports of their ministry, and so to inspire and help and encourage one another in the holy cause. (v. 30)

Why do not ministers today give more attention to the healing of the sick?

Why should missionaries go in pairs?

May there not be too much machinery, too large and cumbersome equipment, burdening Christian work and workers today?

# YOUNG PEOPLE'S SOCIETY

## Outlines for Young People's Meetings:

BY REV. B. T. WILLIAMS, D.D.

One

### THE SOCIAL PROBLEM FOR SANCTIFIED YOUNG PEOPLE

1. The problem stated.
  - a. Social instinct natural.
  - b. The necessity of association.
  - c. The nature of the ordinary society in which young people find themselves.
  - d. The common and dangerous evils to be avoided.
  - e. The difficulties faced in satisfying social instincts on the one hand, and keeping in the will of God on the other.
2. The solution of the problem.
  - a. Wholesome social life, God's will.
  - b. Necessity of creating scriptural social life instead of bowing to the worldly.
  - c. Fellowship and companionship to be found with those of like faith and character with ourselves.
  - d. The place of good books, good music, harmless amusements, church, Sunday school, prayermeeting, young people's meeting, Christian association, in the solution of the problem.

Two

### CHOOSING A CAREER

1. The necessity of a career.
  - a. Every normal young person desires one.
  - b. A career is necessary for a livelihood.
  - c. Without a career a life would be wasted.
  - d. One is necessary in order to fulfil the will of God for one's life.
2. Mistakes to be avoided on choosing a career.
  - a. Do not let your parents or friends choose your career for you.
  - b. Do not be led off by a foolish fancy.
  - c. Do not choose a career just because it seems to offer a life of ease.
  - d. Let no element of selfishness enter into the choice.
3. When a career should be chosen.
  - a. In early life.
  - b. While one is able to adapt himself, when young.
  - c. While the years are before you, so you may have time for preparation, and time left to work out a great life.
4. How to choose a career.
  - a. Take the career in which your heart finds the greatest delight.
  - b. Do that for which you have talent, natural ability, otherwise one can not succeed.
  - c. Choose the career that gives you an opportunity to be a blessing to mankind — others being the motto.
  - d. Seek the mind and will of God. He will direct if one is true to Him, and to follow His will is to succeed in the true and sure sense of the word.

Three

### SELF-CONTROL

1. The importance of self-control.
  - a. In business.
  - b. In our association with one another.
  - c. In the work of God, in the church, and elsewhere
  - d. Under great trials.
  - e. In the midst of temptation.
2. How to control one's self.
  - a. At times refuse to satisfy natural and legitimate desires.
  - b. Exercise self-control every day, or practice.
  - c. Exert great will power in all the conduct and choices of life, in small as well as large things.
  - d. Make the subject one of prayer.
  - e. A complete consecration of all to God.
  - f. Keep filled with the Spirit.

"Baggage is well termed 'impedimenta.' It checks, by just so much, the quickness, and fosters, by hardness. The soul heavily freighted with the luxuries and appliances of this life is at a disadvantage for the sudden movements and missions on which the great Captain would send it" (Clark).

"The mission was in a sense self-supporting. They were to go forth in simple dependence upon their Master, and He would put it into men's hearts to supply their wants. The work on which they now went demanded the surrender of all their energy and will for Christ's cause" (H. M. Luckcock).

"In company: 'by two and two.' This was for mutual encouragement and help. For the heart of the strongest may fall in the presence of difficulty, danger, death."

"Mark significantly says, 'Then Jesus began to send them forth:' for ever since that day He has been giving similar work, and qualifying similar representatives."

# THE WORK AND THE WORKERS

## EVANGELIST W. OWEN JONES

Our meeting at Fairbury, Neb., with Brother Martin, was blessed by the presence of the Lord. We did not see the break we desired. We leave the results of this effort with the Lord. We were then in Winslow, Ariz., with Rev. W. B. Cole, in the Methodist Episcopal church, and led the singing in their revival a couple of nights.

From there we went to Uplands, Cal., and enjoyed preaching a few times for Brother Nerry, and we were rewarded with souls at the altar. Brother Nerry and his capable wife are blessed of the Lord in this orange belt. We were two nights in Pasadena hearing Brother Babcock at First Church. We had a campaign with our church in Santa Barbara, Cal. God was with us and gave victory.

Our next campaign was in Burlington, Wash., with Rev. W. E. Cox, for almost four weeks. Ninety souls knelt for salvation. The Free Methodists with pastor and elder were helpful by their attendance and prayers. We were privileged when passing through Louisville, Ky., to speak and sing at Camp Taylor to the boys in the army Y. M. C. A. It's a great field for good.

Our last meeting was at Fairbury, Neb., co-operating with Brother Paul Snyder. I found him a congenial work-fellow, and from our Olivet University. He has a promising future. The meeting closed with souls at the altar. I enjoyed visiting the Publishing House and saying amen to the boys. The atmosphere is good and wholesome and God is with them. Pray for your brother in the Lord.

## NURSING SMALLPOX

I am here at Durant, Okla., with my daughter and family of seven, who have the smallpox. Will the dear saints pray for me and mine? My wife and Sister Bell Hilliard, of Hot Springs, are holding down the work there in that wicked city of twenty-five thousand population. Although the Stevens meetings have done great good, we are expecting great things at Hot Springs in the future. Don't forget wife and Sister Hilliard, and remember me at Durant.

E. M. SANDERS.

## MISSISSIPPI DISTRICT

Since our Assembly met in Houston, October 24-28, I have visited most of our churches and find that God is blessing and the work is moving on.

I was with Brother M. L. Howard, at Eucaba chapel and found him greatly encouraged as he entered his new field of labor. They had their church burned last year, but are planning to rebuild. I am sure God will give them a great year.

The church at Gulfport is taking on new life under their new pastor, Rev. H. B. Galloway. Our new church at Darling has bright prospects for the future under the leadership of their pastor, Rev. I. D. Farmer. They are expecting to build a nice bungalow church building in which to entertain our next Assembly.

Davis chapel moves steadily onward with Rev. R. S. Rushing as their pastor. Brother Rushing is a promising young man and his people have already learned to love him. Sister McGonagill reports her work in good condition. With the assistance of her husband she is pastoring five churches. I have not yet been able to visit her work, but as soon as the roads will permit I expect to visit all of these churches.

I have just read a good report of Brother Cornelison's work at Black Creek. His church is located near Columbus, in a good farming district. They are standing by their pastor, who is faithful to them. I am sure God will bless their labors throughout the year. I expect to be with him the first Sunday in March.

Rev. E. G. Shepherd is having great victory at his regular appointments at Post Oak church, located near the Coffeyville campground. We hope to be with Brother Shepherd on his work in the near future.

We are now planning an evangelistic campaign in new territory on the District, with a view of organizing several new churches through the year. We will have with us Rev. S. W. Strickland, of Trevecca College, who is a very fine preacher. He will begin his first meeting with our Houston church March 15th. Plan to attend this meeting, and any others which may be in your reach. Pray for the work on this District.

S. E. GALLOWAY, *Dist. Supt.*

## EVANGELIST F. W. COX

I am now engaged with our pastor at Bloomington, Ill. This is the fourth night. We have had about twenty seekers for pardon and

## Notice

It has come to our attention that certain parties are interesting our members in projects of a speculative nature. In approaching our people they hold forth the hope of great returns, also that the missionary interests and other interests of the church will receive great financial help as a result of the success of this project.

We have had some inquiries asking whether we officially indorsed any project of a speculative nature, and we take this occasion to make it known that the General Foreign Missionary Board is in no way connected with any commercial projects of any kind, nor have we given indorsement or sanction to any proposition made by representatives of these enterprises, nor have we asked to share in the profits. We wish to notify any prospective investor not to invest money even though they may be informed that the cause of missions will benefit by their investment, as we are in no way responsible for these statements.

E. G. ANDERSON, *Treasurer.*

purity. God has already given us some bright conversions. We have nearly two more full weeks here, up to March 3d, and we expect a glorious time ere we close. Pastor C. H. Strong and his wife are fine people to work with. His wife was sanctified in a meeting that I held in Findlay, Ohio, fourteen years ago. She was then fifteen years of age. I like to see my children in the Lord do well. Amen!

## A SUNDAY AT KINGSWOOD, KY.

Rev. H. Rees Jones, District Superintendent of the Kentucky District, of the Pentecostal Nazarene church, came in from Louisville last Saturday noon and remained with us until Monday evening. Sunday morning and evening he preached at the college chapel, delivering two most able sermons to the great delight and edification of every one who heard him. Then again we were greatly delighted to have the president of the college announce that Brother Jones would be with us at the commencement the last of March and first of April, and be the preacher of that occasion. This announcement was heartily indorsed by the entire community, as well as the school and board of directors.

GEORGE L. MEMLER, *Sec. of Board.*

## EVANGELISTS GEORGE AND EFFIE MOORE

We are in the battle against sin. God has taken us through this year in a marvelous

## GENERAL STATISTICS FOR YEAR 1917

On pages 12 and 13 of this issue will be found the tables of statistics for 1917. In the issue of March 13th will be given a table of comparative statistics for careful reading by all the churches and pastors.

Amounts recorded for the Publishing House in the Hallelujah March are as given in District tables. No doubt other Districts included the offering in the column of "Other Benevolences."

C. A. KINDER,  
*General Statistical Secretary.*

way and has given us complete victory in our meetings. We are now in a revival at Modoc, Ind., with Brother Lyle Green, pastor. The fire is falling in every service and souls are praying through in the old-fashioned way. We close here March 3d and go to Winchester, Ind., for a siege of nineteen days. Pray that God will save sinners and sanctify believers.

## PITTSBURGH DISTRICT

We had a very pleasant trip to my old home, Greensboro, N. C., during the holidays, and since returning I have been seeing some blessed victories among the churches on the District. We have held several three or four days' meetings with our churches, which have been blessed of the Lord and fruitful. The work is moving on nicely and many of our pastors have had splendid revivals.

We spent three days with Brother Hofer, at Troy, Ohio, and found pastor and people pushing the battle, a good revival spirit on, and we had souls at the altar each evening and a glorious all-day meeting on Sunday. At New Philadelphia we found Pastor Kirkland in a good meeting with Rev. H. H. Davis, and the few services we were there about a dozen were at the altar. The church called Brother Kirkland back for the coming year.

At Uhrichsville, Ohio, Brother Miller had been conducting his own revival and we preached for four nights and what a splendid meeting they were having. The altar was filled every night. There was fine attendance and a blessed revival spirit prevailed. We spent two nights with the holiness folks in Newark, Ohio, and had blessed services and some seekers. At Logan, Ohio, everything was covered with a sheet of ice, so it was difficult for people to get out. Also Brother Erskine was sick and unable to be in the meetings. A few ventured out and we did our best.

We spent a few days at The Plains church and God blessed in every service. There was good attendance and a blessed day on Sunday, with a Baptist sister getting the blessing. At East Liverpool we found pastor and people pushing on and we rejoiced together. Brother Trumbauer has a good church there. At Newell we had our annual meeting. Sister Lula Kell was unanimously called for another year. God is blessing pastor and people. At present we are at New Brighton, Pa., with Brother and Sister George Ward. A spirit of prayer and harmony is on the church. We had a glorious day Sunday, with some seekers and finders.

Pastor Welch reports a splendid meeting in progress at Ironton. Several new members were taken into the church and the altars were filled with seekers. Brothers McNoll and Adam continued the meeting at The Plains church and no doubt they are having good victory. Brother Gilley is in a good meeting with Pastor Parker, at Terrace church. Brother McBride is with Pastor Archibald, at Akron, in a great revival, with large crowds and many praying through. They are to take in a class of twenty-five new members Sunday. Brother and Sister Benedum, of Mannington, with a Brother Conley as song leader, are in the midst of an old-fashioned revival. We recently visited the newly organized mission class at Stone Creek, Ohio, where Sister Hevelow, of New Philadelphia, Ohio, is pastor. We had a good service with them and found a fine class.

Brother Lytle has gone to Toledo to assist in the work there with Pastor Grattan. Brothers Rich and Fred Canaday are in Payne, Ohio, in a meeting. Brother and Sister Wines are back in their church at Dayton, Ohio, both improved in health and the glory is on them.

Our Assembly convenes at Pittsburgh May 1st-5th, with General Superintendent Roy Williams presiding. Let all our pastors and churches pray for a great outpouring of God's spirit on us at that time, and all do their best to come up to the annual feast with a full report and the glory filling every soul. Amen!

JAMES W. SHORT, *Dist. Supt.*

## B. F. SHELIN AND WIFE

We came out here January 3d and began a meeting at Springdale, which continued four weeks. Bad weather and German measles made the crowds slim. However, a few souls got help. We closed there and came to Alva, Okla., February 5th. We found that Brother Tynan and Sister Crawford had been holding the meeting nearly two weeks and were having a good meeting. We took charge and ran the meeting one week longer. Several were saved. We closed there February 12th and began at Mt. Carmel February 14th. Two were at the altar for sanctification the first service, ten more Saturday night, and four Sunday morning. It looks like the revival is on. We go next to Bethel, Okla. Remember us at the throne of grace.

Alva, Okla.

**EASTERN AND NEW ENGLAND NOTES**

The Tuesday weekly holiness meeting started a few years ago by Captain Randall, Sister Cooke, and others is still going on each week in the Atlantic Avenue Pentecostal Nazarene church and is visited each week by holiness preachers and laymen from various denominations. Seekers after full salvation are seen there every now and then. As will be seen everywhere, full salvation is pressed to the front.

The Long Island Holiness Association is still alive and doing well. They hold all-day meetings and other special services in Methodist and Pentecostal Nazarene churches on the island, and God gives them blessed fruit. Old Long Island is a good field in which to get folks saved. We have seen hundreds of seekers there and "the end is not yet, praise the Lord."

Captain Randall and his wife, of Brooklyn, N. Y., are always glad to get about where there are any holiness revival meetings going on. Sister Randall gave a message in the writer's church. God blessed the messenger and her message. Seeking souls were at the altar at the close of the service.

Revs. French, Caldwell, Marvin, Fitkin, Riley, the writer, and the New York District Superintendent, Brother Hill, were the preachers gathered together at the Richmond Hill church on Lincoln's birthday at their all-day meeting. It was a day of "heaven on earth" as the glory of the Lord rested upon the people.

As John Wesley Pentecostal Nazarene church, of Brooklyn, N. Y., has gladly given twenty of its members to the starting of a new holiness church in Richmond Hill, why can't more of our holiness churches swarm and open up new churches? A holiness church that can go on for twenty-five years and never spread out her work needs a new dip.

The New York District of the Pentecostal Church of the Nazarene will hold their Assembly this spring in the John Wesley Pentecostal Church of the Nazarene, of Brooklyn, N. Y. We are looking for a blessed time of salvation. "Keep on believing."

JOHN NOBBERY.

**EVANGELIST AUGUST N. NILSON**

It has been our privilege for the last four weeks to be with the Olivet Pentecostal Church of the Nazarene at Kirk, Colo., Rev. T. A. Mercer, pastor. The Devil contested every inch of the ground, at times threatening us with physical violence, and had the rock struck the evangelist instead of the wall, he no doubt would have been "waiting at the Eastern Gate" at this time. There were some real "old-fashioned" conversions and sanctifications. Some folks were both saved and sanctified in this meeting, who had never before in their lives known God. Restitutions and confessions were made—both private and public—and others said they "have things to straighten up as soon as they meet the folks." Amen!

We did our best to faithfully represent both our Publishing House and missionary work. We sold over fifty dollars' worth of publications and received a number of subscriptions for the best paper on earth, the Herald of Holiness. We received over sixty dollars for the Hallelujah automobile, for our Sister Myrtle Mangum, to be used in India in connection with the Hallelujah Village, besides eight gold rings, one gold bracelet, and an old Swiss silver watch, all of which is to go into the melting pot and be applied on the automobile. Besides all this we received over twenty-four dollars in the regular monthly offering for the general foreign missionary fund. Well, it pays to "look after the other sheep" in revivals. We never saw it fail, when the battle gets hot if we stop and take up an offering for missions, the glory always falls and victory is sure to come.

Rev. T. A. Mercer, the faithful pastor, stood by us like a faithful Pentecostal Nazarene. So did Rev. S. A. Snanner, the District Superintendent of the Colorado District, who was in the meeting all the time. The church gave us a liberal offering, besides gave our wife a good love offering to help pay her hospital bill. Thanks to the Olivet Pentecostal Nazarene church, at Kirk, Colo. We go next to Ramona, Kas. Address us 2109 Troost Ave., Kansas City, Mo.

**MANITOBA-SASKATCHEWAN DISTRICT**

Rev. C. A. Thompson, District Superintendent of the Saskatchewan District, opened a school of theology in Regina, January 16th and continued until February 18th. The object of this school was the training of the young ministers and deaconesses of the District. The books in the regular course were taken up and this will greatly aid in the yearly examinations. The accommodations were for a limited number only, so we could not care for more than we had present. We had ten who took the course and several who were in attendance as comers and goers.

The blessing of the Lord was wonderfully upon the school and everybody expressed the greatest appreciation of the privilege to enjoy the teaching of the Word of God along full salvation lines. There were two classes each

**BIBLE STUDY**  
**Young People's Society**  
**PREACHING CHRIST**

LESSON X  
Acts 18: 18-28  
By Rev. E. J. Fleming

1. What do we learn from the Bible relative to Aquila and Priscilla?
2. What do we learn from the Bible relative to Apollos?
3. What is "the way of the Lord" and from what source was Apollos instructed therein? 2 Tim. 3: 15; John 5: 39; also v. 25 (last clause) and 19: 3, 4.
4. If he spake and taught diligently the things of the Lord, knowing only the baptism of John, would he naturally follow John's doctrine? Note carefully: Repentance (Matt. 3: 2); restitution (Luke 3: 8); faith in Christ (Acts 19: 4); remission of sins (Luke 1: 77); regeneration (Luke 1: 77); witness of the Spirit (Luke 1: 77); the "second blessing" (Mark 1: 7, 8).
5. Wherein and why might Aquila and Priscilla "expound unto him the way of God more perfectly"? See Acts 19: 1-6; John 7: 38; Acts 2: 33.
6. Whence did Aquila and Priscilla receive their "more perfect" knowledge? Acts 18: 2-4. Lesson for us Heb. 12: 1, 2.
7. Why was "preach Christ"? Acts 18: 26; 21: 9; 2: 17.
8. The plan of salvation is given what scriptural name? Acts 18: 25 (first clause); Judges 2: 22; Heb. 10: 19, 20.
9. Wherein should we follow Christ? Mark 12: 14; 1 Sam. 2: 23; Psalm 25: 8, 9.
10. What other "ways" is there? Gen. 6: 12; Psalm 44: 2, 3; Rev. 15: 8.
11. What is taught of God's "way"? Isa. 28: 8; Matt. 7: 14; 10: 24, 25; Jer. 6: 16.
12. How did Apollos "help" the disciples at Corinth? Acts 18: 27; 1 Cor. 3: 6; 2 Cor. 1: 24; Phil. 1: 25.
13. What great argument would Apollos use in "preaching Christ" to the Jews? Acts 17: 2, 3; 18: 28; 26: 22, 23; Luke 24: 46.
14. Show how Gen. 3: 7 is related to Heb. 2: 14.
15. Show how Gen. 49: 10 is fulfilled in John 11: 52 and 12: 32. Also Heb. 7: 14.
16. Compare Ex. 11: 22 to 2: 10 with Matt. 2: 17.
17. Compare Num. 20: 11 with John 4: 14.
18. Compare Num. 15: 2, 3 with John 7: 4, 5.
19. Compare Jer. 23: 5, 6 with 1 Cor. 1: 30.
20. Compare Ezek. 34: 23 with John 10: 11 and Heb. 13: 20.

The study of these comparisons could be greatly extended and made very profitable from the abundance of material. We add but a few others.

1. Hag. 2: 7 and Mal. 3: 1 with Luke 2: 27, 46 and John 1: 14.
2. Zech. 11: 12, 13 with Matt. 26: 15, 27: 3, Ex. 21: 32, Phil. 2: 7.
3. Compare Rev. 19: 10 (last clause), Acts 10: 43, 1 Peter 1: 10-12.

day and red hot evangelistic services each night, which made full time for every one. The main theme in it all was a scriptural ministry, God called, and equipped with all the good sense, knowledge, and instruction possible to be had.

The brethren present were so highly enthusiastic over the matter that they purchased four more lots upon which to build a more suitable building for next year. The lots cost a little less than one thousand dollars and a building which they deemed suitable will cost probably fifteen thousand dollars. Arrangements were also made for the publication of a District paper, for the special benefit of the field, and the general dissemination of religious knowledge in this great country. It will be published monthly, and copies may be had by addressing Rev. A. R. Herring, Box 295, Regina, Sask., Can.

The campaign for the summer campmeetings was planned, and one brother bought a big McLaughlin to be used as a truck to haul our tent and camp equipment. Plans were made to buy a new tent and folding chairs, and carry our own cooking outfit for the summer. One young man who was to go with the campmeeting outfit was drafted into the army, and may not be able to get his release, but Brother G. S. Vestal and wife, with their car, will go with the party. The campaign will open about the middle of May and continue all through the summer.

The new school building will serve as a school and a church, and will be well located for the growing city of Regina, and should be a mighty power in the training of workmen for the gospel field. The outlook on this District is as a bright sunrise. We believe our District Superintendent has hold of the right end.

M. W. Gunn, Reporter.

**A NEW PENTECOSTAL CHURCH OF THE NAZARENE**

The new Richmond Hill Pentecostal Church of the Nazarene, of Brooklyn, N. Y., was organized on Lincoln's birthday, February 12th. What a blessed day for Pastor E. E. Angell and his people! How the glory of the Lord

rested upon us all! Wave after wave of glory rolled over us, which was a seal of God's approval of the new church organization. Seeking souls were at the altar that day and God made it a day never to be forgotten. About forty persons united with this church organization, half of which were members of our John Wesley Pentecostal Church of the Nazarene, of which the writer is pastor. These dear saints, who moved from the thickly settled part of the city to Richmond Hill some few years ago, have been running a Pentecostal Nazarene mission where God has been making them a blessing to many souls of that place. The time had come for them to organize themselves into their new church organization and they start off with the best wishes of all our Pentecostal Nazarene churches of Brooklyn, N. Y.

There are about five or six Pentecostal Churches of the Nazarene in Brooklyn, N. Y., and there is room in this great city of churches for five more, and if they continue to walk with God in the power of the Holy Ghost they will have more such churches in the future. Rev. Paul Hill, the District Superintendent of the New York District of the Pentecostal Nazarene churches, organized the church and is spending this week with them in extra meetings, after which he will come to the writer's church for a week's series of meetings. God is blessing all our churches and preachers of the New York District. We like the swing and push of the preachers on this District. Brother Hill and his preachers work well together. Behold how these brethren love one another on the New York District. "Keep on believing."

JOHN NOBBERY.

**GREAT REVIVAL AT A. H. C.**

The annual mid-winter meeting of the Arkansas Holiness College came to a close last night. All things considered, it was one of the greatest meetings of its kind we ever saw. Pastor Harmon and President N. W. Sanford had the situation well in hand and the real victory began to come from the very first. Great conviction rested upon the people, and the altar services were attended with great salvation power. Some of the altar services could scarcely be described. There were about one hundred professions.

It had been the writer's privilege to hold the annual camps at Vilonia four and five years ago, and also my privilege to be the pastor of President Sanford several years ago at Peniel, Texas. He is making great success with the Arkansas Holiness College. He is a man of convictions, of deep piety, and a great lover of the old rugged truth of full salvation, and indeed a school man of rare ability. The people of our church will hear good things of this school and church in days to come. The school and church work harmoniously together, the church being greatly strengthened of late by the addition of some most excellent characters.

Hamlin, Texas.

**LITTLE ROCK DISTRICT**

I am glad to report victory on this District. We have been improving along all lines since our Assembly, for which we thank the Lord. I have visited about half of the churches so far and have found them in good condition. Most of our pastors have the vision and are loyal and true.

The people at Liberty are forging steadily ahead under the care of Rev. A. H. Lambert. The Assembly will be held with this church next year and we are expecting them to entertain it royally. Westmoreland and Caney are keeping pace. They are blessed with Rev. Ethel Barham for pastor, and we are looking for some real progress to be made on her work. This faithful pastor has four churches and they have building and other burdens numerous, yet the work under her charge is sending in their apportionment monthly and on some lines they are paid up. Thank God for well rounded pastors that keep all lines up.

At Little Rock they have been hindered some on account of the gas pressure being insufficient to heat the church. However, they are getting things going again. Pastor Jobe has things well organized and will keep the fire burning. At Waldron they are gaining ground. Pastor VanArsdel is making things count. He is a wideawake, systematic, and faithful shepherd. Parks is also under his charge and we are expecting them to have a great revival this year. Brother Minor has things in good shape at Bates. They held a meeting Christmas and had several professions. This church is well up with its financial obligations. Mansfield and Hartford are getting along very well. Rev. Will Brantley is their pastor and we are hopeful for this work. Pastor Gilbert writes that they are having some good services. This pastor is up on all his apportionments and says he is encouraged.

This year we have a home missionary fund and we are planning to hold meetings in six cities on the District where we have no work. The army draft has hit us hard at Delight. We will lose every male member except four preachers, but we are glad to do what we are

is great. The pastor writes me that five hundred dollars will be needed to start with and asks if I think seventy-five dollars of the amount could be donated from without. This surely looks like these new saints meant business for God. May God reward their faith and self-sacrifice and give them a rich harvest of souls. Any one interested in this good work is invited to make it known to the San Francisco District.

P. R. MILLS, 2317 McGee St., Berkeley, Cal. M. F. GROSE, 515 South E St., Santa Rosa, Cal.

CHURCH NEWS

Broken Bow, Okla.

I am here at a new church; was called here at the Assembly. There are some fine folks here. Thank God, we are gaining ground. The crowds are getting larger and there have been six or seven saved. We are looking for greater times soon. Pray for us. — J. M. Messer.

Ryan, Okla.

We are pushing on in the good work of old-time, primitive holiness and are expecting a great year. God is blessing us in our services. The Sunday school is doing a good work and our people seem to be encouraged to press on. Rev. S. H. Owens will conduct a fifth Sunday rally for us, beginning March 28th and continuing over the fifth Sunday in March. Everybody in reach of Ryan be sure and attend. We are expecting a great feast. — R. R. Ritchey, Pastor.

Everett, Mass.

Our church is observing February as do without month for missions. Recently we raised a special fund of thirty dollars for an organ for Brother and Sister Thatcher, our missionaries in Japan. Last year we raised a special fund of one hundred dollars for Brother Franklin, in India. We hold a monthly missionary prayermeeting, which is greatly enjoyed by our people. This month Brother George Rideout, one of our young men, gave us an interesting talk on India and its needs. Our Young People's Society is prospering. The officers for the ensuing year are as follows: Russell De Long, president; Joslyn Weddleton, first vice-president; Agnes Gammage, second vice-president; Ruth Rideout, third vice-president; Earl Gammage, secretary; Louise Crockett, treasurer; Elsie Mitchell, organist. The young people have bought and nearly paid for a fine piano for the church. They are having fine devotional services every Sunday evening before the regular church services. The attendance at all the services of the church is constantly increasing. God is surely giving us tokens of His favor. — A. K. Bryant, Pastor.

Stewart, Tenn.

We had fine services Saturday night, Sunday, and Sunday night at Bear Spring and Long Creek. We are moving along with the work at present and many of the members seem to be interested and are standing by their pastor. We are now living in the new parsonage that has been bought and repaired by this work since our last Assembly. We purchased a house of four rooms and eight acres of ground, with a good well of water, for \$155. The repairs will be about \$125. Any one reading these lines who feels led to help on this debt can send their contribution to the writer, or Mrs. Stella Thompson, Stewart, Tenn. Any offering will be received gratefully. We are planning to have a holiness rally for the entire work at Stewart, Tenn., March 9th and 10th. We will be glad to have everybody come who feels interested in the work. Pray that God may give us great victory and that old-time power may come upon the people. — S. W. McGowan, Pastor.

Bridgeport, Texas

Friday night, January 25th, we had the privilege of having with us our District Superintendent, Rev. J. Walter Hall, and the pastor, Rev. James N. Cooper. The message on prayer Saturday morning was a blessing to all present, the text being: "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Two souls came to the altar of prayer and were blessed. Regardless of the weather, Sunday was a good day at our church and there was good interest at both the morning and night services. At night two more souls were saved, for which we give God all the praise. We feel we are indeed fortunate to get such a man as Rev. James N. Cooper for our pastor. We expect by the help of God to make this one of the best years in the history of our church for souls. — Rev. Luther Locke, Reporter.

Winchester, Ind.

The Winchester church is still on its job. On March 6th Brother George Moore and his wife Effie will begin another series of special meetings, which will continue as long as the Lord wills, probably up to March 31st, when

Statistical Table No. 1

Numerical

Table with 14 columns: Number Churches, Church Members, Members Y. P. Societies, Members Sunday School, S. S. Officers and Teachers, Elders, Licensed Ministers, Deacons, Sunday School Superintendents, Commissioned Evangelists, Elected Delegates, Total Membership of Assm., Church Buildings, Parsonages. Rows include Alabama, Arkansas, Colorado, etc., and Totals for 1917 and 1918.

\*Decrease. †Statistics for 1916.

Statistical Table No. 2

Church Property and Ministerial Support

Table with 7 columns: Value of Church Property, Indebtedness on Church Property, Amt. raised for Buildings and Improvements, Amt. raised for Support of General Supls., Amt. raised for Support of District Supt., Amount raised for Pastor's Support. Rows include Alabama, Arkansas, Colorado, etc., and Totals for 1917 and 1918.

†Statistics for 1916.

Alberta District reported \$2,148.95 with no purpose attached. Colorado District reported \$151.65 for assistant pastor. Northwest District reported \$251.50 for District expense.

able. Pray for us that we may spread the gospel over our own District and send the gospel to others.

T. W. SHARP, Dist. Supt.

HUMBOLDT COUNTY, CALIFORNIA

Last December we were privileged to hold a meeting in the county seat of this great redwood county, with our dear Brother Murray, the pastor who has carried the burden of this place for several years, sowing untringly the precious seed. A goodly harvest was reaped at this recent meeting and the dear people have

caught the real Pentecostal Nazarene spirit, that of wishing to carry the blessed news to others. Under the leadership of the energetic pastor they are planning for a great campaign of the entire county this summer.

The young people are being uniformed in scout costumes and are being drilled in song and prayer, and a band of twenty is being organized for the work. Two large tents will be taken and several large machines. Plans are being laid for a thorough campaign and the watchword on every lip is "Humboldt County for God." Our services, as the evangelist, have been engaged and our faith for the enterprise

we shall have the meeting of the Randolph County Holiness Association, at which we shall have the presence and help of Brother U. E. Harding, our District Superintendent, and also we are expecting Dr. J. W. Goodwin, our General Superintendent. Both are powerful and mighty men of God. Brother O. B. Gray and wife, of the Muncie church, began a series of meetings at the mission church on Short street February 17th, under whose efforts there was on the first Sabbath two renewals and one sanctified. There is much interest and a fine start for a great revival. Pray for us all.— J. H. Williams, Reporter.

**Terrace, Pa.**

We are in the third week of our revival meeting in the Terrace, Pa., church. The blessing of the Lord is on the services. About fifteen have experienced salvation thus far in the meeting. There is much conviction on the people. Rev. W. H. Parker, pastor of Terrace church, is a wideawake pastor and had made good preparations for the meeting. The church is also taking great interest in the salvation of souls and the day prayer-meetings in the homes are well attended and blessed of God. I have an open date covering two Sundays in the month of March that I can give to any of our churches needing a pastor evangelist to assist in a meeting.—W. R. Gilley, Pastor, Marion, Ohio.

**Oskaloosa, Iowa**

Rev. J. A. Ward moves steadily forward preaching the old rugged gospel. The Sabbath morning sermons are still on the line of the Holy Ghost life, with the evening services strictly evangelistic—no side lines—no popular subjects to tickle the hearers' ears, but such straight messages that the man in need can get his soul satisfied ere he passes on to eternity. At our recent sacramental service the glory dipped low and lingered around the mercy seat until we had a melting up time.— Mrs. Dora Sherman, Reporter.

**Ottumwa, Iowa**

Our church is still on the upgrade. We have times of real outpourings of the Spirit upon us. Our special revival meetings began December 1st and closed Sunday evening, December 30th, conducted by Rev. G. M. Middlebrook, of University Park, Iowa, and our pastor, Rev. T. F. McLearn. The meetings from start to finish were blessed of God. A goodly number of souls prayed through at the altar. On Wednesday, December 12th, we had an all-day meeting and had with us Rev. J. A. Ward, of Oskaloosa, Iowa, and Rev. C. P. Lanpher, of Marshalltown, Iowa, also Rev. D. S. De Ware, of University Park, Iowa, who stayed with us over the Sabbath and did some splendid preaching. Brother and Sister Charles Bauerle, of University Park, Iowa, were in charge of the singing. They are Spirit-filled folks and won the admiration of our people. Sunday, December 23d, we had with us our District Superintendent, E. A. Clark, and wife, also Brother and Sister Bolce and two daughters, who are talented musicians, and gave us special messages in song, which were greatly enjoyed. Our District Superintendent gave us two splendid messages. At the afternoon service in about fifteen minutes we raised in cash and pledges \$350 to pay the indebtedness on our property. We expect to build a church in the near future. The services were well attended all through. After the meetings closed the members and friends of the church presented our pastor with a twenty-five-dollar overcoat in appreciation of his faithfulness.— Mrs. Nellie Blake Ours, Secretary.

**First Church, Los Angeles**

The great convention to which we looked forward has come and gone. We anticipated the meetings, prepared for them, and prayed for them. The unavoidable absence of Dr. Fowler caused disappointment and sorrow. That part of the day's program which was to be given to "Chair Talks" was devoted to preaching services, and was ably filled by Brothers McLaughlin, Stevens, and Pinkham. Preceding the preaching one hour was allowed for papers on the following subjects: "Hindrances to the Holiness Movement," Rev. George W. Wilson; "The Need of Holiness in Southern California," Rev. W. E. Pinkham; "Why Holiness is Not Popular in the modern Pulpit," Rev. Wallace Gill; "The Holy Spirit in the Wholly Sanctified," Rev. E. A. Girvin. What shall we say of the evangelistic services each afternoon and evening? If we could only do justice to Brothers Huff, Ruth, and Brother and Sister Rinebarger. Brother Ruth was master of ceremonies, as it were, and was perfectly at home in the position; besides he had really gotten home, among home folks, and in his own home church. He so clearly and so impressively presented the truth. Then Brother Will Huff, with his sweet, dignified bearing, brought us the deep things of God. The sweet messages in song as given by Brother and Sister Rinebarger were sermons, so expressive, so touching, not a song with an empty jingle, but the Holy Ghost used them in carrying conviction to hearts. There was not a barren service. We had a number of earnest seekers

Statistical Table No. 3							
Benevolences							
	Home Missions	Foreign Missions	Church Extension	Education	Rescue Work	Other Benevolences	
Alabama	\$ 126 55	\$ 400 44	\$ 75 00	\$ 750 00	\$ 41 85	\$ 388 01	
Alberta	1,263 80	1,263 80	15 04	1,041 26	350 59	1,243 35	
Arkansas	350 00	886 57			33 80	118 00	
British Isles	194 83	258 82				118 00	
Chicago Central	676 19	4,548 64	448 44	1,374 07	169 03	4,582 46	
Colorado	112 94	588 59	8 15		1 40	90 41	
Dallas	584 97	1,710 91		1,353 20	720 70	1,017 05	
Dakotas-Montana	119 10	419 47			1 00	478 70	
Florida	125 27	147 47				21 73	
Georgia	106 15	127 33		1,045 50	35 00	90 00	
Hamlin	110 00	2,520 00	9 00	1,168 00	1,012 00	1,825 00	
Idaho-Oregon	300 00	2,230 20		30 00	47 34	430 53	
Indiana	361 08	1,938 34	27 50	122 04	171 47	1,388 59	
Iowa	300 56	1,194 67	15 00	170 99	38 00	2,400 92	
Kansas	1,158 58	10,485 77		900 81	1,284 70	3,010 35	
Kentucky	14 98	203 78			40 50	120 73	
Little Rock	142 00	578 00	10 00	204 00	118 00	907 00	
Louisiana	25 96	358 07		10 80	422 00	305 11	
Manitoba-Saskatchewan	39 00	110 00			25 00	201 75	
Michigan	457 96	667 10				101 00	
Mississippi	12 95	183 03		1 00	29 57	135 21	
Missouri	63 10	532 10	10 22	188 00	10 00	62 00	
Nebraska	177 33	2,402 64	11 07	62 80	15 03	921 28	
New England	622 65	4,019 42	1 00	1,224 39	355 73	2,657 94	
New York	320 21	2,612 35	21 25	367 23	169 08	827 79	
*New Mexico	18 85	206 52	2 60	65 82	75 50	92 70	
Northwest	1,984 05	4,710 84	11 07	392 28	114 48	1,453 08	
Eastern Oklahoma	190 00	1,673 61	22 00	552 98	308 13	874 07	
Western Oklahoma	280 89	1,849 99	113 60	2,907 05	213 69	2,070 34	
Pittsburgh	175 53	3,380 28		122 83	79 43	2,502 97	
San Antonio	184 18	1,360 88	68 45	343 23	520 80	802 30	
San Francisco	934 09	1,528 08			2,502 68	609 06	
Southern California	471 67	10,504 05	21 35	2,131 93	142 00	4,530 72	
Tennessee	2,857 05	4,301 92	62 58	92 00	74 05	407 44	
Washington-Philadelphia	34 85	1,140 78		9 70		270 20	
Totals, 1917	\$ 14,218 17	\$ 71,005 85	\$ 950 58	\$ 10,752 23	\$ 9,033 42	\$ 37,827 14	
Totals, 1916	9,190 26	47,560 61	1,205 47	24,082 78	7,204 62	21,016 94	
Gain	\$ 5,027 91	\$ 23,445 24	\$ *254 89	\$ *7,330 55	\$ 1,828 80	\$ 16,780 19	

\*Decrease. †Statistics for 1916.

Statistical Table No. 4							
Local Church Expenses and Totals							
	Rent	Amount raised for Deacons	Amount raised for Evangelists	Current Expenses	Sunday School Expenses	Total raised for all purposes	
Alabama	\$ 28 00	\$ 50 10	\$ 737 61	\$ 500 30	\$ 314 51	\$ 7,214 47	
Alberta	548 00	23 00	1,717 20	1,305 55	303 90	12,714 72	
Arkansas	184 75	2 59	304 05	512 11	434 55	13,204 12	
British Isles	521 05	38 24	28 50	2,576 45	256 58	8,208 00	
Chicago Central	2,000 21	921 00	3,253 04	7,387 83	2,573 14	90,344 71	
Colorado	300 80		1,025 17	2,135 52	347 24	13,090 71	
Dallas	51 25	9 00	2,709 02	1,743 33	701 72	6,156 88	
Dakotas-Montana	183 00		1,006 38	652 77	450 84	11,801 31	
Florida	108 00		30 00	181 47	86 00	1,882 81	
Georgia	100 00		804 02	100 52	104 04	6,245 31	
Hamlin	20 00		3,056 00	650 00	505 00	22,148 00	
Idaho-Oregon	130 00		853 22	1,650 27	646 55	15,824 57	
Indiana	570 60	491 30	3,234 76	4,048 54	2,062 54	44,877 84	
Iowa	550 00	16 61	1,857 37	1,857 20	697 39	23,084 78	
Kansas	1,230 00	437 14	4,761 15	4,477 64	1,340 67	60,056 07	
Kentucky	412 50	1 33	1,066 78	407 86	320 72	7,338 13	
Little Rock	4 00		1,245 00	202 00	390 00	10,491 00	
Louisiana			627 73	217 60	182 42	4,798 49	
Manitoba-Saskatchewan	330 00		100 00	100 00	68 70	5,417 30	
Michigan	388 00	452 00	1,604 88	1,114 80	618 08	16,404 80	
Mississippi		0 57	321 19	16 20	48 04	1,558 11	
Missouri	100 87		1,254 04	876 29	350 14	9,401 08	
Nebraska	683 00	57 68	2,003 76	2,003 76	630 00	28,156 45	
New England	1,821 10	340 80	3,841 57	15,159 58	2,881 01	65,729 47	
New York	2,587 00		1,212 93	6,843 01	1,526 44	29,593 28	
*New Mexico			549 50	201 51	180 08	5,532 05	
Northwest	1,932 75	682 00	4,016 50	7,104 45	492 00	64,308 00	
Eastern Oklahoma	308 75		3,408 85	1,046 00	682 12	22,027 72	
Western Oklahoma	557 30	35 00	3,841 02	1,028 04	1,012 34	33,973 60	
Pittsburgh	1,257 82	20 55	3,748 72	6,069 30	2,374 79	53,105 35	
San Antonio	170 00	53 00	2,135 45	1,433 14	630 00	18,132 61	
San Francisco	208 80		721 35	2,074 05	703 77	23,400 40	
Southern California	2,048 79	570 38	5,942 17	6,800 78	3,062 85	80,843 47	
Tennessee	60 00	53 95	2,151 40	1,188 61	661 92	39,900 97	
Washington-Philadelphia	650 00	15 00	1,348 11	1,044 70	893 05	16,000 50	
Totals, 1917	\$ 20,141 82	\$ 4,533 24	\$ 68,833 58	\$ 92,732 02	\$ 29,886 24	\$852,062 04	
Totals, 1916	20,034 10	3,674 08	50,502 81	76,544 43	28,171 62	695,922 54	
Gain	\$ *790 37	\$ 579 16	\$ 12,270 77	\$ 16,188 19	\$ 1,714 62	\$157,039 50	

\*Decrease. †Statistics for 1916.

The Publishing House received the following amounts: Colorado, \$246.40; Dallas, \$1,003.48; Georgia, \$128.11; Hamlin, \$917; Little Rock, \$640; Michigan, \$200.73; Nebraska, \$1,819.59; Northwest, \$2,045.13; San Antonio, \$482.57; Tennessee, \$1,097.02. Total, \$7,074.45.  
Miscellaneous: San Francisco, \$143.50.  
Twin Oaks Camp: Washington-Philadelphia, \$1,061.08.

and finders, though the altar was not always filled. We bid them Godspeed, but the aroma lingers. The great truths have sunk in our hearts and we never dare be the same people, church, or individuals as before their coming.—Mrs. S. P. Richards, Reporter.

**Jasper, Ala.**

On February 1st Rev. B. S. Taylor, of Moores, N. Y., came to us as pastor and everything starts off well. Brother Taylor is doing

some fine preaching. The people are delighted with him. He is already beginning to make arrangements for the campmeeting to be held July 4th to 15th, with Brother and Sister Allie Irick, of Pilot Point, Texas, to lead. We are expecting the greatest meeting yet. Pray for us.—J. W. Randolph.

**New Bedford, Mass.**

Mrs. Beebe, the wife of Rev. Theodore Beebe, our beloved pastor, organized a young peo-

ple's missionary society when she came to New Bedford. It meets the first of every month at the home of some member of our church. These meetings are a great help, an inspiration to the young people, and the older ones as well, who have been fortunate enough to be present. A large map of darkest Africa (owned by Mrs. Beebe) is hung on the wall and the different points of interest are pointed out by Miss Anna Thomas, a schoolteacher in our public schools. The habits and customs of the inhabitants are gleaned from a very interesting book on the dark continent, which is read to us by Miss Thomas. Our last meeting was held at the cosy little home of our pastor, 163 Armour street, and the rooms were comfortably filled to listen on this occasion to a lecture on Africa and India by Rev. Genelle C. B. Cave, evangelist, a brother who has been all through both countries. He pictured the scenes and customs of the people and told what a vast army of poor, unsaved inhabitants were still ignorant of the power of God to save to the uttermost the poor heathen. The officers of this society are as follows: Hazel McGregor, president; Harold Thomson, secretary; Deaconess Annie Manchester, treasurer. Miss McGregor, our popular president, is a sister of Janet McGregor, matron of Faith Cottage, Asheville, N. C.—William W. Atwood.

**Ironton, Ohio**

We have closed a profitable meeting in the Pentecostal Church of the Nazarene, lasting two weeks, preceded by a week of prayer-meetings with Brother Howard Welsh, our pastor, in charge. God has been blessing the church in a marvelous way this new year and during this meeting quite a few souls sought God. Many found Him either in pardon or purity. About a dozen good, substantial people were added to the church. The church is prospering, for which we give God the glory, and we are looking forward to greater things from God.—Mrs. Chester E. Tulga, Secretary.

**Milo, Mo.**

The work is moving on and we are on the upgrade. I spent two weeks in the hospital recovering from an operation for appendicitis. I am feeling fine now. I came back about three weeks ago and found the flock in good condition. Sister Claire and Brother Gordon did the preaching while I was away and the Lord blessed them. The glory is on and seekers are at the altar most every service. March 1st we expect to open special meetings. Brother I. W. Hanson, of Haverhill, Mass., is going to be our evangelist. Last week the women of the church and congregation organized "The Nazarene Missionary Society," and it surely has a good beginning. Sister Jenkins has a children's meeting Sunday afternoons between services, and there is a good interest. Some of these children have been to the altar lately. Our congregations are increasing and strangers are seen at every service. Last Sunday night we preached on "Peter's Downfall and Restoration," and one backslider came to the altar and God met her. Hallelujah! We make it a rule to give to every family who becomes affiliated with our church the Herald of Holiness. What blesses us will bless others.—Rev. Charles S. Jenkins.

**Everett, Wash.**

There are some quite encouraging things to report concerning our church here. Perhaps our success along Sunday school lines is the chief feature worthy of mention. Our efficient superintendent, Mr. I. T. Hutchinson, launched a membership campaign in October,

with the object of raising the school from an enrollment of around fifty or sixty to that of one hundred by Christmas. Great interest and enthusiasm was manifested throughout the school and there was much joy when it was announced on Christmas Sunday that an enrollment of ninety-nine had been reached. Since that time it has gone considerably beyond the hundred mark. When the contest began we had an attendance of only about forty. We have reached an actual attendance of about ninety for our best Sunday, and the average has kept up to a very encouraging number. Much sickness has of late affected all our services. We are now in the midst of a very blessed revival campaign with Evangelist W. H. Tullis, of Nampa, Idaho. The gospel plow is going deep and much has already been accomplished, but the end is not yet. We will report this meeting later.—D. Rand Pierce, Pastor.

**Garden City, Kas.**

The Lord is blessing and honoring His Word as it is preached here, and giving us times of salvation. Sunday night, February 10th, two young women were converted. The father requested prayer and at home the same night was also saved. Sunday night, February 17th, the same three were sanctified. Sunday night, February 24th, three other young girls out of the same family were saved. One woman was also saved in our regular services. Besides, God gave us one soul, a boy saved at home in a pastoral visit of my wife. We feel like going on and giving all the praise to Jesus. Amen! Do not forget us at the throne of grace. Two have united with us.—H. M. Bassett, Pastor.

**Piney Grove, Ark.**

Last night our pastor, W. C. Thornton, brought the message from Revelation 6:17. The glory of God came in waves until sinners wept and the saints shouted. We were never in a better service. We are encouraged to go through. The Herald of Holiness is a welcome visitor in our home.—Wilford Frances.

**Vilonia, Ark.**

The school and church are in the midst of the greatest revival we have had for years,

if not the greatest in the history of the place. Every pupil in the school has been saved and many have been sanctified. It has been impossible to keep count, but not less than seventy-five have been blessed. The revival was spontaneous. The first altar call brought a number and eight were saved. Rev. J. E. Gaar, Hamlin, Texas, has been doing the preaching, and no man has ever preached clearer truth more forcibly. We regard Brother Gaar as one of the safest and most scriptural preachers we have ever been permitted to listen to. The school is succeeding. The student body has grown to the number of one hundred thirty-two and the work is excellent; the spirit of enthusiasm is growing and unity is the key to the situation—we have never been so united in this work of education; the property is being improved, and will be put in first class condition within a few months; two thousand dollars, half the indebtedness on the property, is being paid, and preparations are being made for a still better school next year. We have secured N. W. Sanford, the present president, for the period of four years more, and we feel that the school will go on without any indebtedness from running expenses hereafter. We are glad to report that every expense of the school for the present year has been met promptly and financial troubles in the sustenance of the school seem to be at an end.—G. H. Harmon, Pastor.

**DEATHS**

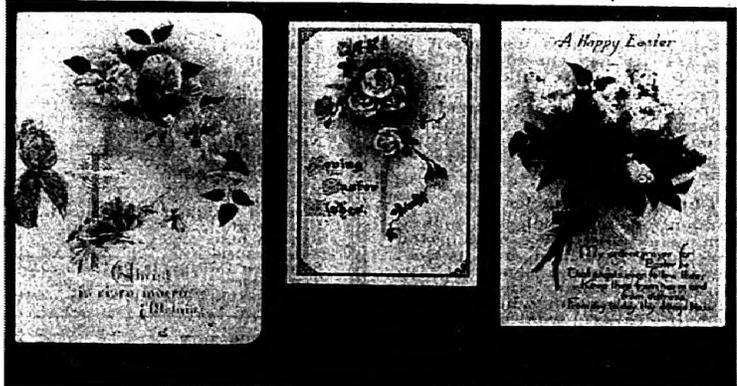
(Obituaries should not contain more than one hundred words. All fulsome praise, prayer, poetry, and exhortation should be omitted.)

**Tanner**—Mrs. E. M. Tanner died January 21, 1918, at the age of sixty-seven years. The funeral was held from the Sellwood church, of Portland, Ore., Thursday, January 24th, at 2 p.m., with the pastor, H. C. Baker, officiating, and Rev. C. Howard Davis, of First Church, and Rev. J. T. Little, District Superintendent of the Northwest District, assisting. For many years she was District treasurer of the Northwest District, a member of the General Foreign Missionary Board, and treasurer of the Hope school funds, of Calcutta, India, and other foreign specials. The church has lost a loyal and devoted

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BY REV. JOHN F. STIRLING

The design of this work is to give a simple, clear, and connected outline of the life of Christ. It is attempted in a series of maps on which, as far as possible, His journeys are traced and the different incidents of His ministry are marked at the places where they occurred.

A few notes have been added in the hope that they may picture the country and portray the people that environed His life. This useful atlas sent to your address for 40 cents.

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TELEGRAMS

AUSTIN, Texas.

HERALD OF HOLINESS:

Williams-Robinson party had a great day under big brown tent. Thousands of people attended services today. Brother Bud Robinson was at his best in the afternoon and had a large crowd, and at the close of the message the altar was filled with seekers. The party received an invitation from the speaker for a service in the house.

E. W. WELLS, Pastor.

TOPEKA, Kas.

HERALD OF HOLINESS:

Rev. M. F. Lienard, of Omaha, Neb., will begin a three weeks' revival meeting Sunday, March 10th, at the Pentecostal Church of the Nazarene, Topeka.

ROTH WILLIAMS,  
Church Reporter.

BOISE, Idaho.

HERALD OF HOLINESS:

Ministerial and missionary convention closed in a blaze of victory. Herrell, Wiley, and Jones at their best. Miss Esther Carson, outgoing missionary, captured the people. Boise church raised over seven hundred dollars for missions today, over eight hundred for all purposes this week. Pastor continues revival.

CHARLES A. GIBSON, Pastor.

OKLAHOMA CITY, Okla.

HERALD OF HOLINESS:

Great revival in Oklahoma Holiness College just closed. Twenty-five seekers the last night. President James B. Chapman, of Peniel, Texas, was the evangelist. His sermons were forceful, logical, and unctuous. Student body greatly benefited. Most every unsaved student was converted. Town of Botham was stirred.

C. B. WIDMEYER, President.

NAMPA, Idaho.

HERALD OF HOLINESS:

Great missionary rally. Thirty-six hundred dollars pledged for missions. Miss Benton's support provided for by the Northwest Nazarene College. Miss Carson's support provided for by the Idaho-Oregon District. Rev. J. T. Little, District Superintendent of Northwest District, called as pastor of the Nampa church. Victory campaign has reached \$4,237.

H. ORTON WILEY, President.

MONTROSE, Iowa.

HERALD OF HOLINESS:

District Superintendent E. A. Clark and Rev. E. G. Anderson visited our church at Montrose, Iowa, over Sunday, in the interest of Olivet University. We had a great day. The spiritual tide was high. The subscriptions to the Olivet debt fund was \$1,200. The debt must be raised.

REV. R. L. MORGAN.

member, and the cause of missions an ardent and enthusiastic supporter. — H. C. Baker, pastor.

McQuary — Margaritte, second daughter of Mr. and Mrs. T. A. McQuary, of San Gabriel, Texas, departed this life January 24, 1918. She was twelve years and seven months of age. She was converted in a meeting held by Brother John Pruett and lived a beautiful Christian life, and left the blessed assurance that she was gone to be with Jesus. — Mrs. McQuary, her mother.

Butler — Kenn Collins Butler, son of Mr. and Mrs. J. A. Butler, of Sharp, Texas, went to his eternal home February 9, 1918, after a brief illness of measles and pneumonia. He was eleven years, four months, and nine days of age. We are expecting to see Kenn again in the sweet by and by. — Lucy McQuary, his aunt.

Rutherford — Sunday afternoon, February 17th, in the home of Rev. W. F. Rutherford, Meridian, Texas, Father Rutherford closed his eyes. "God's finger touched him and he slept." He was born in England eighty-one years ago and for fifty years led a beautiful Christian life. Today his body rests beside that of his beloved companion in the city of the dead at Arlington, Texas, in God's own time He will touch them into waking, and they shall break forth into singing as the rising light of the unsetting day touches their transfigured and immortal heads. — Hattie V. Saylor.

King — Miss Mertie King was born at Plainville, Kas., February 14, 1881, and was not, for God took her Wednesday, February 20, 1918. She was converted in early childhood. In 1908 she came to Los Angeles and entered the Deets Pacific Bible College. After two years her health failed. She was a devoted, humble Christian. Her death was very sudden, but triumphant. The funeral service was held at First Church, Los Angeles, and she was laid to rest in beautiful Hollywood cemetery to await the resurrection of the just. She was thirty-seven years of age. She leaves two brothers to mourn her loss. — C. E. Cornell, pastor.

McGarvey — Rose Alta McGarvey, daughter of Rose McGarvey, was born August 8, 1910, and died February 17, 1918, after an illness of three months with general tuberculosis. She manifested a gentle and sweet disposition through her suffering and said she belonged to Jesus. Her remains were laid to rest in Cornwald cemetery. — W. L. Brewer.

PERSONALS

The Board of Publication held its annual meeting last week in the Publishing House. It reports a very harmonious meeting and is greatly encouraged with the work which is being done by the Publishing House. The outlook for future work is surely encouraging, notwithstanding the present day abnormal business conditions.

District Superintendent William E. Fisher, of the San Antonio District, and president of the Board of Publication filled the pulpit at First Church, Kansas City, Sunday evening. He also spoke to the Young People's Society at 6:30 p.m.

Our editor, Dr. R. E. Haynes, of Nashville, Tenn., was surely a very welcome visitor at the Publishing House last week while attending the annual meeting of the Board of Publication. The doctor is enjoying excellent health, and better still, he has a great vision for the future of our work.

Miss Helen Santee, our outgoing missionary to Japan spent the day last Thursday at the Publishing House and General Foreign Missionary headquarters. Miss Santee has had five years of active service in Japan and will sail from San Francisco within a few days. We ask our readers to pray that God will give her a safe journey.

The many friends of General Superintendent Goodwin will be glad to know something of his physical condition. We quote the following from a letter from him to Dr. Reynolds: "I feel now quite confident that with care I shall escape any serious operation. However, this difficulty in my head seems deep-seated and holds on with an iron grip. I am compelled to be down most of the time." We bespeak for our brother the prayers and sympathy of our people everywhere.

Evangelist Harry J. Elliott is engaged in a good revival campaign in Greencastle, Ind. Mrs. Phoebe Sanders, wife of our General Manager, and editor of the Youth Advocate, is assisting him. The house is now too small for their crowds and prospects are good for a great meeting.

Evangelist W. H. Tullis, of Nampa, Idaho, has entered the evangelistic field for the coming year. He is meeting with good success in soul winning. His slate is full until July 10th. After that he could arrange to hold camp and revival meetings anywhere. Address him at Nampa, Idaho.

ANNOUNCEMENTS

To Enter Evangelistic Field Again — I shall enter the evangelistic field in the very near future. I am the commissioned evangelist of the Chicago Central District and have an open date the first part of May. After June 1 will be glad to co-operate in tent meetings in any part of the country. God has blessed us with many gracious revivals in the last few years. If you want an old-time, Holy Ghost meeting, correspond with me at 816 North Main street, Kewanee, Ill., and the mail will be forwarded to me. — Lewis H. Bacheller.

Notice — Brother Frank N. Reischer, of Topeka, Kas., desires to enter the evangelistic field as a gospel singer and altar worker. He has had about eight years of experience as commissioned officer of the Salvation Army, a considerable part of which time was spent in special revival work. He plays his own accompaniments. He is a member of our Topeka church. He desires to link up with some evangelist as collaborator. References will be furnished. Address him at 1275 Harrison street, Topeka, Kas.

Notice to the New York District — Our District Assembly will be held in John Wesley church, Brooklyn, N. Y., April 17th to 21st, General Superintendent Williams presiding. All examinations will be held on Tuesday, the 10th, and all candidates

**JESUS THE WAY**

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



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

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There is hidden a wealth of meaning in these words, spoken by the Savior in commendation of one who, out of the depths of her love, expressed her devotion to the Master. To us it is not given to thus signify our allegiance to Him. Nevertheless forget not, "Inasmuch as ye have done it unto one of the least of these."

Doing what we can may not mean great and noble deeds from a worldly standpoint, but God considers the spirit and the motives that prompt our actions.

For the use of Christian workers who desire to do their part, however small, in the salvation of the lost we are publishing a booklet called

Jesus the Way

a substantially bound booklet of thirty-two pages. It contains no human arguments; only selected portions of Scripture arranged to answer questions that any one might ask concerning the way of salvation or holiness. Also numerous Scripture quotations for the encouragement and strengthening of young converts. It has fittingly been called "The greatest little booklet the Publishing House has produced."

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

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

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are required to be on hand at that time. Pastors will please notify all licensed preachers of their churches. For particulars regarding examination address Rev. E. E. Angell, 2115 Troost Avenue, Richmond Hill, N. Y.—Paul Hill, Dist. Supt.

Notice—Solicitor wanted for Louisville, Ky. church. If you are interested write Rev. L. W. Dodson, 2403 West Chestnut street, Louisville, Ky.

Notice to Kentucky District—There will be a preachers' meeting at the Pentecostal Church of the Nazarene, Newport, Ky., March 19th and 20th. All preachers on the District are requested to be present. This is an important meeting.—H. Rees Jones, District Superintendent.

Change of Address—Our address is now Wister, Okla., Sister Haun having accepted the call as pastor of the Liberty and Wister churches, and I am devoting my time entirely to evangelistic work.—Mrs. Ethel Haun, G. F. Haun, District secretary.

Tent Wanted—I wish to hear from some one who has a good second-hand gospel tent for sale. I prefer a square one with side walls, about 20 or 30 x 30 or 40 feet. Address Rev. Wade L. Nelson, Box 463, Poteau, Okla.

Evangelistic Campmeetings—Any one desiring any labor for the summer of 1918 please address me at Moores, N. Y., or Jasper, Ala.—B. S. Taylor.

Notice—There will be a revival meeting at Harrison, Ind., March 3d to 24th, Rev. John T. Hatfield of Charlottesville, Ind., assisting the pastor. Pray for this meeting. It is a needy field.—C. H. Penn, pastor.

Wanted to Buy—A good, durable gospel tent, at a reasonable price. We are doing pioneer, or missionary work, and will need a tent in the early spring. Reply early. What have you? If you have some of the Lord's money and are interested in extending the precious truth of holiness to the unbroken fields of Michigan, dear reader, ask God for the privilege of helping to buy the above needed tent. Send all contributions toward the same to the writer.—A. E. Ford, pastor, 104 North Kinney street, Mt. Pleasant, Mich.

Pastorate Wanted—I gladly invite correspondence with any Pentecostal Nazarene church in need of a pastor. I am an ordained elder and have served several years as pastor on the New England District.—Rev. J. R. Howse, Corinna, Me.

Notice to New England District—Our District Assembly will be held at Lowell, Mass., April 24th to 28th. General Superintendent Roy T. Williams, D.D., will preside. At the preachers' meeting recently held at Lynn, the matter of entertainment was discussed and it was voted that each church be asked to send five dollars for each pastor and delegate. This increase will be necessary on account of higher cost of living. Let each church attend to the matter promptly and forward the money in advance.—N. H. Washburn, Dist. Supt.

Wanted—I desire to secure a sanctified man to work in my general merchandise store, single preferred, but no object to a married man, nor any to his being a preacher. An experienced man preferred. A thriving town, clean business, and a splendid opportunity for the right man. Address Fred Geltz, Jr., Ellington, Mo.

## DIRECTORIES

### GENERAL SUPERINTENDENTS

- E. F. REYNOLDS—Kansas City, Mo. Res. 4924 Agnes ave.; office, 2109 Troost ave.
- British Isles District Assembly
- Owing to the pressing conditions caused by over three years of unprecedented war, and in keeping with the suggestion offered by District Superintendent Rev. George Sharpe, and his colleagues, the Easter Assembly of the British Isles District is postponed indefinitely.
- E. F. WALKER—Glendora, Cal.
- J. W. GOODWIN—Los Angeles, Cal. Home address, Los Angeles, Cal. Address mail to 2109 Troost ave., Kansas City, Mo., for forwarding.
- B. T. WILLIAMS—1422 Cahal ave., Nashville, Tenn. District Assemblies
- Washington-Philadelphia, Darby, Pa. April 10-14
- New York, Brooklyn, N. Y. April 17-21
- New England, Beverly, Mass. April 24-29
- Pittsburgh, Pittsburgh, Pa. May 1-5

[Notice—The first business session of each As-

sembly will be in the morning of the first day, as announced, at 9 o'clock. There will be an opening service of worship, the night preceding the opening day. Pastors will arrange and announce accordingly.]

### DISTRICT SUPERINTENDENTS

- Alabama—P. M. Covington—Jasper, Ala.
- Alberta—James H. Bury—Collinwood, Alta., Canada
- Arkansas—O. O. Crow—Morrilton, Ark.
- British Isles—George Sharpe—Glasgow, Scotland
- No. 1 Westbourne Terrace, Kelvinside.
- Colorado—A. E. Sanner—Kirk, Colo.
- Chicago Central—Charles A. Brown—Olivet, Ill.
- Dallas—E. G. Theus—Peniel, Texas
- Dakotas—Montana—J. E. Bates—Minot, N. D.
- East Oklahoma—E. C. Cain—Shawnee, Okla.
- Florida—Homer L. Goodell—Miami, Fla. 919 Fourth street.
- Georgia—E. H. Kunkel—Donalsonville, Ga.
- Hamlin—J. Walter Hall—Hamlin, Texas
- Idaho—Oregon—N. B. Herrell—Nampa, Idaho 1621 South Sixth street.
- Indiana—U. E. Harding—Newcastle, Ind. East Thornburg street.
- Iowa—E. A. Clark—University Park, Iowa
- Kansas—Fred H. Mendell—Hutchinson, Kas. 428 East Fifth street.
- Kentucky—H. Rees Jones—Louisville, Ky. 222 West Walnut street.
- Little Rock—T. W. Sharpe—Delight, Ark.
- Louisiana—T. C. Leckie—Vilonia, Ark.
- Manitoba—Saskatchewan Mission—C. A. Thompson, Box 298, Regina, Saskatchewan, Canada.
- Michigan—C. L. Bradley—Berlin, Mich.
- Mississippi—S. E. Galloway—Houston, Miss.
- Missouri—W. I. DeBarard—Des Arc, Mo.
- Nebraska—M. F. Lienard—Omaha, Neb. 609 S. Twenty-sixth avenue.
- New England—N. H. Washburn—Beverly, Mass.
- New York—Paul Hill—Clintondale, N. Y.
- New Mexico—J. E. Thredgill—Estancia, N. M. Star route, Box 27.
- North Carolina—T. Little—Newberg, Ore.
- West Oklahoma—J. L. Hill—Ponca, Okla.
- Pittsburgh—James W. Short—Dayton, Ohio 351 South Broadway.
- San Antonio—Wm. E. Fisher—San Antonio, Texas 138 Princeton avenue.
- San Francisco—D. S. Reed—Oakdale, Cal.
- Southern California—Howard Eckel, Los Angeles, Cal. 1405 East Thirty-ninth street.
- Tennessee—F. W. Johnson—Nashville, Tenn. Care Trevecca College.
- Washington—Philadelphia—W. W. Hanks, Philadelphia, Pa. 1011 West Allegheny street.

### EVANGELISTS' DATES

- M. C. Adam—The Plains, Ohio February 18-March 23
- W. R. Cain—Muncie, Ind. February 28-March 17
- Harry Joseph Elliott—Greencastle, Ind. February 17-March 17
- Richmond, Ind. March 20-April 21
- Elwood, Ind. May 2-26
- Winchester, Ind. May 21-June 21
- Theodore and M. E. Ludwig—Mason City, Neb. March 3-17
- Rev. and Mrs. Julius Miller—Durand, Wis. March 5-17
- George and Effie Moore—Winchester, Ind. March 6-24
- Greenfield, Ind. March 25-April 7
- Stringtown Church.
- F. R. Morgan—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
- Hominy, Okla. August 10-September 1
- B. H. Morse—Chelan, Wash. March 10-24
- National Association Coast to Coast Rallies—Seattle, Wash. March 5-10
- Walla Walla, Wash. March 12-17
- Billings, Mont. March 19-24
- Denver, Colo. March 20-31
- Omaha, Neb. April 2-7
- Mitchell, S. D. April 8-14
- Des Moines, Iowa April 18-21
- Cincinnati, Ohio April 23-28
- Philadelphia, Pa. April 30-May 5
- August N. Nilson—Ramona, Kas. February 25-Indefinitely
- W. H. Tullis—Wenatchee, Wash. February 25-March 9
- Birney, Mont. March 10-20
- Ashland, Mont. March 21-31
- Jease Uhler—Eldorado, Kas., Route 2 February 20-March 10
- McCune, Kas. March 15-31
- Hunter and Martin—Colorado Springs, Colo. March 1-24
- C. E. Roberts and wife—Bellingham, Wash. February 27-March 17
- Lewis and Mathews—Lerna, Ill. February 22-March 10
- C. C. Cluck and Wife, and J. A. McCammon and Wife: Van Alstyne, Texas April 25-May 12
- Noble, Ga. July 28-August 4
- Friendsville, Tenn. August 8-18
- Louisville, Tenn. August 22-September 1
- Sevierville, Tenn. September 5-15
- Helakell, Tenn. September 19-29
- Kingston, Tenn. October 3-13
- Townsend, Tenn. October 17-27
- Williams-Robinson Evangelistic Company—Austin, Texas February 17-March 17

## Scripture Mottos

INSPIRING, CHEERING, COMFORTING

### RULES FOR TO-DAY

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

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

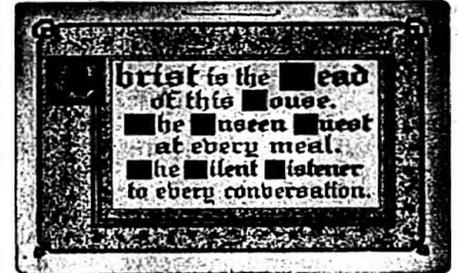
Say nothing that you would not like to be saying WHEN JESUS COMES

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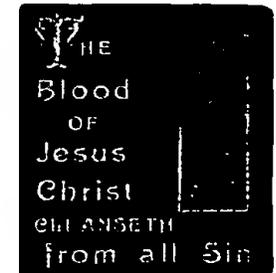
"MY SOUL SHALL BE JOYFUL IN THE LORD"

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"I WILL OFFER UNTO THEE THE SACRIFICE OF THANKSGIVING"

Size, 9 x 12 inches.

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



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"THE BLOOD OF JESUS CHRIST CLEANSETH FROM ALL SIN"

No. 5302.

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

Size, 8 x 10 inches.

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

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