

# HERALD of HOLINESS

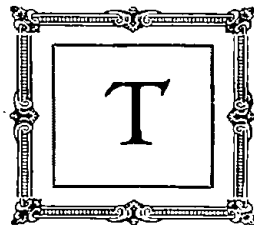
“How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things”

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## EDITORIAL

### Opposition to Substitution



HERE is a large class of writers and preachers who declaim against a substitutionary atonement. They ground their opposition on their self-respect as pointed out recently in these columns, and also upon the commercial view this gives the atonement. We have already noticed the objection based on the mere conceit of these objectors. We notice now the argument based upon the commercial view of the atonement which substitution implies. They say they can not accept a view of atonement which places it upon a commercial basis.

Why should they object to this view? The prejudice created against the atonement by substitution by this plea is widespread and many good people have come to believe that such commercial view is of all things most to be deprecated; and to believe in such view would be almost a mortal sin. Let us look calmly at the matter a moment.

#### NO HARM IN THE COMMERCIAL VIEW

Why should men consider that the commercial view is intrinsically wrong or evil or objectionable in itself? Is not sin a debt? Does not Scripture represent sin as a debt and the sinner as a bankrupt unable to discharge his grievous load of debts? And if sin is a debt has not the debt to be paid? And if the sinner is a bankrupt will not the debt have to be paid by some substitute if paid at all? And if not thus paid by a substitute as other debts are paid when the principal defaults in payment, will not the debt remain unpaid and the sinner remain a bankrupt? And will not this continued bankruptcy be as dishonorable as would be the acceptance of a surety or substitute who will discharge it for the helpless bankrupt? What saith Scripture as to the nature of sin?

#### THE WORD ON THE DEBT-NATURE OF SIN

In the form of prayer taught the disciples we are commanded to say: “Forgive us our debts as we forgive our debtors.” “Debts” here means sins or trespasses. The Lord says in the lesson about the Galileans who perished at the hands of Pilate and the eighteen who perished when the tower in Siloam fell, concerning the latter “think ye that these eighteen were debtors [sinners] above all men that dwelt in Jerusalem?” The margin gives us the word “debtors” instead of “sinners,” and justifiably, because an entirely different word is used here from the word rendered “sinners” in the case of the Galileans. And this word means “debt” of a money character. All those great number of passages which speak of our “Ransom” and our “Redemption” and the payment of our “Vows” come to the same point of significance. What can “ransom” mean unless there is a debt from which we need to be ransomed? What can “redemp-

tion” mean except to be redeemed from a burden of debt which of ourselves we were unable to pay? All through the Scriptures these passages bearing upon “redemption” and “ransom” teach strongly the debt-nature of sin, and that we need to be redeemed from its curse and penalty but are helpless of ourselves to discharge the debt? Men steeped in the very coarsest kind of commercialism will halt and stumble at the thought of Jesus as our debt-payer or substitute, as if the thought were revolting to their ethereal natures, and they reject it on this account. What nonsense and worse than inconsistency!

#### SUBSTITUTION NATURAL, PHILOSOPHIC, SCRIPTURAL

This tirade against substitution is absurd and unreasonable. Look at the Scriptures a moment and hear what they say of substitution. Take that immortal classic in John 3:16, 17, and we hear the loudest note on substitution: “God so loved the world, that he gave his only begotten Son . . . that the world through him might be saved.” We hear Paul in Romans 5:8 say: “But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.” That word “for” proves absolutely substitution. Again we hear Peter saying in 1 Peter 3:18: “For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God.” Paul says to Titus: “Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.” Such are the scriptural statements concerning the plain truth of substitution which might be multiplied, but these are sufficient for our purpose.

#### SUBSTITUTION FUNDAMENTAL IN BENEVOLENCE

The very idea of benevolence or virtue implies substitution. What is benevolence but an act for another in need who was unable to do the thing for himself? A man relieves suffering and to do so must deny himself. This act is vicarious and substitutionary in its nature. All virtue, in fact, partakes of the nature of substitution. It inheres in the very nature and thought of virtue. All that we can do for our needy fellowmen is of the nature of substitution. And it is to be remembered that the law does not forbid this but approves and enjoins it upon us. Every truly charitable work has at its root the principle of substitution. To say that the law of God does not allow of substitution to the fullest extent of the ability of each of us is to say that the law of God forbids the able and the strong to help the weak to the fullest extent of their ability. This is monstrous indeed, and a slander on God. Such a doctrine would rebuke Job and make his life a miserable farce and failure: when he declared respecting that beautiful life: “I was eyes to the blind, feet was I to the lame.” It would make of the kindly

neighbors fools and worse, who reap and harvest the crops of a sick man who but for their kindly substitutionary work would lose all his year's labor and be left in hunger and want and suffering. A thousand times let this infidelity be rebuked and thrust aside which would cast reproach upon benevolence and kindness and charity in this selfish old world. Substitution is the inherent and the vitalizing principle lying at the root of all the benevolences which lift this world above the level of the brute.

#### CHRIST SUFFERED FOR US. HEREIN IS OUR HOPE

These commonest acts of charity are at their heart vicarious and like unto the great vicarious sacrifice of Himself made by Christ. These smaller acts are but the shadow of this greatest of all acts of substitution made by our Christ. He made satisfaction for our sins by suffering the just for the unjust. Law was satisfied and its demands met by His sacrifice; and by faith in His blood shed for us we can obtain hope for life beyond the grave in blessedness for ever. Let us cling to this hope set before us in the Word of God and make no terms with that self-conceited and false infidelity which denies this glorious and essential truth of a substitutionary atonement made for us in the shed blood of the eternal Son of the eternal God.

### A Great State Paper

**P**RESIDENT WILSON'S last address to Congress, in which he outlined his peace program, is truly a great state paper. Coming so soon on the heels of Lloyd George's similar speech delivered in England it is plain that these two great leaders are in absolute agreement on the only terms on which a world peace can ever be hoped for. It is equally plain that these terms are such as the German imperialists will never accept until forced to do so by the pressure of their own deceived people at home.

Mr. Wilson's paper is one of the most remarkable he has ever delivered. All his speeches during this great war have been state classics, and the excellence of the preceding ones alone will render the last one seemingly less remarkable possibly than the others. In fact, however, this last one is the greatest paper he has ever presented, in our opinion. In it he defines the terms and specifications demanded before any peace can be established. These terms breathe a most Christian and fraternal spirit of justice and sympathy for all nations, but most especially for the smaller and weaker ones, which have been ruthlessly down-trodden and outraged by Kaiserism in this brutal war.

Mr. Wilson makes it plain that any peace must be such that the rights of these nations shall certainly be absolutely protected and maintained against all and every interference, no matter how superior may be the power of the nation or nations essaying to trample upon or absorb their rights and interests. The paper is remarkable for the true spirit of unselfishness and brotherly spirit toward all other nations. It is conceived in altruism and brought forth in the spirit of fearless patriotism and determination to back this national brotherhood by force of arms to the last moment until these aims are secured fully and for ever.

The meaning simply is, in short, that this war must and will be prosecuted until this character of peace is secured with absolute safety and perpetuity. It is certain that these ends are the absolute defeat of every purpose and aim of Germany which brought her into this war. For Germany's aims were for world conquest, pure and simple, secured with absolute and brutal and savage disregard of every right and privilege of every other nation whatsoever. It is fortunate that the agreement between England and America is so full in every particular in their programs for the war's prosecution until their worthy and patriotic ends are secured. We are sure that they will win out in the end if no untoward events occur to balk or hinder them in the endeavor.

### Great Words

**R**OMANISM refuses the Bible to the laity of the church. Throughout Europe, and all other countries wherever they have control, Rome taboos the Bible. Its pages are closed to the hungry-hearted millions who are held in intellectual slavery and superstition by this so-called church. Considering these facts the words of President Wilson in the short piece he furnished to be writ-

ten in the Bibles given the boys who went to the war take on all the more force. The words were in themselves truly great. Add to their intrinsic worth the hatred of Rome for the Word and her determination to keep it from the eyes of all she can possibly manage to control in the matter, the words of our President become even far more significant than their classic nature even gives them. His words were:

"The Bible is the Word of Life! I beg that you will read it and find this out for yourselves. Read not little snatches here and there, but long passages that will really be the road to the heart of it. You will find it full of real men and women. The more you read it the more it will become plain to you what things are worth while and what are not. When you have read the Bible you will know that it is the Word of God, because you will have found it the key to your own heart, your own happiness, and your own duty."

"The Word of Life!" How tremendously true is this characterization. How precious is life to everybody. What men will give to protect and retain life! Yet here we have the source of life; the object of life; the sustenance of life; the strength of life; the means of life's success; the goal of life; the producer of life; the secret of the highest life and peace and blessedness and glory.

"Full of real men and women." True. No artificial and impossible men and women! The real kind we meet every day among us. The history is true to life and tells the naked truth in all its narrations. The men of the Bible are truly men and its women are truly women and we find in them bone of our bone and flesh of our flesh. We realize a bond of fellowship in them and the truthfulness of the story about them draws us closer and closer to the great truth-telling Bible which so faithfully delineates their weaknesses and their strength, their goodness and their badness, and all about them. The Bible has no favorites or heroes. It stands simply upon the whole truth and all the facts about men and women.

"The more you read it the more it will become plain to you what things are worth while and what are not." Yes; reading this Bible will give us the right viewpoint and get things in their true relatedness. Nothing can become of abnormal proportions to a Bible reader. All things take on their true proportions and colors and relations. We learn by reading the Bible that the highest living is that which is enjoyed while we look not at the things which are seen but at the things which are unseen: for we will discover from its sacred pages that only the unseen things are real while the seen are vanishing and unreal and evanescent. Life's dignity and meaning will alone be discovered by reading this Book and we will be able then to rightly organize life and apportion its days and opportunities and duties and activities. No man lives wisely and well who does not read this Book divine. No man is intelligent in the true and highest sense who does not read it.

"When you have read the Bible you will know that it is the Word of God, because you will have found it the key to your own heart, your own happiness, and your own duty." This is the challenge of the Bible. Read it if you dare, and doubt it if you can! You can not read it and remain an unbeliever in its divine and supernatural inspiration. It bears and conveys its own credentials to being God-breathed to every reader. Not only so. It reveals man to himself. It is the key to the human heart. We do not go to the Bible to find out other people's hearts or minds. We go there to find out ourselves and in revealing us to ourselves it bespeaks itself divine and supernatural. In it you not only find the key to your heart, but also the key to your own happiness and duty. Nowhere else in the universe do we learn how to be happy save in this precious Book divine.

Thank God for this unspeakable treasure! Love it. Read it! Honor it! Obey it! Believe it! Become enswathed in its holy and divine aroma and spirit! Let it get into and fill you full of its holy fire and power and light and glory.

WE ARE ALWAYS MORE IN DANGER of saying too much than too little. It is easier to add what words were omitted which ought to have been said than it is to take back the words which were said that should have been left unsaid.

IT IS EASIER TO TELL others what to do or say than it is to do or say the right things always in the right place and at the right time. It is easier to teach than it is to practice our own precepts.

# Sanctification

BY REV. THOMAS BELL

**B**ELIEVE in sanctification.

1. Because it is a Bible doctrine. The Bible is a book on holiness; we find it on the outside cover before we open the sacred volume.

2. Because God commands it. It is written, "Be ye holy; for I am holy" (1 Peter 1: 16).

3. Because Jesus prayed for it. "Sanctify them through thy truth: Thy word is truth" (John 17: 17).

4. Because God wills it to us. "For this is the will of God, even your sanctification" (1 Thess. 4: 3).

5. Because Jesus shed His blood on the cross that we might be sanctified. "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (Heb. 13: 12). See also Eph. 5: 25-27.

6. Because we can not look into the blessed face of Jesus when he shall appear, nor get into heaven without it. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure" (1 John 3: 2, 3). "Follow peace with all men, and holiness, [or the sanctification] without which no man shall see the Lord" (Heb. 12: 14).

Now, if holiness is a Bible doctrine, and God commands us to be holy, and Jesus, just before His betrayal and crucifixion, prayed that His people should be sanctified, and God wills it to us; and Jesus died on the cross to provide it for us; and we can not see Jesus as He is, be made like Him, or get to heaven without it, it looks as if it is incumbent upon us to be sanctified wholly and be made meet for the Master's use here and now. I may also add that if we desire to be in the first resurrection, escape the second death, and reign with Christ a thousand years, we must be holy. "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years" (Rev. 20: 6).

I am often asked the question, "What is sanctification?" Dr. Adam Clarke says the word sanctify has two meanings. First, it signifies to separate from earth and common use, and devote, or dedicate to God and His service. Second, it signifies to make holy, or pure. Dr. James Strong in his Greek dictionary of the New Testament says, "Hagiazō," the Greek word for sanctify, means to hallow, to make holy. He also says "Hagiasmos," the Greek word for sanctification, means purification. Namely, the state of purity or holiness.

Hence sanctification is that work of grace which brings us into the state of heart purity or holiness. This marvelous work of grace is distinct and separate from, but subsequent to regeneration. It is a second work of grace wrought in the heart of the truly regenerate person. This is illustrated in the case of the Thessalonians. "Knowing, brethren beloved, your election of God. For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in such assurance; as ye know what manner of men we were among you for your sake. And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost: So that ye were examples to all that believe in Macedonia and Achaia. For from you sounded out the word of the Lord not only in Macedonia and Achaia. . . but also in every place your faith to God-ward is spread abroad; so that we need not to speak anything" (1 Thess. 1: 4-8). The reader will notice what a marvelous conversion these Thessalonians had, and yet they needed something more. As Paul says: "Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith" (1 Thess. 3: 10).

That something more which they lacked was evidently nothing less than sanctification, which the apostle says God had willed to them. "For this is the will of God, even your sanctification" (1 Thess. 4: 3). Then again note his prayer for their sanctification: "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it" (1 Thess. 5: 23, 24).

This sanctification of heart and life is effected by the baptism with the Holy Ghost and fire. John the Baptist said of Jesus: "He shall baptize you with the Holy Ghost, and with fire" (Matt. 3: 11). Paul says: "That the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost" (Rom. 15: 16). We must seek this blessing by faith. "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; And put no difference between us and them, purifying their hearts by faith" (Acts 15: 8, 9). The Holy Ghost is given pursuant to our consecration and faith. God's part in this great transaction is instantaneous; in the twinkling of an eye the blood can sanctify. When the truly regenerate person makes an entire consecration of his redeemed faculties, together with all his possessions and all he ever expects to possess, looks to God in faith for the Holy Ghost, the blessed Spirit will apply the blood. He is then sanctified wholly.

In conclusion, oh, reader, let me ask: Have you sought and found this Pearl of great price? When a child of God gets light on sanctification, and he refuses to seek the blessing, he is not walking in the light; and light not lived up to brings condemnation and that means backsliding from God. "There is therefore now no condemnation to them which are in Christ Jesus" (Rom. 8: 1). "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1: 7). This experience does not give us a perfect character in a moment of time, that is the result of growth in grace. But it does give us a perfect, or pure heart, the moment we are sanctified. It does not save us from mistakes of the head, but it does fill the heart with divine love. As Wesley has well said: "The soul is all love to God and to our fellowman." In this experience Christ becomes everything in one's life, so we can heartily join with the poet: "Oh, yondrous bliss, oh joy divine, I've Jesus with me all the time." Glory to His precious name!

DRUMHELLER, ALBERTA, CANADA.

## Instructions to a Believer Seeking Holiness

BY S. B. RHODES

**D**EAR READER: We received a letter from a hungry soul inquiring the way of holiness. Possibly this may be your need also, therefore we write you:

*First.* We are glad to know that you are hungering after this "great salvation," fulness of divine love, purity of heart. It is a blessed state to be in. Heaven can bestow no other until this hunger—the prerequisite essential too, is obtained. "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." Consider yourself already blessed of God with this desire—hunger—a condition for holiness.

*Second.* You say you have not obtained that for which you so earnestly desire, a clean heart? "Delight thyself also in the Lord; and he shall give thee the desires of thine heart" (Psalm 37: 4). Give it thee—obtain it as you would

a gift from a friend. "Believe that ye receive" (Mark 11: 24), not receive that you may believe. Faith brings evidence, and not evidence-faith. "Oh, is that the way!" exclaimed a seeker at the altar of prayer, "then I do believe. Glory! I've got it." Receive what? Why! " whatsoever things ye desire when ye pray." I believe because Jesus says so. If our faith were but more simple we would take Him at His Word. "I will believe, because I will believe," said Phoebe Palmer. Believe Him, not yourself, but Him.

*Third.* You say, "I have tried to lay all on the altar," but have you done it? Give up all into the hands of Jesus as though you were to die this hour. Consecration is a condition of faith, doing while you live what you would do if dying. Do it now and you will make way for faith and it is done. What is done? Your part. Christ—"The altar that sanctifies the gift"—did His part for you on the cross, when He cried, "It is finished," i. e., your redemption, in which is included your sanctification, "the fountain opened for sin and uncleanness" to you as an "inhabitant of Jerusalem." Now accept the blood flowing and be "made whole." How? By faith, and the Holy Ghost, the divine "Executive" will do the work. Yea, is doing it up to the measure of your faith—creating the desire.

*Fourth.* "I know I am willing to resign all." Then do it! Do it now, and all is done! Praise the Lord! You now are no longer responsible. You say you have no evidence. Yes, you have. Evidence No. 1 is the Word of God. Evidence No. 2 is the Holy Spirit through the Word. "Likewise reckon"—count it done—"yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Rom. 6: 11). Herein is the divine order. Take the prescription and you will be healed. You do not say, "Doctor, when I feel better I'll take your medicine. I want to feel that I am well before I take your remedy." But you take the remedy by faith in the doctor—or you would not send for him, and his medicine. Jesus has diagnosed your case as the Great Physician. He knows exactly your need and has provided a remedy. You do as He says, "believe that ye receive and ye shall have" and all heaven is pledged to your restoration of soul health. There is a "balm in Gilead." Praise the Lord!

*Fifth.* You say you have "taken it by faith" before, and you failed. Yes, you failed, because you did not take it by faith. Faith never fails, it "abides." You did not suffer the test of faith, like the Syrophenician woman. You doubted, you wavered. You tried to feel your faith and you failed. You did not "take it by faith." It may be you thought you did. You had a presumptuous faith and you failed. Aye, there's the rub. All we ever get from God is obtained and retained on the same conditions—by faith.

*Sixth.* You say, "I know I am not sanctified, because I have been tempted to do that which is wrong." There is no deliverance from temptation. Christ Jesus our Lord "was tempted . . . yet without sin" (Heb. 4: 15, 16).

*Seventh.* You "went to a sister for Christian counsel and Satan led her to talk about uninteresting things to you." Alas! How often it has occurred that the older ones "yet carnal," "dwarfed babes," have done the same, who "ought to be teachers," and "need to be taught."

Go to Jesus. In His Word hear Him say, "Learn of me, for I am meek and lowly in heart and ye shall find rest to your souls." Second rest. Praise the Lord! Receive Him.

"I want to renew my subscription to the cleanest and best paper that I know anything about. We have moved away from our church and there is no Pentecostal Nazarene church close enough for us to attend regularly, but thank God we can have good sermons in our home by reading the Herald of Holiness."—Mrs. T. A. McQuarry, San Gabriel, Texas.

"I feel that I must say a word in regard to the Herald of Holiness. I praise God for such a clean holiness paper. It surely is a feast to my soul and I enjoy it better each week. Praise the Lord."—Mrs. A. R. De Bolt, Columbus, Ohio.

# Signs of the Times

BY REV. JAMES PROCTOR KNOTT

In Three Parts

I. Social

Part One

**A** GREAT revival of prophetic and dispensational truth is sweeping over the land. Pastors and Bible teachers, to whom much of the Bible has been an enigma, are finding the key to their perplexities. The blessed hope, "Jesus is coming," is becoming a most precious truth to increasing thousands. The hope of Christ's second coming is wrought into the very warp and woof of Christian doctrine. It is mentioned on an average of one verse in every twenty-six in the New Testament, and yet many church members never heard a sermon on the subject.

The subject of the present and the succeeding two articles is "The Signs of the Times; or, Evidences of Christ's approaching return to the world as found in the present social, commercial, physical, political, intellectual, and religious world situation." In the closely prescribed limits of three newspaper articles, it will be impossible to do more than to outline some of the tremendous factors in the world today that are making for the speedy coming of the Christ. Hence much of genuine interest must be omitted.

We of the western world, whether Europeans or Americans, pride ourselves on our alertness and our ability to apprehend quickly. We have considered the Chinese, who have had their backs to the future and their faces to the past for many centuries, as insufferably slow and behind the times, and yet we may be in the same category. Great events are taking place and so many professing Christians might be numbered among those to whom Jesus said, "Ye can discern the face of the sky; but can ye not discern the signs of the times?" (Matt. 16: 3).

## SOCIAL.

The present condition of human society is a sure sign of the second coming of Christ. In 2 Timothy 3: 1 are these words, "This know also, that in the last days perilous times shall come." The world is in a state of social unrest and upheaval unprecedented in history. This is a capitalistic age. Among the main causes for industrial unrest, as given in the staff report of the federal commission on industrial relations, were the following: (1) Unjust distribution of wealth and income of wealth. (2) Unemployment and denial of opportunity to earn a living. (3) Denial of justice in creation, adjudication, and administration of law.

Prof. R. T. Ely, one of the greatest economists of recent times, thus has expressed himself upon the present situation: "I must frankly say that I believe we are just beginning to enter a terrible era in the world's history—an era of domestic warfare such as never has been seen, and the end of which God only can see."

Mr. Charles Stelzle, the noted authority on social affairs, has said, "Present conditions point toward increased bitterness in the industrial world. It is altogether likely that the greatest battle in history will soon be fought between capital and labor. Both sides seem to be getting ready for the fight, and the struggle will no doubt become international in its scope, for the trade unions are coming more and more to have world-wide relationships, and the employers are coming closer together through their common interests." The Los Angeles Examiner of November 22, 1916, in reporting a speech of Samuel Gompers, president of the American Federation of Labor, before a labor convention, said, "Quivering with emotion and shouting at the top of his voice, Gompers declared, 'All I can say in answer to you men of wealth [the railroads] is this: Be careful—you are going too far. You throw down the gauntlet to the working classes, and we'll accept the challenge and fight. We will say to you in the strongest power we possess, "Lay on McDuff, and damned be he who's first to

cry enough.'" And this from the head of a labor organization that is conservative in its policy.

Socialism is spreading. There are and have been many varieties of socialism, such as Utopian socialism; Marxian socialism; Fabian socialism; etc. Socialism proposes to do away with the system of private property. It says society must be completely upset and put on an entirely new basis. However, the great science of sociology has not been induced to put its seal on socialism because the moral, economic, psychological, and social objections to socialism have not been met. Moreover, the true child of God should shun socialism as he values his soul.

The spirit of socialism is antagonistic to Christianity. Rev. E. Guy Talbott, of the California Church Federation, quotes several prominent Socialists in his "The Church and Labor Problem." Morris Hillquit is quoted as saying, "When, . . . 99 per cent of us take the position of the agnostic, that does not make socialism agnostic. We should not go out in our propaganda among the people who are still groping in obscurity and tell them that they must first become materialists before they can become members of the Socialist party. After we have disposed of the things that affect their material welfare it will be time to approach them with the full consequences of the Socialist philosophy." Yves Guyot is quoted as saying in his book, "Science analyzes God like any other natural phenomena. God is simply a psychological phenomenon. Instead of God having created man, it is man who has created God. Religion is insanity." These are but two out of many citations that might be made to prove that socialism is no true friend of the

Christian faith. It is well known that the average socialistic propagandist has little or no use for the Church of Jesus Christ.

Particularly dangerous to "the faith once delivered" is the so-called "Christian socialism." In writing of this latter type of socialism, Dr. I. M. Haldeman, pastor of the First Baptist church, New York City, says, "Two elements enter into and form this socialism. On the one hand, actual unbelief in respect to the doctrines and the faith of the church. There are those in the ministerial ranks who say we are not so certain about the supernatural side of the Bible, . . . Instead of getting men ready for heaven, let us get them ready for earth, . . . Instead of seeking to defend the character of God, let us make good the character of man.

"There is another class of Christian ministers who believe in the Bible, but accept its teachings only on general lines. They modify and interpret the doctrines to suit their concept. To them Jesus Christ is the great Socialist."

Not only was Christ not a Socialist, but the position taken by these so-called Christian Socialists indicates that they are blind to the real mission of Christ to this sin-cursed world. This old world can never have a perfect and peaceful civilization until Satan will have been cast into the bottomless pit and Christ become the reigning King.

The I. W. W. with its weapons of direct action, sabotage, and the general strike, and its membership of about seventy thousand, is a menace to the peace of this nation. Anarchy whose creed is "The first lie is God and the second is law" is yet another sign of significance. Truly "perilous times" are already upon us.

As we briefly survey the field of crime, an alarming increase in the last few years is apparent. The world is not getting better. Statistics disprove the old cry that we are on the moral upgrade. In a pamphlet issued by the Race Betterment Foundation, an organization resulting from the recognition of the rapid increase of race degeneracy, it is stated that while in 1905 there were 2,900 murders per 100,000,000 population, yet in 1910 there were 5,900 per 100,000,000. This is an increase of 103 per cent. This same authority declares that there were 13,900 suicides per 100,000,000 in 1905, but in 1910 there were 16,000 per 100,000,000.

Prof. E. A. Ellwood, of the department of sociology, University of Missouri, says, "All statistics of crime in the United States seem to show that it has increased." A comparison of the news reports in the daily newspapers of today with those of thirty years ago should prove a striking commentary on the moral decline. In the third chapter of 2 Timothy Paul, in writing of the last days, declares, "For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy. Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, Traitors, heady, high-minded, lovers of pleasures more than lovers of God." In the same chapter the writer prophesies, "But evil men and seducers shall wax worse and worse, deceiving, and being deceived." In Matthew 24: 37 these words of our Master are found, "But as the days of Noe [Noah] were, so shall also the coming of the Son of man be." Just before the flood sin was running at an extremely high tide and yet a comparatively advanced type of civilization existed.

The family is both the unit and the base of society. Marriage was the first institution which God ordained for human society. It is the sole survival of man's state of original innocence. But despite its sacredness, the family has fallen prey to the slimy divorce evil. Comic pictures that ridicule the sacredness of family life; current affinity doctrines and practices; problem plays and novels; immodest attire, and general laxity and disregard of the marriage relation, are all contributing to the great grist mill—the divorce court. The federal department of labor made an investigation some

## To the Workers of the Pentecostal Nazarene Publishing House

BY CHARLEY H. FAULK

P-ressing onward by night and day,  
E-arnestly walking the narrow way,  
N-umberless blessings on us will be poured;  
T-housands of them in heaven are stored.  
E-ach moment we're kept by Father's hand,  
C-linging closely together, a loyal band.  
O-ly one aim, to do God's will,  
S-o with true joy our hearts shall thrill.  
T-hen we praise God we are in this fight,  
A-nd for strength to walk in all the light.  
I-eaning on Jesus, by day and by night.

N-ever a worry while He has control;  
A-ll our needs supplied in God's payroll.  
Z-enous for the Lord in spreading His Word  
A-round the world, till men have heard;  
R-edeemed from sin by the blood applied,  
E-ven our "old man" is crucified;  
N-o longer in darkness and sin do we roam,  
E-ach day brings us nearer to our home.

P-raising God for our purposes grand,  
U-iting ourselves in one loyal band,  
B-lessing this world with a holy life,  
L-iving above all sinful strife;  
I-n scattering the HERALD and Other Sheep,  
S-o as to waken the people from sleep.  
H-ow they should surely do their best  
I-n aiding the heathen to find perfect rest.  
N-ow the Youth's Comrade is truly great,  
G-uiding the young toward heaven's gate.

H-ERALD of HOLINESS, that paper so grand,  
O-h, how it points toward the golden strand;  
U-seful books, Bibles, and good mottoes, too,  
S-afe it is to buy with this thought in view,  
E-ach article sold is a treasure new.

EAST PALESTINE, OHIO.

twenty years ago which showed that between 1867 and 1886, 328,716 divorces had been granted in the United States, and that divorces were increasing two and one-half times as fast as population. The recent census for the period 1887-1906 reveals the fact that 945,625 divorces were granted and proves that the movement is gaining in velocity. Between 1887 and 1906 the percentage of population increased 30 per cent; of marriages 43 per cent, while the per cent of divorces increased 61 per cent. The director of the United States census bureau says that probably over 125,000 divorces were granted in the United States for the one year 1916. But this is only a drop in the bucket when compared with the 1,400,000 divorces granted in our country in the first sixteen years of the twentieth century. Prof. E. A. Ross, the noted sociologist, declares that at present, probably one marriage in ten is broken by divorce and that in some states the proportion may be as high as one in four.

Professor Ellwood asserts the following in his "Sociology and Modern Social Problems," page 121, "We must conclude, therefore, that divorce is prevalent not because of the laxity of our laws, but rather because of the decay of our family life; that divorce is but a symptom of disintegration of the modern family, particularly the American family."

The divorce court is not the only enemy to the sacredness of home and marriage. The following would indicate that from a very unexpected source the home is threatened with dangers: Some years ago Mr. Harold Bolce contributed a series of articles to the Cosmopolitan Magazine, under the striking title, "Blasting at the Rock of Ages." In these articles the writer gave the results of investigation, extending over a considerable length of time, conducted by him to ascertain what is being taught in leading American universities. We have space only to quote briefly from the editor's note. He says: "Those who are not in close touch with the leading colleges of the country will be astonished to learn the creeds being fostered by the faculties of our great universities. In hundreds of classrooms it is being daily taught that the Decalog is no more sacred than a syllabus, . . . that immorality is simply an act in contravention of society's accepted standards, . . . that the change from one religion to another is like getting a new hat, . . . that wide stairways are open between social levels, but that, to the climber, children are encumbrances; that the sole effect of prolificacy is to fill tiny graves; and that there can be and are holier alliances without the marriage bond than within. These are some of the revolutionary and sensational teachings submitted with academic warrant to the minds of hundreds of thousands of students in the United States. . . . 'The social question of today,' said Deisraeli, 'is only a zephyr which rustles the leaves, but will soon become a hurricane.'" It is truly a dull ear that can not hear the mutterings of the coming storm.

The monstrous social evil and gambling evil continue year by year to claim their thousands. Truly "evil men and seducers shall wax worse and worse" is being fulfilled.

Truly, the times are perilous for man's physical and mental well being, as well as his moral well being. With all the progress of modern civilization (and I have nothing but praise for the constructive and beneficial aspect of modern civilization), it has introduced hazards, habits, and conditions of life which not only invite, but which have increased, in many ways, physical and mental, as well as moral degeneracy. Some evidences of race degeneracy are: (1) The increase of degenerative diseases, such as cancer, insanity, diseases of heart and blood vessels, diseases of kidneys, most chronic diseases and diabetes. (2) Increase of defectives, such as idiots, imbeciles, morons, criminals, inebriates, and paupers. (3) Diminishing individual longevity. (4) Diminished birth rate. Mr. Charles H. Ward, in a paper read before the American Dental Association, at its thirty-seventh annual session, concludes that the

toothbrush has not become a necessity because of the special development of the human teeth, but is required because man's teeth are old-fashioned, really out of date, and on the road to degeneracy. Mr. E. E. Rittenhouse, formerly conservation commissioner of the Equitable Life Assurance Society, and now president of the Life Extension Institute, read before the National Conservation Congress, Indianapolis, Ind., October 2, 1912, an admirable summary of the situation. Among other things he said: "Our birth rate is steadily declining and at the same time the span of life is steadily shortening. The important organs of the body are wearing out too soon—the diseases of old age are reaching down into the younger age periods. Deaths from external cancer alone have increased 52 per cent in ten years. The

death rate from the degenerative diseases of the heart, blood vessels, and kidneys, including apoplexy, has increased over 100 per cent since 1880." Dr. J. H. Kellogg, speaking before the first national congress on "Race Betterment," declared that at the present moment degeneracy is rampant on the earth. In the beginning the human race was remarkably long-lived. Today the reverse is true. Why is this? Sin, through heredity and environment, is the cause. Things are getting worse; "perilous times" are here, but a blessed hope is before us that should make optimists of us all. After the marriage supper of Christ and His bride—the Church—has taken place, and after the awful days of the tribulation have closed, a reconstituted race, free from sin and degeneracy, will serve Christ on this earth.

## The Rivers of Eden

BY REV. R. L. HOLLENBACK

**W**ATER, in the Bible, is often symbolic of the Holy Spirit, as in Ezek. 36: 25. In John 7: 38, the Lord gives a very gracious promise of the coming of the Holy Ghost to the hearts of His believers, and likens His coming to "rivers of living water." "He that believeth on me, . . . from within him [R. V.] shall flow rivers of living water. This spake he of the Spirit, which they that believed on him were to receive." His mighty baptism comes as a washing to the heart, to purge it and make it "whiter than snow." This phase of the Spirit's work is denied by many, who hold that He comes merely to give power for service, but not to purify the heart. Peter, in speaking of the Gentiles who had received the Holy Ghost, said, "God who knoweth the hearts, bear witness, giving them the Holy Ghost as He did unto us; and put no difference between us and them, purifying their hearts by faith." So it is evident that the baptism with the Spirit not only gives power for service, but also purifies the heart from sin.

The rivers of Eden all had different names, but are all symbolic of the Spirit in His different manifestations in the human heart. The "tree of life" was denied to Adam in the garden when he sinned; and we may only have a right to it (Rev. 2: 7) if we are faithful till Jesus comes: but in this life we may drink freely of the rivers which were in the midst of the "paradise of God."

Notice how the names of these rivers com-

pare with the experience of one who is baptized with the Holy Ghost.

1. The name of the first was "Pison." The word means "overflowing." How this compares with the experience of the disciples who were filled with the Holy Ghost on the day of Pentecost. (Acts 2: 4.) The baptism with the Holy Ghost is an experience of completeness and fullness. Notice it says the disciples were all "filled with the Holy Ghost."

This accounts for the fact that the sanctified heart is not so apt to drift into false doctrine as the unsanctified heart. Its experience is one of completeness, fullness, and satisfaction. It hungers for nothing new or better, for there is nothing better; but its hunger is for more of the same thing.

2. The name of the second river was "Gihon," which means "pushing," energy, or zeal. This surely accords with the experience of one sanctified. He had all these characteristics, and his whole life is bent on doing something for God. Before he was sanctified he found it hard to do the things he knew he should do, but now he has liberty and power to perform the service he should render to God. Many Christians long for this liberty, and would rather be free, bold, and fearless than anything in the world, but have not yet found this gracious baptism, which alone will give the desired power.

3. The name of the third river was "Hiddekel," which signifies "rapidity." It was likely a stream that could not be stopped up or held back. This is one characteristic of the sanctified soul. You can not hold him back, you can not dampen his fervor; and, if you attempt to hold him in check on some lines, you will find him breaking forth in other directions to spread sunshine and blessing.

A certain preacher was preaching at the Cincinnati campmeeting, when a woman broke out in shouts that almost drowned out the preacher. He called to her, and said, "Sister, can't you put the stopper on till I finish this sermon?" She unhesitatingly replied, "Oh, no, brother, I have the kind that will not stop up." God grant that we may all have a glorious experience that can never be stopped up. Satan will surely try to stop us; but with the Spirit energizing our soul, we can break forth amid the abuse of sinners, the scorn of worldlings, and the bane of hypocrisy in streams of holy love and joy to "girdle the globe with salvation, with holiness unto the Lord."

4. The name of the fourth river was "Euphrates," or "His sweet waters." Surely the sanctified soul does have an experience which accords with this. He feels a constant inward flow of joy, peace, rest, and love, which makes him calm in life's storms, content in its adversity, and restful in its corroding care. Glory!

Let us seek to possess the Spirit's abiding, that He may flow out through us in rivers of love till we shall be the channels through which God waters the parched ground. We must have His abiding, else the stream of our love may flow dry.

### Personal Experience

BY R. F. RANDALL

My Father, just to do Thy will  
Is all my soul's desire:  
Walking the way Thou leadest me  
My feet do never tire.

'T is easy, Lord, to do Thy will,  
For Thou hast given me  
A heart that loves to hear Thy voice,  
That loves to follow Thee.

'T is easy also, Lord, for Thou  
Art working now in me,  
To will and do as Thou dost wish  
My heart says "Yes" to Thee.

It was not always so, but now  
I who rejected Thee  
Do ask with all my heart that Thou  
Shouldst always reign in me.

How glad I am that I resolved  
With everything to part:  
And Thee believe, and Thee obey,  
And love with all my heart.

Gladly I leave my ease with Thee,  
Secure I now abide  
Beneath the shadow of my God;  
His Spirit's now my guide.

# Memory

BY REV. H. M. CHAMBERS

**M**EMORY is the record keeper or historian of the life. She sits constantly at her desk writing with untiring hand, accurately recording everything which catches her attention. The record is made just as the event happens. She spares no unpleasant details. In this regard she is merciless, recording just what is given her. If the record is unsatisfactory, do not accuse memory. The fault is not hers. Like the blank record placed in the phonograph ready to receive the song or speech, if in the great judgment you are horrified when your record is repeated, do not blame memory. How glad every one of us would be right now to be able to blot out much of that which memory has recorded. How careful we ought to be from this time on to give to memory only worthy and profitable things to record.

We are taught that attention is the mother of memory, and that interest is the mother of attention. Carnality predisposes the memory to receive and record the sinful and trifling, rather than the pure and worthy, and this tendency is not entirely overcome when one is sanctified wholly. It must further be broken by discipline. It is a sad fact that a child will pick up and remember profanity, or snatches of foolish songs or slang, when to commit some profitable and wholesome statement to memory will require considerable effort. Why is it that so often our young people go around singing light and even questionable songs, and humming rag time ditties instead of the sweet melodies of Zion? It is because that thoughtlessly they have allowed their memories to become a sort of trash box wherein the Devil may dump any waste thing he may sweep up on the street. The memory ought to be used as a treasure chest instead of a garbage can.

How may the memory be thus stored with treasures? By becoming interested in worthy matters and giving attention to them. In our church services we can help the Holy Spirit to bring deep conviction to the unsaved by creating an atmosphere of earnest attention and deep interest. At the same time we will be storing our memories with much that is helpful and blessed. On the other hand, if before the service begins there is light talk and giggling and a general lack of reverent behavior in the house of God, earnest attention will be lacking during the preaching hour, and a hurrying out after the sermon to plan some social function, an earnest few being left to help at the altar. Now what is the reason for a condition of this sort? It is the cultivation of a memory for trifles rather than for solid and profitable things. Under these circumstances ask the question, "What was the preacher's text this morning?" and the answer will likely be, "I do not recall, but I noticed that Brother A. has had his hair cut. He surely needed it." Probably not half of a congregation will remember the text of the sermon, but should a kitten appear in the service, it will not soon be forgotten. This is because the kitten catches the attention. Now there is such a thing as becoming so intensely interested that the kitten would not be seen.

Because God finds us so occupied with trifles may be a reason why He can not confer more unction and holy power upon us. We are too much like children making mud pies and playing with tin soldiers. God gives to us a costly record book prepared with infinite pains to receive a sacred and beautiful record. First we smutch it as with baby fingers; then write in a lot of nonsense, trifling things, and evil deeds, the Devil meanwhile exulting at our folly. Especially will he exult if we continue to trifle with the expensive record book after we are saved. How can we expect God to come to memory and dictate to her sweet and beautiful things for eternal record if we even in church keep her busy writing social or other trifles? During worship a man might plan

how he could turn a goodly sum of money his way in a business deal and thus afford a trip for himself and family to the mountains, when he should have planned such an increase of grace as would insure his safe passage to the New Jerusalem.

In Revelation 20 we find a brief but vivid description of the judgment scene. The question might be asked, What are the books that will be opened on that great day? I do not know, but certainly it is doing no violence to Scripture to suggest that they may be the books of memory. We are told that when one is brought suddenly face to face with death, as in drowning, the memory, acting with strange rapidity and accuracy, will bring up as on a panorama all the detailed events of the life. I am sure that not only will memory be that quick and clear in the judgment, but will with the unsaved continue its vividness throughout an endless eternity in hell. At the judgment memory's book is inexorably opened, conscience stands in horror with averted face and tearful eyes. Will is under arrest and in chains, for he has been stubborn and wayward. Affections is prostrated with grief and despair. Reason says his fate is only just and Judgment agrees that it can not now be otherwise. And thus all six of the members of this ill-fated family shriek with one voice, "Lost for ever,"

## The World's Great Need

BY MRS. MARIA ATWOOD

Dear ones now sailing on life's stormy sea,  
There's trouble abroad in the air,  
All is commotion, Oh, why should this be?  
There must be a reason some where.

We read of a law proclaimed long ago,  
And written on tables of stone,  
That law was given to guide men below,  
By One who provides for His own.

Oh friends, who have chosen the narrow way  
Our Shepherd still cares for His flock,  
The storm is upon us, it's raging today,  
Thank God, we have found solid rock.

Alas for the nations who disobey God,  
There is always a price to be paid,  
To them He has sent His judgments abroad  
Ever since the foundation was laid.

Will we learn our lesson, and stand by the  
Word?  
And honor the Father and Son?  
Take up the cross and follow our Lord,  
Ere mercy for ever is gone?

Far, far above the noise and the strife,  
There's something that comes from above,  
Something that gives God's people new life,  
That something is God's perfect love.

His people have found down through the  
ages,  
A love that is stronger than death,  
They sent it abroad in so many pages,  
And told it with their latest breath.

There comes to us all a word from above,  
A word we may know is from God,  
"My little children walk ye in love,"  
Oh hear it at home and abroad.

This spirit, O Master, we need without  
doubt,  
And O, that today we might find  
The love that our Master has told us about,  
The love that's long-suffering and kind.

Overshadow us now, Thou heavenly Dove,  
And bring us a message of peace,  
For when every heart is filled with Thy love,  
This terrible tumult will cease.

as foul fiends come to drag them away to the regions of eternal night. Oh! what a sad scene this is as compared with one described in another chapter, where Will was obedient and chose the right course. Let us look at a few pages in this book of memory. "What stains this page?" "Oh! an awful black deed." "And this one, all soiled, torn, and dirty?" "Yes, that was my time of sad backsliding." "Here are several more pages dirty, tear-stained, and torn." "Yes, that was when I was so bitter and unforgiving." "On this one is an attempt to erase. That, too, was a time when I was bitter and hateful; talked about the church unkindly and said it would never recover from its slump." "Here in your book, daughter, what makes this awful blot?" "That was when I was impatient with dear mamma, and impudent to her." My teacher in a chemistry once cautioned me in the laboratory about the handling of a certain acid. "For," said he, "if a single drop gets on your bare flesh it will cause a painful wound, hard to heal." Since then I have thought how much more caustic, painful, and hard to heal is the effect of unkind words hastily spoken.

Memory! Oh! memory. How awful would it be for me if I could not put thy sad record under the blood! God will freely forgive and blot out the black record of the past, and furnish enabling grace that I may now be making a clean and worthy record every day. Thus the life record becomes a delightful volume to peruse. Each day's record may be properly closed with the precious old song, "One more day's work for Jesus"; and memory's book as I take it up breathes forth the delightful fragrance of beautiful deeds. A page or two of its record might be noticed. "Here is where we young people, instead of going skating, used the money saved for a treat at that time, to buy some books for crippled Jimmie, and some shoes and a warm sweater for his little sister, so she might go to school. We took them a basket also, in which Mabel had put a fresh loaf of bread, Angie a fat turnover and some big cookies, and John some fruit and candy. From there we went and sang and prayed with Grandma Shut-In; then went down to see old Mr. G., who is down with rheumatism. While the boys cleared off the snow from his porch and walks, and split up kindling enough to last him all winter, the girls tidied up the house, and gave him a dainty lunch. He cried as he thanked us and told how the Herald of Holiness that Brother Jones is sending him from the 'Inasmuch Fund' was blessing him. Then we sang and prayed together, and we all came home thanking the dear Lord that He had saved us from our sins and given us a place in His service."

The happy memory of days well spent is like the possession of a neat and well arranged pantry with orderly shelves filled with nourishing food and toothsome dainties. So that its possessor coming home tired and hungry may have therefrom a hearty and satisfying meal. Not only that, but he can invite his neighbors in to partake with him of the rich repast. Instead of a well-stocked and enticing pantry, how different one would be in which there was a confused jumble of stale bread, rancid butter, half ripe, or decaying fruit, tainted pickles, strong condiments, indigestible pastry, etc. A pantry like this is similar to the memory of wasted days and ill-spent years, out of which can come nothing that is sweet, wholesome, and helpful. May the Lord help us, "so to number our days, that we may apply our hearts unto wisdom."

"I am sure in love with the dear Herald of Holiness. It seems it comes to me each week as a good sample of the Canaan land ahead; by me to be possessed. Hallelujah! March on dear old Herald of Holiness, keep clean and hot. God's richest blessings on the printing force."—John Anglin, Jr., Madras, Ore.

"May the dear Lord bless the Herald of Holiness and all our Publishing House interests. Amen."—L. E. Grattan, Toledo, Ohio.

## Give Me Thine Hand

BY REV. C. J. KINNE

JOHN WESLEY wrote a sermon on the text: "Is thine heart right, as my heart is with thy heart? . . . If it be, give me thine hand." His plea was for fellowship and co-operation among those whose hearts were one. When Jesus prayed for His disciples He prayed for all believers, that they might be one. "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; . . . That the world may believe that thou hast sent me." Here is indisputable evidence that God expects His children to be one. This may not necessarily mean that all Christians should be in the same denomination any more than that all can be in one congregation. But it does of necessity mean that there shall be fellowship among the children of God, and that there is no excuse for strife nor even coolness between different bodies of Christians. "We know that we have passed from death unto life, because we love the brethren." What brethren? They of our own family? Of our congregation? Of our denomination? Or of the whole great family of God? Some might say, "We do love most of God's people, but some are so queer, and have such strange ways that we can not have fellowship with them." Then of course you consider that all such are out of the fold of Christ. "No, we would hardly like to say that." Very well then, if they are of the household of faith, please explain the mystery as to how it is that you can not have fellowship with them.

The proper spirit to manifest toward those who differ in doctrine or method is well illustrated by the words of John Newton, who was a Calvinist. He said: "Though a man does not accord with my views of election, yet if he give me good evidence that he is effectually called of God, he is my brother. Though he seems afraid of the doctrine of final perseverance, yet if grace enable him to persevere, he is my brother still. If he will love Jesus, I will love him, whatever hard names he may be called by, and whatever incidental mistakes I may think he holds. This differing from me will not always prove him to be wrong, except I am infallible myself."

George Whitfield also expressed the sentiment which follows the admonition, "Let each esteem other better than themselves." He was in company with a man who was not an admirer of Wesley and who knew that Whitfield and Wesley had differences which prevented their working together. This man expressed his doubts as to Wesley's salvation, and said, "Sir, do you think when we get to heaven, we shall see Mr. Wesley?" Mr. Whitfield replied, "No, sir, I fear not, for he will be so near the throne, and we shall be at such a distance, we shall hardly get sight of him."

There may be those who are real children of God, who find such differences in belief or practice concerning some points that they will do better to work in separate bodies; but if they have the Spirit of Christ neither will try to tear down nor hinder the work of the other, but will manifest a spirit of helpfulness, and will rejoice in the success of each other in the work of God's kingdom. Remember the words of our Lord to the disciples when they manifested a wrong spirit and said, "Master, we saw one casting out devils in thy name; and we forbid him, because he followeth not with us." Notice their reason for opposing this man. Not because he failed in getting rid of the devils; not because he failed to love and honor their Master; but because he did not see fit to follow them. Have you ever been troubled with that spirit? Jesus replied to the disciples in words which are worthy of a large place in our thoughts. He said, "Forbid him not; for he that is not against us is for us." May the Lord grant that all who read these lines may heed the words of Jesus. To all who exalt our Christ, and get men to Him, let us say, "Give me thine hand."

A few words as to the practical application of this principle may now be in order. What can more fully convince the world of the truth and efficacy of our religion than for different bodies of Christians to join hands and hearts in the work of winning men to Christ? We can readily see how it may be impracticable, for we who believe and teach that Jesus is a Savior from all sin, to unite with those who deny His power to thus save us, and who ridicule those who testify to such an experience. But there can be no excuse for lack of co-operation among those who believe alike in "full salvation." To be specific: Why should not Free Methodists, Wesleyans, Pentecostal Nazarenes, and all of the other denominations who agree in the great essential truths unite in holding union campmeetings, union revivals, and conventions? It is a well-known fact that where such work is carried on there are far greater possibilities of reaching the unconverted with the gospel. One of the most unusual but blessed services it was ever our privilege to attend was a union communion service, at the close of a six weeks' union revival in which three different bodies of Christians united. The Spirit of the Lord was present in a very marked degree, and His people were greatly blessed.

Surely we should put our differences aside as far as possible, rather than to try to make much of them. Let us rather dwell on the things in which we can unite, and really manifest the spirit of Him who said, "He that is not against us is for us." And "By this shall all men know that ye are my disciples, if ye have love one to another."

## A Physician's Story "In Consultation"

BY W. H. MORSE, M.D.

IT is a matter that I have never spoken of, and to which I would not refer now were it not that I think that it may advantage others. The reason should be obvious: It is a strictly personal affair. Perhaps I should begin with a text. I will give it in the language in which it was quoted to me:

"E l'orazione della fede salvera il malato."

In English:

"The prayer of faith shall save the sick" (James 5:15).

In the thirty-eight years in which I have practiced medicine I have had a great deal to do with the Italian immigrants, largely because my medical practice has for the most part been near New York's back door. In addition to professional work I have been concerned in mission work among them, and in equipping those who return to Italy after finding Christ, with the Word of which Rome deprives that country. These are indeed "sunny sons," and the Christian zeal of the Protestant Italian is matchless and happy. On the other hand, the Italian who is nominally Catholic and he who is essentially of the same faith are very superstitious.

I had come into contact with this superstition many times. That which is most in vogue is naturally relative to miracles of healing, as is testified by the crutches, waxen limbs, and pictures shown at the frequented shrines. Many saints have been medical practitioners, and what we might now call specialists; nearly every malady having its particular combatant and conqueror in the ranks of the apotheosized. Thus, St. Vitus is said to cure epilepsy, St. Liborius cures kidney troubles, and St. Vincenzo cured many diseases. The list of these efficient saints is quite lengthy, and it is no uncommon thing to hear a Catholic Italian or his friends call on the proper saint when sick.

One August afternoon there was a heavy shower, accompanied by a grand electrical display. While the rain was still pouring there came a call on the telephone. The message was from an Italian tailor. His house had been struck by lightning, and he added that Alvira, his niece, had been killed by the bolt. Would I come at once? Of course I went, for even when a person has been suddenly stricken and life has ceased, a doctor is sure to be called. If he does not respond, he deserves to have his diploma blotted.

Alvira was one of our most promising young Protestant Italian girls, and although ten minutes had not elapsed between the time when I had left the phone and reached the house, I found, in addition to the family, not less than a dozen other Italians in the room where the girl lay on the couch. Upon examination I detected signs of life, and lost no time in resorting to the usual measures in such cases. For a time they seemed to avail; and then came relapse. Feeling the need of counsel, I turned to the aunt, and said,

"Have Dr. Barber come, for consultation, at once!"

A peculiar, startled look passed over the woman's face, and then, to my astonishment, several of the men and women fell on their knees, and began to pray aloud in their own language, calling, as I understood, on Dr. Barber to cure the girl. But no one left the room. What did it mean? I looked again at the aunt, and then at her husband, they two and two others not kneeling.

"Doctor," said the tailor sadly and yet severely, "I did not think it of you that you would ask—that counsel."

What? I thought to myself, is there some prejudice against Barber, and yet they are all calling for him? That might be. There was no time to raise questions.

"Then get Dr. Howell Smith!" I said.

Some one ran for him, and one by one those on their knees regained their feet. It was then that the uncle quoted the text that I have referred to, and looking at me in an incredulous and reproachful way, said,

"I have faith. We will pray."

He and his wife and the other two Protestants knelt while he prayed. I stood with closed eyes; and as he ceased, looking at the girl I saw that the blood was coming back into her cheeks. I quickly resumed my treatment, and when Dr. Smith came he and I worked over the girl till we were rewarded by every evidence of returning vitality. I remained after Dr. Smith left. The neighbors withdrew, and I noticed that several crossed themselves as they looked at the girl, and then smiled at me. When he and I were alone in the room, the tailor said,

"Doctor, I had no idea that you shared that superstition, and would start them calling on the saint!"

"Calling on the saint?" I repeated.

"Certainly," he said, "you said for them to call on St. Barbe!"

"What do you mean?" I said. "I said for you to call Dr. Barber—Dr. Augustus Barber. I wanted counsel."

"Oh!" he exclaimed; and going to the door he called his wife. "See, Marsella!" he exclaimed, "doctor said not to call on St. Barbe, but to call in Dr. Barber."

It was the woman's turn to exclaim, "Oh!" and next minute she was out of the house to tell the neighbors what her husband had said.

"What is it about St. Barbe?" I asked him.

"Why, sir," he explained, "they say St. Barbe's persecutors were killed by lightning, and when one is in danger of lightning, or when one has been struck, if she is called upon, she will help. You see they all called on the saint."

But he had called on God.

I thought on it, and—begging pardon for being personal—from that day I have had full faith in the efficacy of the prayer of faith, and I never undertake any medical treatment without prayer.

Hartford, Conn.

## EL PASO, TEXAS

The winter this year has been rather severe in El Paso. We had a severe snowfall during January and the weather has been intensely cold, causing much suffering among the poorer classes of the Mexican population. The attendance at the church services has been rather small. The children have not been able to come to Sunday school owing to their not being properly provided with warm clothing. But, notwithstanding the unfavorable weather, we thank God that so many come to church to hear God's Word and to worship with us in His temple.

Yesterday morning (Sunday), we had an unusually good day. In the morning service we celebrated the Lord's Supper and the presence of God was manifest in our midst. Brother Q. A. Deek, who is holding a revival meeting in this city, and his party were with us. We sang in both English and Spanish and there was weeping and shouting around the altar as we knelt together to partake of the sacred elements. Surely we shall not forget the scene we were privileged to witness as long as we live. A man was converted at the evening service and he promised to unite with the church and bring his whole family with him. His family is not saved, but they want to be and we trust and pray that they will all soon find salvation. They seem to be so hungry. We had a very good meeting at the county jail Sunday afternoon, and sang and preached in both English and Spanish. There are Americans as well as Mexicans in the jail. The jailkeeper promised to bring all the prisoners into the chapel if we wanted to hold a service on Thursday afternoon. Not all of these prisoners got saved, but many of them got under conviction and some of them promise to come to our church services when they get out of jail. We trust that our labor is not in vain in the Lord, for we believe that although we do not see immediate results some will be saved sometime, somewhere, because we have labored faithfully in the gospel.

S. D. ATHANS.

## OUR FIRST "CHRISTMAS MISSIONARY BOX"

When in the homeland we often heard about a Christmas box being sent to missionaries, but never had the privilege to witness how this was done or to know what one looked like. No doubt there are many others who are interested in missionaries, and missionary work, who have read about a missionary Christmas box, but do not know what it is like. We have received our first box, and have been so overwhelmed with joy, as we realized it to be far greater than anything we ever thought it to be, that we want you to just peep in our Japanese home as we open this box.

It first made its trip to Kumamoto, and the missionaries there took their gifts out, and then mailed it up again, and sent it on to us.

When we removed the cover, I assure you we were more than surprised at the quantity of packages inside, as we supposed our share would consist of just a few kind remembrances, but instead of a few, there were about sixty articles. As we began to open these packages, our hearts were so filled with praise to God, and so grateful to the dear saints that we could hardly speak, and tears of joy moistened our eyes.

The problems of how a missionary could get time to sew needed garments was partially solved, when we saw the many dresses and underclothes all so nicely made, with some for winter and some for summer. Ruth picked out a beautiful hair ribbon and dress, and ran around the house singing as loud as possible, "Hallelujah, Amen." These precious sisters had not forgotten that a

## MISSIONARY

missionary's child still likes American toys, so they also put in a doll, and as Ruth unwrapped it, you would have enjoyed seeing her jump up and down for joy. We could not help but realize how thoughtfully these things were planned, as we opened the towels and stockings, and material to sew with, thread, thimbles, pins, pencils, pens, handkerchiefs, and pictures, etc. Neither did they forget that it was cold in winter here, so put in a nice bed quilt and rugs.

While there were so many beautiful and useful articles to wear, yet we found cans and boxes to open, and thought clothing could not be in them. No, it was American eatables, away out here in Japan. Ruth spied the box of candy, and was in highest glee as she tasted it.

We can not forget to mention "dear Grandma Bresee's cookies." Any one who has tasted them knows how good they are. May God richly bless her.

## MISSIONARY BEATITUDES

BY L. S. TRACY

Blessed is the man who gets a genuine call and sticks to it until he gets to his chosen field.

Blessed is the call that sticks to the missionary until he gets back home again.

Blessed is the missionary whose wife and family are in full sympathy with his work.

Blessed is the missionary who early learns that he has n't a corner on the best methods. His pet method was probably tried and discarded fifty years before he arrived.

Blessed is the missionary who dismisses his interpreter during his first year out.

Blessed is the society with the second and third generation of missionaries on the field.

Blessed is the missionary who eschews superlative adjectives and inflated phrases when writing about his work to some one noted for generosity.

Blessed is the missionary who remembers that he finds the same Devil and the same depraved human nature to fight in the mission field that he had to fight at home.

Blessed is the missionary who can remember that if most of the people of his field were not thieves, liars, adulterers, treacherous, quarrelsome, dirty, and most everything else that is disagreeable, God would not have sent him to them.

Blessed is the missionary who does not lose out during his first five years.

Blessed is the missionary with a cool head, a hot heart, a sound body, a keen mind, a rich experience, and no feelings to be hurt.

Blessed is the missionary who can be a machinist, author, farmer, stenographer, school teacher, mason, photographer, engineer, lawyer, book-keeper, doctor, financier, student, preacher, cook, judge, translator, and employer all at once. Verily he shall have his reward.

KHARDI, THANA DISTRICT, INDIA.

Truly, we praise God for this Christmas token of love.

And to the donors: "Victory Missionary Sewing Circle," "Love Missionary Sewing Circle," "Dorcas Missionary Sewing Circle," "Inasmuch Sewing Circle," all of these of First Church, Los Angeles, Cal.; and "Other Sheep Sewing Circle," "North Missionary Workers," "East Side Missionary Circle," of First Church, Pasadena, Cal., also "Santa Ana church," "Grand Avenue church," and "Highland Park church," and some personal friends: We wish to thank you from the depths of our hearts. We can see that this has meant months of sewing and planning to make this Christmas joy possible, and we know it has been done backed up by love and prayer for missionaries, and for the souls in heathen darkness. We pray that God may bless you all abundantly. Surely God will reward your labor of love. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Your missionaries.

(Signed) P. C. THATCHER AND WIFE.

## ANCIENT AND MODERN FLOUR MILLS

BY L. S. TRACY

The boys in our training school at Khardi, India, have one daily meal of rice and curry, and one of bread and some relish. The rice is bought ready for cooking, but we have to buy the whole grain for the other meal and have it ground into flour every day. A Hindu woman in the village does this grinding on an ancient stone mill for a certain amount of money per measure of grain.

This looks very simple indeed, but in reality it is very trying as well as expensive. Her household uses flour too and in some unaccountable way our flour frequently finds its way to her own flour bin. Of course, we object to the shortage, but the reasons she gives are always unanswerable. The grain measure was not heaped up as it should have been when the grain was given to her, or her mill is old and does not grind as fine as usual, hence the bulk of flour is not so great, or there was an unusual amount of gravel in the grain which she was kind enough to pick out in proof of which she shows a surprising amount of dirt and gravel she claims to have gathered from the grain, or she was absent and her scamp of a daughter-in-law did the grinding and may have taken some flour, but what can she do with such a daughter-in-law, etc., all of which no one believes but knows it is useless to try to answer.

Sometimes the measure is full, but the boys complain of grit in the bread which indicates that she has probably substituted a few handfuls of dust from the roadway for the flour she had room for in her own flour tin. Then again it is ground so coarse that the dough will not hang together long enough to make bread of it.

And this is all done with a stone mill like Sarah used to make flour for the bread Abraham and little Isaac ate. Can any one blame us for embracing the opportunity of buying a grinding Aermotor windmill complete from another mission who had no further use for it, as their orphanage had grown up and flown away? We felt confident the home friends would approve of this little effort to migrate from Abraham's day into the twentieth century, save worry, grace, and money—all for an outlay of eighty dollars. So we borrowed the eighty dollars, bought the windmill, and now appeal to the friends to help us pay for it. The same outfit new in India would have cost more than three times that amount and this is in good order. It isn't often that we can speed up our methods two or three thousand years and save flour, grace, and cash, all for eighty dollars.

Will the friends kindly send remittances to Rev. E. G. Anderson, 2109 Troost avenue, Kansas City, Mo., stating clearly that it is for the windmill at Khardi, India.



# SUNDAY SCHOOL LESSON

MARCH 10

## Jesus Restoring Life and Health

Mark 5: 21-43

GOLDEN TEXT: *Himself took our infirmities, and bare our sicknesses.* — Matt. 8: 17.

### THE LESSON OUTLINE

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

In the passage of Scripture for our lesson today we have some highly instructive lessons. The first striking fact that greets us at the opening of the lesson is:

#### 1. HEALING ON THE WAY TO HEAL. (Vs. 21-27.)

a. We have a glimpse in this seeming interruption of the Master who is on His way to heal a grave case of human malady by an appeal from Jairus, the ruler of the synagog, in behalf of his daughter, of the crowded life of the Master.

b. So abounding is human need, that the Christ, and the Christ-like as well, are never out of sight of it and certainly we should never allow ourselves to get out of touch with such need and distress.

#### 2. THE WOMAN HEALED. (Vs. 25-34.)

a. The woman's faith emboldened her to touch the Savior even before asking for His healing power. This indicated the depth and the strength and the abiding power of her trust in His willingness and ability to heal.

b. Faith — true and great — is ever bold. It assures us of God's fulness, power, and absolute sufficiency, and gloriously leads us to touch, trust, and triumph in His saving and healing power.

c. Such faith always receives the commendation of heaven. Oh what glorious rewards of faith are the commendations of Jesus!

#### 3. UNBELIEVERS ON THE SCENE. (Vs. 35-36.)

a. Unbelievers are always present, ready to mar every scene of sublime power and divine glory whether of healing or salvation. As His followers, we should let doubters and unbelievers have as little effect upon us in our plans and purposes and progress as they had upon our Lord.

b. The despair of unbelief. These "certain" seemed to be desperate unbelievers and could rise to no adequate conception of divine almightiness. They felt that death was bigger than Christ. On the other hand, faith clings to its duplex creed; first, that God is not dead; secondly, that He is bigger than the Devil or death or anything else.

#### 4. THE LAUGH OF SCORN AND THE GLORY OF CONQUERING FAITH LINKED WITH DIVINE POWER. (Vs. 37-43.)

At His command the damsel arose and walked. Death retreated, the grave surrendered, doubt was confounded, laughs of scorn were turned into "great astonishment." Hell was abashed and heaven rejoiced, while a human home was brightened, blessed, and happy and filled with praise and rejoicing over the raising to life from death of the precious little girl of twelve years.

### NOTES : QUERIES : QUOTES

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

In the great work of saving men we are often called to retrace routes we have already taken. (v. 21.)

Even church rulers should be subject, at the feet of Jesus. (v. 22.)

No matter how great in earthly or ecclesiastical position we may be we may have sorrows that will make us beg piteously for the intervention of divine grace and power. (v. 23.)

People from our own home may bring bad news to us, and may try to lead us to despair. (v. 35.)

Jesus hears our "friends" when they make suggestions to us calculated to rob us of faith and hope, and He is ready with words of cheer and hope. (v. 36.)

The Master was select in His company when work especially sacred was to be done. (v. 37.)

Great tumult and turmoil characterize those who sorrow without hope. (v. 38.)

What appears to mortals to be the end of life, to Jesus is but a sleep that is to be followed by an awakening. (v. 39.)

Men who are too dull to understand Jesus make light of His most meaningful utterances. (v. 40.)

The hand of the divine accompanies His Word. What He speaks He will perform. (v. 41.)

Where there is no will in opposition, the Word of God is immediately effective in His work of grace. (v. 42.)

The natural accompanies the supernatural in considerate and kindly ministry. (v. 43.)

Was Jairus a real follower of Jesus, or was he only one who wanted the benefits of Christ's ministry without himself wearing the yoke of Christ?

"Jairus was a good man. His light was small, but real. It was feeble, but from heaven. He did not distrust the power or willingness of the compassionate Savior. His faith takes no denial; he still continues with Jesus. Faith hopes against hope. True faith partakes of his nature who exercises it; therefore, in all, it is weak at times. But it partakes also of His nature who gives it; and therefore it evinces its strength in the very midst of that weakness" (J. H. Evans).

# YOUNG PEOPLE'S SOCIETY

Subjects for Young People's Meetings:

## Losses and Gains of a Young Christian

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

There is an impression almost universal that one must suffer great losses in becoming a child of God. This is directly and indirectly the work of Satan, of course, accomplished through false teachers and false teachings.

There is scarcely a young man to be found anywhere who will not tell you, if not a Christian, that he will be forced to give up all that life holds dear to him in order to give his heart to God and undertake to live a spiritual and consecrated life. It is rather fortunate that men know that a great difference exists between being a Christian and not being one, and that a real price has to be paid for the change from a life of the world to the Christian life, but the losses are imaginary, not real. What are the so-called losses sustained by a young person's giving himself unconditionally to God?

The first loss, is the sinful and worldly pleasures previously indulged in. These pleasures might be of the base and immoral type, or they may be the more refined, less contaminating worldly pleasures commonly followed, though the latter, as well as the first, must be forsaken in the act of seeking salvation. Looking at the question from the viewpoint of the Christian, the giving up of these things would not be a loss, but they seem dear to the person who has never known anything better. The sad part is, that the unsaved young person really believes that the change from a worldly life to the Christian life involves real losses, while the fact is, the world is the enemy of God and the enemy of the best interests of one's life, and the pleasures of the world are imaginary, fleeting, unsatisfying, and will surely work ruin in the end if indulged in too long. All one gets out of the world is a little momentary pleasure for the flesh, and a hope that real pleasure will be experienced soon — a hope that is never fulfilled. At last it is all vanity, vanity and vexation of spirit.

Another loss is the turning away from old companionships, or rather having to see them turn away from you. The Devil endeavors to make one feel that he will never have any more friends, and that life is to be sad and lonesome, a thing to be endured rather than enjoyed. The fact is that one will have other friends to take the place of those who will not follow him in the paths of right, friends that will be better, truer, and too, there will be more of them. It has been my observation, that a person who opposes you in your effort to follow God and fulfill your divine commission is not a friend. He is an enemy. If you should ever test him, he would fail you in time of greatest need.

Another so-called loss, is the surrender of one's will and ambitions. It is remarkable how early in life we form habits, and formulate powerful ambitions, which are all but too frequently contrary to the plans of God for us. It is the business of Satan to get us so tied that it will be hard to extricate ourselves so we can turn to the will of God. The real battle of the life is placing the will under the control of another's will. When one consents for God's will to be done, the battle is over. But is this a loss? Is it not a feeling of great security to realize that we are in harmony with God, that we are in line with our best interests, that we have now the promise that whatsoever we do shall prosper? No character can ever approximate its highest possibilities until it has yielded the will to God, till it has recognized divine rights, till it feels that it is debtor, that it is to work not for itself, but for another. If this surrender is the beginning of happiness, the feeling of security, the essential of the highest success, the basis of character, where is the loss?

The young Christian has his gains, and these gains are not imaginary, but real. They are not based on theory, but on facts backed up by two thousand years of experience and history, and by the testimony of a million souls living today, souls who have tried the life of sin and the life of salvation too, and who are therefore competent witnesses.

*First.* The young Christian gains divine favor. If one faces the choice between the good will of all men and the approbation of God, surely he will admit the gain is on the side of divine favor.

*Second.* The young Christian has the companionship of the best people on earth, God's children, and his heart, and his social instincts can find more satisfaction in the association with such grand characters than with those who are of the earth.

*Third.* There is the gain of self-approbation. Abraham Lincoln said there was one man whose respect he must have, the man with whom he was forced to eat, sleep, work, and live, namely, Abraham Lincoln. To have the approval of a good conscience, the feeling inside that one is right, makes us strong, brave, courageous, and happy.

*Fourth.* There is the gain of character built on the rock, which will stand when the winds blow and the floods come. No other foundation can be laid than the one already laid, Christ Jesus. Against him who is fixed upon this rock, the gates of hell shall not prevail.

*Fifth.* There is another gain that should not be overlooked, namely, heaven. What a feeling of joy it will be at death to realize that the whole life has been wisely invested, all for God and humanity, and none for Satan and the ruin of the human race. And heaven will be cheap whatever the price we may pay. This world is not our abiding place. We seek a "city" whose maker and builder is God. It will be all gain and no loss to reach that eternal abiding place.

# THE WORK AND THE WORKERS

## CHICAGO CENTRAL DISTRICT

I am thanking the dear Lord for His abundant blessings on us on the Chicago Central District. Truly His presence is with us and His good hand leads on.

Very unexpectedly we were led of the Lord to assist Brother H. H. Lee, pastor at Georgetown, Ill., in a few days' meeting. We were with him from January 15th till over the 27th. God gave us a good meeting. I can truly say it is a blessing to work with Brother Lee. He went on with his meeting when I left him, with Brother Deweerd as evangelist, for another two weeks, with success.

On the last Sunday of my stay in Georgetown I preached for Brother Purinton, pastor at Westville, in the afternoon and administered the sacrament. The Lord gave us a good service. Tuesday evening, January 29th, found me in Sidney, Ill., where I spent three days and nights with our dear Brother Otis Pope in his revival services. We enjoyed work with Brother Pope and preaching to good crowds of people. From there we went to Fairmount, where Sister Edwards, pastor at Fithian, was assisting Sister Ryan in her revival. They had been running for three weeks and God had given them great victory, some forty or more had sought the blessing of God. These sisters are making good in their respective fields. God blessed our souls in the four services with them, several praying through.

We began here at Chrisman on February 5th, with Sister Butler. I expect to be here until Sunday, the 17th. God is blessing us in our efforts to preach the blessed Word of God. Some are finding God. We are looking forward for a great revival. Sister Butler is pushing the battle here loyally. From here we expect to go to Auburn and Hull, Ill. We covet your earnest prayers that God may help us to make full proof of our ministry.

CHARLES A. BROWN, Dist. Supt.

## EVANGELIST LEE L. HAMRIC

I am at Blackwell, Okla., in a fine revival. Many souls have prayed through. We have just passed the third Sunday in the meeting, and I will be here one more Sunday. We are expecting great things from the Lord this week. We have had some marvelous services. God's presence and power has been mightily upon us, for which we praise Him. One Sabbath the evangelist did not get to finish his sermon; the glory of the Lord came so upon the congregation that they shouted the preacher down and we had a fruitful altar service, which will long be remembered. Rev. V. P. Drake is the efficient pastor of this good church and is faithfully standing by the evangelist and the Bible truth. We thank God for our good HERALD of HOLINESS, which is a great factor in spreading scriptural holiness over this land. My home address is Vhonia, Ark., Box 103.

## FROM EVANGELIST B. F. NEELY

I am now with Rev. A. H. Kauffman, Jr., pastor of our church at Colling, Mich. The meeting starts well, good crowds and splendid attention. Sleigh loads are coming as far as nine miles to hear the Word. I have never preached to better listeners. A good burden of prayer is on the church and souls are finding the Lord. Conviction is deepening and we are expecting a genuine revival. Brother Kauffman has won the confidence and respect of all the classes about Colling.

I am to be with Rev. J. E. Miller, former District Superintendent of the Michigan District, for a three days' convention, beginning February 26th, at our church at Ellingham, Minn. Then I am to begin with Rev. B. G. Halliday, our pastor at Gageton, Mich., on March 1st, for a revival, after which I have a few open dates that I desire to arrange with some church or community needing my services. — Peniel, Texas.

## ENTERS FIELD AS SONG EVANGELIST

For about one year and four months we have been singing in and helping to superintend the People's Gospel Mission, here in Oklahoma City, Okla. During that time God has blessed our efforts and honored our labors with genuine old-time conversions and sanctifications. There has been hardly a week of the time since we have been here that God has not given us from three to ten souls. We consider the work here as a mission is run on Bible lines and is doing real business for our King. Recently we have felt God leading us out into other fields of labor and have swung out for Him as gospel singer. If any church needs our services as singer, we would be glad to consider calls. Pray for us. For references: Rev. Joseph N. Speakes, pastor of First Pentecostal Nazarene church, corner Shurtel and Reno avenues, Oklahoma City, Okla.; President C. B. Widmeyer, Bethany College, Bethany, Okla. Address me 420 West Frisco street, Oklahoma City, Okla.

JOHNIE J. DOUGLAS.

## EVANGELIST JESSE UHLER

I began a meeting at Malden, Mo., January 4th, with good crowds, but we were stormed out four times in five weeks, but with the prayers and faith of the saints we went on to victory. The pastor, Brother J. C. Walker, stood by us and the truth. Malden is one of the best, if not the best charge in the Missouri District. We certainly enjoyed the fellowship of the saints. I did not keep an account of the number at the altar, but the pastor said there were about thirty seekers at the altar, for which we give God all the praise.

## A HARD FOUGHT BATTLE

I closed a meeting of eighteen days' duration in the Mandale, Ohio, Christian Union church February 11th. Henry Peters, one of our Olivet boys, had me come to Ashtabula. The spiritual condition of the church was not the best. The pastor seemed to be a little put out at some of his members, so he only attended three meetings in the whole eighteen days. Snowdrifts, tobacco chewers, and holiness fighters seemed to be plentiful. During my five trips across the Atlantic, my camps, conventions, and church engagements for fully twenty-six years in many states, I have never seen the equal of this church and community for strife and downright hatred toward real Bible salvation. In spite of all this God helped me to live in love, and preach in the flaming force of the Holy Spirit. The Word of God took effect. Some were gloriously sanctified. Among them one high school boy, who I think will attend Olivet next year, and later preach the gospel. Others were saved, or reclaimed. There seems to be some prospects for a Pentecostal Nazarene church here later. The condition of the church almost made it impossible to give me a public offering. God touched the hearts of some who were not members of the church and they privately made me a very generous offering. God willing, my wife and myself are expected back for a tent meeting some time during the summer.

F. W. Cox, Ashtabula, Ohio.

## EVANGELIST H. R. DAVIS

We were transferred from the Northwest District, having been identified with First Church, Portland, Ore., almost since its birth, to the Dakotas-Montana District, in May, 1917, and commissioned evangelist at the District Assembly at Sawyer, N. D., in June. God gave us almost a continuous revival in North Dakota and Montana throughout the summer and fall. Especially did He pour out His Spirit upon us with Sister Florence E. Bowman on the Smooke Creek charge, Flaxville, Mont. A goodly number were very definitely saved, and some few most gloriously sanctified. They had been worshipping in a small schoolhouse since the work was launched by Sister Bowman some three years ago, and it had become inadequate for the increasing attendance. The saints were not slow to take in the situation and liberally responded with open hearts and purse strings loose, to the call and proposal of their pastor, and now have erected a beautiful church valued at about twenty-five hundred dollars, which we are daily expecting to hear of having been dedicated free of debt.

God has seen fit in His providence to shut us in with our aged and infirm father here in southern Kentucky since November, but our ministry in the sick room, we believe, has been owned of Him and our own soul enriched with blessings untold. We expect to return to the battle field about April 1st and covet the prayers of the entire HERALD of HOLINESS family. — 1754 Washington boulevard, Chicago, Ill.

## SOUTHERN CALIFORNIA DISTRICT

On our trip over the District we find that unity and harmony and blessing prevail everywhere. Letters are coming in from the pastors stating that harmony and love and salvation is the order.

We left home on January 16th for an extended trip to Arizona. We reached Somerton, where three months before we organized the second Pentecostal Church of the Nazarene in Arizona. Here we found our little flock under the leadership of Brother Willbanks, the pastor, pushing on in leaps and bounds. They built one of the finest tabernacles in the whole state of Arizona for religious meetings, and especially for campmeetings, one of which is to be arranged for next August. Pray for this. The people of the town are already wondering how so few people as we have there could accomplish so much in such a short time. I talked with the Baptist minister and after making the usual excuse for not attending the meeting expressed his surprise at the spaciousness of the building. He said he did not have any idea that our folks were going to build so large a building. I also talked with a business man and he said

it would be of great benefit to the town. So the little church at Somerton, Ariz., is attracting wide attention. I would like to make mention of Brothers Fullilove, Sharp, and others, whose indomitable faith and courage has made this possible.

We went on to Chandler, where we found our efficient pastor from Phoenix, Brother Nease, and his helper, with the tent up and the fire burning. Souls prayed through at almost every service. We organized a Pentecostal Church of the Nazarene with twenty very live members, ten more to come in who could not be present because of weather conditions. We raised several hundred dollars toward a church building. Dr. Chandler, the founder of the town, gave us a lot, so a suitable building will be erected at once. Brother Frank Daniels was left in charge as pastor.

From Chandler we went to Globe, where we found some friends of former days, with whom we spent several days looking over the field, and arranged for a tent meeting in April, or first of May, the weather being too cold for a tent now. Leaving Globe we visited Phoenix to attend a four days' anniversary convention. This is a meeting that can not be described on paper. The shouts, the triumphal march, the hilarious giving, made it indeed an anniversary time that will never be forgotten. It was the first anniversary of the organization of the church. We began on Thursday night with salvation at the altar; the school exercises on Friday night, preaching Saturday afternoon and night, all-day meeting on Sunday. About twenty-five hundred dollars were laid on the altar for church and school. We left the saints shouting happy on Monday with larger visions and brighter hopes, a more triumphant faith, and a determination that is born of love for lost souls to press on until Arizona is taken for God and holiness.

We reached home on February 12th and found everybody well, and a great pile of mail awaiting us, which told of victory, harmony, and salvation all over the District. God seems to be with us in greater power and blessing than ever before. Pray for us.

HOWARD ECKEL, Dist. Supt.

## TWO GOOD REVIVALS

Since my last report I have had two really wonderful meetings in Indiana. The first was held in an abandoned Methodist Episcopal church near Cory, Ind. Forty got gloriously through to God, whole families being saved and some called to special work for the Master. From thence we went to the assistance of a United Brethren preacher at Oak Hill. Many were saved and several others sanctified, the good pastor being among the many who sought for the blessing of a pure heart. We are now in a union meeting with the Methodist Episcopal and United Brethren churches at Saline City, Ind., starting off with a packed house and every indication of glorious full salvation victory. I have still an open date I can give some brother who wishes a full salvation evangelist, if he will address me quickly at Norwalk, Ohio, Route 5, my eastern address. My work will carry me west in the spring.

J. F. MILLS.

## MICHIGAN DISTRICT

Since the close of the Michigan District Assembly, the last of September, I have visited every charge on the District, remaining from two to twenty days, as the case seemed to require. Two new churches have been organized, one at Muskegon and the other at Pottsville. The outlook for these churches is most promising. Two more places are waiting to be organized as soon as I can get to them. In spite of one of the hardest winters in the history of the state, the brethren have labored unceasingly and a spirit of revival characterizes each charge. Two of the most unpromising points at the beginning of the year are more than meeting our expectations. One of them has already had a gracious revival with fourteen accessions to the church. A revival spirit is on at the other point and we expect in the near future to see the power of God manifest in a gracious revival there. Each pastor on the District seems to feel that he is in God's appointed place, and is laboring with a will.

From my point of view it seems that Michigan is one of the ripest fields in the land for the Pentecostal Church of the Nazarene. Our greatest need is more men — men of courage, men of faith, men of God. Possibly fifty new churches could be organized if we had the men and the means to start the work, and that within a few months. In traveling over the District I am surprised at the great number of church buildings, once occupied by other denominations, now vacant on account of the lack of spiritual food and leadership. In most places the equipment is all there and the people would be glad for services if some one who had the vision of God would come and preach the gospel of full salvation.

A fine missionary spirit prevails all over the District. Several special missionary meetings have been held in which our returned missionaries

took part. The first missionary convention ever held on this District convened at Lansing just before the holidays. A splendid program was rendered, which proved a great blessing in arousing missionary interest on the District. We had the privilege of the presence of Rev. E. G. Anderson during most of the convention. His timely suggestions and inspiring addresses were much appreciated by the audience.

C. L. BRADLEY, *Dist. Supt.*

**COAST TO COAST CONVENTION CAMPAIGN**

National Holiness Association, in Newton, Kas. Newton, Kas., is a town of ten thousand, a division point of the Santa Fe, and like all Kansas towns, thrifty and enterprising. They have splendid churches, up-to-date schools, and everything that goes in to make up a good wide-awake town. Our convention was held with the Pentecostal Nazarene people, J. W. Oliver, pastor. They have bought the Christian church, which is quite commodious and in a good location. They have upward of sixty members and the church seemed to be in good condition.

These conventions are really more representative than you would have any idea of, as the census shows there were eighteen denominations, twenty-four different towns, some coming even as far as three hundred miles. It is amazing to see how many people of the many denominations have really been touched and affected by the ministry of holiness. When you launch a convention, advertise it widely, they will come, not only to be blessed, but to be a blessing. The people are hungry, they need encouragement, some of them fighting a losing battle and many of them have but little encouragement on the line of full salvation.

There were many Christian workers in attendance; many preachers spent the entire time with us, they were all genial, sympathetic, and generally interested in the work. Dr. Reynolds, General Superintendent, was with us and preached once. William Lee, of Colorado Springs, who is pushing mission work throughout that state, was with us. Tom Maitland, evangelist, from Winfield, Kas.; Rufus George, pastor of the Methodist church in Newton, were with us in some of the services. Fred Mendell, District Superintendent, read a splendid paper on "Why Is Holiness Shunned, Disliked, and Neglected by the General Pulpit." This was a paper of real merit.

There were quite a number of seekers throughout the convention and not a few were saved and sanctified. We closed with a gracious altar service and the blessing of God upon all the people. The Kansas folks were not a whit behind the chiefest when it came to responding to the material needs. They came up in a generous way to the help of the National in a financial way. We are now enroute to Los Angeles, expecting to begin there Wednesday morning.

REPORTER.

**AN UNOCCUPIED FIELD**

We are still here in the Ozarks, where the field is indeed hard, since we have fanaticism in the way of the "Tongues" people on the one side, and open infidelity on the other hand. Not another Pentecostal Nazarene church within nearly one hundred miles of us, and as yet no apparent prospect of any permanent work being established here. But we read the HERALD of HOLINESS and praise the Lord continually that we have fellowship with such a people as it represents, and preach holiness wherever opportunity offers.

There is a vast field unoccupied by any of our people in this section, and our hearts yearn over these people who have never as yet heard full salvation preached, but we have been too hampered to do very effective work, because of the absolute necessity of earning a meager support for ourselves by farming, while trying to preach also.

We desire the prayers of our people in our behalf, that we may see a clear leading of God's will in regard to whether we shall try to remain here, or seek an opening elsewhere. Our only desire is to do what the Lord has for us to do, that His cause may be forwarded, and His name be glorified.

In conducting young people's meetings I would like to use just the four Gospels, which I can purchase for a trifle, each one printed separately, and would be glad to see a few outlines for their use, similar to the ones being given on the book of Acts by Rev. E. J. Fleming. By using the Gospels, and giving brief, but instructive lessons, I can often win my way to a hearing of the teaching of holiness, that I could not otherwise do, as all sects claim to believe in the Gospels.

Mrs. A. H. BAUER,  
Route 4, Mountain Grove, Mo.

**EASTERN AND NEW ENGLAND NOTES**

The blessed revival spirit from the Lord is still on us in the John Wesley Pentecostal Church of the Nazarene, Brooklyn, N. Y. Souls are at the altar seeking God. Praise God from whom all blessings flow.

Brother M. E. Borders, from Chicago, writes us of the blessed times God is giving him and his people in the First Pentecostal Nazarene church, of Chicago, Ill. Brother Borders has two good associate pastors in Brothers Messenger and Schurman. Brethren, let the good work go on. Many of the John Wesley Pentecostal Nazarene

**IMPORTANCE OF THE CRADLE ROLL DEPARTMENT**

There is much said about every department of the church work, but the cradle roll work. Surely the churches are not awakened to the vital importance of that work. It is the feeder to the Sunday school. By having a cradle roll we can keep in touch with these babies until old enough to start to Sunday school. Then it places the school in position to help the mother in bringing up her little ones in the best way. It gives the church and Sunday school workers welcome into the homes which would otherwise be closed to them. It sweetens the home life and encourages the mother. It opens a new and most profitable field for Christian work. It gives the child earliest impressions regarding spiritual things, thus influencing for good its future life. It familiarizes the little ones with the Sunday school and removes timidity which otherwise keeps them away. It encourages both parents and all other members of the family to take more interest in the Sunday school and induces many of them to become attendants themselves.

The work of the cradle roll superintendent is sweet. We visit the homes as often as convenient, offer prayer, and urge the mother to train the baby for Jesus. Children are God's gifts to us and He wants us to train them for Him. We enroll the babies from birth until three years of age. Twice a year we have cradle roll and mothers' day. The whole school looks forward to those days. The little children take much interest in bringing in the names of babies to be enrolled.

Our heart is burdened for the little neglected babies who are never brought to church or Sunday school. Let us have a cradle roll department in every Pentecostal Nazarene Sunday school. Let us have a page in the HERALD of HOLINESS once or twice a year exclusively to cradle roll work and reports from cradle roll superintendents. Let us gather up the subbeams lying all around our path. Let us keep the wheat and roses, casting out the thorns and chaff. Let us find the sweetest comfort in the blessings of today, with a patient hand removing all the briars from the way.

Mrs. FLORA BRIGHT,  
Superintendent Cradle Roll Dept.,  
Evansville, Ind.

church, of Brooklyn, N. Y., were over to the Utica Avenue Pentecostal church last night. How blessed to see two holiness churches united as one. Pastor French and his wife were glad to see the holiness folks of both churches get mixed up like one. Yes, beloved, it works everywhere if people are truly sanctified wholly.

Rev. Paul Hill, the District Superintendent of the New York District of the Pentecostal Church of the Nazarene, is now holding special meetings in the Utica Avenue Richmond Hill, and John Wesley churches, of Brooklyn, N. Y. May God bless him in stirring up the holiness people of these churches, as well as getting many others to Jesus for pardon or purity. Amen.

Good and blessed reports come to us from the Wesleyan Pentecostal Church of the Nazarene, of Providence, R. I., of which Rev. G. G. Edwards is the efficient pastor. God is blessing the work there on all lines and the pastor and people are united in the bonds of holy love. May the work go on, only in greater power in the near and distant future. Amen.

The writer is thankful for the many kind words that have come to him about how they enjoy the "Eastern and New England Notes." One good brother sent us some stamps to continue to write them. Thanks to the dear brother, but the reason that we have not written more the last few months, was because of being too busy with revival meetings in the Providence and Brooklyn churches, and being busy in packing and moving my household goods from Providence, R. I., to Brooklyn, N. Y. Our present address is 494-B Jefferson avenue, Brooklyn, N. Y.

Many of the old friends of Sister Emma Nimmo (BeVier), will be glad to know that she is still in the way of holiness. She is at present stopping with dear Sister Levy in West Philadelphia, Pa. Her son, Wesley BeVier, was recently married and lives in New Haven, Conn. "Keep on believing!"  
JOHN NOBBERRY.

**THE DRIVE FOR OUR SOLDIER BOYS**

In the December 12th issue of the HERALD of HOLINESS we made an appeal for funds to make

possible a campaign among the soldier boys in San Antonio, Texas, by the Williams-Robinson evangelistic party.

This meeting has gone into history and proved a great success. No doubt the readers have noticed reports from time to time in the HERALD of HOLINESS. The total amount received to date, in response to this appeal, is \$673.80. Of this amount five hundred dollars was used in the San Antonio campaign.

The evangelistic party is now in Austin, Texas, and no doubt there are those who want to help carry on the work in Austin, among the large number of soldier boys stationed in and about this city. These men will be called to meet the realities of eternity in a few weeks. With this evangelistic effort many of them may be saved. This is our opportunity to give them the gospel. If you want to help, send a remittance, small or large, to E. G. Anderson, treasurer, 2109 Troost avenue, Kansas City, Mo.

J. W. GOODWIN, *Gen. Supt.*  
E. G. ANDERSON, *Sec.*

**COLORADO DISTRICT**

A revival meeting has just closed in the Olivet church, near Kirk, Colo. Rev. T. A. Mercer, pastor, and Rev. August N. Nilson, evangelist in charge. The meeting began January 20th and closed February 17th after a continuation of four full weeks and one day. Rev. and Mrs. G. J. Beckman had charge of the music and singing. The writer had the privilege of attending most of the meetings, and Evangelist D. M. Spell was also privileged to drop in on the meeting and render valuable assistance the last five days. This was the first meeting held in the new church building.

We believe much good was done which shall remain. There were many who were dug up, and straightened up, and were reclaimed from a back-slidden condition. There were a few who were gloriously saved and sanctified, who had never before been saved. There were a few who were already saved who were sanctified. If you are afraid of the clean-cut, keen-edged, old-time gospel, do not send for Nilson. But if you love that kind, Nilson can give you a lift.

A. E. SANNER, *Dist. Supt.*

**CHURCH NEWS**

**Greencastle, Ind.**

We want to report that the battle is still on in Greencastle, and we want to solicit the prayers of the saints for God's blessing upon the special meetings which are to begin February 17th in the Pentecostal Church of the Nazarene. Brother Harry J. Elliott, who was with us and organized our church October 7th last, will conduct the meeting. Sister Phoebe Sanders, who helped in the tent meeting last August and endeared herself very much to young women and girls, will also be with us to help push this battle. We are expecting C. Warren Jones, pastor of our church in Spokane, Wash., who is now in Central America in the interest of missions, to give us a two days' missionary rally on the two days preceding our revival. Please pray with us, friends. Much prayer is needed to break through the crust of prejudice, the conception prevalent of being educated into godliness, and the idea that social service will finally win the world to Christ. Thus there is an abundance of head religion, but a dearth of that which is heartfelt. Please pray the Lord to give us some genuine conversions and sanctifications.—Guy C. McHenry, Pastor.

**Camas, Wash.**

The Lord is blessing us here in the Pentecostal Church of the Nazarene. We have had a number of special blessings in the last few weeks. The writer has been especially blessed in preaching the Word and also had the privilege of listening to a few others in his stead. One of our young men who is teaching school near Goldendale, Wash., visited us during the holidays and preached once, and Rev. Cornelius Coatney, from View, Wash., came down and preached once. The Lord blessed both of them and all who were present. We have just now closed a revival meeting with Evangelist W. H. Tullis, from Nampa, Idaho. We had a good meeting after we got started, but had a hard time getting a place in which to hold the services. We had engaged a fine big hall on Main street, but when we got ready for it they turned us down. They were afraid we would make too much noise. Finally we walked away out in the country to see an old widow about a garage building on Main street and she was glad to rent it to us. We got it for six months. Praise the Lord! A few souls prayed through, but we have just gotten a good start now. Miss Esther Taylor, from Ridgefield, Wash., played the organ for us and preached twice.—J. W. Frazier, Pastor.

**Maplewood, Mo.**

Having resigned our work at Des Arc, Mo., we accepted the pastorate of the church in Maplewood, Mo., which is a close suburb of

St. Louis. We have gotten our goods which were delayed and have secured a location near the church, which is a nice brick building. Now we are about ready to begin operations in earnest on the Enemy in these parts. We need your prayers. We have been here four Sabbaths, three of which we have had good services and have met some loyal Pentecostal Nazarenes. Last Sunday we were blessed with the presence of our beloved District Superintendent W. I. Deboard, and his brother, Rev. C. I. Deboard. They were also here the two preceding nights. The plan was for them to remain with us for a month's campaign, but we were hindered because of the street car strike. Also coal is very hard to get, so we decided to postpone our campaign to a future date.—Charles F. Crites and Wife, Pastors.

#### Ellington and Caro, Mich.

This is my second pastorate with this fine people and is the best yet with me. The Ellington church has never seemed in a healthier condition to us than now, though not as large as at one time. The reason for that partly is that the Colling church has been formed out of it and we have added some fuel to a third church now at Caro. The work here has the element of solidity, thank the Lord. Since the Assembly we have been groaning for a revival. The burden for souls has been on a few for some time. We had some Friday fasting and prayer seasons before the revival opened, January 4th. Lewis and Mathews opened up the battle with us and surely God did answer our prayers. Over seventy-five received definite help at the altar. Some whom we had prayed for a long time were converted. The merchant across from the church found God and cleaned tobacco out of his store. Amen. Some school children got saved and they shine at school to the annoyance of the teacher. Conviction is still on many. One of the "best of all" was the reclamation and sanctification of my father, Rev. A. E. Miller, of Gregory, Mich. He is a preacher in another church and found out, like a lot of preachers must find out some time, that a preacher can die right in orthodoxy as well as others. We are now in our new tabernacle at Caro. We have been pushing the work there with all our might since Assembly, and we feel we have the finest little tabernacle in Michigan. It is 30 x 40 and not finished inside yet, but we think it is fine and God does meet with us in every meeting. It is worth \$1,200. Rev. Alvin Kauffman is associated with me there in the work. A delightful companion he is. While working there we fed our souls on Nehemiah and we know all about the Sanballats, Tobiahs, Ammonites, etc. We are planning for a meeting in March with W. R. Cain, of Kansas. Pray for us.—I. E. Miller, Pastor.

#### Jasper, Ala.

Rev. B. S. Taylor has been called to and accepted the charge at Jasper, Ala. We began our labors Sunday, February 3d, with a service to a well filled house and a fine people and bright prospects for a good revival year. I was delighted to find the church has a school of seventy to one hundred pupils at times and trusting in the Lord to push ahead. We start a Bible class and school of divinity. The Bible is our only text book. Tuition and board as low as possible. Prospective students write for details. Our campmeeting needs a big tabernacle 40 x 60. If you have one for sale write us. Camp begins July 4th, lasting ten days. Parties who have subscribed or ordered "Old Campmeeting Songs," note address, that they may get you by mail. Samples free.—Rev. B. S. Taylor.

#### Providence, R. I.

In spite of the complicated conditions of the times we are still on top and looking up. While we have been hard hit as a church in every way this year the faithful few are holding on and shouting the victory that full salvation brings in spite of all the Enemy can do. If there ever was a time when we need to keep full of faith and the Holy Ghost so as to give this old sin-cursed, weary, sin-sick, war-devastated world a proper, practical demonstration of what the grace of God can do, it is now. Brethren, let us not disappoint God or the people at this time. The Lord gave us a glorious meeting in Belmont, N. H., last month. We found some hungry souls up there who appreciate full salvation truth. I expect to close my pastorate here at the end of the Assembly year. While there is a good feeling between pastor and church, yet conditions make it necessary for us to change. The climate does not agree with wife, and malaria has made us both very uncomfortable at times, while the increased cost of living the last year has laid an extra burden upon us which the church is not able to meet in its present condition. I am open for a call to any new field as the Lord may direct. Yours in victory.—F. W. Domina.

#### Lindsay, Cal.

We closed a very gracious revival in the Lindsay church January 27th. Mrs. Rose Potter Crist, of Denver, Colo., was the evangelist.

### BIBLE STUDY

## Young People's Society

#### AN ALL-NIGHT MEETING, AND VICTORY

#### LESSON IX

#### Acts 16:16-34

#### By Rev. E. J. Fleming

1. What is a "spirit of divination" (Marg. Python)?
2. What is "soothsaying"?
3. How were Paul and Silas partakers of Jesus' sufferings? Matt. 9:34; Luke 23:2; Rom. 8:17.
4. Does prayer always avail in trouble? Psa. 34:15, 17, 19; 37:40; Isa. 65:24.
5. What was the character of their prayers? James 5:15 (first clause) and 5:16 (last clause); Matt. 21:21; Rom. 8:26, 27.
6. Why did they sing "praises"? Heb. 11:9 (first clause); Rom. 4:21.
7. What are we taught by Bible "mid-nights"? Ex. 11:4; Matt. 25:6; Acts 16:25; 20:7.
8. Contrast Paul and Silas with the jailer. Prov. 28:1; 2 Kings 7:0,7; Psa. 40:1-3; 1 Thess. 2:2.
9. What could Paul and Silas say? 2 Cor. 2:14; Rom. 8:37.
10. Why should we do our bodies "no harm"? 1 Cor. 3:16, 17; 6:19, 20.
11. How is the body often permanently injured? Hos. 4:6; Isa. 5:13 (first clause).
12. Can we preserve health and lengthen days? John 17:3; Eph. 6:1-3; Psa. 34:12, 13; 91:14, 16.
13. What does guilty fear cause men to do? Gen. 3:8; Rev. 6:15-17.
14. Is there anything that will give courage in the day of wrath? 2 Peter 3:14; 1 John 2:28.
15. Can we do anything to obtain salvation? Matt. 7:22; Titus 3:5; Eph. 2:9.
16. Upon what condition are men saved? Mark 16:16; John 3:36; 6:47; Rom. 1:16.
17. Can we derive any encouragement from the statement that "his house" was included? Gal. 3:7, 29.
18. Did the jailer give any evidence of a "change of heart"? Vs. 33, 34; Matt. 25:35, 36; Eph. 2:10.
19. What immediate effect did his "getting religion" produce? V. 34; Rom. 5:11; 15:13; 1 Peter 1:8.
20. State what you believe to be the greatest truth taught in this lesson? Why? If we have covered this lesson well we have visited twenty-one books, consulted eleven authors, and ranged the field of the divine revelation from Genesis to the Revelation.

Her preaching was clear, forceful, and telling. Quite a number were saved, some were sanctified, and others reclaimed. The church was generally revived. God was in the midst from the beginning. Several good, substantial people united with us in church membership and we are encouraged in the work here. Not only did we have to fight the world, the flesh, and the Devil and professionalism, but it seemed that the Devil did an extra thing to break down the work of God. On Saturday night before the last Sunday of the meetings one of our best members was murdered. Some of us were up most all night with the stricken family. Not many of our people knew of the murder until they came to church in the morning. It was a blow that staggered all of us, so we could hardly go on with the services. But our God undertook for us and we closed with a good degree of victory. In this terrible crime we have once more a clear demonstration of the wickedness of the human heart and the treachery of carnality. The murderer is a man, according to reports, of an ungovernable temper. In a moment murder was committed. We never felt more like preaching that carnality must be destroyed or it will send us to hell. No man is safe so long as he has this thing in him. Thank God, there is a cure for it in the shed blood of Jesus Christ. Our work in Lindsay is progressing.—P. G. Linaweaver, Pastor.

#### Newton, Kas.

The National Holiness Association, with Revs. Dr. Fowler, C. W. Ruth, Will Huff, and the Rinebargers, have just closed a great convention with our church in Newton. It was great. The preaching was of the highest order and the singing was of the best kind, and the people came and came until the last night all the seating capacity of the church was taken. Many were at the altar, but not as many as we had hoped to see. Thank God for a church where we can take all the holiness that comes along. Many of the brethren from over the state came in, got a new touch and went to their homes aflame with pentecostal fire. The papers were all good, and especially the one by Rev. Fred H. Mendell on "Why holiness is neglected, shunned, and disliked by the general pulpit." Wichita, Winfield, Topeka, Hutchinson, Eldorado, Stafford, Pleasantville, and many other places in the state were represented besides people were here from out of the state. Well, if you see another one of these conventions coming, drop me a line and I will head it in to Newton. We had with us one

day dear Dr. Reynolds and was privileged to hear him preach again. God bless Fowler, Huff, and Ruth, and the Rinebargers and send them this way again.—J. W. Oliver, Pastor.

#### Muncie, Ind.

Our work is on the upgrade over here at Muncie. We have run through nine weeks of the most severe weather we have ever had in this section and have had our regular services. Our offerings have held up fine. We have doubled our offerings in the last twelve months. We are having hungry souls at our regular services. Last Sunday we had a number seeking for pardon and holiness. Our membership has almost doubled in the last few months. Since Assembly I have seen more than three hundred seeking God. There is one thing to the credit of the holiness people of Muncie that you do not find every place—that is, we work together. We have the Free Methodist, Apostolic church (God's Revivalist people), two independent holiness missions, and a number of holiness people in the various churches. And we get along fine together, and of course God gives us souls right along. We have found out to our own satisfaction that we can all build up more by each of us helping the other. Recently I assisted Rev. Mr. Hauncel in a revival in a section of our city known as Whitley. We had a fine meeting with fifty or sixty at the altar. We are going to have a five Sunday's campaign with General Superintendent Goodwin and Dr. and Mrs. J. H. Sloan; from March 7th to April 7th. We generally precede these campaigns with two or three weeks of prayer. Next summer from July 7th to August 11th we are planning to have the Williams-Robinson evangelistic company for a general campaign. We are praying and making all arrangements to get the truth to thousands of souls.—Everette O. Chaifant, Pastor.

#### Falmouth, Mich.

We are praising the Lord for the privilege of preaching the gospel here in northern Michigan. Sinners have been saved, backsliders reclaimed, and believers sanctified, for which we give God all the glory. We have three preaching places and besides these are many other needy places. We had the privilege of being in revivals at Turnerville with Brother Buxton and at Harrietta with Brother Frank Houghaling. God has wonderfully undertaken for us in spite of bad roads and cold weather. We find as Jesus said, "Without me ye can do nothing," but also as Paul said, "I can do all things through Christ which strengtheneth me." God is supplying all our need and we count it a privilege to labor for Him. We covet an interest in the prayers of God's people.—Fred and Myrta Sharp, Pastors.

#### Ironton, Ohio

We closed our special services Sunday night with a packed house and seventeen seekers at altar during day and deep conviction on others. We began our revival with a week of prayer, and during the time of waiting before God seventeen souls prayed through either for pardon or purity. As our evangelist had canceled with us we acted as evangelist and for two weeks God met with us, sent out the people, put on conviction, and there were seekers at the altar every service. We did not keep track, but some one told us that over fifty were at the altar. A number of people from various churches were saved. A number who had labored under the impression that they "got it all at once" and were bitterly opposed to our teaching of a second work came to the altar and now testify to a second definite work of grace. Amen. Our Sunday school is on the increase. We took nine good members into the church, have a class to take in next Sunday, and more to follow. Also took eleven new subscriptions to the Herald of Holiness, the best holiness paper published.—H. W. Welsh, Pastor.

#### Livermore Falls, Me.

Greetings in Jesus' precious name. Although sugar and coal are scarce we are able to keep sweet by God's grace and keep the fire burning in our hearts through prayer. This has been a banner year for the church. Never in its history has the power of God been so manifested. Souls have been saved and sick bodies healed. Jesus' prayer (Jno. 17:11-23) is being verified in our midst. Thank God, the Holy Ghost makes us one. Our heart is made to rejoice as we see the babes grow and strip for the race. We observe every third Sunday for missions. Yesterday was our banner day. Three souls were at the altar for pardon with nearly every member of the church rededicating themselves for service and sacrifice. The fire fell and hearts were stirred to greater missionary activity. We had a hallelujah march in the evening and after the smoke cleared away we found on the table \$35.55 in cash and a lot of jewelry. Our slogan is \$300 for missions this year. Pastor and people are united and victory is on our banners.—L. E. Mann.

#### Wellington, Ill.

Our pastor, Rev. P. R. Jarrell, gave an excellent message the first Sunday night in this

month. He used for a text Galatians 6: 7, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." God was with us in convicting power, but no response was made. We love Brother Jarrell. We felt greatly encouraged because of the message. We feel like pressing on. Our Sunday school is progressing under the superintendency of Brother R. L. Bounds. We have another class of fine teachers for the new year. Pray for Wellington.—O. I. Brown.

**Pomona, Cal.**

On Sunday afternoon, January 20th, we gathered together to burn the mortgage on our church. The house was filled, and the presence of the Lord rested upon us mightily. There were present eleven of the charter members of the church. These each gave a word of testimony as to how the Lord has led thus far. Also two of the former pastors of the church, Brother Noble, of Cucamonga, Cal., and General Superintendent J. W. Goodwin, who gave a most interesting history of the church since its beginning. The five trustees then gathered around the pan which held the mortgage, the treasurer then presented it to the pastor, who gave it to Brother Goodwin, and as he struck the match and consigned it to the flames in the name of the Lord, you should have heard the shouts that went up in praise to our God. Amen. Brother Goodwin then brought us a wonderful message, which caused us all to take new courage, and press on. The burning of the mortgage liquidated the debt of eighteen hundred dollars, which gives us a property valued at seven thousand dollars. This money was largely raised through the efforts of the former pastor, my brother, C. E. Roberts. General Superintendent Goodwin, who has been in close touch with the church since its founding, says he has never seen it in as good condition, both spiritually and financially, for which we are truly grateful.—Ernest G. and Jamie Roberts.

**Phoenix, Ariz.**

We just closed a four days' holiness convention on the first anniversary of the First Pentecostal Church of the Nazarene in Arizona. It was four days of constant outpouring from the presence of the Lord. Souls knelt at the altar, one especially who had been seeking intermittently for a year was gloriously sanctified. District Superintendent Eckel was with us throughout, bringing messages of inspiration and power. On Bible school night Brother Eckel raised \$301.25 for our Phoenix Bible school, and on anniversary Sunday \$2,165 was pledged on our church debt. Our God does answer! Many of our friends and some of our competitors have faithfully prophesied that we had undertaken too much and that financial ruin was facing us. The Lord knows how to finance the cause of His people. To God be all the glory! We are yet looking ahead for greater things. Our eyes are upon the hills, from whence our help doth come.—Orval J. Nease, Pastor.

**North Little Rock, Ark.**

The Lord is blessing. Souls are being saved and sanctified in our regular services. We are praying for a special series of revival services in the near future. We realize that if our folks will keep prayed up and always have the anointing that souls will be converted, reclaimed, or sanctified. Let us break the pitchers and shine. Well, glory! I thank the Lord for the sanctifying power just now in my soul. Our Sunday school is increasing; the Young People's Society is taking on new

**Telegrams**

The following telegram was received by Dr. Reynolds Monday morning, which will be an occasion of rejoicing among our people:

PASADENA, Cal.

REV. H. F. REYNOLDS:

Arrived Sunday morning after much delay. Right ear lanced today. Left side better. Every indication points to no operation on mastoid bone. Have suffered greatly. We are all thanking God for encouraging indications. No diphtheria germs. Love to every member of the Publishing House.

J. W. GODWIN.

NAMPA, Idaho.

HERALD OF HOLINESS:

Victory campaign for the Northwest Nazarene College opened in the Nampa church February 24th. Mighty tides of glory swept over the people while they freely gave of their means more than \$3,800 in cash and pledges. This victory campaign will cover the Northwest School District.

H. ORTON WILEY.

MANNINGTON, W. Va.

HERALD OF HOLINESS:

A wonderful revival is on. Community stirred. Souls are falling at the altar and praying through in the good old-fashioned way. Heads of families are being saved and sanctified as the result of confession and restitution. Some have fallen under the power of God. To God be all the glory.

REV. and MRS. O. L. BENEDUM.

DEMING, N. M.

HERALD OF HOLINESS:

Opened Deming, N. M., campaign among forty-five thousand soldiers. Great opportunity. Sing and speak to hundreds on street and many follow to indoor service. Some twenty Christian soldiers assisting. El Paso meeting brought some results, but for first time had considerable financial deficit. Send us help if you can, but above all pray much for us. Full report later.

Q. A. DECK and PARTY.

PONCA CITY, Okla.

HERALD OF HOLINESS:

Great victory at our Sunday services. Five prayed through at the altar Sunday night. Young People's Society doing fine. Church debt completely liquidated and money in the treasury for parsonage, and parsonage building committee at work. Our motto, "The church of the old-time religion."

C. B. JERNIGAN, Pastor.

AUSTIN, Texas.

HERALD OF HOLINESS:

Williams-Robinson party had a great service under the big brown tent tonight; a great message that gripped the hearts of the people by Dr. L. Milton Williams; they say the largest crowd that has ever assembled under the big brown tent in Texas. Without any altar call a number ran to the altar and prayed through in this campaign of old-time religion. It is taking a firm grip on our city business men. Professional men, legislators, and state commissioners are in attendance; also a goodly number of Uncle Sam's aviators. Such singing and preaching Austin has never had. We are asking God for one thousand souls. We ask the saints everywhere to pray for us.

E. W. WELLS.

OSKALOOSA, Iowa.

HERALD OF HOLINESS:

Oskaloosa convention in the interest of Olivet University a great success. A number of the pastors on the District were present. General Superintendent R. T. Williams, Rev. M. E. Borders, of Chicago, and Rev. E. G. Anderson were the special speakers. The pastors of the District set \$15,000 as the goal for Iowa. Two thousand dollars were given by Oskaloosa church. District Superintendent E. A. Clark and Rev. E. G. Anderson are to visit each church on the District. District Superintendent E. A. Clark says the debt against Olivet must be raised and Iowa will do her best.

J. A. WARD, Pastor.

life after the hard winter. May we all keep the missionary spirit. Pray much for the soldier boys that are in our midst. We are looking for the return of our dear Lord and Master. Even so come, Lord Jesus. Amen.—J. Sam Custis, Acting Pastor.

**Peniel, Texas**

One of the greatest revivals in the history of Peniel College came to a close Sunday night. There was not a dry service throughout the ten days, and not a one in which souls were not definitely blessed. Rev. B. H. Haynie, of Dallas, Texas, did the preaching. He is fearless and uncompromising and rebukes sin and worldliness of every form wherever found. Everybody seemed to enjoy his preaching and interested crowds filled the college chapel twice daily. For nearly two weeks before the meeting began we had been having two prayermeetings a day, and the two days before the opening we met in the chapel in a noon prayermeeting. The burden of prayer came on the saints and souls were beginning to get saved before the meeting began. The first service witnessed the salvation of seven souls, and the tide rose rapidly until the long altar had to be lengthened clear across the chapel to accommodate those who would come running forward for prayer. Frequently, without waiting for an invitation song, as many as a dozen would rise simultaneously and run to the altar. More than two hundred were definitely blessed. They stripped themselves of worldliness, made restitution, straightened up old differences, and struck fire. We took thirty-eight into the church with more to follow. We had a great educational rally the last day and raised two thousand dollars for Peniel College. The general college board was in

session during the meeting, and plans were enacted for a forward movement in the work of the school. Rev. J. E. Bates, a strong preacher and practical business man, was induced to accept the office of business manager. The faculty, laboratory, library, etc., are to be brought up at once to the standard of an A1 college. Every one who was in touch with the Lord seemed to have the conviction that God's time had come to set out our stakes and lengthen our cords. There is a great future before the work here if God's will continues to be sought and followed. It is seldom that such a general revolution of a community is witnessed as took place here. There remained only three unsaved students in the school. What a crowd of Christian girls and boys! How they can pray! They would meet at 6 o'clock for prayer, and a number found the Lord in these services. This is a fine place for those who are thinking of attending college.—Oscar Hudson, Pastor.

**Chattanooga, Tenn.**

We have just closed a two weeks' revival meeting. Rev. R. T. Williams was with us and did the preaching during the first five days. Rev. S. E. Polovina brought the messages the last week of the meeting. God's blessings were upon the services from the first. Souls were saved or sanctified at almost every service and all seemed greatly encouraged to press on in the things of God. We are glad the old-time gospel is still effective in winning men to Jesus.—W. M. Tidwell, Pastor.

**Bethel Church, Darby, Pa.**

We are not having cyclones of glory, tornadoes of salvation, hundreds of seekers, the whole town stirred, nor turning people away from the church,

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17 7 "From that time Jesus began to preach, and to say, 'Repent: for the kingdom of heaven is at hand'"

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but we are conscious of the presence of the blessed Holy Spirit in our midst. God gives us some seekers once in awhile and occasionally we take in a new member. We had two accessions last Sabbath, one at the altar—new material—in the evening, and another—new material—at our Wednesday night prayermeeting. We find we have to pray, tug, and pull hard for every soul we land. We are not having much opposition from outsiders, just indifference. We are, nevertheless, the victors, finances all met, praying and looking up for a divine outpouring that shall result in the salvation of many souls.—John N. Nielson, 1105 Chestnut street.

**Escondido, Cal.**

For some months past we have felt the need of an "old-time" revival. We felt the need so strong, that we began to pray to that end, a few of us in number. Praise the Lord, we feel it coming. We opened fire on the Enemy on the evening of January 31st, with Rev. and Mrs. Jarrrette Aycock (from Oklahoma) at their best. We want to see, and we expect to see the work prosper here as never before. People are under conviction and the Devil is being defeated. We have no date set for closing. Pray with us that we may have the desire of our hearts.—George W. Knouf, Church Reporter.

**Mandale, Ohio**

We have just closed a real Holy Ghost revival with Rev. F. W. Cox as the evangelist. Praise the Lord, He gave us victory. We were so well pleased with Brother Cox that he and his precious wife will be with us again in August for a tent meeting. Any church desiring a real Holy Ghost revival will make no mistake with Rev. F. W. Cox as the evangelist.—Henry Peters.

**Providence, R. I.**

I wish to report victory for the Wesleyan Pentecostal Nazarene church, Providence, R. I. We have been here three months and have seen great things done through Jesus Christ, our Lord. God has helped us to get coal so as to keep our doors open this cold weather, when others have had to close, or double up. Our mid-week meetings are great times of refreshing and our Sunday services are regular campmeeting times, for which we praise God. Our Sunday school has nearly doubled. We held an all-day meeting Sunday, February 3d, and God sent along Brothers Haddie and Burkett to help us push the battle. God surely blessed these men to us. In the evening one man ran to the altar and prayed through; then a mother and her son came. We had four in all. It was a great day for the church. We also enjoyed having one of our Pentecostal Collegiate Institute girls, Miss Julu Simpson, with us. She surely is a sweet singer. We held another all-day meeting the 11th, when Sisters Constance and Allen, from our Bristol church, came and helped us. It was a rich feast for us all. We purpose to keep red hot for God and push out after lost men and women. Pray for us.—Rev. G. G. Edwards, Pastor, 98 Broad street.

**Tallula, Ill.**

The pastor, Rev. E. R. Berry, closed a successful meeting on January 30th. We had about seventeen at the altar, all finding Jesus except two or three. The church is being built up. The spiritual tide is rising and the prayermeetings are times of refreshing. We believe there are greater things ahead. Brother and Sister W. A. Ashbrook were with us during the meeting and Brother Ashbrook preached two powerful sermons. Our women's prayermeetings on Thursday afternoons are proving a blessing to all.—Agnes Gabehart, Reporter.

**First Church, San Diego, Cal.**

God has been wonderfully blessing us with salvation. We have had from three to ten souls at our altars nearly every Sabbath for a number of months. Quite a number of them were soldier boys. A goodly number have united with the church and more are to follow. We have had a continuous revival. Nearly every week souls have prayed through and how wonderfully God has helped us in our finances, and in the increase of our Sunday school and church. Our God still lives. We are to have a hallelujah march the first Sunday in April. We are a little late in our march, but thank the Lord, we are going to march. Rev. Earle F. Wilde and his energetic singing band begin a month's meeting with us Thursday, February 14th. We are to make an invasion on Camp Kearney in the meantime and if any mothers or fathers having sons there will write me and give me their names and their company I will look them up and do what I can for them. Pray for us that God will help us to get the gospel to the soldier boys. San Diego has thousands of them. There are four camps here. We are going to do our best with the help of the Lord to get the gospel to them. Pray for us that these mothers' boys will hear the gospel before they go to France.—C. W. Griffin, Pastor.

**Bock, Minn.**

Having received a call to the pastorate of the Pentecostal Church of the Nazarene in this place, my wife and I arrived here February 2d. We found a little flock of the finest blood-washed saints on earth. This is a splendid opportunity, being the only English church in a Swedish community. I understand that this is also the only Pentecostal Nazarene church in the state. May the Lord of the

harvest send forth more laborers into this needy field. At the first cottage prayermeeting after our arrival there were five sanctified. A cloudburst of glory came down upon our hearts. One brother was sanctified last Sunday night (February 10th), and two were saved. Praise God for victory! The room in which we hold our services is always crowded. Rev. Nels Oleson, of Grenora, N. D., has just closed a meeting at a schoolhouse out in the country. It was a splendid meeting, well attended. People cried and trembled under conviction. Seven adults were saved and two sanctified. Rev. Florence E. Bowman, pastor at Smoke Creek, Mont., also held a short meeting in another nearby schoolhouse. We were privileged to have her preach for us at one service. We are trusting God to make Bock a spring of living water from which shall flow scriptural holiness over this thirsty land.—Rev. and Mrs. J. J. Neufeld, Pastors.

**Chelan, Wash.**

Our church is doing well under Pastor S. L. Mendel. His faithful wife is also a help to us. We expect to have Brother Morse as our evangelist in March. Brother Mendel is now at Bellingham with the pastor, Brother Scott, in a meeting. Pray for us.—Mrs. J. R. Harvey, Reporter.

**Hull, Ill.**

Rev. L. G. Milby, of Chicago Heights, closed a very gracious and profitable meeting with us last night. The meeting was a short one, beginning on February 4th and closing on February 15th. God saw fit to smile upon us and upon Brother and Sister Milby in a very gracious way. Several were at the altar and got the desires of their hearts, besides many who were helped in other ways. The whole church seemed to have been instilled with new life. Much and lasting good has been accomplished. Six new members were taken into the church and we are looking forward to better days. The way our young people are getting ahead is something wonderful. Two of our young people are being schooled at Olivet. Pray for us.—H. B. Garvin, Pastor.

**Stockton, Cal.**

Our Brothers Lewis and Mathews have been faithful to souls here. They preached the rugged truth. Over thirty have been slain. Many more

have been wounded and the drive has not ended and we do not expect to stop the war until complete victory is assured. The Lord is working here as has not been seen in eighteen years. Oh, how we do praise Him for His loving kindness to the children of men. He has striven mightily with men and His hand is heavily upon the people of Stockton at this time. The meeting continues most of this week. Let all the saints kindly pray for us. Our hearts rejoice for what God has done for us.—A. J. Laird, Pastor.

**Auburn, Ill.**

The work here is progressing, Sunday, February 10th, being the best day the church has ever known. We had a great outpouring of the Spirit in the Sunday school, and then in the morning preaching service we were all so inspired and uplifted by the Word of the Lord. Our pastor, Mrs. Bertha Lillenas, being a Spirit-filled and a Spirit-led minister of the gospel, gave us one of the best messages we have ever heard. After the benediction was pronounced a young woman, a school teacher, with many talents to her credit, asked if she might say a few words. And in a clear voice said, "This morning Mrs. Lillenas's words have cleared many things up for me and I now know that God has called me to do missionary work in China. This spring I give up my school work and in the fall I'll enter the school at Olivet and begin my preparation for the call, and I want to join this church and go as your missionary." Please hold her up before the throne of grace in your prayers. The day closed with an evangelistic service, conviction resting heavily upon the unbelievers and three at the altar praying through to victory.—M. R. Fitch.

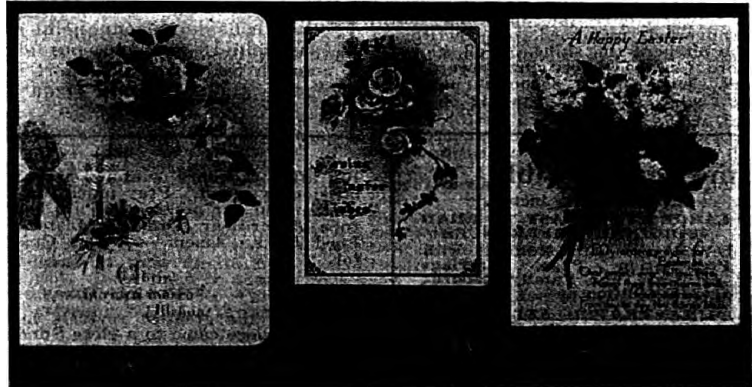
**Webster City, Iowa**

Our meeting with Rev. D. W. and Amy Dobson during the month of January was fruitful in the salvation and sanctification of some precious souls, about forty being at the altar, and while all did not get through, there were some clear cases of both works of grace, for which we praise God. There have been two, one reclaimed and the other sanctified since the meeting closed, and one requested prayer, while some are still under conviction. The Bible messages by Brother Dobson were delivered in the Spirit of the Master. Sister Dob-

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son preached several times to the edification of the people. Their special singing was a benediction to the people and their whole ministry a blessing to the church. We are looking forward to greater things during the last half of this Assembly year.— F. B. Gowland, Pastor.

**Madill, Okla.**

We are praying God for victory at Madill, Okla. We have some of the best soldiers ever enlisted in the battle at Madill. They love their pastor; they stand by him with their prayers and money. We have the Lord's plan of financing the work—the tithing system. Our summer meeting will be conducted by Rev. A. G. Jeffries. Brother A. S. London will have charge of the singing. The meeting will begin July 5th and close on the 15th. Pray that God will bless us.—Mike Roberts, Pastor.

**Richmond, Ind.**

We are glad to report victory at Richmond. God's blessings are upon the work. There is a

constant revival spirit on the services. Many souls are finding God in pardon or purity. The recent visit of our beloved District Superintendent was a great blessing to our work; his advice to the Sunday school and church was a great blessing and help to the work. The work is constantly moving up on all lines. We have recently organized a Woman's Foreign Missionary Society with fourteen members and more to follow. We are to begin a siege meeting with Brother Harry J. Elliott as evangelist in March. We ask an interest in your prayers for a great harvest of souls.—L. T. Wells, Pastor.

**PERSONALS**

The Board of Publication met in their annual session Tuesday at 10 a.m. at the Publishing House, and will be in session all this week. They confidently expect a good and profitable meeting at this time. Their presence is always an inspiration to us.

Rev. C. Warren Jones, pastor of our church at Spokane, Wash., who has recently made a missionary tour in Central America, visiting our own station at Cobun, preached both morning and evening Sunday at Kansas City First Church. Brother Jones brings to us missionary enthusiasm fresh from the field and is stirring our people for missions wherever he goes. He is visiting many of our leading churches before returning to his home pastorate.

General Superintendent J. W. Goodwin has found it necessary to cancel a few dates in order to return to his home in California to undergo treatment for ear and throat trouble. It is hoped that by careful treatment an operation will not be necessary, and that in a few weeks he will be able to continue his work. We trust the many friends of Brother Goodwin will remember him in their prayers.

Rev. C. J. Kinne, pastor of our Cucamonga, Cal. church, was surely a very welcome visitor at the Publishing House for nearly a week before the meeting of the Board of Publication. Brother Kinne is greatly loved by all of the old employees here and we are always glad to have him with us.

Rev. C. A. Kinder, of the Publishing House, has returned from a pleasant visit with his daughter, Mrs. Collins, in Chicago, and his aged mother, in Indianapolis.

General Superintendent R. T. Williams gave the Publishing House a visit last Monday, while passing through the city from a great convention at Oskaloosa, Iowa, in the interest of Olivet University.

Evangelist Will O. Jones spent a day at the Publishing House last week, en route to Peoria, Ill. for an evangelistic campaign. He reports good meetings in the west.

Brother John J. Diaz, our missionary at St. Vincent, Cape Verde Islands, has very recently returned to this country for an operation. He was forty-three days on the voyage, held sixteen services on the boat, and saw the captain, the mate, and some of the crew saved. He says he never understood the eighth chapter of Acts before. We ask special prayer for the recovery of our brother.

The Laymen's Missionary Movement has just closed its annual convention in Kansas City, which was attended by many thousands of delegates from all over the world. This is a fast-growing movement and is surely accomplishing wonders on the line of world-wide missionary activities.

Brother M. P. Smith, of Cushing, Okla., writes, "We are having a great revival; forty have prayed through to victory. Four holiness preachers have dug out and the work has just started; seekers at every service."

Evangelist W. R. Cain is having a good revival with Pastor Akers, of our Anderson, Ind., church.

Rev. J. E. Linza and wife, of Maplewood, Mo., write that they are in a great meeting at Omaha, Ill.

The Richmond, Ind., church, under the leadership of Brother Wells, is enjoying a constant revival, with seekers at the altar at most all of the regular services. Brother Wells is winning the hearts of the people and pointing them to Jesus, says Brother E. E. Wiggins, their reporter.

**ANNOUNCEMENTS**

Notice—We have had money sent to us for books and calendars which bore no signature nor postoffice address, hence are unable to fill such orders. We are holding one such order now, postmarked Sayer, Ark. If you do not receive your order write us. You may have been one of the careless ones in making your order.—Sales Department.

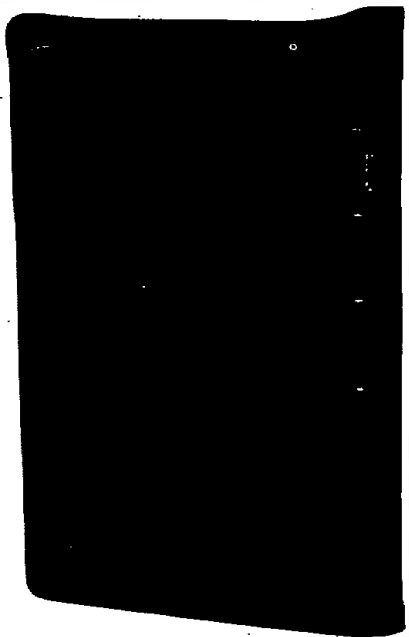
For Sale—Adam Clarke's Commentary, practically new. Received it from the Publishing House about three months ago. Will sell it at a big reduction. Write John S. A. Gunn, Colliholme, Alta., Canada.

Notice to the Kansas District—I have appointed Rev. A. R. Bean, of Dodge City, Kas., to the position of District Superintendent of the Kansas District, which was made vacant through the resignation of Rev. W. C. Stone.—Rev. Fred H. Mendell, Dist. Supt.

Ready for Calls—I wish to devote more time to the evangelistic work. I have given some time of each of the last four summers to this work. I shall be glad to go to the most neglected places and preach full salvation. I am a member of the Pentecostal Church of the Nazarene, and in full harmony with its teachings. Those desiring my assistance address me—H. C. Evans, Sante Fe, Texas.

Special Notice to Western Oklahoma District—The minutes of the Assembly are out and have been mailed to the different churches. The cost for printing and mailing is ten and one-half cents a copy. The full amount was authorized to be advanced by the treasurer of the home mission fund, out of that fund, the same to be refunded by the churches. Brethren, please attend to this at once, for there may be a call any time for this home mission money. Besides, if you delay it will cause extra expense in personal notices. Send this money to Mrs. Maud Widmeyer, treasurer, Bethany, Okla.—V. P. Drake, secretary Western Oklahoma District.

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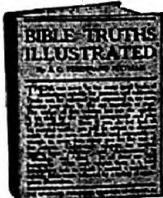
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Notice—Having resigned the Superintendency of the Arkansas District at the last Assembly, I will re-enter the evangelistic field, which is my calling. Some of my time is not taken. I would be glad to hear from any one desiring my services.—J. D. Edgin, Ozark, Ark.

Wanted—An experienced farmer with small family wishes location on small farm to farm on shares, everything to be furnished by owner. Handy with tools. (Prefer location near Pentecostal Nazarene church. Best of references. Address: Mrs. Carrie E. Adams, 2208 Forest Ave., Kansas City, Mo.

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**GENERAL SUPERINTENDENTS**

H. 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 24-28  
Pittsburgh, Pittsburgh, Pa. May 1-6

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

**DISTRICT SUPERINTENDENTS**

Alabama—P. M. Covington—Jasper, Ala.  
Alberta—James H. Bury—Collholme, Alta., Canada  
Arkansas—G. O. Crow—Morrilton, Ark.  
British Isles—George Sharpe—Glasgow, Scotland  
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Colorado—A. E. Banner—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. 819 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. 2522 West Walnut street.  
Little Rock—T. W. Sharpe—Delight, Ark.  
Louisiana—T. C. Leckie—Vilonia, Ark.  
Manitoba-Saskatchewan Mission—C. A. Thompson, Box 258, Regina, Saskatchewan, Canada.  
Michigan—C. I. Hankel—Berlin, Mich.  
Mississippi—S. E. Galloway—Houaton, Miss.  
Missouri—W. I. Deboard—Des Arc, Mo.  
Nebraska—M. F. Lienard—Omaha, Neb. 509 S. Twenty-sixth avenue.  
New England—N. H. Washburn—Beverly, Mass.  
New York—Paul Hill—Clintondale, N. Y.  
New Mexico—J. E. Threadgill—Estancia, N. M. Star route, Box 27.  
Northwest—J. T. Little—Newberg, Ore.  
West Oklahoma—J. I. Hill—Ponca, Okla.  
Pittsburgh—James W. Short—Dayton, Ohio 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  
F. W. Cox—Bloomington, Ill. February 14-March 3 809 South Mason St.  
Harry Joseph Elliott—Greencastle, Ind. February 17-March 17  
Pt. Wayne, Ind. April 7-28  
Elwood, Ind. May 2-20  
Winchester, Ind. May 21-June 21  
Rev. and Mrs. Julius Miller—Menomone, Wis. February 15-March 3  
Durand, Wis. March 5-17  
F. R. Morgan—Newberg, Okla. March 1-17  
Broken Bow, Okla. April 12-28  
Antlers, Okla. May 4-19  
Poteau, Okla. June 1-16  
Marcus, Ark. July 12-28  
Lenox, Ark. July 20-August 11  
Hominy, Okla. August 16-September 1  
B. H. Morse—Ashland, Ore. February 3-March 8  
Chelan, Wash. March 10-24

W. H. Tullis—Wenatchee, Wash. February 25-March 9  
Birnay, Mont. March 10-20  
Ashland, Mont. March 21-31  
Jesse 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. Chuck 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 6-15  
Helskell, Tenn. September 19-28  
Kington, Tenn. October 3-13  
Townsend, Tenn. October 17-27  
Williams-Robinson Evangelistic Company—Austin, Texas February 17-March 17

**Self-Filling Fountain Pens**

**Non-Leakable, Easy Writing**

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

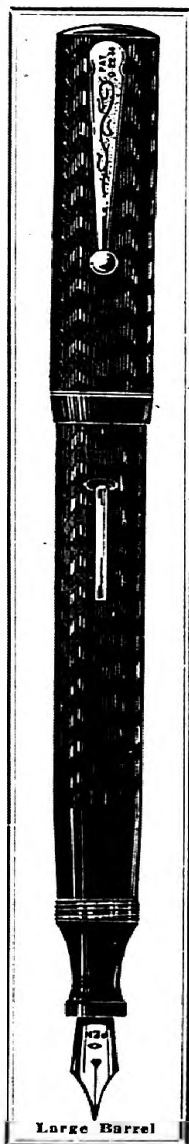
If you do not possess a good fountain pen, try one of these. In case any of our pens fail to give satisfaction after a fair trial an exchange may be made for a different point, which often remedies the difficulty. Or, if refund of purchase price is requested, this will be done readily and cheerfully.

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

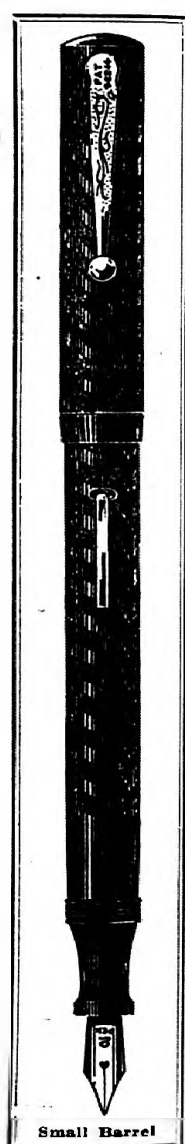
For different sizes of barrels see illustrations.

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

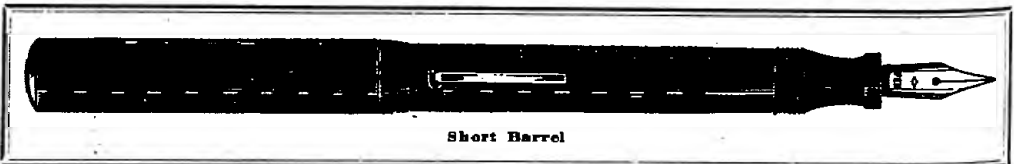
Pentecostal Nazarene Publishing House  
2109, 2115 Troost Avenue  
Kansas City, Mo.



Large Barrel



Small Barrel



Short Barrel