

HERALD of HOLINESS

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

Vol. 7. No. 48. WHOLE No. 360

KANSAS CITY, MO., MARCH 5, 1919

EDITORIAL

Death a Beginning



DEATH IS erroneously viewed if considered as an end. The most broad and beautiful conception of death is as a beginning. G. Campbell Morgan, in an address at Northfield some twenty years ago, on the death of Mr. Moody and Mr. George MacGregor and Bishop Newman, who had died during the previous year, mentioned the terms employed by Christ and Peter and Paul in speaking of death. Talking with the disciples on the holy mount Jesus called His death a "decease," or an exodus. Peter, speaking to those who had like precious faith with himself, speaks of the fact of his departure in the same terms, calling it a "decease" or an exodus. Paul, speaking of the near abandoning of the work of the ministry, terms his death as a "departure."

In all these aspects of death it will be seen that they do not call or describe death as an end, but as a beginning of some new era or department of service. It is the embarkation on a new voyage. It is the departure for a new field of labor, or for a further discharge of broader and greater labors for the Master. Especially Paul's word is a nautical term, and signifies the loosing of a ship from its moorings and its sweeping forth into the broad expanse of the ocean for a foreign port. Paul, it seems therefore, looked upon his departure, not as a gaining successfully a port, as is so commonly viewed by men, but rather as just starting out from port; not as a voyage ended, but as a voyage begun.

A Right View of Death

After all, is not this the right view to take of death? Can we correctly view it as anything ended, at least in the sense of the intent or aim of life? Is it not a mere incident in the real eternal life occasioned by the fall which we must have occur, but which is not an end but a real beginning of the larger life begun here on a small scale with various limitations and besetments, which death sets us free from and prepares us for the largest and truest life unhindered by such besetments?

We like to consider it thus, for we believe it to be the correct view of this episode we call death. It is not in any true sense an end. It is in the best and the highest sense a beginning under better conditions of the life by which we are to glorify God in our bodies and spirits which are His. Our boat has been delayed here on the shores of time for necessary purposes, but now the time has come for her departure, and we exult in the fact because we realize that we are to soon enter

the port of our true destiny and work. There has been much unloading and cleaning and loading and packing and crowding, and at last the last mail bag is hauled in. The last bundle is brought across the gangplank, the last passenger has come aboard, the signal sounds, and the great vessel surges outward; there is a hurrying, and all prepare for the last word and the last salute. Then there is the last good-by, a signaling to those on shore when too far out to speak or to be heard, and soon in the broad expanse of the ocean the mighty vessel plunges forward toward her destined port, with the surge and sweep of a conqueror.

A Victorious Voyage

On and on she makes her victorious voyage, until finally, on the farther shore, there is heard the sound of voices signaling the land, and soon the port is sighted. When the vessel comes to a stop there is a debarkation, the new arrivals are greeted by those who have come down to meet and greet them, and such a happy reunion there is! Handclasps and hallelujahs and joyous salutes and words of welcome here and there!

We often think if we could only realize what goes on at the arrival of these vessels from earth we would weep less and laugh and rejoice more. There is more joy in heaven among the angels over one sinner who repents than over ninety-nine just persons who need no repentance. Think you then that there can be less rejoicing among the angels over those who have completed the great voyage than over those who merely engage passage on the vessel, which is the meaning of repentance? Nay, verily, brethren; there are the loudest shouts and hallelujahs over the completed voyages and the arrivals on the shores of eternal deliverance.

Let us, then, take this view and be encouraged by it. Our loved ones are only beginning their larger lives and their happier labors unhindered by the limitations of flesh and time and mortality. They are thrice blessed and far happier than when here among us, and we should be happy in their happiness. Of course we will feel lonesome, and God never once rebuked even our grief over their leaving us. No, not one word do we hear from Him in rebuke. But at the same time we weep over the bereavement, we are to lift up our eyes to the hills from whence cometh our help, and be comforted at the thought of their happiness and joy at the beginning of their higher and nobler employ and bliss perennial. Be thou comforted mother, your daughter, your son, if faithful here, will only be from you a short time when there will be a

happy reunion and an eternal fellowship unbroken by death forever and forever. No shadows there to molest or make you afraid. No more tears there. No pain there to torment or trouble us as here. Forever at rest and peace, in the land unshadowed by pain or death or tears or sorrow or aught to hurt or make us afraid! Do not our hearts swell with glorious anticipations at the thought of the better country? Do they not leap for joy at the prospect of a city that hath foundations whose builder and maker is God? Be encouraged then, rejoice through your tears and be glad in your sorrow, dear friends who mourn here below at the departure of loved ones, and hope thou in God!

A Time for Special Prayer

THE TIME has come for special prayer to be made for a great and widespread revival of religion, it seems to us. After every great national or international struggle or catastrophe there should be a great revival. War is horrible, but it certainly does bring men face to face with death, both those who engage in the dire struggle and the families back at home from whose ranks the toll is taken by death as a war's awful results.

This awful carnage, while hardening and imbruting in many ways, certainly often turns men's minds more or less seriously to the destiny beyond this world. Naturally the eternal issues are brought nearer to the minds of many, and people ought to be, and sometimes are, more amenable to gospel appeals just after these great struggles than at almost any other time. Whether this is ever the case or not, it seems to us that the chief issue today before the churches is a mighty Pentecost to come upon our country and a tremendous awakening. This, it strikes us, is the most fundamental question, far more important than the question of social matters or the raising of immense sums of money or any others.

We hear no end of the matters of reconstruction demanding attention and settlement by the Church, as a result of the war, but we hear too little about the business of crying mightily to God for a great revival of His saving power, that men and women may have their hearts turned to Him in sincere repentance and salvation. This revival will only come after prayer for it. Men must cry out to God for the outpouring of the Spirit, if they would receive refreshing showers of grace and salvation from the Lord of glory.

Churches are very busy raising money for the most worthy causes, and trying to swell the income of the church for these just benevolences. This is all right, but we may truly say that "these ye ought to do and not leave the other undone." If the churches do not seek mightily for a great revival, who will do it? Where is the influence or the people who will take this matter in hand and seek the outpouring of the Spirit in reviving power among men? If we stand still it seems to us the very rocks would cry out in protest against the neglect. Let there be mighty and prevailing prayer made without ceasing of the churches for such a revival among all the people.

The work of the Church has always gone on by the help of such great revivals. Many of the denominations sprang out of such revival influences. Often after a great religious dearth there have sprung up mighty revivals and there were multitudes saved and numbers were reclaimed from a backslidden state, and a great denomination has been formed as a result. All the churches have been the beneficiaries of such epochal works of grace. We have found them helpful in refreshing the life of the Church and quickening the spiritual pulse as well as in adding to the number of the saved.

In 1831 there occurred such a great revival in New York City that was a great blessing, not to mention others at various other points about the same time. Power from on high descended most wonderfully in that city. It fell upon pastors and congregations and upon business firms and theaters and all sorts of people. Chatham Street theater was the scene of a most profound awakening. A committee of Christian men waited on the lessee of the theater and proposed to buy the

lease. The lessee asked for what purpose they desired the building. "For a church," was their reply. "For what?" said the owner. "For a church," was the reply again. The owner said, "You may have it, and I will give you a thousand dollars to help you on with your work." Arthur Tappan, one of the men, and a well known man for honesty and goodness, mounted the stage of the old Chatham Street theater and said, as the actors were closing the morning performance, "There will be preaching here tonight on this stage," and then gave out a familiar hymn, and sang it. The barroom of the theater was turned into a prayer room, and eight hundred persons were present at the first meeting that night. For seventy successive nights the meeting went on, and God poured out His power. Seldom have there been witnessed such scenes of mercy and salvation as were there witnessed. Multitudes were saved and many are in heaven today as the result of that marvelous work of grace.

God will hear the prayer of His people who cry night and day unto Him for such a work. Let persevering prayer be made for such revivals of religion, and let us continue our suit until there are such works breaking forth and the land is favored with a gracious outpouring of the Spirit.

WE TRUST THE ANTI-SALOON LEAGUE will be able to check the nefarious plan of the brewers to inundate China with their outlawed beer. Let this great organization go promptly to the relief of this threatened invasion of China with this infamy and prevent it if possible.

WHY THIS EPIDEMIC of profanity which has broken out in the family magazines of the country? It seems now we can't have a story in one of our magazines without a disgusting sluice of profanity mixed all through the story. Let us have a cessation of this profanity, or let us quit the magazines altogether.

WE HAVE SCARCELY heard a word of protest against feeding of the Germans by the Allies, if it become necessary. This is certainly highly commendable in the Americans and others of the Allied powers, considering the inhumanities and divers atrocities practiced by the Germans. These nations deserve a word of commendation for this absence of protest against this most Christian act.

THE DEATH OF NO MAN of recent years has been more generally and sincerely mourned than that of Theodore Roosevelt. He was truly a great man. One of the least considered, but one of the greatest charms about this man was his home life. He was a man of the home. He loved his home and family, and was loved by his family, and was not too great to attend strictly to the minutest details of family obligation. It was a great thing in this man to make the home to which he belonged his shrine wherein he loved to retire and rest and enjoy his family. The love of his humble neighbors, which was so conspicuously manifested in his death, was also a great commentary upon his fine character. He never outlived his home or his neighbors or his servants and friends. We are glad to record these few generally neglected features of character which deserve mention, concerning this great American who has passed away.

No, YOUR EMINENCES! there will be no representative of the papacy at Versailles. Let the pope swallow his bitter pill of disappointment, and go on and learn something, if it be not too late for him to learn anything.

THE LEGACY of a godly life is a monument that will outlive granite.

THE CHEFEST of all was Christ, but the servant of all He became.

THE TRUE reformer is the forerunner of the Prince of Peace.

Growth in Grace

Some Essentials to It

By PROFESSOR H. O. FANNING

"But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever" (2 Peter 3: 18).

IN VIEW of the undeniable fact that many of our people are failing to make satisfactory progress in the experience of entire sanctification this subject should loom large upon our spiritual horizon, and be accorded the attention its importance demands. Not a few of our number look back to the experiences of the first few weeks, or months, of their sojourn in the land of Canaan, as the brightest and best of all their experience. They are failing to possess the land, and consequently to experience its delights, and enjoy its fruits. As a result, they are falling out by the way in such large numbers that much time and effort must be devoted to their recovery.

Are our people wholly to blame that this condition prevails so largely? Are we doing all we should in stressing the doctrine of growth in grace, and urging our people on to the realization of its possibilities?

In his book, "Mistakes Concerning Christian Holiness," John A. Wood well says, "Sanctification is more than a negation of sin; it has an unlimited positive side, in which moral health promotes growth, strength, and enlargement. Sanctification does not put a finality to anything within the heart except the existence and practice of sin. A state of holiness can not be retained without going forward—the conditions of retaining it being the conditions of progress."

In applying the words of our text to our own hearts and experiences some essentials to growth in grace may be considered with profit.

Spiritual Life

First, there must be something to grow. In order to physical growth, there must be physical life and being. In order to spiritual growth, there must be spiritual life and being. Growth is a sure sign of life. Only that which is alive grows. Absence of growth signifies absence of life. Cessation of growth is a sign of decay and death.

Growth is also a sign of special divine intervention. All efforts to prove the theory of spontaneous generation have failed miserably. Not only is this true in the physical realm, but it is true in the spiritual realm also. In order to life and being, there must be birth and beginning. No life without antecedent life is the dictum not only of science, but of the Bible and sound theology as well. Before there can be spiritual growth, there must be spiritual birth. "Ye must be born again" is the positive, absolute, and unconditional declaration of our Lord.

Heart Purity

Second, in order to growth in grace, suitable conditions for such growth must prevail. No plant can make satisfactory growth with a worm gnawing at its vitals. This principle holds as true in the spiritual realm as it does in the physical. No soul can make satisfactory growth with the worm of indwelling sin doing its deadly work within, "The flesh lust- ing against the Spirit, and the Spirit against the flesh." Before there can be satisfactory spiritual growth, the flesh, the old carnal nature must be exterminated, eradicated, expur- gated. The seraphic Fletcher said, "A perfect Christian grows far more than a feeble be-

liever, whose growth is still obstructed by the shady thorns of sin, and by the draining suck- ers of iniquity." John A. Wood says, "Chris- tian purity, according to the gospel, is only the base of a holy life, and the present duty and privilege of all Christians. To be cleansed from all sin is not comparatively a high state of grace, and the greater part of our growth and advancement in the divine life should be after our hearts are cleansed from all sin." Mr. Wesley says, concerning this grace, "It is improvable. It is so far from lying in an indivisible point, from being incapable of in- crease, that one perfected in love may grow in grace far swifter than before."

Fullness of the Spirit

Not only must the heart be purified, but the believer must be filled with the Holy Ghost. There must be the incoming and in-

MISSIONARY MUSINGS

By C. W. J.

"Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest" (John 4: 35).

AS a church, the hour of decision is upon us, and the golden opportunity of swaying a lost world to a living Christ is our heritage. Eager, upturned faces and outstretched hands are beckoning us from the four corners of the earth to come quickly with the life-giving message. Jesus had just declared to His disciples that His work on earth was "to do the will of him that sent me, and to finish his work."

As time is the essence of every contract, from a legal standpoint, so also is the time the controlling factor in every effort put forth by the Church to reach out a helping hand to those who sit in heathen darkness. God's chosen people have no more right to defer action in this all important matter of harvesting a ripened missionary field, than Jesus had to pray the Father that the hour of His crucifixion might be delayed. The time of harvest is when the grain is ripe, and if the harvesting is neglected, then a great loss ensues.

A great unsaved world of teeming millions lies out before us "white for the harvest," and the Master's command is to "lift up your eyes." To one who has been plucked as a brand from the burn- ing, a single look at another's great need should suffice.

Today the opportunity for evangeliza- tion presents itself as never before. Is the Church, the body of Christ, ready to go out and garner in sheaves for the Master's kingdom, or is it to dilly dally over the matter, neglecting to send out Spirit- filled evangelists in sufficient numbers to conserve the advantages already gained?

Are we, as wholly sanctified members of this Church, willing to just "lift up our eyes" and view the whitened fields, or strain our ears to catch the Macedonian cry that is sounding over the hilltops from hungry hearts in far-away lands.

Oh, that God would move upon our hearts in this the hour of the world's greatest need, to such an extent at least, that we would be driven to pray or pay, if not to go.

filling of the mighty, throbbing, energizing Spirit of life, the omnipotent Quickener, Cleanser, and Lifegiver, opening up to the purified soul all the possibilities of spiritual life and development. It is He who guides us into all truth; sheds abroad the love of God in our hearts, and glorifies our Lord, taking the things of Christ and showing them unto us. It is by the Spirit that the things which "eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which God hath prepared for them that love him" are revealed. "The Spirit also helpeth our infirmities;" we have "joy in the Holy Ghost;" and "we abound in hope, by the power of the Holy Ghost."

Our text is addressed to those who have been born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever; to those who have laid hold upon the exceeding great and precious promises of the Word of God; who have escaped the corruption that is in the world through lust, and become partakers of the divine nature; those who, having laid aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings—all hindrances to growth—as newborn babes, desire the sincere milk of the Word that they may grow thereby; those meeting divinely imposed conditions for growth in grace.

"Spiritual life, emanating from the Holy Ghost in its progressive power, has no bounds, limits, or dimensions, and the soul of man, the seat of this life, is endowed with powers and capacities capable of endless improvement and unlimited expansion. These powers and capabilities of the entirely sanctified increase or expand more rapidly than those of the un- sanctified; as sin degenerates, cripples, and enervates; while holiness quickens, invigorates, and secures the best possible foundation for the development of all our powers and facul- ties" (Wood).

A Purpose to Grow

There must be an intelligent, definite, clear- cut purpose to grow in grace. No man will grow in grace without intending to. Our text is not addressed to inanimate objects, but to rational, sanctified human beings hav- ing the power of choice, and exercising the power of volition; to beings capable of carry- ing out the decisions of their wills. While it is as true in the spiritual realm as it is in the physical, that no man can add one cubit to his stature by taking thought, neverthe- less, our text implies that whether a man grows in grace or not, is a matter of his own choice, and for which he will be held strictly accountable. It is an indisputable fact that we can not grow by willing to do so; it is equally true that we grow only as we put our- selves in the way of growing, and maintain conditions of growth. Sanctification is not to be regarded as an end, but as a means to an end. Conviction is in order to conversion, and will lead to it if it is yielded to, and the Spirit's leading followed.

Conversion is in order to sanctification: and sanctification is in order to the develop- ment, enjoyment, and use of all the ransomed powers of the sanctified soul. From the act of divine grace that ushers the soul into the state of entire sanctification, the chief business of the sanctified soul is to grow in grace, with all that such growth implies of divino communion, edifying exercises, and holy activities.

OLIVET, ILL.

Is the "one talent" the Lord has intrusted to you drawing interest?

HERALD of HOLINESS

Official Organ, Pentecostal Church of the Nazarene, Published Every Wednesday at the Pentecostal Nazarene Publishing House, 2109, 2115 Troost Avenue, Kansas City, Mo.

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

REV. J. D. SCOTT, Managing Editor.

Subscription Price — \$1.50 a year in advance.

In change of address, name the Postoffice and State to which the paper has been sent, and the Postoffice and State to which you wish it sent.

Subscriptions are payable in advance. Unless payment is made, or request made to have the paper continued, it will be discontinued at the expiration of time.

In remitting, send money order or bank draft, payable to Pentecostal Nazarene Publishing House, 2109, 2115 Troost Avenue, Kansas City, Mo.

Entered as second-class matter at the Postoffice at Kansas City, Mo. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized July 19, 1918.

The Man From Nazareth

By J. M. NICKELS

THE DIVINE character of God's Son, the Christ of Nazareth, stands out today, and will continue to do so during the future of the ages, as the one unique character of the world's history. Great men, by the score and hundreds, have appeared, lived, acted, and moved among men for one brief day of life, then passed away, to be forgotten, save perhaps a lingering record of history or by some deed of heroism, or perchance only some act of fearful cruelty or vice.

The Nazarene—the Man of Galilee—stands alone in a class by Himself. He is the world's thought, always has been, and ever will be. He is the dynamic force that stirs every life, that pulsates every heart, and quickens every thought; and though men may sometimes seem to reject His doctrine, yet "The Nazarene" is the thought of their lives; for they give more thought how to turn aside the power of His teachings than they do to throw off the influence of any other character who ever lived. Agnosticism spends no sleepless nights trying to combat the teachings of heathen philosophy. No time is wasted on the great systems of religion of Confucius or Mohammed. This fact alone is unimpeachable evidence to the character and divinity of the Nazarene.

For nearly nineteen hundred years the world has been sitting as a jury on the case of Jesus Christ. Consciously, or unconsciously, every soul who lives or has lived has brought the Nazarene before his judgment seat, and, either fairly or unfairly, tried the Christ before his tribunal. The verdict has always been and always will be according to the spirit of the judge. Blind unbelief has always turned the Christ away and refused to acknowledge His divine power, while truth has always enthroned the Nazarene as the King of kings and Lord of all.

Infidelity and agnosticism have ransacked the world, seeking for some evidence against this divine emancipator of a fallen race; the deepest and remotest recesses of hell have been searched for some truth or influence that might be brought against His character, but only falsehood was found, and that so palpable that even the devils laughed when it was suggested, for even they acknowledge His divine origin and power. Earth, to its remotest bounds, has been searched to find some flaw in His character or teachings, the deepest caverns—habitations of hideous monsters and horrible demons—the depths of the seas, the highest heavens, and all the planetary systems of the universe have been vainly searched for something that might be used against the Nazarene, and to break down His hold upon the hearts and lives of men. But in utter despair

they have had to fall back on their own depraved hearts, for some reason, cause, or excuse for their rejection.

All men have a religion. No nation, however depraved or weak, but in its national life or in its social life has found place to enthrone the idea, and the worship of a god. True, that conception has often been a very low one; frequently it sinks below the level of the brute creation, in its vicious practices and slavish teachings; yet underneath all these abominations of wickedness is the idea of a supreme being and the craving of their hearts to worship him. No man has sunken so far from the place God created him to occupy that he has drifted beyond the call of his nature for the worship of a supreme being.

Over against this debased and depraved conception of worship stands the more cruel and harsher religion of the educated Brahman and Mohammedan, whose cruel mandates and unchangeable laws are as heavy burdens, crushing the people to the earth, breaking their power of resistance, surrounding them with the unsurmountable walls, the most rigid caste, and driving from their hearts every ray of hope for a better and brighter day.

The religion of the Nazarene is the only one that invites the pure, white light of honest investigation into its truths and teachings. The heathen religions and philosophies of the world issue their mandates to their followers, who must obey blindly their teachings or suffer untold cruelties for their disobedience.

THE BATTLE OF ARMAGEDDON

BY E. PARKS BOYCE

Unseen forces now a'marshaling,
Armageddon's on the way,
Peace and quiet, the declaration?
Beware! destruction takes its sway.

Prophecies are now fulfilling,
Ominous the signs today,
While the world is running hither
After gods of stone and clay.

Seeking refuge in false isms,
Cults, and creeds which lead astray,
Rotten Christian Science doctrines,
Ignoring Christ's divinity.

Down with these, of mammon, mammon,
Preach of Christ, the crucified,
Praise Him—up, if He be lifted,
Men will draw unto His side.

Armageddon, Armageddon,
Is on the way, behold the signs,
Kingdoms toppling, Christ forgotten,
Crucified, the same today.

The religion of Jesus Christ says, "Come and see." "Prove all things"; "Try the spirits whether they are of God." The Christian religion alone approaches man as a free moral agent, as a human being with the God-given right of reason and choice. The records of His teachings and the laws of the kingdom of God are given to and for all men that they may "Search the scriptures." No other religion offers to the world the proofs and evidences of its genuineness, but they do demand a blind acceptance of their dictates, however harsh they may be.

Truth has nothing to fear from the closest scrutiny; only the inhabitants of the darkness fear the light and flee from its approach. A religion that can not stand the searchlight of true, earnest investigation is not fit to be taught to men, and should be cast aside as unworthy of reverence or belief.

The founders of all other religious systems came to us as men, with man's sins, man's weaknesses, and man's tendency to evil, each and all confessing all this and far more, each recognizing that he is merely mortal man. The Nazarene comes to us as the very God himself, claiming the divine prerogatives and power. No teacher ever came who spake with such authority as He, and this power was recognized by all who heard Him speak. Behold yonder temple guard, sent to arrest the Nazarene—men who hated the new Teacher, men under the control and authority of the high priest, who in turn also hated the Christ with such cruel hatred. These soldiers were men who knew naught but to obey orders, men who were strangers to sympathy, tenderness, or mercy, men who knew disobedience might mean death. Behold these men, as with bitter hatred against the Nazarene they press their way through the crowd which surrounded Him, thrusting aside with javelin and sword those who hindered their approach to the Speaker. Look! see them stop! Behold how their countenances change, the look of fierce determination disappears, they hang their heads in shame, and quickly make their way through the crowd, and, no doubt by some back street, return to the high priest without their Prisoner. The only reason they could give why they had disobeyed orders and had failed to arrest the most hated man among the Jews was that "never man spake like this man." Even a cruel, Jewish guard could recognize the divine in Him, when they heard Him speak.

Then this Nazarene spake as God, not as man. Hear Him as He speaks amid the wild confusion of the storm that was beating upon that vessel on Lake Gennesaret! Hear the wild, excited, frightened sailors as they cry out in fear and alarm, "Master, save or we perish!" Jesus as Master of earth and sea commands the waves, "Peace, be still," and they obey His voice, and the wild, threatening waves sink to rest on the bosom of the deep; even as a troubled babe rests and sweetly sleeps upon its mother's breast.

Again, the kingdom of the Man from Nazareth was one of peace. Mahomet went forth to lay the foundation of his religion, and the sword was the power that made his converts. Jesus rebuked the only impetuous one who dared to use force, "Put up again thy sword into his place." And while death and destruction followed the advancing armies of other religionists, the army of Jesus Christ as it advanced, conquering nations by its power, left joy and peace, broken hearts made whole, wretched lives filled with joy, sorrow turned into gladness, homes purified, nations built up, and men everywhere were made to bless the day when Bethlehem's Babe was born to the world.

In presenting for our study the matchless character of the Nazarene I do so feeling that we can come with all our honest inquiry, and with perfect liberty examine into the evidence that will reveal His real character to us; so that we all may be able to answer intelligently the question, "What think ye of Christ? Whose Son is He?"

After a careful study of all of the theories that men have advanced concerning the great life and character of Jesus Christ, and having investigated the real teachings of the leading anti-deity forms of religion, I find that all of the world's thought concerning the Man of Galilee is embraced under three general statements of belief; or three general opinions or ideas; and that no other idea of the Christ can be formed. True it is that men may so

phrase their stated opinions of Christ as to seem to have a creed at variance with these views—yet in their reality they are embraced under the three general classes I shall mention.

These three opinions stated briefly are:

First, He was a base impostor.

Second, He was a great, good, and pure man but not divine.

Third, He was divine; the only begotten Son of God, equal with God in power and authority.

Every man on earth, or every man who shall live, must of necessity accept one of these three statements as his opinion of the Nazarene. The text asks the question, "What think ye of Christ?"

(TO BE CONTINUED)

A Spiritual Inventory

By CHARLES E. WEST

ON TAKING a spiritual inventory at the beginning of the new year I have made a comparison between my former experiences and that of the present time. I was converted at the age of twenty years, and led an active Christian life for the most part of twenty years. Some three years ago I realized that the inbred sin of the heart was responsible for the lack of victory, growth, and joy in my Christian experience. Making a complete surrender, restitutions, and many crooked paths straight, having sought and obtained, by faith in the blood of Jesus, a cleansing of the heart (1 John 1:7), and the gift of the Holy Ghost, my fondest dreams of peace, joy, and victory have been realized. All glory to the Lamb of God who died to save a lost and dying world. Following is a list of my former experiences compared with what has been enjoyed for the last three years:

I could not meet the requirements of God's Word; now I delight to do God's will (Psalm 40:8).

There was a drawing to the things of the world; now the want-to-do-wrong spirit is taken out of my heart (Ezek. 11:19).

Reconsecrations did not bring desired peace and rest of soul; now all is on the altar and God sanctifies the whole (1 Peter 3:15).

I was not a fit temple for the Holy Ghost; now there is a consciousness of the indwelling of the Holy Spirit (2 Cor. 6:16).

There was a lack of interest in God's holy Word; now His Word is a new Book, a light to my path, and food to my soul (Col. 3:16).

There was a lack of charity in my life, and I was judging others; now there is a deep sympathy and love for all mankind (1 Cor. 13; Matt. 7:5).

I was prominent; there were sensitive feelings which were often hurt; now I am crucified with Christ (Romans 12:1; 6:11).

Testimony was difficult; now it is difficult for me to keep quiet, and I am always ready to give a reason for the faith within (1 Peter 3:15).

There was a yearning for something that might satisfy the longing of my heart; now I am fully satisfied with Jesus (Phil. 4:19).

I was very anxious to obtain a deeper work of grace; now I have the abiding Holy Spirit who supplies all things (Acts 15:18).

Evil thoughts were difficult to put away; now there is self-mastery and I am able to say, "Get thee behind me, Satan" (Phil. 4:7; Romans 8:6, 7; 12:9).

I was slow to appreciate my shortcomings; now God has written His law upon my heart (Psalm 4:8).

I had undue concern about earthly affairs;

now I am sweetly trusting in my heavenly Father, who does all things well (Matt. 7:7; Matt. 6:33; Phil. 4:9).

I had spells of discontentment; now I am sweetly trusting in Jesus, who satisfied every longing of my heart (Phil. 4:11).

I used to have a hard struggle to maintain my Christian experience; now I am kept by power divine, with victory over the world, flesh, and the Devil (Phil. 4:13).

I was often making new resolutions and

"Only a Tract"

It's only a tract! You may tear it,
And crumple it up in your hand;
The wind, as it passes, may bear it
And scatter it over the land.

It's only a tract! You may spurn it,
And deem it unworthy a thought;
May ridicule, trample, and burn it,
Despise it, and set it at naught.

It's only a tract! But it telleth
Of holiness, happiness, heaven;
Where God in eternity dwelleth
With sinners His love has forgiven.

It speaks of a future in glory,
Of present enjoyment and bliss;
And will you neglect such a story,
So loving, so joyous as this?

It whispers, "No matter how hardened,
No matter how vile you have been,
You may at this moment be pardoned,
And saved from the bondage of sin."

It points to the Substitute dying,
The Sinless, for sinners like you.
Oh, soul, on His merits relying,
Come, prove that its message is true!

It is but a tract! Yet it's warning
Is whispered in Jesus' own voice;
And at thy acceptance or scorning
Either heaven or hell will rejoice!
—Selected.

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turning over new leaves, but failed in keeping them; now all accounts are settled and kept by power divine (2 Peter 1:10).

Love was waning at times, and I sang, "Prone to wander, Lord, I feel it"; now I am abiding under the shadow of the Almighty (Psalm 91:1).

I yielded to bitterness in spite of good intentions; now all bitterness is taken out and I am preserved (1 Thess. 5:23).

I had a godly sorrow, but a lack of victory; now I have victory through Christ (1 John 5:4).

I had ambition to appear well before the world; now I am concerned about pleasing God and winning souls (Matt. 28:11-20).

I often wished for death, but was fearful of the consequences of the judgment day; now I am ready to live, and therefore ready to die (Romans 6:4).

I was selfish, and tried to excuse it; now I am ready to sacrifice anything to win souls for the kingdom (1 Tim. 6:6).

I was troubled with pride, more or less under cover; now there is a feeling of humility and unworthiness (Phil. 2:3-8).

For many years I did not understand or believe in holiness or sanctification, the second blessing so-called, or as a second definite work of grace, but after the above experience could I doubt the truth of it, or question God's Word when He says, "Without holiness no man shall see the Lord (Heb. 12:14); Jesus prayed for His disciples and all believers to be sanctified (John 17:19, 20); "Jesus died to sanctify us" (Heb. 13:12); "Chosen unto sanctification" (2 Tim. 2:21); "Called unto holiness" (1 Thess. 4:7); and many other passages teaching this most blessed experience?

My heart goes out in praise to God the Father, Son, and Holy Ghost, for this wonderful experience. "Oh, for a thousand tongues to sing my blessed Redeemer's praise."

DECATUR, ILL.

The Question of Our Church Name

By MISS ETNA GOODLETT

MUCH IS being said about our church name; the length and the significance of it. Some want to change it, while others prefer the original name.

When we were but a child we remember of hearing our parents talking of the union of the different holiness movements, and that the name given this new organization was "Pentecostal Church of the Nazarene." Young as I was, that name meant much to me.

Some one has said, "What's in a name? That which we call a rose, by any other name would smell as sweet." Again, we know that changing the label does not necessarily change the thing labeled. This may be true, but if you had in one box flowers labeled "roses," and in another box flowers labeled "chrysanthemums," would you not prefer to smell first into the one labeled "roses"? In like manner with the word "Pentecostal" attached to our church name; this work makes the teaching of our church more significant.

Many other churches claim to be followers of the Nazarene, but they do not teach a pentecostal religion such as we teach. Therefore if we substitute the name "Nazarene," we shall not signify what we stand for any more than the old churches do.

If we, as a church or individuals belonging to the church, have the pentecostal baptism we should not let what some term a "fanatic" or "new-fangled" doctrine cheat us out of our

name. No matter what they call themselves, let us stick to what we are, really members of the Pentecostal Church of the Nazarene. It would do the Devil a lot of good to get us scared, for fear the "tongues" movement, or "Apostolic" people might injure our reputation, and cause us to lose our influence for good. "Truth crushed to earth shall rise

again." If we keep the pentecostal fire in our souls, and continue teaching the doctrines which our church stands for, and what our church name signifies, we need not fear but that God will make us successful, regardless of all opposition with which the Devil tries to down us.

AQUILLA, TEXAS.

Missions

By O. E. ENOS

IN THIS present day and age the vitality of Christianity is especially seen in the great movement of foreign missions. The missionary spirit has and always will be present in Christianity. Due to this spirit many of our ancestors have become Christians, and through their efforts we are now Christians.

For the last century this missionary spirit has grown in scope and power until it has become one of the wonders of our age. In 1908 \$22,846,000 was raised in Christian lands to send the gospel to heathen lands. In 1908, 19,766 men and women from Christian lands were missionaries in heathen lands. This vast sum of money and this large army of men and women were devoted to purely benevolent work, with no thought or possibility of any recompense or return of any kind from heathen nations. This is the extent of Protestant missions alone.

There is not so much danger in missionary life today as there was fifty years ago. It seems like the test comes in leaving loved ones and homelands, and to live among strange races and rude surroundings. It is true that officers and men of the army do the same thing, but they leave with the expectation of a return to the homelands in a short time. The true missionary goes out without the least thought of ever returning. As with his life, so with his money; both are devoted to a purely benevolent end, to uplift the other races with the blessing of Christianity.

The missionary spirit is more widespread today than ever in its history, the reason being that the Church is more fully organized. When St. Paul and his companions started on their missionary journey they were given a hearty farewell by the church, but the church had no means whereby it could take care of them afterward. So when Augustine, Boniface, Willibrord, and their companions brought the gospel to our ancestors, the Church sent them forth, but had no power or agency to support them in their work.

In this day and age of missions each denomination has its foreign missionary board, which selects and sends out missionaries to foreign countries supporting them in those lands, enabling them to give their entire time and strength to the missionary work; and through these boards all the members of the church have an opportunity to contribute money, and so have a personal interest in the work, in obedience to the command of our blessed Lord.

In 1908 there were over 19,000 foreign missionaries in heathen lands; also 103,000 native helpers, over 41,000 stations and sub-stations, 2,056,000 native church members, 4,285,000 native adherents, 28,164 schools and colleges for natives, 1,290,000 native scholars. There are also 504 hospitals maintained by missionaries, through which several hundred thousand patients pass every year. There are also forty-three publishing houses.

While at the present time great things are being done along mission lines in the foreign lands, let us see the condition of things here at home. Fifteen million children attend no

Sabbath school. They will be the fathers and mothers of the next generation, and the church of tomorrow. Our country needs the gospel. At least sixty-three millions of people do not attend any kind of religious service. In the forty million who compose the religious element, 231 sects, isms, and cults are represented.

The church has been organized along mission lines, so that it has been able to reach all nations. The missionaries have mastered many languages, have had books printed, and the nations have been taught to read them; they have also translated the Bible and had it

published in many languages. The social effect of foreign missions in heathen lands has made a great change in views with regard to God and man, and they have elevated the whole man in his physical, mental, and moral nature.

The great aim of Christianity is to establish the kingdom of God over the entire world, and to every race of mankind. Every individual needs Christ as his Savior, needs God as the Father, man as the brother, and love as the law. Christianity, wherever it has been established, has supplied the great need, the nations and races that have received Christ as their Savior have become more noble and powerful, and have promised greater advancements.

In my experience and observations along missionary lines I have noticed that there have been a few objections raised to missionary work in foreign lands, and I feel that I am only performing a duty when I endeavor to convey to your minds the impression made upon my mind in regard to the matter. First, it is argued that "we need money at home" and can not afford to send it abroad. I am satisfied that the objection is not sound. The ministers will bear me out in the assertion that money contributed to foreign missions is not subtracted from money available for home missions. The foreign missionary work is, as a rule, supported by those who are interested in home missions. The man who excuses himself from contributing to foreign missions on the ground that he wants to keep his money for home missions, generally finds some excuse for withholding his money, even from home missions. The enthusiasm aroused by work in other lands so enlarges the Christian's sympathies that the home missionary work is better supported than it would be if foreign missionary stations were abandoned.

Akin to the first objection is the second, that "we ought to correct the evils at home before we attempt to give instructions abroad." No one will deny that we have a great deal to do at home, but when shall we begin to help others if we must be perfect ourselves before we attempt to extend aid? If an individual refuses to give advice to others, or to lend assistance in the reformation of others until he himself is perfect, he will never render any service to others, for none of us is perfect. No matter how much progress we make there will always be room for improvement; the higher we rise the larger the area of our vision and the more we see that needs to be done. If we are ever going to be helpful we must be helpful while we are still imperfect. The command is not, "Let him that is perfect help the imperfect," but rather, "Let him that is strong help the weak." Every effort we put forth to help others strengthens us. And so I am satisfied that the work done in foreign lands strengthens us for the work to be done at home, and that the evidence which the missionaries bring us of the triumphant march of Christianity inspires us to greater activity, both at home and abroad.

Some complain that missionaries make but few conversions. It is a matter of regret that progress is not more rapid, and yet that is no reason why we should give up the task. The progress of Christianity in the United States is not as rapid as we would like for it to be. More than half of the adult males of the United States do not attend any church, and that, too, in a land where we see on every hand evidence of the advantages which Christianity has brought to our country. If here, where the environments tend to bring people into the church, so many remain outside, we must not be surprised if the spread of our religion is even more slow among the heathen.

What Has Become of Some of the Breweries

All kinds of economic calamities are predicted by certain people, when prohibition goes into effect. Here are a few facts gathered together by Presbyter Ignotus in *The Living Church*, which show what has become of a few breweries in various parts of the country. Not only has the destructive output been stopped, but more men are employed today in occupations that are of benefit to the community than were employed in these same establishments producing stuff to impoverish and injure. Here are the facts:

The Ranier brewery, of Portland, Ore., is now a tannery employing sixteen hundred men, where it formerly employed 156 men.

The brewery of the Portland Brewing Company, Portland, Ore., is now a furniture factory and employs six hundred men. As a brewery it employed one hundred men.

The brewery at Lansing, Mich., is now used in the manufacture of automobile parts.

The brewery at Hunting, W. Va., is now a meat packing plant.

The Raymann brewery, of Wheeling, W. Va., is now the Raymann Company, engaged in meat packing.

The Iowa City, Iowa, brewery is now a creamery and produce company.

The Uneeda (West Virginia) brewery is now a milk products company.

The Coors brewery, of Denver, now makes malted milk and a fine quality of porcelain.

The North Yakima, Wash., brewery is now a fruit by-products company.

The Salem, Ore., brewery is now manufacturing loganberry juice.

The Star brewery, Washington, Pa., is now the Capital Paint, Oil, and Varnish Company.

The Pacific Coast brewery, Portland, Ore., is now a shoe factory, and employs twenty-five hundred men, as against 123 men employed when it manufactured beer.

The Cedar Rapids, Iowa, brewery is now a creamery and produce company.

The Fairmont brewery, of West Virginia, is now an ice and milk products plant.—*Zion's Herald*.

where it is often necessary for one to leave home and friends and to submit to social and business ostracism to become a follower of Christ. But in spite of all the opposition met by the missionaries, Christianity is spreading. The growth of Christianity from its beginning on the banks of the Jordan until today, when its converts are baptized in all rivers of the earth, is so graphically described by Rev. Charles Edward Jefferson, of New York, in his book entitled, "Things Fundamental," that I take the liberty of quoting him.

"Christ in history! There is a fact—face it. According to the New Testament, Jesus walked along the shores of a little sea known as the Sea of Galilee. And there he called Peter and Andrew and James and John and several others to be His followers, and they left all and followed Him. After they had followed Him they revered Him, and later on honored and worshiped Him. He left them on their faces, each man saying, 'My Lord and my God!' All that is in the New Testament.

"But put the New Testament away. Time passes; history widens; an unseen Presence walks up and down the shores of a larger sea—the sea called the Mediterranean—and this unseen Presence calls men to follow Him. Tertullian, Augustine, Anselm, Aquinas, Francis of Assisi, Thomas a Kempis, Savonarola, John Huss, Martin Luther, Philip Melancthon, Ulrich Zwingli, John Calvin—another twelve—and these all followed Him and cast themselves at His feet, saying in the words of the earlier twelve, 'My Lord and my God.'

"Time passes; history advances; humanity lives its life around the circle of a larger sea—the Atlantic ocean. An unseen Presence walks up and down the shore calling men to follow Him. He calls John Knox, John Wesley, George Whitefield, Charles Spurgeon, Henry Parry, Joseph Parker, Jonathan Edwards, Horace Bushnell, Henry Ward Beecher, Richard Saltus Storrs, Phillips Brooks, Dwight L. Moody—another twelve—and these leave all and follow Him. We find them on their faces, each one saying, 'My Lord and my God.'

"Time passes; history is widening; humanity is building its civilization around a still wider sea—we call it the Pacific ocean. An unknown Presence moves up and down the shores calling men to follow Him, and they are doing it. Another company of twelve is forming. And what took place in Palestine nineteen centuries ago is taking place again in our own Pentecostal Church of the Nazarene and under our own eyes."

Every true Pentecostal Nazarene is leaving all to follow Him. And we also find him on his face, with bowed heart in humble submission to Him, and with his eyes cast beyond the skies into the realms of beauty and grandeur, repeating these words, "My Lord and my God."

The fourth objection to which I shall refer is one that is now made with less frequency than formerly; namely, that "God is too merciful to punish the heathen if they die without an opportunity to hear the gospel, and that, therefore, it is not necessary to carry the gospel to them." Some have even carried this argument to the point of asserting that, "If the heathen are free from guilt until they have a chance to reject the gospel, we endanger them when we put them in a position where they may reject it." We are not going to attempt to set limits on the mercy of the Almighty or interpret His plans respecting the heathen, in the next world, but we have seen the heathen in this life, and we believe that we owe it to them, as a religious duty,

to carry to them the Christian conception of life, that they may have the benefit of it on earth, no matter what the future may have for them. If Christ's conception of life is worthy to be adopted by us, it is worthy to be communicated to people everywhere—and this service the missionaries are rendering.

The fifth and last objection which I would call your attention to is with regard to the women's foreign missionary societies in our churches. Sad but true, some of our churches have objected to the society being represented in the church, for reasons which we gladly withhold.

If there was ever a time in the history of our church when we needed the assistance of our women it is now. It has already been conceded that men have made a failure in the governmental affairs of the world—the condition of our country today proves the assertion. The condition of the Church today also proves that there has been a tremendous failure somewhere.

The progress made by women in the last few years has been wonderful, and the end is not yet. The triumphal march of woman began when she held in her arms the infant King in the starlit manger of Bethlehem. The age preceding the coming of Christ, a period of five hundred years, noted in literature as the golden age of thought, was the most brilliant of all the ages of antiquity. Philosophic thought had almost reached its zenith. It was an age of statesmen, philosophers, poets, and artists; an age that gave to the world Plato; that heard the thundering eloquence of

Demosthenes; and saw the Olympian Jupiter fresh from the hands of the immortal Phidias. But with all its glory and its gifted men, woman was yet but a slave, groping her way in darkness, until the Star of Bethlehem arose, the pathetic voice of a world's Redeemer broke the silence, and His word of love unchained the captive soul when He said, "Son, behold thy mother."

From the time woman bathed the feet of the compassionate One with her tears and wiped them with the tresses of her hair, her march has been onward and upward. Wherever she has entered our institutions of learning she has divided honors with man. In the realms of literature, science, and the arts she has measured swords with man. If man can tell the course of the stars, and measure with accuracy the relative distance from the sun, woman can look through the same instrument, contemplate with mathematical precision the movements of the heavenly bodies, the stardust of the milky way, the great gulf stream of worlds, and sweeping on through limitless space, at last, with the hand of faith, touch the golden circle of the infinite. Then, like an angel of light, she will soar onward and upward until her feet press the summit of moral beauty where man has never gone.

Just a Few Closing Thoughts

How shall we show our gratitude for the blessings that Christianity has brought to us? We are largely indebted to it for the benefits which flow from universal education. Who will measure its advantage to our nation? Christianity has strengthened the doctrine of self-government by teaching the claims of brotherhood. Who will estimate the benefits which this nation has derived from the belief that all men are created equal? Christianity has given us a system of religion which leads us to worship of a creator; it has taught us a sense of responsibility to a personal God, and it has set before us a measure of greatness in which He is to be the chiefest among us who is the servant of all.

What is it worth to us and to our children to be permitted to enjoy the triple blessings of universal education, free government, and the Christian religion? We can not repay the debt to those who gave us these things—they are dead. These blessings have come through generations of toil and sacrifice. We must make repayment to those about us and to those who come after us. We can make part payment by transmitting these institutions to posterity, not only unimpaired but improved; but we shall not discharge the debt entirely unless we bring these institutions to the attention of others who know them not, and the foreign missionary field furnishes us one avenue through which to manifest our gratitude to God for the inestimable privileges of a citizenship to which Christianity has so largely contributed.

Roll on, thou mighty ocean!
And as thy billows flow,
Bear messengers of mercy
To every land below.
Arise, ye gales, and waft them
Safe to the distant shore;
That man may sit in darkness,
And death's black shade no more.

O Thou eternal Ruler,
Who holdest in thine arm
The tempests of the ocean,
Protect them from all harm!
Thy presence, Lord, be with them,
Wherever they may be;
Though far from us who love them,
Still let them be with Thee.

God Knows

By O. F. KUNKLEMAN

God knows!

When storms of trial sweep the soul,
When breakers dash,
When thunders roll,
When foes beset on every side,
When tossed upon the angry tide,
I'm safe while I in Him abide,
God knows.

God knows

My pathway may not always lead
Through flowery glen,
And pleasant mead;
Sometimes to Pisgah's lofty height,
Sometimes through shadows dark as night,
But still I feel His way is right,
God knows.

God knows

Though rough and rugged be the way,
Though dark the night,
And drear the day,
It is not mine to fret or sigh,
'Tis mine to dare and do or die,
'Tis not for me to question why,
God knows.

God knows.

He marks my pathway day by day,
He goes before,
He leads the way;
He hides me and I am secure,
He helps me trials to endure,
I walk with Him because I'm sure
God knows.

God knows!

The way He planned is best for me,
I trust Him always,
Though I can not see,
He holds me by the hand each day,
He keeps me safely all the way,
I am content when I can say,
"God knows!"

SAN ANTONIO, TEX.

MOHAWK, IND.

THE WORK AND THE WORKERS

TENNESSEE DISTRICT

We are glad to report victory through the blood. We have visited twenty-one of our preachers out of thirty, and traveled up to date, 2,768 miles, preached seventy-one times, seen seventy and some odd at the altar, a number saved, and also a number sanctified. Amen!

Let all who paid for their minutes please write Rev. F. C. Beakley, Sparta, Tenn., for the number you paid for, as the list was lost before it fell into my hands. Brother Beakley has charge of the minutes, so let him know how many you want. They are 20 cents a copy.

We feel like going on and are hoping and praying for our great campaign, which is to come off in March, to raise the amount to lift our beloved Trevecca out and "over the top."

We bought and dedicated a nice church on Brother Goins' work last month. Brother Strickland's folks are getting the foundation laid for their church, and Brother Sharp has his church almost ready to dedicate. Brother Beakley has just closed a seven days' meeting, in which there were more than seventy souls saved or sanctified. Glory!

B. L. PATTERSON,
District Superintendent.

OLIVET UNIVERSITY

We recently closed a ten days' revival with our church and school at Olivet, Ill. This, in many ways, was one of the best meetings we have been in for a long time. We had a good time preaching, and the pastor, Brother Stephen White, and his people and the faculty and student body stood by the meeting. We were well taken care of while there at the home of the business manager, Mr. R. C. Gray.

We were never more impressed with what a church school means to our movement than while we were at Olivet, and we never had a greater vision for our school there than at the present time. It was a delight to us to go back to this place for a meeting, as we were the first pastor the Olivet church had after its organization. To see the increase on all lines at this school could not be more noticeable to any one than to us. The raising of the \$100,000, about \$80,000 of which has already been paid in, is a miracle, and a great proof that God is in the

midst of her and has placed the school on the hearts of His people. I remember of hearing one of our General Superintendents say that if we raised and collected this amount in ten years we would have done a great work, and I believed as he did in the matter.

The fact that God gave us a wonderful meeting and poured out His Spirit on us (and I have never had greater liberty in preaching) was a strong proof to me that God is placing His seal on this church school. One of our next moves must be a great drive for a large student body. We must have it. The students are all around us and they need to be in this school. We must go after them. We mean to put on a state-wide tour with Professor Akers, and others who are interested in the school, with some special singers, and make a drive through Indiana District for students. Let others "do likewise."

We have been a member of the board of trustees since this school was turned over to our church, and I have never known of a time when there was a board more interested in the future of Olivet University than at the present. Professor Hawkins has been acting president, and he has done a good work. Professor Akers, a man of many years' experience in school work in state and city, is vice-president, and is doing a great work and is highly honored by the student body and the people of Olivet. We can see greater things ahead for our school.

U. E. HARDING.

REV. D. RAND PIERCE

Near the end of July, after a little less than three months of very pleasant and successful ministry at West Somerville, Mass., the critical condition of my gifted helpmeet was such that, under the urgent advice of a leading physician, we felt it necessary to seek a cooler climate. As there was no place available in the East, we returned to the Pacific coast and have spent the time, until now, at the home of her sister in Vancouver, B. C. Here, with God's blessing, she has recuperated and is now sufficiently recovered to allow me to re-enter the pastorate at Bellingham, Wash., where I shall supply until

the time of the District Assembly. During the intervening months the way has been opened for me to do considerable supply work, in which God has greatly blessed my labors. I have just spoken at five services here in Everett, Wash., with souls praying through to victory at every service. I am confident that conditions will now allow me to re-enter the pastorate without fear of further interruption. God is our sufficiency, and He has been helping me of late in a way I have never known before. I give Him the glory. I am open for a call. My address is 1600 East E street, Bellingham, Wash.

FROM EVERETTE O. CHALFANT

It has been my good fortune to spend four weeks with Brother Akers at our First Church, Indianapolis, Ind. Brother John T. Hatfield was my coworker, and John and I have been on many battle fields. God did help us here. Our First Church is easily our best church in Indiana. They have a good, roomy building, and they are a fine lot of loyal people.

More than one hundred professed definite victory. The church took on greater life, and I am certain that our First Church will move steadily forward. Brother Akers, with his good wife, are putting their lives into this work.

Quite a few of our people were with us some. Brother Harding was with us over the first Sunday, and preached once. Dr. J. H. Sloan and wife were at the services several times. They are now in charge of the Wheeler rescue work, and God is greatly helping them. Rev. R. A. McCann, of the Young Men's Holiness League, was with us a number of times. Rev. George Church, of South Side Church, was present also, with Brother Crawford, of the West Side Church, and Brother Kerst, of Race Street Church. The truth of the matter is that our church is getting a good hold in our capital city. We have three buildings and a new building in construction.

DALLAS DISTRICT

Out of eighteen churches that I have attempted to visit since the Assembly, which closed December 26d, on account of sickness, rain, and mud, I have been able to hold services with only thirteen. Those churches visited are Wolfe

New England District Deaconess Association

God has called to Himself two of the very best deaconesses from our District. Our hearts mourn and there is a lonely feeling, as we realize the loss to our work of two such women as Mrs. Alice M. Robinson, of Lowell, and Miss Nettie Stearns, of Malden. But as God said unto Moses, "Speak unto the children of Israel that they go forward" (Ex. 14:15). We must go forward. We must not fail God in this most important branch of our church work. We who are left must "lengthen thy cords, and strengthen thy stakes," and carry on, with even greater diligence than before, the work our sisters left us.

There are sick to be ministered unto, people to visit, tasks to perform, homes to be entered where the deaconesses can greatly supplement the work of the pastor. Let every pastor and official board see to it that spiritual, competent women be chosen to take up this work.

Sisters, let our battle cry be "Forward," lifting high the blood-stained banner of the cross of Jesus Christ our Lord, and thereby help to answer the prayers of our translated deaconesses.

Mrs. JENNIE SLEEPER,
Acting District Deaconess.
CORA M. HUDSON,
Sec'y, Deaconess Association.



MRS. CORA HUDSON

NEW ENGLAND DEACONESS NOTES

Deaconess Mary L. Webber has recently preached in our churches at Everett and Lynn; also at the all-day meeting in Peabody. We regret that she is now ill with influenza.

Deaconess Pearl Jenkins, of Beverly, has been a great blessing, ministering to the sick and afflicted during this awful epidemic of influenza and pneumonia. At one time she nursed in the Red Cross emergency hospital for four consecutive weeks.

Deaconess Nellie C. Wheeler, of Derry, N. H., writes that she is in labors abundant, and "hasn't gotten weary yet." Hallelujah!

The next District deaconess meeting will be held March 4th. This will be the last meeting before the Assembly. Everybody come!
DISTRICT SECRETARY.

DEACONESS BONNETS

Deaconess bonnets may be obtained from the following persons: Miss Emma Lind, 5452 Wentworth avenue, Chicago, Ill., price, \$3.50; Mrs. N. C. Radford, 631 East Twenty-eighth street, Los Angeles, Cal., price, without ties, \$2.50; with ties, \$3.25.

City, Alba, Grand Saline, Kirbyville, Port Arthur, Batson, Lissie, Gause, Milano, Eaton, Cedar Hill, Dallas, and Whitesboro. We were hindered from having services at Rockie Point, Johnson's Chapel, Mt. Hope, Lufkin, and Ash Grove.

Some have made marked progress and practically all, both pastors and laity, have an enlarged vision and a strong faith, with a determination for a successful future enlargement of their borders. Our people generally are becoming more and more enthusiastic over our "Judean" movement, and our churches are falling in line with their support. By the help of the Lord we hope to see some visible results in this line this Assembly year. Our plan is to put pastor-evangelists in some of our larger centers, where we have no churches, with tents, and then stand by them with our prayers and means until they can "hew out a kingdom," or, in other words, establish Pentecostal Nazarene churches.

Peniel Orphans' Home, by the help of the Lord, has pulled through the epidemic in good shape every way. Brother Hudson has an enlarged vision for this important work, and the future prospects for it were never so bright. This institution is worthy of our continued hearty support. God bless our Dorcas societies who are standing so faithfully by the orphans.

We are delighted with the present progress and the bright, prospective future for Peniel College. This splendid institution deserves greater publicity and a stronger support, that its capacity and usefulness may increase a hundredfold. Pastors, evangelists, don't let the splendid young people of your congregations grow up in ignorance, when a few words of encouragement spoken in due season might result in numbers of them coming to Peniel College, where they can equip themselves both spiritually and mentally to meet the conflicts and responsibilities of life. E. G. THEUS, District Superintendent.

NORTH PACIFIC DISTRICT

Everything is in full swing again on the North Pacific District, and we are expecting to close this Assembly year with victory on our banners. I have just passed through a very successful operation, which puts me in better shape physically than I have been for years. Spiritually and mentally, the Bible declares, that "the path of the just is as a shining light that shineth more and more"; hence every man of God ought to be better equipped along these lines as the days come, and I feel like shouting "glory."

To the pastors and people of the North Pacific District: I wish to make a very urgent appeal for home missionary money. We have taken off all apportionment for home work this year, hence we do not have the regular income of former years; and because the influenza has closed our churches for some time, the treasury is entirely depleted. I beg of you all to come up to the help of the Lord at once. Take a special offering at once, get every cent you can, and send to Dr. E. P. Dixon, Newberg, Ore., so that we can have some money to carry on our work and enter the new fields that are calling for us. Let those who pledged to this fund last year make a special effort to pay their pledges at this time. Perhaps there are some individuals who will read this article who could and would love to invest \$100 in this very worthy cause. Let everybody pray, and what He saith to do, do it.

Let every pastor see that his full apportionment of District expense is met, and in the hands of the treasurer before the Assembly. The District apportionment this year is 25 cents a month a member. Please do not send in according to last year's apportionment. We must have the full apportionment from every church, both large and small, in order to meet the expense of the District.

I also wish to remind you that at our last Assembly we voted to raise \$600 for our Publishing House, and instead of waiting to raise that amount we at once borrowed the money and sent same to the Publishing House, leaving the District with a \$500 note on hand to be paid off during the year. The treasurer informs us that he has heard from but one church (Seattle) on the matter, which sent in a nice offering of over \$100. Brother pastors, please remember this note must be paid.

Our Assembly is to be held at Newberg, June 17th to 22d, General Superintendent Roy T. Williams, D.D., presiding. We have just lately arranged to have the Assembly held at Newberg, hence not any local arrangements have been made. Will all the churches remember

this and send in all they can to help the local class, such as potatoes, canned fruit, and so forth. J. T. LITTLE, District Superintendent.

EASTERN AND NEW ENGLAND NOTES

Pastor Norberry has been sick at home for some weeks, but the Lord heard prayer and raised him up! Praise God!

Pastor Charles Goldberg, of the Pentecostal Nazarene church at South Manchester, Conn., is now closing up his sixth year as pastor. God has graciously used Brother Goldberg at this place. He has a spiritual and aggressive church there.

Pastor Reney, of Patchogue, N. Y., has been away to Everett, Mass., holding revival meetings for Brother Bryant. Brother Reney never gives an uncertain sound. Needless to say God gave victory at these meetings, and seekers came to the altar and went away finders. Praise God!

The Utica Avenue Church, of Brooklyn, N. Y., has had a good year under their good and efficient pastor, Rev. E. T. French. The extra revival meetings under the Wilde-Knight evangelistic party was blessed of God to this dear church.

A series of revival meetings was held in the John Wesley Church part of the time under the Wilde-Knight evangelistic party, and part of the time under District Superintendent Angell. How the Lord did bless some precious souls. Praise God!

The Wilde-Knight evangelistic party from California is now working with the Billy Sunday evangelistic association, of New York City, and will continue with them until some time in the spring.

Pastor Norberry's church is now undergoing a series of very much needed repairs. They have been needed for some years past. We hope to have all repairs completed before the New York District Assembly, held there in April. Pray God's blessing upon our repairs.

Pastor French of the Utica Avenue Church, Brooklyn, N. Y., has been away holding meetings for Pastor Beers. The Lord always blesses Brother French wherever he goes. We are glad to be so near such a godly man in our work in the city of Brooklyn, N. Y.

Evangelist George Kunz held a blessed series of meetings in the early part of the winter for Pastor Miller, in the Atlantic Avenue Church. Brother Kunz came in a very needful time, and God graciously used him. The gracious results were most satisfactory. Many folks got to God.

We hear of good reports of the way the Lord is blessing Pastor Edwards of the Wesleyan Pentecostal Church of the Nazarene, of Providence, R. I. Brother Edwards is the right man in the right place in that wicked city.

Pastor Rowe, of the Springfield, N. Y., church, is beginning a series of evangelistic meetings in his church this week. Evangelist Theodore Elsner and Pastor Norberry are to be the special workers. God has graciously blessed our brother and his church during the last year.

The Philadelphia, Pa., Friday holiness meeting that has been in session for so many years is still going on, and the Lord is blessing the holiness folks in that section. Rev. George Hammell is president of the Philadelphia Holiness Association, and Rev. John Nielson, of Darby, Pa., is the leader of the meeting.

Dr. Archibald, of the Eastern Nazarene College, of North Scituate, R. I., has helped in the extra meetings in Pastor Edwards' church in Providence, R. I.; also in Pastor Brown's church at Danielson, Conn. Dr. Archibald is one of the old school of the prophets, and ever stands true to the Wesleyan doctrine of entire sanctification.

Brother R. H. Whitman, of Providence, R. I., has stood by the Wesleyan Pentecostal Nazarene Church of that city. We are glad to get word that the Lord has raised him up from his sick bed.

District Superintendent E. E. Angell, of the New York District, has been doing faithful work on the District this year.

A gracious all-day meeting was held this month at the Richmond Hill Church, Long Island, N. Y. Brothers E. T. French, Howard Rowe, and Theodore Elsner were the preachers for the day. The writer had the privilege of being there at the night service. The altar was crowded with seekers. To God be all the praise!

Rev. A. J. Meyers, pastor of the church at Bristol, R. I., is doing his best to push the holiness work in that part of the country. We are glad to hear from him that the Lord is blessing the work under his leadership.

"Keep on believing." JOHN NORBERRY.

EVANGELIST C. B. JERNIGAN

We are in a splendid revival here with Pastor R. J. Kirkland, at Lake Charles, La. The crowds are not large, but interest is deep and some one is finding God at almost every service. Three Catholics have been gloriously converted. Our church is located between the Catholic convent and the Catholic hospital, and I am told that 60 per cent of the people in the neighborhood are either Catholics or Jews. It is truly wonderful how God is moving. This is my first meeting since last September, on account of sickness in my home.

REVIVAL AT PENIEL COLLEGE

We are now in the midst of one of the greatest meetings in all the twenty years' history of Peniel College. Last Friday night our meeting opened with Evangelist W. E. Shepard at the helm. Immediately it became evident that he was God's man, his messages are full of unction and power, and seasoned with grace. The saints had been praying for some time that we might have a gracious outpouring of God's Spirit, and as a result of prayer and the preaching of the evangelist, and the continued blessing of God, the altars began to be filled with anxious, seeking hearts.

We consider Brother Shepard one of the best evangelists we have ever known. His work is very far removed from human manipulation and mere noise and excitement, but he preaches the gospel of the Son of God as if he believed that God was able to do everything He claims to do. Everybody is well pleased with him as an evangelist, and we feel sure that the work being done will stand the test of time and the fires of the coming judgment. We shall give further report when the meeting closes.

J. E. BATES, Manager.

FIFTH SUNDAY PREACHERS' MEETING

The fifth Sunday preachers' meeting of the Dallas District meets at Grand Saline, March 27th to 30th.

THURSDAY
7:30 p.m.—Preaching, N. E. Tyler.

FRIDAY

8:30 a.m.—Devotional.
9:00 a.m.—"The Pastor in His Study," V. H. Fisher.
9:30 a.m.—"Pastoral Visiting," J. W. Bost.
10:00 a.m.—"The Church Choir," Johnnie Douglas.
10:30 a.m.—"The Pastor With His Church Board," P. L. Pierce.
11:00 a.m.—Preaching, J. L. McLendon.
1:45 p.m.—Devotional.
2:00 p.m.—"How to Finance the Church," Z. B. Whitehurst.
2:30 p.m.—"The Midweek Prayermeeting and Its Attendance," J. L. McLendon.
3:00 p.m.—"The Ideal Sunday School," E. S. Drummond.
3:30 p.m.—"The Young People's Society," William B. Huckabee.
7:30 p.m.—Preaching, J. W. Bost.

SATURDAY

8:30 a.m.—Devotional.
9:00 a.m.—"Missions: Both Home and Foreign," Oscar Hudson.
9:30 a.m.—"Our Judean Work: Its Object and Plan," E. G. Theus.
10:00 a.m.—"When, Where, and How to Build Churches and Parsonages," E. D. Russell.
10:30 a.m.—"The Publishing House and Its Relation to Church Work," Miss Ina Lee Hughes.
11:00 a.m.—Preaching, Z. B. Whitehurst.
1:45 p.m.—Devotional.
2:00 p.m.—"Literature and Its Distribution," Mrs. E. J. Sheeks.
2:30 p.m.—"The Relation of Peniel College and the Dallas District," J. E. Bates.
3:00 p.m.—"The Nazarene Evangelist," C. B. Jernigan.
3:30 p.m.—Manual drill, P. L. Pierce.
7:30 p.m.—Preaching, Oscar Hudson.

SUNDAY

10:00 a.m.—Love feast, L. F. Cassler.
11:00 a.m.—Preaching, V. H. Fisher.
3:00 p.m.—Preaching, C. H. White.
7:30 p.m.—Preaching, J. E. Bates.

E. G. THEUS, District Superintendent.

EVANGELIST A. G. JEFFRIES

I have just closed a good little meeting with our church at Greeley, Colo. The church is small in number, but excellent in quality. Rev. Frank Bugh is the pastor, and is not only a great educator, having taught in our best colleges and normal schools of Texas, but he is a great preacher and a tender shepherd. He enjoys the full confidence and fellowship of his flock and loves his sheep dearly.

Brother Burgher founded this work years ago and he did it well. He is now a thousand miles away, but he still lives in the hearts of the Greeley saints. They have a brilliant, beautiful, and intensely interesting Sunday school, superintended by Mrs. Hallett, and I doubt if there is a better superintendent in the state of Colorado. They have nearly \$3,000 in cash and a fine lot valued at \$4,500 paid for, on which

they are going to build a \$7,000 church in the near future. By the pastor's request, I raised more than \$500 the last day for the church building.

I am glad I went to Greeley. I met a beautiful people bound for heaven. They entertained me at the finest hotel in the city. They paid me well and cried when I left. If an evangelist wants more than that, it will be hard for him to get to heaven.

ALABAMA DISTRICT

Since our last report we have spent three weeks at home, two of which were spent on the bed with the influenza. Since God has raised us up we have had two happy weeks on the District in the interest of the King's business. Our visits with the pastors and churches have been pleasant; our labors and fellowship together have been sweet, unctuous, and harmonious; and much constructive work has been done that will tell spiritually and financially later.

Our first service was with the Jasper church. A well-arranged missionary program had been prepared by Pastor Beaver, and what was said by the different speakers was to the point and seemed to have been indited by the Holy Ghost. At the close of the sermon the church voted to give the tithes of one week out of each month to foreign missions.

At Carbon Hill we found some hungry sheep, as our pastor had not been able to get to them since the Assembly, this being due to sickness in his home. We have some people at Carbon Hill who delight to stand by the work. We see better things ahead for them under the leadership of Brother Thompson.

We found Brother Barker forging ahead at Seven Oaks. We never enjoyed a greater fellowship than we did with these dear saints. The work at Taylor Springs and Vernon is encouraging. Rev. E. A. Chaffin, the pastor, is a studious, wide-awake young man and is much loved by his people. We planned some great revivals with him and Brother Barker.

The work at Brilliant is somewhat gone down, but the church is encouraged to have Brother Thompson as their pastor, and are looking forward to better things.

We spent last Sunday with Pastor Heathcock and his people at Snoddy Chapel and Manchester. Brother Heathcock is a successful pastor and God blesses him in keeping a prosperous, working church.

We have in the last two weeks raised in cash and pledges about \$700 for foreign missions. Several from other denominations have joined the self-denial league. Our people are giving a hearty response in organizing the churches for the Trevecca College campaign.

The task before us is great, but let us go up and possess the land. "We are well able."

H. H. HOOKER,
District Superintendent.

BLESSED REVIVAL AT CHICAGO HEIGHTS

We just closed a very successful revival meeting at Chicago Heights church. This was mainly a church meeting, but a good one. We had about seventy seekers during the meeting, and some fine cases of old-time victory. The church got a new vision of her obligation to the lost around her, and to those across the ocean, and this will mean blessed results if they walk in this new light. It was a real pleasure to work with Rev. Lewis Bacheller, the pastor. There are some fine folks at Chicago Heights, and they were good and kind to us while there. There was but one thing to mar the meeting, and that was the pastor's baby, who took sick, and after terrible suffering passed away to be with Jesus, on Thursday morning. Of course, this was a sad blow to all of us. Little Lucille was such a sweet and patient little sufferer. Just as she was going the beautiful smile came all over her sweet face. Dear Brother and Sister Bacheller are bearing up bravely. They are expecting to sail for India (their prospective mission field) in about a year, and are resigned to God's will and are glad to do His bidding. He is a fine musician and she a school teacher. This will be a fine combination on the mission field. We got the church to get Brother Bacheller a little Corona typewriter, costing \$50, and he appreciates it, too. This, also, will be of great service to him in India.

We go from here to Virginia, Ill., to labor with Brother Grigsby in our church there. He has been doing a good work, and we are expecting a good meeting with his people.

This has been a fine winter of soul-saving, and we expect God to bless more and more.

EVANGELIST H. HIGBEE LEE.

MISSOURI HOLINESS COLLEGE

It gives us much pleasure to announce that the Holiness Collegiate Institute, of Clarence, Mo., has become affiliated with the educational interests of the Pentecostal Church of the Nazarene of the Missouri District, and plans are being perfected whereby the school will open under the new management Tuesday, September 16, 1919. The school has already been incorporated as the authorized school of the Missouri Assembly of the Pentecostal Church of the Nazarene.

Its transfer is not a matter of absorption, but of brotherly co-operation, and consolidation. It is located in a fine farming country, on a good line of railroad, midway between Hannibal and St. Joseph, Mo., and is easily accessible from any direction.

The matter of securing a deeply spiritual and thoroughly competent faculty is well under way.

Tuition in the academic, theological, and commercial departments, and also for both vocal and instrumental music, for two lessons a week, will be \$36. for the nine months' course of instruction. In the grades it will range from \$24, in the seventh and eighth, down to \$9 in the primary, for the year's work.

CHURCH NEWS

Lansing, Mich.

The Lansing church has been feasting on many good things. The four weeks Rev. William R. Huff spent with us over Thanksgiving brought visions of greater opportunities as we advance to take possession of higher ground in Canaan. During this revival campaign many souls were saved and sanctified, and the members of the church were strengthened and encouraged. Only three weeks after these meetings closed, the interdenominational holiness folks held their holiday convention in our church. We had the great privilege of sitting under the instruction of Rev. John Paul, of Asbury College, whose preaching was instructive, edifying, and establishing. Many friends from Williamston, Shassburg, Pottersville, and Charlotte joined us in both the revival and the convention. Soon after Assembly Deaconess Jennie Knop came from the Grand Rapids church to assist us in the pastoral duties. Her services have been much in demand among the sick particularly. In order to give all ages of our membership opportunity for training in the exercise of prayer and testimony, we have the junior class meeting for boys and girls from eight to fourteen years; the Young People's Society; and the adult class meeting, which latter meets for half an hour before the evening church service. The first Sunday of the month we have a general class meeting in the afternoon. The Young People's Society has selected the new roll of officers and committees for 1919. Topic cards have been prepared for six months and printed. The first Sunday of each month the meeting is devoted to mission study. The plan is to consider a certain field each month and pray for definite needs of our own workers on that field. Our foreign missionary board is co-operating very generously in supplying literature with information regarding our missionaries and their work. The 1919 officers of the Sunday school are striving to bring our school up to a high standard of spiritual life. Since the first of January, Rev. Mr. Gilley has been devoting many of his Sunday morning sermons to instruction regarding the Devil, his nature, activities, and how to overcome him. In the evening sermons he has been instructing us regarding the prophecies connected with Jesus' coming again, and the signs of the times. The presence and work of the Holy Spirit have been manifested in the fruits of the altar services. Hardly a single service is closed without the experience of regeneration or sanctification coming to one or more seekers.—Ione Gould, Reporter.

Bluffton, Ind. *

Although there is no special revival effort on at the church, the Holy Ghost is working in a wonderful way in our midst. The last week has been a great time of victory, for which we give God all the glory. Tuesday morning the wife of one of our members was gloriously saved in her own home, while no one was near but the Holy Ghost. Friday morning one of our members was sanctified wholly in her home

Board will be furnished in the basement of the girls' dormitory on the club plan, and as cheap as is best for the health and strength of students or teachers.

The two excellent school buildings will be renovated and re-equipped.

Watch for the announcement in the HERALD of HOLINESS of further progress in arrangements, and catalog, for which write the president or business manager.

The first semester will begin with registration, September 16, 1919, and the second semester will begin January 27, 1920.

We solicit your prayers, co-operation and support.

Rev. H. M. CHAMBERS, President.

Rev. C. I. DEBOARD,

Business Manager and Financial Agent.

The Board of Curators:

Rev. J. D. SCOTT, KANSAS CITY, Mo.

Rev. J. T. KIMBROUGH, CLIFTON HILL, Mo.

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Rev. J. L. COX, MALDEN, Mo.

Rev. H. M. CHAMBERS, MAPLEWOOD, Mo.

A. N. MEEK, GILMAN CITY, Mo.

Rev. E. P. PHILLIPS, ST. LOUIS, Mo.

JOHN SASS, CLARENCE, Mo.

B. A. PRITCHARD, COFFEY, Mo.

while at work. Saturday night a sister of one of our members, who was visiting in the home, was wonderfully saved near midnight. Sunday morning the pastor was unable to preach on account of the glory of God on the people. About 11:45 o'clock a young soldier boy arose from his seat and came to the altar. Soon two others were by his side. The Holy Ghost was so manifest that in just a little while all had prayed through. Rev. Jesse Keppel, the Pentecostal Nazarene evangelist, who recently moved to our city, preached at night, and four came to the altar, all of whom soon prayed through to victory. One of them was a young woman who had never been in the church but once before. We give God all the glory for these ten, who met the conditions and are now shouting the victory. On account of the fact that all of our members tithed, God is blessing our finances wonderfully. Our offering on Sunday amounted to \$52.05. Our total missionary offerings for the last four Sundays has amounted to over \$54. Every Sunday morning, before we take the regular church offering, we lay a Bible on a stand, and sing a missionary song, and all march up and lay down a missionary offering. This offering has in no way affected our regular church, because we give God a chance by taking the missionary offering first. The First Methodist Church here is having special meetings just now, and they have secured an evangelist who is pouring on the truth so hot that nearly all the members are on the run to keep from getting hit. On Wednesday night of this week, our whole church expects to attend in a body, to help chase the Devil.—Clyde E. Green, Pastor.

Grand Rapids, Mich.

The Grand Rapids church of late has been greatly edified and blessed under the spiritual preaching of Rev. M. E. Borders, of Chicago, who has been with us for four Sundays. Last Sunday we had a special treat. The Aeolian quartet of Chicago First Church was with us morning and evening. In the afternoon they sang in one of the large Methodist churches in the vicinity. I am sure God does bless such consecrated singers and singing. There were large crowds at each service. There have been seekers at the altar nearly every service for a few weeks.—G. E. Gretzinger.

Coffeyville, Kas.

The church at Coffeyville is still moving on. God is ordering the battle, the Holy Ghost is descending, and the saints are shouting the victory. Faith is strong for a revival in this city soon. We are worshiping in a home, and are in the midst of a campaign for the money for a church home. Half the money is raised, and we have a church assured—a mission chapel which has been abandoned by the Methodist church. God has plainly led in giving us this opportunity to lift up the banner of holiness in a needy field. We desire the prayers of the Pentecostal Nazarene family.—Mrs. Mary A. Levan, Secretary.

Flackville, Ind.

God's blessings are upon the church at this place. We are in our second revival at present with Rev. John T. Hatfield as evangelist. How we do love to sit under the teaching and preaching of this man of God, who has had such a wide experience. We had five at the altar last night who were real hungry for God's best. We are in need of a new church, and some are really under the burden, and contemplating getting started to build at once. We begin our revival at Fortville March 2d, and ask the prayers of the readers of the HERALD of HOLINESS. Any one passing through will be welcome to come and help us push the battle.—Loren R. Pendry, Pastor.

Chicago First Church

"Behold the Lord's hand is not shortened that it cannot save," the text of Rev. W. G. Schurman's morning sermon last Sunday, is the rock to which we are anchoring our faith in these days of doubt and skepticism. The need of constant, importunate, intercessory prayer is being continually presented to us by the faithful shepherds of our flock, and we are looking with the eye of faith for a mighty tide of revival glory in our midst. Our prayermeetings are a source of great help, and those who were fortunate enough to be present last Wednesday evening, had the privilege of hearing a timely, helpful, and inspiring talk on "Unity in the Church," by our pastor, Rev. M. E. Borders. Our Sunday school is taking on added life, the attendance is ever on the increase, and the offerings average about 10 cents a scholar each Sunday. We have a fine corps of officers and teachers, and some splendid organized classes, who are a great help to the Sunday school superintendent and pastors of the church. We are looking for great things ahead, and trusting in the great Captain, who never lost a battle.—Harriet E. Crain, Reporter.

Sikeston and Miner Switch, Mo.

We have not been able to accomplish much at Sikeston on account of not having a place to worship. But we are holding on and intend to build a church here before we leave. We had a great day at Miner Switch Sunday. We felt the old-time power, and one man said he would give at least \$300 or \$400 to the Sikeston church this fall. Several others, who are good farmers, said they would titte every dollar of their crop this summer and put it on the church. The people at Miner Switch, and some of the people at Sikeston, are standing most nobly by us. We are using the envelope system, which has solved the financial problem. Every member, young or old, gives. So far we are all in peace and harmony. Help us pray for the work at Sikeston.—Charles B. Dameron, Pastor.

Marshalltown, Iowa

We are climbing the hill slowly but surely, and are having fine services every time we meet. Souls are finding God, some for pardon and some for purity, at our regular church and prayermeeting services. We have a well organized missionary society, which is doing business for God along these lines, and is planning on arranging to have a young people's prayermeeting every Friday night, that our young people may learn the secret of knowing how to prevail with God in prayer for a lost world.—J. H. Vance, Pastor.

St. David, Ill.

The greatest revival of old-time religion that ever came to St. David, Ill., closed last night, February 23d, in a blaze of glory. Our pastor, Rev. J. S. Wallace, brought the message from night to night. Never has this church had stronger gospel preaching with the Holy Ghost sent down from heaven. Our song evangelists were the Dunkleberger sisters, of Three Oaks, Mich. It was truly wonderful how these girls endeared themselves to the entire community. We recommend them to our brethren. Conviction was deep and pungent and much Holy Ghost work was in evidence. Backsliders were reclaimed, sinners converted, and believers sanctified. The work in general was deep, and out of nearly a hundred who knelt at the altar eighty-seven claimed victory, confessions were made, and restitutions and settling old feuds were the leading feature. People came for miles around, until standing room was at a premium. Blessed be our God forever. We feel that each member of the church, as well as the entire community, was benefited by this meeting. We feel there is a prosperous future for this church. The saints were greatly strength-

ened and encouraged. Eighteen united with the church, fifteen of these being adults. Others are to come in later. To God be all the glory.—Mrs. Lillie Davis, Reporter.

Minneapolis, Minn.

This has been a great winter for this country, the mildest in the history of this place. We have, in connection with our gospel meetings, been able to hold a noon-day meeting in the open air to reach the business men in the heart of the city. Today was our 280th noon meeting, preaching to eighty-three thousand people in the heart of the city. We conduct meetings in a big storeroom fitted up as a church, in the heart of the city. Meetings are conducted every night at 8 o'clock, and run until 12 o'clock. We do not run by a clock. The meetings are well attended and many are getting saved and sanctified and healed. God has wonderfully provided the money in advance to meet all expenses, and money to help some of the saints in distress (Romans 12:13). God has raised up a faithful company to help us, for which we thank Him. We have been blessed with the presence of some of our holiness preachers and evangelists. Our mission hall is located at 125 Nicolet avenue, one of the principal streets of the city. Our population is 416,000, with St. Paul, with 300,000. The saints passing through the city will be gladly welcomed. We believe in the old-time gospel, and in Jesus our Savior, Sanctifier, Healer, and coming King. Glory to God.—J. A. Dooley and Wife.

Hammond, Ind.

The revival has closed, and the evangelist, Brother Earl Curtis, has gone to his next appointment, but the echoes are still sounding from every direction. Our pastor, Brother L. T. Wells, with Sister Wells as song leader, has taken up where Brother Curtis left off, and God's Spirit is deepening conviction. A remarkable improvement in every department of the work is noticeable, and a deep, spiritual atmosphere is prevailing in every meeting. The regular church services are better attended and many new people are coming in. The young people of the church have taken a new hold, and their services from 6:30 to 7:30 Sunday evenings are a fine introduction to the great preaching service which follows, usually ending with seekers at the altar. Our Sunday school is growing in attendance, and has gone over the one hundred mark. The missionary interest is intense. The first Sunday of every month is observed as missionary day, with all collections going for that purpose. The first Sunday in January the collection was \$10; in February, \$25. The running expenses of the school are met without any effort, and the treasurer, Miss Ora McIntosh, says we pay in advance and have money left. The teachers and officers of the school are all members of the church, and enjoy full salvation. The pastor has organized a women's foreign missionary society, also a men's and women's praying band, who hold cottage meetings at different times each week. Our brass band has been reorganized and placed under the control of the church board. The salary of our pastor has been raised twice inside of three months. Our church has adopted the tithing system, and organized a tithing band, and a duplicate envelope is used by each member. A new furnace was installed the first of the year, which greatly adds to the comfort of every service. Very soon our present quarters will have to be enlarged or changed for a new building. The HERALD of HOLINESS is a welcome visitor in several homes of our people, and we expect to push the circulation of the same into every home.—E. J. Stelow, Reporter.

Newman Grove, Neb.

A great meeting in this place has become history, with some lasting realities. God has done a great work in our midst, nearly the entire town being moved, to some extent, by the power of God and the preaching of the old-time religion. The people seemed eager to hear; as some expressed it: "The only real religion they had heard of for years." Our little hall, seating about 150, was nearly always filled, and Sunday nights all available space was taken. The people would stand out in the street, unable to get near the door. More than one hundred testified to having definitely found God in pardon or sanctification, some getting through at the midnight hour at home. One marvelous experience was a young automobile dealer who got so marvelously saved and sanctified that the town gossip declared him crazy. An old Swedish man, seventy-eight years of age, was gloriously sanctified. Thus the great revival rolled on for eight weeks. To our little class of fourteen

members, twenty-six new ones have been added, with about a dozen or more who have declared their intention. A beautiful church property has been secured; a large corner lot with a parsonage on it, and room also for the church, adjoining the business section of the town; costing \$4,000, with nearly \$3,000 already subscribed. We hope to double our subscriptions and build our new church and dedicate before Assembly. Twelve new subscriptions to the HERALD of HOLINESS have been received. Our beloved evangelists, Brother and Sister Ludwig, in God's hands, did a great work here.—H. C. Tittemore, Pastor.

Woodstock, Ohio

We have just organized a Pentecostal Church of the Nazarene last Sunday. We received thirteen members, in a town of six to eight hundred people, and no church or religious worship. There are two churches here, but both have been closed for some time. They are the Universalist and Christian Newlight. We have the use of the latter, and hope to be able to buy it in the near future. Please pray for us.—Peter Gjurich.

Ellis, Ia.

The HERALD of HOLINESS never fails to come to us weekly, bringing with it joy and thought enough to last us from week to week. There is something about it that satisfies God's children. We have been without a pastor since the Assembly, but we had been praying that God would send us the right man. Two weeks ago Rev. G. F. Owens and wife, evangelists, from Tulsa, Okla., arrived, and, after looking over the situation, felt led that this was the field for them to work in. The church unanimously called them for pastors, which they accepted. We will soon have completed a modern, up-to-date parsonage, and will soon enlarge our church or build a new one. Brother S. D. Slocum, our District Superintendent, was with us last month. We enjoyed his preaching, visiting, and encouragement, which inspires us to push the battle. Pray for us.—E. B. Amos, Church Treasurer.

North Little Rock, Ark.

We have entered this year with greater dependency on God, and with a greater determination of doing our part in the work of saving souls, and getting believers sanctified. We thank the Lord for sending us Brother and Sister Stovall, of Georgia, who, we believe, will be a great blessing to the church and to the entire city. Our church is growing rapidly in spirituality. Our attendance is regular, large, and full of interest. Our Sunday school is growing in interest, in numbers, in equipment, and in general efficiency. Brother Samuel Curtis, our Sunday school superintendent, is putting his life into the work. His corps of teachers love him, and stand ready to execute his plans. We have organized a Bible training class which meets every Tuesday night, that is proving a blessing to all its members. Our women's Tuesday afternoon prayermeetings are also a great asset to the church. God is blessing us in every department of the church. We expect to have a revival meeting the middle of March, conducted by Brother T. C. Leckie, our District Superintendent.—A. W. Sharpe.

Grafton, W. Va.

We have closed an old-fashioned revival meeting, with Rev. and Mrs. O. L. Benedum, of Mannington, W. Va., which proved a great blessing to the community. God blessed His Word and we saw fifty souls bow at the altar and most of them prayed through to victory. Old scores were made right and snuff boxes were thrown away, and there was a shout in the camp. We closed on last Sunday night, with seven seekers at the altar, and among them was an old father almost seventy-three years of age, seeking to be sanctified. He didn't get through that night, but later on the fire fell, and he is now a real witness for Jesus. God is leading us on to victory. We have a lot bought and are going to build a church in the spring. We are looking for greater things from God. Pray for us.—Earl Stillion, Pastor.

Virginia, Ill.

We are glad to report that we are making progress in Virginia and Bethel churches. Thank the Lord, conditions are improving, God's blessing is on the work, the Lord is smiling on us, and we are pressing on. Our services are full of feeling and of the Spirit, and we are steadily mounting the upward grade. The chariot of salvation is taking on new occupants at frequent intervals along the gospel highway. We had a big day Sunday, with the church al-

most filled to its seating capacity. Our attendance is running as high as 125, and from twenty-five to thirty are out to our prayermeetings. We have reorganized our Sunday school with a fairly good attendance. The work in Bethel is moving along. We have some dear people in this little church, and they certainly believe in looking after their pastor and seeing that all of his needs are supplied. We are encouraged to press on.—T. C. Grigsby, Pastor.

Peniel, Okla.

Wife and I are now pastors of the Peniel and Alva churches. We came to this District from the Hamlin District, where we were pastors of the Bowie and Shannon churches for three years. We have a very fine class here at Peniel, and also at Alva. They are aggressive and wide-awake; most of them tithed, and almost all of them are adopting the plan according to the Bible rule, to bring all the tithes into the storehouse each Sabbath, as the Lord has prospered. We have had some very fine services of late, and contemplate beginning a revival meeting on February 26th, with Brother B. H. Haynie, of Hamlin, Texas. Brother R. S. Card, of Dallas, is to lead the singing, and we are expecting a great revival. Brother, let us buckle on the armor of God a little tighter, and love each other better, feed the sheep with good, wholesome food (not club them), give our money until it hurts, to carry on this work of full salvation, and when the battle is over, which it will be soon, we who are faithful will be in the city of God to live, shout, and shine forever. Will that not be fine? As I write, the fire of God's love burns on the altar of my heart, and I feel like going on to meet the thousands of happy Pentecostal Nazarenes on the other shore. Wife and I are settled in a nice parsonage at Peniel, Okla., in a beautiful country, with as fine a people as you almost ever met. Our church paper, the HERALD of HOLINESS, has been such a blessing to me. My, how hungry my heart gets for the paper each week!—G. W. McCluskey and Wife, Pastors.

Decatur West Side Church, Ill.

God is graciously blessing us in our little church. My husband had Evangelist W. R. Cain at the North Side Church, and while he was there the Lord seemed to lead us to call him to the West Side Church. We began January 20th, and continued until February 9th. The Lord gave us about twenty-five professions of justification and sanctification, and the church was built up by the splendid, straight gospel preaching of Brother Cain. He surely impressed us as being a man of God in his preaching and life. Our church is keeping up all its benevolences; missionary and other special offerings coming up fine. We only have thirty members, and most of them are young people, and none rich. But the Lord is wonderfully helping us. We expect to have Dr. R. T. Williams April 13th to 27th. We esteem this a privilege and hope to see some more brought into the church. We have had eight additions since the District Assembly, and others are getting the Manual and reading up on the doctrine. We had fifty-seven in Sunday school last Sunday, and we feel if we keep out of the way of the Spirit and let Him keep us obedient to Him, as He has in the past, He will do great things for us.—Edna Wells Hoke, Pastor.

Caruthersville, Mo.

We just closed a thirty days' revival and are able to report victory through Jesus' blood. God was greatly with us in converting and sanctifying many precious souls. Brother Hibner, of Malden, Mo., faithfully preached the Word. We recommend Brother Hibner to any one who wants an evangelist, as being one who will hold for you a good revival. Also, he is a friend to the pastor and will leave things in better condition for him than he finds them. When we came to Caruthersville we found that we had church property, but no deed to it. So we proceeded to get the deed fixed and pay the indebtedness off of the church. We thank God, and covet the prayers of the family of the greatest church paper in the world, the HERALD of HOLINESS, that God will lead us on and on to greater success, and that we may be true to the church and the good people whom God has placed us with.—Elwood Taylor, Pastor.

Jasper, Ala.

These are good days to our souls. The presence of the Lord is felt in our midst. We have been making some very important steps for our church in the last few weeks, and have organized a titling band with about forty members, with more to follow. We have also adopted the

BIBLE STUDY Young People's Society

THE COST OF DISCIPLESHIP

Luke 14: 25-33

BY REV. E. J. FLEMING

"And there went great multitudes": What interested the "great multitudes"? Were they willing "to pay the price"?

"If any man come . . . and hate not": Read carefully Deut. 13: 1-5 and make an application in the light of the New Testament.

Read carefully Deut. 13: 6-10 and apply its teaching to the lesson set forth in Luke 14: 26. To whom are we to be wholly attached? Psalm 13: 25, 26.

What do you understand by being "worthy of me"? Matt. 10: 37, 38; 22: 8; Luke 21: 36; Rev. 3: 4. What losses shall we sustain if we would be wholly Christ's? Phil. 3: 7, 8. What gain to compensate the losses? Phil. 3: 9-11. How did Paul hold his life? Acts 20: 24. What lesson for us?

How do overcomers regard their lives? John 12: 25; Rev. 12: 11. "Garibaldi's forces were utterly discouraged when he made his ringing appeal to them. You recall his words, 'Soldiers! What I have to offer you is fatigue, danger, struggle, death; the chill of the cold night in the open air, and heat under the burning sun; no lodges, no munitions, no provisions, but forced marches, dangerous watchposts, and the continual struggle with the bayonet against batteries. Those who love freedom and their country, follow me.' The men did follow. They had been shown the cost of following, yet they responded as one man" (Tarbell).

Three things—Luke 9: 23. What application to your life?

A problem in "profit and loss": work it and apply. Mark 8: 36.

A problem in "exchange": Can you solve it? Matt. 16: 2 last clause and Mark 8: 37.

"Whosoever does not bear his cross": What is "the cross"? Luke 14: 27; Mark 10: 21; 15: 21; John 19: 17. Don't speculate; be practical.

"Cannot be my disciple": What may disciples expect? Matt. 13: 21; Acts 14: 22; 2 Tim. 1: 12 first clause.

"Build a tower": Who so "intended" and how did it result? Gen. 11: 4-9. What cost did His disciples count in following Jesus? Matt. 11: 22; 20: 22, 23; Acts 21: 13. May we follow on a cheaper basis?

"Saying": (v. 30). Who else was a "laughing stock"? Matt. 7: 27; 27: 3-8. How may we begin and not finish? Heb. 6: 4-8; 10: 38; 2 Peter 2: 19-22.

"Going to make war": Good advice—Prov. 25: 8. Apply this parable.

"So likewise": (vs. 33, 26). 1 John 2: 15, 16. Exemplified—Luke 5: 11, 28; 18: 28-30; Mark 10: 28. Some who failed—Luke 18: 22, 23; Acts 5: 1-5; 2 Tim. 4: 10.

"You can not afford to die without having joined the ranks of the disciples who are fighting Christ's battles. If you fight none of Christ's battles, if you have never marched under His leadership, if you have never suffered unto blood, striving against sin, the time will come when you will go down the streets of a lost universe, advertising that you will give everything you have save life itself, if only you can find some one who will say that sometime, somewhere, under cover of night, you did make a confession of your faith in God and His loving providence, and in Christ your Savior. And when that hour comes, and the "Great Assize" draws nigh, and the heroes and the martyrs, the patriots and the poets, and your own fathers and mothers are assembled, and the all-searching eyes of God and conscience pass in review the events of your career, the very thought that you did not join Christ's "Old Guard," lead His hosts, and die at the front of the ranks, will bring to you such immeasurable shame that you will call upon the rocks to fall upon you, to conceal your loss and your humiliation" (N. D. Hillis).

duplex envelope system. Through these two channels we hope to finance the church in the best manner possible, and we also think this will prove a blessing to our people in many ways. Last Sunday morning Rev. H. H. Hooker, our District Superintendent, preached a stirring sermon on missions, and at the close of the message the church voted to give the offerings of the first Sunday of the month to missions. The N. Y. P. S. some time ago took the support of a Sunday school in Japan. The literary school is making good headway under the leadership of Mrs. Beaver and Mrs. Grace Barber.—H. J. Beaver, Pastor.

Loomis, S. D.

Sunday, February 9th, was the greatest day Loomis has ever had. Two years ago last June Brother Brough came and organized the Loomis class for us, and God has most wonderfully been with us. Sunday we dedicated a new church building and parsonage, valued at \$4,000. Brother Tullis, our District Superintendent, has been holding us a meeting for the last three weeks, and God gave us several clear cases of justification and sanctification. Sunday, February 9th, Brother S. M. Lehman, of Sioux City, Iowa, was with us. It was a day of rejoicing, and the services ran nearly all day. Saints were blessed from early morning till night. The morning service was well attended, and the other church in South Dakota did remarkably well, many members coming twenty-five miles for morning service. Brother Lehman brought the message on the "Double Cure," and the service lasted until almost 1 o'clock. Then they all hastened to dinner and were back at 2 o'clock for the song service. Brother Guy Reese was on hand with his snare and trap drum, and surely this bunch of saints was a happy bunch, if you ever saw one. They sang and shouted until you could hardly tell which they were doing, singing or shouting. Brother W. H. Tullis then preached the dedicatory sermon, to the blessing of all; after which Brother S. M. Lehman asked for an offering of \$2,000 and God gave \$2,218.50 in cash and pledges. Again in the evening Brother Lehman brought the message to a full house, with power and conviction sent down from heaven, and we are looking for this message to bear fruit some day. Thus we spent a great day in Zion. Praise His precious name.—John Nolt, Pastor.

San Diego First Church

We have just closed a most blessed five days' meeting with the National Holiness Association. I can truthfully say that this was the biggest little meeting that I was ever in. The evangelists were Revs. C. W. Ruth, C. H. Babcock, Joseph Owen, and Professor and Mrs. Arthur Johnston. The holiness association and a number of the churches of San Diego united with us. The brethren were at their best, and preached with the Holy Ghost sent down from heaven. It was most wonderful. A large number were at the altar and the most of them were either saved or sanctified. There was not a dry service, and as many as twenty at the altar in some of the services. Sunday afternoon was a great mass meeting. There were eighteen different denominations and more than thirty churches represented. The testimonies all seemed to have the same ring. It was great! Some were laughing, some rejoicing, some clapping their hands, while others were trying to be nice and utterly failed. This meeting was just what we needed. Praise the Lord, we are marching on to victory. This has been a great year for us thus far. God has been good to us. We have gone over the top on every line, and our people are wearing a shine on their faces that nobody but the Lord could put there. We extend to the association a gracious invitation to come and give us another convention next season.—C. W. Griffin, Pastor.

Shawnee, Okla.

We thank God for victory. Our work is moving onward and upward. We have had thirty-nine saved or sanctified since the Assembly, and have received fourteen into the church. Our people are in a fine condition spiritually. Inside of two weeks we will have our new church, which was finished last year, seated with nice, new pews; also we have the carpet bought and paid for to carpet the church; but, best of all, we have secured Brother A. G. Jeffries, of Peniel, Texas, for a revival, to begin March 7th, and run till the 22d. We ask that every reader of the HERALD of HOLINESS pray for the revival.—R. E. McCain, Pastor.

Wann, Okla.

We are still on the firing line, and moving on to victory. Our attendance is becoming larger at each succeeding service, and a few souls are seeking the Lord and finding Him precious to their souls. Some fine folks from the neighboring town of Copan have cut loose every shoreline and united with the church; and we believe their influence will be felt and that others will follow. We took a class of five into our church Sunday, February 16th. Brother George M. Hall, the Sunday school superintendent, is a power for God, and much interest is being manifested and the attendance increased. Pray for us that this church may ever remain a soul-saving station for the lost.—J. W. Dodd, Pastor.

Telegrams

(DELAYED)

MEMPHIS, Tenn.

HERALD OF HOLINESS:

Bethany Training Home is putting God to a test. Friday morning, February 7th, we received a phone message from the man who owns this property, that unless we could raise \$4,200 by the first of March we would have to vacate. Since then God has given us \$800 of this amount. This morning we called an old-time fast in the home. Practically every girl in the home wept, praying to God to touch hearts and send the money. Beloved, if that money does not come in, twenty-one girls and seventeen babies will be homeless. But I know God will send it. Pray and act as God directs you.

A. J. VALLERY, Superintendent.

MEMPHIS, Tenn.

HERALD OF HOLINESS:

Rev. U. E. Harding, Superintendent of the Indiana District, will hold a five days' convention in Memphis, Tenn., beginning Friday night, March 7th. All Pentecostal Nazarenes are invited to attend. Entertainment free. Write Rev. A. J. Vallery the date to expect you.

REV. S. E. GALLOWAY,
REV. A. J. VALLERY,
Committee.

GRAND SALINE, Neb.

HERALD OF HOLINESS:

Great meeting at Newman's Grove; 120 seekers; forty united with the church; over \$2,500 raised for fine corner lot and good house; may build church this summer. Weather is against the meeting, but God is giving victory.

THEODORE LUDWIG.

WICHITA, Kas.

HERALD OF HOLINESS:

A victorious day here. Our eight-hundred-dollar obligation was met with an offering of \$1,000. Sixty-seven dol-

lars previously given, beside our regular offering of fifty-five dollars. Revival is in progress, interest increasing. Sister Barbour in charge of the music. Church is praying; God is answering; victory ahead.

M. F. LIENARD, Pastor.

CHICAGO, Ill.

HERALD OF HOLINESS:

Great revival closed with several at the altar during day. House packed all day. Church dedication "over the top." Seven thousand five hundred dollars raised in cash and pledges. Preachers' meeting great success. General Superintendent Williams at his best. Miss Shaffer's singing greatly appreciated by all.

CHARLES A. BROWN,
District Superintendent.

A. F. BALSMEIER,
Pastor.

HERALD OF HOLINESS:

The board of curators representing the nine Assembly Districts in the Southern Educational District, including our schools at Peniel, Hamlin, Bethany, and Vilonia, met in Dallas, Texas, February 26th to 27th. The schools were correlated and a \$150,000 campaign is to be launched to erect and equip adequate buildings to bring each of these schools up to state requirement and to make an A 1 college of Peniel.

E. C. CAIN,
Temporary Secretary.

SHREVEPORT, La.

HERALD OF HOLINESS:

Our revival meeting at Lake Charles, La., of twenty-three days, closed last night with sweeping victory; all tearful and praying through. Finances came easily. Evangelist C. B. Jernigan was at his best. He is all his friends claim for him.

REV. R. J. KIRKLAND, Pastor.

Gagetown, Mich.

Since reporting a few weeks ago, God has been graciously blessing us at this place. The spiritual tide is running high. God's people are in good trim for real work, and the Lord has not been unmindful of the faithfulness, the sacrifice, and the perseverance of this little band. The returns are being received. In our regular service last Sunday night one young man was brightly converted, and four other persons asked for prayer. This is the third week of our meeting at Camboro. Brother Bradley, our District Superintendent, came to us last week. God is blessing his ministry. A few have already sought and found pardon. Some have come to the altar several times, and are hungry for God. Pray for us.—Alvin H. Kauffman, Pastor.

be held next week. He spent the Sabbath in Topeka, Kas., with our church there, giving illustrated missionary lectures.

Rev. D. Rand Pierce announces that he is open for calls to hold evangelistic meetings or for the pastorate, as God shall indicate. He would prefer to take work in New England, but will go elsewhere if the door is open. His address is 1600 E street, Bellingham, Wash.

I. P. and Ida Fretwell have moved to Artesia, N. M., and accepted the pastorate of our church there. In fact, they will have a circuit of three churches in a great pioneer field.

The United States employment service has the tremendous task of transferring from eight million to ten million war workers to the various peace industries. There are about a million women who have taken over men's jobs, and there are two million children under sixteen years of age, of whom more than half a million are employed in industries other than farm work.

Brother Grover Gibson, of Ada, Okla., writes very kindly of the good work the HERALD OF HOLINESS is doing, and says he would pay \$10 a year for it rather than do without it. Such loyalty to the church organ is surely to be commended.

It is reported that ninety lepers in India requested that money coming to them as a Christmas present, be given to the Red Cross or Y. M. C. A. How is that for sacrifice?

America is asking for \$80,000,000 with which to sustain the lives of 3,950,000 Christians and Jews through the winter, and to deliver them from the awful religious and political persecution which they have suffered. This is a worthy work indeed.

India is a great cotton growing country. It is said that the cloth woven from India's cotton and yarn upon her 114,000 looms operated by 300,000 workers, would reach forty times around the world; and yet this would only give each person in that country five yards.

Think of the 400,000 starving orphan children in Armenia and Syria, where thousands are dying every day, when the pitiful sum of 17 cents a day, or \$60 a year, will support one child. Will we continue to let them starve?

One copper mine in Chile employs twenty thousand men at an average wage of \$1.75 a day, which is double the wages ordinarily paid in that country. The monthly output of this particular mine is \$2,000,000 worth a month.

Japan has over twenty-two thousand factories which employ about 1,500,000 workers, of whom from 60 to 70 per cent are women who work from 6 a. m. to 7 p. m., on scanty food, and sleep nights on mats, two girls face to face. Forty per cent of them are said to be affected with tubercular trouble. Out of 200,000 new recruits each year only 80,000 ever return home. Nothing but the gospel will ever better these conditions.

Reports of the New York Bible Society show that since its organization in 1809, the society has distributed 5,000,000 Bibles; it has given Bibles to United States troops in five wars, starting with the war of 1812.

The war has brought some blessings to the Philippine Islands by closing the dance halls and other places of vice, and the enforcement of the prevention of the sale of liquor to men in uniform.

The United States war board has reopened Palestine to American exports and imports.

The United States is negotiating with Panama for the purchase of the Island of Taboga, near the Pacific entrance to the Panama Canal.

The train-ferry service between England and France, by means of which large numbers of loaded freight cars were rushed across in record time, was one of the great engineering feats which helped to win the war.

The American Red Cross has begun the noble work of providing relief for 1,500,000 Russian prisoners in Germany.

Mohammedanism, forty million strong, is crying "Africa for Mohammed." Let all the Christian churches who are interested in African missions make their slogan "Africa for Christ."

It has been estimated that there are thirty or more denominations with some 200,000 churches, representing a total membership of twenty-five mil-



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NOTES AND PERSONALS

Rev. C. J. Kinne, of Los Angeles, a member of the General Board of Publication, arrived last week for the annual meeting of the board, which is to

lion, who are now engaged in the gigantic task of raising \$300,000,000 for missions in the next five years.

We are glad to note that the Northwest Nazarene College, at Nampa, Idaho, has launched a campaign for \$100,000. They have said very little about it so far, but we will hear more about it later. They have surely made a fine beginning, and we join them in earnest prayer for their success.

The Pasadena University campaign is nearing the close, and it is nothing short of miraculous how they have succeeded, especially when you consider the small scope of territory which they have covered. No doubt they will reach the desired goal of \$100,000. Let our people rally to them in this their last drive in this campaign.

The southeastern educational district is being well organized for the great campaign for \$50,000 for Trevecca College. General Superintendent Williams and Rev. E. G. Anderson will soon be on the field to handle the campaign. Let our people be ready with their offerings, so that no time may be lost.

The Missouri District educational commission has taken over the Holiness Collegiate Institute at Clarence, Mo., and consolidated the Nazarene Bible Institute at Des Arc, Mo., with this school. The new school is to be called the Missouri Holiness College, and Rev. H. M. Chambers has been elected president. The first term will open in September. Further announcements will be made.

It is very encouraging to read all of the good reports from various parts of the field, and to note the good revival spirit which seems to be upon our churches everywhere. The revival season is opening well. May we all join together in prayer for the greatest revival campaign in our history!

ANNOUNCEMENTS

Notice—There will be a three days' convention held in West Side United Brethren Church, Wichita, Kas., March 12th to 14th. This will be under the auspices of the Kansas State Holiness Association. Every member of the council (twelve in number) is expected to be present. The business sessions will be held each forenoon, while the afternoon and evening will be devoted to things spiritual.—W. R. Cain, Secretary.

Notice to Deaconesses—How would you like to see a deaconess page in the paper once a month? If all the deaconesses in our connection would help to make such a page profitable, we would be glad to give the space for that purpose.—Managing Editor.

Wanted—A 40 x 60 foot tent in good condition. Please state condition and price. Send all correspondence to H. C. Gilbert, 441 South Euclid avenue, Dayton, Ohio.

Announcement—Brother T. C. Vailes and wife, members of Jason's Chapel, Tenn., and whose address is Tennessee City, Tenn., Route 1, have answered the call to evangelize. They expect to begin their year's work at McEwen, Tenn., March 1st. They desire the prayers of all the HERALD of HOLINESS family for their success. We can recommend them.—Mrs. Isabelle Few.



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International Sunday School Lesson

March 16th

THE CITIES OF REFUGE

Joshua 20

GOLDEN TEXT: "Blessed are the merciful: for they shall obtain mercy" (Matt. 5:7).

THE LESSON OUTLINE

H. ORTON WILEY, D.D.

I. THE CITIES OF REFUGE.

1. The cities of refuge found among the Hebrews were widely different from the Roman or Greek asylum. They were not for the permanent protection of criminals, but only for those who had unwittingly or involuntarily slain another.

2. These cities of refuge were intended to teach the Hebrews that God delighted in mercy, furnishing places of refuge and deliverance for those who had done no intentional wrong. God considers the motive and heart life of His people.

3. The cities of refuge were necessary because of the old patriarchal law which still remained in force—that the nearest of kin had a right to avenge the death of a relative by slaying the murderer. Cf. Gen. 9:6, "whosoever shed man's blood, by man shall his blood be shed."

4. God required the punishment of a murderer. No atonement could be made for him. "Ye shall take no satisfaction for the life of a murderer" (Num. 35:31). The cities of refuge furnished a temporary asylum until the case could be adjudged by the magistrates and the people.

II. THE NAMES OF THE CITIES, AND THEIR SIGNIFICANCE.

Dr. Adam Clarke makes the statement, that with the proper spirit and temper, one could perhaps preach the whole gospel from the significance of the names of the cities of refuge. It is certain that the Jews attached more significance to names than is commonly done at present. We give the generally accepted meaning of these names:

1. *Kedesh*. To separate or set apart, to make holy. To consecrate a person to God in holiness.

2. *Shechem*. To be ready, forward, or diligent. Shechem means the "shoulder," from its readiness to bear burdens.

3. *Hebron*. To associate or unite as friends. Communion, fellowship.

4. *Bezer*. To restrain or shut up; to inclose or encompass as a wall. A fortified place. Protection, security.

5. *Ramoth*. To be raised, made high or exalted.

6. *Golan*. To remove or pass away. Another meaning given is, rejoicing or exultation.

III. THE SPIRITUAL SIGNIFICANCE OF THE CITIES OF REFUGE.

Spiritual application of this Scripture is made by the writer to the Hebrews in Hebrews 6:17, 18, "God, willing more abundantly to show unto the heirs of promise, the immutability of his counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation *who have fled for refuge* to lay hold upon the *hope* set before us."

1. All have sinned and come short of the glory of God. The wages of sin is death. The "city of refuge" typified the hope of the gospel, and escape from the avenger of blood by an abiding in Christ, the true refuge of the soul.

2. The cities of refuge were so located as to be of easy access. It is said the roads were always kept in the best of repair. Christ and His atonement are available to every sinner who in penitence believes on the Lord Jesus Christ.

3. As the man-slayer made haste to flee to the nearest city of refuge to escape the avenger of blood, so the sinner is commanded to flee from the wrath to come. The above passage from the writer of the Hebrews views Christians as those who have fled for refuge, and who have laid hold of the hope.

4. The sinner was to remain within the city until the death of the high priest, when he was free to return to his inheritance in safety. "Probably intended to typify that no sinner can be delivered from his banishment from God or recover his forfeited inheritance, till Jesus Christ, the great High Priest, had died for His offences and risen again for his justification."

Get a Sample—Do you take *The Other Sheep*? You ought to have it in your home for the children. "Whosoever things are true . . . think on these things." Get a sample copy of the March number and see the children get interested in Brother Nielson's difficulties about getting horses shod. Signor Razuri deliberately kicks over the tin of kerosene that the mob was going to spill on him to set him on fire. Brother Winnans writes about it. They will be sure to read that article. Write for sample copy to the General Foreign Missionary Board, 2109 Troost avenue, Kansas City, Mo.

Notice to Indiana District—I can secure the labors of the following evangelists for a few meetings on our District: Rev. R. R. Still and wife, of Colorado; and Rev. L. N. Fogg and party. These parties are ready for some meetings at once, and are good workers. If you want a meeting get in touch with me at once about their services.—U. E. Harding, District Superintendent.

The Indiana District Assembly—Will be held in Tomlinson Hall, Indianapolis, Ind., August 19th to 24th. Rev. R. T. Williams, D.D., General Superintendent, in charge. Rev. Bud Robinson will be the evangelist for the night services. The song service will be in charge of Professor Moore, the man who traveled with the Williams-Robinson party last year. Tomlinson Hall is the largest auditorium in the city. Arrange now to be at this great gathering.—U. E. Harding, District Superintendent.

Dallas District Notice—The time for our second hallelujah march in the interest of our Publishing House is close at hand. Pastors and Sunday school superintendents must get busy quick in order to make the drive successful. The first Sunday in April is the day set for the Dallas District to raise the \$500 pledged by the last Assembly to make up our deficit in the Hallelujah March of two years ago. An average of 50 cents a member throughout the District will put us over the top. Forward, march! Let every loyal Pentecostal Nazarene on the District march; and our God will give the victory.—E. G. Theus, District Superintendent.

DIRECTORIES

GENERAL SUPERINTENDENTS DISTRICT ASSEMBLIES

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

E. T. WILLIAMS.....Nashville, Tenn. 1315 Gartland Ave.

Colorado	.....	May 28-June 1
Idaho-Oregon	.....	June 4-8
Northwest (Yakima, Wash.)	.....	June 11-15
North Pacific (Newberg, Ore.)	.....	June 18-22
North Dakota (Vanhook, N. D.)	.....	June 25-29

J. W. GOODWIN.....Pasadena, Cal. 1285 Sierra Bonita Ave.

Alberta District Assembly and Convention:
 Calgary, Alta. February 26-March 9
 New England, Everett, Mass. April 16-20
 New York, Brooklyn (John Wesley).... April 23-27
 Washington-Philadelphia, Washington, D. C. April 30-May 4
 Pittsburgh, Dayton, Ohio. May 7-11

DISTRICT SUPERINTENDENTS

Alabama—H. H. Hooker	.....	Jasper, Ala.
Alberta—James H. Bury	.....	Co. Inholme, Alta., Canada
Arkansas—T. C. Leckie	.....	Vilonia, Ark.
British Isles—George Sharpe	.....	Glasgow, Scotland
Chicago Central—Charles A. Brown	.....	Olivet, Ill.
Colorado—A. E. Sanner	.....	Kirk, Colo.
Dallas—E. G. Theus	.....	Fenick, Texas
Dakotas-Montana—Earl C. Founds	.....	Sawyer, N. D.
Eastern Oklahoma—E. C. Cain	.....	Bethany, Okla.
Florida—B. F. Sheffer	.....	Pensacola, Fla.
Georgia—E. H. Kunke	.....	Manassas, Ga.
Hamlin—J. Walter Hall	.....	Hamlin, Texas
Idaho-Oregon—N. B. Horrell	.....	Nampa, Idaho
1621 South Sixth street	.....
Indiana—U. E. Harding	.....	Newcastle, Ind.
124 North Twentieth street	.....
Iowa—E. A. Clark	.....	University Park, Iowa

Kansas—E. J. Lord.....Hutchinson, Kas.
 918 North Poplar street.
 Kentucky—C. R. Pollard.....Nashville, Tenn.
 904 Gallatin road.
 Little Rock—W. B. Pinson.....Texarkana, Texas
 1802 West Fifth street.
 Louisiana—S. D. Slocum.....Jonesboro, La.
 Manitoba-Saskatchewan Mission—C. A. Thompson.
 3226 Fourth avenue, Regina, Sask., Canada.
 Michigan—C. L. Bradley.....Grand Rapids, Mich.
 1825 Gardner avenue.
 Mississippi—S. E. Galloway.....Houston, Miss.
 Missouri—W. I. Deboard.....Des Arc, Mo.
 Nebraska—Theodore Ludwig.....Lincoln, Neb.
 1020 E street.
 New England—N. H. Washburn.....Beverly, Mass.
 New Mexico—H. C. Cagle.....Roswell, N. Mex.
 New York—E. E. Angell.....Richmond Hill, N. Y.
 701 102d street.
 North Pacific—J. T. Little.....Newberg, Ore.
 Northwest—T. E. Beebe.....Walla Walla, Wash.
 248 Marcus street.
 Pittsburg—John Gould.....Columbus, Ohio
 1333 Hunter avenue.
 San Antonio—W. F. Rutherford.....Meridian, Texas
 Box 5.
 San Francisco—P. G. Linweaver.....Stockton, Cal.
 435 East Wyandotte street.
 South Dakota—W. H. Tullis.....Mitchell, S. D.
 Acting Missionary District Superintendent.
 Southern California—Howard Eckel.....Los Angeles, Cal.
 1405 East Thirty-ninth street.
 Tennessee—B. L. Patterson.....Nashville, Tenn.
 Care Trevecca College.
 Washington-Phila.—J. T. Marbury.....Baltimore, Md.
 825 West Lombard street.
 Western Oklahoma—J. I. Hill.....Oklahoma City, Okla.
 1709 Linwood boulevard.

CHURCH SCHOOLS

Arkansas Nazarene Seminary.....Vilonia, Ark.
 N. W. Sanford, President.
 Central Nazarene College.....Hamlin, Tex.
 E. G. Cornish, President.
 Eastern Nazarene College.....North Scituate, R. I.
 J. E. L. Moore, President.
 Hutchinson Bible School and Academy.....
 Hutchinson, Kas.
 R. E. Dunham, President
 Nazarene Bible Institute.....Des Arc, Mo.
 I. B. Sipes, President.

Northwest Nazarene College.....Nampa, Idaho
 H. O. Wiley, President.
 Oklahoma Holiness College.....Bethany, Okla.
 C. B. Widmeyer, President.
 Olivet University.....Olivet, Ill.
 J. W. Akers, Vice-President.
 Pasadena University.....Pasadena, Cal.
 A. O. Henricks, President.
 Peniel College.....Peniel, Tex.
 A. K. Bracken, Acting President.
 Trevecca College.....Nashville, Tenn.
 C. E. Hardy, President.

EVANGELISTS' DATES

C. H. Babcock:
 Plainview, Tex. March 11-16
 Oklahoma City, Okla. March 18-23
 Lincoln, Neb. March 25-30
 Topeka, Kas. April 1-6
 St. Louis, Mo. April 8-13
 Louisville, Ky. April 15-20
 Cincinnati, Ohio April 22-27
 Bellaire, Ohio April 29-May 4
 Lyman Brough:
 St. Paul, Minn. March 13-23
 C. C. Cluck:
 Hodgson, Tex. March 14-24
 Halesboro, Texas July 4-14
 Goddard, Ky. July 17-27
 Friendsville, Tenn. August 14-24
 Louisville, Tenn. August 28-September 7
 Home address, Dodd City, Texas.
 F. W. Cox:
 Rio Grande, N. J. March 1-14 inclusive
 Philadelphia, Pa. March 16-30
 Home address, Ashtabula, Ohio.
 Harry Joseph Elliott:
 Fulton, S. D. March 7-23
 Van Hook, N. D. March 27-April 13
 C. E. Ellsworth:
 Boonville, Ind. March 1-16
 Lee I. Hamrie:
 Norman, Okla. March 7-25
 V. T. Hollenback:
 Vincennes, Ind. February 26-March 20
 Jeffersonville, Ind. March 24-April 13
 A. H. Johnston:
 Plainview, Tex. March 11-16
 Oklahoma City, Okla. March 18-23
 Lincoln, Neb. March 25-30
 Topeka, Kas. April 1-6
 St. Louis, Mo. April 8-13
 Louisville, Ky. April 15-20
 Cincinnati, Ohio April 22-27
 Bellaire, Ohio April 29-May 4
 Minnie E. Ludwig:
 York, Neb. March 2-16
 Lewis and Mathews:
 Permanent address, 341 West Marquette road,
 Chicago, Ill.
 Oregon March and April
 Alberta, Can. May to October
 F. J. Mills:
 Flaxville, Mont. March 6-16
 John M. Mitchell:
 Hoxie, Kas. March 7-23
 George and Effie Moore:
 Warrington, Ind. March 14-30
 Joseph Owen:
 Plainview, Tex. March 11-16
 Oklahoma City, Okla. March 18-23
 Lincoln, Neb. March 25-30
 Topeka, Kas. April 1-6
 St. Louis, Mo. April 8-13
 Louisville, Ky. April 15-20
 Cincinnati, Ohio April 22-27
 Bellaire, Ohio April 29-May 4
 C. E. Roberts:
 Columbus, Ohio March 9
 C. W. Ruth:
 Plainview, Tex. March 11-16
 Oklahoma City, Okla. March 18-23
 Lincoln, Neb. March 25-30
 Topeka, Kas. April 1-6
 St. Louis, Mo. April 8-13
 Louisville, Ky. April 15-20
 Cincinnati, Ohio April 22-27
 Bellaire, Ohio April 29-May 4
 W. E. Shepard:
 Morrilton, Ark. March 2-16
 Troy, Ohio March 30-April 20
 Topeka, Kas. May 18-June 7
 Cincinnati, Ohio (camp) June 6-15
 Racine, Wis. June 22-July 6
 Denton, Md. (camp) July 25-August 8
 Wheeling, Ind. (camp) August 9-17
 California, Ky. (camp) August 22-31
 Howard W. Sweeten:
 Elkhart, Ill. February 22-March 10
 West Union, Ohio March 23-April 13
 Battle Creek, Mich. April 18-28



"She Hath Done What She Could"

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

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

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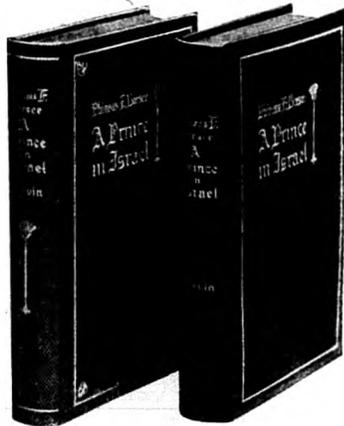
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OUR LOVE FEAST

JESUS ALONE CAN SATISFY

My three years and a half of Christian life have been one continuous round of pleasure. I have gone through many a battle, all new and strange, of course, to me; but, glory to our God, I have found that His grace was and is sufficient. I can feel the fire burning in my soul just now. I have never seen an idle minute since Jesus came into my heart. I have been in meetings continually, and have been privileged to help hundreds to get the victory.

I was raised in the red light district of Louisville, Ky., and naturally I learned everything that was mean and devilish. After that I tried living a moral life several times, but that didn't satisfy. My wife and I tried living under the influence and direction of spiritualism for a few years. I tramped up and down the country, riding in box cars and passenger trains, and finally wife and I thought we had found the thing to satisfy, when we went into the secret service work. We tried that for a long time, being very successful. We did lots of white slavery work, walked in and out of death many a time, but that failed to satisfy. We came to Marion, Ind., and I began running a "blind tiger" and a poker game in my home on Saturday nights and Sundays. I made lots of money, but none of it did us any good. And finally, after a week's hard drunk, smoking cigarettes, and trying to straighten up and making new resolutions to myself, at ten minutes of two o'clock on the seventh day of June, 1915, I met the Lord face to face.

When I went home crying that evening from work all the horses, dogs, and all other dumb brutes seemed to be smiling at me, and all the paint on the building seemed to be new. As the prophet said, the trees seemed to be clapping their hands for joy. Thirteen days later I was sanctified, and shortly after called to preach the gospel. So that is my job now.

I have a wife and four children, and all are living for the glory of God.

JAMES MILLER.

A HEALED BODY

The Lord has laid it upon my heart to tell the holiness family of what He has been doing for me. One night, two years ago last December, I injured my ankle as I was walking uptown. At that time it was treated for a sprain, and was better for awhile. As time went on it grew worse again, until in April, 1917, the doctors said a bone had been fractured, joint ruptured, and the ligaments torn loose. After various treatments, among them a plaster cast for five weeks, it was better, and the Lord permitted me to attend school last year. But when the school year was over trouble came again, and in July it became necessary for me to go to a specialist. After taking X-ray pictures, the specialist pronounced it tuberculosis of the bone. He put it in a plaster cast and said it would take at least one and one-half years in a cast, with tuberculin injections, to cure it. For a time it seemed to improve, then again got worse.

On the 3rd of October I underwent an operation for appendicitis, and while in the hospital the ankle was in such a condition that the doctors said there was

only one chance in a thousand for its recovery. An attack of Spanish influenza followed the operation and weakened my body still more. But in all this the Lord was very near, and never left me. On November 24th I went down to Stockton expecting to attend services there, but found the ban on because of influenza. That night a few of God's children gathered at the home of Brother and Sister L. F. Reed for a prayer service. Before any one of us was really aware of what was happening, the Lord led His people to pray for healing for the ankle, and I had the assurance that night that the work was done.

From that night on there was no more ache or pain, and no more night sweats. To further prove His power the Lord permitted sickness by way of mumps and influenza into the Reed home, where I was visiting. Surely it was a test on the ankle, and proved successful, for I used it quite a lot, with the cast on, and never any of the old aches and pains. From then on I have continued to grow stronger in body, and will soon be able to go to work again. Even the specialists acknowledge that supernatural power was at work. All praise and honor to Him, who is worthy. Jesus sweetly saves, sanctifies, and continues to keep me each day of my life.

MISS GERTRUDE B. KENNEDY.

DO NOT FAIL TO WITNESS

We came from Ohio to Texas when I was quite a large girl, and in a Presbyterian meeting at Hoges, Texas, Jesus wonderfully saved my soul. Several years after this I heard the gospel of full salvation preached at Anson, Texas, by Sister Cagle. I was convicted that I was not living as Jesus wanted me to live. I told the Lord I wanted this experience, and bless His holy name. He sanctified me. For some time after this there were no holiness people or church here, so when I did have a chance to go to the holiness meeting, Satan told me I must not claim the blessing of sanctification, for I did not have it. So I am sorry to say I listened to him, and I lost my experience; and though Jesus blessed me many times, yet I had that longing and thirsting after the sweet experience I had once enjoyed. I felt the windings of the Holy Spirit telling me to come back; so one year ago this summer, during a protracted meeting at Bitter Creek, conducted by Brother Scott and Brother White, I laid everything on the altar and did what Jesus told me to do. Oh, how sweetly and calmly that peace came back into my soul. Bless God for a salvation that saves from all sin. He saves, sanctifies, and keeps me every day.

Mrs. FLORA HALL.

A HOLINESS CAMPMEETING

Jesus has saved and sanctified me, and I know that my Redeemer lives, praise the Lord. At Mt. Olive Presbyterian church, under the preaching of Rev. C. N. Merrett, God sent conviction upon me. I felt the need of my Savior, knelt in prayer, and Jesus forgave my sins. From that day till the present moment Jesus has been ruling in my heart, and I will not cease to love Him, praise His holy name. Later I went to a campmeeting at Springerton, Ill., known as Jacob's Highland camp ground, and I heard them sing

and preach holiness. It made me think of heaven, and I began to hunger after it. Rev. W. R. Cain was preaching, and when he closed his sermon, I was kneeling at the altar crying out to God. It wasn't long until I was rolling in the straw, and all at once God, for Christ's sake, sanctified me wholly. Praise His holy name. I am still giving God the glory, and my prayer is that many others will give their hearts to God and be saved, without longer wasting their lives in sin.

FRANK DAERNER, JR.

THE PRAYER OF FAITH

We thank the good Lord for hearing and answering prayer in the healing of our baby, Ruth. She had the influenza, then the pneumonia. The doctor had almost given her up to die; in fact, he told my brother he was afraid we would lose her. So we thought we would trust the Lord with the case, and my wife suggested that we would send Brother Allie Irick and wife a telegram asking a special prayer for the baby, which I did. We also asked Brother Hooker, our District Superintendent, and Brother Beaver, our pastor, to have special prayer; and they came to the house about the time Brother and Sister Irick were praying; and *they did pray*. It was the plainest case of healing I had ever seen, and we thank God for answering and healing our baby.

Mr. and Mrs. J. B. RANDOLPH.

APPRECIATE GOD'S GOODNESS TO ME

I am learning more and more to appreciate God's goodness to me. I thank Him for the HERALD of HOLINESS. I have read a number of holiness papers and I know it is real soul food to the child of God. I have been unable to attend church services much the last few months, but I read and reread the HERALD of HOLINESS and *The Other Sheep*. They are food for my soul. I have a well soul, although I am afflicted in body. I was injured in a run-away last summer, but God has undertaken for me. I can walk one and one-half miles to church. While suffering from the influenza the great Physician undertook for me, and brought me out, praise His name. My prayer is that the good news may hastily be spread from pole to pole, that earth's remotest nations may know of Him. God help us to spread the good news and hasten the coming of Him for whom we look and wait.

Mrs. BELLE DANIEL, *Deaconess*.

SERVED THE LORD IN THE ARMY

I have just returned home to Kendallville, Ind., after eight months' service for my country, of which I am proud. But at the same time I served the Lord and preached His wonderful Word to the people of the Methodist church at Toledo. There were times when trials, tribulations, and difficulties arose, but bless God He took me through and victory was mine. Jesus can save and sanctify and heal the soul of sin and the body of diseases.

CURTIS F. MARTIN.

STILL IN THE WAY

Sixteen years have passed since I found the way of full salvation, and I am still in the way. I know that my Redeemer liveth, and I praise Him for His grace. Pray for me.

J. D. LASITER.