

HERALD of HOLINESS

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

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EDITORIAL

A Most Plausible Delusion



WE approach this subject with regret but with earnestness. We regret the necessity for writing on the subject because of the popularity of the error. We come to it with earnestness because every error should be combatted with downright earnestness. In addition to this the error we approach is one so popular and is supposed to be so buttressed by Scripture that the case is rendered much more difficult and delicate than attaches to most evils. We refer to the widespread plea for church unity.

At once we can imagine hands going up and exclamations heard: "Why! Is not the union of all churches into one desirable? Did not the Christ pray for this very thing? Should we not all work and pray for this, that all Christians might be in one church?"

DEFINITION

Let us define just what we mean or what others mean by this unity. A recent sermon by a prominent preacher, published in the *Christian Herald* (New York), gives us what may be considered a safe definition of this unity for which there is such a widespread plea made. This writer makes this unity to consist in oneness of faith, oneness of belief, and oneness of organization. It is insisted that there should be only one denomination composed of all the believers and disciples of our Lord. It is regarded as sinful and displeasing to God that we have the different denominations in the world as today exist.

Now against this idea of unity we oppose our pen, and affirm that nothing like it did the Lord ever advocate or require in His ministry. We believe that there should be unity of love and sympathy and effort. We believe that all bodies of Christians should love each other fervently and practice that charity and mutuality of sympathy and co-operation necessary to the highest efficiency of the work of each in the matter of soul-winning. This we believe the Lord enjoined and we believe desirable and helpful. We believe also that this kind of unity is practicable as well as scriptural. Further than this we do not believe desirable or practicable or demanded by any true standard of apostolic example or Christly authority.

CAUSES OF THE ERROR

We have thought out the causes of this popular delusion which proposes such an unscriptural and impractical character of unity. Our conclusion is that the causes of it are to be traced —

First, to a misinterpretation of Scripture. Secondly, it comes of the contagion of the age for big things. The church has caught the contagion which has swept like a cyclone

over the world for big things. Nothing now satisfies unless it is big. Everything must be counted in the billions. Everything must be cosmopolitan. World-wideness must be the dimensions now with everything or it amounts to nothing. Men must steal on a big scale. If we would be reckoned great we must steal a railroad system or a million acres of public lands. We must corner the necessities of life if we would be noticed. We must form a trust and run up the prices of things until thousands starve and die if we would seek to be high up in the roster of financiers. No little business whereby an humble man makes the means for an honest livelihood will ever entitle the man to any public notice or credit for anything. He must be big in some way or he is nothing now. It matters little what it is in which he is big so he is of the dimensions of bigness. The question of morality has very little to do with it in church or state these days. Is he a big man? Has he succeeded with some great enterprise? Has he made a name for putting over the huge thing he had in hand? If these questions can be answered in the affirmative the man has his name entered on the roster of the great and all churches are glad to have him join them, and society runs after him with the tongue hanging out until he is run down and is in all the clubs and belongs to the charity and social organizations. The newspapers fall in and do faithfully their part in completing his greatness by that kind of publicity which they can give.

THE CHURCH'S ERROR

Now it is this virus which has gotten into the blood of the church that has helped to create this desire and plea for the kind of union we here combat. There is a morbid craze for one big world-wide church. But there is another phase of the cause we will pause to notice. This plea for this false character of church unity really comes, after all, largely of denominational idolatry. This seems paradoxical, but it has a truth at its roots which we should dig up and examine for a moment. The very advocates for this spurious union are generally the most intolerant denominational sectarians. Take our Episcopalian brethren for instance. They are vociferous in their advocacy for a union of all the church seats or bodies. But who ever heard an Episcopalian advance his advocacy with a proposition to surrender his apostolic succession as a primary step to further the union? Who ever heard of one of this church propose to surrender any other tenet they have held for so long? The Campbellites are noted for this advocacy of an organic union of all the churches. When did one of these advocates ever propose to surrender immersion as the exclusive mode of baptism as a first step toward such a union? When did they ever propose to accept the Episcopal form of church government as a condition of such union? The fact is we never hear of these advocates of such union coming forward with

any proposed surrender of any tenets they have so long held as a preparation for such union as they advocate. They all eloquently plead for the union but wait for other denominations, overcome by their eloquence, to break the silence of the ages with a proposition to give up things peculiar to them first. So thus they have kept the world waiting so long for this dreamed-of union and will keep the world waiting for aons longer.

THE ANSWER MADE

But does not the Lord say in His sacerdotal prayer: "That they may be one, even as we are one"? Does not Paul say in Eph. 4:4-6, "There is one Spirit, . . . one Lord, one faith, one baptism, one God and Father of all"? Does not Paul enjoin the Corinthians, 1-Cor. 1:10, "That ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment"? Yes, these are scriptural injunctions and we are glad to meet the advocate of the spurious union on the Bible.

It is by a most mistaken interpretation of these and kindred Scriptures that such a defense of the false kind of union is attempted. Where in all the Scriptures can there be found a solitary word requiring anything like organic or visible and physical unity? The preacher to whom we referred in our opening clause says: "One baptism—one body," continues our text, "Christian unity is outward as well as inward. It is visible as well as invisible. It is not only in the faith and spirit, but in 'body'—in 'baptism,' i. e., in outward form, in sacramental rites, in the external and visible signs of communion. In other words, Christian unity implies church unity."

ONE VIRTUE IN THE QUOTATION

These words have but one virtue and that is that the author leaves us in no doubt as to what he means by union. He means denominational unity. He misreads his text when he interprets "baptism" as meaning "form" or "body" or church unity. He is quoting from Eph. 4:4-6. Paul does not say in this passage that "baptism" is or means "body." He says there is one body, which of course is Christ, and then in a different verse says "there is one Spirit, one Lord, one faith, one baptism, one God and Father of all."

It is straining the words of Scripture entirely out of their meaning to make Paul say that "baptism" is the "body" or the church form. This the apostle never said or meant. Christ is the one body of which we are members, but this does not imply anything like organic unity or denominational oneness. Take the Scriptures where the word "body" is used by Paul and we will learn a different lesson. In Romans and Corinthians he employs this figure, but nowhere makes it mean any such nonsense as denominational unity.

PAUL IN CORINTHIANS

In 1 Corinthians twelfth chapter the apostle employs this figure of the body, but he never makes it mean baptism or uses it as synonymous with baptism. He is not referring to denominations at all. If he were his meaning would be the very opposite of the preacher from whom we have quoted. He says, "For the body is not one member, but many. If the foot shall say, because I am not the hand, I am not of the body: is it not therefore of the body? And if the ear shall say, because I am not the eye, I am not of the body: is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? And if they were all one member, where were the body?"

Surely our author would not like such argument in Paul, for it would upset his pet scheme of interpretation entirely. The truth is there is absolutely no teaching against denominations in the Bible. There is very positive teaching about the spirit of unity, of love, and sympathy and long-suffering and patience and the strongest insistence upon co-operation and mutuality of work in soul-saving, but not one word about visible or tangible or physical or denominational unity of Christians.

THE KIND OF UNITY ENJOINED

There is no kind of unity taught in Scripture but spiritual unity, for there is no kind of church taught there but the spiritual church which is represented as the body of Christ. He left us no form or pattern of visible church policy for us to follow in our church building. He seeks to get us united to Him by the cords of love divine

and leaves the matter of church form or social organization of believers to the laws of spiritual attraction and social gravitation. The world has pursued this plan for the last ages mainly. Some have vainly imagined they had fallen on an apostolic pattern, but they only blundered and the world has smiled as they went blindly on in their vain dream.

This whole error comes largely of the mistaken notion that Christ or the apostles set up a model of church autonomy or polity for us to follow. He did no such thing. He proposes to attend to the matter of form of His government when He comes back. He could not trust us with such a stupendous business as this. Man is too profoundly stupid in things spiritual to be trusted with such issues as this. Christ has but one form of government. That is theocratic and man is not to head such a government. This is the colossal crime of Romanism. She has the right idea of the form of government, but committed a stupendous crime in clutching at the scepter of this government and claiming to be Christ's vicar to reign and rule His government. Rome was both premature and blasphemous. Christ has appointed no vice-regent, and His kingly government is not yet ready for the King to sit on the throne. These matters He has reserved within His own counsels. The present is a spiritual reign in the hearts of men and the visible form of arrangements are left to the will and wishes of men and women who yield to Him. They are to seek those affiliations which will most make for their personal development in piety and spirituality and growth.

CHRIST WILL DO HIS OWN ORGANIZING AND REIGNING

God is gathering out a people for His Son and in due time the culmination will occur and Christ's kingdom will come. We have no right to set up personal, premature ideals or forms or schemes which He has not authorized or appointed. Ours is to be obedient to the heavenly vision and to every call and whisper of the Spirit. We are to seek to make His salvation known to every nation under heaven and leave the questions of government and organization to the leadership of Him who has died that we might have life.

A union of all the denominations would soon lapse into the most colossal and crushingly oppressive despotism the world ever saw. Romanism is a sample of what would transpire. When only in partial control of the ecclesiastical privileges and powers of the believing world Rome ran riot in blood and torture and diabolical oppression, and her history is sufficient warning against any attempts at unscriptural ecclesiastical trusts or combinations. Let us meekly follow the Master and be content with His movements and methods and progress.

We may in future articles show that there can be and is needless multiplication of denominations; but, at the same time, it will remain true that more people will be saved in the end by God's plan of different denominations by which the natural and ineradicable differences of temperament and mental cast of the human race are accommodated.

THE GODS OF GREECE AND ROME were moved by the same passions that mortal men felt and acted therefore like them. Our God is above and beyond us in the matter of passion and sentiment, and being omnipotent can help us to rise above our passions and act like God. Our God makes us like God, while the pagans made them gods like men. This is the difference between human religion and divine religion.

THE CHURCH is NOT a mere humanitarian institution. It is not a reform movement. It is not a system of socialism. It is not an annex to any of these or any other organization. The Church has but one mission and one call and that is to evangelize the world. The more broadly she recognizes this tremendous truth the better protected she will be against becoming victimized by any of these debasing conceptions of her mission.

WE HAVE MUCH TO DO with our faces, and our responsibility for our expressions must not be overlooked. We have no right to begloom others with clouds on our faces. We should cultivate cheerfulness of spirit if we would have brightness of countenance. Thus we could help and not harm others by our faces.

Sanctification

BY REV. C. C. CLUCK

But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear (1 Pet. 3:15).

MY first reason for believing in holiness is because God is in the movement. Thirty-five years ago there was but one little paper in the movement in the South. Now a hundred thousand read full salvation every week. Thirty-five years ago there were no holiness schools, now probably ten thousand students attend holiness schools every year. Thirty-five years ago there were a few struggling camps, and now there are two hundred in the South. Thirty-five years ago there were but few holiness books in print; now there are carloads of holiness literature distributed every year. Eighteen years ago hardly a church was open to us, and now they are being opened to us in increasing numbers. People wonder why we preach this experience of sanctification when so many men reject it. Some preachers reject it, wise men reject it; and who am I that I should believe in this doctrine?

My next reason for believing in this doctrine is that it is the oldest experience known to the human family. "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love" (Eph. 1:4). This takes us back beyond Abraham, back beyond Pentecost. Next, it is God's will for us. "For this is the will of God, even your sanctification" (1 Thess. 4:3). You see it is God's will for us to have this experience. It is also God's will for us to be justified. The Bible does not say that; but it does say, "This is the will of God, even your sanctification."

The next reason for believing in sanctification is that Jesus prayed for it. "They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. And for their sakes I sanctify myself, that they also might be sanctified through the truth" (John 17:16, 17, 19). They were not of the world, and yet they were not sanctified.

Again, it is the inheritance of the Church. "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word. That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. 5:25-27).

Christ died to accomplish it. "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (Heb. 13:12). Again, He is the Christian's altar. "Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift" (Matt. 23:17). Christ is the altar, we are the gift, and the altar being so much greater than the gift, whatever touches the altar is made holy. It comes as a second work of grace. "Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit" (John 15:2). Here we are confronted with four different branches in the vine. The first is the no-fruit bearing; second, the some fruit bearing; third, the more fruit bearing; and fourth, the one which bears an abundance of fruit. The first is taken away while the second is purged that it might become the third. While the fourth is just the kind of a branch every dresser would be glad to have in his vineyard.

Again, sanctification is on condition. "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7). There is not a passage of Scripture within the lids of the Bible that more clearly brings out the second work of grace than this one does. First, these people were walking. Second, they were walking in the light. Third, they had fellowship. Fourth,

the blood of Jesus Christ cleanseth from all sin. Oh, if our people would walk in the light!

I believe in it because it gives us a pure heart. "Blessed are the pure in heart: for they shall see God" (Matt. 5:8). New and pure are not synonymous. A thing can be new without being pure. You get a new heart in regeneration, a pure heart in sanctification. But there must be a spiritual hungering before you will feel the need of this experience. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled" (Matt. 5:6). Here a blessing is pronounced on the man who even hungers after the experience. Hungry and thirsty people are never faultfinders at the table. They don't clamor over words. The same thing is true of the man who is spiritually hungry. Anything from God's Word tastes good to him.

Christ is able to help us stand. "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy" (Jude 24). He is not only able to pick you up if you do fall, but able to keep you from falling. This is enough to convince any thinking man on earth that the Bible teaches sanctification. But you say, "Who is it that does the sanctifying?" First, God the Father sanctifies—"This is the will of God, even your sanctification" (1 Thess. 4:3). Second, God the Son sanctifies—"Wherefore Jesus also, that he might sanctify the people with his own blood, suffered with-

out the gate" (Heb. 13:12). Third, God the Holy Ghost sanctifies—"That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost" (Rom. 15:16).

Perhaps the query in your mind is, "Did anybody ever get this experience?" Let us see if we can find out from the Word of God. "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me" (Acts 26:18). Another crowd is found in Hebrews. "For by one offering he hath perfected for ever them that are sanctified" (Heb. 10:13). Then again, "Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called" (Jude 1). Still another crowd is spoken of. "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus" (1 Cor. 1:2).

DODD CITY, TEXAS.

Abraham

BY REV. W. R. CAIN

WE often hear it said and see it in print, relative to the intercessory praying of Abraham in behalf of Sodom, that if he had prayed once or twice more, the wicked cities would have been spared, etc. This may sound well as an argument favoring lack of importunity, but what are the facts? We note in Gen. 18:33, "The Lord went his way . . . and Abraham returned unto his place." Thus, God took the initiative, which settled the question. Again, in Gen. 19:13, "For we will destroy this place . . . and the Lord hath sent us to destroy it." Then note the language in Gen. 19:29, "And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and send Lot out of the midst of the overthrow, when he overthrew the cities in which Lot dwelt." From these three references it is plain to be seen there is no room for unjustly criticising Abraham for "lack of importunity." Suppose Abraham had prayed a few more times? If supplicating once or twice more had been sufficient to deliver the Sodomites, then on the same ground we might as well say, "If Jesus had prayed oftener while He hung on the cross, the Jewish race would have been saved." Or, another instance would be His high priestly prayer in John 17, "Sanctify . . . all them which believe through thy word," hence, if Jesus had prayed with greater frequency or importunity, everybody would be sanctified. Still a third example would be found in John 17:15, "Keep them from the evil," which would naturally imply that if the Son of God had prayed again, or once or twice more, all the regenerated from that day to the end of time, would be kept from all sin.

St. Paul prayed for all the converts in the Ephesian church, that they might be filled with all the fullness of God, but *not all were filled*. Stephen prayed that the heinous sin be not laid to the charge of the infuriated mob who had stoned him to death, but *it was*. Who can say if Paul had prayed again, his prayer would have been answered in detail? Who is authorized to declare that if Stephen had offered another prayer, God would not have charged the sin against those who took his life? Also, to take such a position, we might as well say, if Noah had *held on a little longer* the deluge would have been averted. Besides, if we persist in stressing this point, prayer and prophecy will inevitably clash.

God forbid that we should excuse any one for laziness, and we are certain no one will be held guiltless for being dilatory, while we know that "strong crying and tears" is not a very common experience, but we border on fanaticism and rank presumption when we undertake to say when it is, or is not time in any particular instance for one of God's servants to cease praying for a certain thing. God stopped Samuel

A Call to Prayer

BY E. V. POTTER

We cry because of war;
Which nations should abhor,
For God and angels all delight in peace.
But though they've turned to sin,
Our God is sure to win,
And all may drink His wrath before it cease.

Oh! let the nations pray
And turn back the way;
Our God redeemed His people from their foes.
This sacrifice He'll make
Though millions it will take
Before they see they're drinking of His woes.

Where gospel light first went,
The people did repent.
Or He sent curses on them for their crime,
And now they've turned away
Where once they saw its day
And wine of wrath is on them at this time.

The emblem of the cross,
Its meaning they have lost,
And those who make the most of its display
Are filled with unbelief
And to our Lord a grief,
And so they kill each other off today.

We hear sin's deadly tramp,
In trenches and in camp,
Its woe is coming to us we confess,
We look into His Word
And there His voice is heard
Of many nations coming to distress.

It may not be too late
For nations small and great
To listen to His voice and turn again,
But this their only hope
As they in darkness grope
For He has power and may forgive their sin.

A sacrifice was made,
Our God from heaven paid,
To stop this awful tide of sin and blood,
But if they don't believe,
And of His love receive,
His fire is sure to come as did the flood.

from praying for Saul. In Jer. 7: 16, it reads, "Therefore pray not thou for this people, neither lift up crying nor prayer for them, neither make intercession to me: for I will not hear thee." The sad record in 1 John 5: 16 is, "There is a sin unto death: I do not say that he shall pray for it." Evidently God has ways of instructing His praying ones concerning

vitalizing prayer. If the lack of importunity in fervent, effectual praying meant what some would have us believe in Abraham's case, then he was an awful guilty man, with the blood of no less than (possibly) one million souls charged to his account. Abraham, Jesus, Paul, and others practiced importunity long enough, then said, "Thy will be done."

Our Assets

BY H. O. FANNING

AMONG the numerous assets of the Pentecostal Church of the Nazarene, none transcends in importance and value that which we have in our students who are in our institutions of learning. Upon our appreciation of this fact, and the effort we put forth for their development, training, and equipment for service, depends in large measure, the future of our work. And this not only as to quantity, but also to quality. Our students of today will be our superintendents, pastors, evangelists, deaconesses, Sunday school workers, teachers, and laymen of tomorrow. From our student bodies will come the heads of our institutions of learning, their faculty members, their trustees, their constituency. From no other direction can we look with confidence for them. If we want Pentecostal Nazarene preachers, teachers, editors, writers, publishers, musicians, and leaders, we must develop them in our own institutions. We can not expect other churches and other institutions of learning to develop them for us. If we have safe leadership, we can not expect it from institutions where higher criticism is tolerated and taught, where infidelity is rampant, and where holiness is denied, despised, and derided.

Never since the days of the apostles has the necessity for the baptism of the Holy Spirit as an equipment for service been more keenly felt, more strongly emphasized, or more earnestly sought than it is today. But with many, the holiness of heart and life which accompanies, and is a part of this experience, is denied. As a church, God has raised us up to continue the great work begun under the leadership of the Wesleys, of spreading scriptural holiness over the earth. "To girdle the globe with salvation; with holiness unto the Lord." To succeed in this we need young people filled with the Holy Ghost and faith, with the call of God upon them, and with their powers developed and trained to the highest state of efficiency possible.

The hope of any movement which looks out into the future, is in its young life. Our student bodies are made up of the choicest representatives of this element. Here we find our young people of promise, of talent, ability, and possibility; the raw material of which noble men and women are made. They are like diamonds in the rough, ready for the cutting and polishing which will bring out their beauty, and develop their powers of usefulness.

Those countries have become greatest in the history of the world which have most fully discovered, most heartily appreciated, and most thoroughly developed their natural resources; that have realized that their most valuable asset was their people, and have developed and utilized their young manhood and womanhood. Others have fallen behind in the race as they have neglected these things. Men have died poor with vast wealth within their grasp, because they failed to discover its whereabouts; or because they have lacked vision, initiative, and energy to develop and use what was rightfully their own. Men become rich, not because of the value of their assets, but because of the use they make of them. Resources are valueless unless we develop and use them. Not what we have, but what we do with it, determines whether we succeed or fail.

What is true of nations and individuals is true of churches as well. What is true concerning material resources and possibilities, is true concerning spiritual resources and possibilities. Our young life is here. Our students

are with us. What we do with them will determine the future of our church, our success as soul winners and man builders, and of our influence upon the world. God will be glorified as we succeed in making the most of our young people, and dishonored as we fail.

If we do for them what we should, God will make of them a bulwark against the tides of infidelity that are sweeping over the world with well-nigh resistless force, and which are undermining the faith of multitudes of God's people and sweeping them away from their moorings. The educational institutions of the world, the popular pulpit, the press, and the platform are imperiling the faith of the young life of our nation, and of the world. As believers in the inspiration and infallibility of the Word of God, we have a mighty work to perform in helping to stem this tide. Not that the Scriptures are in danger because of the attacks made upon them. We are not set for their defense. They are our defense and weapons of warfare. The Word of God is for ever beyond the reach of destructive criticism and destructive critics, and every influence that the powers of darkness may hurl against it. "For ever, O Lord, thy Word is settled in heaven." And there is no power in earth or hell that can unsettle it. The destructive critics can no more destroy the Word of God than they can destroy the God of the Word. Heaven and earth shall pass away, but the Word of the Lord endureth for ever. But the faith of multitudes of God's people who are under such influences is in danger. To all such we need men who can declare their unshakable faith in the infallibility of the Scriptures, and voice their unalterable protest against every effort to discredit them. We need young men of vision, of moral fiber, and of spiritual stamina and backbone. Men who can stand successfully against the infidelity of the times. Who can endure hardness as good soldiers of our Christ. Who know, and therefore speak. Where shall we find them if we do not build them for ourselves?

God has committed to our care and keeping some of the finest young men on the face of the earth. The question is not, Where can we find the material of which such men are made, but what will we do with what is on our hands? We have the material in our young people. God has entrusted them to our care. Shall we be faithful or recreant to our trust? We have these young people not only as an asset, but as a responsibility. God will hold us responsible for our stewardship. The law of the kingdom is, "To him that hath shall be given, and from him that hath not shall be taken away that which he hath." "He that is faithful in that which is least is faithful also in much." If we improve what we have, God will give us more. We have all He can trust us with now. When we show our appreciation of what we have, and make proper use of it, He will entrust us with more. Speaking reverently and properly, the key to the situation is not in His hands, but in ours. If we fail it will not be because God withholds His power and blessing, or because of the opposition of the world, the flesh, and the Devil, but because of our lack of vision, lethargy, and failure to respond to the opportunity God is giving us. Because we do not put ourselves in the way of success.

We not only have the young people, but we have the institutions, and the money to sustain them. When we are awakened to the greatness of the opportunity, the tremendous

import of the work, and the far-reaching possibilities that are within our grasp, the men, the money, and the institutions will be quickly brought together.

What we do for our students we do for ourselves. To increase their power and efficiency is to increase the power and efficiency of the church. To develop them is to develop our choicest resources. To intensify their zeal is to intensify the zeal of our people. To broaden their vision is to broaden the arena of our spiritual conquests. Investments in them will bring certain and large returns. To equip them for life's battles; to train them for successful service; to inspire them with holy zeal for God's glory; with a passion for the salvation of souls; an uncompromising zeal for holiness; skill in building up believers; with a vision as broad as the race, as deep as hell, as high as heaven, and as long as eternity; and to send them out with blood a-tingle, minds illumined, and hearts aflame with love to God and their fellowmen should be our constant aim, and by His grace, our constant achievement.

OLIVET, ILL.

Perfection

BY REV. H. E. BENSON

Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God (Heb. 6: 1).

WE wish to call attention for a few moments to the word "perfection." I am sure no one will take us to mean angelic perfection or resurrection perfection; but we are going to talk about Christian or heart perfection. Sometimes when we talk about being made perfect some people take us to mean that we are made perfect in head and body. But that is all a mistake. We will never be made perfect in the head in this life. That is, we will not be made so perfect that we will never make mistakes. We are all subject to mistakes. We will never be made perfect in body until Christ changes this old body into the likeness of Himself.

Now please do not understand me to mean that we can not have all sin taken out of the body, but I say that we will not have a body that will not be subject to sickness until this old body is resurrected and changed into the likeness of Christ. We are all subject to aches, and pains, and disease, and death. So that is why I say we will not be perfect in body and head in this present body. I do say, however, that we can have all sin taken out and we can present our bodies a living sacrifice, holy, acceptable unto God. (See Rom. 12: 1.)

The perfection we wish to talk about is the perfection of the heart; a perfection we can reach in this life. So we notice that Paul told these Hebrew brethren to "go on unto perfection." Then there must be a chance of reaching it in this life, or Paul never would have said "go on unto perfection." You see, Paul expected these brethren to get into it; for he used the word "unto." He did not tell them to "go on to perfection, but don't expect to reach it in this life." He said "go on unto, or into it." You know some people tell us we must go on that way, but we need not expect to reach it in this life. Paul did not say this. He exhorted them to go on unto it, or to strive after and seek after it. Christ says, "Seek and ye shall find." Paul expected these brethren to get into this experience in this life.

Once a woman said to the writer she did not believe one could live a perfect life. Probably she did not believe it, but let's see if Christ believed it. Listen to what He says: "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5: 48). You see, Christ believed we could live a perfect life. Do you suppose Christ would have told these people to be perfect if it was impossible for them to be perfect? Every one who says that we can not live a perfect life simply makes Christ a liar. So "let God be true, but every man a liar." Well, glory! I am so glad it is possible for us to live a perfect life.

Beloved, this is the life God would have us live, a life free from all sin. It is God's will for us to live a perfect, or holy, or sanctified life. "For this is the will of God, even your sanctification. For God hath not called us unto uncleanness, but unto holiness" (1 Thess. 4:3-7). You see, God has called us unto holiness. So Paul told these brethren to go on unto perfection, or holiness. "He therefore that despiseth [holiness] despiseth not man, but God" (1 Thess. 4:8). The fellow who despiseth this blessed way of holiness despiseth the very God himself, who is the Author and Founder of it. But as it is God's will for me to be sanctified, I must be sanctified in order to do God's will. Christ says, "Not every one that saith unto me, Lord, Lord, shall enter into the

kingdom of heaven; but he that doeth the will of my Father which is in heaven." So we see that it is the ones who do God's will who enter heaven, and God says it is His will, "even your sanctification."

Do you not see, beloved, we must be sanctified in order to enter in to the pearly gates of glory? "But, Brother Benson," some one says, "Paul did not tell these Hebrew brethren to go on unto sanctification, but unto perfection." Listen—you must be sanctified in order to be perfect. Sanctification means to purify or make holy or clean, and if one is clean or pure he is certainly perfect; and Paul said "go on unto perfection," which is the same as saying, go on unto sanctification. Well, bless God, I'm so glad that we can live this perfect, pure, or

holy life right here in this present world. God says that we might serve Him without fear in holiness and righteousness before Him all the days of our life. (See Luke 1:74, 75.) Thank God, we can enjoy this blessed experience in this life. We do not have to wait until death comes to get it, as some tell us. But we can receive it now by faith. So Paul was exhorting the brethren to go on and get this blessed experience and enjoy it during this life, and be ready to go through the pearly gates when the Lord says "Come." Christ said, "Blessed are the pure in heart for they shall see God" (Matt. 5:8). Without a pure heart it is impossible to go to heaven.

If our hearts have been made pure in the blood of the Lamb, and we are living a holy

WE are living in strange days. Everywhere ritualism is in evidence. "Ritualism" is seen on every hand. Fanaticism occasionally presents itself for consideration.

In order to form a right working basis for this subject, it would be best to know the proper definition of this strange word. As it appears nowhere in the Bible, we shall have to look elsewhere for its meaning. According to Webster's dictionary, a fanatic is "a victim of religious mania; a person affected by excessive enthusiasm, particularly on religious subjects; one who indulges wild and extravagant notions; a visionary zealot." Under the head of "fanaticism" we find the following definition: "Excessive enthusiasm; unreasoning zeal; or wild and extravagant notions on any subject, especially religion." In connection with these definitions we find the statement, "Fanatics are governed rather by imagination than by judgment."

There are many who may be more or less extremists, who are not necessarily fanatics; but no one could possibly be a fanatic without being a real extremist. An extremist might be tolerated in the popular worldly church, but hardly a fanatic. They would not endure him. He does not thrive in such climates. He wants the liveliest meeting he can find. He is in the front, takes an active part, works around the altar, and the hotter the meeting the better he likes it, and the more he is at home.

There are many scattered here and there, who could not be justly termed fanatics, because they have not reached that realm where the definition is applicable, yet to the observant eye and the discerning spirit, it is easily seen, that the material is there, and under proper environments and leadership they would make first class fanatics.

Let us notice some of the symptoms which usually obtain with these people:

1. They are impressionists. Fanaticism is born and reared in the atmosphere of strong and wrong impressions. They may spend much time in secret prayer and probably do. It is here they get their strong leadings. Here is where they hear the voice. They get more from God on their knees than from the Word of God in the Bible. Some have gone so far as to see little use to them in the inspired Word, because they get their leadings direct from the Spirit. They are great on hearing the voice of God and obeying it at any cost. Some are much given over to dreams and visions. Through these channels they get great and clear leadings, and are sure to let others know of their remarkable experiences. These extraordinary things are told by these "excessive enthusiasts" are often overlooked by others who lack spiritual discernment and by being sanctioned by them it gives the more encouragement to the fanatic.

2. They are strange, out of the ordinary, beyond the other Spirit-filled saints. They have more wonderful experiences. There is a weirdness in it, sometimes in their very expression of face. They love to tell of the remarkable, and are constantly impressing upon others things most wonderful. The unwary are often caught in the wiles. Their manner is frequently unnatural and strained. They do not care to worship like ordinary

FANATICISM

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

BY REV. W. E. SHEPARD



REV. W. E. SHEPARD

sanctified folks. They lack in real transparency, taking on the opaque order. Their bell does not have the clear ring, but rather the cracked sound. With many it is hard to locate them, yet there is something on the order of the outlandish evident.

3. They do not have a teachable spirit. The reason for this is, that the Holy Spirit is their Teacher as they claim, and why should they need the human? And yet they are very susceptible of teaching from the one whom they recognize as a leader among them. To such they generally give themselves over to follow at any cost.

4. They have light way beyond others, and it is a part of their religious duty to see to it that others get the same light. Their light may be on the line of abstinence from eating certain things, or on the dress question, or some particular service, or peculiar demonstrations, or a call to reprove others, or special insight and discernment of others' experience. They expect people to walk in their light. The Lord puts it on them to tell the people and they "must deliver their soul." They come to meeting with a direct message from God. The Lord told them such and such things to deliver. One time I was holding meetings in Tacoma, Wash., and publicly asked the people in a Sunday morning service to remember me that afternoon in prayer for the Lord's healing. On my way to my stopping place after the meeting, one of the congregation met me and informed me that she had a message for me. She gave it to me from the Word. It was to the effect that I was going to die. Well, if I had died she might have had more confidence in her leadings, but in that I am still on earth, it would seem that she ought to see that her message was not from the Lord. This was not the first time that the edict went forth that I was to die, if I went contrary to another's revelation from God.

Many years ago while holding a meeting in a large tent in Los Angeles, Cal., I was struck down with a very malignant form of diphtheria. I nearly died, but God in mercy raised me up. While convalescent I concluded I would take a trip to my father's home, a hundred miles away. A certain woman in whom I had the utmost confidence got it from the Lord that I should stay and take up the meeting, and if I left it meant that I should surely die. Well, I felt that the Lord could communicate with me as well as with her, and having no such word from the Lord myself, I took the trip, and find that I am not dead yet. During the awful affliction just mentioned, a brother came to me and informed me according to Psalm 91:10 there should be no plague come nigh my dwelling. That is to say, if I was trusting God as I should and was where I ought to be, I would be exempt from such a calamity. It was only a very short time after this that the wife of this brother died with black diphtheria. It means so much to have the clear leadings of the Lord.

This light which these people claim comes from God, they are prone to require others to observe. Only recently in this city of Chicago, a man was conducting meetings in a mission, and he had the light from the Lord, that one must not use onions, or melons, because they were the products of Egypt. I guess he forgot to include water for they used water also in that country. This same teacher placed the ban on the use of automobiles. He was interested in the deportation of certain families connected with the mission, into another state where a certain Bible school is in operation, and in order to impress them properly he would show them in the Word what the Lord had shown him, and would declare that it meant them. As a final result some eight families took their departure and landed in Iowa.

A leader of a certain religious movement claimed that the Lord had showed her that the men of the movement must wear short pantaloons, coming just below the knee. They were also to wear for a hat a certain kind of headgear like a policeman's helmet. This edict had to be obeyed and it was obeyed, and the students and men of the movement wore them. The women also had their garb prescribed and wore it. One woman got the light for the whole crowd.

Years ago while I was connected with a certain Bible school, one of the young women of the institution, became a great object of attraction, because of falling under the power, and having strange communications from the other world. She would lie sometimes by the hour in trances, and would write messages on paper while in that condition. This was the first I had ever seen of such manifestations, and it was having great effect upon the school. Her messages became very personal, passing judgment it seems on various ones. Finally, one of the leaders of the work asked the school how many of them would go to the altar if this young woman would indicate their need in one of these trances. It is my distinct remembrance that every one in the room raised the hand signifying their willingness, but myself. It was too far-fetched to appeal to me with such confidence.

(Continued next week)

and pure, or sanctified life before God; and if we live this way until Jesus says, "It is enough. Well done, good and faithful servant; enter thou into the joy of thy Lord," thank God, we can go marching in, never again to say farewell. Well, beloved, do you enjoy the blessed experience of holiness just now? If not, put your all on the altar of God and believe for the blessing. For God says, that with-

out holiness no man shall see the Lord.

So I exhort you as Paul did, "go on unto perfection." Remember, beloved, you must receive this blessing as a second work of grace. So if you have been thoroughly converted, I exhort you in the name of Jesus who spilled His blood, that you and I may be sanctified, to "go on unto perfection."

ATHENS, TEXAS.

God's Pledge of Possibility

BY REV. E. D. HINCHMAN

Though he were a Son, yet learned he obedience by the things which he suffered;

And being made perfect, he became the author of eternal salvation unto all them that obey him (Heb. 5:8, 9).

CHRISt'S humanity is God's pledge to us that we can be overcomers; that we may be saved. Jesus came into this world the Son of God, the "only begotten" and yet wholly human insofar as His humanity was concerned. He was pure and sinless, to be sure, but He was tempted in all points like as we (Heb. 4:15), and hath a fellow feeling for our infirmities.

He knew what it was to be tired in body, and in that night in the garden, when His disciples slept in utter weariness from the long hours of service, Jesus doubtless remembered how He had waited at Jacob's well, and how many times He had slipped away from the crowds that thronged Him, to rest awhile, to commune with His Father in Spirit, and to gain strength—hear His sorrowing, but compassionate words, "The Spirit indeed is willing, but the flesh is weak."

Our text tells us that He was a learner, that He learned obedience, and we are told in Matthew 2:52, that He increased in wisdom, so that it is evident that Christ in His humanity, and especially in the early days of His humanity, did not know all things.

He was subject to His parents and, although He was able at the age of twelve to confound the doctors by His knowledge of the Scriptures, yet we are led to believe that it was no more than the possibility of a pure mind in a pure body all undarkened by sin, for we are told that He increased in favor with God. Increased favor argues increased merit, a growth in grace and knowledge of His Father's will.

He was a learner through temptation, "For in that he himself hath suffered being tempted, he is able to succour them that are tempted" (Heb. 2:18). It was Jesus the man, the anointed man to be sure, but nevertheless only finite intelligence helped by the Spirit of God, that was led up of the Spirit into the wilderness to be tempted by the Devil. The Devil was probably no more nor no less real to Jesus than he is at times to any holy child of God.

It is said he came as a tempter, perhaps as "an angel of light" after Jesus had fasted forty days and forty nights. It might have been a mental suggestion, and how strong and persistent these mental suggestions are to the holy soul in need. You are a child of God. Command: "Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression" (Psa. 19:13).

Thus Jesus suffered all the bodily weakness possible to any purified soul, and together with the thorns, the nails, the scourge, the spittle, the desertion of friends, and the scoffs of foes, He suffered all that it is possible to cause holy humanity to suffer, either in the physical or mental, and that He suffered this as a man is evidenced by the agony of His soul in that last hour, when He cried, "My God, my God, why hast thou forsaken me?"

"He was in all points tempted like as we are, yet without sin" (Heb. 4:15).

"For in that he himself hath suffered being tempted, he is able to succour them that are tempted" (Heb. 2:18).

In His humanity Jesus knew that He was the Son of God. None knew the Scriptures better than He, or the prophecies of which He him-

self was the fulfillment. He doubtless knew the mystery of His birth, and had He not heard the voice thundering from the skies, "This is my beloved Son, in whom I am well pleased."?

And yet He was human, with all the dependence of a finite, though purified intelligence, and the Devil's specious plea, "If thou be the Son of God," probably made its appeal to Him as it has to other holy souls—to an unwarranted challenge of the promises of God.

Lastly, the Tempter approaches along that avenue so dear to every heart made white by the precious blood, that of winning the world—the world for God. He did not ask Him to defile himself in the sight of men. This is evidenced by the answer of Jesus. No, all that he asked was that He pay some little deference to the "prince of this world"—that He bow down to Satan.

Brother, have you, too, been tempted along these lines, to challenge God's mercy, instead of abiding obedient to His will? Have you been tempted to challenge Him when a wicked and adulterous generation asked, "What sign showest thou?"

Have you ever been tempted to "let down," to compromise, to bow down ever so little to win a world? Men have done that and won their world, but not for God. Remember, Jesus

said, "Thou shalt worship the Lord thy God, and him only shalt thou serve."

Jesus never performed a miracle to satisfy the curiosity of men, for He knew, or came to know that ever His hillside bounty to the five thousand led to well-filled tables, rather than to righteousness.

Jesus dared to preach the truth as an holy man ever dares, but here, too, we see His humanity strongly brought out, as when preaching the deep things of God He watched His following dwindle away. It was Jesus the man who turned in sorrow and doubt to His disciples, saying, "Will you, too, go away?"

Jesus performed miracles—miracles of healing through the pity of a man for the needs of men. And you will perform miracles upon the souls, and mayhap upon the bodies of men, if it be to the glory of God and not to the praise of men. But, can you leave it all with Him?

The world will tempt, even the religious world will tempt, and yet shall have tribulation, but remember the words of Jesus, "Be of good cheer, I have overcome the world." The humanity of Christ is God's pledge of possibility to us that we, too, may be overcomers.

If our following leave us, if our friends forsake us, remember Jesus said, "I am not alone, because the Father is with me." If our belongings are swept away, if we are in great distress, yet if we look up in patience and trust, and charge God not foolishly (Job 1:22); yea, even if we wait in our Gethsemane, crying, "O my Father, if it be possible let this cup pass from me", yet, if we can say, "Nevertheless Thy will be done," angels will come and minister unto us.

"Nay, in all these things we are more than conquerors through him that loved us," even Christ Jesus our Lord.

WILMOTIER, CAL.

Freedom of Spirit

BY EVA JOE COOK

NOT long ago I was quarantined. Sometimes I walked to the window, and looked out, longing for physical freedom. Nevertheless, I was enabled to rejoice in the God of my salvation because of the wonderful freedom in spirit which is our inheritance through Jesus our Lord. Truly, my trials have been stepping stones to richer spiritual life, but I realize that victory is ours through Jesus in every condition in life, so long as the heart keeps right. Then to have faith is natural, and "faith will bring the blessing every time." "Faith can not be unanswered, her feet are firmly planted on the rock."

My heart goes out in sympathy to the bound souls all around us. They are precious. Satan tells them that they're free while in sin, and too many believe him. The eyes which Jesus has touched see despair awaiting such poor deluded souls. Without God, there is nothing better than eternal prison life and torment.

An eagle was once kept in a cage for years. Its poor dwarfed nature knew not that such life was not what God had planned. Even when put outside, it tried to return. Finally, however, it caught sight of the sun; and suddenly the dormant love of liberty took possession; and, with a joyful screech, the eagle soared away toward the source of light.

There is a dormant crying out for liberty in every heart—a crying out for God. Every soul who does not get "back to God" is lost because his eyes do not get fixed on Jesus, the Son of Righteousness.

"The Spirit of the Lord is upon me to proclaim liberty to the captives, and the opening of the prison to them that are bound." Jesus has led captivity captive. Hallelujah! Every believing soul adds his personal testimony, "Jesus breaks every fetter." "And whom the Son makes free is free indeed." We may leave our sins behind us for the precious blood to cover—we may trust the same precious blood for heart cleansing, and soar away in spirit to Him who hath called us not for bondage, but free-

Church Sleepers

BY MRS. EDNA OLSON

There's one condition in our church
Which sometimes almost makes me weep;
Before the service is half out,
To see the people sit and sleep.

One time I looked around the church,
I thought I'd take just one shy peep;
What do you think?—in that small crowd
I saw five people fast asleep.

I knew that they were all good folks,
And were no doubt the Lord's dear sheep.
But, oh I felt they missed so much
While sitting in the church asleep.

Some folks—they want the very best,
While others take the thing that's cheap,
And some folks feast upon the truth,
And others miss it while they sleep.

It makes no difference what is said,
The sermon may be very deep;
These people sit and slumber on
For naught doth rouse them from their sleep.

They can't receive the help they should,
Their minds can not retain and keep,
The blessed truths which are proclaimed,
While they sit dozing half asleep.

There are some people who get blessed,
They even shout for joy and leap,
I notice they are not the folks
Who come to church to rest and sleep.

The Lord hath said, "Be not deceived,
What e'er you sow, you'll also reap,"
It seems when harvest time comes on,
Some folks would have a crop of sleep.

These people have my sympathy,
No blame upon their heads I heap,
But, sometimes I just long to cry,
Arouse! Arouse! ye from your sleep.

Oh, people rouse and shake yourselves,
And try in church, awake to keep,
The foolish virgins missed the feast,
Alas for them, they want to sleep.

POMONA, CAL.

dom in Him. "For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption whereby we cry Abba, Father." It is not His will to have it otherwise. He seeketh such to worship Him. All along the ages God has done His best to set men free. Listen to His own words, "O that my people would hearken unto me, I would soon subdue their enemies." To hearken means to listen with a surrendered spirit, and God says to hearken is better than the fat of rams.

There is a price to pay for liberty, but it is never too great. It is different in detail in every case, but invariably means all. It need not mean struggling, but always means surrender. It is "crossing the Jordan." We must take one step by faith alone. If we are not free spirits, we are keeping ourselves in prison.

In this life we are more or less handicapped by conditions; but, thank God, "not a hand is on my spirit, not a fetter on my soul, since I gave the Holy Spirit absolute and sweet control." With help from heaven, we may apprehend that for which we are apprehended of Jesus Christ, and "press on toward the mark." We may leave the crowd below, and soar away perfectly free in Him. He is the One to deal with our adversaries. There is a freedom for the redeemed that can not be told. No words, no tears, no shouts can express it. "Human tongue can never tell of love divine." It is beyond expression. It is too precious, too personal, too sacred. It is holy and wholly in Him. He can reveal to every seeking soul what it means.

As there is a price to pay for the joy in being set free, there is a price to pay for being kept free. In a word, it is "eternal vigilance." It is watching and praying lest we enter into temptation. The enemy of our souls is subtle. We dare not attempt to meet him in our own strength. He is more experienced than we; and, the moment we fall in keeping our eyes fixed on Jesus, we are in danger of being bound by him. Satan does not try us in old and well known ways. Even earnest Christians do not always recognize the Devil's traps. Freedom is more than some think. It is freedom in Him or not worthy of the name. It is limited to His directions. Freedom in Him never brings discord or division. It always tends toward bringing unity among the saints.

Real freedom in Jesus is spiritual life above all in this life. Instead of meeting folks and conditions on a level, as we once did, we see them as simply permitted to come into our lives by our loving Father-God for a precious purpose. We deal with them only as He directs. Our liberty depends upon our self-denial, our patience; and sometimes the price is absolute silence—waiting on God. One act of justifying self or one resentful feeling is enough to bring us into bondage.

In this free life there are victories and victories. We may go from one position to another in Him. It is a life of spiritual advancement. Insomuch as we move on and up in the Spirit, we see more and more of the richness of His fulness. No power on earth or in hell is sufficient to keep us from expanding in God. It does not impoverish God to bless us with new freedom in spirit, new visions, new experiences, new attainments.

There is no need of ruts in this life. The sanctified soul is set free from the limitations ever present with carnality. Why not leave the plane we now stand on, and move on toward perfection. The full stature of Jesus Christ is a good way ahead yet.

There is no confusion in this free life. Only one voice need we listen for. That is the voice of our Shepherd. There is only one thing to do—obey Him.

"Since my eyes were fixed on Jesus, I've lost sight of all beside." Praise God for spiritual freedom. There is no fear in this life. Fear is unknown in this life. In this time of restlessness and strife, how grand it is to be out of reach of the Devil. He would have us in a fearful state day and night, and "fear hath torment." "Perfect love casteth out fear."

"Let us stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." "For, brethren, ye have been called unto liberty, only use not liberty for an occasion to the flesh, but by love serve one another."
HUTCHINSON; KAS.

Truths Gleaned About the Tongue

BY REV. H. REES JONES

WILLIAM JORDAN tells us the second most deadly instrument of destruction is the dynamite gun; the first is the human tongue. The gun merely kills bodies; the tongue kills reputations and oftentimes ruins characters. Each gun works alone; each loaded tongue has a hundred assistants. The havoc of the gun is visible at once. The full evil of the tongue lives through all the years.

"Thou shalt not go up and down as a tale-bearer among thy people: neither shalt thou stand against the blood of thy neighbour: I am the Lord" (Lev. 19: 16).

The crimes of the tongue are words of unkindness, of anger, of malice, of envy, of bitterness, of harsh criticism, gossip, lying, and scandal. Theft and murder are awful crimes, yet in any single year the aggregate sorrow, pain, and suffering they cause in a nation are microscopic when compared with the sorrows that come from the crimes of the tongue. At the hands of a thief or murderer few of us suffer, even indirectly. But from the careless tongue of a friend, the cruel tongue of an enemy, who is free? No human being can live a life so true, so fair, so pure as to be beyond the reach of malice.

David, once exclaimed, "I said, I will take heed to my ways that I sin not with my tongue." This is a resolution we all have often made. It is a good one, and needs to be made over and over again. The tongue is like a helm, which, though extremely small, yet controls the life. Uncontrolled, it is like a horse without a bit or bridle. Unwatched, it is like a fire carelessly cast among combustible shavings. "It is a world of iniquity." As a little spark may lead to a mighty conflagration, so the tongue, though a small member, may start a flame that will grow until it has wrought a world of mischief. It is worse than a wild beast. The wild beast may be tamed, "but the tongue no man can tame," says the apostle James. It is "full of deadly poison." What can sting so sharply and wound so deeply as an unruly tongue?

There are pillows wet by sobs; there are noble hearts broken in the silence whence comes no cry of protest; there are gentle, sensitive natures seared and warped; there are old-time friends separated, churches ruined, preachers' influences crippled. These are but a few of the sorrows that come from the crimes of the tongue.

A man may lead a life of honesty and purity, battling bravely for all he holds dearest, so firm and sure of the rightness of his life that he never thinks for an instant of the diabolic ingenuity that makes evil and evil report where naught but good really exists. A few words lightly spoken by the tongue of a slanderer, a significant expression of the eyes, a cruel shrug of the shoulders, and then, friendly hands grow cold, and the accustomed smile is displaced by a sneer.

What are some of the faults of the tongue? One is the fault of grumbling. This is such a common fault that it needs no description. Yet it is a very serious fault. Another is the fault of exaggeration. People who would shrink from actual falsehood and who never mean to be untruthful are yet guilty of this sin. By over-coloring and exaggeration they give false impressions. As a result they steadily reduce the confidence of their friends in them, injure their own minds and become to all practical purposes untrustworthy. Another is the fault of detraction. This is a sin of selfishness, of

a narrow, ungenerous nature. It comes from a fear that others will be thought better than ourselves. It uses the word "but." "He is so and so—but." Another is the fault of back-biting, or of common slander. The harm resulting from this sin is beyond repair. It is like plucking thistle-down and casting it to the wind. Slanderous stories fly everywhere and can never be gathered up again. The man who stands above his fellows must expect to be the target for the envious arrows of their inferiority. It is part of the price he must pay for his advance.

REMEDIES OF FAULTS OF THE TONGUE

What are some remedies for these faults? One is great watchfulness. "I said, I will take heed to my ways that I sin not with my tongue." Another is cherishing only kindly thoughts of people. "Out of the abundance of the heart the mouth speaketh." If we think unkindly of people, we are likely to speak unkindly of them. Turn a deaf ear to slanderers; be sure never to mention them again. Feed not the innate desire to hear ill of another. Listen to no tale against another which you are requested not to repeat. Beware of conversation with a tale-bearer, or with one who revealeth secrets. Remember that "he that is first in his own cause seemeth just, but his neighbour cometh and searcheth him." If you hear ill of another, remember that your informant may be mistaken, misinformed, or prejudiced. In any doubtful case communicate with the party before forming judgment.

If slander comes against you, do not mind it too much. "Trust in God and do the right." Trust your reputation to Him. You have committed to Him your soul, commit to Him your reputation. But, personally, watch, and fight, and pray, and use every possible means to remedy any tendency to the many faults of the tongue.

LOUISVILLE, KY.

Almost Persuaded

BY MRS. EDNA ALRED

I PRESENT to your minds this scene. Again we are surrounded by royal splendor. The past is giving up its secrets. Alas! how great the change. No courtiers stand ready to do the bidding of the king. Silence, tread lightly, this is the chamber of death. Agrippa is passing away. It is midnight's holy hour. Earth slumbers in the king's delirium. He murmurs the name of Paul, and, as if borne on the night winds from the wreck of disappointed hopes and unimproved opportunities, comes the heart-rending words, "Almost persuaded!" The king's breathing is labored, spasmodic, and the watchers look one at another in their utter helplessness. The cup of salvation held so near his lips in the past seems only to increase his thirst now. The character of Jesus rises out of the gloom of the past only to mock, to pain, to scourge him. He involuntarily puts out his hand and all hope vanishes and he sinks into his last slumber; and the dark, turbulent waves splash at his feet. No voice cheers him, no music greets him, no ray of light brightens his way. The night winds whistle and ten thousand phantoms seem to start from their habitations, and every voice haunts the dying man as his spirit goes out into the gloom and silence and night alone. Almost persuaded—how near! Almost persuaded, but stubborn, insolent, rebellious still. Almost in sight of the city, but I tremble to say it, lost—almost in sight of home and loved ones gone on before—but lost; almost a child of the King, but disinherited for evermore. Almost persuaded, but called to the judgment. Almost persuaded, but lost.

"Victory through the precious blood. Inclosed find another year's subscription to our blessed paper. Long may it live to spread scriptural holiness over the land, and help us as true Pentecostal Nazarenes to be as loyal to our official organ as other denominations are to theirs."—Mada Clifford Smith, Onset, Mass.

GOD WORKS IN AFRICA

BY ETTA INNIS

GREETINGS: This last week was a good week and ended well. Sunday we had our usual three services with a congregation of about forty. Half of them were heathen. Some from around here are beginning to come regularly, for which I am thankful.

Saturday I got a new girl in the home. She is perhaps from about twenty miles away. Her people wanted to make her go to the man to whom they had sold her. She refused and came here to the government camp. The magistrate set her free, and then, as the girl declared in court that she wanted to become a Christian, the magistrate got her father to give her to me. He consented to Saturday afternoon. On going to the camp, to my surprise, I found the girl waiting for me. (I knew nothing of the court proceedings.) I brought her home. While she is a raw heathen, I am expecting the Lord to work in her heart. She is ignorant, but God is able to enlighten.

The other day another girl walked into my home. I suppose she is about fifteen years of age. I asked her what she wanted and she answered, "I have come to live with you." On inquiry, I found that she, when I first opened the Grace Mission Station, lived at one of the kraals near the station. She started in school, and I made the first dress she ever put on. Her parents heard about her entering school, and her mother came and took her away. She cried and fought hard, but they conquered her and took her home. Now that she is a big girl, they wanted to sell her to a man. She refused and they wanted to force her; but she took the road and after three days' travel (her home is about seventy-five or eighty miles from here), she got here. Of course, I took her in with delight. Am expecting her people any day, but I believe God will give the child freedom. She is a bright child and all these years she was away, her heart hungered to get back. Pray for her that God may indeed deliver her. I am so glad she is here.

I have now eight girls in the home. One of them is going to her home for a while to help her mother who is ill; but although she goes home, she still stays under my hand. I love the girls and am glad God is giving me a few.

It is wonderful how He provides for us. It takes about \$18 a month to feed what I have, together with those who are working here; but if only they will grow up to worship God and honor Him, I will be repaid for all that it means to keep them. My sick girl is better, and I believe on the road to recovery. She was very ill. All the others are well. The Lord is so good to me. He is keeping body and soul. His precious blood cleanses and the blessed Holy Ghost abides. I enjoy His abiding presence. Am so glad this great salvation is a real thing. Bless the Lord!

PIGG'S PEAK, AFRICA.

SANTOS ELIZONDO NEEDS A BICYCLE

In a recent letter from Mrs. Santos Elizondo, our faithful missionary at Juarez, Mexico, we learned that many hours each day she is walking from place to place visiting the people in Juarez. At the close of her day's work she is weary and very tired, and then it is necessary for her to walk the entire distance from Juarez to El Paso (which is across the International bridge), as the street cars that formerly operated between these two points have been discontinued.

It occurred to us that a bicycle would be a great advantage (saving time and strength), and we wrote her asking if she

MISSIONARY

could use a bicycle, and she replied, stating it was just what she had been praying for.

We will need about thirty-five dollars to buy a bicycle and it should be bought immediately. We urge our people to contribute for this purpose and it will be greatly appreciated. Remit your money either to the undersigned or your District treasurer, and you will receive credit.

E. G. ANDERSON,
2109 Troost Ave., Kansas City, Mo.

A LETTER FROM I. NAGAMATSU

Last week we had special children's meeting. It was raining that night, but over three hundred children gathered together and we all had a blessed, joyful meeting. In fact, we had planned to have an outdoor meeting for the Sunday school children; but the weather being rainy we could not have it. So the next day we had the special meeting. Oh, the children are well trained. They memorized the hymns and Bible verses. Their manner was so good that the Christian workers from the other denominations who attended the meeting highly admired and said, "I never saw such well trained Sunday school children in my life." Glory to God! All glory to Him!

Our work is going to be approved by God and men. Hallelujah! The English Bible class has twenty-four students from local high school. The street meeting has always over two hundred for an audience, but this work can not keep through the winter. The weather is too cold then. The kindergarten, the sewing school, and the Sunday schools are under His mighty blessings.

May God bless you.

GOOD WORK IN KYOTO, JAPAN

Dear Homeland Friends:

Again we are glad to report that the God of victory is our God and He is giving victory all the way. How blessed to know without a doubt that the old-time pentecostal fires are burning on the altar of our heart, and that we are pressing on. No dead, dry, formal stand-still experience will fill the bill on the mission field. We must press onward and upward. Indeed we sing, "I'm pressing on the upward way. New heights I'm gaining every day; still praying as I onward bound, Lord plant my feet on higher ground."

Our heart rejoices, and we praise Him for the way He has opened doors and given us numberless opportunities, and counted us worthy of proclaiming the unsearchable riches of our Christ to these people. Within the last three months, since the opening of the new mission, we have had over three hundred inquirers. True, we did not have the sweep of victory in our meetings that we might have had, were the people instructed in Bible truth; however, considering dealing with raw heathen people who know little or nothing of God, heaven, or hell, and whose lives are full of all kinds of sin and debauchery, yet unaware to the condition; admitting all this, we know that again and again God came on the scene, thus revealing sin to benighted hearts, resulting in many confessing their sins and finding pardon and forgiveness in our crucified and risen Savior. As the result a nice class united with the church with many more to follow later.

We firmly believe the heathen are longing for the old-time Holy Ghost gospel. For instance, recently I spoke in Japanese to a

large attentive congregation. The message was short and simple, but was given in the power and demonstration of the Holy Ghost, and every word seemed to seize hearts. At the close when the altar call was made, twenty-six came forward for prayer. They were admonished to leave the room if not in earnest and not one left, but all prayed very earnestly and we believe there was joy in heaven among the angels because of souls finding our Christ that night. "Amen."

Truly Japan is a ripe harvest field. The doors are open, and opportunities are before us. What shall we do? Is it not time that we, as a church, fall on our knees and "Pray ye therefore the Lord of the harvest that he will send forth labourers into his harvest." Our need is more Holy Ghost workers. Pray, PRAY, PRAY!

Although our dear Miss McPherson has been on the field but two months, yet in her unassuming manner she is endearing herself to all. Her messages have been owned and blessed of God, and souls have sought Him under her ministry. We are planning to undertake more work this fall. In connection with our meetings we will open an English night school for the benefit of reaching the English students. Often in English classes, students are reached and won to Christ, and afterward become strong Christian leaders. Please pray the Lord to bless this work, in order to equip the upstairs room of the mission, so that it can be used for meetings and English classes. We need about one hundred and fifty dollars for this purpose. I know of no better way that one can use the Lord's money than in this worthy cause. Ask Him what He would have you do, and let us hear from you soon.

Yours to serve,

LULU A. WILLIAMS.

FROM MAUDE VARNEDOE

Singapore, Nov. 12, 1917.

Rev. E. G. Anderson,

Dear Brother Anderson: Perhaps you are wondering why I have not cabled you, but I am still in Singapore. The Lord willing, we shall leave tomorrow, but it will be necessary for us to go to Madras by steamer and from there on by rail, as it is almost impossible to get a steamer from here to Calcutta. We would probably have to wait here until the first of the year, which of course we do not want to do. I have been to the offices of the different lines every day, except Sundays, and they advise us to go to Madras. It will take about two days, and a night from Madras on. Mr. Cherry, of the Methodist publishing house here, tells us we may call on Dr. King, of the Methodist publishing house there, who will assist us, so I think we shall have no trouble. We will telegraph Brother Franklin to meet us in Calcutta.

We are thankful that we have been pleasantly situated here. The weather has been extremely warm. I could not get a topic here, as they do not have any for women, but I've been careful, although it has been necessary for me to be out at noon time. However, the Lord has protected and thus far I have not felt the effects of the heat, not even headache.

We hope to reach Calcutta by the first of December, if not before, but don't know how long we may have to wait in Madras.

Miss Dey's testimonies have been a great blessing here, especially to the native girls, and we are praising God for a real heartfelt experience of salvation, which holds good even when we are detained in a place as hot as Singapore, to say nothing of the mosquitoes, which are acting now as if they want to eat me alive. Really, I shall have to stop writing. If you ever come to India and stop in Singapore, you will have at least one tribe to give you a hearty welcome.

We expect to leave tomorrow at 3 p.m., unless things have changed.

SUNDAY SCHOOL LESSON

February 3

Jesus, Lord of the Sabbath

Mark 2:23-3:5.

GOLDEN TEXT: *The Son of man is Lord also of the sabbath.* — Mark 2:28.

THE LESSON OUTLINE

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

A. (Vs. 23, 24.) THE PLUCKING OF THE EARS OF CORN by the disciples on the Sabbath day as they passed through the corn fields excites the scorn and derision of the Pharisees who deprecated what they esteemed outrageous violations of the Sabbath in such high-handed fashion. It was R. Glover who called attention to the difference between scrupulosity and conscientiousness. The Pharisees were extremely scrupulous for Sabbath observance, but had wretchedly bad consciences in the matter of charity and love and mercy.

B. (Vs. 25, 26.) CHRIST REPLIES TO THE CARPING CRITICS by referring them to the Word of God whose history recorded what David did when he hungered, how he went into the house of God and ate the shewbread which was not lawful. The Word, as always, was the Savior's refuge here. It was His refuge in His wilderness temptations.

C. (Vs. 27, 28.) Jesus further declared that THE SABBATH WAS MADE FOR MAN and not man for the Sabbath, and that the Son of man is Lord also of the Sabbath. The Sabbath was made for man as a being who has to labor. Medical science teaches that the human frame can not bear up under constant labor without its periodic rest.

Jesus is declared to be the Lord of the Sabbath. He is its Proprietor, its Owner, its absolute Master. It is His alone. It was made for man but never given to him as his property. Six days were given to man but this one day was reserved for Christ. Any government, national, state, or municipal, which destroys the sanctity of the Sabbath or connives at any influences which tend to its destruction, is a veritable robber.

D. (Vs. 3:1-5.) We have in these verses the case of JESUS HEALING THE WITHERED HAND ON THE SABBATH DAY. Jesus never let an opportunity pass of doing good to the bodies of men. The divine Healer sought opportunities to do good. Doubtless He went to the synagog because He was sure that He would meet with human needs at this place.

E. (V. 3:6.) We have the statement here that this wonderful cure caused THE PHARISEES TO TAKE COUNSEL WITH THE HERODIANS how they might destroy Him. Oh, the miserable meanness of their infernal hatred. Right here on the Sabbath day, which they pretended so to revere, and in the precincts of the synagog which they held so sacred, these wretched hypocrites watched Jesus with the solitary purpose of finding accusation against Him by which they might murder Him in the name of the Lord.

NOTES : QUERIES : QUOTES

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

It is evidently proper to travel, at least by foot, on the Sabbath, to engage in the work and worship of the Lord. (v. 23.)

Sometimes hypocrites, who make laws of their own, would charge their fellows with being unlawful simply because they conform not to their own unlawful interpretation of law. (v. 24.)

People may have seen the Word of God without having really read it—without having reverently taken in its true meaning. (v. 25.)

Ceremonial law must be distinguished from moral law. Moral necessity is good excuse for violating ceremonial law. (v. 26.)

God had in view man's good when He consecrated one day in seven to be set apart from other days, and made sacred to man's highest interests. It was not a mere matter of morals, but of what is better for man. (v. 27.)

The Son of God becomes the Son of man, in order to defend man from false exactions of unauthorized religious scrupulosity, and to defend man and to preside over the day that was made for man. (v. 28.)

In God's sanctuary may be found those whose power of active service has withered. (v. 1.)

Hypocrites set up themselves as censors of their fellows in the church for no higher object than faultfinding. (v. 2.)

Jesus was ever willing to perform His deeds in the open, and bring to the front, that others might see the examples of His handiwork. (v. 3.)

Hypocrites do not like to be catechised upon doctrines of truth, lest their answers might condemn themselves. (v. 4.)

Immediately, at the very beginning of Christ's ministry of truth and grace divine, persecution of Him began by the ecclesiastical bosses, who arrogated to themselves prerogatives which are not of man—the office of condemning men who conform not to their own interpretations of religious truth and practices. "The first offense and the first conflict referred to the forgiveness of sins, which Christ pronounced, and which was alleged against Him as a blasphemous invasion of the rights of God, meaning especially the rights of the priests. The second offense was the intercourse of Christ with publicans and sinners; the third, the opposition of His festival, social companionship to the ascetic and pharisaic fasts—on which then follows in our narrative the account of the offense taken at the freer position which He and His disciples assumed toward the Sabbath."

YOUNG PEOPLE'S SOCIETY

Subjects for Young People's Meetings:

How to Keep Spiritual, or Drawing Water Out of the Wells of Salvation

CHAPTER II

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

3. *Water is a cleanser.* How filthy this world would soon be without water to purify the earth. The filth that accumulates on the hillsides is swept away when the floods of rain come. The lowlands are freed from the dirt and trash that are not parts of the natural ground. The running waters heave to the top the filth thrown into them, so the processes of nature can purify and cleanse. The body must be bathed, and the linen must be washed, but what would we do without water? The application is easy and simple. Man is unclean in heart. He is likened to a grave, filled with rottenness and dead men's bones. The imagination of the heart is spoken of as evil, and that continually. Man is not naturally good, but bad—wholly bad so far as carnality is concerned. He must be cleansed from acquired pollution, and also from inherited depravity. After the waters of salvation have purified him what a change! He is now clean in words, clean in conduct, clean in habit, clean in heart, and, thank God, clean in thought. Water will cleanse the outside. The water of life will cleanse the inside. The feeling of cleanness is indeed pleasant, but not half so glorious on the outside as it is on the inside.

4. *Water meets the needs of all mankind, regardless of race or color.* How true this is of salvation. There has never been a man or woman on earth who found God and felt disappointed. Some are disappointed in money, some in the finding of sinful pleasure, some with honors, but not a soul, white, yellow, red, or black, not a soul of education, ignorance, rich, or poor, was ever disappointed with salvation. What a recommendation. No race was ever found that did not want water, nor will one be found that does not need the water of salvation, nor will a human being ever be found whose needs can not be met with this great water. Thank God!

Second, the wells of salvation.

1. *The first well from which we draw the water of salvation is the Bible.* No book can take the place of the Bible, and no person can be normal and healthy in heart who does not read and study it regularly. The Bible is the Word of God. This needs to be emphasized. It is the Word of God to us. God's message, as much so as a letter written with His own hand in heaven and sent by an angel from heaven to us direct. It contains all the information for us we must have in seeking God, in finding God, in getting saved and sanctified, and in preserving to the end. Oh, for a revival in Bible study throughout the Church. No instruction to a young convert could be more profitable to him than urging him to regularly and systematically study the Word of God. This is not to be done merely as a Christian duty, but rather as one of the supreme privileges of one's life. We eat three times a day, not from a sense of duty, but because we desire to live, to be healthy, and to satisfy a sense of hunger. Why not read the Bible to live, to be spiritually healthy, and to satisfy a natural spiritual hunger. If one does not feel keenly a sense of hunger for the Bible each day, he can easily cultivate the appetite for the Word till he can not be contented without food from its storehouse each day. How we grow on the Word of God. Not by bread alone said Jesus, are we to live, but by every Word that proceedeth out of the mouth of God. Bless His name!

2. *Another well is secret prayer.* Inasmuch as we have had several articles on prayer, we do not feel it necessary to enlarge on this thought. It is sufficient, perhaps, to say that the person who hopes to grow and prosper must drink at this well as often as possible. The water from the well of prayer is very fresh, satisfying, and it purifies and keeps pure. May every young person in the Church be a well pray-er both in private and in public. We should visit this well very often. Pray ever more, pray without ceasing. Drink deep of these waters. In these perilous times we will find it harder and harder to keep the victory unless we pray often, and pray through.

3. *The third well from which we may draw water is the well of fellowship with the Spirit.* This, after all, is the heart of salvation, or rather the Christian life. Without the conscious walk with God and the real ceaseless, unbroken fellowship with the Holy Spirit, we miss the meaning of the Christian religion. No word, act, or thought should be for one moment tolerated that would grieve the Spirit and break the communion and fellowship with God, which it is our privilege to have, and without which no victory or safety can be claimed. Enoch walked with God. He is no respecter of persons, therefore we can walk with God, too. Let the heart ever drink at this well—the well of fellowship with the Spirit. "I will sup with you and you with me." Let the speakers in the meetings urge upon the members of the society the importance of conscious fellowship with God. If that well is known to all and if from it we constantly draw, we shall keep spiritual. The thirst must be slaked, and here is a well from which the water may be obtained. Hearts everywhere are dying for some personal touch. The great need is the divine personal touch.

THE WORK AND THE WORKERS

OFF THE SHELF

October 2d husband and I, after twenty-four years of continuous work either in the pastorate or evangelistic field, went to the little village of Cleveland, Ind., to rest and recuperate for three months. This was our first experience of being laid on the shelf. I had come to a place in my life when I could go no longer. My physical strength was about gone. Husband was not well. We had labored side by side all these years. The church at Dayton granted us three months, which I spent in the seclusion of our home, studying the Word of God, and doing some housework, which I enjoyed, in strict conformity to the rules and regulations of Mr. Hoover, not alone from patriotic devotion, but to conserve the contents of a preacher's pocketbook. Mr. Wines visited neighboring churches, preached at New

Castle, Ind., where he found Brother and Sister Brandyberry pushing the battle, but I stuck to the "shelf." Every Sabbath I observed the hours of worship as strictly as if I were in a meeting house, and the Lord met with me. A few of the Lord's saints called and prayed for me. Others wrote letters expressing love and sympathy, and assuring us of their prayers. Often we would find a check or money order inclosed to add to our comfort. A box of provisions fit for a king came from some friends in Woodlawn. Our dear people at Dayton were mindful of us in every way. Brother Cox faithfully looked after the flock and added a few more to the fold. We expected to be back January 2, 1918, but we were called to the bedside of our dear Mother Wines, eighty-

two years of age, who is suffering from a broken hip. She was thought to be dying, but rallied again. We came Friday. The church had arranged a reception for Wednesday night, but were disappointed by our delay. They have given us a warm welcome and our first service together was so good. Oh! it is fine after being on the shelf to get off. I am much better. God bless all the Pentecostal Nazarenes and our blessed Herald of Holiness and all our interests everywhere.—Mattie Wines, Associate Pastor, Dayton, Ohio.

CHICAGO CENTRAL DISTRICT

During the month of November the most of our time was spent at Griggsville, Ill., and Lerna, Ill. From the 11th to the 25th we were in a meeting at the former place, with Brother J. D. Roach. God gave us a pleasant and profitable time of two weeks, covering three Sundays. We never preached to a more appreciative people than we found at Griggsville. Brother Roach, who has been pastor of the mission there for at least two years, together with his good wife, are fine people, humble and energetic. We never worked with more congenial persons than they are. Brother and Sister Dean, who have stood for holiness in that place for years, had built a neat little chapel for worship. Here is where we held the meeting. These dear old people are now giving it to the people as a Pentecostal Nazarene church. We were not able to stay as long as we thought the meeting should go, so we secured the service of Sister Hoke, pastor at Decatur, who preached to them for another week to the edifying of the people. This meeting resulted in the organization of a church, with some of as good people as Illinois has. Pray for this new vine of the Lord's planting.

From there we went to Lerna, Ill., where we spent Thanksgiving day and over Sunday (December 2d) with our young pastor and his wife, Brother and Sister M. E. Bouton, preaching three times on Thanksgiving and twice on Sunday, and each evening on the other days. Here God let us help in the raising of more than three hundred dollars for the church indebtedness. Brother Bouton is a wide-awake young man.

Tuesday evening, December 4th, found us in Chicago, where we spent five precious days enjoying the programs of the ministerial meeting and the educational conference, and mixing and mingling with the people of God, not only of Chicago and other parts of our great District, but with others from other Districts. Monday evening of the 10th we were permitted to visit and enjoy the services at Woodlawn church and to view the splendid little church God has given our Brother Shepard and his people, and our souls were warmed by the message from our General Superintendent, Brother Goodwin.

From there we went to Tallula, Ill., where we preached to our people on Wednesday evening and were permitted to get acquainted with dear Brother and Sister Burry, who are pushing the work at this place as pastors. It was a delight to be with these young people and to meet the church. In company with Brother George Eades we visited Virginia and Bethel and looked over the work at these points. Here is a good two-point work in need of a good wide-awake man as pastor, a place where some one with the power of God in their souls, coupled with good common sense, push, and energy, could build up a splendid work. Virginia is a good sized town—county seat. Bethel is a country point some ten miles out. Both churches are out of debt. On Friday we went to Decatur, where we preached at the North Side church in the forenoon and West Side church in the evening. God gave us ten souls at the evening service. Brother and Sister Hoke, pastors here, have two splendid works. God is blessing. The holidays we have spent at home with the wife and little daughter, preaching for the people here the last two Sundays and doing some pastoral work. We hope to have a pastor here soon.—Charles A. Brown, Dist. Supt.

A PENTECOSTAL NAZARENE CONVENTION

A very enjoyable and profitable convention was held in the Pentecostal Nazarene church at Charleston, Iowa, December 27th to 30th, with District Superintendent E. A. Clark in charge. The following subjects were discussed, interspersed with evangelistic sermons, seasons of prayer, and testimony:

"How to Keep the Revival Spirit in our Church," by Rev. Agnes Fry, of Lacona, Iowa.
 "What Is True Church Loyalty and Its Benefits?" by Rev. S. M. Lehman, of Sioux City, Iowa.

Good News From Olivet

SOME THINGS THE LORD IS DOING FOR THE STUDENTS THERE

While spending another year in school at Olivet, the Lord is enlarging my vision and impressing on me stronger than ever my call to preach the gospel; He is filling my soul with the truths found in His Word and preparing me for His service. Along with this, He is permitting me to preach the gospel twice each Sunday and is supplying the needs of myself and family, regardless of high prices. Praise His name. I'm glad I'm here.—W. S. PURLTON.

Since entering Olivet, the Lord has given me a new vision of what real, every-day, common sense, practical holiness is. He is wonderfully blessing me, and increasing my determination to stand for Christ and holiness at whatever cost.—EDITH P. LONG.

My soul is filled with gratitude and praise to God for His goodness to me, and with joy I am drawing water out of the wells of salvation. Jesus is more real to me these days and His Word more precious than ever before. My soul shall make her boast in the Lord. He is my life, my joy, my all, and all my ambitions, plans, and desires are centered in Him. The blessed Holy Ghost abides.—RALPH E. BAUERLE.

I do praise the Lord for the privilege of being in Olivet this year, and for the wonderful increase of faith as I study His precious Word. I believe God and look out into the future with hope and not with fear, believing that "no good thing will He withhold from them that walk uprightly."—ERNEST JENKS.

The Lord is giving me a vision of the possibilities of a soul completely consecrated to Him, and giving me a tremendous desire and determination to let Him have His way in my life. I am finding that God's promises are true and that He is able to do exceeding abundantly above anything that I can ask or think.—MELBA H. BROWN.

The Lord has been doing great things for me since I came to Olivet. The Bible has never been so precious as it is since I have been studying it and getting new truths from it in the classroom. The Lord has also given me precious lessons on prayer, and I have had such sweet communion with my heavenly Father. I truly thank God for having led me to a school like this, and by His grace and help I mean to make each moment count for God and get the things that will enable me to be the greatest blessing to the lost world.—LYDIA HENDRICKER.

What God has done for me in Olivet, eternity alone will tell. My growth in grace, development of character, and increased capacity for receiving the truth, have been very marked since being in Olivet. God has so enlarged my vision, increased my faith, and intensified my zeal, that I will never be

satisfied unless I rise above the average level of the ministry. Praise the Lord!—FOREST H. LANDGRABE.

It is impossible to express in words all that the Lord is doing for me in Olivet, but I want to say to the glory of God that He is permitting me to get an education in an institution where the Word of God is authority on any subject, where there are diverse opinions. The Lord is giving me a vision of the possibilities of a life wholly given to Him and enabling me to press on, keeping my eyes on Him, and doing with all my might what He would have me to do today.—AMANDA MELLIES.

I surely praise God that He ever let me come to Olivet; I have gotten so much help along spiritual lines. All the teachers have the Spirit of God. I have seen the Spirit of the Lord here in great power, and I not only praise God for what He has done in Olivet, but for what I feel He is going to do. Glory to God!—B. W. CRANDALL.

Well, glory! I praise God for what He has been doing for me since I came to Olivet. I am surely glad that I obeyed God and not man. Two and a half years ago God called me to preach and I was not disobedient to the calling. I tried to do what little I could, but God wanted me to do more, and said: "Go prepare for greater things." Praise His dear name. He has so wonderfully blessed me since I came here. I want to go on into the deeper things of God. This is a real place of God where He is put first in everything and the power of God is moving. The Holy Ghost is the great teacher. Praise God for Holy Ghost-filled men. My whole heart's desire is for more of God's blessings and I can see them coming. Praise His name. He has promised to be with us to the end. My desire is higher heights and deeper depths in grace. Praise God for a place that stands for God and the fullness of His grace. Ezekiel 47:1-14.—K. G. WEDDE.

Should I attempt to tell what the Lord is doing for me in Olivet this year, words would fail. But praise His name for a greater vision of the possibilities of divine grace, a greater desire to let the love in my heart find expression in willing service. Not as though I had already attained, but forgetting the things which are behind, I feel like pressing on with renewed strength in preparation for the work to which God has called me. He is pouring out His blessing upon the school, and after attending a few Bible classes we do not feel like sitting around singing, "Oh, to be nothing, nothing," but do want to sing, "O, to be like Thee," then giving Him a chance to have His way in our unworthy lives. The Lord is mighty and greatly to be praised.—CORR COOK.

"The Membership Committee, Its Use and Benefits," by Rev. M. C. Campbell, of Bloomfield, Iowa.

"How to Care for the Young People in our Church," by Thomas M. Graves, of University Park, Iowa.

"Duties of Parents to the Sunday School from the Viewpoint of the Superintendent," by Mrs. Vernie Graves, of University Park, Iowa.

"The Scriptural Plan of Financing our Churches," by Rev. Edward Scott, of University Park, Iowa.

"Are Connectional Churches Scriptural?" by Rev. J. A. Ward, of Oskaloosa, Iowa.

"Is the Probationary Period, as Provided by the Manual, Advisable?" by Rev. W. L. Fear, of Charlton, Iowa.

Talk by Ray Carroll, a student of the school at Olivet; also by Rev. E. A. Clark on the necessity of our denominational schools, and the needs of the school at Olivet in particular.

After each paper some time was given to open discussion and a general exchange of ideas, which proved instructive and profitable to all. Sunday, December 30th, was practically an all day evangelistic service, with song, prayer, and testimony. Rev. E. A. Clark occupied the pulpit in the morning and Rev. J. A. Ward in the afternoon and evening. The entire convention was marked by the spirit of unity. Souls found victory at the altar, and God's people were encouraged to press the battle with greater determination than ever.—Edward Scott, Convention Reporter.

SAN FRANCISCO DISTRICT

The present world war is telling on our District preachers and laymen (the young blood of our District) who are being called to the colors, but the fight goes on just the same, and we are not defeated, thanks be to our God. The Eureka Church is in a revival meeting with Brother M. F. Grose as evangelist, and after two weeks it seemed advisable to continue another week. The Smith band are holding a meeting in the new church at Santa Rosa, and a good meeting they are having. These sweet singers and players and preachers are surely doing a good work. They go next to Porterville, Cal., for a month. Brother Lamar deserves great credit for his tireless work and faithful service at Santa Rosa.

Brother Linawever with the Lindsay church, is planning for a revival to begin January 6th, with Mrs. Rose Potter Crist, from Lindsay. I understand she is to go to Bakersfield and help Brother Fred Smith in a revival meeting. Yesterday, December 29th, I had the great pleasure of being with Rev. L. E. Burger, pastor of our Oakland, Cal., church, and of preaching for him. After the sermon a fire was started in the church that will be long remembered. A mortgage of \$4,000 had been hanging like a pall over the church for some time and the church certainly planned a pleasant surprise for this scribe, for just before the benediction Brother Burger arose and in a short, well worded speech told how the mortgage had been lifted and handed it to me with the \$4,000 note attached, all stamped paid, and asked me to burn it in the presence of the congregation, which I did while the whole congregation joined joyously in singing that grand old doxology, "Praise God from whom all blessings flow," and as the good brother pronounced the benediction we surely felt that God's blessing and approval were on the people.

At night I preached in the Berkeley church. The people are courageous and blest. One woman earnestly sought the Lord for the second work of grace. The sweetness of heaven rested on the altar service. I am glad to report that Brother Welts and his brave family and church are doing a good work at Fresno and God is blessing them.

My precious brethren and churches on the District, we are facing a new year with new difficulties to meet and new victories to gain. Remember, we are serving an Almighty God, who can and will give us grace and glory and withhold no good thing from us while we walk uprightly. Let us keep our garments white in the blood of the Lamb and keep up the fight with an eye single to God's glory.—D. S. Reed, Dist. Supt.

PENTECOSTAL NAZARENE GOSPEL MISSION

We still have religion. I am not exaggerating when I say God has been exceedingly good to us the last year. Our time has been occupied. For nearly three years or a little over our mission has been holding forth the Word of life in a hall on the third floor, but at last God answered prayer and we are now on the ground floor on one of the principal streets of the city, in a nicely equipped store, for one-half original price. It's truly wonderful what the Lord has done. Of course, we are taking on new courage and faith. New faces are seen in our midst. Our community cottage meetings have proved a great blessing, and we advise other churches and missions to take it up. We purpose doing more along this line and in our benevolences for all branches of our work and District and general fund. We

The Revision of the Manual

By Rev. H. G. Cowan

THIS is a subject of present interest among us, and in view of the fact that memorials will undoubtedly be adopted by several of the District Assemblies of 1918 with reference to Manual revision for presentation at the next General Assembly, the discussion of this subject should receive timely attention. It is to be expected, of course, that all discussion shall be consistent with holiness, and that no side issues or personalities be introduced. It is unavoidable where individual liberty of thought prevails, and free speech and a free press are secured by the laws of the land, that differences of opinion should find expression; and it is desirable that such should be the case, for "in a multitude of counsellors there is safety," and no one man or committee of men is competent to write the laws by which thousands are to be governed. The Manual should be the expression of the mind of the church, as that mind is apprehended and unified by the General Assembly.

Keeping these limitations in view, therefore, I wish to show what experience has taught ought to be done at the next General Assembly in the revision of the Manual. I believe the following are fundamental principles in church organization:

(1) The right and privilege of church membership should be so safeguarded that no person eligible for membership and received as such ought to be expelled or deprived of fellowship in the church except for sin, the proof of which has been clearly produced in an impartial trial by a committee of one's peers. This should not be construed to prevent church boards from dropping from the roll the names of members who can not be found or who have ceased to take an interest in the church by failure to attend, or contribute, or claim membership in any way. But if any person so dropped should come forward and claim membership, a trial would be necessary to settle the case.

The basis of membership in the Pentecostal Church of the Nazarene is the experience of regeneration. (See Manual, "Basis of Union," pages 12, 13; "The Churches Severally," page 22; "Agreed Statement of Belief," page 23; "Church Membership and General Rules," page 24; "The Local Church," page 32.) A person in the experience of regeneration being eligible for membership, and having been received as a member, it follows that such person ought not be deprived of membership in the church except for causes incompatible with regeneration, of which our Manual recognizes un-Christian and imprudent conduct, and the failure, to believe the doctrines considered essential to salvation (pages 23; 68-70). But in these cases a fair and impartial trial must be given the offender, and his guilt clearly proved.

The foregoing is clearly embodied in our fundamental laws, but to give full force and effectiveness to the same it will be necessary to eliminate from the Manual paragraph 1, page 46. No man should have the authority to un-church those who are clearly in the spiritual experience which entitles them to church membership. In place of the above there should be inserted a paragraph defining and regulating the disposition of "extinct churches," but the discussion of this topic may properly be deferred until the subject of the "local church" is presented for consideration.

(2) It is a fundamental proposition that, church membership being based on regeneration, all rules for the organization and government of churches should conform to the Scriptures, in which alone we have authority for the new birth, or

regeneration. The Manual is subject to revision, therefore, when it is not in line with the Scriptures, or recognizes any other basis of authority. On page 32, under the head, "III. Governmental," we read:

"We seek as a Church to conform to principles of government in accord with the Holy Scriptures and Divine providences, that all things may be done scripturally, decently, and in order."

This is innocent looking and apparently unobjectionable, but from the point of view of one who believes that "the Word of God is the only rule of faith and conduct," the clause "and Divine providences" is superfluous, if not worse. Men may differ in the interpretation of divine providences; and to make them or any one of them a principle of church government would require an authoritative decision, for which neither the spirit nor letter of our Protestant faith makes provision. Tradition and the decisions of councils are held by Catholics and the Anglican (Episcopalian) churches as authoritative, in addition to the Scriptures; but the Bible alone stands as the basis of Protestantism. Men differ in the interpretation of the Bible, it is true, hence there are many creeds and forms of church polity; but that which may not be proved by the Holy Scriptures is not required as an article of faith. It seems to me, therefore, that the linking of "Divine providences" with the Holy Scriptures in the formation of church government is an expedient, the propriety of which may well be challenged. Mr. Wesley said of the Methodist Societies of America, after the Revolutionary war, that they were totally "disentangled from the English hierarchy, and are at liberty simply to follow the Scriptures and the primitive church." In that case there may have been some difference of opinion as to how far the "primitive church" should be followed; but if one today should take the history of that church as given in the Acts of the Apostles and the Epistles he need not go wrong.

I am not informed whether the rule on page 46, paragraph 1, of the Manual, entitled, "Disorganization of Churches," was thought to be in accord with some "Divine providence" or not, but the unscripturalness of said rule is so apparent, in that it gives opportunity for the un-churching of regenerate members by the disorganization of a church, that its repeal seems to be only a matter of the opportunity of the General Assembly to vote upon it.

In the place of the said paragraph there might properly be inserted a rule providing for the care of extinct churches as follows: "When the membership of a church shall become so reduced by deaths, removals, or otherwise, that it has not sufficient members to fill its offices, and has ceased to hold its regular meetings, and to keep its relation with a District Assembly, it may be declared extinct by vote of the District Assembly; and any property belonging to said church shall be disposed of by the District Assembly in erecting houses of worship for the church, after paying any debts that may exist against the extinct church."

We must be careful not only to provide an open door for regenerate men and women, in a church where holiness of heart and life is stressed and nourished as the normal and scriptural life and experience of the church, but, also, that we do no injustice to any child of God, nor give any of His little ones occasion to stumble, nor put upon them a yoke which neither we nor our fathers were able to bear.

close the year out of debt and God's promises in the treasury. Amen! If you ever prayed, pray for us. We are using our own Publishing House Sunday school supplies, papers, etc. God bless the Herald of Holiness and keep it going.

Personally we purpose doing more pioneer work with greater success during the coming year. Our mission observed the week of prayer with Rev. C. F. White and W. A. Hinman as helpers, with good results. I would love to get in touch with a couple of young men who travel and sing together and play instruments. I expect to go through on the old rugged gospel lines, looking soon for the coming of Jesus.—Rev. F. E. Miller, Superintendent, Lowville, N. Y.

MONTHLY MEETING

The Suffolk Nassau Holiness Association held its monthly all-day meeting January 1st, New Year's day, in our Pentecostal Nazarene church at Patchogue, N. Y., and God was indeed with us. Not less than nine definite seekers were at the altar of prayer. The people of God came from eight or ten villages and while the weather was hanging around zero the saints had fire and steam enough on hand to move the old gospel train on up the two-rail track and take on board a number of men and women who wanted to go to heaven on this line. Rev. R. T. Knight and wife, of Bellmore, were the preachers of the day and they know how to reach the people. Brother Isaac Terrell, of Rockville Center, the president of the association, was on hand and in charge under the direction of the Holy Ghost, and he too seems to be filling his place like a real soldier of Jesus Christ. We all felt like it was good to spend the first day of 1918 in a place like that, where the presence and power of God were so unmistakably present to bring conviction to the unsaved and such rejoicing to the saved. I feel like saying, with the Psalmist, "I will dwell in the house of the Lord for ever."—Isaac L. Gordan.

A TRIP TO ALBERTA, CANADA

The Nazarene University at Pasadena has reached a critical place financially. The Southern California District Assembly had appointed a special committee to raise money to meet this need. The committee came to the writer and asked if we would not resign the pastorate of our church at Pomona and become the soliciting agent for the university. After much prayer and seeing the great need of our school in these war times and other troubles, we took to the field on August 9, 1917. Several critical places were passed by the university after a number of the churches had lifted and the people had given. The board of managers have been able to make several turns with their property and some fifty thousand dollars' indebtedness has been canceled in that way. It is a mistake that the university is a half million dollars in debt. There were several pieces of property given to the school that were either mortgaged when given or have been mortgaged since by the school. The university tract of fifty acres, with buildings and equipments, has only sixty thousand dollars' mortgage against it. Under normal conditions these buildings and land would well be worth one hundred and fifty thousand dollars. Since coming to Canada a very substantial gift has been promised to help cover the sixty thousand dollars' mortgage in the near future. Who will be next to help wipe this debt entirely out?

We came to Canada November 10th to do

BIBLE STUDY

Young People's Society

LESSON IV

MORAL SUICIDE

Acts 5:1-11

By Rev. E. J. Fleming

1. Compare this lesson with Joshua, seventh chapter.
2. How do Matt. 13:46, 47, John 6:7, and 2 Tim. 2:20 apply?
3. What does God require relative to a "possession"? Ex. 35:21, 22, 29; 1 Chron. 29:3, 5, 8, 17; 1 Cor. 8:8.
4. What rights of proprietorship have we? V. 4; 12:12; 1 Tim. 6:7; Job 1:21.
5. How did Sapphira improve the opportunity presented to a wife when they "took counsel" and "agreed together"? 1 Tim. 8:11; 1 Pet. 3:1. Who did improve the opportunity? Job 1:8.
6. By what process was this sin brought forth? Ezek. 8:12; Rom. 1:21; 1 Cor. 10:8; Jas. 1:14, 15. What is the first step to any sin?
7. What was the motive that prompted their sin? Discussion.
8. What is Satan's work? Gen. 3:1 with 1 Tim. 2:14; 1 Chron. 21:1; Matt. 13:19, 33; Luke 13:16; John 13:2 and 27.
9. What kind of an influence is Satan? Matt. 4:3; Gen. 3:1; Job 1:6-12.
10. How should they have treated Satan? Eph. 6:11; 4:27; Jas. 4:7; 1 Pet. 5:9.
11. What is the significance of Peter's "why" (v. 3) and "how" (v. 9)? Psa. 61:4; 2 Sam. 12:13; Psa. 139:7; Jer. 23:24. Then Luke 16:2; Rom. 3:10; Gen. 3:13.
12. Did Ananias and Sapphira secure the ends they sought? Matt. 6:1; John. 5:44, 12:43.
13. Whose example should they have followed? John 5:41, 6:15, 7:18; 1 Thess. 2:6; 2 Pet. 1:17.
14. What is a lie? What of "trade lies"? "Justifiable lies"?
15. What are the advantages or the disadvantages of lying? Gen. 2:2; 26:7; Joshua 2:1-8; 2 Kings 5:25. Why?
16. Was the "agreed together" policy of Ananias and Sapphira according to Scripture? Deut. 3:6, 8; Prov. 11:21; Micah 7:3.
17. What of their self-deception? Ex. 10:8; Num. 16:11; 1 Sam. 8:7; Psa. 139:4; 1 Thess. 4:8.
18. Note the following taken from the Christian Workers' Commentary: "The penalty on Ananias and Sapphira does not necessarily involve eternal retribution, inasmuch as, notwithstanding their sin, they may have been in vital relationship to God through faith in Christ. What do you think of their 'vital relationship'? Prove your position by Scripture."
19. What constitutes the sin of a lie? Discussion.
20. How can we "keep back part of the price" from God? Discussion.

evangelistic work. Our first meeting was with Rev. W. B. Tait, our pastor at Calgary, Alberta. The meetings lasted three weeks and I do not think there was a fruitless service. The church was helped to higher things in grace, and while there was no count of the number who were either converted or sanctified, there must have been fifty or sixty definitely blest, and some fifteen taken into the church as a result of the meetings. This church has as noble saints as can be found. With the vision Brother Tait has and the opportunity this church now has before it there will be good news coming from Calgary in the future.

We next opened up at Claresholm, Alberta, with Rev. E. E. Martin, a former pastor of New England, whom we had labored with twice before in Lowell, Mass. This was a comparatively new field. At first the weather was from 30 to 40 below zero, but finally a "Chinook," which is a warm wind from the Japan current in the Pacific, came and also a "Chinook" from glory came upon us and the altar was full every night for more than a week. The last day we had more than forty at the altar. There were more young people reached and definitely blest in this meeting than we have seen in a meeting for a long time. The leading young men and young women of the town were saved. A young people's meeting was organized and the pastor writes that at the first service more than forty people were at the young people's meeting and all testified. We will find very productive soil when we give attention to the young people in a community. When we reach them it is not only a soul saved but a life saved for the service of God. Nine young people in the high school are now saved and have banded together to be true to God.

At the close of this meeting Mrs. Roberts' health was so impaired that we found it necessary that she have an operation, so on Christmas day she was taken to the general hospital in Calgary and had a double operation. I am now writing seventeen days after the operation and she is slowly on the mend. She sat up some yesterday, but went back to bed very tired and weak. Will not the Herald of Holiness family bear her up in your prayers?

While she was in the hospital the church in Calgary asked me to conduct a week's meeting to embrace New Year's night. We had a very profitable meeting. A number were blest at the altar. The last Sunday afternoon a large theater was secured to have the meetings in up in the city. The pastors and people of both Claresholm and Calgary have been very considerate and kind. We thank God for His love to us. Our church, our pastors, our missionaries, our schools, and our Publishing House were never so dear to our hearts as now. God has raised up our church in these last days. If the sea gets rough and the ship begins to rock and roll it is no time then to jump overboard, but we want to hold steady. The Lord permits the church to be tried like He does individuals. He will come in time to settle the waves. The first thing we know the sun will be peeping into the portholes, inviting us upon deck and saying, "Fear not, the storm is over." C. E. Roberts, Pasadena, Cal.

COAST TO COAST CONVENTIONS

The thing that made Milwaukee famous was not religion. The work of holiness evidently has not been overdone in that city. The fact of the matter is religion of any kind seems to go slowly there.

Milwaukee has a great foreign population; they say there are over one hundred thousand Polish people; only about 12 per cent of the citizens are native born. This foreign element is a Sabbath problem to deal with, drinking and Sabbath desecration abound. They have a Socialist mayor; they have two thousand saloons and a wide open Sunday. Saloons, dance halls, picture shows, and all that go in with it abound there.

The churches have hard sledding, and most of them are crowded out of the downtown district. Like most cities, the places of worship are thrust toward the suburbs, while things that destroy men are given central locations. I guess they have had some gracious revivals in Milwaukee, but I have not heard of any lately. One of the pastors told me that he had known of some of the young people's societies to go from their services to the picture show, so that type of piety would not be the best brand to master the situation there. They say if we have nation-wide prohibition it will hurt business; it surely will in Milwaukee.

Our convention was held in the little St. Paul Methodist Episcopal church, out beyond 36th street. Rev. Thomas Gardner, pastor. Brother Gardner and his little church did all they could to make the convention a success. Our opportunity was limited, but we did the best we could and God gave us some souls for our hire. There are always hungry hearts everywhere who welcome a meeting like the convention brings, and they are always first at the altar seeking a pure heart. Thank God, a goodly number sought and found the double cure.

We were to hold our last two services in the Grand Avenue Methodist church; it was well advertised, and I believe we would have had a great hearing for these closing services but the blizzard struck us and it was a blizzard. The storm raged all day Sunday and all night and it just about put everything out of commission. About twenty-five or thirty persons struggled out through the storm to these services. There were three seekers in the afternoon and two of them seemed to get help.

We feel this convention was real missionary work. We trust it will be an opening wedge for something larger and better in the tomorrow. May God give dear old Milwaukee a great religious awakening. We did what we could with the lesser opportunity.

We begin in Indianapolis Tuesday night, January 8th.—Reporter.

JESUS AT THE WEDDING

One of the most beautiful weddings that I ever attended was held in our church at Newberg, Ore., Christmas evening. Under the supervision of the pastor's wife the church was beautifully decorated for the occasion. Sister Goettel certainly has a God-given taste for such things. The ceremony arranged and conducted by our pastor, Rev. O. F. Goettel, assisted by the pastor of the bridegroom, Rev. C. H. Davis, of Portland, was beautiful, inspiring, and impressive. After the ceremony at the church we were taken to the home of the bride's uncle, where refreshments were served and the evening profitably spent in song, prayer, and inspiring remarks made by several to suit the occasion. The presence of the Unseen One, the Lord whom we love and serve, was so manifest that the people were constrained to make many remarks to that effect.

We have not been acquainted with the bridegroom many months, but to know him at all is to love him. It was told at the marriage supper how God had called him to India some years ago, but the door to this mission field did not open at that time, hence he was sent to Central America, where his labors were peculiarly owned and blessed of God. After returning from the field he was called to the

All About the Cradle Roll

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

We have secured for free distribution a good supply of twenty-four-page booklets giving detailed information concerning the organization and management of the Cradle Roll Department in the Sunday school, with suggestions for practical supplies for the Cradle Roll, Beginner's, and Primary Department. If interested in the organization of a Cradle Roll in your school or if desiring information as to the proper management of such a department already started, send today for one of these free booklets.

Pentecostal Nazarene Publishing House
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Kansas City, Mo.

Northwest District to do evangelistic work and here his labors had the seal and blessing of God upon them, and yet God had another design in sending him this way, for here is where he found the one who is to accompany him through life and be his efficient helpmate as they cross the waters to tell to darkened India that there is power in the blood of Christ to cleanse from all sin.

And what shall I say of the bride? She is one of God's chosen ones. I was her pastor for a year, and what a help and blessing she was to the church and to us all. The church at Newberg will miss her. She too has had her call for years, but she has not been standing idly by, but has been doing with her might what her hand found to do. She has been true and steadfast. I have never known her to keep company with any man until she kept company with the man that is now her wedded husband. We firmly believe this wedding was ordered of God, and so is their life work. They have been accepted by our General Foreign Missionary Board and assigned to India, the field that God has called them to. They leave for India some time in the spring.

We thank the board for sending them and take pleasure in assuring them that they have made no mistake, and we of the Portland Center of the Northwest District beg the privilege of supporting them on the field, and to this end we desire their speedy return to the Portland Center for the purpose of visiting our churches and giving the people the privilege of subscribing to this fund.

Now you all want to know who I am writing about, hence I will take the honor of introducing to you Rev. K. H. Jackson and wife, formerly Miss F. Lucile Dixon. Take them on your prayer list and love them much. You will never need to be ashamed of these missionaries.—J. T. Little, Dist. Supt.

CHURCH NEWS

New Galilee, Pa.

Our revival closed December 10th with interest and victory. We had the pleasure of being invited into a brother's home to witness a collection of pipes and tobacco consigned to the flames, and to pray for his salvation. The Lord answered in the conversion of his soul. He was later sanctified and joined the church on probation. We reported to the HERALD OF HOLINESS that we were believing for the whole of a beautiful family of fourteen and we rejoice to report the salvation and sanctification of the father of the home. Four members of this family have given their names to the membership committee for full membership. Sixteen was the largest number that presented themselves at the altar in one service. Some were members of other churches and several were Italian girls. Four probationers were received into full membership. Brother Gilley, of Marion, Ohio, was with us fourteen days and preached with the power of the Spirit upon his messages. We recommend him as a man of faith and a safe and sane teacher of the doctrine of holiness. Miss Flora Ruth, pastor of the church at Burrows, Pa., dropped in with us and brought us a blessing in song. We are praying for a harvest of those whom we are still holding up to the throne of grace.—REV. AND MRS. L. W. FICK.

Chicago First Church

It was the privilege of the writer to spend the

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

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"Inasmuch"

And the King shall answer and say, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.—Bible.

IN these days when every one should be doing their very best to support our brave soldier boys at the front, by providing them with some of the comforts of life as well as the necessities, we ought not to lose sight of the fact that their minds as well as their bodies need to be fed.

The great call is now on for wholesome reading to be forwarded to trenches and training camps, and the demand far exceeds the supply.

We know of no better channel through which to handle this matter, as far as it pertains to our own church, than through the "Inasmuch" fund, which has in its short existence proved to be such a blessing in dispensing the funds which have been intrusted to its keeping.

Will you not ask the Lord to lead in the matter, and we are praying that the response to this call will be a generous one.

Offerings to "Inasmuch" Fund

Previously reported	\$ 89.14	Mrs. Lydia A. Thomas.....	.50
Mrs. E. A. Skinner.....	4.00	Maude O. Summers.....	.50
Mrs. J. E. Terrell.....	2.40	Mrs. Etta Kelley.....	.50
Herbert Hunt.....	1.00	Albert Harris.....	1.00
Mrs. W. J. Buckingham.....	1.00	Cash.....	.22
Joseph Uhlik.....	.50	Mrs. T. W. Shaw.....	.50
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			\$101.76

HERALD OF HOLINESS, 2109 Troost Ave.,
Kansas City, Mo.

I desire to become enrolled as a member of the "Inasmuch" Band, organized for the purpose of sending the HERALD OF HOLINESS "unto one of the least of these my brethren," and am inclosing herewith the sum of.....Dollars to apply on said fund.

[Signed] NAME.....

ADDRESS.....

holidays in Chicago, and therefore to visit First Church, which he loves and of which he has such fond memories. Certainly it was refreshing, in these days of national and spiritual depression, to see that grand old church swinging out on the revival tide, as in the days gone by. Any one dubious as to the outcome, as they consider the gigantic program arranged for the coming year by Pastors Borders and Schurman, would be assured that nothing but success can be the result of such harmony and spirituality in operation, as was evidenced in their meetings. The Christmas exercises were unusually good, speaking well for the spirit of the Sunday school. The Sunday services were full of victory. The watch night service was markedly owned of God, with from ten to twelve at the altar seeking pardon or purity. The Bible study class was inspiring, but towering above all these heights of spiritual attainments, was the spirit of power and blessing that was upon the mid-week prayer service, the last service which the writer was privileged to attend. Numbers remarked that the prayermeeting reminded them of prayermeetings in the early days of the church, and so it did. To hear the people testify, telling of their determination to make this the banner year in their lives and in the history of the church, to feel the spirit of love and unity which pervaded the entire room, to catch the vision of this pair of pastors, was enough to inspire any visitor dropping in upon the scene. May this spirit of love, harmony, and victory spread over the entire constituency of the Pentecostal Nazarene body, that 1918 may be the banner year of the movement, is my prayer.—WILMER C. SURBER, Pastor First Church, Washington, D. C.

Pomona, Cal.

After almost two years of successful and pleasant pastoral work with the Hammond, Ind., church, we rendered our resignation and accepted a call to become pastors of the Pomona church. We arrived on our field of labor about September 1st. Upon our arrival at the station we were met and quickly rushed to the beautiful Ganeesha park, where the entire church was in waiting. To say they gave us a royal reception is stating it mildly. The sight that greeted our eyes was beautiful to behold—long tables laden with all the good things that southern California affords. We felt we were not among strangers, but among our own people.

Thus we were received into the hearts of the dear Pomona people. From the beginning of our work God has graciously crowned our efforts with success. We started our revival November 1st. The church voted that the pastor and wife conduct the revival. We secured the services of Mrs. Adelaide Campbell, of Long Beach, Cal., to lead the singing, which she did to the delight of all. From the beginning of the meeting to the last the spiritual tide rose higher and higher. It was said the largest crowds attended the meetings that was ever known in the history of the church. We had an old-fashioned revival. There were over sixty souls definitely blessed at the altar, among the number one man of sixty-five years of age arose one night in the audience and said, "Twenty-five years ago I hung my harp on the willows and from that time till now have never felt constrained to give my heart to God, but tonight the Spirit has come to my heart, and I'm going to make a start." It is needless to say what followed, as he turned to the audience and asked the unsaved to come with him. This they did and the scene that followed beggars description. There were substantial members taken in at the close of the meeting. The revival has closed, but the revival spirit still abides and we are pressing forward for greater things. We are expecting this to be the greatest year of the church. Why not? Our God is able. Amen! Thank the Lord for the paper, how we enjoy it!—E. G. ROBERTS AND WIFE, Pastors.

Wann, Okla.

It is with a glad heart I report victory through Jesus' blood this week. December 30th was a great day at Hominy church. We closed our fifth Sunday rally with victory. The former pastor of Hominy church was with us and did some good, sound preaching to the church. If there was ever a time in the history of the Pentecostal Church of the Nazarene that we, as pastors, evangelists, and laity, ought to be on our faces before God, it is today. I love the church as my own life, in fact, it is a part of my life. I mean to do my best for the HERALD OF HOLINESS this year.—F. C. SAVAGE, Pastor.

West Side Church, Indianapolis, Ind.

We are glad to report victory, and that God still answers prayer. We had District Superintendent Harding with us for our watch night meeting, and

for an all-day meeting New Year's day, God honored the services and seekers made their way to the altar and found victory, praise God. The Lord is helping us and adding to our numbers such as have been saved. Personally, these are good days to my soul. I never felt more like pushing the battle and keeping true to the call God has given me. We are doing our best to get the HERALD of HOLINESS in every home in the church, and God is helping, praise the Lord! We want the prayers of the HERALD of HOLINESS family. — J. W. CRAWFORD, Pastor.

Keene, N. H.

God is giving us evidences of divine favor. We were well remembered at Christmas time with gifts of money and other useful articles. About a dozen of the saints surprised us one evening by bringing to the parsonage a liberal donation of fruits, vegetables, and canned goods. Brother R. H. Whitman, of Providence, R. I., was with us for a watch night service, and an all-day meeting on New Year's day. This was by far the best series of meetings held in the church during our pastorage. Brother Whitman's messages were tender. At the closing service on New Year's night the glory of God fell upon the congregation and the saints wept and shouted and the preacher could not preach. We have never seen it on this wise in this church before. To us it was a token from God that we were in His will and the Devil was a defeated foe. By faith we believe God is going to establish a strong holiness church in this city. — I. D. KEELER, Pastor.

Tillamook, Ore.

The revival at the above named place is progressing. The church is taking on new courage, and power, and strength. A few have been seeking God. The congregations are increasing in answer to prayer. We had the breaking of bread yesterday in the old-fashioned way. The blessing of God rested upon the people. Some shouted, some wept, and others laughed. We are praying for great victory. — I. D. BROWN.

Gary, Ind.

Our dear Brother B. S. Taylor just closed a series of lectures Sunday, January 6th, at Gary, Ind. These lectures were given in the auditorium of the public library, and are highly indorsed by our little band. Brother Taylor came to us a stranger, but he leaves with our heartiest wishes, love, and prayers for the future. — Reporter.

Caruthersville, Mo.

The writer, a delegate to the recent Assembly held at Malden, Mo., was very much disappointed when informed that the minister we had in view for Caruthersville church had been called off the District. The outlook for a pastor was discouraging indeed. However, we were having such a blessed time in the meetings we had almost forgotten our disappointment, but praying and believing God all the while for victory. You may imagine the joy in our hearts when at the last moment the Lord laid the work on the heart of our brother and pastor, Rev. P. P. Belew. Brother Belew and wife came to us immediately after the Assembly. Although they have not been with us long, they have both proved to be real consecrated Christians, and excellent leaders for a church. Rev. Mr. Belew believes in doing things systematically. He has just adopted the tithing system and it proves to be an excellent way to raise money for the church. The Lord is blessing us both financially and spiritually. We have just finished a new roof on our church

TELEGRAMS

RAYVILLE, Mo.

HERALD OF HOLINESS:

We are in the midst of a great revival. Deboard brothers at their best. Souls praying through to God in the old-fashioned way, and the end is not yet.

(Signed) E. H. BARTLETT.

PASADENA, Cal.

HERALD OF HOLINESS:

Old time revival at Nazarene University conducted by C. E. Cornell and Wilde-Knight quartet. After one week's battle the Lord came in mighty power. Climax reached today. Every unsaved student at altar. Nothing like it since great revival of 1913. Only one unsaved student in dormitories.

M. E. BOWER.

OKLAHOMA CITY, Okla.

HERALD OF HOLINESS:

Last semester of Oklahoma Holiness College good. Outlook for second semester encouraging. Special Bible course begins February 5th, General Superintendent Goodwin director. Licensed preachers can take up most of the course. Board and room a month \$15; tuition, \$1.

C. B. WIDMEYER.

MARSHALLTOWN, Iowa.

HERALD OF HOLINESS:

Gracious revival in our church. God greatly blessing the straight, radical preaching of Evangelist Earl Curtis. Meetings continue another week.

C. P. LANPHER.

God in great mercy stooped down that night And faith took hold to start again right; "If never a gleam of light I see I'll trust 'my Jesus — true I'll be."

Prayermeeting. Brother W. right on time "God met me next morning just at nine; Gave me a deluge of love to the fill, I'm really in clover, I can not keep still."

"I prayed the shameless prayer The pastor preached about in sermon rare; I got the three loaves; I did as he said, And now I am sheltered, now I am fed."

Since then blessings have fallen on the brother And our hearts are drawn closer to each other; He is the teacher of the big Bible class, Giving out truths for ever to last.

The lesson is plain, if to God untrue, Call for the elders — just pray through, Wake up and leave the old ship's sides, Hasten, fill your mission ere Nineveh dies.

Mrs. DORA SHERMAN, Church Reporter.

Sallisaw, Okla.

I am located now for the year one mile north-east of Sallisaw. I have a nice location. My work is moving on nicely. We are expecting a good year. I desire the prayers of all the saints. May the Lord bless the HERALD of HOLINESS, which to my mind is the best church paper in the world, and The Other Sheep is so blessed to me, with its inspiring messages. May God bless the great missionary cause. We need to make up along missionary lines. — J. W. DODD, Pastor.

Ballinger, Texas

God is blessing in Ballinger and Concho charges. Two souls have prayed through and we are expecting great things of God this new year. If any pastor would like me to hold a ten or twelve days' meeting most any month in this year, i. e., pastors in San Antonio, Hamlin, or Dallas Districts, write me at 215 South Broadway, Ballinger, Texas, and I will be glad to help in preaching or singing. — W. O. SELF.

Mitchell, Ind.

I arrived in Mitchell, Ind., October 9th, after which I accepted a call to the pastorate of the church. I found a band of loyal Pentecostal Nazarenes, who are wide-awake and pushing holiness in this town. One of the marked characteristics of this church is their willingness to work and sacrifice for the upbuilding of God's kingdom. They are also loyal to their pastor, and remember him by bringing in lots of good things to eat. Our Sunday school is steadily growing. We have a special meeting for the children on Sunday afternoons, which is largely attended and we are planning to organize a Young People's Society. We have just closed a three weeks' revival meeting, in which God greatly blessed and a number of souls prayed through to victory. Sister Hester Bowman, who

building, have rented and furnished a parsonage, and are planning to do some work on the interior of the church building. Rev. Ural Hollenback, of Des Arc, Mo., held a series of meetings for us, which closed a few days before Christmas. Despite the awful cold weather that prevailed, making it impossible for some people to attend, we had a gracious meeting and we believe much good was accomplished. Brother Hollenback preached a full salvation and his forceful sermons were an inspiration to his hearers. Pray for us. — MISS AUDREY LAWRENCE, Reporter.

Oskaloosa, Iowa

Just after the Sabbath morning prayer Our pastor read the announcement rare, "With this I am in hearty accord, A Nazarene evening with the Lord."

Certain, we thought its a financial need, The board of stewards then will plead, We our pocketbooks began to scan Must give more — of course we can.

Sister M. phoned a sister next day quick "Can we go? We've both been so sick;" With the answer, "Right now let us pray," And result, one did go and one did stay.

The hour of meeting, many were there; The pastor opened with reading and prayer; "If one has a need 't is plain in the Word God will answer if in holy accord."

The problem solves, divine healing I suppose, A hue of expectancy when Brother W. arose, Facing us all with tear-dimmed eyes, "I called you — I am a Jonah," he cries.

"For years I have promised, but followed the tide, I sang of clover fields — but on the outside; Made a profession and claimed to be free, But surely a Jonah God knew to be."

"Now brothers and sisters, if ever in life You sought God for mercy the time is ripe"; Quickly we gathered to mourn and to plead Heard the confession, a soul in dire need.

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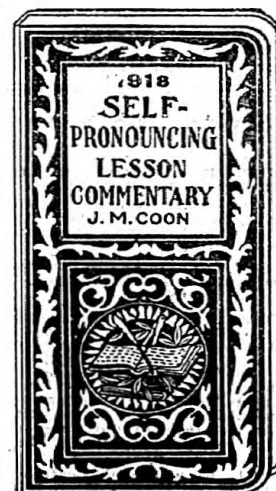
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is an elder in the Apostolic church, and the writer did the preaching. Sister Bowman and her aged father live here and worship with us. They are godly people and congenial to labor with. Her messages were delivered with unction and power to the delight of the saints. I am urging all my members to subscribe for the HERALD of HOLINESS and have the promise of several subscriptions. I would not be without our paper and think it is getting better all the time.—E. E. ROBINSON, Pastor.

Eldorado, Kas.

The church at Eldorado, which was organized in October, is marching on to victory. Rev. F. E. Putney has accepted the pastorate and under his leadership we are believing for a real work of God here in this place. God is with us and our services have been times of real refreshing and blessing to the saints. Our class numbers only eleven, but we are asking God to enlarge our borders and make us a stronghold against the powers of darkness. At present we are worshipping in one of the city schools, but we feel the need very much of a permanent building of our own, and believe the Lord will give it to us. Any help along this line will be thankfully received.—H. W. SMITH, Sec.

Lenox, Ark.

We have had a good revival at this place. Several have been saved and sanctified, and there have been three additions to the church. Rev. F. R. Morgan, of Ada, Okla., was the evangelist. He proved to be the man for the place. We gave the evangelist a nice offering of \$72.25. We gave our pastor, Rev. W. C. Thornton, a nice offering of twenty-two dollars. We appreciate our pastor. The HERALD of HOLINESS is a welcome visitor to our home.—JIM THOMSON, Reporter.

Cleveland, Ohio

Brother James W. Short was with us on October 4th to 14th, and organized our mission into a Pentecostal Nazarene mission, and since the Lord has been working. We have had victory in the Lord. There have been sixty sermons preached, thirty souls saved, and nine sanctified since October 14th. Glory to God for His presence and His power to save. Souls are yet being saved and sanctified and healed. Pray for us that the Lord will continue with us in this way.—CHARLES J. ROBERTS.

First Church, Los Angeles, Cal.

We have entered the new year with the determination to make our church count more for God. The Christmas service with the Sunday school was good. We proved the Word, "It is more blessed to give than to receive," by having the members of the Sunday school bring eatable and great piles of things needful were laid around the altar to be distributed to those less fortunate. The real Christmas spirit prevailed, and everything said pointed to the "best gift" given by God to the world. Our General Superintendent Goodwin was with us the last Sunday of the year. His message refreshed and encouraged our hearts. He was kept

busy greeting his friends, who were many. Watch night services were observed; and the new year was ushered in by songs, testimonies, prayer, and praise. Rev. K. H. Jackson, who has been with James M. Taylor, in Central America, brought the message the first Sunday in January. The text was an old one, the theme likewise, but his manner of presenting it was decidedly new and forceful, and blessed. Brother Jackson and wife are about to go to India, sent out by our Missionary Board. Brother Cornell and family were away for a much needed rest. He has returned to begin with the Wilde-Knight evangelistic party a special revival at the Nazarene University, Pasadena, January 10th, to continue ten days. Pray that the Holy Spirit will be in these services from start to finish, that it will mean much for the faculty, student body, and the entire District.—Reporter.

Spencer, Iowa

We have been in the Pentecostal Nazarene church fourteen months, and have been blessed of God. We have not gained in numbers, but in grace and in knowledge of the truth, and feel that by the grace of God have overcome some of the existing prejudice against a true holiness church. Praise the Lord! We have secured a church not in use for a thirty-day meeting, if we can get a Spirit-filled evangelist to hold it. We have only thirteen members and only a private house for services, but have good meetings with the blessing of the Lord on us. Our Sabbath school averages nearly twenty. This is a city of six thousand and we are the only holiness church represented. A church building is badly needed. We need your prayers.—ERNEST MILLER, Pastor.

Dallas, Texas

The Lord has been very good to us. There has been such sweet fellowship with the Spirit and the brethren. Our worship has not been dry and formal, but full of unction and glory. Our crowds have been good, in spite of the cold, freezing winter. We have had a steady increase in all departments. Our Sunday school is doing fine under the leadership of our good superintendent, E. S. Drummond, one of the most patient men I have ever met. The preaching services are times of refreshings from the Lord. The mid-week prayer-meetings have also proved the greatest services yet. At our last prayer-meeting three were saved and one sanctified. Glory be to God. We have started in to make this the best year of our lives. So far the Lord honors us.—R. H. HAYNE, Pastor.

Bellingham, Wash.

The church here has been passing through the fire, but is proving the great grace of God is abundant and fully enables us to earnestly contend for the faith once delivered to the saints. The interest in our congregations, in our Sunday school, and in our mid-week prayer-meeting is gradually increasing. Last Sunday night our mail carrier, who with his wife, have been attending our meetings regularly of late, crossed the Jordan at high water mark and entered the glorious land of promise. Brother and Sister Roberts expect to hold us a meeting from February 27th to March 15th. Wife and I are encouraged. We can hear the rustling in the mulberry leaves. Pray for us.—J. C. SCOTT.

First Church, San Francisco, Cal.

The San Francisco Pentecostal Church of the Nazarene has a strong vitality, and while not large numerically, is nevertheless healthy and hearty, and enjoys a good spiritual experience. We enjoyed the pastoral letter from our General Superintendent, Dr. E. F. Walker, very much, also our church paper, the HERALD of HOLINESS—it is just grand. All the editorials and contributions are fine. Last Friday our monthly all-day meeting was held in San Francisco in our church. It was a great day and long to be remembered. It began with prayer and the blessing of God was upon us. In the morning Rev. S. R. Rhoads, District evangelist, discoursed in the Spirit, and the saints were edified and blessed. The sermon in the afternoon was delivered by our Oakland pastor, Rev. L. E. Burger, and the evening service was also precious, conducted by Sister Corrie Caudle, missionary, who sailed the next day for India. Truly, it was a great day. Last Sabbath, the first Sunday in the new year, we had communion. Dr. Mell, of the Methodist church, assisted the pastor in the sacramental service. The blessing of God was upon the saints. Dr. Mell presented a plea for Bibles for our soldier boys, after which the pastor preached on the "blood." Truly, God was wonderfully manifest among us. Last Wednesday evening at the prayer-meeting a poor backslider asked for prayer. He also prayed for himself, and professed to be saved and went away rejoicing. In the San Francisco church there is peace, joy, and victory, and the future is as bright as God's promises, so we keep shouting happy. Amen!—THOMAS MURPHY, Pastor.

Augusta, Kas.

I am glad to report that the Augusta church is on fire for God, and that they have the victory. We have just started a revival and are looking for many hungry souls to find Jesus. I am cooking in an oil camp and the men call me the "preacher cook." It pays to walk and talk with Jesus, as no matter how worldly people are they will notice it.—JACK GAMMAGE.

PERSONALS

We are giving below a few friendly suggestions to our contributors and church reporters, which, if they will closely follow, will save delay and confusion, both on their part and ours—and will assure them better and quicker results in getting their articles into print:

1. Write plainly, and print all proper names.
2. Write only on one side of the paper.
3. In writing reports do not fail to give the name of your church, postoffice, and state.
4. Always sign your name and address to church reports, as those unsigned will not be published.
5. News, personal testimony, exhortation, experience, and general comment, should not be written in the same article.
6. Reports should contain only news and information relating directly to meetings and churches reported. Testimony and personal experience should be given separately, for our love feast page. All exhortations and doctrinal matter should be written in the form of contributed articles.
7. If typewriter is used, double space.
8. Never say Nazarene church, but Pentecostal Church of the Nazarene.
9. Be pointed. Condense your thoughts. Use few words.
10. A full-sized letterhead page typewritten, double spaced, will average about three hundred and fifty words.
11. The best length for a contributed article is from one thousand to fifteen hundred words. Better under than over.
12. We always reserve the right to cut down both contributed articles and church reports when too long.

Rev. K. H. Jackson and wife, outgoing missionaries to India, spent the Sabbath in Kansas City. Brother Jackson preached in First Church morning and evening. He also held a special missionary service at the Publishing House at the noon hour on Monday, which was greatly appreciated by all the employees.

ANNOUNCEMENTS

Notice—Rev. Clyde F. Dilley, an elder of the Idaho-Oregon District, residing at Caldwell, Idaho, surrendered his elders' orders unconditionally to the undersigned, on December 19, 1917, and withdrew from our church under charge.—N. E. Herrell, District Superintendent.

Books in the Course of Study—I have the following, which I would sell for half price, plus postage: Essentials in American History, Hart; Hints to Self-Educated Ministers, Porter; Life of John Inskip, McDonald; Quiet Talks on Prayer, Gordon; Possibilities of Grace, Lowry; Wesley and His

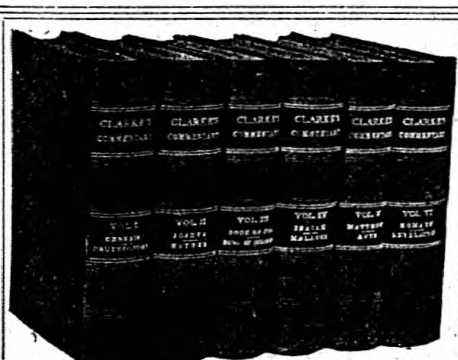


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Country, Fitchett; Holiness and Power, Hills; Story of John G. Paton.—Charles Bauerle, University Park, Iowa.

Special Announcement—Owing to some changes in my slate, I have open dates which I would be pleased to give to any of our churches needing evangelistic help. I am a gospel singer, as well as an evangelistic preacher, and can furnish best of references. Pastors and committees let me hear from you.—C. E. Baird, evangelistic gospel singer, 507 Hayward Ave., Rochester, N. Y.

Wanted—Position as evangelistic singer, or music instructor. Have had many years of experience in composing, singing, and normal, vocal and instrumental music schools, and one-half year's experience as gospel singer. Since God has sanctified me I wish to work among the lost, saved, and sanctified.—E. F. Stanton, Lone Wolf, Okla.

Convention Postponed—As all churches in Indianapolis, Ind., are closed because of a coal shortage, the convention and revival that was announced to be in the First Pentecostal Nazarene church in this city, from January 20th to February 24th, has been postponed until further notice.—J. G. Nickerson, Pastor.

Enter Evangelistic Field—During the first seven or eight years of my ministry I was engaged in the evangelistic work. For ten years I have been president of Peniel College, this being the length of time for which I was first elected. After mature meditation and earnest prayer I decided that I should return again to the evangelistic work, at least for the present. I notified the Board of Trustees of Peniel College of this decision last September, in order that they might have ample time to make arrangements for my successor in the school. I will be ready to begin meetings as soon as this season of schools ends. Previous to making this announcement I have accepted engagements for two camp meetings. Aside from these I can arrange dates from June 1st on throughout the year.—James B. Chapman.

Report of Trial Court—By the appointment of the Advisory Board of the Pittsburgh District of the Pentecostal Nazarene church, we, the undersigned elders, met in the Pentecostal Nazarene church at Dayton, Ohio, on December 3, 1917, at 10 o'clock a.m., to hear and pass upon charges of imprudent and un-Christian conduct which had been made against Rev. R. M. Kell. At the appointed time for the trial the Advisory Board informed us that Rev. R. M. Kell had withdrawn from the church, promising to send in his credentials at the first opportunity. The court acquiesced in his withdrawal, and said R. M. Kell is no longer a member of the Pentecostal Church of the Nazarene.

(Signed) J. M. WINES, Chairman.
REV. F. W. COX, Secretary.
REV. WILL H. HAFER.
REV. E. WORDSWORTH.
REV. H. C. LITTLE.

Report of Trial Court—By the appointment of the District Advisory Board of the Pittsburgh District of the Pentecostal Nazarene church, we met in the church at Dayton, Ohio, on December 3, 1917, at 10 o'clock a.m., to hear and pass upon charges of imprudent misconduct made against Rev. David G. Bacon. When the hour of trial arrived we were notified by the Advisory Board that the accused had surrendered his credentials and withdrawn from the church. We, as a court, acquiesced in the withdrawal, and said David G. Bacon is no longer a member of the Pentecostal Church of the Nazarene.

(Signed) J. M. WINES, Chairman.
REV. F. W. COX, Secretary.
REV. WILL H. HAFER.
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REV. H. C. LITTLE.

Wanted, Typewriter—I would like to get in touch with some one who has for sale a good, first class typewriter. One that has been used but little.—I. T. Stovall, Olivet, Ill.

A New Book by Andrew Johnson, D.D.—This time Johnson writes as an historian and biographer, mingled with his power of description. In glowing terms he describes the life and experiences of Dr. W. F. Phillips, D.D.S., his old-time teacher in the mountains of Kentucky, a man with many remarkable traits who rode warhorses all over the country of Clay and some of the famous Kentucky mountain feudists. Dr. Phillips is pictured by the gifted pen of Johnson as a farmer, athlete, school teacher, superintendent, physician, Sunday school worker, and dentist. Dr. John Paul, Rev. J. J. Dickey, Rev. R. T. Nae, pastor of the Christian church at Frankfort, Ky., and Senator J. C. W. are readable, interesting, and very instructive. It sells for twenty-five cents. Order from Andrew Johnson, Wilmore, Ky.

Tents for Sale—One 40 x 60, ten-ounce army duck tent, practically new. One 40 x 60 straight tent. Both have seven-foot walls.—Address B. F. Pritchett, Sherman, Texas.

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

EVANGELISTS' DATES

M. C. Adam—Springboro, Pa. February 2-24
W. R. Cain—Marion, Ohio January 20-February 3
Theodore and M. E. Ludwig—Table, Neb. January 8-27
Rev. and Mrs. Julius Miller—Morrow, Ohio January 20-February 10
Menomone, Wis. February 15-March 3
Durand, Wis. March 5-17
F. R. Morgan—Wann, Okla. January 19-February 3
Ocalagah, Okla. February 9-24
Newberg, Okla. March 1-17
Broken Bow, Okla. April 12-28
Antlers, Okla. May 4-19
Poteau, Okla. June 1-10
Marcus, Ark. July 12-28
Hominy, Okla. August 16-September 1
B. H. Morse—Albany, Ore. January 8-27
Ashland, Ore. February 3-March 3
Aug. N. Nilson—Kirk, Colo. January 20-February 17
Ramona, Kas. February 22-March 10
W. H. Tullis—Camas, Wash. January 15-27
Jesse Uhler—Malden, Mo. January 4-27
Lansan, Mo. January 30-February 17
Floradale, Kas. Route 2 February 20-March 17
McCune, Kas. March 15-31
Hunter and Martin—Montrose, Colo. January 25-Indefinitely
Lewis and Mathews—Stockton, Ill. January 25-February 3
C. F. Roberts and wife—Tacoma, Wash. January 6-27
Lakima, Wash. February 8-24
Bellingham, Wash. February 27-March 17
Victoria, B. C. March 20-31
Seattle, Wash. April 8-14

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