

# 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

### Impossible Emptiness of a Soul

**N**ATURE abhors a vacuum, but it may be asserted with equal truth and tremendously more force that grace abhors a vacuum. It is all right to talk and sing of empty vessels, of being cleansed or delivered from carnal passions, tastes, and propensities. This is one side of the blessed truth but only one side.

There must be a *filling* as well as an *emptying*. We are not only to be sanctified by the Spirit. We must be filled with the Spirit. The sanctifying Spirit cleanses from unrighteousness. The filling Spirit, for which the other was a preparation, enthrones the Christ within and occupies the cleansed heart with heavenly denizens.

It is not empty hearts simply that God can use. It is *full* hearts He wants. It is a great mistake for men to think when they get their hearts cleansed from sin that then they can lock the door to the heart chamber and hide the key and then sit and sing themselves away to everlasting bliss. There is no surer way to land in everlasting perdition than to neglect the filling which God designs to fill the cleansed. Let us never forget that the command is specific, "Be ye filled with the Spirit." Paul prayed so earnestly for the Ephesians. "That ye might be filled with all the fulness of God."

There is great peril with the emptied but unfilled heart. Jesus warns us on this point in one of His parables, "When the unclean Spirit is gone out of a man, he walketh through dry places seeking rest, and findeth none. Then he saith, I will return unto my house from whence I came out; and when he has come he findeth it empty, swept, and garnished." The expelled Devil of carnality seems amazed as he approaches his former domicile and finds it, not like he left it, but "empty, swept, and garnished." How he pricks his ears and peers through the windows and the door of the soul and filled with breathless fear soliloquizes, "Something wrong here, something has been going on since I was put out. This place has been gotten ready for other occupants. I would not be safe in there alone but must have reinforcements to help me hold my ground when the expected guests or occupants arrive to take charge. It is an unknown number and character of foes I will have to meet and I can not bear to be vanquished." "Then goeth he, and taketh with himself seven other spirits more wicked than himself and they enter in and dwell there: and the last state of that man is worse than the first."

Oh, fatal delay in that sad heart not getting filled instead of waiting a moment contented with mere cleansing. Strange indeed the slowness of God's children to hear and heed the sweet invitation from the blessed Master. "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Oh, to think of it! The glory and the honor of a poor human heart being permitted to become the domicile of the blessed Christ. To entertain the Holy Triune God! To have as your guests God and His retinue. To have the adorable Savior not only on a casual visit but to actually come in and "abide" with us. The human soul, the home of God. - Our bodies the temple of the Holy Ghost. To abide in Him, and have Him to abide in us. Oh, this divine intimacy, this holy fellowship, this heavenly communion. To be called no longer servants; for the servant knoweth not what his lord doeth; but to be called friends and to have all things that Jesus has heard of His Father to be made known unto us. We can afford to be hated by the world because the world hated Him before it hated us. Let us be ashamed, and confused if we have ever doubted or let one murmur escape from our lips or a complaint of hardness. We can endure all things through this indwelling Christ strengthening us.

### Death From Disuse

**I**T WAS Horace Bushnell who coined the expression, "Capacity extirpated from disuse." He was discussing the fact that unused capacity resulted in its death or paralysis, and that to keep alive our talents or gifts we must keep them in constant exercise. This truth is brought out with a great deal of force in the verdict concerning the one talent man in the parable where the Lord of the servants said concerning the one talent man, "Take ye away, therefore, the talent from him; . . . for unto every one that hath shall be given and he shall have abundance: but from him that hath not, even that which he hath shall be taken away."

This principle in the spiritual life has numerous illustrations in the world around us. An arm kept in absolute disuse will finally lose its power of motion and become practically dead and useless. The fish in the Mammoth Cave find no use for their eyes and they consequently lose them. The unused organ ceases to exist at all.

Darwin says in his biography that in early life he had great taste for poetry and music. He says this taste was left in absolute disuse for long years while he devoted his time and energies to science, until he came to the point that he could not bear to read a poem and had a real disrelish for anything like music.

God does not intend that His gifts shall be wasted. He demands His interest upon every investment he makes in us. Any and everything conferred upon us or entrusted to us by Him which we do not invest for Him and His cause, but selfishly seek to hoard we will be sure to lose. Not only so, but such will become a curse to us. Hear the sentence pronounced upon the one-talent man of the parable who hid his one talent in the earth: "Cast ye out the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth." How expressive this of the unutterable regret and woe and agony which befall faithless servants who fail to use the Lord's conferred powers or gifts as the Master directs. How impressive the blessed truth from the other side, that properly used blessings, money, time, intellect, power, and gifts diligently used for the Lord's work will bring to us gracious and abundant returns and in addition the smile of heaven and the welcome words, "Thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of thy Lord." How important that the soul and all its powers be kept in diligent exercise in the great things of God. This might be denominated the spiritual gymnastics of the soul for God's children. Without such exercises, spiritual atrophy comes on and finally death is the inevitable result.

Ignatius Loyola, the founder of the Jesuits, imposed upon his followers a severe set of rules and methods for prayer which he called "spiritual exercises." These self-imposed severities and austerities were rigid, painful, and sometimes fatal even to the flesh. But they were mighty in the development of that species of courage, self-denial, absolute abandonment of will to another, and unquestioning obedience and consecration to the will of the commander, which was so essential in that deep laid and marvelous Jesuitical system which has been the wonder and the curse of the ages. So God requires that the normal, healthful, and constant exercise and use of all the powers and gifts he commits to us shall form a system of spiritual exercises of the soul of His servants which shall develop unworldliness, abandonment of will and life and spirit to God, and the development of larger life and power and usefulness in His blessed service.

IDLE HANDS are the bane of God's work.

## One Man's View

THE Word of God is a continual surprise. Take its teachings on the human tongue, its use and abuse, and the further we go into the study the more profound becomes our astonishment. These teachings are found throughout the Bible, more especially in the New Testament. To collate in classified form and in force with even brief exegetical remarks all the passages bearing on the subject would require almost a volume.

Let us briefly study only one man's views which are found narrated in the first ten verses of the third chapter of James. James was the brother of our Lord and from the austere sanctity of his life was called by both Jews and Gentiles "James the just." His language is vehement, particularly in denouncing the sins of the tongue. In this respect he resembles more John the Baptist or one of the old prophets than any of the other apostles of the gospel dispensation.

We shall not pause to quote these ten verses. We give a brief analysis of thirteen things which James says about the tongue in his brief treatise. He says that, with the tongue we bless God; and that with it we curse men which are made after the similitude of God. We incline to believe that this is sacred irony. It seems the apostle means to say that the paradox is sometimes seen in people making lofty profession of eminent grace, imagining that they can bless or praise God with their tongue in the sanctuary and yet curse their fellowmen on week days throughout the community with their gossip.

We are told, also, in the passage that the tongue, controlled, brings perfection. That is, that the sanctified, whatever work may be wrought in their hearts by the Holy Ghost, must exhibit in chastened and controlled speech the crucial and deciding evidence of the truth of the work within. This means that the loose-tongued professor of holiness belies the truth of his claim to the work done within.

The apostle goes further and adds that the controlled tongue enables the possessor to "bridle the whole body." The controlled tongue which brings perfection and the proof of its possession, will regulate and beautify the entire life.

There is added, however, the startling assurance that the tongue is absolutely unruly. While horses can be controlled with bits, and great ships amid the fierce storms of the ocean can be guided by small helms, the tongue defies all human attempts at rulership or government. Human nature has not even the power to suppress the disgusting effluvia of pride which flows from the ungoverned tongue, but it "boasteth great things." We are assured that no man can tame the tongue but that it requires the vast artillery of the omnipotence of God through the Holy Spirit to do this work.

Further we are told that the tongue is full of "deadly poison." Not that there is a trifling degree of a chemical somewhere about the salivary glands that under certain conditions might become dangerous. Get the tremendous and tragic thought, reader, by emphasizing and pondering those three words in the eighth verse, "full," "deadly," "poison." How startling is this revelation of the Holy Ghost. Potentially the tongue is filled with venom that brings instant death from its touch or injection. Oh the horror of the unsanctified human tongue.

The further declaration is made that such a tongue "defiles the whole body." Whatever excellencies one possesses, whatever professions one makes, whatever admirable traits or unlovely virtues may adorn the character, if the tongue is ungoverned it defiles the whole life and character. It annuls all these excellencies, dims their lustre, kills their worth, and renders the possessor of the tongue defiled, lost, condemned as truly as is the courtesan in the redlight district or the felon in his cell.

It is declared to be a "world of iniquity." Or, as the original has it, it is, "the world of unrighteousness." We have suggested in this term the limitless possibilities of evil, the vastness of the extent of the ravage and wreck of iniquity wrought by the unbridled tongue.

Behold to what it is likened by James! He likens it to the wild beasts, to wild, ravenous birds, to venomous serpents and to the sharks and ferocious monsters of the ocean's deep (v. 1). All these he says have really been tamed by the skill and power of man, but that the tongue, ungoverned, exceeds in ferocity, in deadliness, in horror, the murderous, poisonous, deadly work of wild beasts, wild

birds, venomous serpents, ferocious sharks and all the monsters of the sea.

He says, also, that the tongue is a fire. He does not say it is combustible or easily ignited. He says it is already on fire, burning, and invariably and inevitably sets on fire everything it touches. Worse than this, the apostle says that it is set on fire of hell. That is to say, the ungoverned tongue is hell-fired. The fire which this tongue conveys and spreads is the fire from hell and is blistering, consuming, destructive, withering, blasting, damning, woefully fatal.

Now we have presented you, not the editor's portraiture of the ungoverned tongue; we have put before the reader, heaven's picture. The portrait is drawn here by the inspired pen of the apostle James, the brother of our Lord. Oh, how men and women should be frightened. What a malediction we have here on the gossip, the gadabout, the restless, chronic inter-meddler in other peoples' affairs. How inspiration runs down all such villainy and devilry and iniquity to its original source in the very fires of hell itself. The evil of gossip, the emanations from uncontrolled tongues is damning and is damnable and has the curse of God on it. What is the lesson? Never, never, never stop, brother or sister, until you are sure you have that decisive, crowning, climacteric evidence of sanctification in the divinely tamed, in the supernaturally-ruled or governed tongue.

## Decay of Doctrinal Preaching

THE mighty religious movements of the world's history which have been far reaching in their results, have been movements which sprung from the earnest proclamation of some one or more of the vital doctrines of the Bible which had become obscure or obsolete amid the corruptions of an apostate ecclesiasticism. These vital, divine doctrines, preached from earnest hearts filled and fired by the Holy Ghost, awoke slumbering consciences which had been lulled into false security, or had lapsed into infidelity by the faithlessness and formalism of a fallen church. The world was startled as by a new revelation by the preaching of justification by faith, the new birth, and the witness of the Spirit—truths old as the ages and vital to Christian life as the air we breathe to physical life.

The very success and growth of the church becomes its snare. Grown great in numbers and wealth and social standing, there is so much to lean on besides God. With such an array of workers it is so easy to bring great things to pass in the way of raising funds, erecting costly edifices, and organizing the forces for active Christian work. So many and so great things come to pass by such superb machinery that we insensibly drift into a spirit of self-satisfaction, if not of self-adulation, and ere we are aware are found trying to save the world by men, money, and machinery. Our eyes and our hearts and our faith, by imperceptible degrees, are turned away from God. Our sense of the lostness and wretchedness of men in their natural estate is obtunded, and our grasp of the fundamental doctrines of the Bible about sin and salvation relaxes, and easier and quicker processes for saving men become popular.

We trust to the leavening and saving power of the marvelous numbers and transcendent influence and manifold machinery of the church, and can not see how men brought into contact with all these things in this enlightened age can need aught but to join the church and enter work for the Master.

The thunders of Sinai suited ruder ages. The terrors of the law proclaimed by the robust eloquence of our forefathers became the sequestered life of the people and the coarser nature of their sins. The plaintive appeals of Jesus in Gethsemane, the sinless sufferer on the cruel cross, an entombed and a risen Redeemer, the new birth by the Holy Ghost, and the witness of the Spirit, these were meet themes to arrest attention and win from sin people subject to higher emotion in bygone days of less culture. God pity us! Save us from a gospel of works!

The trouble with the world is in its leadership. The people are generally right in desire if not misled by bad leadership. Empires and ecclesiasticisms have perished as a rule, like the orange trees of Florida frequently do, from the die-back. Decay begins at the top and spreads its fatal influence outward and downward till barrenness and death ensue. The responsibility and the temptations of leadership are tremendous. Its opportunity is simply divine.

Maxims Having Special Relation to God

Have no other desire than that of belonging solely and unreservedly to God; of loving Him above self, and of doing His will in all things.

Never do, in the presence of God, what thou wouldst not do before man.

Give and receive thyself incessantly to God, and abandon thyself to him with an infinite abandonment, to the end that He may do with thee what He will.

Never speak, nor enter upon any resolution or undertaking without first consulting God, addressing Him a short prayer to know His will.

Live interiorly with God, as though thou and He were the only beings in the world.

Enter constantly into thine interior retreat by recollection, and into thine exterior by retirement, that thou mayest there converse with God.

By being alone with God, we become like God; by conversing humanly with men, we come but little short of being devils.

Happy is he who, by the abandonment of self, has found deep-settled peace of heart! God shall always dwell in him, and he in God.

Blessed is the man who has established interior communion with God. It will be difficult ever to interrupt it.

Happy is the soul to whom every place, every time, every means, every occupation, and every state, have become alike indifferent! God alone suffices to such a one for everything, and the eternal Word is born in Him.

"GOD IS LOVE"

All nature speaks, "God is love." The stars, in their harmonious course—the mighty ocean, with its foaming billows—the mountain, with its summit towering to the clouds—the forest, with its deepening shade—the warbling birds—the tender flower—all proclaim, in silent accents, "God is love." The Bible is freighted with the declaration, "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have eternal life." Behold, what boundless love! The Son disrobes Himself of the royalty of heaven, descends to earth, and dies, to reinstate man's heart in love, to bring him again into reconciliation with his Maker. To this universal attestation, my soul responds. Yes, the fusing, melting, molding influences of the spirit of love have so renovated my nature that my heart vibrates in unison with the outgushing language of nature and holy inspiration in proclaiming, "God is love."—**EX.**

Chastisement is not in heaven, because there there is no sin; not in hell, because there there is no amendment. It is a companion of those that are in the way, and of them only. Divine love and chastening are inseparable.—**DOCTOR OWEN.**

All arguments against the Word of God are fallacies; all conceits against the Word are delusions; all derision against the Word is folly; and all opposition against the Word is madness.—**BEVERIDGE.**

To be forgiven is great, to become pure in heart is greater, but to be owned of God in abundant fruit-bearing to His glory is greatest of all. Only one thing lies beyond "fruit unto holiness," and that is "the end, everlasting life."—**CHRISTIAN WITNESS.**

ENEMIES

A man who has no enemies is seldom good for anything. He is made of that kind of material which is so easily worked that it resists nothing; while every one who thinks for himself, and speaks what he thinks, is always sure to have enemies.—*Beauty of Holiness.*

# Maxims!

From the French of Lacombe

Blessed is he who is ever pleased with the divine order. It alone is sufficient for constant guidance.

Happy the man who wills only what God wills. His will is always done.

Happy is he who desires nothing but God, and who has no attachment to anything else. He is master of everything which is God's.

Happy is the man of interior life, who ever dwells with God, and the humble, abandoned ones who are in perfect submission to Him, to such are addressed those delightful words, "My son, thou art ever with me, and all that I have is thine."

Blessed is he who lives in a profound conviction that he is nothing, and that God is all; he has ceased to be nothing that he might become all.

Maxims Regarding the Neighbor

Love thy neighbor from the heart, reflecting that he is the handiwork, the delight, and the image of God.

Have but little to say in praise of others, but still less in their condemnation.

Never speak evil of another, nor good of thyself, except there be an evident necessity, or an end of good to be secured.

Never contradict another, and do not argue about indifferent matters. Give place to all, and you will always be the conqueror.

Be not confident in pronouncing an opinion of that of which thou art not certain; refer all things to the judgment of God.

Live detached from every one, in a holy liberty, that thou mayest render to God the sovereign homage which is His due. Live united to all by a holy charity, that thou mayest testify to God the perfect love thou bearest Him.

Live at peace with all men; ask forgiveness, not only of those whom thou hast

An apple of gold in a basket of silver!

Nothing but what I am receiving!

He is receiving infirmities and pains, bereavement of friends, destitution, and blindness; but he takes all his heavenly Father sends, and asks no more.

We thought of the good woman whom Elisha wished to reward, and who, to all his questions, humbly and contentedly answered, "I dwell among mine own people."

We thought of that quaint, though not very poetical sentiment which Bunyan puts into the song of the shepherd boy, in the Valley of Humiliation.

"He that is down need, fear no fall,  
He that is low no pride,  
He that is humble ever shall  
Have God to be his guide.  
I am content with what I have  
Little he it or much;  
And Lord, contentment still I crave,  
Because Thou savest such."

Pride of wealth or position is one of the most unjustifiable forms of that unpleasant vice. For it is God that makes human lots to differ, and to carry His gifts boastfully, as if they proved our superiority to our fellow-men, is to insult the Giver grossly. Where God gives most bountifully there He looks for the most humility, as acknowledging His goodness, and favor.—*Selected.*

offended, but also by the force of love of those who have offended thee.

Esteem the vain with all men; ask forgiveness, not only of those whom thou hast offended, but also by the force of love of those who have offended thee.

Esteem the vain points of honor as smoke, the esteem of men as a childish game; dignities as an horrible cross; the pleasures of life, and the riches of the world as a dream.

Become all things to all men; conforming thyself to the ability and state of those with whom thou art called to converse in everything that does not involve sin. Much is gained in their behalf, if we can prevent their offending God by the indulgence of an improper temper, or if we can avoid afflicting them by a want of complaisance.

Intrude not thyself into the affairs of another, having no call thereto. Pay no attention to the defects even for which thou art not responsible, and, if thou canst not see them, dwell not upon them, but apply thyself to the correction of thine own.

Be not curious about the news of the day; a love for newspapers and gossip is a deathblow to devotion; prayer can not subsist if mixed up with worldly fun and buffoonery; whisperings are the pest of society; talebearing is the very throat of hell, and hasty and unadvised communications the source of a thousand ills.

Rejoice in every opportunity of being of service to the poor and the sick, and of assisting them in every time of need, whether bodily or spiritually. But, beyond this, remorselessly retrench all unnecessary visits, wherein, under pretext of civility, the souls of thousands receive deadly wounds.

THE SORT OF RELIGION WE WANT

Our faith in the Bible, at first historical, has become a matter of personal consciousness, from the experimental assurance that its truths are exactly what we want to raise human nature from its degradation, and save it from its sin. We want a religion that can quiet conscience, while it makes it more sensitive; which can make us holy, and yet leave us men; which can woo to another life, while it heightens the enjoyment of this. We want a religion that addresses the understanding, and yet is intelligible to the simple; that powerfully sways our emotional nature, and yet provides against extravagance; that brings immediately before the imagination visions of eternal joy, and yet gives new activity to the ordinary works of material life. We want a knowledge of God that will fill with awe, and yet save from terror; that will induce continual caution, and yet create perennial love. We want a system that humbles without degrading, and exalts without inflating; that offers pardon without encouragement to sin, and grants salvation as a boon, while it offers it as a reward to the laborious. These and many other requisites to our natural and moral condition, we find in the religion of the Bible.—**Advocate and Journal.**

The natural body will grow without our thinking about it, even when we are asleep, but not the life of piety, which only increases by and through exercises of the mind, aiming at higher measures of grace.—**DOCTOR ALEXAN-**

"A man may go to heaven without health, without riches, without honors, without learning, without friends; but he can never get there without Christ."—**DYER.**

"If the way to heaven be narrow, it is not long; and, if the gate be straight, it opens into endless life."—**BEVERIDGE.**

HOW TO BEAR THE ROD

It is difficult to conceive anything more beautiful than the reply given by one in affliction, when he was asked how he bore it so well. "It lightens the stroke," said he, "to draw near to Him who handles the rod."

*That there should be no schism in the body; but that the members should have the same care one for another (1 Cor. 12:25).*

**I**N this remarkable lesson Paul uses the human body to illustrate the unity of the body of Christ. "For by the Spirit we are all baptized into one body." While it is the purpose of the Spirit of God to harmonize, it has ever been the work of the evil spirit to cause dissension and division among professed Christians.

The most appalling breaches in the church of Jesus Christ, militant, have often been made by schism within her own membership. These breaches have had their beginning in some petty jealousy, difference of opinion, aspiration to lead, heretical teaching, or some manifestation of carnality. Often the open breach might have been avoided had there been the manifestation of brotherly love and humility, but some offended brother scattered the seed of discord among the brethren, stirring up strife, separating very friends, until there was "envy and strife" and finally "division" among the once devoted, united body of Christians.

In the eyes of the world this is a stumbling block, a destructive influence. They can not reconcile the profession of that grace which "makes us one," which loves its enemies, which fills us with the Holy Ghost, with actions of contention, bitterness, hatred, and division; and, hence, their faith in our preaching, if not in the Bible, is for ever blasted.

The beginning of schism among Christians may usually be traced to either one of two causes, a difference of doctrinal opinion or a difference in leadership. Often with the idea that they are contending for the faith, men have set up their opinion of the faith, and insisted that all men must conform to their ideas. To refuse is to compromise with sin. What a pity we can not all see alike! But, brethren, we can not expect others to accept our interpretation of every Scripture, and we have no authority to un-Christianize those who do not see eye to eye with us. They have a right to their opinion just as we have a right to our opinion. Can we not bear with one another and bridge over these trifling differences with brotherly love? The little motto, "In essentials, unity; in nonessentials, liberty," is the only ground upon which a people of such diversity of doctrinal opinions as we have had, until we were "baptized by the one Spirit into one body," can hold together. Some of us were Episcopal, some Congregational, some Independents, some radicals, some liberals; and we have been marvelously united into one body by the baptism with the Holy Ghost. Yet in the very nature of the organization it is impossible for us to bring all our former notions of church government with us and retain harmony. Our brethren of mature judgment and wide experience united in formulating the doctrine and polity of our church, so let us prove our loyalty to God and the church, "remaining in hearty fellowship, not inveighing against our doctrines and usages, but being in full sympathy and conformity therewith." Otherwise, if we should insist on our ideas of church government, contrary to the Manual, and will not be subject to the judgment of our brethren, we only open the door for strife and disunion. The weakness of men in having their own way, in disregarding the convictions of others, in defiance of all authority other than their own, has led to divisions and the spoiling of the work of God which are heart-rending.

Again we are, by the fact of our spiritual freedom and liberty of doctrine, in danger of a drift to an independent spirit which borders on spiritual anarchy, devoid of humility and respect for the officers of our church. Should we lose the essence of perfect love, while we continue a profession of liberty, we will become bigoted and unruly. There is a tendency to insubordination the moment we allow the spirit of disrespect for our leaders to control us. Wherever this occurs it undermines the very

## On Schism

By Alpin M. Bowes

foundation of all successful organization. It would be Satan's delight to have us defy our General Superintendents, disregard the advice of our District Superintendents, contradict, ridicule, and disrespect the message of our pastors. If they preach to favor us we accept the message; if not, we reject it. To disregard his office as sacred, his authority as God-given, his message as imperative; to pass our judgment upon him, to magnify his weaknesses, and misjudge his motives, can only be productive of evil. Because some officious leaders have "lorded it over God's heritage," other leaders would advocate a disregard of all authority as necessary to spiritual liberty. But this is contrary to the Scripture, which commands us to "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account" (Heb. 13:17). "And to esteem them very highly for their work's sake. And be at peace among yourselves" (1 Thess. 5:13).

Speaking upon this subject, John Wesley said, "For how little a thing soever it may seem, and how innocent soever it may be accounted, schism, even in this sense, is both evil in itself, and productive of evil consequences. It is evil in itself. To separate ourselves from a body of living Christians, with whom we were before united, is a grievous breach of the law of love. It is the nature of love to unite us together; and the greater the love, the closer the union. And while this continues in its strength, nothing can divide those whom love has united. It is only when our love grows cold that we think of separating from our brethren. And this is certainly the case with any who willingly separate from their Christian brethren. The pretenses for separation may be innumerable, but want of love is always the real cause; otherwise, they would still hold the unity of the Spirit in the bond of peace. It is therefore contrary to all those commands of God, wherein brotherly love is enjoined: to that of St. Paul: "Let brotherly love continue": to that of St. John: "My beloved children, love one another": and especially that of our blessed Master: "This is my commandment that ye love one another as I have loved you." "Yea, by this," saith He, "shall all men know that ye are my disciples if ye love one another."

"And as such a separation is evil in itself, being a breach of brotherly love, so it brings forth evil fruit; it is naturally productive of the most mischievous consequences. It opens a door to all kinds of tempers, both in our-

selves and others. It leads directly to a whole train of evil surmises, to severe and uncharitable judging of each other. It gives occasion to offense, anger, and resentment, perhaps in ourselves as well as in our brethren; which, if not presently stopped, may issue in bitterness, malice, and settled hatred; creating a present hell wherever they are found, as a prelude to hell eternal.

"But the ill consequences of even this species of schism do not terminate in the heart. Evil tempers can not long remain within, before they are productive of outward fruit. Out of the abundance of the heart the mouth speaketh. As he whose heart is full of love, openeth his mouth with wisdom, and in his lips there is the law of kindness; so he whose heart is full of prejudice, anger, suspicion, or any unkind temper will surely open his mouth in a manner corresponding with the disposition of his mind. And hence will arise, if not lying and slandering, (which yet will hardly be avoided) bitter words, tale bearing, back biting, and evil speaking of every kind.

"From evil words, from tale bearing, backbiting, and evil speaking, how many evil works will naturally flow! Anger, jealousy, envy, wrong tempers of every kind, do not vent themselves merely in words, but push men continually to all kinds of ungodly and unrighteous actions. A plentiful harvest of all the works of darkness may be expected to spring from this source; whereby, in the end, thousands of souls, and not a few of those who once walked in the light of God's countenance, may be turned from the way of peace, and finally crowned in everlasting perdition.

"When a breach of this sort is made in any religious community, they that leave it endeavor to justify themselves by censuring those they separate from; and these, on the other hand, retort the charge, and strive to lay the blame on them. But how mightily does all this altercation grieve the Holy Spirit of God! How does it hinder His mild and gentle operations in the souls both of one and the other! Heresies and schisms, (in the scriptural sense of these words) will, sooner or later, be the consequence; parties will be formed, on one and the other side, whereby the love of many will wax cold. The hunger and thirst after righteousness, after either the favor or the full image of God, together with the longing desires, wherewith so many were filled, of promoting the work of God in the souls of their brethren, will grow languid; and, as offenses increase, will gradually die away. And as the "fruit of the Spirit" withers away, "the works of the flesh" will again prevail; to the utter destruction, first of the power, and then of the very form of religion.

And what a grievous stumbling block must these things be to those who are without; to those who are strangers to religion; who have neither the form nor the power of godliness! How will they triumph over these once eminent Christians! How boldly ask, "What are they better than us?" How will they harden their hearts more and more against the truth, and bless themselves in their wickedness?

"Oh, beware! I will not say of forming, but of countenancing, or abetting any parties in a Christian society! Never encourage, much less cause, either by word or action, any division therein. In the nature of things "there must be heresies (divisions) among you"; "but keep thyself pure. Leave off contention before it be meddled with: shun the very beginning of strife. Meddle not with them that are given to dispute, with them that love contention." "Happy is he that attains the character of a peace maker in the church of God. Why should you not labor after this? Be not content, not to stir up strife; but to do all that in you lies, to prevent or quench the very first spark of it. Indeed it is far easier to prevent the flame from breaking out, than to quench it afterward."

### HIDDEN EVILS

We can only recognize the hidden evils of our carnal nature as the Holy Spirit comes in to reveal them to us. Christ said to the Jews, "If I had not come and spoken unto them they had not had sin." And so as Christians we are not responsible for many of these hidden evils, until we see them in God's light. Then he requires us to yield them that He may cleanse us from them, and keep us by His own power from yielding to them.—*Selected.*

# United We Stand, Divided We Fall

Leila M. Conway

**A**S a rule that which holds good for the natural, will apply to the spiritual, also. The Lord Jesus desires His people to draw lessons from business and everyday life and then put them into practice from the Godward side. The hard tolling man, the lilies, the busy little bee, the conies, "though they be a feeble folk," are among the examples from which we are to learn, and "he that hath eyes to see, let him see." "Be teachable," and "ready to learn," are scriptural admonitions, which we should every one lay to heart. The importance of unity can not be overestimated and the subject is a most vital one, for on it the whole fabric of society rests; just the material things—not speaking of "religion." The great political, industrial, and money-making interests of this busy age must, in order to succeed, be conducted according to their principles. That home not founded on the basis of unity will eventually totter and fall. The husband and wife will drift apart, the children will be at dagger's point one with the other, for "how can two walk together except they be agreed?" "And every city or house divided against itself shall not stand" (Matt. 12: 25). And even in the realm of evil there must be this spirit of oneness, for "if Satan rise up against himself, and be divided, he can not stand, but hath an end." Over in bleeding Europe, the millions of men composing the great armies of those respective countries must stand *en masse* as one man. Not a single soldier can break ranks, and to all outward appearances at least, the men all up and down those long extended battle lines must be joined hand to hand in unbroken unity and present one common breast against the foe. And one more instance we might mention. Let one little cog in the machinery of some great factory get out of order, and immediately there is a hitch, other parts are disarranged, and likely as not the whole working apparatus comes to a standstill till the defect is remedied and the little cog once again performs its duty, then all moves on harmoniously as before.

This is just a passing glance at the earth side of this subject, but where we should most look for unity and have far more reason and right to expect it, is among the children of God. We are speaking of that class who are "babes in Christ and being yet carnal," are liable to get into "envyings, strife, and divisions"; with them we are to forbear till they "come into the unity of the faith," as all will, that follow on after God—but we refer to those who lay claim to knowledge of the Word and an advanced state of grace. Surely it ought to be said, especially of men and women having received the Holy Ghost, that "words and acts which engender disputings and quarreling, should not be once named among you as becometh saints."

But do we not find that a large per cent. of the divisions so rife, originate from among Christian workers and leaders? This thing ought not to be, brethren. "Follow peace with all men, and holiness, without which no man shall see the Lord" (Heb. 12: 14). Behold, the religious world rent by sectarian controversy and partisan strife as it is today. A spectacle to make angels weep! Swords ready to fly from scabbards if perchance a poor pilgrim is found along the way, unable to pronounce the "shibboleth" of some particular denomination! Loud, vehement cries are heard of "Away with him! Away with him! for he followeth not with us," and quite probably those most bitter in their outcry, are the body of believers who say they are of no sect and that theirs is the only true church. People of practically all creeds and denominations are clamoring, endeavoring to

make their voices heard one above the other and calling out to the passer-by, "This is the way—the right way—walk ye in it. Ours is the true church of God, and you stand a much better chance of salvation if you will come and be a member of it." Let there be some one of the opposite side to differ, and immediately what a volley of invectives are hurled at him. The same spirit that the disciples had when they would have called down fire from heaven upon the heads of their offending brethren. And is that kind of a feeling from God? Do we really know the Scriptures, or is it that we know, but fail to practice altogether? Astonishing it is that a child of the Lord should have such a straightened vision, such a narrow-minded view, and come to their conclusions from just the outward appearance of things.

In a certain neighborhood a devout lady of a certain denomination got to attending the holiness (?) church quite regularly. She noticed that the members evinced but little cordiality or friendship toward her, but still it did not matter much to the earnest soul, for her only object in going was to worship the Lord. On her way home from prayermeeting one night, a sister of the said church overtook her. Miss M. began to speak of the meetings which she had attended in the past, how she had enjoyed them, felt so much at home, etc., when the sister interrupted her with, "Why don't you come and join us, then?" "Join you?" repeated the astonished Miss M., who was about as surprised as if a bomb had suddenly dropped upon her, "I-I-er-am already one of you." "Explain what you mean," replied the sister, in an icy tone. "I thought," timidly essayed Miss M., "that 'Christians are all one in Christ Jesus.' For does it not tell in the Word of the 'one body' to which the family of God in heaven and on earth belong? And I am certainly of it, too, the same as are you." "Oh, not that," hastily exclaimed the sister. "You should have your name put on our church book, take an outward stand with our little company, and come over to us in that way." Miss M. had often rejoiced that her name was inscribed with theirs on high and had so expressed herself in their meetings.

Oh, religion, how many things are done in thy fair name! The churches are many, each bearing a different name, branded by various beliefs, and all under "differences of administrations," etc. Go where we may, we hear the oft repeated assertion, "I am of Paul" (Protestant); "I am of Apollus (Catholic); "I am of Cephas" (Methodist), and so on. But is Christ divided? (1 Cor. 1: 13). Hear, O fellow believer, are we not all one in Christ, and He Lord over all? The one and only question which is going to decide whether your name and my name are found recorded on the Lamb's book of life and that will grant us the right to "enter in through the gates into the city" is, "Are you of Christ?" The denominational name that we wear is no more than a mere shell, just the external part. He "whose eyes are as a flame of fire" and the Searcher of all hearts looks within to see if we have been born from above, and what this birth of the Spirit is, which admits us into the fold of Christ and makes us a member of that great invisible church," the church of the firstborn, whose names are written in heaven." Praises to God! "And there shall be one fold, and one shepherd" (John 10: 16). How this ought to simplify matters and clear away confusion on the part of honest inquiring souls, who, seeing the many different religious organizations, each inclosed by their own particular sectarian fence, are a little perplexed to know just which is the right way. The divisions that exist among Chris-

tians are not alone a source of harm to the parties concerned, but are also obstacles and "an occasion to fall" in our brother's path. When God's people begin to disagree and divisions arise, can it be said of them as once it was of a certain body of believers that we read about in the Word, "Behold! how these Christians love one another!" Is there not rather a spirit the opposite of love? In Romans 16: 17 we are enjoined to mark them which cause divisions and offenses and avoid them, for there is a class of people whose delight seems to be to make trouble and cause separations. "For ye are yet carnal: for so long as jealousy and envyings continue among you, can it be denied that you are unspiritual and are living and acting like mere men of the world?" (1 Cor. 3: 3) (Wesley's translation). It is of no serious consequence if God's children differ on minor and non-essential points, such as feet washing (which some sects observe as an ordinance), whether baptism shall be by sprinkling or immersion, etc., etc., but 'tis all important that they see "eye to eye" on the main themes and essentials of the gospel. Incredible as it may seem, yet nevertheless true, there are scores upon scores of those who fear God "but have a zeal not according to knowledge, that are vastly more interested as to the *posture* one takes in prayer, than if there be the spirit of real prayer in the heart. "The letter of the law killeth." Christians can so dispute and indulge in hairsplitting over just the outward form of salvation as to lose the love of God out of their souls.

Viewing it from the spiritual standpoint, no man is contaminated who sits down at the table to eat with unwashed hands. "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: These are the things which defile a man; but to eat with unwashed hands defileth not a man." Oh, to lay aside these quarrelsome, petty contentions and to get on the bed rock of unity—a foundation broad, sure, and permanent! "Behold, how good and how pleasant it is for brethren to dwell together in unity" (Psa. 133: 1). And what blessed results follow, for the influence of such lives is most helpful and far reaching in its effects. On the other hand, we see how it works to the contrary; for example, the home. When the father and the mother failed to live in harmony, as is sometimes the case, how the disunion reacts upon the children and casts a shadow over them! And the same may be said along many other lines that we might mention. Dissensions and bickerings are as destructive to deep piety and godliness and just so insidious, as the canker worm that eats at the heart of the rose. For where wrangling is, the Spirit of God can not remain; hate and love can not flourish in the same soil, and the Holy Spirit grieved, takes His departure. "God is not the author of confusion, but of peace" (1 Cor. 13: 33). And listen again to what God through the apostle Paul speaks to you, to me, and to every child of His: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, 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." Hearts merged into one and believers all of most perfect accord! Isn't it a wonderfully beautiful picture? It is possible, or else the command would not have been given. And may we "endeavoring to keep the unity of the Spirit in the bond of peace" seek to attain unto this blessedness. The success of God's cause in localities everywhere depends largely upon it, and in proportion as the spirit of harmony prevails, to that extent the work

of the Lord goes forward and prospers. The burden of the prayer of Jesus with His disciples for the last time on earth was, that they might be made one, even as He and the Father were one. And not for them only, but for all those that would accept Him down through the coming ages. "Neither pray I for these alone, but for them also which shall believe on me" (John 17: 20). The great yearning desire which burned within the heart of Jesus toward His chosen and own was that they might come to have the "at-one-ness" each with the other, as is with the Father and the Son. Can we get a glimpse of the vision of Jesus and the fathomless longing of His soul poured forth in earnest petition to the Father for believers, "that they may be one, even as we are one?" The crowning apex—such an accord as exists between God and the Son! Oh, the blest, wonderful state! Who will respond to the call? Will you? Will I?

This would change things and bring the revival that some of us have long been praying for and wondering why it does not come. Have you ever thought, beloved, of how a little bit of discord, just a note as it were, will be an obstruction and stand in the way of God's working? It was not until the disciples were all in the same place and assembled together with one object in view that the Holy Ghost was given on the day of Pentecost. "Be of one mind" (2 Cor. 13: 11) an injunction which the Word repeats again and again, and not alone for this, but for every other command of that dear old Book, we know that grace sufficient will be given to fulfill them each and all. Thank God! Let us notice again the emphasis that the apostle Paul places upon unity. "I beseech you, brethren. . . speak the same thing. . . be perfectly joined together in the same mind and in the same judgment." Ah, a little heaven would be begun here on earth, did we do it! How 't would revolutionize religious bodies, build up fallen down altars, fill empty coffers, revive languishing churches; God's people would arise and shine, and "strong in the Lord and in the power of his might they would go forth conquering and to conquer. Will we not start in anew, yield unreservedly to our God, and come up to the standard which He has set before us? And where there is unity there is love—like twin sisters—the one can not be separated from the other.

An humble, poor, but consecrated child of God was attending a series of revival meetings in a formal town church. How cold and lifeless the atmosphere was! It sickened her at heart, but nevertheless she got in a word of testimony for Jesus what opportunity she could find. The fashionable church members poked fun (on the sly) at the "queer, cranky" little woman as they thought her to be, but appearing not to notice it, the dear sister stood firmly at her post and prayed on. After awhile the Spirit of God began to work. Wonderful what a change He can make! Under that powerful, radiating influence the iciness and hauteur of the people began to melt away like dew before the morning sun. During the meeting's progress the minister had been unable to get the members (save two or three) to budge an inch from their seats, but now without even waiting for an invitation they left the choir and their pews and gathered round the altar—drawn there by cords of love divine and "of one mind and one accord." The voice of prayer, testimony, thanksgiving, and shouts of praise re-echoed through the walls of that building. Surely it "was none other than the house of God" and the angels must have rejoiced at the heavenly sight. And those who had derided the "little old woman" felt as if they could n't get near enough to her now—love beaming from the faces, they fairly hung on the words which fell from her lips. Barriers were burned away and every soul felt the glow of God's Spirit that night. Denominational lines went down, position and society rank were lost sight of, and each believer realized he was on an equal-

ity in the Lord, and that they were all sweetly "one in Christ Jesus." Unity and love—yes, how "good and pleasant." Little Sister E. on her way home from the service kept repeating over and over very softly, "Wasn't it good to be there? Thank God! Thank God!"

"And they that believed, were of one heart and of one soul" (Acts 4: 32). Oh, that it could be said of our worshipping Assemblies today! Then "the wilderness would begin to blossom as the rose, and the desert to spring forth and bear abundantly"; souls would come flocking "as doves to the windows," inquiring the way to God and eternal life. A part of Christ's mission to earth was that He "should gather together in one the children of God." There is only the "one fold" and the "one Shepherd" and all true religious systems must converge unto this end; every adherent of the different creeds, in order to enter heaven, must be a member of the "one body" of which Christ is the Head "and Lord over all, blessed for ever." Yet the many who are far more anxious to learn of what church we are, than whether we belong to the "one fold" or not. The same spirit manifested as that of the disciples, who, when they had seen one casting out devils, said, "Master, we forbade him because he followeth not with us." The man was doing the work of God, but just because he did n't happen to be of their own company and performing the act according to their ideas of right, they could not tolerate him. Is it not sad, unutterably sad, that sectarian bigotry has so blinded our eyes? The Lord deliver us! "One Lord, one faith, one baptism" (Eph. 4: 5). Why can not we then as true followers of Christ "stand fast with one spirit, with one mind; growing up into Jesus our living Head, of which we are the body," and though the whole consists of various parts, yet all joined together, "for we being many, are one body" (1 Cor. 10: 17). Can we get the faintest conception of that desire which burned within the bosom of Jesus on leaving the disciples? For looking ahead He saw Satan disguised as "an angel of light" coming to deceive and bring in divisions and schisms among the "little flock." To be forewarned is to be forearmed, so Jesus drew aside the veil to give the disciples a glimpse into the future; like an undercurrent running through that farewell prayer was the great inexpressible yearning that those of every age and in every clime who should come to believe on Him, might all be one. "That they may be one, even as the Father and I are one." To every believer the entreaty comes. Will you seek to attain, beloved? And the place to begin is at home, for there is hardly a neighborhood—even the smallest—but what has had religious differences to a greater or less degree. What a stumbling block to poor sinners, and very probable the seed of infidelity thereby sown in some heart! Serious thought!

#### PROFITABLE WAR

Enemies are as immortal as any malignant spirits, and you might as well hope to shoot sin stone-dead as to shoot an enemy. There is but one way by which one can kill an enemy, and that is by putting coals of fire upon his head; that does the business for him at once. Lie in wait for him, and when you catch him in trouble, faint from hunger or thirst, or shivering with cold, spring upon him like a good Samaritan, with your hands, eyes, tongue, and heart full of good gifts. Feed him, give him drink, and warm him with clothing, and words of kindness, and he is done for. You have killed an enemy, and made a friend at one shot.—*Methodist Magazine.*

Oh, that we may cease from our own ways and doings and get into unity—"for unity is strength"—welcoming every blood-washed man and woman as our brother and sister in Christ, no matter the denominational flag under which they hail, and extend unto them the right hand of fellowship! Then the wheels of the Lord's chariot will begin to move forward and the world will take notice and conclude that there "must be something in religion after all." We have it in the prayer of Jesus as one of the reasons (and a weighty one, too) for unity among God's children, "that the world may believe that thou hast sent me." Truly, we are not to be surprised that the unsaved, many of them, question if there be anything in Christianity; for how can they believe when the Lord's people fall out and disagree? May God in His mercy forgive us! And let us from henceforth yield to Him for the prayer of Jesus to be fulfilled—"That they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me" (John 17: 23). God's family cemented together in unity! Blessed, hallowed bond of perfectness, peace, and harmony, and ours for ever more while the countless ages of eternity roll!

O Son of God, whose love so free.  
For men did make Thee man to be,  
United to our God in Thee  
May we be one.

Join high and low, join young and old,  
In love that never waxes cold;  
Under one Shepherd, in one fold,  
Make us all one.

O Spirit blest, who from above  
Came'st gently gliding like a dove,  
Calm all our strife, give faith and love;  
Oh, make us one!  
HURLOCK, MARYLAND.

## What Is Christian Perfection?

BY EVANGELIST T. S. MASHBURN

**T**HERE are four classes of perfectionists. First, Roman Catholics; second, Wesleyan Armenians; third, Quakers; fourth, the Oberlin School of Theology.

But Calvinists and Lutherans absolutely reject this teaching. Naturally the question arises, "What is Christian perfection?"

Webster defines perfection as follows:

1. Brought to consummation or completeness; carried through; completed; filled up; full. 2. Especially not defective; having all that is requisite to its nature and kind; without deficiency or blemish; finished; complete; as a perfect statue; a perfect likeness; a perfect work; a perfect system; as full as in heart. 3. Hence, specifically, complete in moral excellences. (Sin) Finished; consummate; complete; faultless; blameless; unblemished (Latin). To finish or complete, so as to leave nothing wanting. To give anything all that is requisite to its nature and kind.

Of all subjects none are more feared and ignored than this; and yet it is one of the most vital and momentous subjects that has to do with the whole structure of our salvation—both present and ultimate. It is God's own Bible standard for man, and is both reasonable and logical; it was provided for in the vicarious offering of Calvary's Lamb slain from the foundation of the world; it may be obtained and retained all the days of our Christian life in this present world (Luke 1: 70-75).

What is Christian perfection? We would answer by saying that it is not Adamic perfection—absolute perfection, and neither is it mental, or physical perfection. Scholars tell us there are two words in the Greek expressing love: 'agape,' divine, and 'philo,' human love.

Agnostics scoff and ridicule the doctrine of Christ's atonement, in suffering the just for the unjust. The idea of one innocent man dying in atonement for the sins of the whole world is an insult to intelligent thinkers, say they. And yet B. C. 712 Isaiah said "the Lord hath laid on him the iniquity of us all" (Isa. 53: 6) and the angel said, "his name shall be Jesus, for he shall save his people from their sins."

Back in the prehistoric ages God looked forward and saw Adam in the garden, pure and innocent and in His—God's—own image (Gen. 1: 27). And being the climax of all creation, God breathed into his nostrils the breath of life, whereupon man became a living soul (Gen. 2: 7).

Just how long before Satan appeared upon the scene we do not know, but we do know that he did his hellish work here just as he had previously done in heaven, before being cast out as a fallen angel of light (Luke 10: 18).

God, now looking forward upon his broken commandment, and listening to the conversation of Mr. and Mrs. Adam, saw them hide away in fear and trembling. Hark! hear God calling, "Where art thou" (Gen. 3: 9).

By his own free will man had brought condemnation upon the whole world and had erected a middle wall or partition, constructed of sin, which separated him from God (Isa. 59: 2).

We are told that the Latin word for divine love means to bind us back to God. Six thousand years or more man has never ceased to be a lone wanderer from God; hopeless and helpless, and a wrecked derelict floating on life's dark, sin-cursed, storm-beaten sea, without God, only to sink into an eternal hell with "all the nations that forget God."

"For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; How shall we escape, if we neglect so great salvation?" (Heb. 2: 2-3).

A beautiful girl of tender age rushed in between a drunken father to save her mother's life from gunshot, at the hand of a demon-possessed man. We believe none can love as a mother; and yet she has been known to turn from and refuse to look upon or receive her new born babe. Why? Because of sin and shame.

Jesus, the essence and embodiment of divine and perfect love, said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls" (Matt. 11: 28-29). Chiefest of man's need is soul rest. And this is utterly impossible so long as he wanders on the dark, cold mountains of sin. Hence only by a voluntary act of his own part and by the help of the Spirit can he return to God, believe His Word, confess and forsake his sins, and obtain forgiveness—instantaneous regeneration through faith in the blood of Jesus Christ. "For the law was given by Moses, but grace and truth came by Jesus Christ" (Jno. 1: 17).

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God" (Eph. 2: 8). By divine favor of God we are now joint heirs with Christ. "For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life" (Jno. 3: 16). "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (Jno. 17: 3).

It goes without saying that a perfect child is not a perfect man. Children may be, and in most cases are, legally and physically born perfect; and yet with a depraved bent toward sinning. This is the sin of the world interwoven into man's inner heart life, the seed principle which produces the fruit of all evil thoughts, words, and deeds. Sin inherited can not be forgiven, but it can and must be cleansed out by the baptism with the Holy Ghost and fire, which applies the blood of Jesus, who "suffered without the gate" that he might sanctify the people with his own precious blood (Heb. 13: 12).

The sinner has but one mind, one object, which is: the world and himself. The converted man has two minds which trend in opposite directions; one toward God and the other toward the world. The carnal or fleshly mind

is "not subject to the law of God, neither indeed can be" (Rom. 8: 7).

An Indian said after he was converted he had two Indians, and the one inside would not behave, but just kept fighting all the time.

Jesus said, "I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. . . . Sanctify them through thy truth: thy word is truth. . . . Neither pray I for these alone, but for them also which shall believe on me through their word" (Jno. 17: 14, 17, 20).

Entire sanctification is a second, definite work of grace wrought in the heart of the true child of God, subsequent to regeneration. It deals death and destruction to the old man of carnality, cleansing and purifying the heart from sin, by the baptism with the Holy Ghost and fire, through faith in the atoning blood and belief in God's Word.

Christ has commanded holiness, or perfect love. "Be ye therefore perfect, even as your Father, which is in heaven is perfect" (Matt. 5: 48). Again, "the disciple is not above his Master: but every one that is perfect shall be as his master (Margin) shall be perfected as his master" (Luke 6: 40). "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). Christ loved the church—ecclesia, meaning the "called out ones." Why? "That he might sanctify and

cleanse it by 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: 26, 27).

Again, "Follow peace with all men, and holiness [the sanctification] without which no man shall see the Lord" (Heb. 12: 14). "Faithful is he that calleth you, who also will do it" (1 Thess. 5: 24). "Blessed are the pure in heart: for they shall see God" (Matt. 5: 8). "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. 7: 25). "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure" (1 Jno. 3: 2, 3).

Sad to say, the real fight against this Bible truth, which is neither heresy nor fanaticism, comes from nominal Christians and worldly church members. May God pity, bless, and help them; for we know how to sympathize with such folks, having ourselves suffered while we lingered on Jordan's stormy banks casting a wistful eye at Canaan. Oh, brother, sister, come over, plunge in, cross over, and possess the land of your inheritance.

LOS ANGELES, CAL.

## Fishers of Men

A Call to Arms for Our Young People's Societies

BY JOSEPH GRAY

ARTICLE 2 of our Young People's Societies' constitution reads as follows:

The object of this society shall be to build up its members in Christian experience and in holy character, and to bring about the salvation of other young people.

ALL of us who are members of the society have pledged ourselves to this constitution, and should therefore be glad to welcome anything which will help us to a closer realization of our promises to God and the society. The writer of this article believes we should have system to our work, and that the following plan will help us to a fulfillment of both clauses of the above article by systematizing our personal work and stimulating us to great activities along this line.

In a recent report from Decatur, Ill., in the HERALD of HOLINESS, Dr. C. E. West makes mention of a personal workers' club which was organized to help in a special meeting. The report set the writer to thinking, and out of his thoughts came this plan which, after praying over it, he is now submitting to our young people. Briefly stated, the plan is as follows:

First, that the Young People's Society shall be divided into couples (one of each sex would be best, in order to reach everybody in the house, which otherwise might not be done) and that at every service one couple shall be detailed to do personal work when the altar call is given, the young lady working among the young ladies and the young man among the young men. The assignments to services can be given in rotation, and thus the whole society will be taken in. In large churches it may seem advisable to put more to work at each service, and that can easily be done by doubling the assignment.

Second, that the society as a whole shall pray definitely for those who are at work, both during the service and preceding it. In connection with this part of the plan, a special prayer-meeting would be advisable and would be a big factor in making a success of the work.

The results of this plan would be:

a. That our young people would awaken to the vast opportunities which lie before them, and the fact that they were definitely praying for this particular work would lead them to do more for the

salvation of others than they have ever done in the past.

b. They would get a greater knowledge of the power of prayer, and the blessedness of living in intimate communion with God, by reason of being a part of the prayer circle.

c. We would have a more steadfast, Spirit-filled body of young people; for no one can be actively engaged in the work of soul-winning without being drawn into a closer walk with God.

d. Somebody engaged in personal work at every altar service, and a mighty wave of prayer holding the pastor up before the throne as he preaches.

e. We shall have more souls getting saved as a result of the things I have named above.

No doubt there will be a great many objections to this plan, and I fancy that the first one will be that we are too liable to leave all personal work to those detailed for that service. After carefully thinking it over, however, I have come to the conclusion that the very fact that all of our young people are engaged in this work, will lead them to reach out for others more than they have ever done in the past, and those who are now bearing the brunt of the work will only thank God for reinforcements and plunge into the work with renewed vigor.

Again, I fancy the objection will be raised that the plan is too mechanical and will lead away from the workings of the Holy Spirit. To that I answer that nothing which brings our young people into closer touch with God will become mechanical and lifeless.

Young people, when God saved us He did so that we might carry the message of salvation to others. When He sanctified us, He equipped us with the necessary power to do this. Unless we are doing our utmost to reach others we are missing the biggest opportunity of our lives, and not only that, but we are disobeying God. We can not afford to do this, therefore we must be up and about our Master's business.

Let us shoulder our arms and make a forward march against the intrenchments of Satan, in the name of King Immanuel. We can do it by Jehovah's help, and have the joy of seeing our Arch-Enemy on the run before us. Here is the plan of attack, and by using it we can make such a breach in the Devil's army as will send consternation into his utmost borders.

Our God is able and we can do it.

Greenfield, Ind.  
The money was cheerfully given, and God's blessing was upon us as we prayed and marched.

La Center, Wash.  
Heaven seemed very near to our souls as we marched and laid our offering on the desk.

Canby, Ore.  
April 1st was a blessed day to us at Liberty Hill church.

Wolfe City, Texas.  
Our Hallelujah March at Wolfe City was a success. Hallelujah!

Hemlock, Ore.  
Yesterday, April 1st., was a good day in Zion for our little flock here.

Aquilla, Texas.  
How the Lord blessed us on April 1st. We had a nice little program by the children, the March song, and as they marched around the basket and cast in their gifts, each piece that fell into the basket seemed to say, "Victory, victory, victory!"

Troy, Idaho.  
Our Hallelujah March here was an encouragement and an uplift. Evangelists Lewis and Mathews were with us.

Wilda, La.  
We were wonderfully blessed at the Hallelujah March on April 1st.

Boykin, Ga.  
The Hallelujah March was a big success at Boykin and Carmel churches. The two united and had the March together. Brother T. J. Shingler carried two automobiles full of students and teachers from the Shingler Holiness College, and these furnished music for the occasion.

Vandervoort, Ark.  
The Lord gave us a great service, for which we praise Him, on April 1st.

Dodge City, Kas.  
We are rejoicing over the victory God has given us. Thank God!

Dayton, Ohio.  
We had a fine day last Sunday praising the Lord and giving.

Olivet, Ill.  
Our Hallelujah March last Sabbath was a glorious success from every angle. The people were greatly blessed.

Knoxville, Tenn.  
We enjoyed the March in our souls, in anticipation for what God was going to do for us as a church.

Gallatin, Tenn.  
We had a great day. Brother and Sister Chenault were with us.

Ottumwa, Iowa.  
We did our best for a clean sweep on the World-Wide Hallelujah March, and had a shouting time. Saints shouting up and down the aisle and waving handkerchiefs, and all looking forward to the coming great jubilee which is to follow.

Garden City, Kas.  
Our people have done well, and we have had a good time over it all. God's blessing was surely on it.

East Palestine, Ohio.  
We rejoice to report that we had a great Hallelujah March. The Sunday school and church were in line, and all enthusiastic.

Chicago Heights, Ill.  
The Hallelujah March was fine. We marched, shouted, sang, and cried, and also laid down the money. We got such glimpses of Jesus it was no trouble to empty our pocketbooks. The Devil got fooled and whipped, and we have gone too far now to ever quit shouting.

Highway, Ky.  
We had a great time April 1st. God was in our midst and His blessings were upon the services throughout the day.

# F-L-A-S-H-E-S

from the

## World-Wide Hallelujah March!

Brighton, Tenn.  
Myself and two boys had our march at home and sang the "Eastern gate." The baby led the March and placed his money on the Bible, then the other boy and myself.

Texarkana, Texas.  
The Hallelujah March yesterday was the greatest thing in our church in some time. Amid shouts, glory, fire, and praises, and everything in the house in the March except two strangers and two little children, we laid on the table our full amount.

Morrilton, Ark.  
The March at our church was a grand success. Co-operation was far exceeding our expectation, for which we are truly grateful.

Ballinger, Texas.  
It surely was a Hallelujah March with both our churches. God did bless in a wonderful way at Concho. The service was beyond description.

Shreveport, La.  
We had a great day at the Hallelujah March.

Cisco, Texas.  
We had a great day yesterday. We got wonderfully blessed in our souls, and still feel good.

New Brighton, Pa.  
The entire Sabbath school and visitors marched, sang, and shouted while billows of holy glory rolled over the congregation.

New Galilee, Pa.  
We marched yesterday and laid our money on the table. We had a big time.

Utica Ave., Brooklyn, N. Y.  
We had the Hallelujah March yesterday. It was a blessed time in the Lord. There was a general response.

Ada, Okla.  
We had a time over the World-Wide Hallelujah March. We marched about four times around the church amid shouts of praises and thankfulness.

Palco, Kas.  
We certainly had a grand jubilee time in our Hallelujah March. Not only our own dear Pentecostal Nazarenes, but some of other denominations and some of no denomination marched with us.

Cliftondale, Mass.  
The Hallelujah March was a grand success here. We sang a fine Hallelujah March song, and the saints rejoiced greatly, because they gave willingly.

Blackwell, Okla.  
How we shouted and praised our God as we gave willingly unto the Lord!

Pilot Point, Texas.  
The Hallelujah March here was marvelously blessed and owned of the Lord yesterday, April 1st.

Little Rock, Ark.  
Yesterday was a great day for our church. God put His seal upon the Hallelujah March and the people were blessed in giving.

Sulphur, Okla.  
Yesterday, April 1st, was a great day in our church here. The glory of God was in the services in a blessed way.

Skedee, Okla.  
God graciously blessed us yesterday. There was a noble response from the folks present.

Lehighton, Pa.  
Yesterday was a great day for us as we joined in the great Hallelujah March.

Sallisaw, Okla.  
April 1st at Shilo church was a day of victory. God was with us in power and the saints shouted the walls down.

Manitou, Okla.  
The Hallelujah March was just fine and glorious. God was on the scene in His old-time power.

Hamlin, Texas.  
We had a great day Sunday. Victory at Central Nazarene University, and souls continually in the fountain.

Texarkana, Ark.  
We had a grand march at Texarkana and the Lord blessed us very much.

Prescott, Ark.  
Yesterday was a great day at Westmoreland church. Every member gave their part and every person present, children and all, joined in the March and gave an offering.

Meridian, Texas.  
God gave us a great day on April 1st. Our people are learning that whatever God wants His people to do that we can do it.

Brooksmith, Texas.  
The Hallelujah March on this charge was a success in every way. There was a program, and an old-time love feast. The Hallelujah March was responded to by almost all present.

Hamilton, Ill.  
In our great Hallelujah March Sunday morning we were in one accord, lost in Jesus Christ, with minds free, hearts full, and tongues loose and rejoicing, shouting, laughing, weeping, and thrilling our souls by waves upon waves of glory. It was a Hallelujah day long to be remembered.

Deming, N. M.  
We had a good day yesterday. God was with us in power.

Searcy, Ark.  
The Hallelujah March here in Searcy was a success. The folks came up with their part of the money in full.

Hastings, Neb.  
We had a blessed time over the 1st. We all enjoyed the March.

Pearl, Texas.  
We had a great day April 1st, with refreshing from the presence of the Lord.

Delark, Ark.  
April 1st, Hallelujah March Sunday, was a day of victory.

Hamlet, Ind.  
We marched and prayed and gave the best we could, and rejoiced in it.

Henryetta, Okla.  
The little church at Henryetta never experienced a better day than April 1st. We still have the March in our souls.

Caruthersville, Mo.  
We gave our contribution with cheerful hearts, and are believing in God for victory.

Waco, Texas.  
Sunday in Waco was a great day indeed. We had an unusual attendance at Sunday school and when we were ready for the March, not only were the grown up folks ready for it, but our Sunday school children, also.

Ellis, La.  
We had a fine service April 1st. The Lord blessed our hearts in the offering.

Newton, Kas.  
Thank the Lord for the Hallelujah March. I got blessed.

Davison, Mich.  
The Lord blessed our District Superintendent Miller in preaching on April 1st. We marched with conquering tread, claiming the victory.



# THE WORK AND THE WORKERS

## TELEGRAM

ARKANSAS CITY, Kas.

HERALD OF HOLINESS:

Immense crowds all day Sunday under big, brown tent. Seekers at the altar. The flood gates have been opened and tides of glory are rolling in. Only two more weeks remaining for the campaign in this city. Let the saints everywhere pray much for greater victories here.

WILLIAMS-ROBINSON PARTY.

## EVANGELISTS JOHN AND GRACE ROBERTS

We are in a great revival at the Pentecostal Nazarene tabernacle in Argenta, Ark.; Rev. S. D. Slocum, pastor. Sunday was a time long to be remembered. Many were saved or sanctified. There were good crowds, deep conviction, and a fine class of people reached. The Argenta church has a great field to work in. Brother Slocum is a wide-awake pastor, and had his people ready for the revival. They have the vision, his folks know how to pray, and hold on till the answer comes. They have bought a nice piece of property, a large twelve room house, have built the tabernacle on a part of the lot, and by renting the house to different families are paying for the property, also, the new house-of worship. We are expecting a great ingathering of souls this week. Our next meeting is at Vilonia, with our church there.

## EVANGELIST L. H. RITTER

We have recently closed a good meeting at Arpelar, Okla. Sunday night was a hard battle on account of some so-called holiness folks who had been through and had the place sown down with fanaticism, but God gave us victory.

## ARKANSAS HOLINESS COLLEGE

God is blessing in the school here. Our Hallelujah March was blessed and owned of God. His glory was upon the service. One hundred and thirty-six dollars and fifty cents was laid on the altar for our Publishing House. The prospects for our school next year are encouraging. We have secured for our president, for the next two years, Professor N. W. Sanford, of Peniel, Texas. He comes highly recommended as a great educator, and as a strong Christian character. Many encouraging letters are coming in for students for next year. Most of our old students will return. They are busy in classes and preparing for commencement. Professor N. W. Sanford will preach our baccalaureate sermon, May 20th. Several scholars will receive their certificates from eighth grade and academy.—Lee L. Hamric, President.

## EVANGELIST HOWARD W. SWEETEN

We closed our part of the meeting at Bloomsburg, Pa., on the night of March 25th. We spent three Sundays with the pastor, William D. Shelor, at this place; and had one of the hardest pulls of our life. But both pastor and people stood nobly by us, and God honored His Word, and we were enabled to see a real break at the last of the meeting.

Rev. H. N. Haas, pastor of the Pentecostal Nazarene church at Hutchinson, Kas., came in to be with us in the meeting toward the close, and will continue the meeting over two more Sundays. We are looking for a gracious revival to fellow.

We stopped at home for a few days' rest where we found the pastor of the Methodist Episcopal church in the midst of a revival. We preached for him two nights with gracious results, with some twenty-five or thirty seekers. We are now just starting meeting here at Stoutland, Mo., with the pastor, Rev. Ira Karr, of Methodist Episcopal church, South. The meeting at this writing is only two nights' old, but every indication is for a real victorious meeting. Will the reader please remember us in your prayers.

## HAMLIN DISTRICT

I have visited a number of churches since my last report and find the work on the up

grade. Buffalo Gap church, under the leadership of Mrs. E. H. Greer, is pressing on. They are to get one of the next group meetings in this month. They raised a good offering for the Hallelujah March.

Pastor J. W. Hall reports a great time at Abilene on April 1st, with a good offering.

Pastor Ingle, at Sweetwater, is having special revival services, and so are several other pastors on the District.

Rev. J. E. Threadgill is in a siege meeting at Anson with the District missionary tent, purchased by Gregory and Jamison.

Pastor Frank Wiese and wife send a good report, from Lubbock church, of several new

members this year with a new parsonage built. It seems that Brother Wiese is the man in the right place at the right time; though his first pastorate he is making good.

They also raised a nice offering for the March.

Rev. W. H. Phillips and wife, at Plainview, have moved their church closer in. This is a good example for some others to follow, and they are arranging to build a parsonage by the church. The Lord bless them in their work. This is their third year at Plainview. They raised a nice offering for the March.

Pastor W. S. James reports things getting along fairly well at Childress, and at his Hedley church they are building a new church and possibly will have it so we can hold one

*To whom it may concern; and, especially, To all persons who, on February 25th, last, composed the University church of the Pentecostal Church of the Nazarene,*

REETING:

On the night of April 9, 1917, I received, by mail, a copy of the minutes of a recent meeting of the General Superintendents of the Pentecostal Church of the Nazarene, reading as follows:

Inasmuch as the General Superintendents have been urged by brethren throughout our connection to interpret the meaning of paragraph one, page forty-six, of our Manual, we, the Board of General Superintendents, in session April 5, 1917, having met for this purpose, feel it our duty to interpret said article in the light of what wisdom we have, and the light God seems to give us.

The paragraph reads: "When it seems clear to a District or General Superintendent that a local church organization should no longer continue as such, it may be disorganized by the action and formal pronouncement of either Superintendent."

1. This paragraph must be interpreted in harmony with the spirit and law of the Manual as a whole.

2. The article in question empowers a District or General Superintendent to disorganize a local church, but evidently with limitations. Otherwise such action would not harmonize with the spirit and law of our Manual generally.

3. Undoubtedly the motive back of this article is to provide for the disorganization of a church on the following grounds:

a. When a local church is struggling and is too weak to continue its work.

b. When a local church has become hopelessly unorthodox or immoral in its practices, and positively refuses to be corrected.

4. In any case, a church has a right of appeal, which appeal is to be made to the District Assembly, of which such church is a part, where the pronouncement of disorganization may be confirmed or reversed. Reasoning from the lesser to the greater, we conclude inasmuch as an individual has a right to an appeal and hearing, that a church has, also, the right to an appeal and hearing by the District Assembly.

5. While a church is under pronouncement of disorganization, having appealed according to the law of the Manual, we believe it has a right to continue its organization until final settlement of the appeal.

H. F. REYNOLDS,  
JOHN W. GOODWIN,  
R. T. WILLIAMS.

The undersigned respectfully submits that he does not know, that strictly speaking, there is any such organization provided for in our church government as a "Board of General Superintendents;" and he does know that the General Assembly alone has the authority to revise or review any act of a General Superintendent. That supreme body of our church has not delegated such authority to others.

But the other General Superintendents, considering the very grave matter which is causing so much disquietude in our denomination, and, in seeking peace, have seen fit, in a meeting called for that purpose, to review the official action of the undersigned, who has special jurisdiction over the Southern California District of our denomination, in making formal pronouncement of the disorganization of the University church as a local church of the Pentecostal Church of the Nazarene, at Pasadena, California, on March 1st, 1917.

Though the undersigned can not recognize that General Superintendents have authority to review, officially, the official acts of a fellow General Superintendent, and can not agree with the interpretation of the law in this case as given by the other General Superintendents in the words of the above minutes, as sufficiently comprehensive, adequate, and correct;

Nevertheless, the undersigned is responsive to the advice of the other General Superintendents, "to make any correction possible that would tend to heal the division throughout the church."

Therefore, the undersigned, having grave responsibility in the case, hereby proposes that if the people who composed the University church at the time of the pronouncement of its disorganization feel aggrieved over such action, and if they desire that the General Assembly review and revise such action, and if they will give proper pledges of good faith and expression of fealty to the denomination, the undersigned is more than willing to effect a stay of all proceedings in the case until it is finally disposed of by the General Assembly.

Still seeking to make full proof of my ministry as a servant of the Lord and of the General Assembly; and

Still studying the purity, the peace, and the prosperity of the church:

In and for Jesus,

EDWARD F. WALKER,  
General Superintendent.

PASADENA, CALIFORNIA,  
April 11, 1917.

LATEST RETURNS

World-Wide Hallelujah March Offerings

WE herewith present returns up to date of the World-Wide Hallelujah March offerings by Districts. This represents amount reported to us up to April 16, 1917. Quite a number of churches are yet to be heard from. We have not heard from many of the District Treasurers, who have received direct returns from the churches. We hope to have all the returns in by next week, and as soon as the final results are known will make a complete report in detail, showing total amount received, and, also, amount of offerings from each church. We will acknowledge receipt of all moneys at an early date.

Districts	Churches and Sunday Schools	Members	Amounts
Alabama	17	435	\$ 258 03
Alberta Mission	10	328	801 99
Arkansas	28	747	793 05
British Isles	---	---	---
Chicago Central	30	1,354	1,929 54
Colorado	8	240	381 01
Dallas	33	730	1,122 36
Dakotas-Montana	15	190	884 11
Florida	2	50	106 10
Georgia	9	9	183 66
Hamlin	36	945	1,002 34
Idaho-Oregon	10	425	520 74
Indiana	22	926	901 64
Iowa	18	682	2,002 46
Kansas	44	1,453	2,649 29
Kentucky	10	514	198 73
Little Rock	22	528	637 50
Louisiana	9	183	333 45
Manitoba-Saskatchewan	4	---	134 25
Michigan	14	542	713 27
Mississippi	7	122	75 28
Missouri	12	389	293 15
Nebraska	16	597	1,912 42
New England	35	1,469	2,145 33
New York	16	547	557 73
New Mexico	7	119	224 98
Northwest	45	1,442	2,535 72
E. Oklahoma	32	873	900 60
W. Oklahoma	42	1,259	1,647 26
Pittsburgh	33	1,588	2,141 06
San Antonio	34	859	1,040 39
San Francisco	12	307	457 57
Southern California	27	2,428	2,578 93
Tennessee	32	1,351	1,467 47
Washington-Philadelphia	22	604	469 03
Mexico Mission	---	---	34 22
Cuba	---	---	3 00
China	---	---	6 50
E. India	---	---	3 00
Mexican church (Los Angeles, Cal.)	---	26	3 28
Mexican church (El Paso)	---	55	32 27
Japanese	---	21	11 00
Africa	---	---	14 00
Totals	716	24,337	\$34,107 71

strings, and enlarged our liberality. I believe we will finance the general work of the church better because we have had the March. All of our churches have not reported yet, but those that have reported bring good news of encouragement, and a liberal offering, and we hope that when all the returns are in it will reflect favorably on our District.

Now that we have succeeded in this undertaking, let us gird ourselves for greater things, for truly, "there is no discharge in this war," and there is a great deal to be done.

The most important work we have to finance now is missions. We have fallen somewhat behind in our missionary offerings since we have been pushing the Publishing House interest, so now let us double, and redouble our missionary offerings until we catch up in this line.

Our general church work is moving along nicely, and new strength is being gathered in many places; plans are being laid for a great summer campaign among our churches, and other places where there is hope of organizing churches.

Rev. Sam Bozarth and co-workers will conduct a campaign in Houston this month; Brother E. D. Messer has arranged for the meeting, and will assist in the work.

Rev. J. L. McLendon has recently moved to this District, and will do evangelistic work. He comes to us from Arkansas and is located in Texarkana, Texas, 710 Brown street. Write him if you need his services.

Since my last report I have visited the churches at Bonham, Blossom, Milton, Texarkana, Corner, Bivins, Johnsons chapel, Nelsons chapel, Ash Grove and Copeville. All these churches are doing well, except Bivins. They have no pastor, and are suffering seriously on this account.

We will conduct a fifth Sunday rally at Cedar Mills, April 28th-29th. Let as many workers as can, come to this old fashioned country meeting, it will do us all good. Write Brother Earl Bond, Gordonville, Texas, or Rev. Brother Roberts, Kingston, Okla., that you are coming, and they will look after your comfort.

Remember that Peniel camp is now our District campmeeting, and we shall expect many of our pastors and workers to be present this year. August 2nd to 12th is the time, so begin now to make your plans to be on hand. Evangelist W. R. Cain, from Kansas, will be the preacher, and Rev. H. B. Wallin and wife, of San Antonio, will have charge of the music.

There is beautiful harmony among our people, and a good degree of aggressiveness and spirituality, but we can stand quite a little more of the fire, and glory of Pentecost; so let us go before the Lord and contend earnestly for the faith that will bring landslides of heavenly glory and power on our churches, institutions, and evangelistic meetings.

P. L. Pierce, Dist. Supt.

INDIANA DISTRICT

Since our last report through the columns of our church paper I have been covered up with work. It was our privilege to spend a night in our church at Evansville, Ind. The work is moving on nicely under the pastorate of Rev. E. E. Turner, and wife, and is being built up in every department. Our church there, which has been heavily burdened with debt, are seeing day light, and there is no more a question of a future for our work in this pocket city.

We spent one Sabbath with Rev. Albert Schocke, at Eby. Brother Schocke is well liked by both church and people at Bresee chapel and Eby.

We spent one night with Rev. C. P. Roberts at Seymour. The work is growing nicely under his ministry.

We spent five days in a holiness convention in our West Side church, Indianapolis, and on Sunday raised over twelve hundred dollars, to be used in completing their new church building. This will be one of the neatest and most commodious church buildings on the District when completed.

We spent a few days with Rev. F. P. Kerst on the Hamlet circuit, on Sunday dedicating a new church at the point which has heretofore been known as Pleasant View. The money was raised easily, and a revival spirit was upon the people. Brother Kerst continued the meeting. As Pleasant View church was a union church building our people built a new church in the adjoining community, which will hereafter be known as Arndt's chapel. On Sunday, April 1st, we visited three of our churches to get to be in the March with them—First church, Indianapolis; Fortville, and Anderson, and took time on the trip to stop and pray with Sister Moore, pastor of our church at Mohawk, who has been seriously ill. The Lord answered prayer, touched her body, and we trust to see her back to her work soon.

Our work at Anderson is very encouraging. The plans have been drawn for a new church which will be started within the next few days. Brother Akers, the pastor, is doing an excellent work.

We spent a few days last week with our pastor and people at Richmond, Ind. We find the work there in fine condition. The

of the next group meetings in it, that meets with them the fifth Sunday.

Reports at this writing inform me that Pastors McCluskey, at Bowie and Shannon; Ahern at Mineral Wells; S. R. Jones, McLean Buzbee, at Swedonia, have all done well in Hallelujah March offering. Pilot Point is in the front rank.

T. C. Eason is coming along nicely at Cisco, while L. S. Redwine is doing well on the Dublin charge.

W. O. Self is moving along with the work at Hillsboro, and Rev. J. W. Manney seems to have a new touch of fire and an enlarged vision of the needs of a lost world. He says he is a man of one job and that to preach the gospel of Jesus Christ. Brother Manney is among our best preachers, and the Lord usually blesses his labors when he swings clear and gives his time to the work.

Blanton church, under the care of J. G. Petty, has built a nice new church building.

I must not fail to mention the services here at Hamlin, Sunday, with the university church. The writer preached the morning sermon and the Hallelujah March took place on time. All the congregation marched as we sang the song that was sent out to the churches. Though the weather was somewhat unfavorable, yet God blessed us as we laid on the altar, and as near Malachi 3 as we could, about \$200. Then followed a great wave offering of thanks-

giving closing out with the doxology, followed by the Lord's prayer. The Sunday night service was one of salvation and victory. The school work is moving along nicely and our faith is looking up for greater things in the near future at Central Nazarene University.

At the close of the service the pastor, J. E. Gaur, mentioned the Herald of Holiness and spoke a few words and then took twenty-five subscriptions for the paper, a number sending it to their friends. I wish all the pastors on the District would follow the example of our Hamlin pastor and push the Herald of Holiness. It is necessary that your folks read it to get the best results in church work.

Let every minister and worker attend the group meetings the fifth Sunday in this month. No. 1 meets at Buffalo Gap; No. 2 at Bowle; No. 3 at Hadley, and we are anticipating a great time, so be sure and come.

By the time this reaches the readers I will be with the District Superintendent of Texas and Oklahoma in meeting at Pilot Point. We covet an interest in your prayers that the Lord may help us in the planning for the work in a way that will glorify God and will bless humanity.—J. C. Henson, Dist. Supt.

DALLAS DISTRICT

The Hallelujah March was a great blessing to our District; it loosened our purse

membership, has been doubled since the Assembly, some excellent people coming into the church. Evangelist W. R. Cain had a good meeting at this place.

We have been suffering for the last month from an attack of appendicitis, the doctors have advised us to be operated upon, but we are taking medical treatment and are waiting awhile for developments. This greatly impairs us for our work.

Please pray for our speedy recovery, as we find no place to stop, nor any time to be sick. The harvest truly is white, and the laborers are few.

U. E. Harding, Dist. Supt.

**EVANGELIST M. C. ADAM**

For nearly four weeks the power of God has been manifested at Manchester, Ohio, in our Pentecostal Nazarene church. The Holy Ghost led in the mighty undertaking, with the help of a loyal church. The fire fell, and truly there were times of great rejoicing. Over 130 seekers prayed through to definite victory, and heaven was made triumphant over sin. Truly God was with us and gave us liberty in preaching His Word with good results. Several joined the church from the meeting, and we believe a work has been accomplished that will stand until Jesus comes. There will be several holiness preachers from the meeting. We opened a meeting with Rev. Mr. Erskine, at Logan, April 10th to 17th. The first service was a time of victory.

**EVANGELIST F. A. CALLAHAN**

I have recently closed a revival meeting at Moorsville, Ind., with fifty-six conversions, and several sanctified. Twenty-five came forward for healing, and several were entirely healed. We had large crowds and the best of attention. We closed with a house full and the people shouting victory. Two went down under the power, but came through shouting the victory. I go to Bargersville, Ind., for my next meeting, April 14th. I am expecting a great victory and I ask for the prayers of all the brethren.

**EVANGELISTS LEWIS AND MATHEWS**

We are now in meetings with Rev. C. U. Fowler, at Troy, Idaho, and are getting along fine. The house is crowded every night, and overflowed Sunday. We do not mean we are turning thousands away, for the church will not accommodate more than three hundred, but seekers are being saved and sanctified. Our meeting at Tillamook, Ore., was excellent. A class of twenty-two came into the church. Pastors, Brother and Sister A. H. Smith, have done a great work in that place, God being their helper. Sister King, the pioneer worker there, has been faithful. Rev. Myron Blanchard, a young man saved and sanctified in our meeting at Tillamook five years ago, and who attended our Nazarene university awhile, is now pastor of a small church at Hemlock. We were with him for a week, and God gave victory and souls. Next we went to Portland, Ore., and gave the Portland common's mission a nine days' meeting. We had a great time. Sister Myra Smith, in charge, is a wonderful woman of God, and has been faithful and truly tried in the furnace. We saw all classes of people at the altar. Some good cases prayed through. Wednesday afternoon we had charge of a service at the "Louise rescue home for women." Sister Beatrice Prosser, the matron, whom we have known for a long time, has put some fine work in this place. God is using her mightily. At our service we had eight of the women come forward and pray. Most of them got through and in a good, definite way. Some were converted and some sanctified. We will be in meetings in the northwest anyway till Assembly time, the Lord willing. We are still headed for New England, to begin with Rev. Charles J. Washburn, the middle or last of July. Address us at Burns, Ore. Pray for us.

**ARKANSAS DISTRICT**

Sunday, April 1st, was a good day in our church at Ozark, Ark. The Lord blessed his people. The March was great, and the offering good. Since last report I have visited Morrilton church, and had two good services. Rev. G. O. Crow and wife are doing a good work as pastors there, and at Greenbrier.

Next we visited Vilonia, and the dear Lord gave us five good services. Brother T. C. Leckie is pastor. God is using this good man in a marvelous way. The school is moving on nicely, and some of our best people live at Morrilton and Vilonia.

I go next to Baltsville to Brother Moir's work. On with the battle, and let everybody work.—John D. Edgin, Dist. Supt.

**EVANGELIST AUGUST N. NILSON**

We have had a hard fought battle at Coffeyville, Kas., but God has given us victory. A number of children in the Sunday school



**Southeastern Nazarene College**

**W**E are glad to announce that Rev. E. P. Ellyson, D.D., has been elected to the presidency of the Southeastern Nazarene College, at Donalsonville, Georgia, for a term of five years and has accepted. Dr. Ellyson needs no introduction to our people as he has been among them for a long time. He was once General Superintendent of the Pentecostal Church of the Nazarene and was liked very much as an high official in our denomination. He was, also, elected General Superintendent at our last General Assembly, he being absent at the time, which shows how much the people appreciate him, but he resigned this high and important office. He has, also, been connected with several of our strongest holiness schools, such as Peniel University, and the Nazarene University, of Pasadena, Cal., having served them successfully as president. We feel confident that President Ellyson will build a strong school at this place.

The school has heretofore been called Shingler Holiness College, but recently the board has changed the name of the school to Southeastern Nazarene College. The school is directly under the auspices of the Georgia District of the Pentecostal Church of the Nazarene. It is hoped that the Alabama District and the Florida District will join us in building up a strong college here. We have a splendid equipment and with a man at the head of the institution with the ability of President Ellyson there is no reason why we should not succeed.

This is a very mild climate and we would say to those who are anxious to avoid the severe winters of the North, that you can not find a better place for good school advantages than Donalsonville, Ga.

Dr. Ellyson will soon be on the ground and have matters in hand. If you are interested in a good school of this kind write us and we shall be very glad to give you information. We hope to have advertising matter out soon and will be glad to mail out catalogs.

C. H. Lancaster, Bus. Man.

were brightly saved and sanctified. A number of people were definitely and instantaneously healed from bodily ailments. The Coffeyville church know how to care for and stand by the evangelist.

We go from here to Wimer, Okla., from April 11th to 22d. Then to Cherryvale, Kas., for a holiness convention, April 26th to 29th. From there we go to Lafontaine, Kas., for a tent meeting, May 1st till the glory comes.

**EVANGELISTS J. O. AND BESSIE WEST**

We closed here at Rogers, Tex., last night in a blaze of glory. People came in throngs and packed the house. Many attended these meetings who never go to church. Some had not heard a sermon in five years. People prayed through in the good old fashioned way. The tide was high last night. This is the home of Brother and Sister Page, and they have the confidence and highest esteem of the people. Brother Page was quite a blessing in the song services, as every one knows there is where he is at his best. We feel it a great privilege to have him and his wife to help pull the boat to shore. We have no church here, but there are several good prospects for members, who will unite with us at other places. We begin our meeting with Pastor E. R. Gentry, at Hondo, Tex., the 13th. Pray for us.

**ALABAMA DISTRICT**

The preachers and workers of the Alabama District will meet at Dora, Ala., April 26th to 29th, to hold a convention. In this convention the most important and vital topics to us as a church will be discussed in specially prepared papers and extemporaneous speeches. As iron sharpeneth iron, we believe that the faces,

thoughts, and hearts of men brought in contact with each other will sharpen their appetites, inspire their souls, and stir and light the fires that are within them.

This convention will be a cooling station, an inspiration, and a helpful preparation for our annual revival campaign. Let every one remember the date, and attend, if possible. Free entertainment will be given.—P. M. Covington, District Supt

**EASTERN OKLAHOMA DISTRICT**

The Hallelujah March day was the greatest day ever in eastern Oklahoma. On Sunday night, after we had laid about one hundred dollars on the altar that morning, the writer started to try to preach. The fire struck the pastor's wife, and she arose and began to run across the building. I have often heard of Brother Bud Robinson running away with the wagon, and breaking the tongue out, but I never saw it done until this night. The fire caught from one to another until the speaker was lost in the midst of shouts and praises. We all just had to come to the altar, and those who were not ready to meet God. The altar was lined with seekers, and about seven prayed through. This was at the Henryetta church. Every place we have heard from on the District it was a great day.

The Ada church laid over an hundred dollars on the altar and have had a revival going on every since, with about sixty professions already, and the end is not yet. Never in its history has the Ada church done so well along all lines. The pastor is a pastor, and does things that count. Rev. Mark Whitney is pastor.

The report from our Hugo pastor, Sister Georgia Womack, is encouraging. The new

# Joint District Sunday School Convention

ARGENTA, ARK., MAY 7th to 10th

Monday, May 7th

7:30 p m Sermon.....Rev. J. D. Edgin

Tuesday, May 8th

6:00 a m Morning prayer and praise service.  
 9:00 a m Song service.....Rev. D. S. Corlett  
 9:20 a m Opening address.....Rev. T. W. Sharp  
 9:50 a m The Sunday School as a Moulder of Community Morals.....Mr. E. N. Daniel  
 10:20 a m Efficient Plans for a Small School.....Mrs. Ethel Barham  
 11:00 a m Sermon.....(Filled by committee)  
 2:00 p m Song service.....Rev. D. S. Corlett  
 2:10 p m Devotional.....(Filled by committee)  
 2:20 p m The Need of Trained Leadership in the Sunday School.....Mr. David Dallas  
 2:50 p m Teaching Temperance in the Sunday School.....Mr. Robert McCoy  
 3:20 p m The Sunday School and Missions.....Rev. J. R. Francis  
 3:50 p m Round table talk: questions.....J. Sam Curtis  
 7:30 p m Song service.....Rev. D. S. Corlett  
 7:45 p m Address of welcome.....Rev. S. D. Slocum  
 7:55 p m Response.....Rev. H. H. Sherrill  
 8:05 p m Sermon.....Rev. L. L. Hamric

Wednesday, May 9th

6:00 a m Morning prayer and praise service.....(Filled by committee)  
 8:30 a m Song service.....Rev. D. S. Corlett  
 8:40 a m Devotional.....(Filled by committee)  
 8:50 a m The Teachers' Meeting and Through-the-Week Activities of the Sunday School.....Mr. Walter Brown  
 9:25 a m The Sunday School Secretary.....Mr. Womack  
 9:55 a m The Home Department: Its Place in the Sunday School.....Miss Minnie T. Allen  
 10:20 a m The Advantages of the Cradle Roll.....Mrs. A. D. McRaven  
 11:00 a m Sermon.....(Filled by committee)  
 2:00 p m Song service.....Rev. D. S. Corlett  
 2:10 p m Devotional.....(Filled by committee)  
 2:25 p m The Advantages of the Graded Lesson Over the Uniform in Teaching the Elementary Child.....Mrs. W. B. Ferguson  
 3:10 p m The Place of Evangelism in the Sunday School Program.....Rev. J. S. Molr  
 3:45 p m The How and Why of Discipline in the Sunday School.....Mr. O. H. Beasley  
 4:10 p m The election of officers.  
 7:30 p m Song and praise service.....Mr. D. S. Corlett  
 8:00 p m Sermon.....Rev. T. W. Sharp

Thursday, May 10th

6:00 a m Morning prayer and praise service.....(Filled by committee)  
 8:30 a m Song service.....Rev. D. S. Corlett  
 8:40 a m Devotional.....(Filled by committee)  
 8:50 a m Introduction of new officers and reports.  
 9:30 a m Child Development by Periods, Pedagogically.....Prof. J. E. Moore  
 10:10 a m Child Development by Periods, Psychologically.....Rev. T. W. Sharp  
 11:00 a m Sermon.....(Filled by committee)  
 2:00 p m Song service and devotional.....Rev. D. S. Corlett  
 2:25 p m The Graded Lessons in Principle and Practice.....Rev. F. L. James  
 3:25 p m The Deaconess' Relation to the Sunday School.....Mrs. Nettie Williamson  
 3:50 p m The Pastor's Relation to the Sunday School.....Rev. T. C. Leckie  
 4:10 p m The Sunday School Teacher: His Responsibility and Rewards.....E. J. Patton  
 7:30 p m Song and praise service; key: "What This Convention Has Been to Me".....(Filled by committee)  
 8:00 p m Sermon.....Rev. T. C. Leckie

J. SAM CURTIS, Secretary.

church. From Tayron, N. M., also, two members sent me three dollars. Other members that live in Dallas are going to send me something. My Savior has seen the glad faces of my dear sisters and brothers glorifying our God with their money, also. We have begged God to accept our humble offer and multiply it for His honor and glory. I hope you will, with me, magnify our Savior because in this poor country the sacrifices overflow the love of God in the heart.—REV. SANTOS ELIZONDO.

Muncie, Ind.

We have recently closed a fine meeting here. Rev. J. T. Hatfield and Rev. Ira Akers assisted. About 120 were at the altar. We raised about \$500 for all purposes. We are expecting a good number of additions. The surrounding country folks helped. Everything is on the upgrade. The Hallelujah March money came easy. We want to double our assessment for missions.—EVERETTE CHALFANT, Pastor.

Eliza, Ga.

We are going ahead with our Sunday school and prayer meetings, but we have n't had but three sermons this year. We have n't been able to get a pastor yet for this year. Brother Lancaster came to see us and preached for us three times. We had three fine services. Brother Lancaster is a man of God and a fine preacher. We were hungry for the gospel when he came, and we are getting hungry again. We need more men like him in Georgia to preach holiness. We are praying and planning for a great revival in our new church this summer. Pray for us at Bethel.—J. T. JONES.

Evansville, Ind.

Our work is all on the upgrade. We believe we are among the most congenial band of Pentecostal Nazarenes that exist. Even our board meetings are times of refreshing from the Lord. Under the wise guidance and devoted perseverance of our beloved pastor, Brother Turner, and wife, we are led from victory to victory. Brother Turner is giving us some straight goods, and we are praising God for it. The Hallelujah March was inspiring. We are pressing on, glad to be in this holy war.—BELLE SNYDER.

Ashland, Ore.

Hallelujah Sunday was a great day with us. Four new members were taken into the church. Our young people are catching the vision, missionary zeal is taking hold on the church, faith is laying hold of God, and we are expecting a mighty outpouring of the Holy Spirit. We find many hungry for the real truth, and some are finding Him. All departments of the church are increasing in numbers and spiritual power.—DORMAN D. EDWARDS, Pastor.

Enterprise, Ore.

We are in a revival with our people here. The church was too small to accommodate the crowds that were increasing with each Sabbath, and we secured the unused Presbyterian church for the remainder of the meetings. We hope that the work will take on such momentum that the faithful Pentecostal Nazarenes in Enterprise will be forced to build a larger church edifice, or rent a more commodious building, until a large church can be erected. Faith is pointing that way now. The Lord is at work saving and sanctifying men and women. Remember us in your prayers.—ARTHUR F. INGLER.

Iola, Kas.

We are pushing ahead at Iola and Chanute. The battle is hard but glorious, and God is leading on to certain victory at both points. Since coming to the field the work has been steadily moving forward, and a more loyal class to serve can hardly be found. We had a revival meeting in Iola in December with Evangelist J. G. Bignall. It was a successful meeting, though we were unable to touch the outside people. Much new ground was taken. We held a meeting in Chanute, beginning February 18th. We found much opposition to our work. New ground was taken, a few prayed through, and some were favorably influenced. The mission hall where we have been holding our meetings has been sold, and we are looking for new quarters. We were splendidly assisted in our meeting at Chanute by Miss Flora Ruth, of New Brighton, Pa., who took full charge of the singing. We are expecting some new members at both points soon.—GEORGE L. DECH, Pastor.

Santa Ana, Cal.

We begin our revival meeting Easter, April 8th, conducted by Brother Wilde and workers. We are looking to God for great things and praying that this whole town shall be stirred up and made to see sin as it really is. Our church is on the upbuild. Sunday, March 18th, eight fine people were taken into the church, among them Brother George Stamp and wife from Washington. We also held a month's meeting in the east part of the town, conducted by Brother George Stamp and our pastor, Brother Charles Griffin. God's bless-

church is done, in use, and is one of the best in town.

The report from Sister Gussie Morris, at Broken Bow church is encouraging, also. My experience is that women pastors pay. They have their new church completed and in use, with congregations increasing all the time, and standing room a premium.

Rev. F. C. Savage, pastor at Wann, is moving things for God and holiness, with from one to four saved every week.

The Osage church, where the Irish lumberman is pastor, is coming on. It is a feast for the Superintendent to visit such churches.

The Newberg church has the right man for the place, Rev. M. E. Tripp. Since going there he has built a new church and bought a parsonage, and is now arranging for a missionary rally soon.

The Madill church is running over the Devil, and is building a new church. Brother Curry is doing things for God and holiness.

Everywhere I have had a report, they are coming along fine.—F. R. Morgan, Dist. Supt.

## CHURCH NEWS

Walla Walla, Wash.

Our meeting, previously reported by telegram, closed January 21st, which we regard as one of the very best held in this church. From the very beginning, the presence and power of God was most wonderfully manifest and the tide kept rising with each service. We ran three services a day. The neighborhood prayer meetings from 10 a. m. until 11 a. m. each day were times of great blessing and getting hold of God. How the church did rally and pray. Our people from the country, as well as those living in the city, laid aside the seemingly necessary things and helped to pray this revival through. The afternoon and evening services were times of great victory and salvation, and

Monday and Saturday evenings proved to be some of our very best services. The most encouraging feature of this meeting was the number of strangers who knelt at the altar and definitely found God, among whom were several elderly men, confessing their sins for the first time in their lives. Surely the tide ran high and shouts of victory were heard in each service. The readers of this article will rejoice with us as we give honor to the Lord for so marvelously healing our precious sister, Miss Helen Yeend, an account of which will be given in detail in another space. Brother Gibson did a splendid work among us. He was sweet spirited, held firmly to the line without compromise, and presented the two definite works of grace clearly. He is a loyal Pentecostal Nazarene. Brother Arthur Anderson from Pasadena, Cal., was the leader of song. How God did bless and use him in this meeting. Both were also faithful at the altar services, and stayed by until the seekers prayed through—a thing much needed in these days. Our people think very highly of these two brethren.

We thank God for this meeting which was so far reaching in results and our hearts say, "On with the battle as never before," and we cry out to all Pentecostal Nazarenes from the depths of our hearts, "Fire up!" Nothing else will do us.—MRS. DE L. WALLACE, Pastor.

El Paso, Tex.

I am very glad to send you this letter and a bill of money which was our collection from our church of Juarez, Mexico. I know this sum of money will be the smallest, but I know another thing, that our God and I have seen the faces full of joy and good will. I wish you could see the interest and sacrifice with which our poor people gathered together this amount. The life is very hard in this time, but there were some who deeded themselves food to complete their \$1.50. The children of the daily school put five cents each one in gold money. The children were forty-three. From Cananea, Sonora, Mexico, we received six dollars. I told them it was an opportunity to help our

ing was upon the meeting. Several were saved or sanctified, others helped, and the seed was sown. Our Sunday school is on the increase. We are having the largest attendance we have ever had. Some of our Sunday school children have a real knowledge of Christ, and testify to the saving and sanctifying power. Others we are holding up before the throne. The women's Friday afternoon prayer-meetings are a source of spiritual uplift and help, a real refreshing time with the Lord. When we prevail with God in prayer how He blesses, and some have prayed through and have the witness that Jesus will save our boys and girls in our Sunday school during or coming revival. — Mrs. EDITH MCKINZIE.

**Benjamin, Tex.**

We just closed a meeting seven miles west of Benjamin, with eight bright conversions. The Devil tried hard to defeat the work, and keep some from seeking the blessing, but they saw it was the Bible and that they were lost without it. Brother Montanden was our helper in this meeting. We will commence a meeting here Friday night. Brother and Sister Cagle will have it in charge. — G. W. DORRIS.

**Derry, N. H.**

God is surely pouring out rich blessings upon us here. We have been holding special meetings for ten days. Our pastor, Rev. A. J. MacNeil, after much prayer, felt that the Lord wanted him to send for Brother R. J. Dixon, of Hartford, and he gave the messages full of spirit and power and divine love. Seekers were convicted and some were at the altar in nearly every service. Five of our members were anointed and prayed for. Many who would not go to the altar are still thinking about holiness, and some we know went home to look up references on it. We also held afternoon prayer-meetings. Brother Dixon gave us Bible talks on holiness, which were very helpful and caused us to feel more established in this blessed way. The writer and family had the privilege of having Brother Dixon in our home for the ten days, and he was a great blessing to us. Finances came easy, and we are thanking God for victory. — Mrs. BARTLETT, Reporter.

**Lubbock, Tex.**

We entered upon this field of labor during the previous year, the church being without a pastor. This made it doubly hard on us, this being our first charge. But God laid this work on our hearts, and we came believing Him to lead us on to victory. In our cottage prayer-meeting Tuesday, March 27th, a young man who had never been saved, prayed through to victory. Last night in our Thursday night prayer-meeting a family of four who were in a backlidden condition came to church and all four came to the altar. The father and oldest daughter prayed through. On Sunday, as well as at our prayer-meetings, the congregations are gradually increasing. We are planning on a great revival beginning June 15th, with Rev. J. T. Upchurch, and band, in charge. We are asking great things from God. — F. E. WIESE, Pastor.

**Caddo, Okla.**

We are now engaged in a good meeting near Caddo. God is abundantly blessing our labor, and seekers are getting to God in the old-time way. We have held two meetings and now are in the third. One was on the Eastern Oklahoma District. We intended continuing in Oklahoma indefinitely. We recently came from Texas, having labored several years in the evangelistic field there. We are praying earnestly for a year of great ingathering of souls. We earnestly desire the prayers of the Herald of Holiness family. — C. H. and LAURA WHITE, and E. L. GREENFIELD.

**St. David, Ill.**

On March 17th we closed a one week's union meeting under the auspices of the Pentecostal Church of the Nazarene and the Methodist Protestant church, with Rev. F. J. Thomas, of Marshalltown, Iowa, as evangelist. Brother Thomas was for two years pastor of the Canton and St. David Pentecostal Nazarene churches. He is well and favorably known throughout this country. Good crowds attended these meetings, and sixteen seekers came forward and knelt for pardon, of which the majority prayed through. The work in St. David is steadily going on. God has wonderfully blessed us by sending Rev. C. C. White to us for pastor. He is a young man filled with the Holy Ghost. He is now out trying to raise six hundred dollars on the church debt, which has been standing for a number of years. We wish the entire Herald of Holiness family would pray for this. We have started a missionary society and meet one afternoon each week to study missions. We are in need of books and papers on missions, and are going to try for the full missionary library. We had a great March, April 1st, and all enjoyed giving. The little children got blessed. — Mrs. LILLIE DAVIS.

**Shelbyville, Tenn.**

We are glad to report a great day Sunday, April 1st, for the Hallelujah March. The Lord honored every effort put forth and visited us in old-time power. The March was a success in every way. The Lord helped us to raise fifty-three dollars and

**Program, Preachers' Meeting, Indiana District**

RICHMOND, IND., May 2d to 6th

**Wednesday Evening**

7:30 Song and prayer service; special song.....Rev. A. B. Dayton  
Address of welcome by the pastor.  
Response, District Superintendent.  
Sermon.

**Thursday Morning**

8:30 Devotional.....In charge of Rev. Mrs. Effie Moore  
9:00 Organization.  
9:20 Why Indiana District the banner of central west.....Rev. U. E. Harding  
9:40 Entering new fields.....Rev. Harry J. Elliott  
10:00 Home missions.....Rev. G. E. Enos  
10:20 Special music.  
10:40 "How to Circulate the Herald of Holiness".....Rev. C. P. Roberts  
11:00 Our Sunday Schools: How to Build Them Up.....Rev. E. E. Freshney  
11:20 The Children: How to Reach Them.....Rev. Mrs. Mary B. Akers  
11:40 The Financial Plan of the Church.....Rev. E. G. Roberts  
12:00 Noon; adjournment.

**Thursday Afternoon**

1:45 Devotional.....In charge of Rev. Loren Pendry  
2:00 Open air and street meetings.....Rev. Ural Hollenback  
2:20 Danger Signals for Our Church.....Rev. Mrs. Jamie Roberts  
2:40 How to Have a Live Prayermeeting.....Rev. B. A. Fleming  
3:00 Music.  
3:20 The People and Their Pastor.....Rev. Ira Akers  
3:40 The Pastor and His People.....Miss Hiatt  
4:00 The Pastor and Evangelist.....Rev. E. O. Chalfant  
4:30 Adjournment.

**Thursday Evening**

Street meeting in charge of Rev. Charles Harrison.  
7:30 Song and prayer service.....In charge of Rev. J. W. Crawford  
Sermon.

**Friday Morning**

8:30 Devotional.....In charge of Rev. K. C. McCullom  
9:00 Parliamentary drill.  
9:20 Nazarene City Missions.....Rev. R. A. McCann  
9:40 Rescue work.....Mrs. Eva Norris  
10:00 Young People's Society.....Rev. Clyde E. Green  
10:20 Music.  
10:40 Foreign Missions.....Mrs. E. E. Turner, Mrs. C. W. Ruth  
11:20 Helps and Hindrances to Revivals.....Rev. Roy Hollenback  
11:40 Music in the Church and How to Promote It.....Miss Eunice Oakes  
12:00 Noon; adjournment.

**Friday Afternoon**

1:45 Devotional.....In charge of Rev. A. E. Kerst  
2:00 Relation of Indiana District to Olivet University.....School Representative  
2:40 How to Increase the Church Attendance.....Rev. E. E. Turner  
3:00 Music.  
3:20 The Deaconess and Her Work.....Miss Stella Newhouse  
3:40 Parsonages on Indiana District.....Mrs. Versa McCullom  
4:00 Opening of question box and discussion.  
4:30 Adjournment.

**Friday Evening**

7:30 Song and prayer service.  
Sermon.

**Saturday Morning**

10:00 Devotional.....Mrs. U. E. Harding in charge  
10:20 Helps to Spiritual Life.....Rev. Mrs. Versa McCullom  
10:40 Best Books for Our People; Suggestions by Different Individuals.  
11:00 Subjects suggested and discussed, from the floor.  
12:00 Noon; adjournment.

**Saturday Afternoon**

2:00 Devotional.....In charge of Rev. F. P. Kerst  
2:20 Preachers' meetings on Indiana District; an open discussion.  
2:40 Sermon.  
3:30 Adjournment.

**Saturday Evening**

7:30 Devotional.....In charge of Rev. George Moore  
Sermon.

**Sunday Morning**

9:00 Sunday school.  
10:00 Love feast.  
10:30 Sacrament of the Lord's Supper.  
11:00 Dedicatory sermon.....District Superintendent

**Sunday Afternoon**

2:30 Song service.  
Sermon.

**Sunday Evening**

6:30 Young People's meeting.  
7:30 Song service.  
Sermon.

Ten minutes will be given to the reading of each paper and ten minutes for open discussion. A committee on public worship will arrange for preaching services. All persons will be entertained free. For further information, address Rev. A. F. Balselier, 234 South West Second street, Richmond, Ind.

U. E. HARDING, Dist. Supt.

some over. Our pastor delivered a powerful sermon on 2 Tim. 4:2. God honored his message. The March began, the little folks leading with their mite boxes and offerings. As we marched some were filled to overflowing, and we were constrained to shout the victory. — J. A. MCNATE.

**Gulfport, Miss.**

Our little church is enjoying great spiritual victory, and we are in hopes that our little gulf city, very beautiful, will ever long be the regular meeting place of the District Assembly. — N. S. LAWRENCE, Pastor.

**Holtville, Cal.**

We had a great day April 1st. Six united with the church. Three were saved at the evening service, and two the next evening. The meeting con-

tinues with power and glory. We are having to make more seats. Miss Alpha Cochran is doing the preaching. This seventeen-year-old girl is a marvel of divine power. The town is stirred to the center. Hard hearts are being softened. Forty-one dollars and seventy-two cents is our offering. Rev. Howard Eckel recently organized the new Pentecostal Church of the Nazarene at Brawley, Cal. Their offering was \$12. I have been appointed pastor by him until after the Assembly. We had a great afternoon service there the first Sunday, and one person was taken into the church. We are working in beautiful harmony. Our folks are looking up. — W. E. ELLIS, Pastor.

**Canby, Ore.**

I have been here twenty days, and twenty-five have testified to having been definitely saved, re-

## A Divine Act!

We believe it would honor the Lord for us to give in these columns, an account of the remarkable healing of Miss Helen Yeend, a member of our church, and who attended our university in Pasadena, preparing herself to be a missionary in India, to which work the Lord definitely called her over two years ago. This year she was attending our school at Nampa, but came home during the holidays in a very critical condition. After consultation with several doctors, an X-ray examination was made and it was decided that an operation was imperative, and accordingly a specialist from Portland was arranged for, to whom the X-ray plates were sent. On Thursday, January 11th, she was taken to the hospital, but God put a special burden on the hearts of a few of the saints to pray for her healing and on Friday morning, met together with this object in view. The presence and power of the Lord was so wonderfully felt in our midst, and after only a few moments of prayer, the assurance came instantly to each one present while they were praying, and they began to say with one accord, "It is done." Reports came the next day that Miss Helen was worse and that the specialist had arrived to perform the operation soon, but the saints held right on and met again Saturday evening at 6:30 to pray that God would strengthen Helen's faith. Before this whenever anything was said to her regarding this, she seemed trou-

bled and began to cry, but at this hour her faith took hold, and on Sunday, pain had left her body and she sat up and ate breakfast. God gave her the promise from His Book, "Commit thy way unto the Lord, trust also in him, and he shall bring it to pass." Her faith kept mounting higher and higher, and on Sunday afternoon, feeling that there was just a little thread that her faith did not grasp, she asked her father to have two or three of the saints to come in and see her, but also sent word that God was doing the work.

On our way, we stopped to see the doctor who was to work with the specialist, and told him what the Lord had done. He then told Brother Yeend that he had talked on long distance with the doctor at Portland, and had just received word that the plates had been lost and no letter had been received and he knew nothing of the case, and then said, "I can't understand this, can you?" Brother Yeend said, "I think I can, doctor. It is the supernatural."

As we went on to the hospital, and opened the door to Miss Helen's room, she raised both hands and said, "Praise the Lord, I believe the work is done." We rejoiced together and had opportunity to witness to about two dozen nurses what the Lord had done and went on up to the parsonage, singing, "I'm happy on the way." Mrs. E. L. Wallace.  
Pastor, Walla Walla, Wash.

claimed, or sanctified. I will continue here over Wednesday evening and then from here go to Newberg, Ore., to attend the missionary convention of the Northwest District, which will continue over the 8th. I have a gospel tent, and am in need of a Holy Ghost song leader to travel with me this year. Will give one-third of all collections. Address me 1927 S. E. street, Tacoma, Wash. — REV. N. E. FRIEBERG.

### Olivet University Church

Our Hallelujah March last Sabbath was a glorious success from every angle. Doctor Haynes assisted me and gave a brief outline of the Publishing House, after which the pastor took the opportunity to secure a number of subscriptions for the Herald of Holiness. I had appointed four young men marshals of the four seated sections of our chapel, and at the blast of the World-Wide Hallelujah March, played by our large orchestra, with the people singing, the March was on. It was a sight indeed as the big crowd swung around the chapel, every one clutching a white Hallelujah March box, filled with their offering toward the \$50,000. We had no large subscriptions, the largest, I think, being \$5. Our membership being 172, made our financial obligation \$258. We ran over this amount some \$3. We wish it were three hundred over. The people were greatly blessed and following the March we had a great praise service, when holy tides of joy and fervency swept over us. Truly it was good to be there. We are anxiously waiting for the news from all along the line. — C. P. LANPHER, Pastor.

### Caldwell, Idaho.

Our Hallelujah March was at night. The Lord gave us a good crowd, after our fine service in the young people's meeting. The pastor read a Scripture lesson, and gave us a brief sketch of the early church and its history, and how it was fortunate in securing the present Publishing House, and of the great work it was doing. Then while we sang we marched up and laid our little on the altar, \$50 altogether. — MRS. W. A. STITES, Reporter.

### Kellogg, Idaho.

Last Sunday, April 1st, was a high day in Zion. Rev. E. L. Cooper brought us an inspiring message. He took his text from 2 Cor. 9:8. The Lord graciously blessed and encouraged His children, and after the message the little company of people laid on God's altar \$28 for the World-Wide Hallelujah March. We went away feeling indeed it was good to come up to the house of the Lord. Rev. E. L. Cooper at this time is taking charge of the services. Our pastor, Sister Myrtle Mayhugh, is quite ill, but we are expecting God to speedily raise her up again. We hope to be able to have Brother Cooper with us up until the Assembly time. He is much liked here, and God is

blessing his work. The interest is increasing and we are climbing to higher ground. We are looking to Him and expecting great things. — MRS. EMMA LAMBERT, S. S. Supt.

### Muscatine, Iowa

Our little band of Pentecostal Nazarenes have closed a three weeks' evangelistic campaign, with Evangelist C. P. Ellis and wife. Brother Ellis did some splendid preaching and their singing of full salvation songs was blessed of God. They are truly God's anointed, and preach and pray as the Spirit gives utterance. Our church here has been in existence a little more than a year, and in spite of the fact that the church people of the city feel we are not needed, God gave us a blessed time, and much was accomplished in establishing our identity and overcoming prejudice. The church saw some remarkable cases of praying through for reclamation and sanctification. There was conviction on some who continue to resist. We are still praying God to send it on heaven, until souls are made free. In the prayermeeting last night victory and unity prevailed, and the revival spirit still lingers. We are looking forward for great things from a great God, and expect to keep everlastingly at it. — MAUD M. HUME, Pastor.

### South Elliot, Me.

On March 16th we started in for a ten days' campaign in the Advent church, with Rev. F. W. Domina as evangelist, and Miss Lulu Barnard as soloist. At first the congregations were small, a great deal of prejudice to be broken down. The last of the week people began to come, conviction was on, but no one yielded till the last night, then my sister made the break. She was followed by the high school principal, and another young man. We had a wonderful time singing, shouting, and praising God. Brother Domina stayed two days longer, and then had to return to his own church for a business meeting. Brother F. C. Norcross preached for us three nights, then Brother Domina came back for another week. There were some nine or ten seeking regeneration, and nine for the blessing of entire sanctification. Brother Domina preached a rugged gospel. The place has been stirred and deep conviction is on. The meetings closed last night, but we are looking for greater results. The saints have been wonderfully blessed and their faith strengthened. Sister Barnard sang with the power of God and was an inspiration and blessing to all. — MRS. EUGENE S. PAUL.

### Bestville, Sask., Can.

A church has been organized here with a membership of thirteen adults of as humble, teachable, and blessable a bunch of folks as you would want to meet. The blessing of God was upon both services yesterday, April 1st, and God was dealing with the unsaved folks. We feel God does n't

undertake things and get discouraged and quit, and so we are looking to God to bring things to pass. This is the fourth church organization we have in this District. We have a hard field to work on here, as much a missionary field as China or Africa. The chief difference is that the folks here are white on the outside. Brother and Sister H. H. Thompson, our District Superintendent and wife, have greatly endeared themselves to our hearts. They pray and push the battle. They have a good supply of grace and an equal supply of gumption. I have been appointed pastor of the work here, and have to teach the day school as a means of support. But although the work on this District is an uphill pull, from start to finish, yet there was never a time when things looked brighter for the spread of the gospel. The Macedonian cry, "Come over and help us," is heard from new points every now and again. Our eyes see nothing but victory ahead. — M. W. GUNN, Pastor.  
Providence, R. I.

As a church we have been up against many stiff oppositions, but we are forging ahead. Our annual business meeting found us with our bills all paid and a few cents in the treasury, which is an improvement over last year's indebtedness. We have paid more than double to missions, and to the Superintendents' fund. On the whole, we have raised more money than the church has raised for several years past, except one, in spite of the high cost of living and a reduced membership. The spiritual pulse is much improved. Last Sunday was a great day of victory. In the night service God especially blessed. Before we were through preaching a wave of celestial glory struck some of our most reserved and quiet people, with shoutings and the laughing blessing, as we have not seen before in a long time. This brought on conviction, as such glory gales usually do, and we closed with some seekers for more, at the altar. — F. W. DOMINA.

### Coffeyville, Kas.

Sunday night, April 8th, we closed a four weeks' meeting in our midst, with Evangelist August N. Nilson, of Portland, Ore., in charge. Miss Ruth Cooper, from Canastota, N. Y., who was visiting relatives in the city, assisted in the music. From the beginning God's seal was upon the services. Saints were blessed, sinners convicted, and believers sanctified. Some were healed, and seekers were saved. The church itself will be stronger and better established because of the meetings. We found Brother Nilson to be a man of God, filled with the Holy Ghost, setting forth the truths of the gospel without fear or compromise. We are glad to recommend him to any church seeking evangelistic help; also, Miss Ruth Cooper as an evangelistic singer. She had a large place in the meetings by her consecrated life, and spirit-filled songs, which will not soon be forgotten. We are thanking God and pressing forward to greater things. Holiness will have a larger place in people's lives because of the publicity through the daily printing press. — ROSA A. LIZENBY.

### Chilfendale, Mass.

Our Hallelujah March was a grand success. We sang a fine Hallelujah March song, composed by Brother A. Watson, one of our members, to the tune of the Battle Hymn of the Republic, and the saints rejoiced greatly because they gave willingly. One of our Sunday school boys had \$5 in his mite box. We received one full member, whom the Lord had beautifully sanctified, and five on probation, and had a blessed communion service. Brother Hartt exhorted in the dark when the lights went out in the middle of the evening service, and God gave us a victorious altar service by candle light. And so the Enemy was fooled both morning and evening April 1st. — T. M. BROWN, Pastor.

### Walla Walla, Wash.

The long looked for April 1st at last arrived. We had been hoping and praying for a great serv-

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**ANNOUNCEMENTS**

**Northwest District**—At our District Assembly which meets in Spokane, June 13th to 17th, I am expected to examine the class in argumentation, evidences of Christianity, and paragraph writing. I would like to hear from those who are bringing up these studies. Address me 1110 West Sixty-fifth street, Seattle, Wash.—H. D. Brown.

**Musical Director**—Experienced and successful. Is open for cooperation with church choir work after June 1st. Correspondence solicited. Address C. A. Rossignol, Olivet, Ill., until June 1st.

**Notice**—The Indiana District Assembly will be held at Cleveland, Ind., on the Cleveland camp ground, September 11-16. General Superintendent Goodwin will preside.—U. E. Harding, Dist. Supt.

**Notice**—After June 1st we will be able to devote our time to evangelistic work and will be glad to correspond with any one desiring help during the summer. We are members of the Pentecostal Nazarene church, and preach to please God. We will be able to bring a tabernacle with us if desired.—Rev. Harold Singer and Wife.

**Announcement**—Thomas G. Rogers, former pastor of Long Beach, Cal. church, having handed in his credentials, as minister and elder, to the District Superintendent, and withdrawn from the church, is therefore no longer a member of the Pentecostal Church of the Nazarene.

**Announcement**—The evangelistic and missionary convention will be held in North Yakima, Wash., May 1st to 8th. Evangelists Lewis and Mathews, Mrs. Eaton, Bebban and Shesun, District Superintendents J. E. Little, Mrs. DeLance Wallace, and other prominent workers will lead. We have rented the finest hall in the city for the convention. All delegates who expect to attend notify Rev. A. M. Bowes, at once, 301 South Ninth avenue.

**Notice**—The anniversary of the Bereahab home, Arlington, Texas, will be held May 23-27. Revs. Bud Robinson, C. W. Ruth, and P. R. Jurrell are the invited workers. We are preparing for one of the greatest meetings in the history of this work. Preceded by with us. Free entertainment on the Bereahab plan for all who send in their names by May 10th. Expenses met in the usual way. Be sure and send your name in not later than May 10th. Address me Arlington, Texas.—J. T. Upchurch.

**Notice**—I have open dates for spring and summer except June. Any one wishing my services, please address me at Clearwater, Kas.—Jesse Uhler.

**Notice**—The party who was going to buy the tent for the North Dakota campaign next June has decided not to do so. On account of that, I will have the month of June and perhaps July, at least a part of July, open for calls for camps or tent meetings. Address me at 3720 North Marshfield avenue, Chicago, Ill. Please put on letter "Forward immediately."—August N. Nilson, Evangelist.

**Notice to the Indiana District**—In a recent meeting of the District advisory board, it was decided that we would have a preachers' meeting on the Indiana District. The time was fixed May 2d to 6th, at Richmond, Ind. Entertainment will be furnished free by the church. There has been no action taken in regard to the equalizing of car fare, etc., but same can be acted upon by the body. Preachers may return home on the Saturday if they desire. Rev. H. C. Morrison will begin a convention in the First Pentecostal Nazarene church, Indianapolis, on the 7th. Those coming from a distance would do well to arrange to stay over Sunday and take in all, or part of, the convention at First church, Indianapolis. The latter will be held under the auspices of the holiness preachers' association of the city. For further information of the preachers' meeting address Rev. A. E. Balsmeier, 24 South-west Second street, Richmond, Ind.—U. E. Harding, District Superintendent.

**Announcement**—The eastern Kansas holiness association will hold their fifth annual campmeeting July 5th to 15th. Workers are Dr. H. C. Morrison and wife, of Louisville, Ky. For information write A. S. Clark, 715 Morris avenue, Topeka, Kas., or C. G. Morrison, 1160 Garfield avenue, Topeka, Kas.

**Announcement**—The deaconesses of the West Oklahoma District will hold an all-day meeting at Ryan, Okla., Wednesday, April 25th.—Nellie J. Barrett, Deaconess.

**Dedication**—We expect, by the help of God, to dedicate our church the 6th of May. Pray that it may be a day of success in raising the needed means. It is the Hutchinson, Kas., Second church.—Buford C. Johnson, Pastor.

**Announcement**—Born, on April 10th, at Keene, N. H., to Rev. and Mrs. L. D. Keeler, a little missionary, George Franklin.—L. D. Keeler.

**LOVE AS A DUTY**

Love is not an easy-going, drifting, fickle, will-o'-the-wisp. Christ does not say, "I am inclined to think you would better love one another." He says, "This is my commandment, that ye love one another." "With the Christian, it isn't a question of feeling: it is a question of duty and high privilege. Everything else may fail, but love must never fail.—Exchange.

**THE WRONG WAY TO DO IT**

Suppose some cold morning you should go into a neighbor's house and find him busy at work on his windows, scratching away, and should ask him what he was doing, and he should reply: "Why, I am trying to remove the frost; but as fast as I get it off one square it comes on another."

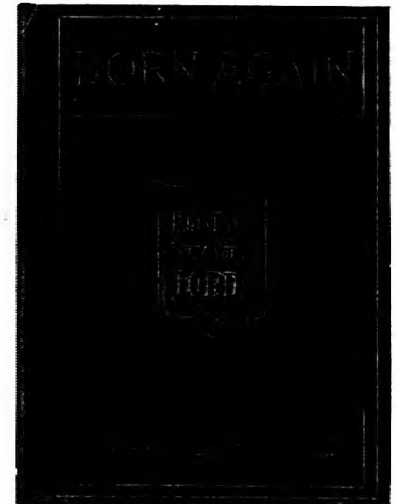
Would you not say, "Why, let your window alone and kindle a fire in the stove, and the frost will come off?"

And have you not seen people try to break off bad habits, one after another, and fall each time? They are like the man who tried to scratch the frost from his windows.

Let the fire of love to God, kindled by prayer, burn in your heart, and the bad habits will soon melt away.

Ask God very often to give you strength to break off a bad habit, and he will answer you.—Jewels.

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**PERSONALS**

Sister Cooper and daughter, Ruth, members of our Pentecostal Nazarene church at Canastota, N. Y., called at the Publishing House on their way to their home from Coffeyville, Kas., where they were attending the meeting.

Mrs. Lillie Davis, from Illinois, writes: "We all love our Sunday school literature, the blessed Herald of Holiness, and The Other Sheep. Sometimes the blessing just rolls like the sea billows while reading the great sermons in our Herald, many of us never being permitted to hear such deep, inspiring, and uplifting sermons as these. We read and re-read them. Sometimes we shout, sometimes we weep, and we pray for the writers."

Miss Ethel McPherson, outgoing missionary to Japan, from our Pentecostal Nazarene church, was a visitor in Kansas City last week, and spoke for us at the First church, at our Wednesday night prayer-meeting. She also paid a visit to Headquarters, which was much appreciated.

We have received word from Rev. E. P. Elyson of the death of his father, Joseph Elyson, Wednesday, April 11th. Brother E. P. Elyson is the only living child. He fell unconscious on Tuesday, never to regain consciousness in this world. The end was quiet, with not a struggle. Pray for those who are left to mourn.

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Because Christ broke the bands of death and "led captivity captive," we no more wear the clanking chains of that bondage, but ride with the Conqueror in His imperial chariot of life. Up, soul, at this Eastertide! Let the great flood from the ocean of divine love flow over and fill you. Up from the littleness, the sorrow, the complaining, the drudgery, into the full, glad rejoicing of personal fellowship with God that gives life a new interpretation, and faith a new message, and hope a new vision!—Rev. Charles H. Moss, in Zion's Herald.

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**LIVING AT OUR BEST**

Do not try to do a great thing; you may waste all your life waiting for the opportunity which may never come. But, since little things are always claiming your attention, do them as they come, from a great motive, for the glory of God, to win His smile of approval, and to do good to men. It is harder to plod on in obscurity, acting thus, than to stand on the high places of the field, within the view of all, and to do deeds of valor at which rival armies stand still to gaze. But no such act goes without the swift recognition and the ultimate recompense of Christ. To fulfil faithfully the duties of your station, to use to the uttermost the gifts of your ministry, to bear chafing annoyances and trivial irritations as martyrs bore the pillory and stake, to find the one noble trait in people that try to molest you, to put the kindest construction on unkind acts and words, to love with the love of God even the unthankful and evil, to be content to be a fountain in the midst of a wild valley of stones, nourishing a few lichens and wild flowers, or now and again a thirsty sheep, and to do this always, and not for the praise of man, but for the sake of God—this makes a great life.—F. B. Meyer, in Christian Advocate.

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