

HERALD of HOLINESS

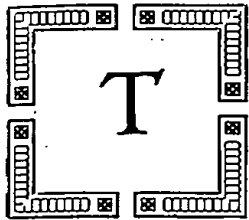
"How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things"

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EDITORIAL

Loving With the Mind



THAT is a wonderful law enunciated by the Savior wherein He says: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." It is easy enough to understand how we can love the Lord with our heart and soul. We can see how our strength can be put into the love and that our strength will grow the more we love. A question has been raised only as to whether we can love with our "mind." The attempt is made sometimes to claim exemption for the mind in this duty of loving God. There is abroad in the land a conceit that the intellect is essentially cold, calculating, frigid, unemotional and dispassionate. It is dreamed that the mind has no connection with love.

We are ready to concede that a great deal of truth may be arrived at by a loveless mind, but this is far from conceding that the mind has no relation to the duty of loving. Even in the realm of literature, art, and sculpture, there are many truths which a man would never reach but for a mind inflamed with ardor, passion, and intensity of desire. We had as well right here state that Christ used a different Greek word for "mind" from the Greek word often employed by Paul when he spoke of the mind. The significance of the word as used by Christ is, "the faculty of understanding, *feeling, desiring.*" It is distinctly these three things which man has to use to grip and grasp many truths in literary and artistic realms and, also, even in understanding the best and noblest oft-times in human character. He must not only have "understanding" which implies the intellective faculty, but also "feeling and desire," which involve the inflammation or passion of the mere understanding mind.

There is a new word in literature which expresses the idea. Formerly in writing sketches or histories of persons we called our product biographies or criticisms or studies. Now the word "appreciation" is of frequent use. It means that the writer comes to recount the deeds or life of somebody in a spirit devoid of all purpose of criticism or questioning, but with an ardent and passionate feeling and desire to find and publish the best, the worthiest, the noblest in the subject of which he is writing an "appreciation."

It is thus we are to love God with our mind. God demands that we love Him with all there is in us, with all our ransomed powers, including the intellect. By what authority does anybody indulge the vain conceit that the mind is to be set aside for the employment or the use of the world, the flesh, and the Devil, and forbidding its employment in the sacred office of loving God. It is just from minds thus sought to be divorced from their highest and sacred duties and employment that we have beheld the avalanche of doubts, questions, and criticisms of God, of Jesus Christ, and of the Holy Bible. Such is the inevitable result of the mental attitude of isolation and separation from God. Whereas the specific command of God is that the mind's attitude shall be that of seeking diligently to understand the will of the Lord, and with the solitary mental feeling and desire to do His will and meet His welcome plaudit.

The will and command of God is that we so love Him with the mind that we approach Him and His work and His Word not critically, not with doubts or quibbles or questionings, but loyally, reverently, believingly, submissively.

Away with that abomination of intellectual pride which is the bane of so much of the scholarship of the age. It estranges men from God, digs a gulf between man and Christ as the eternal Son of the

eternal God, and renders man callous and impervious to the influence and the power of the Holy Spirit. Such pride is of the earth, earthy, and is of the kind that goeth before destruction.

The idea of divorcing God from the human mind would chill the world's literature with the icy finger of death, would atrophy the human mind, would clip the broadest wings of human thought, would wilt human genius and petrify into adamant one of the noblest possibilities of human nature for loving and serving the God of heaven.

Thank God we are not only commanded to love Him with our "mind" but we can obey this blessed injunction. We can think His thoughts, thrust our minds into hearty and ardent sympathy with His movements, delight in His statutes, and love with all the intensity and ardor of our intellect, as well as heart, the blessed revelation of His glorious will as found in His precious Word. That precious reservoir of inspired truth can set our minds on fire, inflaming them with holy, passionate love and, aided by the co-working of all our ransomed powers, enable us to glorify Him with our bodies and spirits which are His.

Do the One and Do Not Neglect the Other

SEVERAL very urgent appeals have come of late, from the most influential sources, for a great increase in the moral suasion work. Drunkenness is on the increase, and these people believe that the sovereign remedy is to apply our reformatory efforts wholly to the unfortunate victims of strong drink, and one by one rescue them. We would not minify in the least, by a word we write, the importance of the most diligent and constant individual work on the moral suasion line. No object appeals to our sympathies more acutely than the poor, besotted inebriate. We always feel that he is more sinned against than sinning, and long since we learned the unwisdom and exceeding injustice of indulging harsh or severe words, or even thoughts, against this unfortunate class. We would go any length to rescue the lowest and most depraved of these ruined men. We think nothing should be allowed to lessen or slacken the most painstaking and earnest effort to reform every drunkard and every dram-drinker.

This, however, will necessarily be an exceedingly uncertain and a desperately slow and discouraging process, or line of temperance work, if we make it our chief or sole work along this line. In fact, moral suasion work will prove efficient and abiding practically in proportion as the traffic is destroyed which produces drunkenness. Father Matthew accomplished a marvelous work in Ireland many years ago, and by his eloquent appeals about redeemed the land from the curse of drink. But open saloons were left standing, the traffic having formed no point in the splendid attack. Returning a few years later, he found the reformed inebriates again engulfed in drunkenness. In bitterness and despair he bewailed his blunder, and saw and confessed that the fatal defect in his reformatory work was the absence of an accompanying movement for the suppression of the traffic altogether, thereby removing the temptation from before them. This is the natural, rational, and only safe plan, and history abundantly proves it.

The exclusively moral suasion work arouses no antagonism from the saloonists. Indeed, they like such work and workers, because, as they themselves allege, such reformation of the drunken victims of their business helps to remove the grosser and baser fruits of their business, and thereby tends to render it more tolerable and less offensive to the public.

Keep up the moral suasion work, but along with it make a ceaseless and desperate warfare against the legalization of the deadly traffic. Reform the drunkard, but remove and utterly and for ever destroy by the strong arm of the law the infamous business which

made him a drunkard and robbed his wife of a husband and his children of a father. Shame on a government in a civilized country which is a partner in a drunkard-making business! And shame on civilized men twenty-one years of age and over, of sound mind, who cast ballots to support and perpetuate a business which desolates our homes, breaks the hearts of wives and mothers, and debauches the bodies and damns the souls of men and boys made in the image of God! Yes, by every token, human and divine, save and reform the drunkard; but, at the same time, by every token, human and divine, hurl into bottomless oblivion the accursed business now sustained and upheld by Christian ballots—a business which makes drunkards, and only drunkards and that continually.

Simon, The Cyrenian

THIS Cyrenian has a very brief scriptural history. His biography is contained in one passage which relates an incident which occurred as the Roman soldiers led Jesus away to be crucified. The verse says as the company wended their way toward the place of crucifixion that they laid hold upon one Simon, a Cyrenian, and on him they laid the cross, "that he might bear it after Jesus." The verse says that Simon was "coming out of the country." The Greek literally reads that he was "coming from a field."

There are some very important and striking lessons deducible from this simple incident. The first point we gain which impresses the mind is that here was an obscure man walking along the road from his place of labor, simply attending to his own business. The point of importance is that while thus simply attending to his own business he finds a wonderful opportunity. It is a great thing for one to learn the joy and the blessing of attending to his own business. Most of the trouble of life comes from people trying to attend to somebody else's business. The tendency or the habit to interfere or intermeddle with the rights or duties or privileges of somebody else is a prolific source of many kinds of trouble in life. Peter warns us against this habit when he charges that none of us should suffer "as a busybody in other men's matters."

No doubt Simon was quite disturbed at the time by this seeming interruption of his plans. It may have delayed his reaching home in time for his meal or a hurried mission to the house for some implement. Perhaps mentally he regretted the interruption and the consequent loss of time from his business. Yet, no doubt he lived to glory in the wonderful opportunity he had which was the greatest act of his life. When the risen Jesus had appeared to the multitudes, and His glad tidings were being proclaimed abroad and converts were multiplied throughout the Roman empire, this humble man was often permitted to say, "yes, I had a part in that wonderful man's career," and proceeded to relate the marvelous privilege he had of bearing the Savior's cross.

How little sometimes we can understand the movements and vicissitudes of life here below. How often God brings to us unconsciously some of the greatest blessings which seem at the moment to be anything but blessings. Be it our habit and our joy to be ready to take things as they come and push forward heroically, sweetly, and patiently, leaving all issues in the hands of Him who is too wise to err and too good to do wrong. Of all things, let us cultivate the habit of attending to our own business, however obscure and remote and limited may be the sphere of our activity.

Another thought we learn from the Cyrenian's case, is that a seeming humiliation procured for him immortal fame. It seemed certainly humiliating to this casual stranger who had nothing to do with this conflict which had brought a seeming guilty convict into the toils of the law to meet its most drastic and disgraceful penalty on the cross. And yet, as humiliating as was that episode in his life it was the one act of his life after all which gave him immortality of fame and made him known beyond the limits of his little farm and beyond the brief space of his humble life. Who would ever have heard of him but for his carrying the cross of his doomed Lord? As it is, wherever the tragedy of the cross is read, the act of this humble toiler is read likewise, who bore the cross for the suffering Son of God up the hill where Rome's cruelty and Jewish hate were soon to meet in exultation over the death of the innocent Son of God.

How poorly we interpret our own lives. We can not read aright or discriminate between the occurrences of our own life. We call some places dark, some incidents we term misfortunes, some happenings we esteem as sad and lamentable; yet in the eye of God and amid

the disclosures of subsequent history how differently these things are to be seen. How often even before we reach the battlements of heaven we can look back over the sweep of years in this life and say, "That sad experience which so depressed and troubled me was the greatest blessing of my life and the brightest spot which now charms and delights my memory." We often live to find that those unwelcome and regretted things along the pathway turned out to be the best things God had to give us.

There is one other thing that strikes us in Simon's case, and that is that the call to take up another's burden is life's noblest chance. Not the self-centered life but the altruistic life is the noblest. It is not when we are consecrating our powers upon personal ambition or ease or pleasure or gain that life is reaching its noblest activity. It is when we stoop to put our shoulder under the burden of a brother to share with him the load, it is when we weep with those who weep, it is when we reach forth the helping hand that we are in the noblest employ, and meet the sweetest smiles of our approving Father in heaven. This is life's noblest privilege, its loftiest opportunity, its crown of greatest glory. To this God invites and calls us, "to bear one another's burdens and so fulfil the law of Christ." This is the highest and final department in the school of Christ. This part of the divine curriculum won, we graduate into the nearest and noblest likeness to Jesus himself. Let us not be content until we reach this glad consummation and enjoy it as a business and a habit to heed promptly the call to take up the burdens of others that we may thus fulfil the law of the blessed Christ.

An Admission Which Means Nothing

IF it be admitted, as is claimed by some, that the Christian ministry exerts less intellectual influence upon society than it did formerly, the fact would not argue any decline in the intellectual or educational standard of the clergy. It would mean simply a marked elevation of the average culture of the masses. The clergy has likewise increased in culture, and is today more cultured than ever in its history, but its advance of late years has been less conspicuous than that of society in general, simply because the clergy has had less distance to go, as they were so far in advance of the general culture of society. Formerly preachers were the main dependence for teachers and instructors in most all branches of education. Now, and very properly, this duty is relegated to a distinct profession of teachers, scientists, and specialists, and the ministry is left to address more exclusively to the purely spiritual and ministerial functions of the Church. While the clergy should in no sense or degree neglect or discount intellectual culture, it must be remembered that it is not by "intellectual influence" that the preacher is to convert souls. Lectures on Emerson, sermons on Thackeray, and homilies on Geologic themes, may attract the notice and the attendance of a few of the literary, but will not convict them of sin or advance them in the life of faith after they come. Sin and salvation, the Holy Ghost, and Christ, are themes essential and profoundly interesting to the unlettered and the literati, and it is all the better for both classes if these truths be discussed in the simplest, but most cultured terms, which sanctified learning and scholarship can command. It is Christ, however, and not culture that will save; but He can use and He delights to use the most refined, as well as the rudest means.

THE LORD BUILDS from the bottom: the Devil tears down from the top. From the poor came the Son of God. Among the poor labored chiefly the Son of God. Among the poor the gospel was planted. Among them the early apostles were found. Down through the avarice, the lust, and the fashion of the membership, and the ambition and vanity of the chief ministry, the Devil comes to the corruption of the Church, and her failure to meet the end of her divine mission. Such is the lesson of history.

THINGS CHANGE to your view sometimes as much from change in your vision as in the things themselves. "How dark it has become," says the man struck with sudden blindness. It is not dark, but the poor man has no eyes to see the light. Let us be careful that the changes for the worse we see so often in things are not from changes in our moral vision. Remember, however, that blindness will also prevent you seeing changes which have occurred or are actually occurring.

Gray Hairs

Arthur F. Ingler

Ephraim, he hath mixed himself among the people; Ephraim is a cake not turned. Strangers have devoured his strength, and he knoweth it not: yet, gray hairs are here and there (sprinkled) upon him, yet he knoweth not (Hosea 7: 5, 9).

THIS passage is freighted with terrific suggestions. It is perilous for a soul to mix himself among the people. (By this we do not mean to infer that Christians should live like monks in a cloister and refrain from being neighborly and friendly, and thus curtail their influence for the winning of souls to Christ.) If I take water and mix it with sand, lime, hair, etc., the mixture will be mortar. The water soon loses its identity and in a few days disappears altogether. When a Christian mixes himself with the world, he, too, loses his identity; he no longer looks nor acts like a disciple of Jesus. He loses the strength of his character and one can not discern the difference between him and his worldly associates. This is the picture we have of Ephraim. He is the twin brother of the minister who attends the theater to gain popularity and prestige, or like the leader of the Young People's Society, who goes to the moving picture shows in order to stand in with the youths and win them to the church, or like one who frequents the baseball or football parks, saying his presence there will quell the spirit of cursing and rowdiness; but, by so doing, they lose their standing with God and their influence over men.

What is more saddening than to behold an old gray-haired man who has lived a Godless life and is now stepping into the grave with no hope in Christ, wholly unprepared to meet his God! But, on the contrary, how beautiful and how refreshing to look upon the aged saint with whitened locks and beaming countenance! In Proverbs 16: 31, we read, "The hoary head is a crown of glory, if it be found in the way of righteousness." But old age in the spiritual life is a calamity; it is a sign of declension. In old age the physical powers become weaker and weaker, but God's idea for the Christian life is given us in Job 17: 9, "The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger"; the marginal reading is—*shall add strength*. Ephraim had missed the will of God; he had compromised with the world and its idolatry. He had allowed strangers (to God) to devour his strength. This will obtain in every life that is mixed with the world. Friends, beware!

The Bible illustration of the proper ending of a righteous life is found in Moses: "And Moses was an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated" (Deut. 34: 7). Let us contrast this with that of Isaac: "And it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see," that Jacob deceived him (See Genesis 27). Do you not see the dangers consequent upon dimness of vision, and other frailties of old age? God never intended the Christian to become gray-haired and infirm in spirit.

Ephraim was the second son of Joseph and was born during the seven years of plenty that preceded the great famine which began about 1715 B. C. Ephraim means *doubly fruitful* and stands for the experiences of the wholly sanctified. They are *doubly blest* and therefore "doubly fruitful"; they are justified freely and sanctified wholly—pardoned and purified. How sad that Ephraim did not remain a true type of the holy people! And how disappointing it is today to note that some of the bright lights in the holiness movement have become dim, and useless to God!

The most alarming word, found in our text, upon the declining Ephraim is, "yet he knoweth not." He was becoming gray-haired and was unconscious of his state. Like Samson,

"he wist not that the Lord was departed from him." In this condition, Ephraim was like an unturned cake, partly baked and unpalatable. He was of no use to God and the church, and had become, by his own folly, a laughing stock for the world. He still held tenaciously to the profession of religion and, no doubt, could stand in the public services and say, "I am still saved, sanctified, and satisfied," (and he might have added, *petrified*) but his testimony was old and musty, and the people could see gray hairs upon him. The non-professors may have laughed in their sleeves and said, "Did you hear what the old hypocrite was saying?" The process of declension had begun to show marked signs in his life—there were gray hairs "here and there upon him." People seldom become gray-haired in a single day, but gradually. As a rule, holy men do not backslide from God completely in a week or a month; there is a gradual letting down in the habits of life—a continuous approach toward "the evil day" when Satan brings them to the climax of the temptation, makes the last grand assault and overpowers them, and then they commit the open sin. Like Eve, they first notice, then desire, then yield, and become aliens from God.

I want to call your attention today to some of the signs of spiritual declension—some of the "gray hairs" that are noticeable in the early process of backsliding.

1. Loss of desire for secret prayer.

What the act of breathing is to the body, the employment of prayer is to the spiritual being. If you neglect to breathe good air properly, the lungs will be affected and gradually weakened until the whole body declines and perishes. A similar result is seen when the exercise of private prayer is neglected; presently, the *desire* to pray becomes less frequent and finally subsides altogether, and the soul is left lifeless and dry. Prayer is the breath of the soul; when it ceases, death ensues. Brother, sister, what about your prayer life? Are you as fond of it as you were in the early days of your Christian experience?

2. Loss of relish for the Bible.

What food is to the natural man, the words of God are to the soul and spirit. Our Lord replied to the Tempter: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." The Psalmist exclaims: "How sweet are thy words unto my taste! Yea, sweeter than honey to my mouth!" Friend, is this your experience today? Do you love to search, and read, and study, the holy Bible, and are you devoting as much of your time to it as ever? Christian, where art thou?

3. Loss of speech.

That soul, who neglects private devotions and daily Bible reading, should not be surprised to find that he has acquired an aversion to, and a timidity in, speaking for Christ in the home, at the neighbors', on the street, in the public services, and elsewhere. This is the natural result of neglect—a waning of desire for the exercise of spiritual life. It is not un-

common to find such persons interested and engaged in worldly pursuits. Sometimes they excuse themselves by saying: "We have n't the gift of speech like Sister Talkative and Brother Speakeasy," but if you should happen in next door some morning, after they had spent the previous day in shopping, you could hear a long and glowing description of the things they had seen and the articles they had bought. Have you little to say for Jesus? People talk about the goods they have on hand or the goods they want. Have you "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, self-control," and such like, on hand now, or do you want them? Let me hear your ordinary conversation for ten minutes and I can tell you what is uppermost in your heart, and how much, or how little, you love God.

4. Loss of joy.

Nehemiah, the prophet, said: "The joy of the Lord is your strength." Then your spiritual strength is measured by your buoyancy of spirit. Satan will do his utmost to rob you of your joy. Thus he will weaken you if possible. He will throw his black wings of discouragement and grief about your spirit and try to make you feel blue, or he will take advantage of some physical weakness and suggest that you are not so joyful as usual, and deceive you into wrong thinking, possibly, and thus conduct you into "doubting castle." Beware of his trickery! I remember distinctly a dark morning, some years ago, when the Enemy depressed me greatly and did his best to deceive me and cause me to doubt the love and care of God. At first I thought that perhaps I had done something to grieve the tender Spirit away or had failed to obey Him in something, and I prayed and searched my heart to find the cause of my depressed feelings. Finding nothing for which I might accuse myself, I said, "Lord, please show me what is the trouble." In a few moments, after I had gotten real still before Him, a sweet voice whispered, "Why don't you praise the Lord?" That was a new way to defeat the Enemy, a new thought to me, and I said, "Thank you, Lord; I'll do it, for I have much to praise Thee for." I began praising Him and was soon up, on my feet, walking around the room and playing on my instrument of ten strings (clapping my hands). Amen. I had discovered one of the wiles of the Devil, and he has never tormented me at that point again. Praise the Lord! Loss of joy is brought about, naturally, by disobedience. "Trust and obey, for there's no other way, to be happy in Jesus, but to trust and obey."

5. Loss of hearing.

Defective hearing is either caused by an internal disorder or by an outward accident. The ears of the soul may become filled with the ear wax of the world and thus be deaf to the voice of God. Listening to gossip about your neighbors and friends, or about your brethren in the church, will dull the sense of hearing. Failing to obey God when He speaks, injures the acuteness of the soul's ear. You may become so accustomed to the awakening sounds of an alarm clock, and habitually fail to heed them, until they have no power to arouse you, and you can then sleep on in spite of them. This is none the less true of the soul who neglects to obey the admonitions and warnings of the Holy Ghost. The Spirit used to call you to prayer, to Bible study, to personal work, to the visiting of the sick and the infirm, and to the aid of the poor and needy, but you have failed to respond to His calls so often, that now you seldom hear Him, and, perhaps, *not at all*. How sad is your condition! "Who hath ears to hear, let him hear," and heed the voice of God when He speaks. (Concluded in next issue)

He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. Psalm 91:1

Seven Laws of Scriptural Giving

John Matthews, D.D.

In Two Parts. Part Two

ABUNDANT giving does not impoverish the giver. You will never have more by holding back. You will have less. The more you give the more you have. The less you give the less you have. There is no way to beat God. He made laws to govern giving as much as to govern gravitation. This is illustrated first by the gathering up of the manna. Each morning the Israelites, in their march through the wilderness, went out and gathered the manna for the day. He that gathered much had nothing left over. It rotted. Silver and gold may not rot, but the soul that hoards it may and often does. Then, those who had gathered little had no lack. God is a marvelous provider. Here and there in the morning there came a late comer to gather the food from heaven. The dew had dried it or the earlier ones had gathered it. But the little was multiplied till it satisfied all hunger.

There is another law: "He that soweth sparingly shall reap also sparingly." It would appear that all men knew this. Not so. Else why do so many withhold the seed and hope for a big crop? *What goes in is what comes up.* No more. How can we reap material prosperity and spiritual blessings if we do not put the silver in the soil and the gold in the ground? On the other hand, it is written in God's Book: "He that soweth bountifully shall reap also bountifully." Bountiful sowing makes bountiful harvests. Let's scatter the silver and sow the dimes and dollars in the soil of human need and divine opportunity! No man ever lost money by giving to God. This is the only way to keep it. Then let's coin our shouting into silver and our gladness into gold.

5. Acceptable giving must be hilarious. "Not grudgingly nor of necessity, for God loveth a cheerful giver." The Greek word for "cheerful" is "hilaros." This is our word, "hilarious." What does hilarious mean? It means merry, cheerful, noisy, demonstrative, in high spirits. This is the spirit and the manner that should govern giving. To give is as good as going to a feast. We get so merry thinking about it that we break out into singing. We can scarcely wait till the basket arrives. We are willing to have the basket passed twice in one meeting. The more the merrier. This is scriptural giving. This is what God wants. Are you a merry, cheerful, singing, scriptural giver? *This is the man God loves.*

"Not grudgingly." This word means to be excessively sad, gloomy, cast down, filled with sorrow. Does it pain you to give? Does your face cloud when the offering is announced? Do you sigh when money is mentioned? Does parting with your goods grieve you greatly? If so, you are a stranger to grace and to God. A man who has God's grace has God's nature. He is prodigal. He gives to all who are worthy and turns down no holy appeal. As long as there is meal in the barrel he makes cakes for the prophet. "For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."

"Nor of necessity." Giving is not a matter of duty. It is the outflow of grace. Duty givers are joy killers. Do you give because of what men will say if you withhold? Do you give because your name is connected with the church or institution? Do you give because you are ashamed to withhold? Such giving would shame the Devil. It is not acceptable to God, and can never bless your soul. Does God depend on your miserly gift? Does He not own the gold and silver of the whole earth? *Why does He want us to give, then? To test your religion. To bless your soul. To make you a partner in world redemption. To keep you from being like the Devil, and to save your soul from the fires of hell! A drunken*

man is the most generous giver in the land. So is the soul when Spirit-filled and God-intoxicated.

6. Scriptural giving is the basis of material prosperity and spiritual blessings. "He that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness." Here are the two great promises for increased food and multiplied righteousness. Both are in proportion of your gifts to God's needy ones. There is no way a man can better grow in divine grace than by continuous and constantly enlarging gifts to God's work. You have never yet seen a liberal soul that was not fat. There is a close connection between giving and grace we can not explain, but it is there as one of God's laws. If you are not getting on in your soul as you wish, consult your tithe account and you will likely find you are robbing God. Pay the debt and the Holy Ghost will bless your soul!

If you are a bountiful giver of gold, God will prove a bountiful provider of seed and food. All your interests will be safeguarded, and you may hope to prosper. This was true in the days of Israel, and it remains true to this hour. Violate this law and you suffer. This explains why so many good people are having such financial straightens. They see no connection between money giving and money getting. They are two streams from the same fountain. If your stream of giving runs low, your stream of receiving will dry up. If you overflow in gifts, God will increase your goods. Malachi saw this law. He explained the failure of crops and the poverty of the people, material and spiritual, on this ground, "Ye have robbed God of his tenth"; how can you expect God to

bless robbers? "Bring ye all the tithes into the storehouse. . . and prove me. . . if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Give and you may claim these blessed promises. "God is able to make all grace abound toward you. . . that ye having all sufficiency in all things may abound in every good work."

7. Scriptural giving brings glory to God, joy to the giver, and thanksgiving from the receiver. "While they. . . glorify God for your liberal distribution. . . which causeth through us thanksgiving to God." If you want to glorify God, act like God. Give as God gives. Unloose the boundaries of your heart and the strings of your purse. As men see your generosity they will believe in your experience. How much do we love the needy ones? "The Lord bless you." No, never. "Here is five dollars. It is all I have today." That is the thing which proclaims God's grace in your heart. That man used to be a miser. Look, now. He gives like a king. What has made the change? He knows God these days. Well, glory be to God, who can make a giver of a miser, and a dispenser of bounty of a robber of God.

Then the giver will get blessed as he gives. His joy will be like a river, if he is a faithful giver. Did you ever go to see that poor man down the alley and leave a bit of food or money, and go home walking on air? Try it out. Peter walked on the water, but the giver can walk on air. God gives millions and rejoices. To give a dime makes the Devil whine.

Lastly, the thanksgiving that gifts bring to the receivers. Their hearts swell with praise. Your gift primed the pump to set the stream flowing. Then this thanksgiving takes the form of prayer for the giver. So the gift of silver and gold and all good things causes the hearts of those receiving to overflow to God with praise and prayer.

KANSAS CITY, MO.

A Great Man's Delusion

Rev. W. E. Smith

A FEW years ago the interest of the church was awakened by the convictions expressed by Sir Oliver Lodge relative to the future existence of the soul. This learned scientist, university president, and president of the British Association for Psychical Research, declared in a public address that scientific experiment could well nigh prove future existence. Some preachers, who accept the text book of science as of equal authority with that of holy writ in problems religious, heralded the announcement as a great triumph for the Christian faith. Saints no more need tremble since science had been converted and was ready to give credence to some of the mysteries of revelation. They were ready to pay homage to this man of scholarship who was willing to assent to the reasonableness of the inspired utterance.

But other preachers whose faith rested absolutely upon divine revelation and gave no place to the intellectual guesses of men, no matter how learned, paid but scant courtesy to the opinion of Sir Oliver Lodge. While fully believing that the future existence of the soul is in perfect harmony with science, yet they contended that the Christian faith is not dependent on materialistic science for its stability or its perpetuity. When science invades the spiritual realm it steps outside its domain. Here is a place where the scalpel, the microscope, and the telescope fail to yield results. True, there has been recent talk of photograph-

ing a soul as it left the body, but such an experiment is regarded as ludicrous by sober thinking people. To what absurd conclusions learned men will come, who refuse to accept the Bible as the supreme authority in things spiritual, is seen in the latest deliverance of this same Sir Oliver Lodge. His son, Raymond, recently fell in battle while fighting on the western front. His father has published a memorial volume entitled "Raymond, or Life and Death," which is one of the most talked about books of the day. Sir Oliver not only confesses his belief in a future existence, but he declares that the veil has been lifted, and he has had the unspeakable privilege of holding communion with his son in the spirit world. This has been accomplished through the agency of mediums. For years Sir Oliver has been an experimenter in this realm, probably never dreaming he should be able to apply his methods to such satisfactory ends. He asks the world to believe that a line of communication has been established, and he, the father, is now perfectly informed as to the state of his son and his immediate surroundings. So positive and assuring is the evidence that the skepticism of the entire Lodge family has been overcome.

The method of the medium is to sit with pencil in hand, and when possessed by spirit forces, her hand writes the message from the unseen world. When one reads the absurd and foolish things that are written he must

conclude that the "secondary personality" who gives the message from the boy is of very low intelligence. Here is a sample: "He is a jolly boy, and everybody loves him. It is ripping to see a boy like this. He has been sleeping a long time, but has spoken today." The paradise is materialistic. Raymond is said to "dislike white clothes, but will get used to them after awhile." He has a "nice doggie with a fine, bushy tail." Mr. Lodge is also informed that his son has a "nice new tooth" in place of the one he had lost. He is also comforted with the intelligence that the boy has plenty of soda water and cigars.

This is the kind of stuff one of the most learned men in England has put into book form and sent forth as a contribution to the evidences for immortality. But in it all there is nothing new. It is only spiritism that has gained a devotee in a learned man, who, unwilling to bow to the supreme authority of the Word of God, worships at the shrine of ingenious fakers and swallows every thing they say. What fool stuff people will accept who reject the Word of God and the way of faith! "They give heed to seducing spirits and doctrines of devils," so says Paul. We know of nothing more destructive to Christian faith, and demoralizing to character than spiritism, or the endeavor to penetrate that realm that has been hidden from us.

Soda water and cigars would be indispensable in the paradise of those whose supreme satisfaction is realized in the gratification of physical appetites. And preachers who talk as though godless and worldly people, even though they die in a worthy cause, have gone to heaven, must not have in mind the heaven of the Bible into which nothing may enter that defileth, but the heaven revealed by the medium to Sir Oliver Lodge, a place where the carnal appetites may be gratified. Such teaching is in perfect accord with Mohammedanism that promises its devotees sensuous delights. And it is back to heathenism that the proud intellect of man would lead us, when it is not enlightened by the Spirit of God. Hume, Huxley, Spencer, Mill, and other great minds refused to accept the authority of the Word of God. They wandered in darkness. One of the most fascinating books we have ever read is Doctor Fitchett's book, "The Belief of Unbelief." In this he shows that those who reject the Word are compelled to believe things more taxing to the credulity of man than anything advocated by the Bible. Alas! that in the church we have so many infidels teaching in theological seminaries, and holding forth from pulpits the same doctrines that Tom Paine advocated. They bring the Word of God to the touch stone of their "spiritual instincts" and say this is to be accepted, and that must be rejected. They do this in the name of scientific method, and under the authority of superior knowledge. But this folly is sooner or later made manifest in the conclusions they reach.

Let faith, then, and not carnal reason be our guide. A faith that believes the Bible from Genesis to Revelation; what it says about God, man, sin, Christ, salvation, holiness, and heaven. The best of all is that when our hearts have been purified from carnality our doubts are all gone. We have no place for vain speculation. We live in the realm of certainty. We have an experience that fully satisfies us here, and we know some day the veil will be lifted and "we shall see him as he is."
MONROTON, PA.

What is our life? It is a mission to go into every corner we can reach, and reconquer for God's beatitude His unhappy world back to Him. It is a devotion of ourselves to the bliss of the divine life by the beautiful apostolate of kindness.—Faber.

The Lord Jesus was treated as if He had been guilty of my sin, and I am treated as if I had performed His righteousness. What a mystery of mercy is this!—Selected.

Efficiency In Altar Work

Mrs. M. V. Hall

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth (2 Tim. 2:15).

THE watch word of the present century is "efficiency." On every hand the demand for efficient workers is greater than ever before. The well trained hand and brain are at a premium. To be really efficient requires a close study of every phase of the chosen field of labor. To the lawyer, efficiency means months and years' hard study of law. To the physician, years, nay, a life time of study and practice. To the Christian worker, efficiency means an earnest, careful, prayerful study of the Word of God and a wise understanding of every phase of Christian work.

One of the most important phases of the holiness movement is the altar service. I praise God for the old-fashioned altar service in which many thousands have swept through to victory in Christ. I do not believe a preaching service should close without an opportunity being given for hungry souls to come to the altar and find God.

The call to the altar should never be hurried through. This is a day of rush and hurry, get through and go. But we should be in no hurry to close an opportunity to win souls for our Christ. Neither should the call be prolonged until the congregation becomes restless and tired. Show the people you are really interested in their welfare. Never tell them, "You can come to the altar if you want to, and if not go on to hell." Deal with them lovingly and faithfully as a true representative of Jesus Christ. Let the altar call be a time of much prayer. One of the best plans I have ever seen is for a number of workers, who can really pray through and touch the throne, to kneel inside the altar and silently or audibly in a low tone, or, should the Holy Spirit lead, loudly pray. This creates an atmosphere of prayer, defeats Satan, and makes it easy for those wanting help to step out and kneel for prayer. It is far easier to come to an altar where a number of devout people are praying than to step out all alone.

Then singing is very important. Sing appropriate songs. Don't sing, "Hark from the tomb a doleful sound," neither sing some song to the tune of "Casey Jones," or "Tipperary." Sing songs which will point the soul to the "Lamb of God which taketh away the sin of the world."

The wise pastor or evangelist will watch the service and keep his hand on the situation, and will not let some well meaning but fanatical brother or sister take it out of his hands. Especial care should be exercised in dealing with penitents. This is far more important than some think. There are many earnest, God-fearing Christians upon whom the Lord has smiled and poured numberless blessings, and whose prayers and faith are honored, who are not successful in dealing with penitents; while others have an unction especially on this line. Let each one find his place and do his best to fill it.

Were I to attempt to lay down any rules for dealing with penitents I would say: First, before dealing with an immortal soul about salvation, wait before God until you have a message from Him, some line of thought and Scripture to be used. Find out what is the need and give Scripture and instruction on that line. Use—the Word. The penitent who gets victory through standing on the Word will develop into a strong Christian. Don't expect every one to get blessed in the same way. Each one has an individuality distinctly his own, and the Holy Spirit will work in harmony with it. There is so much difference in temperament, that there must of necessity be diversity of operation. Some penitents have to be shouted through; they can not believe until some one shouts. Then they "step out on the promise," and the glory rolls over their

souls. Others must be dealt with quietly and calmly. Many earnest seekers have told the writer that they could not get victory at the altar because of the confusion. A woman, gentle, delicate, and refined knelt for prayer to be sanctified. A very zealous worker stood near crying at the top of his voice, "put up your hands and pray." The lady was confused and seemed undecided whether to get up and go away, or continue to pray. Another worker, taking in the situation, quietly slipped in and in a low tone began to pray for and instruct her, and soon had the joy of seeing her rejoicing because of a heart purified by the precious blood.

Do not talk to penitents when others are talking to them. There are few people who can understand two talking at once. Never urge penitents to profess, but urge them to pray through. I would rather see one penitent prayed through than two talked through. Pray much, and above all have Christ in your own heart. Keep yourself pure and unspotted from the world, and the glory in your soul, and God will bless in the altar service and in dealing with penitents.

BIRMINGHAM, ALA.

The Sinful Heart Is Ever the Same

I. T. Stovall

THE above title is taken from "Sin and Society," by Edward A. Ross, a book that is worth reading. Adam's sons today have the same sinful nature that his first sons had. But sin changes its outward form as it finds new opportunities and less opposition. Society is growing complex and can be harmed in more ways than ever, and new ways are developing as fast as society changes. In the days of candle, sorghum, loom, and stage coach there were no gas, sugar, manufacturing, and railroad interests to vex politics. People were never so dependent, because their needs are supplied from so many sources. Here is where the man of power can take advantage. He can defy the law and go unpunished on account of the influence of his wealth. He may sin against thousands because of the mutualism of our times, while the man of olden times did murder but one until he was stoned.

Paul says that rulers are not a terror to good works, but to the evil. This is true, and yet legislation is chasing the transgressor, but catches few. Laws do not keep abreast with the needs, and public opinion is far behind law. The public must become aroused before law is successful in bringing about the punishment of the transgressor. Because of this, new forms of sin against society thrive for years before checked by law; and by the time these devices of the sinful heart are checked, new schemes and usually worse ones are devised and likewise thrive till put down by public opinion. As long as Satan is going about as a roaring lion seeking whom he can devour, he will continue to deceive men. Every session of congress adds to our list of numerous laws and each succeeding session finds new forms of sin to legislate against, and so shall it ever be as long as man has the Adamic nature.

The awful liquor traffic should have been put down years ago by an aroused public. And the tobacco evil should meet a like fate. But public opinion will have to be aroused. As people become enlightened and educated they are better qualified to become servants of the Lord or of Satan according to the nature of their hearts. If the uneducated servant of the Lord can do great things now, it is logical that he could have done greater things for God and humanity if he had been better qualified. So it is with the transgressor. The learned servant of Belial may murder his scores from a long range, while the man who assaults his neighbor is mobbed without trial. Thus the sinful heart is ever the same, but its qualifications and possibilities are greater for bad.

Every age has what the world calls extremists. These watchmen cry aloud against the sins that take new forms in succeeding generations. The Enemy is always trying to effect a compromise. He calls such messengers alarmists and says they should stick to Bible themes. The secret workings of Catholicism to destroy our free democracy is being revealed more and more. It was recently made public through the *Menace* that 6,000 of the 8,000 public school teachers in Chicago are Romanists, while most of the pupils are Protestants. During these days of wars and distress of nations our own country is employing hundreds of secret service men night and day in every city to partly check the plans of our enemies. How the sinful heart is taking advantage of this age of enlightenment and education! The public is asleep to the new schemes of the sinful heart. Oh, that every Christian minister, editor, and educator would keep awake to the times and help create a public opinion that would put a ban on each fresh plan of the enemy. By the time present evils are checked new ones of probably a worse character will arise. Thus it has ever been.

NANCY, KY.

"Herald of Wholeness"

W. H. Morse, M. D.

DOCTOR, I want you to notice something," my stenographer said to me one evening as I entered the reading room. "I have seen it for some time," she continued, "and it is the funniest thing I ever saw."

"Well?" I asked.

"It is about Paolo Blanco," she replied. "You know who I mean."

"Yes, the chauffeur."

"He comes in on Thursday evenings, and always takes up one particular paper to read."

"Ah, yes, I know. Paolo is learning to read English, and I suppose that this amounts to what we may call practice. Probably it is a paper that is easy to read. Which one is it?"

"The HERALD OF HOLINESS. It comes in the Thursday mail, and is laid on that table by the east window. He hangs up his hat, and goes right there for it. But I want you to see what he does when he comes."

It was Thursday evening, and less than half an hour later she touched my arm and said:

"Now, notice! Here comes that man."

The Italian to whom she had referred entered the room, removed his hat, and crossed to the table which she had indicated. The paper laid there. He took from his pocket a strip of thin pasteboard, as long as the width of the page of the HERALD, and about three inches in width. It was creased lengthwise through the center. Taking up the paper, he fitted the pasteboard over the top of the newspaper page, and adjusted it there with two little wire clips. Then he seated himself, and with the first page before him, began to read.

"Notice it?" the stenographer asked.

"Yes," I said, "but I tell you what it is—he has made a mistake! You know, music teachers have a custom of slipping such strips on the lower margin of their sheet music where they have primary pupils, so that the children will not make them dog-eared and rumped. Paolo has evidently seen it done, and thinks that it should be put on the top of the sheet instead of at the bottom!"

We enjoyed a smile at what we thought was the man's evident blunder.

After awhile he turned the page, and adjusted his pasteboard to the top of it, the same as he had to the first page.

"He reads up to the time for closing," the stenographer said, "page after page, until he has read the entire paper. If he does not finish it in one evening, he comes the next. No other paper seems to interest him as that one does, and Thursday and Friday evenings are the only evenings he is in, as a rule."

"Do the other Italians seem to like the HERALD?" I asked.

"He is the only one," she said.

I was interested, and a little while after, as I was passing the table, I stopped at the side of the man's chair.

"That paper interests you, I see!" I remarked to him.

"Sure," was his laconic reply.

"I see you are preserving the top," I said, pointing to the paper.

"Preserving?" he repeated, shaking his head. "No, not that."

"Why do you do that?" I asked.

"I cover up," he replied.

It was my turn to repeat. "Cover up?" I asked.

"The titolo," he replied.

"The title? The title of the paper?" I asked.

"Why do you cover it up in such a way as that?"

He rose to his feet. Then, speaking very low, he said, "I would not bend it over out of sight, for it hurts the looks of the paper; but this way, you see, it is celare (concealed)."

"But why conceal the title while you are reading?" I asked.

He acted half frightened, and then he explained.

"It is the HERALD of W-h-o-l-e-n-e-s-s," he said, spelling the word, "wholeness." "And I am not whole! See? I can't bear to see it before me, as I read, seeing I am not whole."

I led him on to explain.

"I am a Waldensian," he said, "that is, a Waldensian by birth. A Protestant, you understand. I married a Catholic girl. I should never have gone back on my mother's faith, but the priest required that I should take her religion, and promise that our children should be reared as Catholics. I took it—for love. Yes, for her sake, I became a Catholic. She only lived five months. I came to America. Those vows are on me. I do not go to mass. I do not go to any Protestant church. I am not whole. How can I be under the circumstances. But I enjoy to read a wholeness paper, as I wish I was whole. So this is what I do: My employer offered me my Sundays free, but I told him I had rather take Thursday and Friday evenings, so I come and study out English in this good paper here. I can't bear to see the top."

"But why?" I asked.

"My mother used to say that without wholeness no one could see the Lord!" he answered.

"Holiness," I corrected.

"All the same," he said. "He who is tutto (whole) is santo (holy). If I had stayed as I was born, I would yet see Him."

Words of Appreciation

"God bless the HERALD OF HOLINESS, and keep all us Pentecostal Nazarenes sweet under the blood of Jesus."—Mrs. Adelia E. Tracy, East San Diego, Cal., Box 62.

"I find the HERALD OF HOLINESS exceedingly helpful."—Mrs. Albert Fiske, Somerville, Mass.

"I am a loyal Nazarene and enjoy our paper very much."—Mrs. Stella M. Thompson, 130 E. 45th St., Los Angeles, Cal.

"I can't afford to miss a single paper, it is such a help to me."—Mrs. Lizzie Stewart, Stewart, Tenn.

"I am well pleased with the HERALD OF HOLINESS and am praying that the Holy Spirit will guide in its behalf."—Henry Peters, R. F. D. 4, Ft. Jennings, Ohio.

"I feast upon all such good things as the HERALD OF HOLINESS."—William Damar, 421 Kilborn St., Lansing, Mich.

"I can't get along without the HERALD OF HOLINESS. It comes next to the Bible."—Mrs. Lydia Daugherty, 1330 Byron Ave., Topeka, Kas.

"I love the paper very much, could not do without it. I get so much soul food by reading it. There are so many good things in it. It makes my heart rejoice."—Mrs. Sophia Cresse, 2310 S. 15th, Lincoln, Neb.

I tried to convince him that he should break the vows of which he spoke, but he would not hear a word to it.

Knowing that the Waldensian polity is not unlike the Presbyterian, I spoke to a Presbyterian pastor about the man, and he succeeded in getting him to attend his services. For months he clung to those "vows," even going to confession at Easter at a Catholic church. But that same day he saw the light. The next week he went before the Presbyterian session, and "gave testimony."

"Hello!" the minister said to me over the telephone; "Paul White is to be taken into membership on Sunday!"

"Who is he?" I asked.

"Why, don't you know?" was the answer. "Paolo Blanco. He says he is whole now, and he wants to go by the English name."

After that the man came to the reading room as before, but he did not conceal the title of the HERALD. He changed employment, and I had lost sight of him until, in October, the minister called me up again.

"Say, Paul White has gone to his native land. Says he is going to be a 'herald of wholeness' to those who are in darkness. Took a lot of Italian Testaments for relatives and friends who have never had the Scriptures. Says he wants to do all he can, under grace, to make them whole!"

HARTFORD, CONN.

Teaching the Lesson

Ira H. Mayhew

THE class hour is the most important time of our entire Sunday school effort. Yet if only then we express ourselves we of course fail. It is the thirty minutes in which we bring to a focus our entire week's work. We all realize that it takes times, study, and practice, accompanied by divine aid, to gain an art in teaching. I consider teaching a calling of its own, which calls for a seven-day service and a continual soul-burdened responsibility which expresses itself in activity and in the gaining of results.

Our supreme and constant ambition in the Sunday school work is evangelistic. The lesson text is the Word of God. My special topic is "Teaching the Lesson." We often see the entire class hour consumed in nonessentials. I have many times sat in the class with my soul burdened with important spiritual truths embodied in the lesson text and have the sad fate of the teacher and class spending the time all on one or two verses at the beginning of the lesson and then just allowing themselves to follow up in conversation the passing ideas that lead out and away from the lesson and never got back to Sunday school in time for the superintendent to sound the closing bell. Thus we failed to get the good spiritual truths that were found in the lesson, while we wasted our time in wandering. If we are going to teach the lesson we must cover the lesson. The lesson text embodies a unit and we should be prepared and so guide our thought that we do cover the entire text.

The spiritual applications should hold first place. They are the important ideas of the hour. They should not be overdrawn or unreal. Nothing so weakens our power to gain results as the misapplying of scriptural truths. Yet the spiritual truths are there and they should be brought out. We find the foundation for our spiritual structure in the literal and we must know ourselves as far as possible the time, the place, the value, the connection, etc. Yet we should avoid spending the class hour in studying and discussing the geography, chronology, history, and specific values. These points can all be brought out and used for the setting of our spiritual applications, but we must always remember we are teaching the Word of God. And yet all this would fail if we did not hold the attention of the entire class. A good motto would be "And every member attention all the time."

I think the ideal class hour would be what we might term the round-up, where every member, through assignment and study, would work out the lesson under the superintendence of the teacher. But how few classes we have with "every member a student," but they often come together and snatch in a haphazard way a few truths from a partly covered lesson. In such a class it is hard to hold the unanimous attention all the time. We must of course be the example of our class. We must have their confidence, we must be prepared, then expect study; draw from their knowledge. Do not tell the class what they should tell themselves. Be natural, friendly, cheerful, cordial, tender, and patient. Avoid irritability. If you do not succeed at first, keep sweet and keep trying. You had better fail than to show irritation.

We must have system and plan in our teaching if we expect to cover the ground. Then have the Holy Spirit with us to help us. Be keen and able to apply the truths at the proper time and the suitable way. For the final test, is not how well we have taught or studied, but what results have we gained.

Young People's Society

J. D. Wadley

The Value to the Church

SOME things God gives often; some He gives only once. The seasons return again and again, and the flowers change with the months, but youth comes twice to no man. Life, like the landscape, needs to be studied, to be realized in any completeness. It is only by dwelling on details that we slowly master the whole and know either its faults or beauties aright. Half an hour's thought on youth would go far, if used to contrast with other parts of the picture of life to make it more sensible of its highest happiness.

I wish to help such a bit of reflection by setting the heart and head to thinking, by some hints and reminders, which are all the case allows. I can only suggest what each must follow up, and enlarge and vary from his own experience. I can only scatter some seeds which each must water and quicken for himself.

Life, like the fountain of Ammon, overflows at dawn and early morning. As it gets older, it still has pleasures, but they are sober and staid, tinged with a darker green or an autumn brown. Spring leaves have a tint we miss in July and October, their freshness and transparency pass; the brook sings as it runs; the river glides more quietly; and the sea moans. We all love to be young and there is joy in the thought of our youth returning when we reach heaven. Everything young is happy; God gives all nature so many days' grace before its troubles begin. Youth is the great transformer—it transfigures everything to its own brightness and, like the sun, makes a pavilion of its own beams.

It is easy to understand how this comes. The health we have while we are young gives a charm to existence. The rosy cheek, the light step, the merry laugh, the buoyant energy, the artless enthusiasm, the freedom from care, the unwearying strength, and the hope that sings o'er us, are all its gifts.

I have not yet named the highest endowment of youth—its religiousness. Not that at its best, it is all that God requires, for no age can dispense with His grace, or rise to its ideal, unless it has been "born from above." But the heart is soft and tender in early life compared to what it becomes later. The excesses we often deplore in youth are no proof to the contrary, for the soil that grows lusty weeds would bear as vigorous corn. The soul, like the face, shines while we are young. It has a susceptibility for religious impressions that passes away as we grow older. The heart controls in youth; in manhood the head takes the lead. The affections are, as yet, free for good or for evil, whatever their bias, the final choice is not yet determined. In manhood, habits,

thoughts, and aversion to religion can be changed only at the most terrible cost of mental and spiritual struggle. The leaf takes its color while soft and tender. In spring the soft earth drinks in the light and showers; later in the year it is baked and sodden. All that attracts us in a young man gives the greater predisposition toward religion; its qualities need only a right direction; its affections their supreme object in God, rather than in man or the world. It is unnatural in the young not to be religiously disposed, compared with what they become if their serious thoughts be neglected they are "not far from the kingdom." It is only by an effort that conscience can be drowned while we are young; when we are older it takes an effort to rouse. God wrestles with us in the dawning of the day.

It is an irresistible proof of all this that the great majority of religious persons become so in early life. To let that season pass without deciding for God is to lose time specially fitted by Him for doing so, for though He take us at any age, He seeks us in our prime, that our whole life may be blessed in His service. He likes the opening flowers rather than one that is blown and fading. The gifts of youth are too noble to be lavished on anything less, and find their complement only in dedication to His service in their earliest prime.

It needs only a moment's reflection to verify all I have said. The world, in all its affairs, is mainly what young men have made it. Manhood and age may often have taught, but it is youth that makes the disciples, and spreads the doctrine. The theories of the fathers are the starting point of the practice of the sons. In war and peace, in common life and religion, it is youth by which things have been mainly shaped as they are.

A glance at facts tells a striking story. Alexander overthrew the great king in extreme youth, and saved Europe from becoming Asiatic; Bonaparte had conquered Italy at twenty-five; Don Juan of Austria, at the same age won the battle of Lepanto, and saved Christendom from the Turk. Romulus founded Rome before he was twenty; Newton had completed many of his greatest discoveries and laid the foundation of all before he was twenty-five.

It has been the same in religion. Luther had won Germany to the reformation at thirty-five; Whitefield and Wesley had begun the great revival of the eighteenth century while still students at Oxford; Melancthon was keenly defending Luther, and had gained the Greek

chair at Wittenberg when he was twenty-one. At this moment, what would religion do without the zeal and labors of the young? They fill our Sunday schools, work out our purposes; and are the strength of every movement. Without them the tide would soon turn, and the progress of the world would be stayed. Early vigor, consecrated to God, works miracles. Older men have their honored work, and are no less needed than younger, but the living force of man that helps to conquer the world for God is the fresh enthusiasm of opening life. Years may counsel, stimulate, and provide the means, but the hard work must fall mainly on young strength and zeal. Once won to God, there is no hesitation or half-hearted service. Youth feels itself only a steward, and gives itself up with unshrinking devotion. In view of these facts, why is there the sad neglect and lifeless indifference to the young people's work that is found among the pastors and churches of the Pentecostal Church of the Nazarene?

The young people are indispensable to the church. A church without a Young People's Society is as a family without children. In a church where there is no such organization, the pastor's burdens are heavier, more duties weigh upon him, and many things are left undone which should be done simply because there was no one who could or who would do them. While, on the other hand, if the same church has a Young People's Society, the young people would help carry the burdens of the church, would decrease the number of duties on the pastor and in many ways would do great and effective work for the church.

Again we say, the Y. P. S. is a valuable part of the church, and when we speak of such a society we mean a live organization of energetic young people who work at their job and do things for God.

Now let us notice in particular the values of the Y. P. S. to the church. First let us look at the organized effort of the society. The purpose of the society is to lead young people to Christ and into His church. Young people away from God, as a rule, will not listen to the pleas of older people, and will pass them by without much thought, with the excuse that it is all right for older people to be religious. But when young people of their own age come to them and ask them to be saved, they are caused to think and are convinced by those young lives that there is joy and blessing in serving God in youth. And sooner or later they are brought to God through the efforts and prayers of a young person.

Not only is it an effort to bring young people to Christ, but it is an effort to establish them firmly in the faith. Many converts go back to their old lives, because they have no encouragement, and have not the faith of God, when if there were a Y. P. S. for them to attend they would become established and find such fellowship and inspiration there that they could stand against the temptations which assail them, and as a result become workers in the vineyard of our Lord.

Secondly, the Young People's Society is a training school for the church. Into this society the new convert, however young or feeble he may be, is invited to come at once. Here he is immediately recognized as a Christian and is afforded the opportunity to acknowledge his Savior and to testify to His saving power, which he is encouraged to do. This work accustoms him to the sound of his own voice in public prayer and testimony. It causes him to feel that he has a part to perform in the activities of the church. This is the training for the young person, but now let us notice the relation that some one must fill, and it is not expedient to have some filling its offices who have no training. With the training derived from the Young People's Society they are competent for the offices which the church might have need to place upon them, and they become naturally and easily the pastor's trusted helpers.

Last, but not least, is the principle of loyalty which results from such training. This society

From Our Subscribers

"I could not live without the HERALD, would be like living without one of my family. Praise God for such a paper. Bless His precious name."—Mrs. Dora Murry, 409 Vanburen St., Danville, Ill.

"I certainly enjoy reading the HERALD of HOLINESS, for it is real soul food."—Hancy Pickering, Eldorado, Ill.

"Kindly continue the HERALD OF HOLINESS, as I enjoy it very much, and wish to help continue the spread of holiness by co-operation."—William T. Evans, 5320 7th Ave., Los Angeles, Cal.

"I can't do without it, and I am praying that the paper may live as long as time will last."—M. B. Click, Box 201, Sabinal, Texas.

"The HERALD is a great blessing to me. I have taken it for over five years, and it seems to grow better and better. I could not do without it."—Grover Rose, Morehouse, Mo.

"I could not do without our HERALD OF HOLINESS, next to the Bible. It seems like hearing from our Father's family."—Mrs. Emogene D. Libby, Keene, N. H.

"I surely appreciate the HERALD OF HOLINESS, I look eagerly for its coming every week."—Mrs. M. A. Brown, Daly City, California.

is in the church, of the church, and for the church. Here the young people are made to feel that they are a part of it, and it follows that they are loyal to their pastor, to the church, and all her interests.

Who are the ones whose pictures were printed in the last issue of *The Other Sheep*? They are young people who are loyal to the church and to God. If these are the best for the foreign fields, are not the young people of their type the most valuable to the work in the homeland?

Shall we neglect this storehouse of treasures, and continue to treat with indifference this work, or will we as pastors, as laymen, and as God's children rise in the strength of our Father and push this work for young people and for the glory of God?

The Heart George W. Bugh

IN the holy Scriptures the heart is often made a metaphor. It stands for the affections or sensibilities of the mind. It may imply the spirit or the soul of a human creature. This may be filled with divine goodness, life and love of heaven, or with the forces of sin, or the spirit, or "carnal mind," and of evil spirits. We often speak of it as sinful by nature. That is, by the consequence of the Adamic fall. The Holy Scriptures describe it as very evil. "The heart is deceitful above all things, and desperately wicked, who can know it" (Jer. 17:9). St. Paul writes of the Gentile heart, polluted people, as "fulfilling the desires of the flesh and of the mind, and were by nature the children of wrath" (Eph. 2:3). These spiritually were considered as being dead in trespasses and sins. This places in our minds the fact of a sin-polluted heart. A heart subject to evil possessions, treacherous, covetous, morally depraved, faithless and selfish toward God, and lawless and unholy in deportment. And this sad condition embraces humanity in general. We read "There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable: there is none that doeth good, no, not one" (Rom. 3:10, 11, 12).

But the human heart and mind is susceptible to training and culture. The evil inclinations may be subdued and the manners may be reformed. To this end the human will power is a great self-control under training but not all-sufficient. God must and will help. "The Lord is high unto them that are of a broken heart: and saveth such as be of a contrite spirit" (Psa. 32:18). Therefore there is hope for the human heart, though born to be deceitful, to lie and to be mean (Psa. 58:3, 6). It may be reborn by the spirit of God. It may become sincere, honest, and true. And it may become God-like and holy. Instead of being wicked, cruel, and devilish it may become righteous, saintly, peaceable, and godly. And instead of being profitless, dangerous, and vile, it may be useful, harmless, and gracious. The heart is naturally passionate, quarrelsome, and vain. It is not of itself inclined to improvement, but tends to degeneration. Its lusts awaken bad habits, pride, and self-boasting. And for this reason God's help is essential to transform the natural heart.

The heart in the Scriptures is likened to a storehouse, or a room of treasures. Jesus said, "A good man out of the good treasure of the heart bringeth forth good things; and an evil man out of the evil treasure, bringeth forth evil things" (Matt. 12:35). "For of the abundance of the heart his mouth speaketh" (Luke 6:45). Even the hypocrite can not long hide the selfish purposes of his mind, for God beholds the heart. Jesus said, "This people honoureth me with their lips, but their heart is far from me" (Mark. 7:6). Hypocrisy will be found out. Many people have hearts worse than depraved by their inborn moral corruption. They are possessed by personal unclean

spirits (Matt. 12:43-45; Jas. 4:1, 2). Still there is hope for such people under the gospel. It was St. Paul's commission "to open the eyes" of the people and "to turn them from darkness to light." That was, to both give them a vision with the truth, and light, by the word of life, that they might have faith in Jesus Christ; and while he could not convert them or forgive sins, yet he could turn their minds to break away "from the [authority or] power of Satan unto God that they might receive forgiveness of sins," a changed heart, a conversion. And that they might obtain an inheritance "among them who are sanctified by faith," that is in Christ (Acts 26:18). The gospel was to give them hope; and the power of the gospel was to break all Satanic fetters; give them clean hearts and make them holy. This condition gave them the peace of God, the love of the divine nature, and filled their hearts with joy upon their faith: because their hearts were liberated both from sins and the Devil's chains, or evil spirit possession.

But perhaps the sweetest thought of the heart as a metaphor is this: that it often implies love. When Jehu lighted upon Jehonadab, he saluted him, questioning, "Is thine heart right as my heart is with thy heart?" The answer came, "It is." Here Jehu sought an expression of love. In a married relation two hearts pledged together exchange their love. When the wise king said, "My son, give me thine heart, and let thine eyes observe my ways" (Prov. 23:6) it was a voice for loving obedience, the heart being the active agent. Jesus said, "He that hath my commandments, and keepeth them, he it is that loveth me" (John 14:21). And the command is, "Thou shalt love the Lord thy God with all thy heart" (Deut. 6:5; Matt. 22:37). We often speak of the perfection of divine love, and this is right (1 John 4:12). But it is also scriptural that our faculty or love be perfected (1 John 4:17). This calls for an exercise of human affections or

love to a perfect degree. As in Israel, at one time we read, "Then the people rejoiced, for that they offered willingly, because with a perfect heart they offered willingly to the Lord: and David the king also rejoiced with great joy" (1 Chron. 29:9).

Such a perfection of service, and of heart not only requires a free-will sacrifice of self to God, and of honesty and righteousness of the heart, but it demands that the heart be purified to be blessed. Jesus said, "Blessed are the pure in heart for they shall see God" (Matt. 5:8). Such a happy and holy condition was possible in Israel. We read "Truly God is good to Israel, to such as are of a clean heart" (Psa. 73:1). Read also Psa. 24:4. Some people doubt or deny this blessed condition of grace attainable in this world. However, this purging of the heart is witnessed to by the writer to the Hebrews saying, "By one offering he [Christ] hath perfected for ever them that are sanctified. Whereof the Holy Ghost also is a witness to us" (Heb. 10:12, 15).

Now, Christian reader, training and cultivating the heart in morals, politeness, and honesty is very good. To transform the affections, the dispositions, and the practices of life by the grace of God is better. But above all, liberty and purity of heart is the highest attainment.

Wherever Christ's cause has a claim, wherever Christ's people have a want, wherever good is possible, there obligation begins. We are responsible to God for all the good we can do.—Cumming.

Improvement in a soul gets ownership in it, even as it does in land. We may have a property in every one we meet, if only we can find out how to bless him.—Horace Bushnell.

"The person who goes to the Bible to get proof that he can not live without committing sin is like a sick man who consults a doctor's book to prove that he can not get well."

On the Prairies of Alberta

E. E. Martin

Have you ever arisen some morning in your travels, and looked out upon miles and miles of rolling prairie about you in every direction, dotted with a few farm houses, and "ranchers' shacks," an occasional elevation with a few buildings, and a slightly waning line skirting the horizon? This is the prairie vision. To one unaccustomed to this particular landscape, say an easterner used to trees, hills, large cities, and dense population, it certainly looks monotonous. But this same dull, gray prairie becomes wonderfully fascinating with time.

I have often, in the evening when the sun was getting low and the long, slanted rays of golden light seemed to give a more wonderful glory to the "prairie vision," felt my heart swell within me as I thought of the mighty God, who spread and smoothed these mighty plains. They impress one more with greatness than grandeur, with breadth more than beauty.

There are some things different in the ways and people of the west, and one is their different conception of distance. A forty or fifty-mile drive with a team is not unusual, an hundred miles and more to some of the larger cities "to shop" is constantly occurring, and recently in the Williams-Robinson meeting people came nearly four hundred miles to the revival.

Then a prairie road is somewhat different than an eastern "graded road." When you are going across country here by team or auto, you just naturally "hit the trail," that consists of two ruts cut into the sod, just the width of the wheels, with a high center. These "trails" are wandering networks of parallel ruts, branching off here and there as they lead to different places. However, they are being replaced by "section roads."

Lingering still among the older settlers and in country places, is that "freedom of the west" from conventionalities that once pervaded the country. Just a good-natured "pull up and help yourself" kind of a way certainly strikes one as delightfully different.

One of the greatest opportunities of these prairies is their religious possibilities. Like other places, even the smaller towns are affected with quite a general spirit of "pleasure seeking." The moving pictures, theaters, weekly dances, and other attractions hold the attention. Notwithstanding this people are "church going" and the country people, especially, away from these allurements are susceptible to spiritual religion.

A growing number of serious, good people are calling from many quarters for live, spiritual meetings; yearning for the salvation of their communities, they welcome help from any source. There are places, also, and their numbers are increasing, where there are no meetings. These, of course, are country points, schoolhouses, etc. Other places there are where meetings are being dropped. The burden of much church activity seems to be "save the church from numerical decline." A people progressive, pushing out into these new and abandoned places, is the need of the hour.

For we are not without agents of "every pernicious doctrine" unusually active just now, who are sparing "no pains" of miles or money to make a proselyte.

We want you to know about us, and catch a vision of the prairies, that when you pray you will remember the "whitened harvest" of the "great northwest."

CLARESHOLM, ALTA., CAN.

MEN

Hastings

Though mere honesty does not save a man, will not dishonesty damn him? Will it not unfit him for the presence of Christ, in whose lips no guile was found? Are not lying lips an abomination to the Lord? What shall it profit a man if he gain the whole world and lose his own soul? What is a man worth? Who shall tell the value of a man who is bought by the blood of Christ, and whom no one else is rich enough to buy?

The great want of this age is men. Men who are not for sale. Men who are honest to the bottom, sound from center to circumference, true to the heart's core. Men that fear the Lord and hate covetousness. Men who will condemn wrong in friend or foe, in themselves as well as in others. Men whose consciences are steady as the needle to the pole. Men who will stand for the right if the earth reels. Men who can tell the truth and defy the world. Men who can face the Devil and tell him, "Get thee hence!" Men that neither brag nor run. Men in whom the current of everlasting life runs still and deep and strong. Men careful of God's honor and careless of men's applause. Men too large for sectarian limits, and too strong for sectarian bands. Men who know the message and tell it. Men who know their duty and do it. Men who know their place and fill it. Men who know in whom they have trusted. Men whose feet are on the everlasting rock. Men not ashamed of their hope. Men strong with divine strength, wise with heavenly wisdom, and loving with the love of Christ. Men of God!

RULES FOR SELF-EXAMINATION

The following twelve rules are recorded as having been used by Mr. Fletcher of more than a century ago. They were used by him at the close of each day for self-examination.

1. Did I awake spiritual, and was I watchful in keeping my mind from wandering this morning?
2. Have I this day got nearer to God in prayer, or have I given way to a lazy, idle spirit?
3. Has my faith been weakened by watchfulness, or quickened by diligence?
4. Have I walked by faith, and seen God in all things?
5. Have I denied myself in all unkind words and thoughts? Have I been delighted at seeing others preferred?
6. Have I made the most of my time, as far as I had light, strength, and opportunity?
7. Have I kept the issues of my heart in the means of grace, so as to profit by them?
8. What have I done this day for the souls and bodies of God's dear saints?
9. Have I laid out anything to please myself, when I might have saved the money for the cause of God?
10. Have I governed well my tongue this day, remembering that in a multitude of words there wanteth not sin?
11. In how many instances have I denied myself this day?
12. Do my life and conversation adorn the gospel of Jesus Christ?—Selected.

THE CREED OF A SOLDIER

He asked for strength that he might achieve; he was made weak that he might obey.

He asked for health that he might do greater things; he was given infirmity that he might do better things.

He asked for riches that he might be happy; he was given poverty that he might be wise.

He asked for power that he might have the praise of men; he was given weakness that he might feel the need of God.

He asked for all things that he might enjoy life; he was given life that he might enjoy all things.

He has received nothing that he asked for; all that he hoped for. His prayer is answered.

He is most blest.

(This was written by a Confederate soldier out of the experience of his own life. It was quoted by Dean Rousmaniere, at Auburn Theological Seminary.)—Selected.

ETERNAL DEATH IN JOHN 3:16

God's Word is a savor of death as well as life. As there are infinite glories of grace for those who believe, so are there unspeakable terrors of judgment for those who do not believe. Thus we find the Savior's most wondrous words of mercy and life linked with awful words of justice and death. A Christian woman, who is outspoken in expressing disbelief in hell or eternal death, was asking a friend what warrant there was in the Scriptures for supposing that all are saved. One of the verses her friend gave her was John 3:16. "The most precious and wonderful verse in the whole Bible on God's love and Christ's salvation," he said, "contains the most terrible word in all human language—perish. And the measure of God's love in giving His Son is the measure of the awfulness of sin and also of the condition of those who, refusing God's offer of His Son, perish." John 3:16, and the whole Bible, also every Christian, is "a sweet savor of Christ unto God, in them that are saved, and in them that perish; to the one a savor from death unto death; to the other a savor from life unto life" (2 Cor. 2:16).—Selected.

A COST OF FORGIVENESS

G. Campbell Morgan says that a collier came to him at the close of one of his services and said: "I would give anything to believe that God would forgive my sins, but I can not believe that He will forgive them if I just turn to Him. It is too cheap." I looked at him, and said: "My dear friend, have you been working today?" "Yes, I was down in the pit as usual." "How did you get out of the pit?" "The way I usually do—I got into the cage, and was pulled to the top." "How much did you pay to come out of the pit?" "Pay? Of course I did n't pay anything!" "Were you not afraid to trust yourself in that cage? Was it not too cheap?" "Oh, no," he said, "it was cheap for me, but it cost the company a lot of money to sink that shaft." And without another word the truth of that admission broke upon him, and he saw if he could have salvation "without money and without price," it had cost the Infinite God a great price to sink that shaft and rescue lost men.—Exchange.

Nothing can weigh against fact. It is a fact that we have this day extended to us. It is a fact that millions are in the night of sin and on the edge of hell. It is a fact that every Christian has some talent, and that we all have the great commission. It is a fact that where the Word of God is preached by a saved man, backed with prayer, souls are saved. Granted that there are some fields where this is not true, there are many others where it is true. With all these "open and shut" situations before us, we ought to pray without ceasing, salt the world down with a godly influence, and preach the everlasting gospel with all our might, or have it preached, wherever providence opens the door. This is no day to live a prayerless life, to set a slippery example or be at ease in Zion.—Selected.

We must learn to set God above His own laws—not that He will reverse them, but use them as we know not how. We are not to think that where we see no possibility God sees none; that when all human skill has been fruitlessly spent there is no more that God can do; that when everything goes wrong with us and we are ready to sit down and wait for ruin there is no help for us in God.—Marcus Dods.

"The pure in heart! are they whose hearts God hath 'purified even as he is pure;' who are purified through faith in the blood of Jesus, from every unholiness; who, being 'cleansed from all fil-

thiness of flesh and spirit, perfecting holiness in the (loving) fear of God." They are, through the power of His grace, purified from pride, by the deepest poverty of spirit; from anger, from every unkind or turbulent passion, by meekness and gentleness; from every desire but to please and enjoy God, to know and love Him more and more, by that hunger and thirst after righteousness, which now engrosses their whole soul; so that now they love the Lord their God with all their heart, and with all their soul, and mind, and strength.—John Wesley.

THE MEN WHO BUILD UP THE CHURCH

Who are they? Men of living piety, strong intellect, earnest and honest hearts; men who endure toil and reproach while they live. They labor; others enter into their labors. They toil; others reap the harvest planted by their toil, privation, and suffering—men who lean on God and their own consciences, and not the popular dicta of their times; such as live for the future as well as the present; such as go forth trusting in heaven, and scattering the good seed of the kingdom with tearful eyes. Men of this stamp are the chosen instruments of providence in building up the church. The times now demand men of this type in the pulpit to speak through the press, and raise the standard of truth and holiness.—Selected.

When you make a mistake in judgment or in word, or in both, own up. Do n't try to explain how you came to do it, nor seek to sustain an untenable position by argument; that merely wastes time and brings you into dispute as a contentious quibler.

There is only one way to rectify a mistake if rectification be needed, and that is frankly to admit the error and make whatever amends may be required. A straightforward confession is good for the soul. It is the tribute which conscience demands of intelligence. The man who will not admit his blunders has neither a conscience to set him straight, nor an intelligence to keep him so.—Selected.

THE LAST STATION

Some children were one time playing they were running a train, and they would call out the different stations they were supposed to pass, or passengers to get off. A boy was the conductor, and the others were the passengers. The little fellow called off one station after another of which he had heard: New York, Philadelphia, Boston, Chicago, and at each stop some of his passengers would alight. Finally he ran out of names and he called out "heaven," and one precious little girl said, "I must get off here; this is my place." She was ready to alight at once.—Selected.

CHRISTLIKENESS

To become like Christ accept Him and know Him in the pardon of sin; read His gracious Words and become imbued with His Spirit. As nearly as a human being can do the work of a divine man, imitate Him, not slavishly in the form, but truly in the Spirit, having the same desire to please the Father. Commune with Him, not only daily, but hourly, having sweet companionship with Him. Boast not of His favors, but humbly thank God for the high privilege of reflecting his Son to the world, of mediating Him to those who have not known Him. Love as He loved, not merely the lovable, but the unlovely. Hate as He hated, not men, but sin. Love, not as the world loves only those who favor it, but love enemies and those who persecute and abuse. Seek ever to be a channel of love and light, but avoid arrogance and bigotry. Living in His presence, trusting Him, and loving Him, we may grow into His likeness.—Arkansas Methodist.

The soil for the harvest of pain is brought down from the peaks of pride by the torrents of desire.—George MacDonald.

THE WORK AND THE WORKERS

EVANGELISTS JOHN AND GRACE ROBERTS

Our last meeting was at Vilonia, Ark., with our church and school. Rev. T. C. Leckie, of Louisiana, is their pastor. Vilonia is a nice little town with good farms around it, and an excellent class of people who love God and holiness. The school buildings are good and well cared for, the big camp shed is nearby, and Brother B. Nealy, of Peniel, Texas, is their evangelist this year. God has wonderfully blessed the school and many useful men and women have come from it.

The Lord gave us a good meeting, and several found the Savior. God is using Brother Leckie and wife there, and the church is moving forward. We had a few days at Argenta, at the Sunday school convention. It was good. We are now in our church at Pangburn, Ark., with Rev. M. M. Mitchell, pastor. The revival is on, and folks are finding God. We go next to Bucklin, Kas., June 2-18.

INDIANA DISTRICT CONVENTION

On account of sickness and other hindrances, some of our preachers were not able to be present, but we had a great time, with seasons of glory and large opportunities of development in the Christian graces. The papers read were fine, and the discussions were great. Sister Eva Norris, one of the deaconesses of the Indianapolis church, read a paper on rescue work that brought tears to our eyes, and renewed our determination to expend our every energy to rescue the perishing. At the close of the reading, money was laid on the table to begin a rescue home in Indianapolis. We have been in campmeetings, but have never heard such praying as the Spirit gave birth to and human lips uttered as during those few days. The Hollenback brothers, evangelists, with their stringed instruments, and our District Superintendent's singing always brought waves of glory. Then there was the Redman evangelistic party, the Richmond girls' trio, and last, but not least, the ladies' trio from Olivet University. The street meetings conducted by Evangelist C. M. Harrison were Spirit-filled. The preaching was entirely evangelistic and resulted in a great many victories at the altar. On Sunday afternoon our District Superintendent, Rev. U. E. Harding, preached one of his great dedicatory sermons, and \$1,200, the full amount needed, was raised, amidst shouts of victory. The hospitality shown by the Richmond church, and their good pastor, Rev. A. F. Balsmeier, brought a climax to the greatest meeting ever held on the District, for which we give God the glory.

REV. CLYDE E. GREEN, Secy.

MISSOURI DISTRICT CONVENTION

From the opening service to the close of the convention the power of God was upon the people, and there was not a barren service. Some of our preachers could not attend on account of finances, but most of those who had been assigned papers were present. Many papers were read on various themes of vital interest to our work. The discussions were profitable. Doctor Goodwin did not arrive until Friday, but the pulpit was supplied by Rev. John A. Hill, Rev. J. W. Roach, and Rev. J. E. Linza. The evangelistic services at night were well attended, and seekers prayed through at every service. Doctor Goodwin's messages were full of unction and power. People came for miles from the country, and wanted him to go right out to their community for meetings.

On Sunday at 11 o'clock we had a great communion service, closing at midnight Sunday night with the altar cleared up. The Des Arc school and church were never in better condition, and a general spirit of unity and brotherly love pervades the entire District. So far as we are able to discern, we are going in for greater things.

J. D. SCOTT, Dist. Supt.

MISSISSIPPI DISTRICT

Since our last report we have conducted a revival at Pylard, Miss., where God gave us some precious souls. At the close of the meeting we organized a Sunday school, and they are using the Pentecostal Nazarene literature. Our next work was with the church at Eucaba Chapel. The Lord gave us some services; also an enthusiastic business meeting, at which time the pastor's salary was fixed and plans made for renting some land to be cultivated by the church, for the support of the pastor, and other expenses. We feel encouraged with the work there. Brother Gammel, the pastor, is a level-headed, sanctified man, and is doing his best for God and the church.

We are now engaged in revival work at Townley, Ala. God is blessing and victory is in sight. We earnestly solicit the prayers of all our people for the meeting here.

S. E. GALLOWAY and WIFE.

TELEGRAMS

OKLAHOMA CITY, Okla.

HERALD OF HOLINESS:

Victories in Williams-Robinson meeting here indescribable. Many came weeping to altar Saturday night without waiting for call. People still coming from other states and hundreds of miles away. Nearly five thousand people under tent at Sunday services. Unable to seat all at night. Over fifty at altar during the day. This is the biggest live thing that has ever come to this city.

JOSEPH N. SPEAKES.

LOS ANGELES, Cal.

HERALD OF HOLINESS:

Offering at First church today for the Nazarene University over seven hundred and fifty dollars; besides one hundred and twenty-five for current expenses. Sabbath previous regular offering over four hundred dollars for debts, and current expenses. We are ready for another Hallelujah March to complete the fifty thousand for the Publishing House. The Nazarene University service today largely attended. Baccalaureate sermon by Dr. Fallis excellent, and well received. Great program this week.

C. E. CORNELL.

GREENVILLE, Texas.

HERALD OF HOLINESS:

Great commencement expected at Peniel University. Very fortunate in securing Rev. John L. Davis, B.D., M.A., to preach the baccalaureate sermon and deliver the alumni address. Rev. Mr. Davis is a former student of Peniel, and is now pastor of the First Methodist church, Ridgefield, N. J. He has had remarkable success in the ministry and is one of the most promising young men in his denomination. Do not fail to be with us from the 25th to 30th of May.

STEPHEN G. WHITE, Reporter.

EVANGELIST F. W. COX

The tenth annual Assembly of the Pittsburgh District closed last Lord's day, May 6th. It was a wonderful meeting, with not a jar from the beginning. General Superintendent Goodwin presided with tenderness and firmness, and free from all ecclesiastical pomp and bossism. God surely gave him love and wisdom. Wave after wave of glory swept through the business sessions and preaching services. Seekers found God at the altar. Doctor Reynolds came toward the last, and helped to swing things heavenward, with his great heart of love, his able sermons, and his God-given commission to promote missions. It was a great treat to see and hear him again. The ordination services for seven deaconesses and eleven elders, and the sermon of General Superintendent Goodwin on this occasion were something out of the ordinary. Rev. W. G. Schurman, of the Chicago Central District, preached a remarkable sermon, and then an address touching the needs of Olivet University. This was followed by some hilarious giving, which amounted in all to \$5,120. This generous gift of the Assembly so soon after the Hallelujah March speaks well for God's saints on the Pittsburgh District.

Rev. J. Gould, our Pentecostal Nazarene pastor

here, and his fine coworkers looked remarkably well relative to entertaining the Assembly. The writer preached the last sermon of the Assembly, and was engaged by the pastor and board to continue preaching for one week. This is the last week night. I close on Sunday. God has given us some few seekers every night. Some of the conversions and sanctifications were very clear. The Lord led the pastor to announce a divine healing service because some were sick, and without exaggeration the power of the Lord was present to heal. Fully thirty were marvelously quickened in their mortal bodies by the healing touch of the Holy Ghost. A goodly number subscribed for the HERALD OF HOLINESS, and last night the last of the Publishing House books which were here were sold.

EVANGELIST J. E. BRASHER

On the 20th of April I joined the Methodist South, pastor at Falco, Ala., in a revival meeting. We closed out the 29th with signal victory. I preached on the judgment the last night of the meeting to a large crowd of people, and it seemed to be a real old-time holiness meeting, though we held in a missionary Baptist church. Several professions of a clear-cut type were in evidence. I am hearing from various places over the country where help is needed in revival work. Let me continue to hear from you, please, until my slate is entirely full. Address me at the Pentecostal Nazarene church, Crestview, Fla.

KANSAS GROUP MEETING

The northwest Kansas group meeting was postponed one week because of rain, but met May 4th at the Amboy schoolhouse, where Rev. H. N. Morris is pastor. All the topics were well discussed. We had some blessed seasons of refreshing, received great help, and had our souls especially stirred on home missions, or pioneer work. A committee was formed of the pastors of this part to make plans to put evangelists in six new places to have siege meetings. One of these is to be among the colored people of Plainville. We secured Miss Bessie Kesler, deaconess and nurse from the rescue home in Wichita to be with us in the group meeting, speak on Sunday, and also visit each charge. Three of the five were visited, and so clear were her denunciations of sin that God moved on our hearts to give from Plainville, \$32.45 and a nice box of clothing; from Covert, \$47.50, a crate of eggs, and one-half gallon of butter; from Amboy charge \$106.15, making a total of \$186.10. Nearly all this was in cash. This will furnish the home with a number of things badly needed. The evening services were given over to preaching by the pastors on charges. Friday evening the writer spoke on "Adoption." Saturday evening Rev. Frank Mayhew preached a soul-stirring sermon. Sunday morning, C. L. Calhoun led the praise and breaking bread service, which blessed our souls much as we went to our brothers and sisters and declared to them that we were at peace with them. This service was followed by a grand sermon by Rev. Ira Stevens. Rev. C. L. Calhoun preached in the evening a convincing sermon, after which six seekers responded to the altar call, one to be anved and five to be sanctified. Some of them had been second blessing fighters up to that night. They came through with shouts and great joy. Altogether twelve seekers prayed through to definite victory. We have a blessed class of folks on the Amboy charge, and they are led by a precious man of God and his devoted wife.

MARY CALHOUN, Group Secy.

EASTERN DISTRICTS AND CHURCH EXTENSION

It was my pleasure to attend the four eastern Assemblies this spring in the interest of our church extension cause. I was most kindly received by the brethren, and each Assembly made definite plans to raise the needed means to make our church extension work a success. Some adopted the pro rata plan, and will undertake to raise a certain amount a member. This is the plan that we have especially urged, but local conditions made it impractical for some Districts to use this method. In these a special offering was arranged for in each church. This can be made quite as fruitful as the other method if properly handled.

All our people that understand the plans of the Board of Church Extension heartily endorse the work. But it is new to the majority of our people, and it will take time to educate them to the greatness of the cause and its vital importance to our church's future development.

The Chicago Central, Arkansas, and Western Oklahoma Districts have also adopted the plan of raising a definite amount a member. We hope to see all the Districts doing something definite and regularly soon.

If we were able to visit all the Assemblies It

would be easy to get them to push the cause, but it will not be possible to visit all this year. We are giving our time to this work free and, therefore, have to do other work for a support. We hope, however, to soon be in position to give our entire time to this alone.

The board is now in need of several thousand dollars. There are a number of places that a few hundred dollars now would save us many times more later. One of our best churches in the Washington-Philadelphia District can save \$800 on their debt if they could borrow and pay down \$1,000. Another in the same District can secure a \$6,000 property for \$4,000. But these exceptional opportunities are not likely to last long.

The blessing of the Lord was signally on the Assemblies that we attended. Real times of salvation were on in each one. Some fifty were at the altar the last Sunday of the New England, and nearly all seemed to get through good. I could not stay through the New York and Pittsburgh, but hear they were the equal for results with the other two.

Great forward movements were planned on all lines—real drives on the entrenched forces of darkness. Our Pentecostal Nazarenes are not afraid to undertake things.

We did our best to be a blessing while among them. The Lord owned our poor ministry and gave us souls. We also had the pleasure of visiting and preaching to our churches in Darby, Pa., Baltimore, Md.; Everett, Mass.; our most excellent school at North Scituate, R. I.; and Washington, D. C. While at the Washington-Philadelphia Assembly I preached for the United Evangelicals at Weisport, Pa.

We are thankful to the brethren and sisters for their many kindnesses, and above all for their hearty support of our extension cause.

JOSEPH N. SPEAKES, *General Secretary, Board of Church Extension.*

BRITISH ISLES DISTRICT

The District Assembly is now a matter of history. The attendance of delegates exceeded that of other years. We were glad to note this because the cost of traveling has increased 50 per cent since our last gathering.

As in other years, the Assembly was held in the Parkhead church, Glasgow. Every church was represented with the exception of Grays. We are hoping that when the next Assembly convenes every church will have a full representation. This will surely be if the war is over. General Superintendents Reynolds and Walker sent greetings to the Assembly, which were much appreciated. The Assembly agreed to reciprocate these greetings through their secretary, Brother Turnbull. Rev. George Sharpe, District Superintendent, was appointed to preside by Doctor Reynolds.

The business sessions passed without a hitch. The following brethren were advanced in their course of study: Pastors Edmund Roach and Peter Clark. The undenoted were continued as licensed preachers: Brothers Cunningham, Eden, Jack, Purvis, Young, Miller, and Wilkie. Sister Sharpe, wife of the District Superintendent, was elected to elder's orders and ordained. Brother Hinton, pastor of our church at Grays, was received as a licensed preacher from the Methodist church.

We are glad to report that the missionary offerings for the last year from all sources came to about \$400. This amount was for both home and foreign work. This is more than 100 per cent increase. The missionary interests of the church are certainly finding a place in the hearts of the people. The Sabbath schools on the District have undertaken to support a Sabbath school in Japan, and a child widow in India. They are hoping to improve on this soon.

The spiritual work of the Assembly was of a very gracious type. Brother Jessop gave us four exceedingly blessed addresses on the "High priestly prayer of Jesus" in the 17th of John. Sermons and addresses were also given by the following brethren: Watson, Miller, Telford, Sharpe, and also Sisters Jessop and Sharpe.

The District committees were duly appointed. The pastoral arrangements for the year are as follows:

District Superintendent, George Sharpe.
 Ardrossan, to be supplied: Blantyre, Edmund Roach; Edinburgh, J. E. Watson; Gildersome, Peter Clark; Grays, S. G. Hinton; Morley, H. E. Jessop; Paisley, Robert Purvis (supply); Parkhead, Glasgow, George Sharpe; Perth, W. L. Telford; Iddingstone, Edmund Roach.

Brother Miller, on account of his wife's health, has resigned his charge at Perth, and the saints in Perth have invited Brother Telford to succeed him.

REV. GEORGE SHARPE.

MISSIONARY CONVENTION

The third and last missionary convention of the Assembly year of the Spokane section of the Northwest District was held at Garfield, Wash., April 27-29, Chairman C. Warren Jones, of Spokane, presiding. Evangelists Charles A. Gibson and Arthur Anderson had been in a meeting in the Garfield church for two weeks, and the blessing of the Lord being upon the place, everything was in readiness for the convention. The program on Friday and Saturday was inspiring and was

"Inasmuch"

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

These gracious words fell from the lips of our Master, at the close of that wonderful parable of the "talents," as recorded in the gospel of Matthew. It is impossible for the finite mind to grasp, or the human heart to feel, the depth of love and compassion that backed the utterance of these words, as they point to a field of unlimited service, with the corresponding reward.

The hard times that we are facing brings to our very doors so many opportunities for just this kind of service—the giving of a "cup of cold water in the Master's name." The requests that come to this office for the discontinuance of subscriptions because of the failure of crops, the high cost of living, sickness, and other legitimate reasons, are enough to break one's heart, as the story of regret is poured forth, and yet underneath the expressions of disappointment there is a note of loyalty to the cause of Christ and the interests of the church. Listen to this one, "Dear Herald, I am so sorry that I can not take our paper this year for it has meant so much to me and my family, as it was the only bit of good religious reading that we could afford, and we prized it next to the Bible."

We are constrained to believe that there are many of God's stewards who would be glad of a chance to invest a little of the Lord's money in an "Inasmuch" fund for the benefit of these dear saints, who by force of circumstances are obliged to forego the pleasure and profit of the weekly visits of the "Herald of Holiness" to their homes.

Beloved, ask the Lord to direct you in this matter and send in what He lays upon your heart to give, be it ever so small an amount, and the fund thus provided will be carefully administered and reported from time to time, and due acknowledgment made of all moneys received.

Herald of Holiness, Kansas City, Mo.,
 2109 Troost Ave.

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

Signed.....
 Address.....

a spiritual uplift to all present. The questions that every one seemed to be the most interested in were: "Should the Spokane section have an annual campmeeting?" and "Should the section assume the support of a missionary on the foreign field?" The first question was discussed and steps were taken to have a campmeeting, and in order to make it permanent, to buy land and locate a permanent camp. The question of the section supporting a missionary found no opposition, and as every one present gave their hearty approval, the plan will soon be perfected and the section will take the support of a missionary for a period of three years. We propose to raise this \$120 and in addition increase our regular offerings.

The convention was blessed by having Miss Ethel McPherson present, the outgoing missionary to Japan. Sister McPherson spoke Saturday afternoon. Then Evangelists Lewis and Mathews were present Friday evening and until noon Saturday. Their singing was greatly enjoyed and proved a blessing. We had with us also Brother Little, our District Superintendent. His talks were most helpful and his sermon on Sunday morning will not be forgotten soon. The Spirit was present and the message was a blessing to many. Evangelist Gibson preached each evening and Brother Arthur Anderson led the singing. God put His seal upon their efforts and there were seekers at every service, the majority plowing through to real victory.

The pastor, Brother Frazier, and the Garfield people provided the very best of entertainment and we wish for those dear people the very best. These conventions have proved a great blessing. We are going on.

NEHI NAOMI JONES, *Secretary.*

MISSIONARY RALLY

The missionary convention of the Walla Walla center met with the North Yakima church May 4-6, inclusive. It was preceded by a five days' evangelistic effort which was continued to the close of the convention. The Masonic temple auditorium was secured and used for all the sessions of the rally. Pastor Alpin M. Bowes and his church had everything carefully planned. A program, not only entertaining but inspiring and edifying, was arranged and followed. The churches on this center are widely scattered, but they surely have the true missionary spirit. Several interesting reports

were given of our missionaries and mission fields. We wish space permitted mention of each. Mrs. E. G. Eaton with her two trophies, Bebbha and Sheshu, surely brought India and its needs close to our hearts.

Sister Eaton reviewed the supernatural in her call to the missionary work, and made us all long to keep free from the merely mechanical and see the hand of God in all our work with Him. Sister Idis Ebbert's paper on "The qualifications of a successful missionary" called forth much favorable comment.

The presence and prayers, testimonies and tears, as well as the Sunday morning message of Brother Little, District Superintendent, were greatly appreciated.

About \$50 was raised for the evangelists, \$50 for hall rent, and \$70 for Sister Eaton and our work in India. All agreed that this rally was a real success.

Evangelist ERNEST S. MATHEWS, *Reporter.*

ALABAMA DISTRICT

Our convention at Dora was the best we have ever had on the District. Quite a number were attending and the power of God was most wonderfully manifest throughout the session. Quite a number were either saved or sanctified during the time. Sunday was a great day with us. We had a missionary rally Sunday afternoon, and raised \$100 for missions in cash and subscriptions. The Lord is with us on the District. Our people at Florence, with the assistance of their pastor, have just recently completed their parsonage. They have a very splendid house. The church and Sunday school at this place is doing splendid work. We have built a most splendid church building at Haleyville since the Assembly. We have here one of the best buildings now on the District.

We have also bought church property at Carbon Hill. Our people have been handicapped at this place for the want of a place to worship. I think I see a bright future for our church at Carbon Hill. I also learned from the pastor, Brother W. D. Killingsworth, that they have bought property at Brilliant and that the work is getting along there splendidly.

Our people at Birmingham have recently rented a nice little church, and it is in a most splendid

locality. I believe the Lord is leading in the work here.

We have part of the material on the ground for our church at Calera.

Our pastors and evangelists are all doing good work on the District. We have started out to make this the best year in the history of the District. We have not yet done much for missions, but now, since our World-Wide Hallelujah March is over, we mean to push the missionary interests. Quite a number of our churches are planning for the children's day the first Sunday in June. We expect to raise quite a sum for missions on the District on that day.

I am now engaged in a meeting in Columbia, Tenn. I am assisting the pastor of the Free Will Baptist church. The altar was full of seekers last night. I am praying and looking for the old-time power to break in on the people here.

I will go next to be with our pastor, Brother H. B. Thrower, in Cullman county, and then on to Birmingham for the fourth Sunday in this month.

P. M. COVINGTON, *Supt. of Alabama Dist.*

WESTERN OKLAHOMA DISTRICT

It has been some time since I have had anything to say through the paper relative to my work on the District, but I have not been idle. I have been holding meetings, visiting the churches, and doing the work that I find to do. I have visited each church on the District, and with the exception of one or two they are in very fine condition. Great revival spirit seems to prevail with most of our churches, and people are finding God in the old-time way. And I must say that we have as strong, as bright, and as spiritual a bunch of pastors and evangelists as could be found in all the connection. Our people are getting down to systematic church work. Rev. S. H. Owens, our predecessor on the District, laid the foundation work on system, and we are seeing to it that the building is going up. The District is becoming better organized, and we are able to tell just how many people are saved or sanctified, and just how many have been received in the churches on our District each month. We greatly enjoy the monthly report from our pastors. God bless each one of them. Several new buildings are being finished this spring. Longdale church, Ingersoll church and Duncan church each finished a real nice church building this spring. Blackwell church has just finished a nice six-room, modern, brick parsonage, and the Knowles church is finishing a six-room parsonage at this time. Great grace is upon the churches, and we are expecting greater things of the dear Lord this year.

J. I. HILL, *Dist. Supt.*

A RESOLUTION

WHEREAS, It is our opinion from the material which we have examined and the discussions we have had, that a system of graded lessons would be far superior to the uniform that we are now using; and

WHEREAS, Since it is possible for us to have a system of graded lessons which will be better suited to each period of the child or adult life; which will be prepared to help the child realize that God loves him, and that he must surrender to God and love Him; will bring him face to face with the fact more firmly applied that he must be sanctified; and that will be better able to lead the child or adult out into the fullest life in Christ; we believe it is our duty to prepare such system of lessons for use in our schools; therefore be it

Resolved, That we, the State Sunday School Association of the Pentecostal Church of the Nazarene, assembled in the city of Argenta, Ark., May 7-10, do petition the Little Rock and Arkansas District Assemblies to memorialize the General Assembly to appoint a committee to examine the International Graded Lesson Outline and, if found to be satisfactory, to adopt the same with the necessary changes, and have same prepared for use in our Sunday school curriculum; or, if not found satisfactory, to prepare an outline along the same principles for use and have same developed and printed for use.

This resolution was unanimously adopted to be placed before each District Assembly mentioned, and also asking that same be given place in the columns of the HERALD of HOLINESS.

Rev. G. E. WADDLE, *Chairman.*

J. SAM CURTIS, *Gen. Secy.*

CHURCH NEWS

Janesville, Wis.

The little class of Pentecostal Nazarenes at Janesville, Wis., report victory in the name of the Lord. We have called Mrs. Anna M. Cooley, an elder of the Pittsburgh District, as pastor, and she has accepted the call, coming to us early in April. We have organized a Sunday school, with some thirty members; attendance at preaching services has increased, and our prayer-meetings have been times of manifestation of God's presence, some having been so powerfully convicted as to weep almost throughout an entire service. Last Sunday a poor, lost soul, somewhat under the influence of liquor, came into the service, remaining

From Some of Our India Missions

Vasind, India.

Dear Brother ANDERSON:

I have sent our little mite to the Publishing House debt to Brother Coddling to be forwarded to you. Brother Coddling wanted my workers and their band of music at Khardi for the special meeting up there, so we did not have a special meeting here, but our people contributed their mite.

As I wrote you last week, we seemed to be carrying just about all we could here, still I felt we must join the March and do what we could for this debt. I give below a list of those who contributed:

	Rupees	\$2.00
D. B. Salare.....	6	1.20
E. S. Carpenter.....	5	1.00
J. Johns.....	3	.60
J. M. Khore.....	1	.20
R. B. Hilsale.....	1	.20
T. Chakaram.....	1.8	.36
R. Ghukna.....	1	.20
Totals	18.8	\$3.00

D. B. Salare has a wife and two children and gets \$6.50 a month salary. J. Johns has a wife and four children and gets \$7.25 a month; the other men receive \$4, \$5, and \$3.50 a month. So even though what they give seems small, yet it is much for them. I am praying that this debt may be wiped out and the money that has been spent on interest may be turned into other channels for the glory of God.

Yours in Jesus,

EVA CARPENTER.

Khardi (Thana), India, April 2, 1917.

Dear Brother ANDERSON:

Please pay into the Publishing House fund account of Hallelujah March from Marathi Missionary District, \$22.46, and deduct same from next remittance to Coddling, personal allowance (\$22.46). This is the contribution from Vasind Station, Rs. 18.8 — and Khardi, Rs. 50, making Rs. 68.8 — figured at 305 rupees per \$100. I had instructed Miss Basford and Mr. Fritzman to give like orders on their allowances, but if more convenient put all to mine. I think it would be well to count all the money from this District as one — not by separate stations, but to hurry it in I am not assembling it here.

The contribution from Khardi represents something from practically every one on the place. We gave the boys some extra work to do by which they earned money to give. Miss Carpenter's workers are good musicians — so they made their contribution on Saturday and let their musicians come here and help us out yesterday, as it was a red letter day with us, not only the Hallelujah March, but also the occasion of our organizing our little church here. We had a good time, praise the Lord!

Yours in Him,

ROY G. CODDING.

Buldana India.

Dear Brother ANDERSON:

Our collection for the Publishing House will amount to about \$31 I think. Will write you stating the exact amount later.

In Christ,

A. D. FRITZLAN.

until the close, when he came forward, knelt down at the altar, and begged God's forgiveness for his sinful life. He left the church declaring his purpose, by the grace of God, to live a different life. We are very few in number, and the location of our church building being in a Catholic neighborhood makes it a hard proposition to get a hearing, but some few hungry souls are finding their way to our services, and we are looking to the Lord to "enlarge our borders" and to bring "us out into a wealthy place." We are doing real pioneer work, and desire the large family of Pentecostal Nazarenes to remember this little vine of the Lord's planting when they pray, that it may

WILL you not fill out the application blank for membership in the "Inasmuch" Band, to be found in this issue of the HERALD of HOLINESS, and send it in with your contribution for this most worthy cause?

grow strong and flourish and bring forth much fruit to the glory of God. — MRS. FRED NEWELL, *Sunday School Superintendent.*

Aberdeen, S. D.

I, after being pastor of the Pentecostal Nazarene church of Bloomsburg, Pa., for two years and seven months, offered my resignation on Sunday morning, April 22d, and preached my farewell message on the night of April 29th, to leave the following Tuesday for South Dakota for evangelistic work during the summer. While at Bloomsburg we won to us many warm friends to whom it was hard to say good-by, possibly not to meet again this side the judgment. All along the way we felt perfectly in the sweet will of God and are now ready for the fight against sin and the Devil, which will begin here Sunday, May 6th. We have not been having good health in the East. With all who read these lines, please remember us to God. We wish for good health, but above that we wish for souls. — WILLIAM D. SHELOR.

Oxford, N. S.

We are glad to report that the work here is most encouraging. Our services are well attended and are times of refreshing, for which we praise the Lord. Sunday, May 6th, I baptized ten and gave twelve the right hand of fellowship into the church. Eight precious souls were at the altar seeking salvation Sunday evening. To our heavenly Father be all the glory. — GEORGE W. HENDERSON, *Pastor.*

Newberg, Ore.

I wish to report for the work at Newberg. Less than a year ago our people were holding services in a little, poorly ventilated hall, but now they are worshipping under their own vine and fig tree, and you will see by the cut in the HERALD that it is a beautiful building. This building, including lot, has cost over \$7,000, of which over \$4,000 has been raised in cash, and the rest, excepting a few hundred dollars, is covered by good pledges. These pledges will be met within a year and then we hope to have this beautiful building to worship our God in and not a dollar against it. Our pastor, Rev. O. F. Goettel, planned the building, and when the plans were submitted to the carpenter we were told it would cost about \$3,500. We started the building, but soon discovered that it was going to cost us much more. Everybody did their best and stuck to the job loyally until the building was completed, and now we have a building that beautifies the town, and I think the most beautiful Pentecostal Nazarene church on this District, and best of all, nobody is regretting the money invested. We are thanking God for the privilege and praising Him for such a nice church home. We have just closed a two weeks' meeting there, assisted by Rev. Stella Crooks, in which we trust good and lasting work was done. The church board met during the meeting, and all present, which was more than the necessary two-thirds, voted for Brother Goettel to serve them for another year. The building is well located, we have a good hold on the town, and this next Assembly year should be one of great progress. — J. T. LITTLE, *Dist. Supt.*

Mena, Ark.

The work at this place is progressing nicely. The Lord is with us and very gracious unto us. Our pastor, Brother Will Brantley, not having any appointment here for the fifth Sunday in April, improved the opportunity of taking a nice overland trip of some 130 miles, visiting home folks in Hot Springs, Ark., and some of our Pentecostal Nazarene churches, and attending the fifth Sunday rally at the Liberty church in Nevada county. The rally was enjoyed by both preachers and laity. Our District Superintendent, T. W. Sharp, was present and brought a message at the 11 o'clock hour, and Brother W. C. Thornton preached a soul-stirring sermon on missions in the evening. There were also two afternoon services. Our pastor also visited the work at Marchus and Womble, preaching at Marchus and also at the rally. He came home by way of Cherry Hill, where he filled his regular appointment the first Sunday in May, and arrived in Mena the next day. He was made to realize something of how much he was appreciated at his home church when in the evening of his return members of his church gathered in with substantial tokens of their love and regard for him, with — well, we will not say a pounding, for it was more than that, for flour and meal came by the sackful, and lard by the bucket. To God be the glory, for our bountiful, heavenly Father lavishes out blessings both spiritual and temporal upon His believing, trusting children. — ELLA FERGOUSON, *Church Reporter.*

Decatur, Ill.

During the winter months we made special prayer for a place to open a mission in the city. We naturally expected an opening in some poorer part of the city, but in every section we found that other churches had a mission or Sunday school or both, and no available building could be had. About six weeks ago it came to our notice that a small church, seating about 450, of another society, in a good residence part of the city, was for sale, and on investigation found that the property could be secured for about the price of the

lot, and located in a part of the city where there was no other church or mission. God wonderfully undertook for us and enabled us to purchase the property on our own terms. We have spent about \$450 in reseating the church and redecorating and other repairs, which has been subscribed and nearly all paid in, so we have met our bills. Our pastor, Rev. Edna Wells Hoke, and husband conducted a two weeks' meeting with about sixteen professions. A Sunday school was organized with 68 members and the second Sunday the attendance was 90. Preaching services are held every Sunday afternoon and night and mid-week prayer service; the services in the other church are held as usual. During February, March, and April there were 111 professions at both churches and sixteen new members taken into the church. Money collected for all purposes, about \$1,035.03. We got \$5 over our apportionment for the Hallelujah March. The attendance at our church and Sunday services good, Sunday school averaging about 180. Our missionary offerings of the Sunday school every third Sunday run about \$28. We give out envelopes the Sunday previous for this offering and arrange for a missionary program, and in this way raise our missionary apportionment. Before we adopted this plan we were raising \$8 to \$8 a month for missions. We claim the largest cradle roll department in the state. This department superintendent is Mrs. Roy Smith, who has been able to gather in 335 babies. The duplex envelope system has been a great help to us in raising the church's finances; but like any other system, it has to be worked. April 11th to 16th we held a holiness convention and secured Rev. L. H. Bacheller, the boy preacher of Kewanee, Ill., and Rev. Grace Edwards, of Christian, Ill., to assist the pastor. We had a good meeting and the Lord wonderfully used these young people in the salvation of souls and building up of the saints. They are both good musicians, using the violin and guitar, as well as good singers. There were about forty at the altar during the convention. We thank God for sending the dear folks to us. We have recently purchased a gospel auto truck for the Lord's work in and about the city. There are a number of small towns about us that we expect to carry the gospel to during the summer, and hold street meetings. The Pentecostal Nazarene church at Bloomington had the auto reconstructed for this work, but the city ordinance prohibited them from using it, so we were able to secure it from them at a reasonable figure.—Dr. C. E. West, Reporter.

Lyons, Kas.

Rev. W. R. Cain was with us the first part of last December, and gave us a boost along the way. Several sought the Lord, and some got mad, but we thank God and take courage. Brother Cain is a fearless preacher and God blesses him. He will do any church or camp good work. Brother Chambers, our District Superintendent, has been with us and preached some helpful sermons. Brother Fred Mendell preaches some great missionary sermons, which will never be forgotten. We have seen several saved and sanctified, one woman healed, an elderly man saved, sanctified, and transported to heaven, in less than two weeks. We are going on. Remember us at the throne. God bless the HERALD of HOLINESS force and the boys on the firing line.—E. S. LANG, Pastor.

Webster City, Iowa

On November 12, 1916, a missionary society, composed of the entire membership of the church, was organized, with a committee of three to have charge of the work for the remainder of the Assembly year. With one of the committee in charge of each three months, we have had a meeting the last Friday or Saturday of each month. The following mission stations and their needs have been taken up with interest and profit to all who attended these meetings: El Paso, Texas, and Junere, Mexico, Mexico City, Coban, Central America, Trinidad, Cuba, and Cape Verde Islands. Special offerings were given for the work at these stations, amounting to over \$23. April 29th closing the first six months' work, a missionary rally day was held, with Swaziland, Afrien, with its different missions, as the subject. A half hour of the Sunday school was given over to an instructive and appealing talk to the children, which only eternity can show the results. This was followed by singing and prayer, after which came ten-minute talks on three stations, the missionaries, and the needs in this dark country. The pastor gave a ten-minute address on the subject "The go, send, pray of the gospel." The morning service closed with a special song. One received a call from God to go to this needy field, which we are sure will be followed by others. "And the end is not yet, praise the Lord." In the afternoon God's presence was wonderfully in our midst as the calls of the outgoing missionaries were read, which, with the prayers and special singing, made it a blessed day for our people. The meeting closed with an altar service. A special offering of \$8.77 was given for the work at these stations. God is awakening the church to see her duty and privilege in missionary effort.—Mrs. VINNIE APPEBY, Missionary Secy.

Richmond, Ind.

The first Indiana preachers' meeting has gone into history. It was a campmeeting time from

Favor Another March

WE are receiving inspiring letters daily from many of our people asking and urging for another opportunity to help raise the balance of the \$50,000 to complete the original vision for the World-Wide Hallelujah March offering. We have also received some excellent suggestions and are praying about them. The Board of Publication, no doubt, will present some simple plan in the next issue of the Herald of Holiness for the purpose of raising the balance needed to clear the debt from the Publishing House. Let us hold to the vision, increase our faith and gain the victory.

ELLINGTON, Mo., May 18, 1917.

MY DEAR BROTHER: The great "Hallelujah March" proved an untold blessing to the general church in many years. Not only in the help given our great publishing interests in lifting much of the burden and nearly placing the Publishing House out of debt, but the joy and blessing in giving has resulted in the salvation of many souls. If I understand correctly, we only need about \$15,000 more to complete the vision given Dr. Williams in the beginning. Let us not stop until the full \$50,000 is reached. In all the District Assemblies held this spring there seemed to be a joyful expectation that there would be a great "Jubilee March" to make up any amount needed to complete the vision. Let us not stop here, but march on until the full amount is laid on the altar and the Publishing House is out of debt. I feel sure our people will feel greatly disappointed if there is not planned at once a great "Jubilee March" to complete the undertaking. We must never fail. Plan the March. The entire church is with you in this great work. The people want to give this money. Give them a chance. Name the day, say the word only and here we go! Yours for victory, JOHN W. GOODWIN.

WESTERN OKLAHOMA DISTRICT, May 1, 1917.

DEAR BROTHER SANDERS: The churches that did not respond are small classes that have transferred their membership since the Assembly, except the Eagle City class, only two or three families in that church. If I am capable of suggesting in regard to the deficit in the Hallelujah March, I would say figure out the amount per capita and have another March on the same basis of the first. I promise you my co-operation in it until the \$50,000 is raised: We can not afford to be defeated. We must win. Rev. J. I. HILL, District Superintendent.

PENTECOSTAL NAZARENE PUBLISHING HOUSE: FOXBORO, Wis., May 19, 1917. Kansas City, Mo.

DEAR BRETHREN: We are writing you a few lines to let you know that we are in favor of another March, as we want to see our Publishing House free from debt. So you can count on us helping all we can. Mr. and Mrs. O. D. WEAVER.

MILTON, Cal., May 14, 1917.

DEAR BRETHREN: I am not willing to let the Devil defeat us in raising the \$50,000. Wife and I gave \$4.50 in the March on April 1st, and are willing to give another \$4.50 rather than be defeated. We got so blessed in the first March that we are more than glad to take part in another. If some of our people don't want the blessing God had for them, there are a number of us who do want it. You can count on me. Yours in Him, W. W. MYERS.

YOAKUM, Texas, May 15, 1917.

DEAR BRETHREN: I notice in the HERALD of HOLINESS where some are asking for another Hallelujah March. I wish to say I am heartily in favor of same, as we were not able to bring up our apportionment in full before on account of meeting a note on our church building which was due at that time. And we certainly feel the Publishing House must be freed from debt this year, and that another "March" would be in divine order.

Yours for God and holiness, Rev. R. M. HOCKER.

ADDITIONAL OFFERINGS REPORTED, AS FOLLOWS:

District	Church	Amt. Reported
Alabama	Shiloh	4 30
Arkansas	Russell Chapel	1 50
	Johnson Chapel	1 50
Chicago Central	Arenzville, Ill., Bethel Chapel	3 42
Hamlin	Ablene, Texas	3 10
Indiana	Richmond, Ind.	1 16
Kansas	Coffeyville, Kas.	10 00
	Howard, Kas.	10 00
Michigan	Charlotte	10 00
Mississippi	Black Creek Church	2 00
Nebraska	Martell	10 00
	York	5 00
New England	Malden, Mass.	110 00
New Mexico	La Lande	9 45
New York	Utica Avenue, Brooklyn	142 00
Northwest	Mukilteo, Wash.	7 00
	Everett, Wash.	4 00
Western Oklahoma	Norman, Okla.	3 50
Pittsburgh	Westpoint, Ohio	2 00
	Millersport, Ohio	3 00
Southern California	Placentia	6 04
Foreign	Japan Mission, Kumomota	17 10
	Argentina, S. A.	2 00
	India—Jessie Bastford	12 00
	India—Rev. R. G. Coddling	22 46
	(Marathi Mission District)	
Total		\$ 437 53
Amount previously reported		35,638 13

\$36,075 66

the first service until the close. Every service was blessed and owned of God. Such unity and fellowship prevailed. Seekers were at the altar every night during the convention. Such singing, shouting, praising, praying, and preaching one seldom hears. The local church caught a new vision and learned something of what it means to be a Pentecostal Nazarene. On the last Sunday the church was dedicated and an offering taken for same; \$1,200 was pledged, with \$600 to be paid in ten days, the balance in twelve months. Six joined the church on last Sunday, four on the Sunday before, making forty since last September. We feel we are getting a little start and we hope to make it hotter for the Devil all the time.—A. F. BALSMEIER and WIFE, Pastors.

Indianapolis, Ind.

We have just closed an old-time revival at the young men's holiness league, with Sam the Nazarene as evangelist. He is a blessed man of God, and full of faith and the Holy Ghost. He was a great blessing to us. There were eighty-one seekers at the altar, and many were blessed. The hall was crowded and many were turned away. We have a clean band of workers, who love all of God's people. I am at liberty to take a few meetings outside the league, and should any one desire my services I would be glad to hear from them. I am an ordained elder in the Pentecostal Church of the Nazarene, and preach Bible holiness.—R. A. MCCANN.

Deming, N. M.

We had a glorious time in the Lord last Saturday night, and Sunday, at a new field for us. Brother Alford Poor was our pilot in God's hands to lead us to this place, which is twenty-two miles south of Deming. It is near the border of Mexico where God made Himself manifest in the good old-time way, honoring the true messages of His weak servant, which is just like Him.—S. H. BOYDSTON.

Davenport, Okla.

We thank the Lord for a Pentecostal Nazarene church building here. We look back over five years of struggle, having to go from church to hall, and from hall outside, several times being left with no place to worship. Discouraged? Never. But one time were we in the least discouraged, and then God gave us, "Be not weary in well doing, for in due season ye shall reap, if ye faint not." We have a fine Sunday school, though only a few weeks old. We have an average attendance of forty-five. There were four other Sunday schools in town at the time we organized, now they have united and joined a union Sunday school. We have weekly prayer-meetings, and preaching twice a month. Our pastor, Rev. L. A. Bolerjack, is a blessed man of God and has labored, sacrificed, and suffered with us for the last three years. God has wonderfully used him in helping make possible this little church, which has been born through prayer and faith in Him, who is able to do exceeding abundantly above that we can ask or think.—Mrs. LENA ADAMS.

Ingersoll, Okla.

The new church building just now finished on the Ingersoll charge, situated six miles west of the town, will be dedicated on Sunday, May 20th, at 2:30 p. m. There is still quite a sum to be raised to clear it, but we believe in God and His sanctified army, and ask all to help us pray and help answer their prayers. Any one feeling led of God to help in this may send their offering to Arthur Latham, Ingersoll, Okla., or to the pastor, Alva, Okla. All are invited to attend the service on the above mentioned date. District Superintendent J. I. Hill will officiate. God wills it, so we feel like going on to certain victory.—JOHN SIMPKINS, Pastor.

Chariton, Iowa

Rev. J. A. Ward, of Oskaloosa, was with us from the 18th to 25th of April, and preached for both the Chariton and Mason churches. His sermons were given with unction and power. Some seekers prayed through to definite victory. Our churches gave him \$60.25 for the new church at Oskaloosa. Our Chariton Young People's Society is doing a splendid work, and they are taking a great interest in missions. On the evening of May 6th they gave a very interesting missionary program, and took an offering for our outgoing missionary to Arica, Miss Ruth Buell. We have raised \$27.50 cash for her, and more is coming. We feel we must stand by those going, and those on the field with our prayers and money.—W. J. FEAR, Pastor.

Chico, Texas

Our fifth Sunday meeting at Bowie, Texas, was a feast of fat things. There were but a few there to enjoy it, but the Holy Ghost seemed to lead in every service. The subjects were discussed in the spirit of the Master. There was not a jar in the whole proceeding. Rev. J. N. Cooper, pastor at Wichita Falls, preached the opening sermon to the delight of all present. Rev. W. W. Burgess, pastor at Bridgeport, favored us with two messages, full of real Canaan grapejuice. The writer delivered a couple of messages, one at 11 o'clock

Sunday, at the close of which we conducted the communion service, in which the saints wept and cried and groaned. It was indeed a solemn service, and a delightful one. Rev. G. W. McCluskey is pastor of the Bowie church, and has the work well in hand. The church is alive and the members all seem to be fat on the good of the land of Canaan. Bowie is the home of Dr. W. T. Givens, and he and his wife were present and were an inspiration to the convention. Brother McGowan is the efficient Sunday school superintendent, and Rev. J. E. Kelley led the children's service, which was grand. Rev. P. B. Wallace preached the closing sermon on Sunday night, which was very effective. Our next fifth Sunday meeting will be held at Bridgeport, beginning on Thursday before the fifth Sunday in September.—J. T. STANFIELD.

Haskew, Okla.

God is still giving sweeping victory here, and the altar is full of seekers at every service. Best of all, they are praying through to victory. The crowds begin gathering by sunset. A goodly number of young men have been gloriously saved. The news of a great revival is spreading in all directions, and a judgment day conviction has stirred the whole country for many miles. The best of order is given. One thing very noticeable is that most every one is seeking or requesting prayers in his behalf. To say the least, this is a great revival. It is shaking the whole community, and sweeping seekers into the kingdom of Jesus Christ. Many young converts are seeking entire sanctification. Sandy foundations of church members have been shaken to pieces, and their cry is for salvation. We had a great victory last night.—J. H. GRAY.

Berkeley, Cal.

The Berkeley church, under the leadership of Doctor Wiley, is closing one of its most successful years. Important gains are very apparent in membership, money raised for home and foreign missions, and current expenses. We have seen a goodly number at our altar in the last year, and some of the most refreshing times of the outpouring of the Spirit when the order of things was completely smashed, and wave after wave of glory would sweep over the people. Doctor Wiley leaves us this year to take up the work at the Northwest University at Nampa, Idaho. We regret to see him go, as we have found in him one of the exceptional class of pastors, clear in doctrine and clean cut throughout. Much success is wished for him in his new field of labor. The Berkeley church has called Rev. M. F. Grose, at present at Stockton, to the pastorate for the coming year. Brother Grose is a live wire, who has made a mark in Stockton, and will do so here.—C. K. LESLIE, Secy. Church Board.

Wann, Okla.

We are still praising God for the victory at Wann and Hominy. April 22d was a great day at Wann. The writer preached on giving and raised our apportionment for missions at the night service. There were four at the altar, all of them getting wonderfully saved. At our last appointment at Hominy we raised our apportionment for missions also. At the appointment there were four saved. We pastors can have revivals if we believe God.—F. C. SAVAGE, Pastor.

Haverhill, Mass.

Sunday, May 6th, was a blessed day in the Lord. There was a reception of members and the Lord's Supper in the morning. The weather was real stormy, but in spite of that there was a large congregation. There were twelve taken into the church, seven by letter, four on probation, and one in full membership. It was a pretty sight and the saints got blessed beyond expression. The sacrament is always a blessed service, and God was graciously near us Sunday morning. Many strangers were with us and it was a happy time. In the evening we had a fine praise service, after which our pastor, Rev. L. N. Fogg, preached a fine sermon, emphasizing God's goodness to Samson. Conviction was upon the sinners and two were at the altar. Several asked for prayers. We rejoice that God has been pleased to let Brother Fogg stay another year with us, and mean to do all in our power to help push the battle with him for Jesus' sake.—LIDA E. HANKS.

West Somerville, Mass.

Owing to several obstacles, including a severe surgical operation, performed since the Assembly, upon Mrs. Pierce's sister, we have been unexpectedly delayed in getting off for the West. We leave here Monday, May 14th, arriving in Everett, Wash., May 16th. We regret very much to leave this dear people, who have been so kind to us, but believe we are in the path of providence. We trust our friends will still remember and pray for us.—REV. and MRS. D. RAND PIERCE.

Rimby, Alta., Can.

Before leaving Claresholm, we were invited to spend the evening at the home of Brother and Sister E. E. Martin, who now have charge of the work at that place. During the course of the evening we were somewhat startled when a large number of our friends and members rushed in on

us to bid farewell, and pay us a tribute of their love and respect. A brief period was spent in prayer, singing hymns, and offering words of encouragement. Brother Martin spoke in behalf of the congregation, after which a purse amounting to over \$41 was placed in our hand as another token of their love and good will. Words fail to express our gratitude and sincere thanks to this people for the last year, when they stood so nobly by us. The next morning we boarded the early train enroute to our new field of labor. After coming as near as we could by rail, we took the stage and were driven across the country the distance of thirty-five miles to the little town where we now reside. We met a lovely band of Pentecostal Nazarenes at this place, with a love for the work, and a passion for the lost. We found here a hearty welcome, and a beautiful reception was given to us which indeed tended to knit our hearts together more closely in true love and blessed fellowship. About a year ago our people here suffered the loss of their new church, which had just been completed, and which was destroyed by fire. This was truly a fiery trial, but since then God has given them another church, for which we praise Him. We are situated in a neat little parsonage, which also belongs to the work here. Truly the Lord has been good to the Pentecostal Nazarenes at this place. We wish to say that our hearts are rejoicing and our faith is mounting up. Looking at the vast country surrounding us, and being so far isolated from other points, we feel like claiming the promise which God gave Abram in Gen. 13:14, 15.

D. AVEAY HOOVER and WIFE.

Gulfport, Miss.

The spiritual condition of the church here is good, possibly few congregations are in a better condition. Though young in age and few in numbers, we are strong in faith. Our membership has the system of tithing, and every one practices it, some weekly and some monthly. All of them are working men on small salaries, or men depending on small incomes, yet it is surprising how much we can raise in this way, and no one seems to miss it. Our meetings at present are held in the city hall, Sunday, Sunday night, and Wednesday night prayer-meetings, when the majority of the members are present, taking part in prayer and testimony. Friday night we have cottage prayer-meeting with most all of the members present. These meetings are held with good results, in the homes where they are held. Our Sunday school, while not large, is very attentive, and most of the folks stay to church. Yesterday was a record day. The whole Sunday school, scholars, and teachers, remained throughout the preaching service. Part of the Sunday school joined in the communion service. Last night most of the school was present, and in the testimony service some of them gave clear testimonies of salvation. Our pastor, N. S. Lawrence, leaves tonight on evangelistic work near Birmingham, Ala. Our prayers go with him. Pray for us here at this place, that the Lord may add to our number such as will receive the light and walk in it.—B. F. HOWARD.

Monroe, Wash.

The Lord has been greatly blessing us here since our last report. Seven new members have come into the church recently, among them Evangelist W. P. Jay and wife and daughter. This makes thirteen received since last Assembly. We have seekers at our altar nearly every week.—ORA OGLE, Pastor.

Letona, Ark.

This is my sixth month in this part of the Lord's vineyard. Directly after the Assembly I took charge of the work as pastor, and on arrival found some true blue Pentecostal Nazarenes, who knew how to pray, shout, and pay. We have learned to love them dearly. God has given us victory, and we have seen several at the altar, some praying through. Hard hearts are being softened. We are just now finishing a new house of worship, which we praise God for, and best of all is that when finished will be ready for dedication, as it will be paid for. The Letona work has three churches on it, and at one of the other points, Mt. Zion, we have had victory, and a great outlook for a revival is now seen. We are in need of real revivals in this part of the country, and must have your prayers. Owing to finances on the work, and since Brother Mitchell is on the work at Pangburn, where he can help out here, we feel it would be in the Lord's will to go to other fields of labor.—EDWIN E. HALE, Former Pastor.

Vilonia, Ark.

We have been wonderfully blessed and favored as a school, church, and town with the ministry and gospel messages of Rev. John Roberts and wife. We will welcome them back. Quite a number of seekers prayed through and found God. The school and church was greatly revived, for which we praise God. We have known Brother and Sister Roberts for years, but this was our first opportunity to hear them preach and be in a meeting with them. We highly recommend them to any church or camp that needs a revival and good Holy Ghost preaching. Our school closed sixteen days early this year on account of the students wanting to go to the farm and go to work. We closed out well, May 5th. The pros-

pects of the future bid well for our Arkansas Holiness College the coming year. My slate is full for the summer, and I have several camps to hold. — LEE L. HAMRICK.

Caldwell, Idaho

We are only a few in number, but can report victory, for we are holding on to God and He is giving us our reward. Our Sunday school attendance is gaining, which was diminished on account of sickness. Our pastor dismissed our services on Sunday and the prayermeeting for two weeks, in order that we might attend the revival services in the Methodist church. Sunday, May 6th, the Lord blessed in the morning service when our pastor read Matt. 6:14 for our lesson, and gave us a real melting time. We are getting ready for the District Assembly. We will hold our annual election of officers May 28th. — Mrs. W. A. SITES, Reporter.

Evansville, Ind.

The Lord is graciously blessing the work here, and is helping us in the different arms of the work, such as home missionary work, street meetings, our financial system, etc. We believe God is pleased with well rounded churches. Since spring has opened we have been holding street meetings every Sunday evening just before church service. We are finding it a great blessing, and our congregations are increasing. We have good attendance and interest both in our church services and prayermeetings. The Lord willing, we will hold a two weeks' meeting this summer, beginning June 3d. Rev. Harry J. Elliott, of New Castle, Ind., will be the evangelist in charge. Pray for us. — E. E. TURNER and WIFE, Pastors.

Ft. Worth, Tex.

I am now engaged in a meeting at Ft. Worth, with Evangelist S. F. Worley, at the end of the Polytechnic car line, and will be here three or four weeks. If any of the brethren are passing through you will find us at this place. It is also called Inglewood Heights. We began last Wednesday, May 9th, and have good interest. Last night several came forward for prayer. We know much depends on this meeting as to our establishing holiness and the Pentecostal Nazarene church, and that is our aim if it can be done. We are having to prove to the people that we are not the tongues people, Georgia jumpers, or the holy rollers. Our congregations are growing every night, and some are asking us to pray for them. Some have made the expression that we are preaching the kind of a religion they want. We expect to continue preaching it straight, close, and in the spirit of love. — THOMAS D. DUNN.

Troy, Idaho

Since our meetings with Brothers Lewis and Mathews, which closed April 15th, God has been with us in mighty power. The new converts are standing true and holding up the blood-stained banner. Our Wednesday night prayermeetings are well attended, and God is in our midst. At the annual business meeting, held May 7th, we had an outpouring of the Holy Ghost, as well as the transaction of business. Our pastor and wife, Rev. and Mrs. Fowler, received an unanimous call to remain with us for the next year. They have been a wonderful help to the little church in Troy. Brother Fowler preaches the entire truth, and God has honored his ministry. There is harmony and fellowship in the church, and it is steadily moving on. We are praying for and expecting great things from the Lord. — Miss MYRTLE ROUSE, Secretary.

Wimer, Okla.

Evangelist August N. Nilson, of Portland, Ore., has recently closed an eleven days' meeting in this place. Some were saved and some sanctified. Brother Nilson preaches a full salvation, without fear or favor. Brothers Walter and Lawrence Miller, of Bartlett, Kas., were here over Sunday with their songs and prayers, and were a blessing to the meeting. — Mrs. LULA CUNNINGHAM.

Utica Avenue, Brooklyn, N. Y.

May 1st, last Sunday evening, witnessed the closing scene of the most glorious and fruitful Assembly the New York District has ever had. The Lord was in the arrangement. It was preceded by the annual Sunday school convention. This gathering was a source of gracious blessing. Many good papers were read and strong exhortations to greater Sunday school activities were given by the various workers present. The tenth annual Assembly of the New York District opened Tuesday evening with addresses from pastor, District Superintendent Hill, and Rev. J. W. Goodwin, General Superintendent. Brother Goodwin captured all hearts from the start. The business sessions were marked with harmony and love, and thus everything moved along nicely. The evangelistic services were evangelistic indeed. Each evening and Sunday morning, seekers were at the altar seeking to be reclaimed, converted, or sanctified. Rev. S. W. Beers, of Lynn, Mass., and Joseph N. Speakes helped out in the preaching. The last service was a time of general giving away, and probably twenty-five seekers knelt at the altar, and many prayed through to victory. There never was a more encouraging outlook for the New York District. Pastors and people seem

to have caught a new vision of the situation, and also to have received an inspiration to master every difficulty and push on to success and salvation. Utica Avenue church counts herself very fortunate in having been privileged to entertain the Assembly. — E. T. FRENCH, Pastor.

PERSONALS

Rev. J. D. Scott, District Superintendent of the Missouri District, and an editor of many years' standing, has come to be among the Publishing House force. His daughter, Mozelle, takes up work with us in the general office department, and his son, P. B., in the mechanical department. We heartily welcome them among us, and hope that they shall like us as we are sure we shall like them.

We have received word that Mrs. Fred H. Mendell, wife of our missionary evangelist of the Kansas District, was, with others, hurt in an automobile accident on Wednesday last. Her condition is not serious, but painful. She and Sister Horst are in the hospital, and Sister Horst is badly injured. They need your prayers.

Rev. Fred H. Mendell, our missionary evangelist, was a visitor at Headquarters one day last week. We appreciated his visit.

Our devotions in the mornings and at noons at the Publishing House are getting better, and are an uplift and divine inspiration to each one of the employees.

We welcomed at our Publishing House this week Professor T. W. Shannon, of Delaware, Ohio, noted lecturer and president of the practical eugenics movement.

Texarkana, Texas, of the Pentecostal Church of the Nazarene, I am now open for calls in the field of evangelism. I have been in the active work for eighteen years, and having traveled in fifteen states in the last ten years, God has given me many souls. I have four lectures on the white slave traffic, four to men only, and one lecture on the power of habit, which I deliver once or more during a meeting. Being a doctor, I have been able to help a great number of the young people of our land. All calls appreciated that God is in. — W. B. Pinson.

Wanted—A Pentecostal Nazarene pastor with small family, who could give good references. May apply at once. Good proposition for the right party, on the Arkansas District, near Little Rock. It is six months yet until Assembly. Write J. D. Edgin, District Superintendent, Ozark, Ark.

For sale—A tent, 50 x 70 feet, oblong, with 8-foot wall, made of best 10-oz. U. S. army duck; 70 canvas folding seats, two gasoline arc lights, with pressure tank and pump, all in good condition; price, \$250. This outfit would cost not less than \$800 purchased from the factory now. Address Rev. A. H. Kauffman, 233 Mt. Vernon avenue, Grand Rapids, Michigan.

Wanted—Party or parties to teach the higher mathematics and also the advanced Latin and Greek, and beginners' Hebrew, one or both, in a holiness university. Any sanctified person competent to teach one or both, please notify Herald of Holiness, 2109 Troost avenue, Kansas City, Mo. You will be put in immediate touch with a holiness school needing such a teacher.

A Correction—Brother and Sister Hudson will begin the meeting at Port Arthur, Texas, on June 8-18, instead of as formerly published.

Notice—The camping meeting at Oberlin, Kas., has been called off. The date for same, June 14-24. — W. R. Cain.

Notice—The Pentecostal Church of the Nazarene of Sag Harbor, N. Y., will celebrate its twentieth anniversary, June 3d and 4th. Former pastors of the church are invited to attend, and help make this a time of great spiritual victory. — A. Columblin Schnabel, Pastor.

Notice to the Indiana District—At the last General Assembly provision was made for a District Rescue Board for each District. Our District Assembly elected the following persons to serve on this board: Rev. U. E. Harding, Rev. R. A. McCann, Mrs. George Bemis, Miss Stella Newhouse, and Mrs. Eva Norris. The committee recommended that each pastor on the District give one service annually to rescue work, and that a collection be taken at this service for the promotion of this

ANNOUNCEMENTS

Announcement—I am open for calls to places where people need a preacher and want a meeting. I am not afraid of the pay. I have had twelve years of real experience in evangelistic work. Address me at Bethany, Okla. — W. H. Logan.

For Sale—Gospel wagon and harness, complete. Write Rev. E. Dearn, 105 West Fairchild street, Danville, Ill.

Announcement—Having resigned the pastorate at

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[Specimen of Type.]

Judah's posterity.

1 CHRONICLES, 2.

Caleb's posterity.

53 Duke Kē'nāz, duke Tē'man, duke Mib'zar,
54 Duke Māg'di-el, duke Y'ram.
These are the dukes of E'dom.

CHAPTER 2.

THESE are the sons of 'Is'ra-el; Reu'ben, Sim'e-on, Lē'vi, and Jū'dah, Is'sa-char, and Zēb'u-lūn, 2 Dān, Jō'geph, and Bēn'ja-mīn, Nāph'ta-li, Gād, and Aš'er.

19 And when A-zū'bah was dead, Cā'leb took unto him "Eph'rath, which bare him Hūr.
20 And Hūr begat Ū'ri, and Ū'ri begat Be-zāl'e-el.
21 And afterward Hēz'ron went in to the daughter of Mā'chir¹ the father of Gī'e-ad, whom he married when he was threescore years old; and she bare him Sē'gub.
22 And Sē'gub begat Jā'ir, who had three and twenty cities in the land of Gī'e-ad.
23 And² he took Gē'shur, and A'ram,

PENTECOSTAL NAZARENE PUBLISHING HOUSE

2109, 2115 Troost Avenue
Kansas City, Mo.

HERALD of HOLINESS

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

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

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

cause. Resolutions have been made, but we feel the time has come to act. May 27th was set as the date for rescue day over our District. The offering taken at this time will be used for the establishing of a rescue home in Indianapolis before our next Assembly. Offerings should be sent

to Mrs. James Norris, 238 West Jefferson avenue, Indianapolis, Ind.

Notice—There will be a revival in the Pentecostal Nazarene church at Clearwater, Kas., beginning May 21st. Evangelist Fred St. Clair in charge, assisted by Rev. Ed Galloway. Please pray with us for an old-time Holy Ghost revival. We shall be glad for any who can to attend the meeting, hear these men of God, and help us push this battle.—Charles W. Davis, Pastor.

Change of Address—Evangelist F. W. Cox and wife, now members of the First Pentecostal Nazarene church in Portland, Ore., are moving their letters and credentials to the Pittsburgh District.—F. W. Cox.

Notice—As I am preparing my summer and winter dates for evangelistic work, anyone desiring my service please write me at 321 South Poplar street, Seymour, Ind. I am a member of the Pittsburgh District, and an authorized evangelist. Recommendations can be given on request.—M. C. Adam.

Announcement—The national and state holiness campmeeting will be held at Epworth Lake park, Lincoln, Neb., June 15-24, 1917. Evangelists Ruth Brasher, J. M. and M. J. Harris, and Stella McNitt are lenders. Tents free to preachers with wives. Great meeting expected. Circulars with full information will be furnished by addressing the secretary, Rev. W. H. Prescott, 1417 O street, Lincoln, Neb.

Notice to the Licensed Ministers of the Pittsburgh District—General Superintendent J. W. Goodwin requested all licensed ministers to give the District

secretary their addresses at the Assembly, but only a few did so. It will be necessary for me to have the names of those who can be sent to them. Please mail your address at once to W. R. Giller, 305 South State street, Marion, Ohio. Also the Board of Examinations has substituted "Ralston's Elements of Divinity" for "Miley's Systematic Theology" in the Course of Study for the Pittsburgh District. Those who have been studying Miley's are allowed to complete the course at that book if they so desire.—W. R. Giller, District Secy.

Musical Director—Experienced and successful, open for convention or chorus choir work after June 1st. Correspondence solicited. Address C. A. Rossignol, Olivet, Ill., until June 1st.

Wanted—A girl or middle-aged woman for general house work, with a Pentecostal Nazarene family. Write S. H. Kerns, Lincoln Place, Pa.

Evangelistic Meetings

Evangelist H. C. Lytle
Walbridge, Ohio.....May 30-31

DIRECTORIES

General Superintendents

H. F. REYNOLDS.....Kansas City, Mo.
Res. 4924 Agnes ave., office, 2109 Troost ave.
Missionary District Assemblies
Our work among Mexicans, El Paso, Texas;
Rev. H. F. Reynolds will preside.....May 23-27
Sask. Manitoba, Lulseand, Sask.; Rev. H. F. Reynolds will preside.....July 4-8
Japan, Kyoto; Rev. William E. Eckel will preside.....July 4-8
China, Chaochenghsien; Rev. Peter Klehn will preside.....July 4-8
Eastern India; Rev. George J. Franklin will preside.....July 4-8
Western India; Rev. Roy G. Coddling will preside.....July 4-8
South Africa; Rev. H. F. Schmelzenbach will preside.....July 4-8
Alberta, Claresholm; Rev. H. F. Reynolds will preside.....July 25-29
Invited to Missionary Anniversaries at the following Assemblies: Washington and Philadelphia, New England, New York Pittsburgh, Colorado District, Idaho District, Northwest District.

E. F. WALKER.....Glendora, Cal.
District Assemblies
San Francisco, Berkeley, Cal.....May 16-20
Southern California, Los Angeles, 1st Ch.....June 20-24
J. W. GOODWIN.....Los Angeles, Cal.

District Assemblies
1625 Delta st., Los Angeles, Cal. Address mail to 2109 Troost ave., Kansas City, Mo., for forwarding.
R. T. WILLIAMS, 208 Fall St., Nashville, Tenn.
District Assemblies
Colorado.....June 1-10
Idaho-Oregon, Nampa, Idaho.....June 1-10
Northwest, Spokane, Wash.....June 13-17
Dakotas-Montana, Sawyer, N. D.....June 20-24

District Superintendents

Alabama—P. M. Covington.....Jasper, Ala.
Alberta Mission—James H. Bury, Coliholme, Alta., Canada.
Arkansas—J. D. Edgin.....Ozark, Ark.
British Isles—George Sharpe, No. 1 Westbourne Terrace, Kelvinside, Glasgow, Scotland.
Chicago Central—W. G. Schurman.....Olivet, Ill.
Colorado—R. H. Plumb, 41 East Del Norte street, Colorado Springs, Colo.
Yuma.....May 24
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Iowa—E. A. Clark.....University Park, Iowa
Kansas—M. M. Chambers, 817 N. Maple ave., Hutchinson, Kas.
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Little Rock—T. W. Sharpe.....Delight, Ark.
Louisiana—B. F. Pritchett.....Homer, La.
Manitoba-Sask. Mission—C. A. Thompson, Box 298, Regina, Saskatchewan, Canada.
Michigan—Ira E. Miller.....Caro, Mich.
Lapeer, Mich.....May
Mississippi—S. E. Galloway.....Houston, Miss.
Townley, Ala.....May 6-27
Sibley, Ala.....June 1-10
Carbon Hill, Ala.....June 14-24
Tupelo, Miss.....June 28-July 8
Missouri—J. D. Scott.....Des Arc, Mo.
Nebraska—M. F. Llenard.....Burr Oak, Kas.
New England—N. H. Washburn.....Beverly, Mass.
New York—Paul Hill.....Clintondale, N. Y.
New Mexico—R. E. Dunham.....Artesia, N. M.
Northwest—T. Little.....Newberg, Ore.
West Oklahoma—J. I. Hill.....Ponca, Okla.
Oakwood.....May 28
Oklahoma City.....May 29-June 15th
Harmon.....June 2-5
Woodward, preachers' convention.....June 6-10
Inbelle and Longdale.....June 12-14
Spring Valley and Eschol Valley.....June 15-17
Glendale church.....June 18-24
Pittsburgh—James W. Short 351 S. Broadway, Dayton, Ohio.
San Antonio—William E. Fisher, 138 Princeton ave., San Antonio, Texas.
San Francisco—D. S. Reed.....Oakdale, Cal.
Southern California—Howard Eitel, 1405 East Thirty-ninth st., Los Angeles, Cal.
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