

# 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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## "If Christ Be Not Risen"

(EDITORIAL)

PAUL here expresses no doubt of the resurrection of Christ.

He only wishes to call attention to the indescribable calamity if it were possible for this transcendent truth to be proved false. If such were the case what darkness would at once shroud the world! How humanity's hope would dwindle to nothing! How despair, deep and impenetrable, would settle like a pall over humanity's heart, and in far worse than medieval darkness the race would wend its weary and sunless way on down the ages in decay and fear and dread worse than death! Our great apostle projects the whole of his religion on the truth of Christ's resurrection. "If Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God." Here is a bold challenge. Resurrection or nothing. Either this doctrine of Christ's resurrection is true, or nothing is true. Everything rests on this solid rock as a foundation. If the foundation be swept away the whole fabric goes with it and there is no hope, no truth, no salvation, no heaven, no hell. All the realm of truth is thrown into anarchy for ever. Are we willing to accept these alternatives? Can we endure the thought for a moment? Could we retain our sanity and surrender this precious, fundamental truth? Would we not be of all creatures the most forlorn, and desolate, and heart-broken for ever? Yes, beloved, we certainly would. This is why God has buttressed this truth and hedged it about so wondrously that it stands immovable as the best attested fact of universal history. No achievement of Alexander, or Napoleon, is so tremendously attested as this fact of the resurrection of Christ. It revels in evidences, and demonstrations, and proofs so abundant that if there were only one-tenth as much evidence it would be absolutely proved beyond a reasonable doubt. God has been so wondrously kind in thus protecting this Gibraltar of our faith. He knew and intended that His whole scheme of religion would be

built upon it and that it must be buttressed with tremen-

dous evidence. The result is that today any man who dares to question or doubt this truth only proves his insanity or his satanic malignity before thoughtful men. As a mere historic fact it is perfectly well attested until no man can find the slightest flaw in the evidence. One can as reasonably question or cavil at any single fact of history as at this. We can as consistently deny the existence of Cromwell, as the truth of the resurrection of Christ. At this season of the year our minds delight to feast upon this solid truth. Easter reminds us of the glorious resurrection of our Lord. We bring flowers as emblematic of the resurrection. From the grave of the winter these flowers have risen in beauty and glory to delight and refresh us. So from the grave Jesus Christ came forth in beauty and glory victor over death and the grave, and assured us of our own resurrection, first, from sin, and then finally from death and the grave, which He conquered for us. The enemies of the gospel in Paul's day admitted the determinative and conclusive nature of the resurrection as evidence of the truth of the gospel. Hence it was that they fought this truth so bitterly in Paul's teaching. Paul, before the Sanhedrin, said: "Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question." This truth formed the bone of contention, and this was the battlefield of the ages. Men refused to believe it. They hired perjured witnesses to lie in order to conceal the fact of the resurrection of Christ. Notwithstanding all this, the truth stands today in all its glory and power, and will ever stand in its climacteric proof of the truth of our holy religion, which men can not gainsay or deny. Let us thank God for this Gibraltar of the faith and cling to it always with love and gratitude.

## What It Is, Depends

WHAT the Bible is to a reader depends upon whether the reader claims the Author of the Bible as his Father. It depends upon whether he has recognized the offered relationship which the author proffers to us all and has made good the offer by his acceptance. One man reads the Book and finds in it wealth inexhaustible, and rejoices in it and is strengthened by it and goes forth richer and better and happier by it. Another reads and finds it dull and uninteresting and soon casts it aside, glad to be rid of it. He does not find out what it means to him.

It has been compared to a letter written by one's father, discovered unexpectedly and read with delight when found to have been written by his father. One man goes into a garret and, looking into an old chest, finds a package of faded and discolored letters. He looks upon them; the handwriting is that of a stranger and he tumbles them away indifferently. Some one else goes to that old chest and picks up that same package of letters. Looking at them he says, "That is father's handwriting; that is father's signature;" and he sits down and reads for half a day with tears flowing down his cheeks as he reads the precious messages contained in them from his own dear father. How gladly he relates his experience to others. He says, "Yesterday I had a wonderful experience. I went up to an old garret and found a forsaken old chest and in it I found a bundle of father's old letters written when I was a little boy. They told about my mother who is sleeping beneath the green sod; my brother who went to sea and now rests beneath the ocean wave; they told me about when I was a little child; the whole family I found there in those old letters and what a revelation they were of things precious to me. How I do cherish those old letters as a treasure. I would not part from them for anything. My dear old father, long since gone to his final reward, wrote every line of them." You could hardly buy those letters with money. They bring that father so close to that boy.

So, dear reader, it depends upon how you consider this divine Book as to its meaning to you and its treasure for you; at least as to what you are to realize from it in these respects. It is wealth to all who will rightly esteem it and believe in it. Rightly adjusted to God any man will find in the Bible his richest treasure, and his best consolation, and his greatest light and strength. Truly does this Word become to the reader more than his necessary food. It becomes light to him in the dark places of life and strength to him in all the conflicts and trials of life.

In this precious Book divine you will find your Father's handwriting. You will find His love shining and shimmering through it. You will feel to vibrate His own infinite depths of sympathy and glory in its every page and paragraph. I commend this Book to you, dear reader, and implead you to love and read and believe it. Neglect it not at your peril. Remember that in it you will find recorded your Father's will for you. There you will find the nature of the legacies bequeathed to you. Study this Book if you would become rich and great in the coin of heaven and be made strong to resist and overcome all your adversaries.

## Conceited Infidelity

INFIDELITY has practically ceased to be blatant and vulgar. It has assumed the guise of great conceit and high self-esteem. No longer does it chiefly pose in vulgar tirades of abuse of our faith and of our Lord, and in diatribes against the religion of our sires. It now pities us; it looks with commiseration upon us in our subserviency to a faith which unmans us and abases us by reducing us to beggars in the matter of self respect; it disdains a faith which does dishonor to its superb manhood; it declines to submit to a faith which ignores its greatness, and dignity, and supreme rights.

For instance, as to the doctrine of substitution, modern unbelief is very dignified in its repudiation of this fundamental feature and vital statement of the atonement. It regards this as antiquated and altogether a reflection upon manhood. Men now say they decline to be saved by any such mistaken and degrading basis. They desire something more exalted. Substitution involves mercy and the idea that such superb men as these disbelievers should need any such thing as *mercy* is intolerable indeed. These men argue that they are not in need of any such thing, because it is

degrading to their manhood and their morality. They are not desperadoes. They are self-respecting and prominent as moral men and good citizens, and they positively decline to be abased and traduced by any such a doctrine as mercy.

A prominent minister is quoted by the *Sunday School Times* as saying: "I had rather go to hell on my own feet than go to heaven on the back of another man." This is smart in the esteem of the author, doubtless, but betrays a prodigious amount of ignorance. If Christ had to suffer as the substitute for the sinner, he declines to thus go to heaven on the back of another. Such men as this minister seem totally ignorant that substitution is recognized as a normal principle in law and has ever been. It is not a new, hatched-up scheme to suit an emergency in the case of lost mankind. God was not hard put to it to find some method by which to get man out of his trouble by the fall. In the voluntary substitution by God of His Son for man there was exhibited or exercised a principle normal in every right conception of law. It is a principle recognized in law now and has ever been.

As said by another, "Law in its own nature provides for, admits, and is fully satisfied with, an adequate substitute. Law admits a substitute in every case in which an everyway adequate substitute is offered, whether to render obedience to the precept, or to meet the penalty for the violation of law. This is true of law as understood and administered by men in all ages and in all lands."

The bank which accepts the surety of a man on its loan does not decline to accept payment from the surety when the principal is unable to make payment, because of some transcendental sentiment against the matter of substitution. If our objecting infidel against substitution was the cashier of a bank and should decline to let the surety pay a note when the principal defaulted in payment, he would quickly lose his position even if the directors were all infidels on this subject of substitution. Their logic will not work in the matters of everyday business, but suits their purposes to pose as gentlemen of a very distinguished sense of honor. They are altogether too lofty in their sense of propriety to become dependent upon another for the settlement of a claim they are unable to meet, and would rather prefer to be sent to the junk pile, or to hell, than to be so abased.

All this proceeds from a totally defective notion of sin. Here is the core of all this rottenness. Men do not believe in sin and do not want to believe in it, and will not unless driven to it. It is humiliating to man's natural pride, and hence he does not want to accept the truth respecting it. Men prefer to accept views which exalt them and dignify them in their own and others' eyes. Pride always goes before destruction and it is pride which has destroyed faith in God and which caused man to fall originally. It is the same old virus of pride, a devilish principle compounded of conceit, hate, unbelief, and haughty contempt of God and truth. It is this mixture which dares to hurl contempt on God in this fashion. It is this dastardly phase of sin which does despite to God's Word by such a renunciation of substitution for sin in the atoning mercy of God and parades its own excellence as so great as to need no mercy and so proud as to be unwilling to accept atonement based on such a principle as substitution. Yet, in reality, there was no grander or nobler plan for man's redemption possible. Christ offered Himself a sacrifice for man and suffered for him that we all might have life here and heaven hereafter. "Jesus paid it all, all to Him I owe," let us still sing with rapture and gratitude. It expresses the most beautiful truth in all the world.

THE DISGUSTING SEMI-NUDITY of so many of our women these days is widespread as a basely corrupting influence in human society. It is also a sad indication of the additional semi-nudity or worse of the same woman in mind and heart. No woman who gets her consent to show herself or her daughter half dressed before the public can claim to have other than a diseased mind and heart. What sort of a harvest can we expect from this character of future or present mothers? This is by far the worst menace to our civilization today. It belongs to the same class with the Huns and the Mohammedans and such like enemies of all good.

CHRISTIANS BEAR testimony to Christ's influence and character in three ways: by what they say, by what they do, and by what they are.

A PREACHER LOSES his pulpit and his pastoral grip when he loses the Holy Ghost gift.

Pilate saith unto them, What shall I do then with Jesus which is called Christ? They all say unto him, Let him be crucified (Matt. 27: 22).

**T**HIS text contains a great question and an unspeakably sad answer. It was propounded by a man to whom justice and mercy were strangers, and was answered by a people who were thirsting for the innocent blood of the Christ.

In considering this subject, I wish to call your attention:

1. *To the historical narrative leading up to the expression of this text*—A blood-thirsty mob, with staves and swords, led by a fallen church and a backslidden preacher, found Jesus at the midnight hour in the lonely solitude of Gethsemane's garden. They laid violent hands on Him, and led Him bound and fettered to the hall of the Sanhedrin to appear before the Jewish authorities. He was arraigned first, before the white-haired high priest, Annas, thence into the presence of his son-in-law, Caiaphas, who was the active high priest at that time. His trial at that early hour was irregular and illegal. In spite of the fact that nothing was found against Him, both Annas and Caiaphas declared Him guilty of blasphemy. Their action was rapturously ratified by the Jewish Sanhedrin. This farce of a trial occurred between the hours of 1 and 5 o'clock Friday morning. This necessitated a wait from two to three hours before a regular meeting of the Sanhedrin could take place.

During this interval the humble prisoner was brutally mistreated. They spit in His face, indicating that He was vile, only fit to be spit upon, and hardly good enough for that. They slapped Him with open hands, struck Him with clenched fists, and smote Him with rods until His blessed eyes and face were doubtless bruised, blackened, and bleeding; His hair matted and dripping blood and spittle; His garments torn and features so distorted that His own mother would scarcely have known Him. In this piteous condition He was led like an animal, with a cord around His neck, from the Sanhedrin hall to Pilate's court in Antonia castle.

The Jews at that time had no authority to put any one to death. In order to carry out their dastardly crime they must get Pilate, the Roman governor, to ratify their action and sign the death warrant. To do this they must change their charge, so they arraigned Him before Pilate charged with treason against the Roman government. This crime was considered the greatest in Roman law. The charge was carefully specified as follows:

- a. Sedition, perverting the people, or stirring up trouble.
- b. Opposition to Caesar.
- c. Claiming to be Christ, the King, or the anointed King.

There was some truth in all these specifications. Christ was a revolutionist in the same sense that bad medicine will revolutionize a bad system. He was opposed to Caesar in proportion to the degree that Caesar was opposed to the truth. He was King and admitted this to Pilate; not in a Roman sense, but in a spiritual one; not over Rome, but over the entire spiritual world; not over soldiers and arms, citadels and great navies, but over principles and truth. He took a wooden cross for His throne, thorns for His crown, a torn and bloody mock-robe for His vesture, and a mock-reed for His scepter.

He became King of kings over an imperishable kingdom, the subjects of which will live

# A Wrong Choice

BY REV. M. EDWARD BORDERS

In Two Parts      Part One

when all the pomp, glitter, and glory of temporal kingdoms have passed away.

The heart of merciless Pilate seems to have been touched by the friendless, patient prisoner, and to the surprise and indignation of these wicked Jews, he returned a verdict of innocence. In spite of his verdict, they still clamored for the Savior's blood. At this juncture it occurred to Pilate that Christ was a Galilean and that Herod Antipas, the governor, was in

# The Lord Is Risen!

BY MISS Z. IRENE DAVIS

**T**HE Lord is risen, go proclaim  
 The saving power of His name;  
 The Easter bells are telling forth  
 The blessed message o'er the earth.  
 They laid Him there in Joseph's tomb,  
 Within the darkness and the gloom,  
 But death could not His power hold,  
 List to the sweetest truth e'er told;  
 The Lord is risen, He arose,  
 With victory o'er all His foes.  
 Hail! Jesus, Son of God, divine!  
 May I arise with Thee as Thine.  
 Not having seen Him, yet I love  
 The Lord of life who dwells above;  
 Back to its place the bad is hurled,  
 Lo, "I have overcome the world,"  
 Sing, Christ hath conquered o'er and o'er,  
 He lives to reign for evermore!

the city. Pilate, therefore, turned the matter over to Herod, as this came under His jurisdiction, and so Jesus was led from the praetorium, Pilate's judgment hall, to the court of Herod, the governor of Galilee. This was the same Herod who had murdered John the Baptist, and he thought it was that fearless prophet arisen from the dead. Herod treated Him as a cheap magician and tried to get Him to give a sleight-of-hand performance. He took one of his castoff kingly robes, put it on Jesus, and put a reed in His hand, and the hall of the court rang with laughter at the joke. He finally sent them away with the verdict that He was an innocent fanatic.

They led Him the second time before Pilate, who was brought again face to face with his duty. His slumbering conscience became aroused and warned him of the fearfulness of the crime which he was about to commit. His wife, in a paroxysm of dread and fear, came into his presence and entreated him to exonerate the just man. In the midst of this battle with himself and with the Jewish leaders, he gave expression to the question in the text,

"What shall I do then with Jesus which is called Christ?" Before the sound of his voice had died out in the distance the multitude gave the awful answer, "They all say unto him, Let him be crucified."

2. *Pilate has asked a question: "What shall I do then with Jesus which is called Christ?" Let me ask a question: Who is this Jesus who is called the Christ, on trial before the Jewish authorities and Pilate?*

First, let me say, "He is the greatest man who ever lived." Socrates, Plato, Aristotle, Newton, Christopher Columbus, George Washington, Abraham Lincoln, and all other great men of any age sink into insignificance when compared with Jesus Christ. He is the great reformer, evangelist, preacher, physician, and philosopher that the world has ever known. He is the greatest in philosophy, in literature, and in life.

Then again, He is more than a man. He is the God-man. Isaiah saw Him as "the mighty God," and again when he fore-

saw His birth, he said, "And shall call his name Immanuel" or "God with us." Paul, in his epistle to Titus, called Him "the great God." When we see Him at the grave of Lazarus weeping with those sorrowing sisters, we see a man with a heart to love and pity, but when we hear His voice full of majesty and divine authority, saying, "Lazarus come forth," and the dead responding to His call, we see the mighty God. As a man He pities the hungry multitudes that throng about Him to hear His matchless message; as a God He distributes the five loaves and two fishes to feed them. One has said, "Socrates died like a philosopher, but Jesus Christ died like a God."

His body was taken from the cross warm, limp, and lifeless—the body of a man, but on that glad Easter morning He illumined the dark inclosure of the grave with His resurrection glory, snapped asunder the bands of death, broke the Roman seal, and stood forth a victor over death, hell, and the grave—the great God. A great man could pity us in our fallen condition, but it took a mighty God in the person of Jesus Christ to save us. Let me ask again: What is this Jesus, which is called Christ, to you?

a. **HE IS YOUR BEST FRIEND.** In my boyhood I heard my mother sing, "What a friend we have in Jesus, all our sins and griefs to bear." You remember He was accused of being a friend to sinners. You have been treating Him as if He was your worst enemy, but the fact is He is your best friend. He is the friend who sticketh closer than a brother—yea, closer than a mother, for the Psalmist hath said, "When my father and my mother forsake me, then the Lord will take me up." The poet said, "He is the best friend that sinners ever knew." He loved you when you were unloving and unlovable; He loved you in your rebellion and your sins, and as one has said, "He will love you until the gates of hell clang behind your lost soul."

b. **HE IS MORE THAN A FRIEND: HE IS YOUR SAVIOR.** "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." Your mother is your friend; she loves and pities you and yearns to help you out of your life of sin. Her gray hair, hollow cheeks, bent form, and a sacrifice life long is a constant reminder of her unflinching and untiring love, but as much as she loves you, she can not save you from one sin; her arm is too short to lift you out of this hor-

rible pit. Jesus Christ not only pities you and loves you, but He is able, willing, and ready to save you from the last and least remains of sin.

3. *You must do something with Christ. He is before you on trial; what will be your verdict?* You can do but one of two things, *accept or reject*. I repeat, you *must* do something. Say, what will it be? Will you crown Him Lord of all, or with a crown of thorns? Not to accept is to reject; not to reject is to accept. Did I say you must do something? Yea, more! You are doing something with your Lord now!

Pilate did not want to murder Christ. He tried to evade it in four ways:

a. By sending Him to Herod, or putting the responsibility on some one else.

b. By scourging Him. He, doubtless, felt sure that this brutal beating would satisfy the Jews and thus dispose of the matter.

c. By giving them their choice between Barabbas and Christ. He must have expected that they would release Jesus.

d. By washing his hands in a basin of water, thinking this would wash his guilty soul.

But all these did not release him from this appalling crime, and he has been pillared in history as the man who crucified Christ, in spite of the fact that he knew and confessed His Innocence.

4. *I draw from this the awfulness of a wrong choice.* These Jewish leaders chose against Christ and thirty-eight years later, in identically the same place, their blood literally ran in streams through the streets! Many of their chief men were scourged and crucified under the very shadow of the wall where they cried, "Crucify Christ."

Old Annas died in disgrace. His palatial home was plundered and ruined; his son was beaten and dragged through the streets, dying a horrible death at the hands of an infuriated mob. Caiaphas lost his high position inside of a year and never regained it. Herod was banished to exile and died of a loathsome disease in dishonor and public disgrace. And Pilate, what became of him? Did he escape the result of a wrong choice? Oh, no! He was soon banished to exile. His remorse became unbearable and he took his own life by precipitating himself from a window in the castle. The castle stands today as a monument, indicating the place from whence Pilate went to hell.

Judas, poor backslidden Judas, chose against Christ and dispatched his soul to hell on the end of a hemp rope. What happened to Jerusalem? Oh, Jerusalem! the joy of the whole earth, the city of the great King! Since that day it has been plundered and ruined by ten bloody wars. The very place where Christ was tried and condemned is heaped house-top high with wreckage and ruin. Tottering walls, ruined temples, broken arches, and crumbled architecture are all that are left of the city of those who slew their King.

What became of the Jews as a nation? Their clock struck twelve. That day spiritual darkness gathered about them from which they have never emerged. As a nation, God has never spoken to them since that time, and I seriously doubt if He ever will speak to them.

Oh! the lives and souls that have been wrecked and ruined as a result of a wrong choice. I knew a man who received the light on systematic giving. God told him to give one-tenth; he refused and began at that very moment to backslide, and became a woeful drunkard. Another man God told to go to the street meeting. He refused, lost his experience, and his whole family backslid. Four years ago, while preaching from the subject, "Christ Knocking at the Door," God spoke to a rich woman in my congregation. She said, "I felt that I must get right out of my seat and go to the altar and to God." Oh, how God entreated her to choose Jesus and let Him into her sin-burdened heart! She came very near yielding, but alas, alas! like thousands of others, she put it off. She has been dying for two years with a lingering disease, and now she is near the end. Oh, God, almost too sad to be

true! She can not seem to feel or find God. Oh! that wretched thing, a wrong choice. I had a schoolmate who sat in the same seat with me, we studied out of the same books, recited in the same classes, played tag and ball together at recess and noon; we grew up and started life for ourselves. I chose Christ; he made a wrong choice. He died some time ago, and the last words he ever uttered were, "I'm damned, I am going to hell!" God called a bright Christian young man to preach. He refused—chose money-making—succeeded for awhile—soon

woefully blackslid and finally paid the penalty of a wrong choice by hanging himself. Ah, my dear friends, if a wrong choice has ruined others, will it not ruin you? Some of you have been choosing wrongly so long that you are two-thirds damned now. You really talk and act like doomed souls! The mark of damnation is on you! Your condition is enough to make angels shudder! Hell is right under you, and if you should fall dead where you are, you would drop into it! Almighty God, help you to see the crime of choosing against Christ!

## A Scriptural Contrast Between True and False Holiness

BY MRS. FANNIE ERB

HOW many times Jesus uses the word "true" in His talks, in order that we may understand thoroughly that there are two ways, a true and a false! Jesus said, "I am the true vine," indicating that there is a false vine; then in John 1: 9 He speaks of the true light, because there is a false light. Again in John 6: 32 He speaks of the true bread; in John 5: 32 of the true witness; John 8: 14, the true record; John 8: 16, the true judgment; John 4: 23, true worshippers; John 17: 19, (margin) truly sanctified; Ephesians 4: 24, true holiness, showing there is a false; 1 Peter 5: 12, true grace; then Jeremiah 10: 10, John 17: 3, 1 Thessalonians 1: 9, and 1 John 5: 20, all speak of the true God.

Why all these Scriptures, covering every phase of the plan of salvation if there is no false God, no false way, no false light? As truly as Jesus could say, "I am the way, the truth, and the life," the Devil can say, "I am the way, the lie, and the death." But in order to recognize these two ways outwardly, we must look further into the Word. We know there is a true Church of God, and no one denomination can claim to be the only one true church, as God has reserved witnesses for Himself in every orthodox church, in every nation, in every locality, but in these churches, right amongst God's Church, growing up with them (as the wheat and the tares) are the false, and they are in the majority, for Jesus said Himself, "Many, I say unto you, will seek to enter in, but shall not be able," and "Many are called, but few are chosen." They are of the synagogue of Satan, and it is easy to detect them when they seek to divide the body of Christ. Before they have gone so far, and have actually been severed from the visible body, they sow their seeds of death; and to compromise with them, to lower the standard, to fall to the plane of men pleasers, for fear of hurting their feelings, means spiritual death to the soul; for they are bold, domineering, and want to lead and run things, and if the child of God does not stand firm, and go through with God, God will cast him off. Jesus said, "He that loveth his life shall lose it," or in other words, he who cares more for his reputation than God, is not worthy to belong to God. The false standard of holiness is so low even in their outward lives, that it is appalling; yet they are recognized, and permitted to be in responsible positions, because God, who controls all things, is working out a plan for the perfecting and testing of His saints. He wants to prove who will be true to Him, whether we are, after all, leaning on men, or whether we are altogether out and out for God. If we are, it will not matter to us who goes wrong, or how many go wrong (for the great falling away is upon us) we will stand, because our feet are upon the Rock, as long as we keep our eyes on Him.

In the first place these people are constantly afraid you doubt their experience, and they are always on the lookout for slights, and showing their wounded feelings, or they will treat you with coldness, and snap at you, or if they shout and make a display, they look around to see what effect it has on the audience, or especially on the evangelist. Their testimonies are never definite, and are calculated to draw attention to themselves, rather than given in

meekness and fear; they lead up and down lives, professing great victory, yet a little rebuke, or a straight Holy Ghost sermon takes them off their feet; they confess they are confused and muddled and must have many conventions and special meetings to get fired up anew, only to drop back into the awful lives they live. They claim to be free, when they are in the worst of bondage, and imagine that a quiet, reverential, deep, spiritual meeting is a failure, because there is no fleshly demonstration. They are afraid of stillness, it would give God a chance to talk to them, so just like the Molock worshippers, who made a great noise in order to drown out the shrieks of the poor victims who were slowly roasting to death in their red-hot embrace, these false holiness folks pray at the top of their voices, pound the seats, and bring about so much confusion, that God is not able to speak to a sinner or any one, only making them disgusted and causing them to seek salvation elsewhere, or lose faith in it all, for Peter says, "By reason of whom the way of truth shall be evil spoken of," they imagining, that all religion is alike.

Their lives are on a constant strain, their eyes look wild and piercing; they are stubborn, self-willed, presumptuous; they smile and seem very fascinating, and kind, and loving at times, but they can change in an instant when crossed, and to hold them to a line of truth, will bring a storm of bitterness and hatred on your head.

Now there are only two masters. Jesus said we would either serve one or the other. First John 3: 8 says, "He that committeth sin is of the devil," no matter what his profession is. They will fight for the false standard, because it is the easier way. They can do almost as they please, yet profess holiness. Now, what brings about this awful state of affairs? Only one thing, failing to walk in God's light—covering up sin; clinging to some idol, be it home, children, money, reputation, or anything; failing to say, "yes" to the whole will of God; not willing to suffer reproach; not willing to be misunderstood, misjudged, hated of all men; they love big dinners, lots of praise, uppermost seats (although of course they profess not to), mind earthly things; will fight for some man, or church, or movement, instead of God. Now the following Scriptures are very plain in exposing this greatest of the Devil's traps by which he is entrapping hundreds of souls, because the soul that dares to lean that way, or espouses his cause, will become blinded, he will go out into a fog, and think he is doing right, when he is doing wrong. (John 16: 2.) The only way in these awful days is to be really dead to self, dead to the world, dead to sin; then God will have right of way in the soul and will not give it over to believe a lie (2 Thess. 2: 11), but will hold it steady and take it through. We are admonished to be sober (1 Thess. 5: 6-8; 1 Peter 5: 8; 1 Peter 1: 13; 4: 7), but these other folks are those who are spiritually drunk on the Devil's false joy, and sport themselves with their own deceivings. (2 Peter 2: 13; Luke 12: 45, 46.) Now the whole book of Jude is given up to exposing this class of folks. Also the second chapter of 2 Peter; also the twenty-third chapter of Matthew, Titus 1: 10-16, 2 Timothy 3: 1-5.

# Entire Sanctification

BY H. E. BENSON

**W**HAT is sanctification? First, we will see what it is not, and then we will be better prepared to prove what it is.

Sanctification is not absolute perfection. This perfection belongs to God only.

Sanctification is not angelic or resurrection perfection.

It is not a grace or state wherein it is impossible to sin.

It is not a state where it is impossible to fall from.

It is not a state wherein we are infallible, for we are subject to mistakes.

It is not a state wherein our bodies are made perfect, that is, from aches, pains, and death.

It does not bring us above temptations.

It does not end growth in grace.

What then, is sanctification? It is "that act of God, subsequent to conversion, by which regenerated believers are made free from inbred sin, and brought into the state of entire devotion to God and the holy obedience of love made perfect" (Manual, pp. 19, 20).

Entire sanctification cleanses the heart from inbred sin. It destroys the old Adamic sin that is left in our hearts at conversion.

Sanctification brings us to the place where we can "love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself"—do unto others as we would have them do unto us, and "love your enemies, do good to them which hate you, bless them that curse you, and pray for them which despitefully use you," and "pray without ceasing. In everything give thanks."

Sanctification destroys the "carnal mind" which is "enmity against God: for it is not subject to the law of God, neither indeed can be."

Sanctification gives us a pure heart. Christ says, "Blessed are the pure in heart: for they shall see God" (Matt. 5: 8).

Sanctification destroys the love of the world, pride of life, and all evil natures out of our hearts, and brings us to the place where we will want to do everything to the glory of God.

Sanctification makes us an "example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity" (1 Tim. 4: 12). Sanctification transforms us. (Rom. 12: 2.) It destroys the love of every evil out of our hearts, and gives us a love for God and holiness and lost humanity.

Sanctification makes us "cheerful givers." We will not grumble when the preacher takes up a collection.

Sanctification prepares us to work for God. It makes us overcomers in the service of God.

Sanctification gives us power and anoints us for service. It gives us victory over the world, the flesh, and the Devil, and makes us willing to suffer for Jesus' sake. It makes us bold in the service of God.

It also makes us one with Christ, as Christ prayed, "Sanctify them through thy truth: thy word is truth" (John 17: 17). "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us" (John 17: 21). It takes sanctification to make us one with Christ and the Father.

God wills this sanctification. "For this is the will of God, even your sanctification" (1 Thess. 4: 3). You see, we must be sanctified in order to do God's will.

God commands it, for He says, "Be ye holy; for I am holy" (1 Peter 1: 16).

God calls us to holiness: "For God hath not called us unto uncleanness, but unto holiness" (1 Thess. 4: 7).

God planned it before the foundation of the world. "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love" (Eph. 1: 4).

This is the oath that God swore: "The oath

which he swore to our father Abraham, That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life" (Luke 1: 73-75).

Sanctification prepares us for heaven. "Follow peace with all men, and holiness, without which no man shall see the Lord" (Hebrews 12: 14).

No wonder we preach holiness so earnestly and exhort people to get this great blessing. While people are scorning it and rejecting it, thank God, it stands true in the Word of God, so we will live it and preach it as long as God lets us stay in this world, and at the end enjoy it with God throughout eternal ages.

Some one says, "I believe in holiness, but I believe I was sanctified when I was converted." We know that is the belief of numbers of people, but that does not make it at all true. John Wesley said, "that this, that men are sanctified wholly the moment they are converted, was not heard of until the latter part of the seventeenth century, when Zinzendorf, a German count, rose up to teach it"; and said, "it must be wrong, because it is new."

Dr. Adam Clarke said, "I have been a traveling preacher for twenty-three years, and have been acquainted with some thousands of Christians, and I never to my knowledge met with one instance where God justified and sanctified at the same time."

John Wesley said, "Salvation is divided into two parts, first, justification; second, sanctification." We find that sanctification is "wrought immediately by the gracious agency of the Holy Spirit, upon the full and final consecration of the believer" (Manual, p. 20).

Some teach that we get sanctified at conversion, others that we grow into it, some that we get sanctified at death, and still others that we get sanctified in the fires of purgatory, but as there is only one way of receiving this blessing we will take the Bible way, "By faith in Jesus Christ."

MALAKOFF, TEXAS.

## Greatness

BY E. N. PITTS

**O**NE thing all great men should know, and that is they are most sure to lose their greatness when they begin to feel that they are great. You must not look at your own greatness, nor feel it, if you do you ruin it. Pure greatness can stand the looks and smiles and fondlings of others, but the moment we turn our own eyes upon our own greatness it vanishes away.

A desire to be great is poisonous to the soul. It so poisoned the soul of an angel as to turn him into a devil, and caused him to be thrown out of heaven. It threw Adam and Eve out of the Garden of Eden, and painted this earth black with evil, and red with blood. It caused Israel to reject God and demand a king. (Sam. 10: 19.) If this desire ruined holy angels, it will ruin holy men. If it threw them out of heaven; it will kick us out. A thing that ruined angels should be shunned by men.

A desire to be the greatest man and the greatest preacher may cause us to be the least saint, yes, it may cause us to be the biggest sinner. The greatest man in God's eye is the one the most like His dear Son. The one most like Jesus is the humble one. Jesus made Himself of no reputation, but took upon Himself the form of a servant, and was made in the likeness of men. He humbled Himself and became obedient unto death, even the death of the cross. (Phil. 2: 7, 8.)

If God was highly pleased with Jesus humbling Himself and making Himself of no reputation, will He not be highly pleased with us

doing likewise? If we would have our names written high on heaven's page we must not intentionally take our pen to write it in the same book of this life.

When Daniel stood before Belshazzar to read the handwriting on the wall, the king said, "Read and interpret and I will reward." But Daniel cared so little for fame and favor, that he actually said, "Keep thy gifts to thyself, and give thy rewards to another, yet I will read the writing unto the king and make known to him the interpretation" (Dan. 5: 16, 17). Daniel was so unselfish and so absorbed in the thought of demonstrating to the king the greatness of the true God, that he never thought of himself. The thing with him was to glorify his God. Think of Daniel praying thus: "O God, reveal unto me the handwriting on the wall, so that I may show to Belshazzar what a great man I am. If Thou wilt be so merciful as to do so I will get a good appointment, and Thou, holy God, knowest that I am worthy of it and that I need it. Thou dost know that I am a man of exquisite qualities, and that my ability has never been appreciated by mine own people, much less those heathens, and now O God, put me to the front and at the top where I belong, so my fame may be great, and Thou shall have all the glory, Amen and Amen!"

Right where self ends is where true greatness begins. The death of the one is the birth of the other. Nowhere in God's Word are we commanded to be great. The language of the Bible is: "Mind not high things, but condescend to men of low estate. Humble yourselves in the sight of the Lord. Whosoever shall exalt himself shall be abased, and he that shall humble himself shall be exalted."

Some of the disciples of Jesus were very desirous of being great and asked Him, "Who is the greatest in the kingdom of heaven?" He took a little child and set it in their midst and said, "Whosoever shall humble himself as this little child, the same shall be the greatest in the kingdom of heaven." So we see that humility is God's standard of greatness. With Him the most humble one is the greatest.

Brother, you may be striving to be great, and in your own estimation and in the estimation of others be making good headway, when in the eyes of God you have taken the wrong road and will never get there. I hear some holiness preachers say they want to make big preachers and preach big sermons for Jesus' sake. They seem to think the greater their reputation, the more useful they will be, and the more Jesus will be glorified. I think this a great delusion, because man is a poor judge of character and efficiency. Man looks on the outside, while God looks on the heart, hence he judges from without, while God judges from within. If man was wrong in his judgment on the Son of God, he will be the same in regard to His followers. "The world knoweth us not, because it knew him not" (1 John 3: 1).

We are to strive to be good, not great. The more holy we are the more we can make all that is within us work to the glory of God. When striving to be great we spend our energy upon ourselves, but striving to be good we spend it on others. When we strive to be great our energy goes out through the wrong motive valves, and has a tendency to pull down, in place of building up. Let us strive to do the will of God, and to live to His glory, and to make Christ all and in all, and to glory in nothing save the cross. Then men will be blessed and the world will be the better and brighter for our having lived in it.

The state of holiness is man's highest state of usefulness and greatness in this life. You may have it without any reputation and keep it without any, but you will be so great that all hell will fear you and all heaven rejoice over you, and your home will be the camping place of angels.

BIRMINGHAM, ALA.

We are deeply appreciative of our church paper, the Herald of Holiness, and endorse all the good things that are said and written about it, especially the editorials. The Lord bless you more and more. — Thomas Murrish, San Francisco, Cal.

## The Corinthian Church

BY REV. I. T. STOVALL.

CORINTH was a very important place when Paul visited it. It was located on an isthmus in Greece, and because of its location was the gateway of world commerce. Here was found a mixed multitude of peoples and races. Many kinds of sins were practiced, for the city was visited by people from all parts of the known world. As a population becomes more heterogeneous it learns more new ways to sin.

Paul visited Corinth on his second missionary journey. He stayed in this city over eighteen months and preached Christ. The record tells us that while he was there many believed on Jesus as the Christ. Paul went through many experiences while at Corinth which we feel sure lingered in his memory as long as he lived. While there he was rejected by the Jews and decided to henceforth turn to the Gentiles; while there during many testings and persecutions the Lord spoke to him in a vision and said, "Be not afraid, but speak, and hold not thy peace: For I am with thee, and no man shall set on thee to hurt thee; for I have much people in this city." While there and after this vision he was brought into the judgment seat by his enemies. Of course Paul was not frightened, for he remembered the vision. He was soon set free without even having to make any self-defense. It was not long after Paul left Corinth until the church entered into some trials and severe temptations. This church did not sail smoothly. There were many evils in the city which were temptations to the converts. Most of them were converted from heathen homes and had that home environment to overcome daily. Satan tried this church as he always has tried to bring trouble and divisions in churches. Today he brings discord into our churches and institutions. A church is usually not organized very long until Satan succeeds in bringing in trouble.

The news reached Paul of the difficulties confronting the church. As he could not go to them, he, under the inspiration of the Holy Ghost, wrote some letters answering their questions and advising them how to act under their peculiar circumstances. Some one had entered the church and preached that there was no resurrection of the dead. And as every doctrinarian, it making no difference how peculiar or absurd his teaching, will have his followers, it was not an exception at this church. Paul told them that if there was no resurrection of the dead then was not Christ risen. But he gave them sufficient proof that Christ is risen. There are some teachings in this present age about as evil, that teach only the dead in Christ will ever rise. This leads men to continue in sin if they can believe there is no hereafter for them. The preaching of the resurrection of the unjust causes men to dread the future and thus get ready to meet God.

There was much misunderstanding concerning the gifts of the Spirit. Some seemed to think that unless each Christian possessed all of the nine gifts he was not pleasing in God's sight. Thus the church was divided and the members were warring among themselves. It seems that the gift of tongues was causing the most trouble. All were trying to speak in the services at the same time. And some claimed that all must speak in tongues. Paul explained to them that the same Spirit gives these gifts to men; and that one man need not expect to receive all of them. It seems that no one could understand the tongue that was claimed to be given of the Spirit. But the gift of tongues on the day of Pentecost was understood by all who heard it. Some of the Corinthians were magnifying the gift of tongues above all other gifts of the Spirit. But Paul said, "Desire spiritual gifts, but rather that ye may prophesy." The church must ever remember that all can not fill the same office

and all have not the same number of talents. We must learn to be willing to fill the same office in the church and let the Spirit manifest Himself through us in His own way.

The members of the Corinthian church were lawing one another. To do this they had to go into heathen courts and be tried before heathen judges. Or, in other words, the world was called upon to settle misunderstandings and disputes between church members. Law-suits of any kind, or between any classes of people should be avoided, if possible, for there is seldom anything gained on either side. Paul advised that their troubles be settled by some chosen from the church. The Christian should be willing to take wrong in order to keep a good spirit among the brethren.

Paul does not neglect to speak of the finances. There were many poor in the Judean hills whom Paul urged the church to help by offerings. And the church did some noble work of this kind. While Paul was at Corinth preaching for the people he was not supported by them. He labored with his own hands to get his living. But in writing to the church he told them that a minister had a right to claim a support from his congregation. He said, "Even so hath the Lord ordained that they which preach the gospel should live of the gospel." He urged this church to use system in making their offerings. Some people by their actions seem to think that it costs nothing to run a church. But any church, that prospers will have expense. And if it ceases to meet its expenses it will cease to prosper.

Some living in the Corinthian church had become immoral. They were permitted to remain members and yet keep company with the world. When this continues very long those outside begin to find fault with the church. Paul told the Christians to take away from them this incestuous person. He also teaches in his writings that the church should deal patiently with the one who has erred—but not always retain him. The backslider

must be given a chance to get back to God. After he has been given a reasonable amount of time it is the unpleasant duty of the church to drop him from her company. She had better be composed of just a few clean ones than to have some who are a hindrance to spirituality.

There must be unity in the church. Carnality causes trouble. If carnal men are allowed to be the leaders of the church she will fail to go on unto perfection. At Corinth the babes in Christ were causing discord. Carnality brings about divisions and factions. Here they were divided over the ministry. Part of the church wanted Paul, some Apollos, and others Cephas. The condition seemed to be that if some could not get their favorite for a minister they would have nothing to do with the support of the church. That was just carnality showing itself. That spirit is not always absent in the modern church. Paul plainly told the Corinthians what the trouble was and where it was. He says, "Ye are carnal." Carnality has not changed any through these centuries. With all of our civilization, education, and enlightenment it is still a disturber. The most spiritual should fill our Sunday school and church offices.

Paul does not fail to tell this church that there is a more excellent way. He tells them of an experience that will deliver them from the kind of lives they have been living. He says charity never faileth. Many churches since then have had similar troubles. But there has been no one bold enough to tell them the cause and the remedy. Let us not preach about holiness, but really preach holiness.

OLIVET, ILL.

## Why I Am a Pentecostal Nazarene

BY REV. PASCAL PERRY BLEW.

He shall be called a Nazarene (Matt 2: 23).

THE apostle Peter said to sanctify the Lord God in your heart and be ready always to give an answer to every man that asketh you a reason of the hope that is in you. I am gratified upon having so many reasons for being a Pentecostal Nazarene. The above appellation—Nazarene—was given Jesus because He was a native of Nazareth. The primitive Christians were called Nazarenes because they were followers of Jesus of Nazareth. Paul, when being tried before Felix, was accused by Tertullus of being the ring leader of the sect of the Nazarenes, and he never denied the accusation, but rather affirmed its truth. Mr. Webster also defines a Nazarene as a follower of Jesus. However, we know that one does not have to be a member of the Pentecostal Church of the Nazarene to be a Christian, but does have to have the Spirit of Christ; and as we have that—are a Nazarene in spirit—we delight in wearing the name. But as my prime reasons are not in the name, but what the name indicates, I shall proceed with that.

My first reason for being a Pentecostal Nazarene is because the Pentecostal Nazarene church is God's organization. It is the conviction of our people that God has raised up the Pentecostal Church of the Nazarene for the specific purpose of spreading scriptural holiness to the ends of the earth. How appropriate it would be for us to adopt that old song, "We'll girdle the globe with salvation with holiness unto the Lord." Personally, God impressed me to join the Pentecostal Nazarene church before I was ever in a Pentecostal Nazarene meeting, and gave me a love for the church that causes me to treasure it above any church organization in the world. No one asked me to join it. I was led by the Lord, and left another holiness church to join it.

One evidence that God is among us is that we are both an aggressive and a progressive

## The Hidden Life

BY MRS. JOSIE SHAW

THOU blessed Master, may I sit  
And learn more and more of Thee.  
Making my outward life more fit  
Because the inward is renewed by Thee?

Oh! may Thy Holy Spirit ever fill my heart,  
Cleansing, renewing, day by day;  
And may I never from Thy fear depart,  
That Thy love may lead me all the way.

Come nestle now within this heart  
That has been given to Thee;  
May Thy blessed image ever be a part  
Of this frail temple to eternity.

Oh! may no sinful thought  
Disturb its sweet repose,  
But ever by Thy Spirit taught,  
Bear sweetness like the rose.

May no disturbing cares  
Cause joy to take its flight;  
Bringing the thorns and snares  
To wither in a night.

Oh! Holy Ghost, the Comforter,  
Abide with me, I pray,  
Thou hast been the glad monitor  
That warns me not to stray.

Thou hast kept through temptation;  
In sorrow's darkest hour;  
And in this blessed relation  
I own Thy conquering power.

people. Think of a few people starting out "under the stars" only twenty-three years ago, and now being forty thousand strong. The fact is that some one was willing to sacrifice, and God blessed their sacrifice and by that great progress has been made. And if the time ever comes that we fail to be aggressive and sacrificing, Ichabod can be written upon the eschutcheon of our movement.

Another evidence that the Pentecostal Nazarene church is God's organization is that it demands a sanctified ministry. Christ saw the incompetency of His first ministers to carry out the commission, so He commanded them to tarry until they were indued with power from on high. No church will rise higher in spirituality than the spirituality of its ministry. Therefore any church expecting to measure up to the Bible standard of piety should demand a sanctified ministry. Any layman in the Pentecostal Nazarene church may rest assured that money paid to his pastor, evangelist, or superintendent will not be spent for tobacco and such like, which is the cause in many churches, and that he is not paying a preacher to fight holiness, as is done by some, who even profess the blessing. It is also encouraging to the pastor who toils and builds up a work to know that the next man who comes on the work will not fight holiness and tear it all down.

I have heard it said that you will always find the truth between two errors. That, again, proves to me that the Pentecostal Nazarene church is God's organization. On one side of us is the formalist, who knows nothing about spiritual religion or holy demonstration; on the other is the fanatic, who demands signs and manifestations before he will believe. Some people have not enough religion to see God in the still small voice, and if there is not an earthquake, cyclone, or the walls of Jericho do not fall every service, they immediately set up the howl that the holiness movement has compromised, backslidden, and gone to the Devil. But not so with us, if God breathes upon us like a cyclone, we are only too glad to give vent to our feelings; but if for some reason He waits for a while before sending an avalanche from heaven, we are equally glad to "Trust his silence, when the Father does not speak."

Again, a movement raised up by God will be characterized for unity in essentials and freedom in non-essentials. That is precisely the spirit of our Manual. In regard to baptism, we allow the applicant the privilege of being baptized by the mode that his conscience dictates. In regard to the second coming of Christ, we are at liberty to believe that it will be either pre or post millennial. The foregoing facts should prove to the candid mind that God has raised up our movement.

The next reason that I will offer for being a Pentecostal Nazarene is the faith of the church.

1. We believe in a triune God, who is sovereign of the universe, creative and administrative. We emphasize the Deity of Jesus Christ despite the fact that many eminent divines (so called) deny it, and lay special emphasis upon the personality of the Holy Spirit, and the importance of His ministration.

2. We believe in and teach the inspiration of the sixty-six books of the Bible. While many of the churches are cavilling over and repudiating part of the Scripture, we are seeing it verified in our daily life, hallelujah!

3. We believe in the doctrine of original sin, which is so plainly taught in the Scriptures and demonstrated in the lives of all unsanctified Christians, notwithstanding the fact that some are now passing it up as bosh.

4. We believe in regeneration—the new birth of the soul, that without it no man can see the kingdom of God. We also believe that it is effected after a sincere repentance. Now, the fact is that some churches do not preach the new birth at all, and not very many preach it as the result of old-fashioned repentance—the only way by which any one can experience it.

5. We believe in sanctification received and appropriated by faith as a second work of

grace. The great majority of churches are not mentioning it at all, only as necessity requires it to keep their members from getting the experience. Then it is preached as a growth, or death, or some other kind of experience, which makes it unattainable in this life.

6. We believe in divine healing for the body. While some great theologians (so called) are doing their best to explain away this Bible doctrine by saying that the day of miracles is past, our people are being healed, thus refuting their false theology.

7. We believe that the destinies beyond the grave will be eternal. These are not all of the articles of faith, but enough, we trust, to show that we are striving to be in apostolic succession.

The last reason that I shall offer for being a Pentecostal Nazarene is the test of membership—must be saved from sin. The majority of the churches are in a deplorable condition. They are loaded down with unsaved members, who know nothing about God and salvation, consequently they resort to worldly methods of carrying on and supporting the church; and it is turned into a worldly institution. Realizing these things I thank God for a church that lifts up its voice against Sabbath desecration, liquor, tobacco, dishonesty, worldly costume, theaters, ballrooms, shows, secret orders, etc., and may God grant that it always will. These are a few of the reasons why I am a Pentecostal Nazarene.

CARUTHERSVILLE, MO.

## Never

BY W. G. LOPEMAN

**N**EVER give up your gifts or calling of God. "The gifts and calling of God are without repentance," or turning again. If you have obtained gifts of God they are yours to the end of time, at least. The more you use them the stronger they become in you. God gave them for you to use. "Herein is my Father glorified, that ye bear much fruit." If you have no gifts they are for you, in the Spirit; and Paul said, "Covet earnestly the best;" and while he chose "the more excellent way" (1 Cor. 13), yet are the gifts ours by divine order through the Holy Spirit (1 Cor. 12).

As are the gifts, so is the calling. God has called us with "a holy calling." His call is, first unto holiness. There is none higher. There is no other way to purity of heart and life. No other way to heaven and God. "Holiness, without which no man shall see the Lord" (Heb. 12: 14).

Never give up holiness unless you are willing to give up purity of character and life, lose the fellowship of the Holy Spirit, forfeit the joys and glories of heaven, win eternal condemnation, and the concomitant conditions, the perdition of the ungodly.

Never give up the ministry of the Word if a dispensation of it has been committed to you. The holding of your crown depends upon your faithful performance of your "calling of God." Never allow yourself to slack, lest you grieve the Spirit and He depart from you, and give His gifts to another, and you lose your crown. "Hold that fast which thou hast, that no man take thy crown" (Rev. 3: 11).

Some years ago I read the testimony of a young woman whom God especially anointed and called to a special work. She refused to obey the call. During that very meeting the

Spirit fell on another in her presence, making her conscious that she had lost her opportunity, and also her crown.

Never belittle the gifts and callings of God. Tremendous issues are involved to some dependent souls, back of God's calling and gifts. Do not treat them indifferently. God gave them for a purpose.

Never expect the gifts or callings of God until you have obeyed the call unto holiness, and obtained the blessing. They are not given except the foundation for them be first laid, and the necessary preparation for their exercise be given. A holy heart and a consecrated life are absolutely necessary; the first for the congenial abode of the Holy Spirit; the second for the absolute freedom of the workings of the Holy Spirit in glorifying the Father.

Never allow yourself to indulge in self-congratulations over the successes of the exercise of the gifts or callings. This is most grievous to the Holy Spirit and may cause Him to leave you, and you, like Sampson, arise to find yourself forsaken of your power and as weak as other men, an easy prey for the Enemy, and you be submitted to great disappointments and grievous humiliations. He will not give the glory that belongs to Christ to another.

Never expect results without employing the scriptural means, or meeting the conditions upon which they are promised. To do so is presumption, a grievous sin. It was this sin David prayed to be "kept back from." It is likely to recoil upon us with cruel results. Many are the instances recorded in memory, as well as on paper, of the awful results of presuming on God's mercy. Many thousands are sealing their eternal doom by presuming that God is too good to consign a human soul to eternal torment, rather than taking advantage of His amazing grace that saves from sin, which brings on these fearful results. Christ said to those who would come to Him in "that day" claiming recognition because they had prophesied in His name and in His name cast out devils and done many wonderful works, "I never knew you; depart from me, ye that work iniquity." All these had presumed because their faith had been honored in these mighty works that their salvation was secure, or insured, but not so. They lacked regenerating grace, or had lost out on the way, God still honoring the faith of those seeking help through them; for whose sake the gifts had not been withdrawn.

Paul tells us that all these gifts amount to nothing without love—"The love of God shed abroad in our hearts by the Holy Ghost."

Beloved, let me entreat you that ye seek earnestly the best gifts, that ye may be "fruitful unto every good work," but above all, "Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love." In this is the law fulfilled. In this state only are ye safe. So shall an abundant entrance be administered unto you into the kingdom of God.

### My Glad Heart Ever Prays

BY D. RAND PIERCE

I used to say my prayer,  
And while I prayed my mind ran here and there;  
I knew not then, as now, that on that day  
I did not truly pray.

No impulse stirred within—  
My soul was dead in trespasses and sin;  
The skies above were brass—an echo vain—  
My words returned again.

But, oh, how changed, how blessed!  
When pardoning love transformed my wayward breast;  
At morn, at eve, when trials thronged the day,  
I found my heart could pray.

Praise God! yet sweeter still,  
Since all my soul the Comforter did fill;  
Now like a sacred incense all the days  
My glad heart ever prays!  
EVERETT, WASH.

## How They Killed the Church at Podunk Hollow

BY REV. R. L. JONES

**D**EACON RICH wasn't particular how God's house looked, inside or out, but had to have everything up to date around his own home.

*Brother Howler* always insisted on the adoption of his views on all questions brought up before the church, and never gave in for the majority. "The old guard dies but never surrenders," was a favorite quotation of his.

*Brother Fuss* never attended Sunday school. However, he admitted that it might be all right for little children, and old women of both sexes.

*Sister Scold* never sent her pastor word when she was sick; was n't he supposed to find out himself? But for weeks afterward, Sister Scold would tell all the neighbors how her pastor, mind you, neglected her during her illness.

*Brother Grumpy* never encouraged his pastor, Dr. Faithful, but was constantly speaking of the good doctor's faults to others. No sermon ever helped Brother Grumpy, and if it had he would n't let the preacher know it for fear it would give him a swelled head.

*Brother Scifish* never tried to bring any one to church with him. He was n't taking any chances on overcrowding the edifice.

*Brother Ichabod* never showed his face inside the door—unless it was to attend a funeral.

If *Brother Slack* did come he was sure to come late.

If too wet or too dry, too hot or too cold, *Brother Easyman* would n't even think of coming.

Whenever *Brother Touchy* saw any one taking hold and helping carry on any of the church work, he was sure to find fault and accuse them of trying to show off.

*Brother Gloomy* generally stayed away from prayermeeting, but when he did come always had a frown on his face, and was as silent as the sphinx.

*Brother Spout* never prayed for his pastor or fellow-members. Perhaps he thought it might hurt them.

*Sister Pride* treated the pastor very coldly if he did n't call at her home as often as she thought he should. Of course, the pastor had

nothing particular to do and could have called oftener!

If a stranger showed her face in the congregation *Sister Straightlacc* was careful not to shake hands with her or invite her to come again.

*Brother M. T. Head* refused to subscribe for the denominational paper. He found it cheaper to borrow his neighbor's copy.

*Brother Pope* wanted to run the church. The present church bosses had been elected by the Devil, and a change was needed!

*Brother Lazy* believed in letting the pastor do all the work. Was n't that what they hired him for?

*Brother Tightwad*, the treasurer, saw to it that the pastor's salary was always behind. He believed that a preacher ought to board in heaven even though he had to live on the earth.

*Brother Fuss*, one of the stewards, was always growling about foreign missions. "I don't believe in 'em, and I will not give to 'em," was his slogan.

*Sister Faintheart* always occupied one of the rear seats. She would n't go up front for fear people might think she was conceited.

*Sister Fearful* never joined in while the congregation was singing. She was afraid she would be heard if she opened her mouth.

*Brother Crusty* made a practice of bringing his telescope to the services. No, he was n't interested in the stars of the heavens, but in the faults of heaven's ambassador. Brother Crusty did n't pose as a carping critic, but he had made a study of elocution and knew something about homiletics, so naturally he was the proper person to diagnose the faults of the pastor, and instruct the people as to what a sermon should be and how it should be delivered.

*Brother Smallman* never spoke to any individual about Christ. Why should he do personal work? Did n't he help pay a pastor?

*Brother Stinky* always left his pocketbook at home. However, he was willing his fellow members should give as much as they pleased to the benevolence of the church. Nothing mean about him. No, sir!

When he thought everything was working harmoniously, *Brother Stinger* would try to "start something"—and he generally succeeded. He did n't believe in letting the church go to the bow-wows, and die of dry rot! He was a regular Samson. You remember Samson killed a thousand Philistines with the jawbone of an ass. Well, in every church row since then, the bone of contention has been the jawbone. And Brother Stinger surely had some jawbone.

Did they kill the church? Sure! The society was disorganized, and the edifice turned into a coffin manufactory. And in their tomorrow the persons responsible for the death of this local church must stand before the great white throne and give an account of the deeds done in the body.

GARDNERS CORNERS, N. Y.

I could not afford to get along without the visits of the Herald of Holiness each week. For years it has been coming to our home to bless and encourage us.—J. E. Canfield, Center Hill, Ark.

Inclosed please find remittance for my yearly subscription. I hope I will not miss a number. It is a splendid paper, and I enjoy reading it very much. I wish that I could have had such a paper sixty years ago, I surely would have known what sanctification meant very much sooner than I did.—Mrs. Elliu Osborne, Potter Hill, R. I.

May God's richest blessings be upon the Publishing House and its efficient workers. I would not be without our paper, it is second to none other in the land. Its editorials are not excelled; its articles are filled with rich food, and its workmanship is not surpassed by any other paper.—I. W. Young, Peniel, Texas.

The Herald of Holiness is just grand. I can hardly wait for the weekly visit of the Herald of Holiness to our home, it's such a blessing to us. I am sending the glad tidings on by preserving every number to give to those who do not take it—sent two bundles to Arkansas state prison this fall. May God's richest blessing rest upon our Publishing House force in such a way that every copy of our paper will be "sharper and more powerful than any two-edged sword," bringing salvation to a lost world.—Mrs. Ada McCallin, Searcy, Ark.

## A Letter From Bud Robinson

To the Readers of the HERALD OF HOLINESS.

GREETINGS:

**W**E have thought many times that we would get up some good letters for the HERALD OF HOLINESS, and let the boys in the field know how we were getting on in the campaign of the big brown tent. At present we are in Austin, Texas, in a splendid revival. We are having large crowds and great altar services. God is visiting Austin and we are expecting hundreds of precious souls to kneel at the altar and find God. Our band of workers are in good heart and full of the Spirit and they are as courageous as a young herd of African lions, they would charge the Devil in his den. God is helping in the preaching and singing and is answering prayer in a most remarkable way. Brother Wells, the pastor, had everything in fine shape when we arrived, and God is honoring this man's faithfulness in a most remarkable way, and we are believing and planning for a great spiritual uplift to our Pentecostal Nazarene band in this beautiful city.

It seems that this is a most opportune time for a great campaign in Austin, as the saloons closed in this city on March 2d, for the first time since Austin was a straggling village, but thank the Lord, they are gone never to return; and at this time the called session of the legislature is convening and the governor and our legislators are putting the saloons out of business for ten miles around all of our army camps, which is doing the liquor business up in Texas. The faithful saints have been praying for this to my knowledge for thirty-five years and at last their prayers are answered, and it is only a matter of time until the funeral service of John Barleycorn will be preached in a thousand pulpits and the only mourners will be the red-nosed brigade, unless the Devil sheds a few tears over his eternal loss, and my heart leaps for joy as I think of the fact that prohibition and red-hot scriptural holiness has got old Austin in its grip, for we are in a holiness revival here. It is talked from the stand of the boot-black to the governor's mansion. Legislators and senators have been in attendance at the big brown tent, literally in droves, and they have heard "Old Williams" preach at night some of the hottest stuff that they have ever heard pulled off since they were born. Brother Williams is doing here the greatest preaching he has ever done under the big brown tent, and during the day time we are doing our level best to feed the saints. We are giving them clover

fields, and swarming bees, and we are cutting bee trees, and gathering grapes, and milking the Jersey cows, and we are setting tables that are blessing the saints nearly to death. If the readers of the HERALD OF HOLINESS could just slip under the big brown tent and hear us preach holiness a few days, we believe you would appreciate the big brown tent as you have never before. We praise God every day for a meeting house on wheels, where we can preach regeneration to the sinner and entire sanctification for the believer, without a string on us; where people can shout when they get ready, and sing as loud as they want to sing, and mothers can bring their babies and feel that they are at home. God is helping us to preach a salvation from all sin, for all men. We are preaching that the two greatest powers known to God or man are holiness and worldliness, and that these two great powers are knocking at the door of every church in the land, and it is according to who we open to as to how the institution will go. If we open the door of our church to scriptural holiness, then holiness will come in and will leave the whole lump and will land the whole cargo on the shores of eternal deliverance; but on the other hand, if the world is allowed to come in and take possession of the institution, it also will leave the whole lump and land the whole cargo in the pit of eternal damnation.

Therefore, the great battle that is being fought out in the churches is between holiness and worldliness. This has always been the case and always will be, and as the average church of the twentieth century has opened the doors to worldliness and closed her doors to holiness, there is need of a church in this day that will open its doors to holiness and close them against worldliness, and, thank the Lord, we have such an institution now known as the Pentecostal Church of the Nazarene. God sent this church to this country, we did not go after it. The Pentecostal Nazarene church is a God-sent church and He did not get here with it any too soon, but, bless His name, He got in with it on time, and so far as a church home, where the great masses over the land can come together and preach, and shout, and testify to full salvation, it has offered the masses such a home. And now that we have such an institution it is up to us to keep this church blood-red, sky-blue, snow-white, red-hot, and straight as a gun-stick, for no people on earth have as great an opportunity to make good as the Pentecostal Nazarenes, for they have the United States before them. They are the one crowd that are doing this one thing, that are preaching red-hot, second blessing holiness. Amen!



Ready to Go

Rev. Mr. and Mrs. A. H. Gregory, who have been in America on a furlough for a few years, are now ready to return to their field of labor in India. Brother and Sister Gregory labored for a number of years in western India under the supervision of the Pentecostal Mission Friends, of Nashville. They returned to America on a much needed furlough just previous to the union of the Pentecostal Mission and the Pentecostal Church of the Nazarene. Since their return they have been in labors abundant, serving various pastorates in Kentucky.

At our last annual missionary board meeting the great need of re-enforcement in India was given careful consideration, and among the appointments made we included Brother and Sister Gregory. They have the language and are ready for work immediately upon arrival in India. We plan to have them sail from San Francisco April 20th. The money needed for transportation and equipment has not yet been secured. We will need at least one thousand dollars for this purpose, and we appeal to the readers of the Herald of Holiness to respond liberally to this fund. Immediate action is necessary if we are to have the money on hand to send them on April 20th. Will you do your best? These consecrated missionaries are willing to risk their lives in order to reach their field of labor, and surely we should be willing to sacrifice to make it possible for them to do the work that God has called them to do.

Please make your remittance either to your District treasurer or direct to the undersigned. Please pray about this matter and act promptly.

E. G. Anderson, Treasurer,  
2109 Troost Ave., Kansas City, Mo.

En Route to the Mission Field

BY P. DENBO

After four weeks of sailing over a stormy sea we are now nearing Shanghai and expect to go ashore tomorrow before noon. In spite of storms it has been a pleasant voyage for me, and the fellowship of some of the missionaries on board has been so close and delightful that I am very sorry to leave them, as they are going on to India and other parts of China. We have a fine young man going to Foochow, China, and two others going to India under the Methodist Episcopal board.

Two Alliance women that I knew in south China are my intimate friends and another missionary is my roommate. I have not been seasick at all, so I have enjoyed the trip immensely. I had hoped to see our missionaries in Japan, and wired them, but failed to get a response.

Arrangements have been made for my stopover in Shanghai, and I hope soon to be settled down to real language study, which I recognize as my first duty as a missionary.

In Honolulu I attended Sunday morning service at the Methodist Episcopal church, and met an old woman who told me that Dr. Breese was once her Methodist Episcopal pastor in Pasadena. I shall write you more fully after reaching our station.

Shanghai, China.

Mohammedanism is a standing rebuke to the decay of the missionary spirit of the Church in the dark ages and to the apathy of Christians in the noon-day splendor of the twentieth century.

"Give until you feel it" is a good motto; give until you feel glad over it.

MISSIONARY

"Revival Is On!" in Kumamoto

BY MRS. M. L. STAPLES

Report from Kumamoto, Japan

Our Christians with us have been mightily praying to God for an outpouring of the Holy Spirit, and a real revival to break out in our midst. Quite a number of the workers and Christians have set apart one day each week for fasting and prayer. We want to praise God that the revival is on. During the last month there were 158 who definitely sought God at our altars. We especially praise Him that many of these were our Christians seeking to be sanctified wholly.

Last Monday night, January 28th, Brother Nakada, who has charge of Cowman's work in Tokyo, visited us and our work. The house was packed to its utmost capacity, over one hundred of our own Kumamoto members being present. Brother Nakada preached with unction. He remarked, "Oh! how easy it is to preach here! There is such a blessed response from your audience." When the call was made, folks came rushing to the altar, no one pulling them up, or speaking a word; they were praying in all parts of the house and thirty-three souls were quickly kneeling in three rows at the altar. Such weeping and calling upon God! I thought several times how I would like for our friends there to see it. Tears were falling everywhere and many around the altar did not have a handkerchief, and as the people here mostly use paper for handkerchiefs, I quickly took two newspapers and, tearing them in pieces, gave to the weeping ones for their use. After a season of prevailing prayer every one claimed to have gotten through. It was a wonderful time. Twenty of these thirty-three were our young converts seeking the Holy Ghost.

There have been quite a number during the last month who have joined our number who are already tithers. Our motto is, "Every member a tither, if possible, and every member a prevailor in prayer," then we are sure that the windows of heaven will be opened, and the blessings fall.

Yesterday, while Brother Hiroshi had a special meeting in the church, God blessed them, and eight were at the altar. I, with five of my Bible women, was invited again to speak in the weaving factory here, where over six hundred are employed. I spoke to them for over an hour from the Word of God. Souls were deeply touched and over fifty earnestly desiring to find the Lord. The first and second manager were present. Both of them are earnest seekers. They are coming to our home Monday evening, when we expect them both to find the Lord. They have arranged for me to speak in the factory once or twice in each month here; also in Omuta, where they have a larger factory; also in their Karume factory, near Omuta, where we are opening another station. We praise God for this remarkable opportunity for the gospel to be preached in these factories to hundreds of needy souls, this being the first time they have ever had the gospel preached to them in these factories here.

We are praising the Lord that He is giving health to us all, including our native force.

My Call to India

BY REV. K. HAWLEY JACKSON

There are three reasons why I am a foreign missionary:

First, I desire to help those who have never heard as I have.

Second, St. Mark 10:15 reads, "And he said unto them, Go ye into all the world and preach the gospel to every creature."

Third, I have a divine, heaven-sent call.

It came to pass (not happened) at Carlisle, Ind., in one of my first evangelistic meetings, nearly eight years ago. I was reading a small magazine in which was a report of the arrival of a missionary in India. Immediately the Holy Ghost spoke to my heart and I entered into mighty, wrestling prayer. I heard the name "India" spoken distinctly to my own soul. From that day forth I have known I was a "called" missionary and that the call was without repentance.

"The call of God is the call to prepare." After the call, I learned from some saint of God that one should not push open God's doors. That we should recognize His call and step into every open door in that direction. I am conscious of having done that for these nearly eight years. Some times it seemed all doors in that direction were closed. Then I would take what did open, seeing in it the divine arrangement. Of course, I did so after my own heart had been assured in prayer regarding the step. An open door came to go to Central America with James M. Taylor. We sailed within two weeks after this door was made fully possible. For five years my heart has been so burdened with the needs of this field that I have tried to devote myself as much as possible to its evangelization. Burdened as I was, I seemed to lose sight of India and finally became reconciled to spend the remainder of my life for that country. I began to wonder if I ever would see India. I was busy and blessed and sure the Lord was leading. Now I see that my work in Latin America has been preparatory as well as practical and definite. But the open door to India came in this way:

Two splendid opportunities seemed to loom up before me to do foreign missionary work, either of them being entirely beyond my seeming capabilities and I had as good reason to believe the one was of the Lord as the other. The other opportunity which came was in the form of calls from three different pastors who were chairmen of centers, each asking for all my time for the time being, to do evangelistic work. This besides individual calls from various places. The lessons we have well learned from God's own people are like a sweet ointment in times of necessity. We had learned from one of the great "men of the gospel" that where two or more doors were open, one should "wait." And waiting is a great virtue. Patient waiting is pleasing to God. I shall not soon forget those days of waiting. There were times when I was made to fear that all doors would close and I should feel like the sluggard, people who can not wait, say we are. It is so unpopular to wait or to take a small place when one might have had a better one. But God's small places are better than any high or big ones, in the home run. The two missionary doors did close suddenly and we were quite clear that the plan of the Lord was to do missionary work. This settled the evangelistic calls. And thus all doors were closed. But like a message from the throne, after nearly eight years, after I had almost given up hope that I might see beloved India, one of the letters, closing one of the foreign missionary calls, brought an "open door" to India. How new and fresh came the same voice again regarding India. And how I rejoiced at the manner, time, surety, and "without repentance" of the calling of God.

Every plan is being made to sail by next September, to benighted, besotted, degraded, yet beloved India.

# THE WORK AND THE WORKERS

## IDAHO-OREGON DISTRICT

The work on our District is progressing. We have had some changes, which seem to be for the better. Rev. Mr. Tullis resigned the pastorate at Enterprise, Ore., to enter the evangelistic field. He reports victory in his meetings. Rev. A. A. Miller has accepted the work at Enterprise. The work is moving on with success.

Rev. Newton Kendall resigned the pastorate at Eagle, Idaho, to take up work at Mountainhome, Idaho. Rev. William Smith takes the church at Eagle. Rev. Mr. Kendall opened the work at Mountainhome with a good beginning.

Rev. L. E. Perry closed his labors as supply pastor at Ontario, Ore. Rev. S. L. Flowers has accepted the pastorate until the District Assembly. Rev. Mr. Flowers is conducting a revival at Ontario. We are hoping to have a strong church at this place. Rev. Mr. Perry is spending some time at the Northwest Nazarene College, Nampa, Idaho.

Rev. G. Arnold Hodgkin and wife resigned the pastorate at Nampa, Idaho, and withdrew as ministers from our denomination. Rev. J. F. Little, District Superintendent of the Northwest District, has been called to the Nampa church for the coming Assembly year. In harmony with the Manual, the District Superintendent has been supplying the Nampa church as pastor and will do so until the District Assembly. The Lord has been pleased to give us a good revival in the Nampa church, in which many sought and found the Lord. We closed the revival on February 24th by opening the "Victory Campaign" to raise \$10,000 for our Northwest Nazarene College. The scene of February 24, 1918, will not soon be forgotten by those present. Never has the writer been in just such a meeting. Tongue or pen can never express all that took place on that day. It was an epoch in the history of the Northwest Nazarene College and the Idaho-Oregon District. The college and District have never been in a more prosperous condition. Our vision is clearer, our faith more abounding, and our courage more strong than ever before. The "Victory Campaign" is going on nicely. It is but one week old and we have nearly \$5,000 on our slate. To God be all the glory and praise, both now and for ever. Amen!

N. B. Herrell, Dist. Supt.

## PENTECOSTAL COLLEGIATE INSTITUTE, NORTH SCITUATE, R. I.

Since our last report we have held two meetings in which God gave us souls. The first meeting was with Rev. J. G. Gould, at North Attleboro, Mass. While we were unable to have more than four week night services on account of the order of the fuel administrator, yet the Lord gave us some very precious services and a number of souls were definitely blessed. Brother Gould is a talented young man and a most excellent singer, preacher, and pastor. He graduates from Boston University this year.

The second meeting was with Rev. S. W. Beers, at Lynn, Mass. On the first day of the revival the preacher's meeting of the New England District convened with this church and what waves of glory, shouts of triumph, and floods of joy swept the vast audiences in attendance! The climax of the meeting was on the last Sabbath. There were some marvelous cases of salvation. There were about twenty-five professions on the last day. The finances came easy and we feel some marvelous victories were won for God and full salvation.

It seems now that several of our young men in Pentecostal Collegiate Institute who are preparing for the ministry will soon be called into the army. Remember them in your prayers. Let us keep the fire burning and the glory down upon our souls.

Rev. J. E. L. Moore, Principal.

## EVANGELIST JESSE UHLER

I began a meeting at McCune, Kas., March 15th, with good crowds and good interest. There are bright prospects for a good meeting. Conviction is on the people.

I am open for calls for spring and summer meetings after April 21st. Any one desiring my services please address me at Clearwater, Kas.

## ON THE FIRING LINE

After spending four years in evangelistic work on the San Francisco District, holding meetings in all our churches and opening work and organizing churches in new fields, we arranged a cross-country trip.

We held a revival at Porterville, the last meeting on the San Francisco District, after which we packed our trailer and boarded our

## THE MEANING OF EASTER

BY MRS. S. C. BEAVIS, SEVENTY-TWO YEARS YOUNG

**T**HERE is a good deal more in the word Easter than eating eggs and having a big time for show. The egg may somewhat resemble the Christ. The egg, when put through the proper process, will bring forth a live chicken. So our blessed Lord came to preach salvation to the lost, was crucified, and put in the tomb, but on the third day came forth a resurrected, live Christ.

If we would teach our young people that the most important thing is for them to get saved and be resurrected from a life of sin to a life of godliness and holiness, how much better it would be!

How long will it be until people will get their eyes open and see the true meaning of Easter? Oh! that we may see the resurrected Christ, who came to save and sanctify our souls, and not simply turn Easter into a day of frivolity!

GRINNELL, IOWA.

auto and started our journey south through beautiful California. Our first work on the trip was in the Imperial valley of California, with Brothers I. M. and W. E. Ellis, at Holtville. We are now in what promises to be a splendid revival at Somerton, Ariz.

We purpose to hold revivals and street rallies through Arizona, New Mexico, Oklahoma, and Texas. Any one desiring to arrange a revival, convention, or rally en route may reach me by mail at Holtville, Cal., care of W. E. Ellis. We have a band of singers and players of instruments and are on the wing for God and holiness.

Frank B. Smith and Family.

## EVANGELISTS THEODORE AND MINNIE LUDWIG

Our work has kept us in Nebraska for these five and a half months. We have had some hard battles, but also some glorious victories. During this time we have been in seven meetings of from two to four weeks each. We were privileged to close a very good meeting in the Methodist church at Hordville, Neb., on February 24th. There were quite a number of seekers and some definite finders in this meeting. There are a goodly number in this church standing true to holiness and who call for full salvation preaching during revivals. At the request of the church we have promised to return for a campmeeting in August if arrangements can be made.

Our next meeting being cancelled we were able to answer an urgent telegram request for a meeting at Litchfield, Neb. Sister Shipley, one of our Pentecostal Nazarenes from Grand Island, has been living in this community for several years and has been very anxious for services of full salvation. We had promised her if the way ever opened we would remember her call. This was in a hill country community. The bad roads interfered greatly with the attendance. We had a new audience most every night. Nevertheless we did our best for twelve nights and God used the truth in convicting power. Sister Shipley started and carried on a Sunday school in her own home and the new schoolhouse which she was instrumental in getting for the community. Three boys of her Sunday school were saved, which are some of the fruits of her labors and prayers. We expect to be at home for a needed rest for some time. Any one desiring our services write us at Hutchinson, Kas.

## KANSAS DISTRICT

Thank the Lord! His promises are being fulfilled over and over for His little ones on the Kansas District. There are good days to our souls. We have been excessively busy, almost constantly on the run; but we are safe in saying that in every place the blessing of the Lord has attended us.

So far as I know things are moving smoothly all over the District. Revival meetings are now in progress at Topeka, Ottawa, Hutchinson, and Lyons, while other meetings are either now being held or are planned for. In these meetings souls are being saved. God is giving

victory. The Nazarene Bible School and Academy, at Hutchinson, is enjoying a splendid second term. Both teachers and students are doing good work. God is doing great things for our school. To Him belongeth all the praise.

I have recently completed a tour of most of our churches with Brother Howard Wagner, an outgoing missionary to Japan. This was a time of profit and blessing. The Lord gave us some new visions along the line of foreign missions and permitted the Kansas District to have some share in making it possible for Brother and Sister Wagner to reach their field of labor. Just at present I am accompanying Brother Agnew in a trip over the District in the interest of Olivet University. More and more the vision is growing on us and we are realizing that "Olivet must be saved."

Fred H. Mendell, District Superintendent.

## NAZARENE BIBLE INSTITUTE

We praise the Lord for His blessing in the work thus far, also for the teachers and students who have been ready to do what they could, and the harmony that prevails throughout the work.

Among the little band are those who feel the Lord calling them to the following fields: Japan, India, Africa, and South America. Miss Lovelace will be ready to sail for Africa by the end of this month, but war conditions may prevent her going that soon.

Some of our boys are in the training camps, standing by the gospel truth, others are pastors and are a blessing to their churches. More are looking this way and expect to be with us in the near future.

Our present indebtedness is \$1,031. We are beginning now to take pledges for the entire amount, to be paid when all is pledged. We have come to the place where this debt must be paid. There is only one thing to do; pay the debt and give the school a chance to be a blessing till Jesus comes.

Here is our plan:

We will take pledges for the full amount and when all is pledged will notify each one. When notified please send amount subscribed at once. There will be a complete record kept, and published in leaflet form, so you will see just how the money is applied.

For the sake of perishing souls, and the glory of God do your best today. Please send your pledge to I. B. Sipes, Des Ave, Mo.

## WESTERN OKLAHOMA DISTRICT

Since our last report we have been very busy visiting our churches in the northwestern corner of the District. We find the work moving on, and our pastors greatly encouraged. We came to the Woodward church on the last Sunday of the great revival conducted by Rev. Charley Robinson and wife. The meeting was a marked success, and we had the pleasure of taking twelve adults into the church the night we were there, and there were as many to follow the next Sunday. Brother Alger, our pastor at Woodward, has certainly had a hard struggle for the last two years, but God has brought him out, and he has at this time a good church with forty or fifty members.

Next we went to Knowles and found our pastor, Rev. J. H. Jamison, moving on as usual. At Ellendale church we found Rev. Ira McNew moving on with great victory in the work. They are digging the basement for a large church building, which will have a mothers' rest room, Young People's Society room, with other conveniences, which will make it as modern as a city church.

We are arranging to group the District churches together into about six groups, with the intention of organizing each group into fifth Sunday group meetings, beginning not later than the fifth Sunday in June. The arrangements will be published later. The District work has moved on thus far without a jar. Our noble corps of pastors are certainly proving themselves to be masters of the situations, and their reports denote great victories.

J. I. Hill, Dist. Supt.

## COAST TO COAST CONVENTION CAMPAIGN

We began the convention on Tuesday, March 5th, with the all-day meeting of the Kings County Holiness Association, which has a membership of over two hundred, representing the different denominations. They have an annual camp, monthly all-day meetings, and a splendid missionary constituency of the National. They invited our National party and helped us to push the convention.

Our services were all held in the Madison Street Methodist church, Rev. Guy McShane, pastor. We had a very good hearing, fair results, and a splendid spirit prevailed. The con-

vention was genuinely interdenominational, and was graciously blessed of God.

An interesting feature of the Seattle meeting was the missionary day. Rev. Mr. Clark, a returned missionary, spoke in the morning, and Brother Huff preached a missionary sermon in the afternoon. There was genuine interest and a generous offering given.

The closing day we had three full services. Brother Ruth preached in the morning. God graciously helped him in a strong doctrinal sermon on "Sanctification." In the afternoon the house was packed and we had everything that goes in with a holiness mass meeting, shouting, collection, and all. Sunday night the house was again packed with eighteen at the altar, and the convention closed with the sense of the presence and power of God.

We have gotten now from coast to coast, have had twenty-one conventions, and now begin to work back east. We begin in Walla Walla, Tuesday night.

Reporter.

**NORTHWEST NAZARENE COLLEGE**

The note of triumph and victory still is sounding forth in our college. Some of the outstanding facts of recent happenings have been the decision on the part of the college to send Miss Marion Benton to Japan, and the vote of the Idaho-Oregon District to send Miss Carson to South America. Now we have three missionaries on this District, and the money for their support has all been raised within the last year.

In the meeting in which Miss Carson was presented to the people as a missionary for South America, Brother Jones, pastor of our church at Spokane, and who has recently returned from a trip to Central America, was with us and spoke of the condition of the people of that country.

Besides these evidences of the missionary fire in connection with our work another report comes from the recent visit of Miss Myrtle Belle Walter, missionary under appointment to India, of a trip to Buhl, in which, for equipment and other needs, about six hundred dollars was given.

Not only along missionary lines, but also along spiritual lines has the Lord been pleased to bless us of late. There has been a tide of prayer on among the students, and the sermonizing class, in which the students give forth messages from the Word of God, has been a time of salvation.

For practical training and the development of the students, and also for the uplifting of the struggling churches and companies of people who without church organization may gather together for holiness meetings, a home mission band has been organized. The thought is that the young people shall go out in companies to the churches and schoolhouses and hold meetings, carrying blessing and salvation with them at all times.

The "Victory Campaign" has not dropped out of existence, but is still in progress. President Wiley and District Superintendent Herrell visited Emmett on the last Sabbath, and although this is one of our smaller churches, yet about two hundred and fifty dollars was raised.

For all these mercies that have been so bountifully showered upon us we give thanks and purpose within our hearts to serve the Lord, our Master, more truly than ever before, and to "walk humbly with our God."

Olive M. Winchester, Reporter.

**REPORT OF THE SPOKANE CENTER MISSIONARY CONVENTION**

Another glorious missionary convention has become a part of the history of the Spokane section of the Northwest District. In acceptance of the cordial invitation given by Brother J. H. Crocker and his faithful people at Cheney, Wash., the convention was called to order at 9 o'clock Friday morning, March 8th, by our chairman, Rev. C. Warren Jones. Although a number of pastors from the section were unable to be present, there was a fair attendance at the opening session and all were keenly conscious from the very beginning of the presence of our great God among us.

The first subject submitted for discussion was indeed a very timely one and read as follows: "Intercession a Necessity." Rev. Ora Ogle, who first spoke to us, gave every evidence that he had been interceding before the throne of grace himself, and under his inspiring message we were made to feel that the ministry of "Intercession" was indispensable to the victorious Christian life, as well as an absolute necessity for the accomplishment of the great mission to which God has called our church.

Throughout the entire two days as the various topics were presented, the Spirit witnessed His divine approval and many times the audience was moved to tears and shouts of victory, mingled with songs of rejoicing, while billows of glory rolled over us again and again. Pastors and laymen together renewed their vows of fidelity to the cross of Jesus Christ and the Pentecostal Church of the Nazarene. A beautiful spirit of harmony prevailed in each meet-

**Annual Meeting of the BOARD OF PUBLICATION Pentecostal Church of the Nazarene**

Kansas City, Missouri, March 18, 1918.

**WE** have examined and audited the books of account and annual statement of the Pentecostal Nazarene Publishing House, located at 2109-2115 Troost avenue, Kansas City, Mo., for the year ending December 31, 1917, and certify that the same have been carefully and accurately kept and that the accounts correspond with the balance sheet of assets and liabilities as shown in the annual report of the General Manager.

We have also carefully examined the record of all cash receipts and disbursements for the year 1917, and certify that the same is correct as reported in the annual report signed by M. Lunn, assistant treasurer.

[Signed] WRIGHT, MENDENHALL, & WRIGHT, Certified Public Accountants.

**T**HE Board of Publication met in its regular annual session Tuesday morning, February 26, 1918, at the usual place of meeting, 2109 Troost avenue, Kansas City, Mo.

All members of the Board were present except one, and a splendid communication was received from this one explaining he had been providentially hindered and offering some wholesome suggestions, which were given due consideration. A most blessed spirit of harmony prevailed throughout the entire meeting. The older members say it was by far the best meeting the Board has ever had. During all the proceedings the blessed presence of the Holy Spirit was consciously realized, and the Board adjourned with the feeling that the smile of God's approval was upon us.

The spirit of the Publishing House is beautiful. The every-morning worship with the entire force present are seasons of great grace and glory. Every page of literature going out from this House is baptized with the spirit of earnest supplication at the throne that it shall accomplish that whereunto it is sent, namely, the salvation of souls. There is perfect harmony between the Manager, editors, heads of departments, and all the employees. To God be all the praise.

Reports of the editors, General Manager, and heads of different departments were received. These reports of all the activities of the concern covered every department and practically every phase of the work. Each of these was carefully reviewed, the recommendations considered, and the entire business of the year was fully gone into.

The reports show that the business is well established and exhibits healthy conditions. System and order prevail throughout. There has been a 20 per cent increase of business. The business is not only meeting the needs of the denomination, but is gradually reaching out into other fields and establishing a

regular dependable line of business there. This is largely done through our catalog and mail order system.

This increase of business creates the need of more capital, and this fact, together with the appeal from our people from all parts of the country to finish the Hallelujah March, caused the Board to reach an unanimous decision to raise during 1918 twenty thousand dollars, which sum will lift the debt from the Publishing House and provide for the interest of the year.

Nineteen-seventeen was indeed an eventful year in the history of the world. The tremendous increase in prices on materials, labor, etc., of necessity materially hindered and hampered the business in many respects, but in spite of all this the results are encouraging and the prospect bright before us.

Under the inspiration of these blessings of our God the vision of the Board is broadening and several plans were put on foot to further the cause of publishing the gospel of full salvation to the world.

A complete, detailed, and comprehensive report for the year was rendered by both the Manager and the treasurer. These reports were thoroughly audited by a certified public accountant. On receipt of a stamped envelope, the Board will be pleased to send a copy of the balance sheet for the year to any of our people who may desire it, showing the assets, liabilities, and net worth of the Publishing House.

The following are the officers for the ensuing year:

- W. M. E. FISHER, *President.*
- W. M. CREAL, *Vice-President.*
- JOHN T. BENSON, *Secretary.*
- P. E. SHEPARD, *Treasurer.*

In conclusion we ask you to join with us in singing, "Praise God from whom all blessings flow."

W. M. E. FISHER,

*President, Board of Publication.*

**STATISTICS OF THE PUBLISHING HOUSE FOR THE YEAR 1917**

NUMBER OF COPIES	
Herald of Holiness.....	433,200
Other Sheets.....	205,000
Youth's Comrade.....	780,800
Bible Teacher.....	66,830
Pentecostal Quarterly.....	82,000
Youth's Quarterly.....	65,300
<b>Total.....</b>	<b>1,603,230</b>

NUMBER OF PAGES	
Herald of Holiness.....	7,251,200
Other Sheets.....	1,072,000
Youth's Comrade.....	5,846,400
Bible Teacher.....	2,078,000
Pentecostal Quarterly.....	2,024,000
Youth's Quarterly.....	2,099,000
Sunshine.....	558,000
Pentecostal Leaflets.....	40,000
Youth's Leaflets.....	43,600
Wall Roll.....	18,420
Picture Cards.....	108,000
<b>Total.....</b>	<b>22,965,220</b>

ing and our hearts were melted into one great unit of devotion as we caught a new vision of what it means to win a lost race to the feet of our Christ.

The evenings were devoted to evangelistic services, the preaching being done by Rev. Weaver W. Hess, Rev. Ora Ogle, and Evangelist W. P. Jay, Brother Jay preaching both Sunday morning and evening. We can truthfully say that all of these services were unusually owned and blessed of the Lord. A number of seekers responded to the altar calls, most of whom prayed through to definite victory.

Perhaps the most important feature of the convention, however, was the missionary address given by Rev. C. Warren Jones Sunday afternoon, March 10th. Brother Jones having spent the major part of the winter on a missionary tour through Central America, has returned to us aflame with a missionary spirit that is consuming his very life, and he is spreading the fire everywhere he goes. God marvelously blessed our brother as he unburdened his heart relative to the needs of that priest-ridden republic. Forty dollars were given for this field. The needs of Armenia were presented in one of the meetings of the convention by two of the native sons of this martyred race, Samuel and Meshack Krikorian. Twenty-six dollars was given for the relief of their people.

Too much can not be said in the way of recommendation for the work at Cheney. Although it is one of the youngest churches of this section, yet there is a spirit of progressiveness that outshines many larger churches. Under the efficient supervision of Brother Crocker the incorporation of the church, the purchasing of two splendid lots, as well as perfected plans for a new building with but a few dollars' indebtedness, has been made possible within the last six months. This little church has demonstrated the fact that a missionary convention can be entertained in any church regardless of its size. All expenses were easily met and the entertainment was royal.

Weaver W. Hess, Reporter.

## NEBRASKA DISTRICT MID-YEAR CONVENTION

Maxwell, Neb., April 23-28, 1918

TUESDAY EVENING

7:30 p. m.—Sermon ..... L. R. Hoff

WEDNESDAY

- 9:30 a. m.—Devotional, Craig Weathers.  
10:00 a. m.—Paper, "The Pastor: Dress, Behavior, Conversation," C. E. Ryder.  
11:00 a. m.—Paper, "Pastoral Visiting and Visiting the Pastor," A. Essley.  
2:00 p. m.—Devotional, Clarence Mattison.  
2:30 p. m.—Paper, "How to Promote a Revival Spirit in the Church," Theodore Ludwig.  
3:30 p. m.—Paper, "How to Lead Young People Into Holiness," Mrs. A. Essley.  
7:30 p. m.—Sermon, V. A. Scofield.

THURSDAY

- 9:30 a. m.—Devotional, Anna Nutter.  
10:00 a. m.—Paper, "Should We Dispense With the Office of General and District Superintendents," H. N. Haas.  
11:00 a. m.—"The Connectional Church and Local Church—Their Relation," L. R. Hoff.  
2:00 p. m.—Devotional, C. M. Brown.  
2:30 p. m.—"Probationary System, Help or Hindrance," J. N. Smith.  
2:30 p. m.—Question Box.  
7:30 p. m.—Sermon, H. N. Haas.

FRIDAY

- 9:30 a. m.—Devotional, Roy Whisson.  
10:00 a. m.—Paper, "Prevailing Prayer, Helps and Hindrances," Minnie E. Ludwig.  
11:00 a. m.—Paper, "Suggestive Methods for Pushing Our Work," Henry Bell.  
2:00 p. m.—Devotional, Samuel Laeger.  
2:30 p. m.—Paper—Educational— "How Nebraska District Can Help to Save Olivet," Rev. E. G. Anderson.  
4:00 p. m.—Question Box.  
7:30 p. m.—Sermon, R. E. Surber.

SATURDAY

- 9:30 a. m.—Devotional, Mrs. V. A. Scofield.  
10:00 a. m.—Paper—"Methods for Conserving and Guarding a Local Church," N. D. Essley.  
11:00 a. m.—Paper—"Loyalty to God; The Church; The District," A. C. Holland.  
2:00 p. m.—Devotional, Irene Whisson.  
2:30 p. m.—Missionary Rally, Mrs. A. Essley, Mrs. Minnie E. Ludwig.  
7:30 p. m.—Sermon, Mrs. Minnie E. Ludwig.

SUNDAY

- 10:30 a. m.—Sermon, Theodore Ludwig.  
2:30 p. m.—Sermon, J. E. Wigfield.  
7:30 p. m.—Sermon, Mrs. Estelle Reid Lienard.

# Sunday School Lesson

APRIL 7

## Jesus Sets Men Free

Mark 7:1-37

GOLDEN TEXT—*If the Son therefore shall make you free, ye shall be free indeed.*—John 8:36.

### THE LESSON OUTLINE

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

#### 1. MAKING THE WORD OF GOD OF NONE EFFECT THROUGH TRADITION. (vs. 1-23.)

The Pharisees and scribes occupy the first twenty-three verses of the thirty-seven verses comprising this lesson. They dare occupy the Lord's time and mind with petty quibbles about eating with unwashed hands and the washing of pots and cups, brassen vessels and tables. He condemns them for "laying aside the commandments of God" and holding on scrupulously to "the traditions of men as the washing of pots and cups."

In vain He labors to get into their hard heads the germinal truth that God deals with the heart and not with outward petty trifles such as those divers washings with which they were burdening their consciences. He would have them know that man's disease was "within"—deep down in the "heart"—and for his cure he must have an inward, spiritual divine remedy applied, by the power of God cleansing this unseen, interior fountain of his being. They had substituted a physical, outward, ceremonial washing of trifling instruments for this internal, spiritual cleansing of the diseased, corrupt human heart.

#### 2. THIS BRINGS US TO THE SYROPHENICIAN WOMAN. (vs. 24-30.)

a. We have here a Canaanitish mother in need, but with sufficient insight and spiritual apprehension to know that in Jesus resided the source and hope of the solution of her troubles. So "she came and fell at his feet" worshipping Him, and "besought him that he would cast forth the devil out of her daughter." (vs. 25, 26.)

b. It is well to know and remember the source of our supply in every time of need. It is also well to call upon Him who is our Rock and Infinite Supply in a worshipful attitude and spirit. Let us find our place "at his feet"—in humility and submission and faith, as we make our plea for help. Let our faith lay hold on His Godhead and His humanity—believing in His tender sympathy by which He can be "touched with a feeling" for our infirmities and need. Then let us believe in His divinity—in His power divine to do all we may need the moment we make our appeal.

c. Repulsed twice she still believes and perseveres in her suit.—Matt. 15:21-28. Treated first with *silence*, and next with the humiliating response about giving the children's bread to Gentile "dogs," with the added unfriendly attitude of the disciples, who recommended that she be sent away so as to stop her intrusion; she yet persisted in her plea, believing so profoundly as she did in Him. Her faith not only embraced His humility but also His divinity. She accepted His testings as testings. To true faith there are no rebukes or rebuffs or delays. What the world reckons as such are to true faith only testings on which faith mounts still higher and claims as its own the impossibilities it seeks.

d. Jesus commends her faith. (v. 29.) "O woman, great is thy faith."—Matt. 15:28. What a reward to persistent faith. "When she was come to her house she found the devil gone out, and her daughter laid upon the bed." (v. 30.) It is thus true faith dares. It is thus God deals with the persistent faith of His children.

3. A DEAF AND DUMB MAN HEALED. (vs. 31-37.)  
A deaf and dumb man is brought to Him, but this double calamity proves no barrier to His power or His loving sympathy.

a. What a type of sin is combined deafness and dumbness. Sin renders us incapable of *hearing* aught our God or of being heard by Him, and of rightly praising Him with our lips. Our intercourse with Him is broken definitely by sin. Adrift on the sea of life, but unable to hear the voice of the great Pilot who alone can save and guide.

Thank God He has given us One who can unstop our deaf ears and loose our tongues, so that we can have sweet and constant communion with Him.

b. These great works caused His fame to be spread abroad more and more. So the real work of saving souls attracts people. Turn not to the sensational or the spectacular to get crowds. Get the power down and salvation flowing, and this will settle the problem of "reaching the masses." God will send the people when and wherever His people pray down the fire and the bread with which they can be warmed and fed.

Every minister and at least one delegate for each church is expected to be present as provided by District Assembly.

M. F. LIENARD,  
District Superintendent.  
Music in charge of Hunter and Martin.

### WILDE-KNIGHT EVANGELISTIC PARTY

Truly God has been blessing this party in revival effort, for which we give Him all the glory. We are glad to report victory in many a hard fought battle. We do not know the conditions elsewhere, but we find out here on the western coast that it takes more prayer, faith, and superhuman effort to reach men with the gospel now than it did a few years past. Our faith was never stronger, our hope more bright, our zeal more intense, our passion for lost men never so great, our love for the household of faith more pure, our determination to be true to God and man more strong, our desire to prove true to every obligation thrust upon us more keen than now.

God has wonderfully blessed us on the Pacific coast for nearly two years in evangelistic work. We have held meetings in nearly every church on the Southern California District and in quite a number on the San Francisco District. We feel that God will send us elsewhere the coming fall, and are prepared to go anywhere. Our slate is full up to the latter part of July. After that our time and place is in the hands of the Holy Ghost.

We closed our month's campaign with Brother Griffin at San Diego last Sunday, March 10th. God gave us a very gracious revival. That church under the faithful labors of Brother Griffin is gaining in strength, power, and influence. This was our second meeting there within the year. We had the pleasure of seeing many of the soldiers and sailors at the camps of San Diego kneel at the seekers' bench and find God in saving and sanctifying power. We arranged for a special service for the men in the meeting, unveiling a service flag, singing of the "Star Spangled Banner" by one of the young women of the church, and a special sermon by the evangelist. It was a stormy night, but the house was well filled. God blessed in a marvelous way. Dear Brother Dennis Rogers, pastor at East San Diego, together with his good wife, were faithful attendants at nearly every service, helping in prayer, song, inspiration, and sermon. They dispensed with their Sunday evening services and all attended our meetings. Our afternoon Bible readings were signally blessed by the Lord, many getting new light on the life of holiness, and many hearing a holiness sermon for the first time. Two Bible readings and one sermon on the second coming of Jesus were quite interesting and edifying. The pastor received seven new members into the church and about twice that many are to come later on.

We got four subscriptions to the best holiness paper in the country, the Herald of Holiness, and sold a number of good books. We boost our own paper and sell the books put out by our Publishing House wherever we go. We were well entertained and given a good free-will offering for our services. We began here (Ontario) with Brother Hutchens last Thursday night. We had two great audiences these two nights. We are expecting a very gracious revival here. This makes our second meeting in this church. We have every indication pointing to a blessed salvation time. Pray for this party as we travel over the country preaching and singing full salvation and pointing lost men to the Lamb of God that taketh away the sin of the world.

E. F. Wilde.

### MISSIONARY CONVENTION

The missionary convention of the Seattle center, held in the Pentecostal Church of the Nazarene, at Bellingham, Wash., is over, but the effects from its blessings still cast a shadow of mellowness and Christ-like humility among its recipients.

The Macedonian cry was realized when our beloved Brother J. T. Little, District Superintendent, arrived in time to present the magnitude of holiness in a stirring message. Friday, the first day of the convention, was marked by the brotherly spirit exemplified among the saints. Following a spirited song service and prayers Rev. J. C. Scott, pastor of the Bellingham church, gave a brief, wholesome address of welcome, to which our faithful chairman, Rev. G. S. Hunt, responded in behalf of the visitors.

After the evening song service Brother D. Rand Pierce was introduced as the preacher of the hour. Taking his text from the latter part of Daniel 11:32, he preached a convicting sermon, after which five souls bowed at the altar.

The last day of the convention was an incentive to the saints to fire up. Brother H. D. Brown gave a timely talk on rescue work, supplemented with gospel salvation. All the out-of-town delegates were compelled to leave before the evening service. Brother Mendel was called upon to bring the message to the people. He preached from 1 John 3:2 to the

largest congregation during the convention, and when the altar call was made six souls came forward and salvation ran like a river. We thank God for the missionary spirit instilled during the convention, and taking new courage are persuaded that "The people that do know their God shall be strong and do exploits."

S. L. Mendel, Cor. Sec.

**CHICAGO CENTRAL DISTRICT**

Early in February I spent a little over two weeks with our pastor, Miss Butler, at Christman, in a revival, where God gave us a good time preaching His Word and a few souls found God. Being obliged to be out on the District I could not stay with them till the close, so the pastor, assisted by Brother Dennis and others of Olivet, went on with the meeting for some days with victory.

On the morning of February 22d I started for Auburn, Ill., where I spent Friday and Saturday evenings and over Sunday with the pastor and people, where the dear Lord gave us two souls in the Sunday morning service. Brother and Sister Lillenas, the pastors, who were expecting to leave the church as pastors and go out into the evangelistic field, have decided to stay, for which I devoutly thank God. They have a good church and are doing good work. The church gave them an increase of four dollars a week on their salary.

From there I went to Hull, Ill., where I stayed and preached for the people Monday, Tuesday, Wednesday, and Thursday evenings. This work under the leadership of Prof. H. B. Garvin, acting pastor, and his faithful wife, is moving on to victory. Friday and Saturday evenings and over the Sabbath (March 1st, 2d, and 3d) we were at Griggsville, Ill., the new church the Lord let us organize in November, with Brother J. D. Roach as pastor. Here we found the work going nicely. We held a beautiful communion service.

From there we went to Bethel on the Virginia work and preached Monday and Tuesday evenings. Brother and Sister H. P. Anglen, of Springfield, Ill., were with us on Monday evening. Tuesday we went to Virginia and made arrangements for service on the following Sunday for Brother Anglen. These places, which have been without a pastor thus far, will be manned for the remainder of the year by Brother Anglen. Bethel, the country work, without a pastor, paid already this year to foreign missions alone more than one hundred dollars.

The next points visited were Dunfermline and St. David, where Sister C. L. Feimlee is pastor. We preached Wednesday and Thursday evenings at Dunfermline to appreciative audiences. Friday and Saturday evenings we were at St. David. Sunday morning, March 10th, we preached again at Dunfermline church and held a very impressive communion service. Then we walked back to St. David, where the Lord helped us to preach at 2:30 p. m. to a good crowd of people. Sister Feimlee is a good pastor. Brother D. L. Mounts, pastor at Maples Mill, met us here and drove us over to his beautiful little church in the country, where we preached at night and again administered the sacrament. This was a beautiful service, at least thirty-five partaking. Tuesday evening we again were with our church at Maples Mill.

Then we were at Kewanee, Ill., on Wednesday and Thursday evenings of the same week. Here we found our people without a pastor, Brother Bachelier having resigned for the evangelistic field. God bless the evangelists, but, oh, how our work needs pastors! We visited the Slavonist mission work at Kewanee under the leadership of our Sister Aaronson. Here is a promising field. She is doing a good work among these foreign children and is worthy of the support of the people of our great District. We left the church there under the charge, at least for the present, of Brother T. P. Tulgren, a local man, who was the people's choice. Let us earnestly pray that God may bless the work there.

From Kewanee we came to Bloomington, Ill., where we spent Friday and Saturday evenings and over Sunday with Rev. C. H. Strong and his people. Brother and Sister Strong are pushing the work along under God. They have just recently closed a good revival with Rev. F. W. Cox as evangelist. The Lord gave us one soul at the altar Saturday evening and five at the altar Sunday evening, with three professions. I go from here to Mansfield and Butlerford. I covet your earnest prayers.

Charles A. Brown, Dist. Supt.

**REV. B. M. KILGORE IN CALIFORNIA**

I am now in Seeley, Cal. I started the meeting yesterday morning (March 17th). This is a very needy field. People are so busy trying to get rich they'll not stop to go to church very much. I go from here to Mt. Signal, Cal. I have time for one more meeting while I am in the west if I am needed.—Hamlin, Texas.

**BIBLE STUDY**

**Young People's Society**

**THE RESURRECTION**

**LESSON XIII**

Acts 17:18 (last clause) 32; 23:6-8; 24:14,15

By Rev. E. J. Fleming

1. What did the Old Testament teach about the resurrection? Job 19:26; Psalm 49:15; Isa. 26:19 (first clause); Dan. 12:2.
  2. What position did the doctrine of the resurrection hold in New Testament truth? Heb. 6:1, 2; Acts 4:2; 17:18 (last clause); John 20:18, 21-29; 2 Cor. 5:16; 1 Cor. 15:12-14; 16:13; 2 Tim. 2:18; 1 Cor. 15:7; 1 Cor. 15:8.
  3. How was the resurrection of Christ typified? Gen. 22:13 with Heb. 11:19; Jonah 2:10 with Matt. 12:40.
  4. Why was the resurrection of Christ necessary? Luke 24:35, 46; Rom. 4:25; 1 Cor. 15:17.
  5. How was Christ raised? Col. 2:12; 1 Peter 3:18; John 10:18.
  6. What does the resurrection of Christ provide God's folks? 1 Peter 1:3, 21; Rom. 8:24.
  7. How many recorded appearances of Jesus after his resurrection? Mark 16:9 with John 20:18; Matt. 28:9; Luke 24:13-31; 24:34; John 20:18, 21-29; 21:1, 14; Matt. 28:16, 17; 1 Cor. 15:5, 6, 7; Luke 24:34, 42 with Acts 1:9 and 1 Cor. 15:7; 1 Cor. 15:8.
  8. How was the resurrection of Christ typified? Gen. 22:13 with Heb. 11:19; Jonah 2:10 with Matt. 12:40.
  9. How are we assured of a most solemn event by his resurrection? Acts 17:31; 3:15; 5:30 (first clause).
  10. By what was the resurrection of Jesus followed? Acts 4:10, 11; Eph. 1:20; Acts 2:33 (first clause).
  11. How regarded by the apostles during His ministry? Mark 9:10 with John 20:9; Mark 16:13; Luke 24:9, 11, 37, 38.
  12. How did the doctrine of the resurrection regarded by some in apostolic days? Matt. 22:23 with Acts 23:8; 2 Tim. 2:17, 18; 1 Cor. 15:12 (last clause).
  13. By what events is the resurrection made credible? Matt. 9:25; Luke 7:15; John 11:44; Matt. 27:52, 53; Heb. 11:35.
  14. When shall the resurrection of the righteous transpire? 1 Cor. 15:23; 1 Thess. 4:16; 1 Cor. 15:51, 52.
  15. How are the saints to be raised? John 11:25; Acts 4:2; 1 Cor. 15:21, 22.
  16. "With what body do they come?" 1 Cor. 15:35 (last clause); 15:52-54. (a) Christ: Luke 24:39-43; John 20:25, 27; Acts 1:3, 10. (b) Believers: Rom. 8:5; Matt. 17:2 with Phil. 3:21; Luke 20:30.
  17. In what particulars may the resurrection bodies of believers differ from their earthly bodies? Discussion.
  18. What effect should the Christian's hope have upon him? Rom. 12:12 (first clause); 15:13; 1 Thess. 4:13; Heb. 6:19; 1 John 3:3.
  19. What will become of those who die unsaved or remain unsaved at Christ's coming? Acts 24:15 (last clause); Dan. 12:12; John 5:29; Isa. 66:24; Rom. 9:21.
  20. In what particulars may the resurrection bodies of the wicked differ from their earthly bodies? Discussion.
- In the conclusion of this series of lessons let me ask you to look over the answers you wrote (Did you?) to the following questions:
- First, Which is the greatest chapter?
- Second, Who is the greatest person?
- Third, What is the greatest event?
- Do you still write with your answers as first written? Now do this: Write your answers to those questions on a postal card and mail to me. Address 1239 West boulevard, Racine, Wis.
- The next lesson begins a series on "The Life of Christ."

sults are increasingly apparent. A revival spirit has burdened the saints, and seekers have been finding God. There are many new faces in the congregation, the Sunday school is growing, the hand is blowing, the Devil is going, and interest on all lines is on the increase. Amen. The main auditorium will soon be finished and we plan to dedicate the church April 7th, the Lord willing. The dedication will be followed by a revival campaign with August N. Nilson assisting. Remember us when you pray.—E. J. Fleming, Pastor.

**Knox, Ind.**

We are glad to report victory at Brama. The Lord is blessing along all lines. The folks are doing their best for missions. The collections are good. We also have a splendid Sunday school and the children are much interested. Some of them are saved and sanctified and testify to the fact. We have just closed a three weeks' campaign with Miss Minnie Morriss evangelist, and God put His seal upon the revival by giving us twenty-four seekers, sixteen for pardon and eight for sanctification, and they all prayed through to definite victory, for which we give God all the glory. Sister Morriss preached the Word with power and unction and God is certainly using her. We closed at Brems on Sunday night, March 10th, and began at Arndts Chapel Monday night, March 11th. We earnestly covet your prayers. If any church is looking for an evangelist we recommend to you Sister Minnie Morriss.—A. B. Dayton, Pastor.

**Montgomery, Mich.**

Our new church at this place is getting on nicely. We are preaching regeneration, which saves men from all sins which they have committed, and sanctification, which cleanses their hearts from inbred sin. Again we are planning for another revival. Brother C. L. Bradley will be with us on April 4th and continue until April 8th. Pray much for us.—William Dehabe, Pastor.

**Emmett, Idaho**

Sunday, March 10th, was a great day for our little church at Emmett. District Superintendent N. B. Herrell and Dr. H. Orton Wiley, of the Northwest Nazarene College, were with us. Their messages were delivered in the power and demonstration of the Holy Spirit. After the morning sermon we had communion service. The presence of the Lord was wonderfully manifested in a sweet, melting power—some wept, while others shouted for joy over the great things of God. The afternoon and evening services were full of power and glory. Dr. Wiley presented the need of the college and also the plan of the "Victory Campaign." Our band responded by giving about two hundred and fifty dollars. We regret that we could not give more, since we believe it is a most worthy cause in which to invest our money. The writer has had the privilege of visiting this institution several times in the last few months, and can truthfully say that the blessing of the Lord is resting on the school in a marvelous way. It is worthy of our support and prayers.—Daniel Hallstrom.

**Lubbock, Texas**

God is wonderfully blessing our efforts here. We are having two prayermeetings a week. Our cottage prayermeetings are wonderful. Our Thursday night prayermeetings are good. Some come to the altar and pray through. Our Sunday school is on the upgrade. The enrollment has doubled. Our superintendent, Brother G. W. Long, has his whole heart in the work. We often have the altar full of seekers at our preaching services, some for pardon and others for purity. Some are getting saved and others sanctified. God is answering prayer. He is sending new people to help us push the battle for holiness. We have taken seven new members into the church. We have had nine saved and some sanctified, and seekers at nearly every service. We are expecting to have a revival commencing April 13th. Brother Charley Robison and wife will be the leaders. Pray for us.—George Kidd, Pastor.

**Hammond, Ind.**

The work is going well and God is blessing. We had a good Sunday, with four at the altar, and six raised their hands for prayer. Conviction was deep. On Sunday, March 24th, we expect to do our part in raising the debt against Olivet University. Brothers Borders and Schurman, and the ladies' quartet from First Church, Chicago, and Brother Harding, our beloved District Superintendent, are to be with us. We are expecting a great time.—A. F. Balsmeier, Pastor.

**Mannington, W. Va.**

We have just closed the second great revival in our church here this winter. Our first meeting lasted for twenty-three days and nearly one hundred souls bowed at the altar for pardon or purity. The meeting just closed lasted twenty-six days, with seekers at the altar most every service. The last Sunday at least twenty men and women were seekers. This was a wonderful meeting, full of power and glory.

**CHURCH NEWS**

**Hamlin, Texas**

Truly the Lord is pouring out His blessings upon the school and church at Central Nazarene College. The revival tide runs high in most every service. On last Sunday morning (March 10th) our pastor, Rev. J. E. Gaar, delivered a strong discourse from 1 Chronicles 29:5 and Psalms 118:27, subject, "Consecration." After having concluded he called for seekers and more than fifteen souls responded for prayer, one lingering at the altar until blessedly sanctified. In the evening service, after having preached from the subject, "Three Manifestations of Jesus, or Sin and Satan Vanquished and Defeated Foes," God came in great power upon the service and about a score knelt at the altar, and while the Lord burdened the hearts of the saints and enabled them to prevail at the throne, twelve of the seekers were definitely blessed after having made confessions and restitutions that were necessary. We praise Him for the blessed harmony and unity in our school work and for the development the new converts are making, for it seems that a revival of oldtime power has been sent our way. Keep praying for us.—Laura Sutton, Reporter.

**Racine, Wis.**

February 17th we held our last Sunday services in the little 20 x 40 board chapel that has housed us for three and a half years. It was a good day. On February 24th we began all services in the basement of the new church. This, too, was a blessed day. We started regular Sunday prayermeetings at 8:30 a. m. and 6:00 p. m. in one of our classrooms and the re-

Many who had said they never would seek God in the Pentecostal Nazarene church fell at the altar and prayed through. One Sunday night there were members of six different denominations all rejoicing over sanctification. We were assisted in our Mannington meeting by Charles C. Conley, song evangelist, of Seville, Ohio, who did excellent work, and would be a great blessing to any church needing a song evangelist and exhorter. Rev. Mr. Douglas, of the Christian Missionary Alliance church, of Pittsburgh, and Rev. E. H. Stillion, of Oil City, were with us a few nights and did excellent work. We have had our yearly meeting and the church has recalled their pastor for another year. We go to Assembly with all obligations paid in full and membership doubled. We sold many Bibles and good holiness books, also scattered tracts. The revival spirit is the result of unity and prayer. To God be all the glory.—Rev. and Mrs. O. L. Benedum, Pastors.

#### Sidney, Ill.

God is surely blessing us here. God is taking us through. One woman is coming to our rescue in moving our building. Our people are standing by us fine. Last night (March 14th) they came in with a fine donation. We have just moved in our new parsonage and before we got straightened up in came about twenty-seven of our people and friends with a liberal donation and surprised the preacher and wife. Praise God for victory.—Rev. Mr. Pope, Pastor.

#### Hugo, Okla.

We are enjoying the blessings of our Father. At the Sunday evening service there were shouts of praise ringing out. God blessed and at the close of the message there was an altar service and one soul was definitely blessed. Our revival meeting begins April 18th with Rev. J. E. Gaar. We are expecting salvation times. Our church at Antlers is doing nicely. Though the church is young and not very many in number, they have the fire, burden, and vision. Their aim seems to be to spread scriptural holiness. We are looking for things to happen there, because they take it to the Lord in prayer. Our meeting begins May 4th, with Rev. F. R. Morgan and Rev. Jarrette Aycock and wife as evangelists. We expect victory, of course. Pray for us.—V. B. Atteberry, Pastor.

#### Ramona, Kas.

Rev. August N. Nilson, of Portland, Ore., came to assist us in a meeting March 4th. The battle was set in array. Night after night the sledgehammer of God's eternal truth went forth and the old gospel plow went down to the beam. Carnality began to manifest itself in various ways, but there was no let up of the hammer and plow. By continual prayer the roar of the Devil was silenced somewhat. One night near the last of the meeting five were at the altar. Some got reclaimed and others sanctified. The power of God fell and shouts of victory went up to the glory of God. A young brother and wife were sanctified in their home. The brother took sick and could not attend meeting. Brother Nilson and I went to their home. The Lord met us. They both got sanctified and the brother healed and came to the meeting the last night of the meeting. The meeting closed with a full house. The last message was one of unction and power. There is a foundation left for a glorious work to be done in the future. I can truly say the meeting is a success. Brother Nilson received a liberal offering.—Pastor Hepzibah.

#### Malden, Mo.

We are still pushing the battle at Malden. We have a good Sunday school and a fine Young People's Society and are starting a missionary society. Sister Walker, our pastor's wife, has written for instructions and we met and had prayer and talked to our heavenly Father about it, as we do about everything, and feel that He is leading. We are having large crowds out to our regular services, with a real revival spirit. Four prayed through Sunday night. Our beloved pastor, Brother Walker, is preaching some real good sermons and God is honoring his labor among us.—Susie Dawson, Reporter.

#### New Bedford, Mass.

Sunday night, March 17th, Rev. Theodore E. Beebe, our beloved pastor, preached his farewell sermon to a congregation that filled our church. Brother Beebe reviewed the past and the results obtained during his service as pastor. Backsliders have returned and taken up the work for the Lord with greater zeal than ever before. New converts have been added to the membership and a number sanctified. Brother Beebe has preached the oldtime gospel without fear or favor, and his presence will be missed. Tears were in the eyes of many in the church, mingled with sobs, as the people formed in line and marched to where Brother Beebe stood in front of the pulpit. Each one received a cordial handshake and a farewell message as the entire congregation sang feelingly "The Eastern Gate" and every one present felt closer drawn to Jesus. Brother Beebe

#### TELEGRAMS

#### NEWPORT, Ky.

#### HERALD OF HOLINESS:

The first preachers' meeting on the Kentucky District was a success. Our beloved District Superintendent, H. Rees Jones, brought before us the needs of our District and denomination. The power of God was on every service. District Treasurer J. A. Williams reported amount raised for missions already surpasses that of previous years. Brother H. Rees Jones preached soul-reaching sermon the last night. Six souls prayed through.

WILLIAM H. GIBBS.

#### SEATTLE, Wash.

#### HERALD OF HOLINESS:

Rev. C. E. Roberts and wife and Rev. Fred W. Suffield and wife, who are campaigning together in Washington, are with us in the West Seattle Methodist church in a great meeting. Fully one hundred have been at the altar today. The meetings will continue all week. They go next to Yakima. A mighty revival is sweeping this way.

E. D. WHITE, Pastor.

#### PORTLAND, Ore.

#### HERALD OF HOLINESS:

Sunday was a great day. The Portland First Church extended a call to Rev. C. Howard Davis with increase of salary and automobile. There were several seekers at the evening service. This is Brother Davis' eighth year with us here. We are looking forward to a great meeting with Rev. Mr. Beebe, of Massachusetts, beginning March 31st.

EDITH WHITESIDES, Deaconess.

#### SIOUX CITY, Iowa.

#### HERALD OF HOLINESS:

Since our last report Brother Anderson and myself have visited the following churches in the interest of the Olivet University campaign: Botua, Iowa, pledged \$55; Climbing Hill, Iowa, \$240; Sioux City, Iowa, \$1,066. The total amount received up to date on the Iowa District is ten thousand dollars. We expect before the campaign closes to bring the amount up to fifteen thousand dollars. We urge every member on the Iowa District to continue praying that the whole amount may be secured.

E. A. CLARK, Dist. Supt.

left for Portland, Ore., Tuesday with the prayers of his people following after him. Rev. Alfred Cole, of Peabody, Mass., came to us Tuesday for an all-day meeting. Monday evening, the night preceding Brother Beebe's departure, the members paid him a farewell visit at his home. A sum of money was presented to him and refreshments were served. Music and singing added to the enjoyment of the occasion, which was tinged with sadness, because we shall probably never all meet together collectively again, but glory be to God for the blessed hope we have that we will all meet again just inside the eastern gate, Hallelujah!—William W. Atwood, Reporter.

#### Cambridge, Mass.

The rich blessings of our God are being poured out on the saints here, and the pastor, who is beloved by all, is preaching the oldtime gospel in the oldtime way. We are thankful to God for the privilege of listening to Brother Short for the last year. His sermons are fresh, uplifting, and inspiring. Thank God for such men! Nothing but the gospel satisfies me from the pulpit and also from the pew. I have never experienced the grace of God in helping and

uplifting as I do these days. Hallelujah! I am singing the gospel with the saints here on Sundays and through the week have the privilege of talking and singing to the lost ones who come to the missions. We have had the blessed privilege of bringing the message in song to hundreds of people in and around old Boston. Nothing but oldtime religion suits me.—John F. Gibson, 19 Crescent St., Waltham, Mass.

#### The Plains, Ohio

On February 8th, 9th, and 10th Brother Short was with us and at that time we started our meeting. From February 18th to March 17th we had with us Rev. M. C. Adam, from Tarentum, Pa. The Lord put His seal upon the first meeting and almost from the beginning we had seekers, and with the exception of a few nights we had seekers at the altar either for pardon or purity. The Lord gave us fifty conversions and twenty were sanctified. A few backsliders were reclaimed, but almost all were people who had never bowed at our altar. We had one young woman from Columbus, Ohio, who was visiting in the town, both converted and sanctified, and a young woman and a young man from Nelsonville, Ohio, converted, and they returned to their respective towns to tell the gospel story. The Lord wonderfully helped Brother Adam to preach the Word. There were but a very few who came to the meeting who did not get under awful conviction. The meeting closed in a blaze of glory, with eight at the altar, four finding the desire of their hearts. One man was saved the last night, whom I think every one in the town was glad for, and the church felt that that one soul was worth all their labor of nearly six weeks. The church is in a good condition, praying and believing God for great things the coming year. Brother Adam certainly is a Spirit-filled young man. The church stood by him with their prayers and tears for lost souls, and God gave him the hearts of the people and that made it possible for him to win them for Jesus. We have called him for our pastor the coming year. We are believing God for a great year for the church and lost souls. May the Lord bless all His dear saints everywhere.—Mrs. Carrie Channell.

#### Sherman, Texas

A great revival is on. We are entering into the second week of the meeting; souls are praying through at every service. Yesterday (Sunday) was a never-to-be-forgotten day with this church. A veritable Pentecost characterized the morning service. The building was packed to standing room at night. Rev. Allie Irick and wife are doing the preaching. God is putting His seal on every message. We are looking for greater things ahead.—P. L. Pierce, Pastor.

#### Yakima, Wash.

Our revival with Brother and Sister C. E. Roberts was brought to a sudden close by a quarantine for diphtheria. We were right in the middle of a glorious meeting, which promised to be one of the most fruitful revivals our church has had here. On the last night of the services there were fourteen seekers, and most of them new people. While it was a serious matter for us in many ways, especially in the plan of dedicating the church, yet we were not wholly disappointed, as there were something like ninety seekers and some wonderful experiences during the meeting. We could not think of giving up the revival entirely and immediately called Brother and Sister Roberts, and Brother and Sister Suffield to return after the quarantine and continue the services. They are to be with us from April 3d to 14th. Pray that God may give us a wonderful revival at that time.—Alpin M. Bowes, Pastor.

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Darby, Pa.

God is giving us a spirit of revival which encourages us to push on in the battle. For the last five or six weeks conviction has been on the people and we have had seekers at the altar. One Sunday night we had seven seekers, who came to the altar without any coaxing or pulling. We entertain the Assembly of the Washington-Philadelphia District here in April and we have been praying that such a spirit of revival shall be on the people that the Assembly shall result in many finding God. Our finances are coming easy and our yearly report will amount close to \$2,000. We find that when we work hard and pray much God rewards us a little in our efforts. Holiness in this part of the country is no new thing, yet we are doing more than we ever did before.—John N. Nielson.

PERSONALS

General Superintendent J. W. Goodwin is slowly improving from his recent illness, and hopes to be able to go east by the middle of April. God is surely undertaking for him. Let us continue to remember him.

Our beloved editor, Dr. Haynes, has been quite ill and has been confined to his bed for the last two weeks. We ask the prayers of our readers for his speedy recovery.

Mrs. Phoebe A. Sanders, who has been away in revival work for some weeks, has returned to resume her regular work on 'The Youth's Comrade and The Youth's Quarterly.'

It is with deep sorrow that we learn of the recent death of Rev. John W. Butler, who for forty-four years has given his untiring efforts to the evangelization of Mexico, under the auspices of the Methodist Episcopal church. Dr. Butler has planted a strong mission and training school in the capital city of the southern republic, from which has gone out missionaries to many parts of that needy field. This servant of the Lord was greatly loved by the Mexican people and will be missed by them.

We were made sad to learn of the death of Rev. William Gould, of Brooklyn, N. Y., who has long been a contributor to the columns of the Herald of Holiness. He was preparing a series of articles when the Lord took him home. Our brother was eighty-six years of age and was faithful to the end.

Rev. Ural Hollenback is engaged in a good revival at Vincennes, Ind., with good prospects for a new church.

Rev. A. J. Mitchell, pastor of our church at Morehouse, Mo., writes: "We are in the midst of a revival here. People are finding God both in pardon and sanctification. There are good crowds and prospects for a great harvest of souls. We repeat the prayers of the Herald of Holiness family."

ANNOUNCEMENTS

Nebraska District Convention—The time is drawing nigh for our second annual mid-year convention, which will be held at Maxwell, Neb., April 23d to 28th. Remembering the great time and seasons of refreshing we had last year at Custer, we look to this convention with still greater anticipation. The people at Maxwell are looking for us and we trust they shall not be disappointed. This should be a time of blessing both to the Maxwell people and every preacher and delegate in attendance. Commence to make your arrangements at once to be on hand. We will be looking for you. All visitors and delegates will be properly cared for. M. E. Leonard, Dist. Supt.

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

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Correction—In the issue of March 13th Rev. M. L. Baitzore's report of his Buhl, Idaho, meeting should have stated that they paid \$6 dollars hall rent for Saturday night and four dollars a night for the other six nights.

Announcement—Rev. Allie Irick and his wife will be with the Pentecostal Nazarene church at Liberty, Kas., from May 4th to 20th, for a special series of revival meetings. Pray God to give them a great meeting. They are looking up and expecting a great time.

Notice to Washington-Philadelphia District—Examination of licensed preachers and deaconsesses will take place at the seat of the District Assembly, Darby, Pa., April 9th, at 10 a.m. This is the only day the Board of Examination will sit for this purpose. Let all candidates be on hand. J. T. Maybury, chairman.

Notice to the Pastors and Sunday School Superintendents of Michigan District—Wake up! Get ready for the District Sunday school convention May 6th to 9th, inclusive, at Nashville, Mich. Every superintendent and Sunday school teacher ought to be present. Plan now. Pray much and come. E. T. Hurry, chairman.

Open Date—On account of an unavoidable change in my slate I have an open date from April 4th to 21st, which I could give to some church if notified immediately. Address August N. Nilson, McPherson, Kas.

Notice—On account of a recent change in our slate we have an open date from May 25th to June 9th, a three-Sunday meeting—that we would give any church preferably in Kansas as we will be in that state just before the above date, and time and expense would be saved. Please address us at Pilot Point, Texas.—Allie and Emma Irick.

Recommendation—Rev. R. H. Hayate, of Dallas, Texas, former pastor of the Pentecostal Church of the Nazarene, is entering the evangelistic field. I take this opportunity of recommending him to the churches and camps everywhere. He is a safe, strong preacher of the Word and brings things to pass for God. I have personally known Brother Hayate for eight or ten years, and have been privileged to labor with him. Give him a call and he will do you good.—Lee L. Hamric, evangelist, Vilonia, Ark.

Notice—The church dedication at Racine, Wis., has been postponed to April 21st. Rev. August N. Nilson follows with an old-time revival. You are invited.—E. J. Fleming, pastor.

Announcement—Miss A. Columbia Schnabel, who has been pastor of the Pentecostal Nazarene church in Sag Harbor, N. Y., for four years, has resigned and will now go into evangelistic work as the Lord leads the way. Any one desiring her services address her at 1156 Forty-fifth St., Brooklyn, N. Y.

DIRECTORIES

GENERAL SUPERINTENDENTS

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

Foreign Missionary District Assemblies

British Isles—Postponed indefinitely Africa—June 12-16

Presided over by District Missionary Superintendent Rev. H. F. Schmelzenbach.

Caribbean Islands—June 12-16 Presided over by missionary in charge, Rev. John J. Diaz.

Central America—July 3-7 Presided over by missionary in charge, Rev. R. S. Anderson.

China—July 3-7 Presided over by missionary in charge, Rev. Peter Klein.

Cuba—July 3-7 Presided over by missionary in charge, Rev. J. L. Hinds.

India (eastern)—July 3-7 Presided over by District Missionary Superintendent Rev. George J. Franklin.

India (western)—July 3-7 Presided over by District Missionary Superintendent Rev. L. S. Tracy.

Japan—July 3-7 Presided over by District Missionary Superintendent Rev. William A. Eckel.

South America—July 3-7 Presided over by missionary in charge, Rev. R. S. Winans.

Mexico—July 3-7 Presided over by missionary in charge, Dr. V. G. Santin.

Mexico (northern)—August 7-11 Presided over by missionary in charge, Dr. S. D. Atkins.

Manitoba-Saskatchewan—July 3-8 Rev. H. F. Reynolds.

E. F. WALKER, Glendora, Cal. San Francisco, Lindsay, Cal. May 15-19 Southern California, Pasadena, Cal. June 19-23

J. W. GOODWIN, Los Angeles, Cal. Home address, 205 West Dakota St., Pasadena, Cal.

E. T. WILLIAMS, 1422 Cahal ave., Nashville, Tenn. District Assemblies

Washington-Philadelphia, Darby, Pa. April 10-14 New York-Brooklyn, N. Y. April 17-21 New England-Lowell, Mass. April 24-28 Pittsburgh, Pittsburgh, Pa. May 1-5

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

DISTRICT SUPERINTENDENTS

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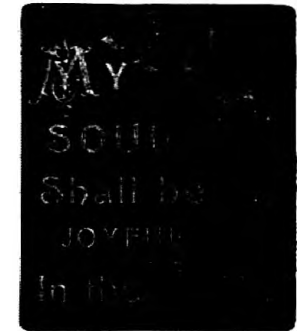


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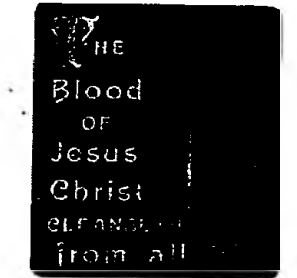
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B. F. HAYNES, D.D., Editor.  
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**EVANGELISTS' DATES**

- M. C. Adam—  
Springfield, Ohio—March 21-April 21  
Toledo, Ohio—April 21-30  
Pittsburgh, Pa.—May 1-5
- John W. Clark—  
Indianapolis, Ind.—March 17-April 8  
R. R. A 1 (Flackville).
- F. W. Cox—  
Leslie, Ark.—March 28-April 14
- Harry Joseph Elliott—  
Richmond, Ind.—March 20-April 21  
Elwood, Ind.—May 2-20  
Winchester, Ind.—May 21-June 21
- Ural Hollenback—  
Cincinnati, Ind.—March 24-April 21
- Allie and Emma Irick—  
Liberty, Kas.—May 4-20  
Moberly, Mo.—June 14-30  
Jasper, Ala.—July 4-15  
Mt. Hope Camp, Goddard, Ky.—July 18-29  
Wayne, Kas., Camp—August 2-12  
Hillcrest Camp, Nebo, Ill.—August 16-20  
Ashland, Ky., Camp—August 30-September 10  
Goss, Mo., Camp—September 20-30
- W. P. Jay—  
Princeton, Idaho—March 14-31  
Canby, Ore.—April 3-21
- W. Owen Jones—  
Allen, Wash.—March 13-31  
Ana Cortes, Wash.—April 2-14  
Montecena, Wash.—April 16-30
- Rev. and Mrs. Julius Miller—  
Menominee, Wis.—March 26-April 7  
Goff, Kas.—April 12-28
- George and Effie Moore—  
Greenfield, Ind.—March 25-April 7  
Stringtown Church.  
Muskegon, Mich.—April 21-May 12
- F. R. Morgan—  
Broken Bow, Okla.—April 12-28  
Antlers, Okla.—May 4-19  
Poteau, Okla.—June 1-16  
Marcus, Ark.—July 12-28  
Lenox, Ark.—July 29-August 11  
Hominy, Okla.—August 16-September 1

- B. H. Morse—  
Parma, Idaho—March 31-April 14  
Portland, Ore.—April 21-May 5  
(Highland Park church.)
- National Association Coast to Coast Rallies—  
Denver, Colo.—March 26-31  
Omaha, Neb.—April 2-7  
Mitchell, S. D.—April 9-14  
Des Moines, Iowa—April 16-21  
Cincinnati, Ohio—April 23-28  
Philadelphia, Pa.—April 30-May 5
- August N. Nilson—  
McPherson, Kas.—March 18-31  
Racine, Wis.—April 24-May 6
- W. H. Tullis—  
Ashland, Mont.—March 21-31

- Jesse Uhler—  
McCune, Kas.—March 15-31
- C. E. Roberts and wife—  
Seattle, Wash.—March 18-31  
3450 Fifteenth avenue West.  
Yakima, Wash.—April 3-14  
210 North Sixth street.
- C. C. Cluck and Wife, and J. A. McCammon and Wife:  
Van Alstyne, Texas—April 25-May 12  
Noble, Ga.—July 28-August 4  
Friendsville, Tenn.—August 8-18  
Louisville, Tenn.—August 22-September 1  
Sevierville, Tenn.—September 5-15  
Heiskell, Tenn.—September 19-29  
Kingston, Tenn.—October 3-13  
Townsend, Tenn.—October 17-27
- Lewis and Mathews—  
Martintown, Wis.—March 22-April 7

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