

HERALD of HOLINESS

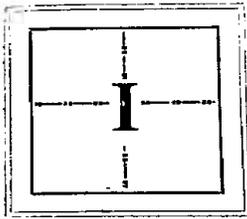
"How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things"

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EDITORIAL

Accelerated Increase



IT IS very striking the pains God takes in impressing upon us His method of compensation of His children. The possession of gifts or talents which we are to hold in trust for Him not only imposes upon us responsibilities. There is given with this

fact the assurance that if we are faithful in our trusteeship and invest all these holdings alone for Him that there shall be such constant and constantly accelerating increase as shall be something astounding.

There is a faint illustration of this divine truth in the commercial or financial world. Money breeds money. Money invested bears income and this money and its increase reinvested constantly from year to year in an aggregate number of years yields an astounding sum under the reduplicating or compound interest process.

Ask a rich man how he made his fortune. He will tell you that the first thousand dollars he saved above living expenses was the hardest thousand he had to make. It required thrift, sacrifice, toiling and plodding and rigid economy. But investing his thousand dollars and continuing his labor in his business the accumulation became easier, and as the years passed still easier, until his money grew and poured in not only from his labor but from his invested funds, and getting rich became an easy matter. This process well started seemed almost to insure a fortune in spite of himself.

So we are taught that if we would grow in knowledge, faith, and power, we are to use them. We are to keep them invested. Only the unused gifts or talents become unfruitful. The faith and knowledge and power which we keep invested by actively using inevitably yields great spiritual wealth. These gifts of time or money or knowledge or what not are not given us to be hoarded or buried in a hole in the earth, or sunk away in strong boxes in bank vaults. They must be kept out in the sunlight. They must be invested in the avenues of spiritual activity and spiritual needs and divine works and then God will make them bring to our hearts and souls untold wealth in spiritual joy and peace and strength and blessing, besides blessing thousands and millions of others.

Get the great truth that unused or uninvested gifts profit nobody, but invested grow wondrously and multiply at such a marvelous ratio as to astound us. A young man learns to read. That is a wonderful attainment. Think of what a key to broad and varied knowledge the simple power to read is. Suppose I meet the young man ten years after he acquired the ability to read and inquire how much he has read and learned. He tells me that he has not read a page since he learned to read. He says he is perfectly satisfied with the ability to read and has no disposition whatever to use it but he is wonderfully proud of it. What good has his ability to read done him or anybody else. Suppose he had invested this talent of reading and become an omnivorous reader and student. How he could have become enriched with historical lore. How he could have reveled in all the past ages. Lived and rejoiced in all the past civilizations. How he could have luxuriated in the wonderful brain product of the philosophers and scientists, the explorers and the world's great reformers along all lines. How a limitless amount of wealth, of knowledge, and power and enjoyment might have been poured into his lap. How his powers and capacities for usefulness would have been multiplied from year to year until he might have touched tens and tens of thousands of other lives potently and helpfully and laid up rich rewards in the world to come through his tremendous influence adown the years.

What a difference thus we see between the invested and the uninvested, the used and the unused gift of reading. This small attainment, when we consider the possibilities ahead of it, is not small. The accelerated and ceaseless increase from God's munificent plan of reduplication makes any gift or any endowment or any talent an immense responsibility and possibility. So dear reader, would you have more knowledge? Use the knowledge you have and be astonished how wonderfully God will give you the increase. Would you have more faith? Use the faith you have and let God make it grow and enlarge and broaden. It will pay to make the prayer, "Lord, increase our faith," but while making the prayer be sure to use actively the faith you have. Would you have more power? Use the power you have and behold how God can take even limited power and make it grow till it becomes mighty through God to the pulling down the strongholds of Satan, and a joy and a benediction to countless thousands.

Hide no gift, however small, in the earth but use it, invest it, keep it actively employed and rest assured that in His own time and way God will give the increase.

Life a Trust

THE parable of the talents presents an entirely different side of life from the parable of the sower. In the sower God acts and man is receptive. In the parable of the talents man is the actor and God receives the services from the talents conferred. There are many lessons to be learned from a study of the talents. We take space only to mention one.

The primary and fundamental truth taught is that *life is a trust*. Distribution of the talents means the bestowment of responsibilities or opportunities and these are given for use and improvement, not for selfish gratification of the recipient. All our powers, gifts, talents, time, and opportunities are simply ours in trust. They are deposited with us and we are charged to occupy till He come. Hence no man dares call aught he is or possesses his own. He has nothing that he has not received.

Let us be helped to a right apprehension of life as a trust by an illustration. There are trust companies in all cities. These trust companies hold funds in trust for corporations, for minors, or for estates. These funds are held and carefully invested and the interest on the same used as directed by the one intrusting the funds to the company, and at the time specified in the contract the entire sum is disbursed among the heirs or their duly appointed legal recipients according to the directions received. It is thus these trust companies administer estates and transact large businesses in their fiduciary capacity. Now, the trust company never thinks for a moment that it owns one dollar of trust funds. They make no claim to the money. They do not act as if they own it. They can not use it or disburse it according to their will or pleasure or profit, but solely in the interest or by the direction of those from whom they receive the trust.

Now such is the exact relation which each of us as God's servant holds to life and to all which he possesses. We are not our own. We are bought with a price, even with the precious blood of Christ, and therefore we must "glorify God in our bodies and spirits which are His." We have nothing, whether money, lands, bonds, stock, intellect, influence, time, or position that God has not intrusted to us to be held and used as He directs. These things, therefore, are not our own. They belong to Him whose they are and they are only com-

mitted to us to be used for Him and by His direction. We are not to pause a single moment, therefore, when the call of God comes through the providential needs of His cause or any of His institutions in responding liberally with what we hold in trust for Him for the relief and the advancement and the benefit of these institutions or interests.

How dare men to call what they have their own? How dare men hold on to property, even to a surplus over and above the actual needs of life, and remain deaf to these calls of God and providence? How dare men and women to claim ownership of their money and property and the right to transmit it to their children after them? What right have I to take the property of my neighbor and give it to my children? I have as much right to do that as I have to take property belonging to God and give it to my children. It is only a difference between robbing man and robbing God. Another point. The trust company on receiving trust funds executes a receipt for the same, stating in detail the amount being deposited on trust, the different forms in which the property is received, whether notes or mortgages, cash, bonds, or stock and all other particulars concerning same. This receipt is but a recognition of their trusteeship and a declaration that it is not their property but that of another, and implies a pledge to faithfully administer the same. That receipt exactly represents salvation. To get full salvation a man has to consecrate his all to God as well as trust Him for salvation. This consecration is man's receipt delivered to God acknowledging His absolute ownership of all he is or has or ever will be or possess. God accepting his consecration and faith and giving him salvation is typed by the depositor accepting a receipt and turning over the funds to the trust company. Every man who makes that solemn act of consecration to God has foresworn and abdicated, denied, and repudiated all claim to his possessions and taken a solemn oath before Almighty God that it belonged to Him and should be held in trust for Him and administered solely for the advancement of the interests of His kingdom.

Oh, reader, lay this straight-edge along side your life and answer your conscience today. Have you kept your consecration vow? If not quickly shake your hands of all those things of which you have robbed God and which you guiltily hold today. Pay thy vows unto the Most High, for rest assured your broken vow belies your profession and will confront you at the final bar of eternal justice. It is no mere theory of man we are presenting to you, it is a solemn truth of God's Word, the law of life, the logic of heaven, the light of eternal truth. Hear it, oh, ye travelers to the grave, and let not your money sink you to a nethermost hell. Part with that which keeps you from a real conscious possession of the Holy Ghost within. Turn loose that which mars and wrecks your peace of soul and which is sinking you insensibly as fast as time passes into greater and greater hardness, into spiritual atrophy, and will finally land you in the hopeless gloom of eternal night.

Great Power and Great Grace

JESUS CHRIST can not be claimed by the champions of any pet scheme for the distribution of wealth. This is far from saying, however, that the Christian theory of wealth is less sweeping or radical than any proposed modern program. The Christian law which makes life and its belongings a trust demands more of a man, whether rich or poor, than any modern agitator dares to propose. For it demands not a part of one's possessions to be distributed as the property of others but it demands all a man has to be held subject to God's direction. The Christian holds all he possesses as a trust. There is in the true Christian system or belief no absolute personal ownership of property. He does not *own* his wealth: he *owes* it. Whenever the church reaches in practice the doctrine laid down by Christ and His apostles as to the relation of money to the kingdom of Christ, all social problems will be solved. There will be an absolute disposal or settlement of all of society's ills, injustices, and inequalities. The church in the New Testament concept will become the true almoner through which all needed distribution will be made for the amelioration of unhappy conditions, for the cure of injustices and for the settlement of inequalities. There will be no standing room either for labor unions or lodges. Hatred of the church would die also. God, however, is to be the distributor. As He beholds the needs among the children of men He will draw His sight-drafts on the thousands of trustees in His church who hold His funds. The

only need now is a proper recognition of our real status as trustees and not owners of what we have.

Secondly, we need a delicate sensitiveness in recognizing His calls. We have an illustration of such prompt and sensitive response to His calls in the fourth chapter of Acts from the 32nd to the 35th verse. It was a time of peculiar stress. Roman persecution and Pharisaic hate combined to destroy the infant church. The state and church thus joined in league with hell to check the marvelous growth of the sect of the despised Nazarenes, and if possible accomplish its ruin. To become a Christian meant loss of business if not loss of one's head. Mothers were torn from the embrace of their weeping children and hurled to destruction. Men were hunted down and compelled to hide and often when found paid the forfeit of their lives for their faith. Thus bread-winners became very scarce among the persecuted believers. The few who escaped such persecution and had any property left recognized the call of God upon them in the face of the poverty and threatened famine and destruction of their hunted and persecuted brethren and sisters.

We have no account whatever of any audible voice of God speaking to those who had property. The whole history implies that the plainly manifest need and suffering and stress of their brethren was recognized and answered by those who had any property as the call of God to convert their property which they held in trust for Him into cash and place the funds in the hands of the apostles for the relief of the prevailing need. Now, in absolute proof of this most important point, read carefully the history in the passage referred to above.

"And the multitude of them that believed were of one heart and of one soul: neither said any of them *that ought of the things which he possessed was his own*; but they had all things common. And with *great power* gave the apostles witness of the resurrection of the Lord Jesus: and *great grace* was upon them all. Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet: and distribution was made unto every man according as he had need."

Did you observe, reader, the interruption in this piece of history. Right in the midst of this temporary communistic resort to meet an extraordinary emergency Luke stops to state that the very moment those believers who had property made up their minds to recognize and practice the doctrine of their stewardship with relation to their money and to hold their property in common for the good of their suffering brethren—before finishing this thrilling recital we are told that, "*With great power gave the apostles witness of the resurrection and great grace was upon them all.*" Luke could n't wait until he finished the history to tell us what a revival burst forth as a result of this faithfulness by the money intrusted to the few who had means.

Not only do we find that suffering ceased and that nobody lacked, but the spiritual side received an impetus. A marvelous downpour of power and grace occurred as the result of an honest response to God when He called upon the people to part with their money.

Just this result would be repeated today if the church faithfully responded to God's calls as expressed in the unevangelized millions of heathendom, in the spiritual destitution in many sections of the home-land, and in the numerous institutions of the church which are burdened with debt. Not only would there be a marvelous relief afforded in these multifarious directions and these institutions and agencies would leap forward unembarrassed to broader usefulness, but great power and great grace would be poured out upon us. The givers would be wonderfully blessed with spiritual riches. The relieved and helped multitudes would rejoice and praise God with tears and shouts; and sinners would be charmed with such manifest tokens of Christ-likeness and fall in hundreds at our altars to seek a religion which meant so much in deed and in truth.

BROTHER, SISTER, if a correct record of your life were written, how often would this note be found: "In the morning, rising up a great while before day, he went out and departed into a solitary place, and there prayed"?

How HORRIBLE MUST sin be when the Bible has to use such metaphors to describe it as blindness, deafness, leprosy, death. Study these figures of speech a moment and you will get a new conception of sin.

I HEARD a man relate his dream as follows: "It was a time of revival. The church wore an aspect of thrift and prosperity. I was joyous in my work. My sermons and exhortations were telling on my hearers. The whole community was moved by the prevailing excitement; and as the work went on, I had been drawn into exhausting labors. Seeking rest, I soon lost myself in a sort of half forgetful state, though I seemed fully aware of place and surroundings. Suddenly a stranger entered the room without ceremony. I saw in his face benignity, intelligence, and weight of character; but, though he was passably well attired, he carried suspended about his person in one way and another, a variety of weights, measures, implements, and chemical agents, which gave him a very strange appearance.

He addressed me with the question, "How is your zeal?" I supposed when he began his question, that it was to be of my health; but was pleased to hear its final word; for I was quite well pleased with my zeal, and doubted not the stranger would smile when he should know its proportions. Instantly I con-

A Dream!

ceived of it as a physical quantity, and brought it forth and presented it to him for inspection. He placed it in his scales, and I heard him say, "One hundred." I could scarcely repress an audible note of satisfaction; but I caught his earnest look as he noted down the weight, and I saw at once that he had drawn no final conclusion, but was intent on pushing his investigation. He broke the mass to atoms, and put the whole in his crucible into the fire. When it was thoroughly fused, he took it out and set it down to cool. It congealed in cooling, and when turned out on the hearth exhibited a series of layers or strata which all, at the touch of the hammer, fell apart. Each part was then tested and weighed, and a minute note taken. When he had finished he presented the notes to me with a look of compassion and saying, "May God save you," left the room. I opened the notes, and read as follows:

Analysis of the zeal of the pastor at _____, he being a candidate for a crown of glory.
Weight in mass.....100

Of this, on analysis there proves to be
Bigotry.....10 parts
Personal ambition.....23 parts
Love of salary.....19 parts
Pride of denomination.....15 parts
Pride of talent.....14 parts
Love of authority.....12 parts
Love to God.....4
Love to man.....3; pure zeal 7 parts

100

I had become troubled at the peculiar manner of the stranger, and—especially at his parting look and words; but when I looked at the figures my heart sank as lead within me. I made a mental effort to dispute the record, but was suddenly startled into a more honest mood by an audible sigh—almost a groan—from the stranger, who had paused in the hall, and by a sudden darkness that was falling upon me, by which the record became at once obscured and nearly illegible. I suddenly cried out, "Lord, save me!" throwing myself on my knees with the

analysis in my hand. The record was true! I saw it, I felt it, I confessed it, I deplored it; and I besought God to save me from myself with many tears, and at length with a loud and irrepressible cry of anguish. My earnest cry in years before had been to be saved from hell; but my cry to be saved from myself now was far more fervent and distressful; nor did I rest or pause till the refining fire came down and went through my heart; searching, probing, melting, burning; filling all its chambers with light, and hallowing my whole being to God. That light and that love are in my soul today; and I bless the divine Alchemist for the revelation that showed me where I stood and turned my feet into a higher path. The dream was a crisis in my history; and if there shall prove to have been, in later years, some depth and earnestness in my convictions, and some searching and saving pungency in my words, I doubt not eternity will show their connection with the visit of the Searcher of hearts, at whose coming my sins went to judgment before hand, and I was weighed in the balances and found wanting."—*Selected.*

"God strips off the leaves whose beauty attracted us; he cuts off the flowers whose fragrance fascinated us; he tears off one string after another from the lyre whose music charmed us; and, when he has shown us each object of earth in its nakedness or deformity, then he presents himself to us in the brightness of his own glory."—H. BONAR.

GETTING ON TOO FAST

A pious old slave had a wicked master. This master had much confidence, however, in the slave's piety. He believed he was a Christian. Sometimes the master would be serious and thoughtful about religion. One day he came to the old slave, with the New Testament in his hand, and asked if he would explain a passage to him. The slave was willing to try, and asked what it was.

"It is here in the Romans," said the master. "Have you done all that it tells you to do in Matthew, Mark, and John?" inquired the slave, seriously fixing his eye upon his master's.

"No, I have n't," he said.
"Then you're getting along too fast, too fast, master. Go back to the beginning of the Book, do all it tells you till you get to Romans, and you will understand it easy enough then, for the Book says, 'If a man will do my will, he shall know of the doctrine.'"

If any of our readers ever hear anybody arguing about a hard text in Romans, or somewhere else, and worrying to know what it means, just tell this story about "getting on too fast."—*Juvenile Instructor.*

TO A CHRISTIAN NOTHING IMPOSSIBLE

It is said of Pitt, the first Earl of Chatham, that he had ordered certain ships to be ready for service on a particular day. A messenger was sent to tell him that it was utterly impossible for them to be ready on the appointed day. He was afflicted with the gout at the time; yet he leaped out of bed, and said, "Do n't talk to me of impossibilities at present; they must be ready by the day I proposed." You have impossibilities to fight and contend with every day; but you enter the contest in the strength of the Lord of hosts, who will fight your battles for you, if you place your trust in Him. Though cast down and trampled by the Devil, yet, if you look up to your Father in heaven, he will give you new supplies of strength, and enable you to conquer him who hath trampled over you, like the giant in the fable, who, though beaten frequently by his adversary, yet received new strength as oft as he touched his mother earth.

JUSTIFICATION AND SANCTIFICATION

Rowland Hill used to say: "God can not make us happy, except He makes us holy; therefore, whom He justifies He necessarily also sanctifies. Many are willing to be justified, but desire not to be sanctified. Not so with me; I can say of justification and sanctification like the child, who replied, when asked which he loved best, his father or his mother: 'I love them both best.'"

I could write it twenty times over to you, that it is continual prayer, with strong faith, which will produce every effect. You know how many slide back in the necessary ordinances. Some by improper hearing; some by improper prayers; some in singing; some in teaching; many in sacraments. The eye is taken from God, and a want of power runs through all the means.—*BRAMWELL.*

LEARN THIS

The more you suffer for truth, the nearer you get to Christ. He hath his reward who sunders all ties of life and love that hold him back from God. The stronger and dearer the ties, the greater his reward. This is no dream of zealots, as I once supposed, but it is reality; the one great reality which I have proved, in which I now live, and in which I rejoice with joy that flows like a river perpetually into my soul.—*IRONTHORPE.*

A blind man, once a slave, who first received the blessings of the gospel, through the agency, that goes about doing good, and who dwells in poverty and loneliness, was asked by a Christian friend, who desired to give him something to promote his bodily comfort, what he wanted?
"Nothing but what I am receiving, ma'am," he meekly and thankfully replied.

TOO ANXIOUS TO PLEASE

There is what we are wont to call good nature, which, however desirable, yet does very much prepare and expose those in whom it is found to temptation. For it is nothing but a pliable, yielding, waxen frame, which is so much the more subject to evil impressions rather than good, as wickedness is more insinuating than virtue. Such flexible twigs are easily bowed into crookedness; such a soft temper of mind is easily wrought, and molded to a compliance with the most dangerous suggestions; as the soft head of the infant is framed into any fashion by the midwife and nurse. Their facility and bashfulness often betray persons of this temper into a grant of that which yet they secretly condemn; and they know not how not to comply with the desires of the boldest and most unreasonable insinuator. That bashfulness is dangerously bold, which dares to offend God lest it displease men. Nothing is more laudable than a firm, inflexible temper, when found in the way of righteousness. Let me never be ashamed to deny what another is so shameless as sinfully to ask. Let my heart be as wax to the impressions of goodness, but as marble to those of evil, as pliant as an osier to the hand of virtue, as stiff as an oak to Satan and his instruments. Let a just request be as a command to me; let me obey it as a law, though it be but a desire; but let an unjust and wicked demand be cast back by me with abhorrence. If my friend be in any thing a factor for Satan, let me bid him "Get behind me," as our Savior did St. Peter. It is better to lose my friend than my innocence; and safest to keep at a distance from him when he breathes contagion.

FRAGMENTS

"Be much with God, and your face will shine; let all men see the new creation."—*BRAMWELL.*
Hitherto the spectacle has been, not the church converting the world; but the world converting the church.—*JENKYN.*
The Christian is not ruined by living in the world, which he must needs do while he remains in it, but the world living in him.—*BAXTER.*

The Gospel of Mammonism

By Paul J. Goodwin

ABOUT one thing we are entirely in earnest; the making of money," said Carlyle of the English more than a half century ago. True as his observation was then, how much more impressive now when applied to our own great nation. In truth does it not seem too mild to call the mad rush for the "almighty dollar" earnestness? It is nothing short of a wild passion, a craze, a mad scramble after "that which is not bread." And for over two and a half years the sickening sight has met our eyes, of America gorging herself on the only spoils the European struggle can ever yield; our coffers are full to overflow with money dyed red in the blood of our brothers.

To what unthinkable extremes will men go to gain that which they think is the price of happiness. They will lower their most cherished ideals, they will sacrifice principle, they will jeopardize the home, they will deprive themselves of rest and food, they will strain and sweat and struggle and fight, they will even resort to the lowest, vilest, most contemptible methods—all for the one purpose of gaining the cherished wealth.

It is most surprising to consider the way in which money getting is regarded by the majority of people. It has become a religion without a church. The "almighty dollar" has been enthroned as the supreme deity. The gospel is "mammonism"—all embraced in the one phrase—money is the cure of all evil, the surety of all happiness, the end of all life. The only Bible is the "rules of the game" and they may bear private interpretation. Its only experience is one of endless regression, happiness like the illusion of the desert seems further distant as the seeker rushes on, finally to disappear and leave the unfortunate one to despair and death.

Eternity will some day reveal the fact that more people have been deceived and kept out of the kingdom by the influence of this gospel of Satan than by any other one influence. The followers of the modern cults would not begin to equal in number the followers of this popular gospel of wealth. It is heart-sickening to watch the spread of its deadly influence. The best of churches have not escaped its ravages. It has knocked at the doors of our educational institutions. It has crept unawares into the hearts of holy men. The Christian young people, graduates of our schools, are lured from a life of service by this empty specter to a life of ultimate ruin. Christians are backsliding and going down to hell in great companies every year, dragged into the awful maelstrom by the lure of gold. Our government, national, state, and municipal, reeks with the stench of graft and greed. The character of our leaders is endangered, the principles upon which our democracy is founded are disgraced, the traditions of honesty, clean-handedness, and integrity which our forefathers bequeathed to us—all these are pushed aside, and the very name of Him whom we profess to trust as a Christian nation is brought into disrepute before the whole world. Why? Because as a nation we have gone money mad. Like the children of Israel, we have turned from the true and living God to dance around the calf of gold.

These are the sad facts. And yet society yes, the great number of professed Christians, the goal toward which all our institutions should point and all our efforts should lead. In fact, the very values of eternity are transposed in this modern gospel, and to the popular mind poverty is the deepest hell, wealth is the highest heaven.

What significance there is in the inquiry of Sauerteig as applied to the present situation. "What is it that the modern English soul does in very truth dread infinitely, and contemplates with intense despair? What is his hell? . . .

With hesitation, with astonishment I pronounce it to be; the terror of "not succeeding," of not making money, fame, or some other figure in the world, but chiefly of not making money!" Is not this a true measure of our modern ideal of value? As if the rewards and punishments of an endless eternity could be squeezed into the brief span of man's lifetime! But considering the trend of public opinion, is not that man thought to be most successful who draws the largest salary? Is not that one considered most fortunate who has amassed a large fortune? Is not that one considered most happy who can enjoy the luxuries and extravagances which only great riches afford? And does not the multitude fear poverty and a life of frugality as the worst misfortune which can befall the human soul? All this indicates that we have accepted, unconsciously or consciously, the gospel of mammonism—"great wealth, great happiness."

The arch Enemy of men hath surely blinded the eyes of our people. Their souls are blinded by the brute idolatry of sense. They see men walking as trees. But to some God hath revealed the vision of the true values of time and eternity. To such an earthly fortune is that and nothing more, it is not even the equivalent of an unhampered and endless earthly paradise. To those who have seen the vision beyond the veil, mammon and his gospel can make no appeal. These have heard the call from heaven and like our brother, Pilgrim, stop their ears to the seductive voice of king mammon; these have turned their backs on the city of destruction and with all their might are running toward the wicker gate crying, "life, life, eternal life."

Like some habits, mammon rules the soul silently. Men are serving him and obeying him ignorant in the very moment that they are so doing. And said Carlyle, "Mammon is the most fruitful of all servants, but the most frightful of all masters." And how he cracks the whip over his slaves! His is a reign of terror.

But it is encouraging to note one here and there who is ruling the master rather than being ruled. They are acquiring enough of this world's goods to meet their needs, care for their families, educate their children in a Christian school, while they enjoy the simple

comforts of life and anticipate a respectable burial. And this is right, proper, and admirable. A very few others are "making money" for the cause of God. It is a dangerous but wonderful work. It demands as much prayer to be a *Christian* business man as to be a *Christian* minister.

Oh, how the pocketbooks spring open, how the purse strings release their inexorable grip, how the dollars fall, and the fortune begins to assume its normal size, when a rich man gets wholly sanctified! What would happen if a dozen of the richest men in your city should get sanctified? How the work of God would be revolutionized! I verily believe that there is enough money in this country, bearing interest to professed Christians—money which they or their children will never need—which, if it were released into the channels of God's work, would help us to turn the world upside down. This is the crying need of the work of holiness—more money to publish literature, to send out the waiting missionaries, to move our schools on to a firm working basis, to reach out into every hamlet and village with this glorious gospel.

Beloved, have you money invested in the affairs of this world? For Jesus' sake turn it into the work of eternity! Will you be ruled by this frightful master of men? Or will you, by the grace of God, grasp this powerful instrument with a firm hand and turn it against the allied forces of Satan?

Like a mighty monster of the deep, this modern god and gospel is stretching out its tentacles through the land, gripping still tighter those who have wealth, seeking silently to seize those who are making money for the cause of Christ, blinding the eyes of young and old, doing its utmost to obstruct all the channels leading to the work, at the same time blandly offering to a thirsty world the supreme happiness of life in the crushing embrace of great riches.

Pray God that none of His children may be deceived by Satan, through the awful delusion of mammon. And when the Enemy whispers into our ears this supreme temptation, which came to the Master himself, we will cry in the triumphant words of Paul, "As being poor yet making many rich, as having nothing yet possessing all things." Amen.

God Is a Fire!

BY N. B. HERRELL.

THE inspired writers seemed to discover something in God that was likened unto fire. "The sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel." This fire was the glory of the Lord. Moses walked up into this cloud of fire to talk with his Lord. "For our God is a consuming fire." We might as well talk about icicles being frozen to the sun, as to think we can be living close to God with a dead, cold, fireless profession. The frost line was at the base of Mount Sinai. The summit was on fire. Moses wanted a mountain top experience. We can have it, too. But we need not expect it unless we are willing to leave the zero crowd in the valley and scale the mountain side into the cloud of devouring fire. No soul can be cold while living on the summit. If you are chilly spiritually you are living below the frost line. Blizzards and hail storms are unknown on the summit of devouring fire. The one great proof that Moses had been in the fire on the summit of Mount Sinai lay in the fact that his face shone so brightly with the glory that the zero folks could not

stand it, and asked him to veil his face. He carried enough glory on his face to melt their chilly souls. They tried to hide their cold, frozen condition by asking Moses to veil his face. The zero crowd does not like the fire. They talk about the equator, but live around the north pole. Some preachers tell about the glory fire, but they look too much like a snow man to cause any one to climb the mountain to the fire-crowned summit. We have got to shine like Moses and talk like the three Hebrew children after they had received their baptism of fire if we expect to see the glacier of formality melt into a stream of living water. Painted fire warms or melts nothing. One can freeze to death looking at painted fire. There is no danger whatever in handling painted fire. God's glory fire leaps over the battlements of heaven, sweeps through the earth, setting fire to every soul that has kindlings ready. That water-soaked pile of trash will never catch fire. Nothing but the dry kindlings of a complete consecration made by a truly justified soul will take fire from this glory of the Lord. The reason the glory of the Lord does not light

on a soul is there is something covered up, held back, unyielded. We are to be a flaming torch and not a smoking rag. We are to be a shining light that will melt together like the sun rays.

Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee, and the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together, and thine heart shall fear and be enlarged; because the abundance of the sea shall be converted unto thee, the force of the Gentiles shall come unto thee (Isa. 60: 1-5).

Our greatest asset is the glory of the Lord and not oratory. Orthodoxy set on fire is the need of the day. We need to lay as much stress on the holy flame as we do on the man. It takes both to succeed in the way God has commissioned. A bush with God on it is worth more than any man without God. The fire was what drew the attention of Moses and not the bush. The fire was what made the ground holy. We can not have God without the fire. You say that it makes you weak to hear the people shout in holy rapture. Worse yet, you would melt like wax to meet God. Some professors are so cold that they need not be kept in cold storage. You can walk in the cold wind until your face burns, but you can not stand in the fire until you freeze.

It is not enough to climb the mountain into this devouring glory fire of the Lord which melts us together in the unity of the Spirit. We must live in the fire each moment if we expect to set the world on fire. We pray for a revival, then refuse God the chance to set us on fire in order to bring it about. This devouring fire burns up everything that is foreign to God, and preserves all the good. The reason some people are not a flame of fire lies in the fact that they are refusing to lay something on the altar which they know the fire will consume. Brother, that thing will prove your damnation unless you drag it out and let the fire of God test it. To pray for fire, at the same time court the ice box, is wrong. We have got to for ever quit courting this old world if we want God's best.

Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; He shall dwell on high; his place of defense shall be the munitions of rocks; bread shall be given him; his waters shall be sure" (Isa. 33: 14, 15, 16).

There is not only a place of deliverance from all sin, but a place of security is afforded us in the midst of this devouring fire. As long as we abide in this flaming glory of our God, Satan and the world can not harm us. This holy fire holds the Devil and the world at bay in the raging conflict. It gives us victory on the rack, at the stake, on the cross, in the furnace, and makes us overcomers in the hour of death. Hell may boil in rage, the world may roar with hate, yet our God will see to it that the fire He started at Pentecost will burn as long as time shall last. Brother, you may refuse it a place in your soul, yet it will leap over you, and catch on that washerwoman's soul. God will have a living army of flaming torches to girdle the globe with salvation. God does not take much stock in our political, religious, financial, social, or educational standing when He is looking for timber to make flaming ministers of His holiness. God confounds the mighty by taking the weak folks of earth, making them strong by His glory. He will beautify the meek with salvation. His glory is the strength of His people.

God is a fire of glory.

His brightness outshines the light;

Yes, this the old, old story,

His presence illumines the night.

Discipline!

BY GERTRUDE COCKERELL

What Wordsworth wrote of duty could be equally well said of discipline:

Stern daughter of the voice of God:
Oh, duty! if that name thou love,
Who art a light to guide, a rod
To check the erring and reprove;
Thou who art victory and law,
When empty terrors overawe;
From vain temptations dost set free;
And calm'st the weary strife of frail humanity.

In writing of what is closely associated with discipline, and which more or less accompanies it, Cowper wrote, "Pain in man bears the high mission of the flail and sword," finely expressed by another as, "God is deeply concerned that every soul shall have its full chance. He is not in a hurry about the transformation of souls." Can we wonder if the help of heaven has not a good time of it in this life? "The children of God by faith in Christ Jesus" (Gal. 3:26). True, but this gives us no status in a Christ-rejecting world. Then there is the discipline that comes to us from our sins, faults, follies. David it was who said, "Before I was afflicted I went astray, but now I have kept thy word." And of Him, the God-man we read, "Though he were a son, yet learned he obedience by the things which he suffered." True it is "No chastening for the present seemeth to be joyous, but grievous," but, child of God, does not what follows make it worth the cost—"nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them that are exercised thereby." But we bring, too, much of our discipline upon ourselves because some part of our entirety is not God-controlled. "If we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world."

What a commentary on our profession of Christianity those hot-headed words and precipitate actions, that for us set back the clock of time and destroy much good! What a commentary on our boasted civilization and humanitarianism that at this stage of its advancement (?) it has found no other way of settling its disputes than by an appeal to the sword! Commenting on the disintegrating forces at work before the outbreak of the war, Rev. Henry Howard remarked, "Beneath our skin-deep civilization are moving forces far more terrible than those of war—forces of intemperance, uncleanness, mutual distrust, commercial dishonesty, political chicanery—forces elemental, barbaric which, should they break through, will prove volcanic in their power to lay waste and destroy. The hour of war is the hour and power of blind instinct and brute force."

Only with the coming of Him whose rule shall extend to the uttermost parts of the earth, when "The earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. 11: 9) will wars cease. But what we may not hope from nations, may be realized in us as individuals, if God-possessed. So shall we be saved from all that makes for "carnal" warfare in our small circle (1 Cor. 3: 3).

It is well for us if we have been well disciplined in early life. The pains and penalties of discipline are then minimized for us in later life. Some of us can thank God that our youth was passed under godly control in well ordered home and school. But, granted that we have no such background to our lives and so are battling with duties, temptations, difficulties, for which we lack equipment, what then? Our now-surrender to God through Jesus our Lord will take out of the life the friction, rebellion, disobedience, that make discipline irksome. We can then say with the Psalmist, "Thy commandments are not grievous."

"It is good for a man that he bear the yoke in his youth." But we can not get away from

the fact that all life needs control so that Christ, not self, shall be its goal. Let us earnestly set ourselves to seek the "good" that not only belongs to the bearing of the yoke in youth, but to the bearing of that yoke that alike befits all. "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

Our attitude toward youth may have in it entirety, a tender yearning that all its untold possibilities for God and man should be unhampered. We would not sacrifice the man to an undisciplined youth, and spoil the child by sparing the rod. But we may forget our own youth or, made hard by its lacks, perpetuate its evils and spoil the child by our undue application of the rod. True the apostle said, "Ye younger, submit yourselves unto the elder." But our fitness to discipline other lives is the measure of our own self-discipline. And so the apostle adds, "Yea, all of you be subject one to another, and be clothed with humility, for God resisteth the proud, and giveth grace to the humble."

The discipline of life that is ours in life's manifold relations has nothing in it of friction as we abide under the yoke—the yoke of Christ, and in His harness find our "rest." We can not then make capital of our position, or fall to render to others their due. Our relations Godward and manward adjusted, discipline is not bondage, for as one has said, "True freedom is not to do as you like, but to like to do as you ought."

WELLINGTON, NEW ZEALAND.

The Nation's Strength

A. G. HURLINGAME

IF WE wished to find out the real strength of our nation, we would not ask. What is our population, our wealth per capita, or the amount of our exports and imports, or how many millionaires have we. We would not ask about our great industries and manufacturing enterprises, or about our form of government, or even our educational system, important as it is. We would not ask how large is our standing army, or how many ships are there afloat, in our navy, or if we are on an equal or superior war footing with the other nations. For, after all, these are not the real tests of a nation's greatness. To find out our real strength, we would investigate the home life of the people. If we found that a large percentage of the homes were Christian homes, where God was honored and His laws obeyed; where the family altar was set up, and day and night fervent prayers ascended as sweet incense to heaven; where the Bible was revered, and its precepts wrought into the very life and soul of the people; if we found that the children, as a rule, were obedient to their parents, pure in heart and life, reverent and truthful, and if we found that young and old alike were loyal to their convictions and loyal to their country and their God—then we would say—there is no power or combination of powers under the shining canopy of heaven that can ever defeat us. A nation so undergirded with the principles of righteousness can not be shaken. God will fight the battles of such a people, and lead them forth to victory. But if, on the other hand, we should find that the majority of our homes were either totally irreligious, or formal and lifeless in their profession; if they were strangers to the joys of salvation; if heartfelt prayer was unknown among them; if their affections were centered upon the material things of the world, and lust, greed, and love of pleasure were the ruling passion of life; if parents were unfaithful to their children, and neglected to teach them about God and divine realities, and if in turn the children were disobedient to parents, irreverent, untruthful, and selfish, we should say that in spite of our boasted civilization, our magnificent schools, colleges, and universities,

our vast industrial and commercial enterprises, our boundless resources, and our exalted position among the nations of the earth, we are doomed to certain destruction and ruin, for no nation can permanently prosper or hold its own that does not honor God and uphold the principles of righteousness.

The question is sometimes asked, "Is the world growing better?" and many, including some preachers, take the position that it is. But when we consider the increase of vice and crime, the bitter conflict between capital and labor, with its resulting outbreaks of mob violence; the accumulation of vast fortunes on the one hand and extreme poverty and misery on the other, the great decline in spirituality in the churches; the prevalence of divorce, of murder, suicide, and the social evil; when we see the lack of discipline in the home, the lack of reverence and respect among children for their parents and elders, we can not but conclude that wickedness is on the increase. But let us turn to the unerring testimony of God's Word, which can never be broken. Paul, writing to Timothy, uses this language: "This also know, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away."

We may be accused of being pessimistic, but it is necessary to look at facts and conditions as they really are. It is just as logical and sensible to accuse a physician of pessimism because he tells his patient the seriousness of his case, not attempting to smooth it over in the least, as to call one a pessimist who faithfully warns his fellow travelers to eternity of the present danger and coming doom of a wicked, Christ-rejecting world. It is the duty of every true man and woman to stand boldly for the truth, to refuse to compromise with evil, to throw the light on every evil and fight it without fear or favor to the bitter end.

But, while there is a dark side to life's picture, let us thank God for the brighter, glorious vision that presents itself to the eye of faith. In spite of the overwhelming tide of wickedness that has engulfed the world, God has never lost control of the situation. "The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand. . . . For the Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?" (Isa. 14: 24, 27). The time is coming, and we confidently believe it is near at hand, "when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ" (2 Thess. 1: 7, 8). The world which is now groaning in the bondage of corruption, shall be delivered into the glorious liberty of the children of God; the knowledge of the Lord shall cover the earth as the waters cover the sea. "For, behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind."

"Expectancy"

BY EVANGELIST CHARLES A. GIBSON

WE have often heard quoted that old song, "I do believe without a doubt, a Christian has a right to shout." We believe it, too, and like to hear shouting as well as any one, but we believe there are many other things a Christian has a right to do. He has a right to study his Bible, search in its pages for new light and truths; he has a right to testify to the saving and sanctifying power of God; he should not be persuaded to alter his terms in this means of grace, but insist

upon telling the people exactly what God has done and can do; especially should he be specific in telling to the world that the work of sanctification is a distinct second work of grace. He further has a right to explore the land into which God has brought him; he should go climbing over its hills, going into its orchards, and looking out from the highest peaks over the great land of Canaan. As he does this he will be very likely to stop long enough for a shouting spell, to think that God has given him all this as an inheritance among those who are sanctified. No wonder he lets loose sometimes. But yet again he has a perfect right to spend much of his time in prayer, real communion with the Father, and he is in perfect, divine order when he really expects an answer to the prayer his lips have pleaded. Yea, he has a right to demand with continued importunity a granting of his request, since he delights himself in the Lord, for thus he has the promise. Many are the prayers of today that go up with little, if any, expectancy of an answer. Brethren, it is the one sensible thing a Christian may do—expect answers to prayer.

The world may say it is impossible, friends may look on with solemn faces and say it can not be done, but to him who believes God there is nothing impossible, and while others worry he is rejoicing, for faith sees a way out. No man who believes God and prays with this divine given expectancy can be a pessimist. God wants men and women that fear nothing but sin. Who does not know how to spell defeat? and who would not recognize failure if they were to meet it in the road? People who pray through and will not be denied.

Again, we have a right to expect a victorious life in Christ Jesus. If God can do anything for His people He can supply their every need, give grace for every trial, every night of dark-

ness, and every day of diversity. "His grace is sufficient."

Many people seem to live in the darkness rather than in the light. They radiate their trials, tests, and defeats more than any other part of their experience. To hear them testify one might be led to believe that God was off on vacation, leaving them to fight, for the time at least, all their battles alone. Or, again, we might deduct from their testimony that God was still near, but that the Devil was the biggest thing in the world. They tell of the awful trials, black darkness, and sense of emptiness that has been their lot during the week, and after a long list of the above they finally say they have gotten victory, or, at least, it is not quite so dark. They don't seem to have learned that to thus tell their trials, they have enlarged the capacity for trial in their own heart and brain, as well as infused into others the spirit of doubt and fear, whereas it is their privilege to tell of victories won, and rather than of battles fought; of hours of communion, rather than of hours of loneliness and sadness; and in this way destroy the Enemy of their soul, who would continually press upon them the ideas of the dark side of life. Could they but see it radiate victory, rather than failure, it would enlarge the capacity for victory; for all know that those things which we talk most about and which we allow to weigh most on our minds, will be the things that grow with us. To repeat an experience to another is to fasten the same on our minds, be it good or bad. Oh! let us expect Him to keep us in perfect peace, since our hearts and minds are stayed on Him. Beloved, He will do it. Doubt on this line is a pessimist, and fears because it is not conscious of being able to cope with the future. Leave the future in the Master's hands. Learn to trust God, and He will not disappoint you. Never waver, no matter how dark the way. Learn to be a booster for the Christ that has saved you from sin, and started you on your way to the skies. Remember that knockers and fault finders are everywhere to be found. Christ has left, in a large measure, His cause in the hands of the people who profess His name. Always testify so that His name will be glorified. Do it in such a manner that any sinner who hears you could tell by your words that there was a power in salvation that liberates the heart and fills the soul with joy.

Again, this low state of expectancy is seen in the way many people receive any of the ideas of aggressiveness or advance, by any of the many workers who have a vision. The pastor suggests having an evangelist and going in for an old-time revival. He has a vision, he has seen the people as they go to and fro, and the God of the skies has created a desire in his heart for their salvation. He wants to put a real campaign against sin before them, and try if possible to compass their salvation. He uses a few words to describe the kind of meeting he wants. He says, "We want to go in for a great revival, a mighty sweep of victory, where we will see, not a dozen seekers, but where they will come by the scores." He has watched the crowds and has become concerned, but to his request and words of description he meets with the cool reply that the church has tried with the best evangelists in the movement, has gone to this expense and that, and has advertised big meetings, but didn't have them, and they don't think it would be the thing thus to advertise and go in for it. "Oh ye of little faith." The church with the pentecostal experience we stand for has a right to expect, not a little affair, but a real landslide from glory, to strike them most any moment. It ought to live on the mountain of expectancy, breathe the pure air of faith, and develop a spiritual appetite by prayer and preparation for the greatest things they have ever seen. What if the last meeting was a failure? Expect God to give one this time that will not be a failure. What if the last one was the greatest you have ever seen? That is no reason why the next

Salvation

BY GEORGE W. MARINE

Work out your own salvation with fear and trembling; for it is God that worketh in you, both to will and to do of his own good pleasure" (Phil. 2: 12, 13).

To produce the grand result—"salvation"—Not only the operation of God, but the co-operation of man, are distinctly marked in this text; and are both held-up as necessary to bring about man's freedom from sin.

It follows, then, that the doctrine of the imputation of grace to the unconverted, in a sufficient degree to enable them to embrace the gospel, is unmistakably the doctrine here taught; and with this doctrine comes in that of a power in man to use, or to spurn this heavenly gift and gracious assistance: in other words, a power of willingness to come to Christ, even when men do not come; God gives men power to consider their ways, and to turn to the Lord when they do not consider them and turn to Him; a power of praying, when they do not pray; a power of believing, when they do not believe; power to walk in the light, when they do not walk in the light; power to be holy, when they are not holy. Powers all of grace, all the results of the work of the Spirit in the heart; yet powers to be exerted by man, since it is man, and not God, who wills, and turns, and prays, and believes, while the influence under which this is done is from the grace of God alone. This doctrine is clearly contained in the above text and when rightly understood and carefully heeded men will be freed from all sin, and live to the glory of God; and when this is done by anybody they work out their salvation in the proper sense of the word, and have an experience of being saved that will stand throughout time and eternity. Amen!

VENICE, CAL.

should not totally eclipse it. Live in the present and believe God. Make yourself a channel for the Holy Ghost to work through, and God will use you to bless a world. No individual, nor church, has ever gotten more from themselves than they expected, and none has ever obtained more from God than they have looked for.

While in a revival a few days ago, we were conducting a testimony meeting. One sister arose and said that God had given her such a beautiful promise that morning while she was praying (a good time to get promises). Then she quoted to us the last part of Jer. 29: 17, "To give an expected end." We said, "Ah, there it is." Brethren, He giveth an expected end, and if we could get to the root matter of all hearts we would find this is true in a larger degree than we might admit on first thought. The people expected nothing, and got nothing. They said, "This meeting will be like the last one, for this is a burnt over field," and it was like the last one, not because it was a burnt over field, but because the people expected nothing, and got full returns on their expectancy.

I believe God looks down across the path of the meeting and sees our plans. What we intend to do, what we believe will be done. He looks on and sees how much extra time we not only have put in in prayer for a real revival, but, also, how much we expect to put in during the revival. He looks and beholds how much sacrifice we mean to make in order that we can attend the services, how much work we are willing to leave undone, how many meals we are willing to miss, that we might remain for the altar services, how many hours of sleep we expect to lose that we might help to pray seekers through.

Yea, not only that, but He sees how much of our means we are willing to sacrifice, what we expect to give. If it be the customary price of our day, the ten-cent day, then He giveth an expected end; if it be the widow's mite, all that we can, he still giveth an expected end; Brethren, honestly, what has been the degree of your expectancy when you have gone into the fight? Numbers of people who read these lines will bear record that God always gives "an expected end." He will not disappoint his children. Then it is with confidence that we can come to Him. Thank God for one in whom we can have confidence. Some one has said, "Confidence is the basis of achievement." Let us honor God that He may honor us, show confidence in Him and He will reward our expectancy. Confidence is a great foundation stone. On it men have stood and wrestled victory out of the very jaws of defeat. Abraham did so, Moses did so, and many are doing it today. Let us expect God to answer prayer; give us a victorious life, and reward our confidence in Him by giving sweeping revivals in our churches all over the land. "He giveth an expected end."

God's Call to Holiness

C. C. CLUCK.

Blessed be the Lord God of Israel: for he hath visited and redeemed his people, and hath raised up an horn of salvation for us, in the house of his servant David; As he spake by the mouth of his holy prophets, which have been since the world began: That we should be saved from our enemies, and from the hand of all that hate us; 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: 68, 69, 70, 71, 74, 75).

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

2. Why are we called to holiness? "Follow peace with all men, and holiness, without which no man shall see the Lord" (Heb. 12: 14). We can see Him if we have the blessing.

3. We get a pure heart. "Blessed are the pure in heart: for they shall see God" (Matt. 5: 8).

4. How do we get a pure heart? "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; And put no difference between us and them, purifying their hearts by faith" (Acts 15: 8, 9).

5. Why are we to be holy? "But as he which hath called you is holy, so be ye holy in all manner of conversation: Because it is written, Be ye holy; for I am holy (1 Peter 1: 15, 16).

6. How holy is He? "For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens" (Heb. 7: 26). "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: Who did no sin, neither was guile found in his mouth" (1 Peter 2: 21, 22).

7. Time of salvation. "For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee; behold, now is the accepted time: behold, now is the day of salvation" (2 Cor. 6: 2).

8. We can have it in this world. "For the grace of God that bringeth salvation hath appeared to all men. Teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world" (Titus 2: 11, 12).

9. Then we can have it at the judgment. "Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world" (1 John 4: 17).

fact in fragments

Negations never conquer.

The only work that hurts is hopeless work.

There is a difference between force and fuss.

The school of experience has no free scholarships.

A freak in the circus. So does one at the circus.

The man who never makes mistakes never makes anything.

Self-denial is more than parting with your threadbare trousers.

Some of the youngest ministers in our conference are considerably over sixty.

Most of the New Year's resolutions were stronger at their birth than they have been since.

The spectacle of the blind leading the blind may now be seen any fine day in the palaces and byways of Europe.

"I do not see why our minister does not succeed." His aim is all right. No doubt of that. The trouble is, he uses no powder.

The most miserable man in our conference is the brother who labors under the impression that somebody is always in his way.

You have never seen a pretty minister who amounts to anything. This fact is printed for the encouragement of several men I know.

You will not need a microscope to discover that the man who is in such distress over ecclesiastical politics has been a candidate himself sometime and—got left.—Joseph F. Berry.

GOD is a spirit; those that worship Him, must do so in spirit and in truth. This being true, then unity in its significance is spiritual, and as spiritual, must relate to spiritual things, and all other forms of unity must in every case be held subordinate to it. There is a considerable incentive (created) among great denominations at this time working toward the unification of the churches, and many commendable expressions are given that furnish a strong stimulant insofar as it touches the ethical nature of Christian duties.

There may be unity in government, in ethics, in organization, and in some modified doctrines, as compromises, without spirituality; but where there is scriptural spirituality, i. e. perfect love, there will never be finite and infirm defects (spiritual, and mental, and physical disabilities) to such an extent as will mar the visage of Christian love, deface the identity of Christian experience, or destroy the initial requisite of Christian charity. As long as we exist in the period of probation, we shall as God's sanctified children, experience this latitude of imperfections without destroying the unity of the Spirit.

United is God the Father, and God the Son, and God the Holy Ghost. There is perfect oneness. There is perfect harmony. Christ prays for His disciples "that they may all be one; even as thou, Father, art in me and I in thee, that they may be in us, that the world may believe that thou didst send me." There is perfect unity in heaven. When one of Christ's disciples said unto him, "Lord, teach us to pray." He said unto them, "when ye pray, say, Our Father which art in heaven. Thy will be done, as in heaven, so in earth." As there is perfect unity in heaven, likewise, God will perfect unity in earth, and only as God's will is fully performed in earth is there unity. God's will in heaven is recognized in the character of holiness, and His ultimatum in earth is holiness, without which no man shall see Him. Such a unity identifies a soul with the lowly Nazarene.

We are admonished to keep the unity of the Spirit in the bond of peace. The unity of the Spirit can not be said to fully exist till we experience God's *agape*, i. e. His divine nature, which is the bond of perfectness, and as no peace can exist without love, love is that bond. The love of God being shed abroad in our hearts by the Holy Spirit, the peace of God rules in our hearts, and we are united into one body, the church of God; permeated by one Spirit, the Holy Spirit, which is the life in the body, Christ's church.

The unity of the church is but a means to an end; and that end is the preservation of scriptural holiness. It is the inner orb, "without which no man shall see the Lord." Experiencing this, we breathe the atmosphere of heaven. Conserve this in season, out of season; with all long-suffering and doctrine (for it is the doctrine) in its true vitalizing, pentecostal character; as a being (not a doing) filled with the perfect love of the Master; eradicating the sin principle, making us pure, meet and sanctified for the Master's use, subsequent to justification, immediately, in an instantaneous crisis, following the presentation of our redeemed powers in conformity to the will and nature of God, whereby He sanctifies the believer wholly, in his spirit, soul, and body, preserving His child blameless unto the coming of our Lord Jesus Christ. Preach it, experience it, live, suffer for it, and if needs be, die for it, till all are compelled to take notice of our deep, experimental devotion to God. This is unity.

Misfortune is never sad to the soul that accepts it as from God, for such do always see on every cloud the face of an angel.—W. C. Whitcomb.

Don't let the stream of your life be a murmuring stream.—Selected.

Resurrection Wonders!

By Arthur F. Ingler

(Text, Luke 24:1-27)

Passion week has closed and the multitude of worshipers are preparing for the journey home. Never in all its existence has Jerusalem entertained such a company, and never has its visitors gazed upon such weird scenes. The Paschal Lamb is slain and in the memories of the astonished host is written the dying cry: "It is finished."

Three crosses, now stripped of their victims, stand alone 'gainst the morning sky; the world's great tragedy is over and the actors have disappeared. Jesus Christ, the God-man, is dead. A million and a half of awe-stricken witnesses saw Him die, and the fact is signed and sealed. ("Interment was seldom granted to crucified criminals; but Providence overruled the sordidness of the cautious scribes and priests, in order to multiply the witnesses to the resurrection.")

Christ offered Himself a sacrifice unto God, so His body was precious to Him, and, like the ashes of the burnt-offering, must be "carried forth into a clean place." (See Lev. 6:11). So Christ was buried. Earth's poor man, who "had not where to lay his head," was laid in the rock-hewn tomb of the rich. And with His entombment the bright hopes and plans of the disciples vanished. Saint Mark says, in chapter 16, verse 10, "they mourned and wept." "Disappointed hopes and expectations, with reference to the worldly honors to be conferred upon them in the new kingdom to be set up in their midst by Jesus (as they understood it) formed but a small and trifling element in their insoluble grief."

"They had staked their all upon their faith in Him as the long looked for Messiah. It was for His sake that the disciples had willingly forsaken their worldly business and earthly possessions, and their hopes and expectations for the life to come had centered in Him. It now meant a return to their homes again, to take up the secular burdens where they had laid them down, three years before; and, to all of the disciples, it meant nothing less than leaving in the tomb of Joseph all that remained of the One who had bound Himself to their hearts; for all, unconsciously to themselves, had entered into the realm of the divine in their love and allegiance. The incarnated Lord had won them to Himself for time and eternity."

"They loved him more than they knew or could know until He should be fully revealed in both resurrection and pentecostal glory." A deep sorrow had settled down upon all His followers; they could not reconcile His wonderful life and miracles with the wreck and ruin that had followed. "They were tossed and driven like a ship on a stormy sea without compass or pilot, and had abandoned themselves to uncontrollable grief. All through the dismal Sabbath they had remained in seclusion, away from the multitude, but early in the morning of the first day of the week they had come together for council, no doubt with reference to disbanding and returning to their homes, Galilee having been the residence of the most of them."

In the midst of their conference, Mary Magdalene suddenly appeared and announced that the sepulcher was open and that the body of their Lord had disappeared. What excitement prevails! Quickly following Mary's arrival, other women came and repeated the announcement of the angels that the Lord had risen. Very soon, Mary Magdalene came among them the second time; she had met Christ at the opened tomb and, sent by Him, had brought the glad tidings; and later on during that eventful day, another company of women met with the disciples and declared they had seen the Lord and touched His body and had heard His glad salutation, "All hail." These sights and sounds bring us to the first wonder of the resurrection: "the stone rolled away from the sepulcher" (verse 2).

1. A Wonderful Stone.

The mouth of the Savior's tomb had been sealed up and fortified with a great stone that many men had rolled against it. The imperial signet was attached to the stone and it was hermetically sealed. To make it still more inviolable, it was guarded by Rome's veteran legions.

With these facts before them, Mary Magdalene and other women set out for the tomb. As they journeyed, Mary seemed perplexed — she wondered how they should roll the stone away; "but he that has given his angels charge over his children, that they hurt not their foot against a stone," had sent a message from the skies and when the women reached the sepulcher they found the stone rolled away. "All the precautions the Jews and Romans had taken to keep the disciples out of the tomb proved vain when God took a hand in the matter." When Christians are in the path of duty and meet with unsurmountable barriers, God is pleased to honor their faith and reward them by removing the difficulties.

"God did not roll the stone away to let Jesus out of the tomb, but to let the women in. There is good reason for supposing that Jesus had arisen and left the sepulcher at sunset Saturday evening — at the beginning of the first day of the week," for the Sabbath closed at 6 p. m. on Saturday. The great stone is rolled away and the Roman legions have disappeared. "The great barriers, rolled in the way of Christ by the enemies of God, are easily removed when the hands of the 'Angel of the Lord' are laid upon them" (Matt. 28:2).

Christ Is Risen

No longer must the mourners weep,
Nor call departed Christians dead;
For death is hallowed into sleep,
And every grave becomes a bed.
Now once more, Eden's door
Open stands to mortal eyes;
For Christ hath risen, and we shall rise!
Now at last, old things past,
Hope, and joy, and peace begin,
For Christ hath won, and we shall win!"

Another poet sings:

Sad were the life we must part with tomorrow,
If tears were our birthright, and death were our end,
But Jesus hath cheered the dark valley of sorrow,
And bade us, immortal, to heaven ascend."

2. A Wonderful Grave.

The sepulcher of Christ was an aperture in the earth — a cavity hewn out of natural rock. There was no approaching it but by its mouth. There was no undermining it, and no way of taking the corpse out of it but by the door it was carried in. No mortal power could remove it. It was a wonderful grace. When the women entered it, "they found not the body of the Lord Jesus" (verse 3). The grave was empty. There lay the linen that wrapped Him, but He was gone — a risen Savior, declaring His victory "to the spirits in prison." "Oh, grave, where is thy victory?"

But look again at Jesus in the tomb. He has risen and, "in the act of conquering death, at the last moment of the transaction that saves millions of never dying souls, He stops to smooth the shroud, and to put the napkin carefully away into the right place, before He leaves the house of death. What a striking instance this — of particularity and order, and of attention to little things!" Our great Example did things "decently and in order." Upon this attention to the linen depended no little proof that His body was not stolen by robbers. Some one has said that Christ left the napkin in the tomb for the disciples to use in wiping away their tears. "It is remarkable that whenever these holy coverings of our Lord's body are mentioned, they are never called 'grave-clothes,' as in Lazarus' case, but are spoken of as the linen clothes."

3. A Wonderful Vision.

"Behold, two men stood by them in shining garments" (verse 4). The women had entered the tomb in search of their Lord and were amazed at the sight — "a young man sitting on the right side arrayed in a white robe." Later, two men stood by them in dazzling apparel, and when Mary returned from the city, the two angels were sitting, one at the head and one

at the feet, where the body of Jesus had lain (See John 20:12), and the seekers were overwhelmed with perplexity. They had forgotten that Jesus had said He would rise again the third day. (How easy to forget the things we do not believe). None of the disciples had believed that Christ would rise from His tomb in their day, but the angel announced it in one of the gladdest messages this old world ever heard.

Nothing is lost by following our Lord. By entering the tomb, these disciples were privileged to see the glorified ones and converse with them — the heavenly visitors. How this vision has brightened the grave! It has lost its gloom and sadness since Jesus has lain there. But how kind in Him to first quiet their fears by sending the angels before He himself should appear. Thus He prepared His approach to them and dried their tears.

4. A Wonderful Message (See verses 5-8).

"He is not here." "All the powers of earth and hell have failed to keep Him." "He is risen" — and "all the authority of heaven has been given Him." The angels had remembered the words of Jesus but the disciples had forgotten them. Now that they had heard the great message they must not tarry at the lighted tomb, no, not even to behold the shining ones; they must hurry to those wondering, halting, sorrowing disciples and tell them that Christ is risen. It is not enough for us to gain a glorious experience and receive wondrous revelations from the heavenlies, we must carry the good news to others.

There is a story told of General Booth, that one time he desired to send a New Year's greeting, by telegram and cablegram, to all the Salvation Army posts in the world. Cablegrams are expensive and have to be short. General Booth boiled his message down to a single word, but he chose the greatest word in all the dictionary; so this was his message: "Others" (Mark 15:31; 2 Tim. 2:2; Jude 23).

Lord, help me live from day to day,
In such a self-forgetful way,
That even when I kneel to pray,
My prayers shall be for — others.

Help me in all the work I do,
To ever be sincere and true,
And know that all I'd do for you
Must needs be done for — others.

Let self be crucified and slain,
And buried deep; and all in vain
May efforts be to rise again,
Unless to live for — others.

And when my work on earth is done,
And my new work in heaven's begun,
May I forget the crown I've won,
While thinking still of — others.

Others, Lord, yes, others,
Let this my motto be,
Help me to live for others,
That I may live like Thee.

5. A Wonderful Incredulity.

"They believed them not" (verse 11). The Lord Jesus himself had told them that He would be raised again on the third day (Matt. 17:23). The women returned to the sorrowing disciples and declared that the grave was empty and that they had seen the angels and that Christ had risen — yet they believed not.

The truth about the resurrection of Christ is soul-resurrecting truth and men are always slow to believe it. The disciples were filled with the traditions of the elders, and their ideas of the Messiah and His kingdom were opposed to Calvary and the immediate resurrection. There are ministers today who have no use for the doctrine of the resurrection and they know nothing of regeneration, experimentally. Unbelief in the Word of God and miracles has put a mountain in the way of men's salvation.

6. A Wonderful Conversation.

"They talked together" (verses 13 to 17). "As they communed, Jesus himself drew near." It was not enough that they hear the angels' message; Jesus must meet with them and make all things clear and plain. He delights to hearken to His troubled ones as they talk together. "Then they that feared the Lord spake often one to another; and the Lord hearkened,

and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name" (Malachi 3: 16).

7. *A Wonderful Stranger.*

"Art thou only a stranger?" (verses 15 to 27). Only a stranger! How suggestive these words must have been to Him who had been "wounded in the house of his friends," but how comforting to hear Himself spoken of as "a prophet mighty in deed and word before God and all the people!" They had no reason to

be sad. Christ had arisen—but their unbelief dimmed their vision. All sadness arises from a practical unbelief in God's Word. Had not the Scriptures been fulfilled concerning His death, burial, and resurrection? Ignorance and unbelief of the prophecies lay at the root of all their troubles. But Jesus draws them out by questions—embarrassing questions, and would they not embarrass some disciples today if Jesus should ask them while they were out for a walk and talking their unbelief?

Yes, He was a wonderful stranger, and He rebuked them for their unbelief and, "beginning

at Moses," where the higher critics stumble and tumble, He expounded all the Scriptures that concerned Himself. He delights to reveal Himself to honest seekers. Bless Him!

Oh, brother, sister, have you buried your hopes and expectations in the grave of disappointment! If those hopes were born of true motives; if they sprang forth from unselfish desires at the first, they shall rise again. Then why be sad and desponding? My child, though thy foes are strong and tried, He loveth the weak and small; The angels of heaven are on thy side, And God is over all.

Points of Interest.

I take it that a point of interest is where something has happened, where something is happening, or where something may happen. This Texas city on a latitude of Cuba, or thereabouts, where we are sojourners for a brief spell, may lay claim to two of these points at least. It was here upon the vast shell beach that Taylor's army, enroute to Mexico's capital, rested. Traces of the earthworks cast up under the direction of those two lieutenants, U. S. Grant and R. E. Lee, fellow soldiers then, I saw in some of the back yards today. Later when these youths, become men, were leaders on opposite sides in the war which freed the Southern whites as well as the blacks, there came into this harbor one of the small Federal gunboats, and proceeded to make things lively. The Confederates upon the bluff replied with their small batteries with such effect that today one can see the boilers of that gunboat, barnacle encrusted, sticking out of water off shore in low tide. But, again, this is a point of interest in its possibilities. If Doctor Zimmerman had succeeded—if he shall succeed—in forming an offensive alliance between Mexico and Germany, this city would be doubtless the first point of attack, and so fill a place in three wars.

But my thoughts will not stay long from that warfare other than carnal, and to points of interest in our Zion. God has planned the Pentecostal Nazarene church to establish points of interest all over this land—places that will be known not only in secular history, but in the records of three worlds, as when things have happened, are happening, and are to happen. Wherever a real Pentecostal Nazarene puts his foot down, there at once begins a point of interest.

Showing Loyalty.

From appearances, I would say that of the fifteen thousand population of this city, not more than 1,500 are of white American birth and parentage. Mexicans largely predominate, but the business men of the city are Germans. It is readily seen that at this particular time there may be a drawing of lines, and a show and protestation of loyalty to America. I doubt if any city can show a wider display of the flag of our country. Business houses are draped with them. Residences display them, street cars and autos are decked with them—and even baby buggies carrying dark-skinned infants bear the national colors. Here and there one sees the Texas flag with its single star upon a blue ground, and broad bars of red and white, or, perchance, the Union Jack of the British, but houses thus marked are not in this way proclaiming their loyalty to the United States government. Nothing less than the "Stars and Stripes" does that.

If, when our nation is to be menaced by an enemy, men will be heedful to show their colors, how about us who have sworn allegiance to King Immanuel? Is not His kingdom menaced by the mighty cohorts of darkness, and is there less need of us showing our loyalty? The Texas flag and the British are good, but they do not proclaim patriotism to this nation. Civic righteousness, including even prohibition, and reform, and business integrity are good flags, but they do not necessarily identify us with the Man who died on the cross, or with His cause. Nothing short of the white banner of a holy life and a heart made perfect in love, showing in our homes, our business houses, and in all the affairs of our lives, will proclaim our loyalty to King Jesus.

By the Seaside

BY CHARLES ALLEN MCCONNELL

They Stayed by the Ship.

During the past year a mighty storm swept in from the Gulf, and scores of houses, especially along the beach, were wrecked. I inquired about the shipping, and found that when the boats could get out into the deep water of the Gulf they were saved, and not a man who stayed on them was lost. The boats that kept in the shallows near shore were wrecked. There is no doubt in the world but that the good ship Pentecostal Nazarene will meet storms—storms that will wreck the shallow water sailors—but she is built of the same material that went into the ark. Her Captain has fashioned her for deep water navigation and He is on board. How foolish for any one to jump overboard when the storm is on!

Passing Ships.

I was interested in watching two sailing vessels in the offing—one was headed toward harbor, and the other to the open sea. The same wind was blowing upon each, and yet they sailed opposite courses. I thought of our own life voyage, and of the winds that blow. Sometimes it appears that all forces are against us and we shall be driven out to the unknown ocean when we would fain make a peaceful harbor, or we are beaten back to shore when we would venture forth on some great enterprise. God's winds blow—but man may set the sails. If we will, that which would take others to the shore may be used to carry us forth. Let us look to our sails.

Man Overboard.

That cry of the sea can not fail to thrill the heart of the hearer. We were upon the wharf far out into the sea, and saw a tiny Mexican lad lose his balance and fall into the ocean. He could not swim, and instantly there was a commotion. A life was in peril. A half dozen prosperous looking business men began to throw off coats and run for planks, and at least one woman expressed her purpose to go after the lad. Fortunately, a large boy was in like a flash, and the little fellow was saved.

Now the strange thing was, that no one thought to ask if the lad was worthy, or if he had neglected any opportunity to learn to swim, or if in some way there was not a possibility of his drifting in to shore, but every soul there felt a personal responsibility upon him for the salvation of that little Mexican. The vast discrepancy between the importance of the lives of those men of affairs and that poor, ignorant lad seemed to be not considered. I wondered, if we feel that sort of responsibility for the physical lives of those in danger, if it might not be possible, if the lostness of the heathen could be brought home to people, there would not be more business men, men of affairs, not only willing, but actually throwing off their coats and going to the rescue. The trouble is, people do not realize the truth of the lostness of the heathen world. Unaroused, asleep, they hear no cry, see no imminent danger—and the little lad—millions of little lads, go down. Oh, it is our job as Pentecostal Nazarenes to sound the cry, even in some of our own churches, "Man overboard!"

Scattered Sheep.

The more I see of the wastage through holiness evangelism that does not care for its converts, the more, if possible, am I convinced of the divine purpose in calling out the Pentecostal Church of the Nazarene. When we were here some ten years ago there were several holiness families. They worshipped in a church whose pastor "believed in holiness," and called holiness evangelists, but whose church authorities have no sympathy with the "second blessing fanaticism." Need I say that after diligent inquiry I fail to find now a single family known to profess the experience, nor a preacher preaching it. Who is responsible? I have no doubt that if the much abused "proselyting" Pentecostal Nazarenes had been here and gotten those together who had the light and the blessing, and set up a real Pentecostal Nazarene church, that today this city would not, as it seems to be, be without a witness to the full salvation of Jesus. Who is to blame? Oh, brethren, let us not be deterred by the jibes of the unthinking, but boldly press on our God-given work of lighting and maintaining centers of Holy Ghost fire, lest the blood of these cities be upon us in the great day of the Lord.

The Fire Gone Out.

In the Southland orthodoxy, at least as far as regeneration, the new birth, has passed from the Methodists to the Baptists. The Southern Baptists have never been polluted, to any extent, by the poison stream from their great university in Chicago. We attended services on Sabbath at the church of this denomination, and heard a doctrinal sermon on baptism by one who "knew only the baptism of John." But this preacher was clear on repentance, and getting religion the old-fashioned way. But the large part of his discourse was taken up in lamentation. He said, "our fire is gone out." He declared the churches had made a compromise with the world, had filled themselves with unsaved sinners, until now, instead of being like Jesus, they were like the world. I thought the great secret order watch fob on the preacher's vest gave emphasis to his remarks. But the man was really heart hungry, and his poor flock! Oh, how great is the need of our Publishing House to spread the blessed light of the full gospel to this, and to all people who dwell in spiritual darkness.

Methodist, Christian Scientist, Spiritualist.

We have rooms with a widow lady of evident intelligence and good breeding, whose spiritual journey is indicated in the above caption. She was a member of the Methodist church, but without divine life, and with a hungry heart. She was given no spiritual food, and when Christian Science came along and promised something, she went after that. It was something at least for the body, and it had an opiate for the uneasy, sin-conscious soul—there was no hell. Being cut adrift from her moorings, this woman easily took up with Spiritualism when that came around, because that had something to offer—a certainty of life after death, and a chance to work out salvation "over there." Poor lost soul! She is but a type of multiplied thousands who have lost the way because churches who are called by the name of Christ first rejected the light of holiness—and thus denied the Holy Ghost, and today are substituting a "natural" religion—a salvation by self—for the pure gospel of Jesus Christ.

CORPUS CHRISTI, TEXAS.

THE WORK AND THE WORKERS

TELEGRAM

— BEVERLY, Mass.

HERALD OF HOLINESS:

The New England District Assembly will convene in Lynn, Mass., April 18th to 23d, corner Chestnut and Story avenues. Churches, please send their list of delegates in at once to Rev. S. W. Beers, 8 Story avenue.

N. H. WASHBURN, *Dist. Supt.*

PITTSBURGH DISTRICT

The last weeks have found us in labors abundant, with many battles and victories on the District, and among the churches. We have visited many of the churches and had some glorious times of salvation and victory. We had a great day in Springfield, the Sunday the new Pentecostal Nazarene tabernacle was dedicated. Brother Gould was down from Columbus and assisted. The meeting that followed quite a number prayed through, and Brother Bacon expects to organize before the Assembly.

We had a good service or two with Brother Wireman at the new church at Franklin, Ohio. God is blessing here. Brother Wireman is called back for the coming year.

At Middleton, Ohio, we were with Brother Miller and church for nearly a week, with good services, and seekers praying through; also, some new members. Brother Adams had preceded us two weeks and a good revival was in progress. They are paying the last payment on their fine church lots, and expect to rise and build this summer.

We spent a few days with Pastor Erskine at Logan, Ohio, and The Plains. We had good services, and a few were at the altar at The Plains. God blessed them and us, also. Brother Erskine is called back for another year.

Our old friend, Rev. John Coleman, pastor of the holiness church of Nelsonville, Ohio, and a band of his folks were over one night, and helped to get the glory down.

We spent the following Sunday at one of our country points, Point Rock church. There were awful roads, and a fearful day, so only a few to preach to. But on Monday morning it had warmed up and at a funeral of one of the brother's wives, we had a house well filled to preach to.

Recently we had a good Sunday at our Millersport, Ohio, church, and God blessed and encouraged the class. They are without a regular pastor at present, as Brother Glenn Gould has accepted a call in New England.

At Ironton and Coal Grove we found things going well. Brother D. E. Miller has done good work at Ironton, but felt his work was done there as pastor, so he would not consider a recall, and Brother H. W. Welsh was called as pastor. Also our new country church called Brother Welsh as pastor. This church was organized last summer and Brother Ralph Griswold has been serving them as pastor. He resigned to enter the evangelistic field. They certainly have a nice church, just completed.

We found the new class at Coal Grove, Ohio, in their new church home, with Brother and Sister Julius Miller in a revival. We had a good meeting the night I was there, and the house was packed. Brother Frank Shipton was called as pastor. This is a good field.

For two days we were with Brother Weaver at Rarden, Ohio, and had good services. He is called back as pastor for the coming year.

At Manchester and Bentonville, Ohio, we spent three days with Pastor Archibald. God is using this young man in this field. He will remain with them as pastor for the coming year. In the Sunday morning service at Bentonville, we had a glorious communion service, then the heavens opened and the saints shouted and rejoiced while the message was being delivered. At Manchester Brother Adams had been assisting the pastor in revival services, and the power was on, and seekers were hearing from heaven. In the afternoon service we got as near heaven as one could and stay on this side the eastern gate. We finally quit preaching and let the saints shout it out. At night many were turned away as the church would not hold the crowd. Fourteen swept into victory at the altar, and on Monday the church was full again, with great victory as

they heard from heaven. A class of new members was received and Brother Adams and the pastor continued the meetings. No doubt they are having a blessed time.

Our next stop was with Brother Wordsworth at Uhrichville church for the annual meeting. Brother D. E. Miller is called here as pastor for the coming year.

We had two services next with the New Philadelphia church, where the Lord is blessing the new pastor, Brother Kirkland, and his faithful band. He is just getting moved.

At Newell we had two blessed services with Sister Lulu Kell and the class there. The glory came down in the Sunday morning service and it was good to be there. This work is getting in several good substantial members. Sister Kell is called back as pastor.

Brother Will H. Hafer is called as pastor to Troy, Ohio.

With Pastor Trumbauer at East Liverpool we had a fine meeting Sunday night, and a good crowd, though it was raining. This is a good church and God is blessing them. They are paying on their church lot, recently purchased. Brother Trumbauer was called back last night at the annual meeting.

Pastor Ward is in special revival services at his church in New Brighton, with good reports from them. Brother and Sister Rich have had a great meeting up near Palding, Ohio, and are building a new Pentecostal Nazarene church.

Brother Gilley, of Marion, Ohio, will have Evangelist C. W. Ruth for meeting this month.

We go to Akron, Ohio, Saturday, where we are trying to open up a new work. We are looking forward and praying and believing

TELEGRAM

— ARKANSAS CITY, Kas.

HERALD OF HOLINESS:

In spite of high winds and fierce gales big, brown, tabernacle tent is standing in fine condition! Nothing like it ever seen in this country! Several in party have been sick. Crowds are coming. Two thousand in attendance today. Number at the altar, and victory assured.

WILLIAMS-ROBINSON EVANGELISTIC PARTY.

for a glorious Assembly on this District, at Columbus, Ohio, May 2-6, with General Superintendent Goodwin, presiding.

Let all the pastors come with their delegations, and a full report of all apportionments paid, if possible. Also, the licensed preachers and deaconesses who wish to take examination be on hand on Tuesday before the Assembly opens on Wednesday. Let us all pray that God will come in mighty power and glory.

James W. Short, *Dist. Supt.*

COLORADO DISTRICT

Since the last report I have visited our Yuma county churches, finding things in a progressive state with three revivals in progress. Evangelist D. M. Spell is in a revival with Pastor Whison, near Mildred. Brother Isom Vanderpool just closed a special meeting at the Kirk church with Pastor Mercer. Brother C. J. Howard, assisted by Brother T. C. Ethern, was found in revival meeting at the schoolhouse, at Happyville. Two new church buildings are under construction on Brother Howard's circuit to be ready for dedication next May. One new church was organized six miles south of Yuma with ten members, five representative men of the community and their wives composing this charter membership. We find opposition to the cause of holiness everywhere we go, but in spite of it all some folks are getting the blessing.

Our Assembly year will soon come to a close and we are looking for the best Assembly yet on this District. Any one planning to visit Colorado this summer should plan to be here at Assembly time, May 30th to June 3rd.

R. J. Plumb, *Dist. Supt.*

EVANGELIST B. S. TAYLOR

The last winter has been a busy, glorious one. Seekers have been saved, and believers baptized by the Holy Ghost. I spent about six weeks at Georgetown, Ill., with the church and college. Truly God has blessed this young and healthy vine of His own planting. Brother Haynes is doing a noble and blessed work for the young people under his care in the "Olivet" shades of classic love. From thence I was called to Philadelphia. I was glad to greet again, Brothers Mayberry and Nielson, and partake in their godly fellowship and worship. During two months I preached in six churches and much enjoyed six to ten services a week, with seekers at the altar, greetings from old friends, giving lectures on the "One year ministry" to a church of 1,500 members, the largest church in the connection. Also to the Sunday schools, the revival services, etc. I hope to put in a hard, devoted summer in camps, etc.

NEBRASKA DISTRICT

We are thinking today of the thousands of loyal Pentecostal Nazarenes, who are fasting and praying for the great Hallelujah March. By the time these lines are in print, the "event," which has been the subject of much prayer and anticipation will be a matter of church history. We anticipate some interesting returns from this great day in the connection.

The next event of importance in the Nebraska District after the Hallelujah March will be the District holiness convention to be held at Curtis, Neb., April 10-15. We fully expect every church to be represented at this convention and no one asking to be excused. You are expected to give this convention as much attention as though it was the District

An Interpretation

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

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

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

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

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

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

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

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

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

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

Assembly. We hope to hear favorably from every member of the program some time between April 10th and 15th. We have been having some very inspiring visits among some of the churches, the last of which was Hastings, over last Sunday. We had the most inspiring day we have ever had there. We saw evidences of progress and prosperity on spiritual lines. We believe the pastor and people are hitched up for bigger things. We would be glad to speak of other places visited, since last reporting, but will refrain in this report and hope to meet and greet you at the Curtis convention.

M. F. Llenard, Dist. Supt.

PROGRAM FOR THE FIFTH SUNDAY GROUP MEETINGS OF THE CHURCH OF THE NAZARENE DISTRICT FIFTH SUNDAY GROUP

APRIL 23-25.

- Group No. 1 — Buffalo Gap, Texas.
- Group No. 2 — Bowie, Texas.
- Group No. 3 — Hedley, Texas.

THURSDAY, APRIL 26.

- 7:45 p. m., devotional.
- Group No. 1 — R. B. Williamson.
- Group No. 2 — Miss Maud Walker.
- Group No. 3 — Mrs. Herd.

8:15 p. m., preaching.

FRIDAY, APRIL 27.

8:30, devotional.

- Group No. 1 — A. G. Poole.
- Group No. 2 — Luther Locke.
- Group No. 3 —

9 a. m., The relation of the Nazarene ministry to the ministry at large.

- Group No. 1 — T. C. Eason, E. V. Buzbee.
- Group No. 2 — J. N. Cooper, J. S. Magee.
- Group No. 3 — J. J. Stanton, T. M. Cornelius.

9:45 a. m., Home missions or the best method to evangelize every community.

- Group No. 1 — I. M. Ellis, E. H. Greer.
- Group No. 2 — J. T. Stanfield, S. E. Moore.
- Group No. 3 — S. R. Hodges, S. R. Brandon.

11 a. m., preaching.

2 p. m., devotional.

- Group No. 1 — H. B. White.
- Group No. 2 — Mrs. Ada Givins.
- Group No. 3 —

2:15 p. m., The merits of our periodicals and why every Nazarene should have them in their homes.

- Group No. 1 — T. H. Bigham, C. H. Wiman.
- Group No. 2 — W. T. Glvens, Mrs. Grace Roberts.
- Group No. 3 — Frank Welse, W. S. James.

3 p. m., The attitude of our ministry to our church institutions and its effect upon the constituency.

- Group No. 1 — J. E. Gaar, S. W. H. Buzbee.
- Group No. 2 — G. W. McCluskey, W. B. Walker.
- Group No. 3 — J. C. Henson, P. R. Jarrell.

3:45 p. m., round table discussion.

7:45 p. m., devotional.

- Group No. 1 — W. P. Sibley.
- Group No. 2 — Cook Huddleston.
- Group No. 3 —

8:15 p. m., preaching.

SATURDAY MORNING, APRIL 28.

8:30 a. m., devotional.

- Group No. 1 — Elmer Hawkins.
- Group No. 2 — Harry Stout.
- Group No. 3 —

9 a. m., Best methods of developing our Sunday school interest.

Group No. 1 — Mrs. Mary Lee Cagle, H. A. Erdman.

Group No. 2 — W. A. Johnson, M. W. Burgess.

Group No. 3 — Mrs. Frank Welse, Mrs. Wittle Morris.

9:45 a. m., The blessings of systematic Christian giving.

- Group No. 1 — J. W. Hall, V. S. Coughran.
- Group No. 2 — G. A. Nicholson, J. E. Kelly.
- Group No. 3 — Mrs. W. H. Phillips, I. J. Spurlla.

11 a. m., preaching.

2 p. m., devotional.

- Group No. 1 — Felix Graham.
- Group No. 2 — D. C. Nicholds.
- Group No. 3 —

2:15 p. m., The ideal Nazarene church.

- Group No. 1 — Dr. T. E. Mangum, J. P. Ingle.
- Group No. 2 — J. P. Roberts, H. C. Evans.
- Group No. 3 — Mrs. W. H. Phillips, Mrs. J. E. Jarrell.

3 p. m., Our young people our future hope.

Group No. 1 — Miss Nora Bristol, J. A. Pruett.

Group No. 2 — P. B. Wallace, S. P. Coffman.

Group No. 3 — Miss Rachel Elder, Miss Nora Gehran.

7:45 p. m., devotional.

- Group No. 1 — Mrs. Emma Jones.
- Group No. 2 — H. J. McGowin.
- Group No. 3 —

8:15 p. m., preaching.

SUNDAY, APRIL 29.

9:45 a. m., Sunday school.

11 a. m., preaching.

3 p. m., missionary program.

7:45 p. m., devotional.

- Group No. 1 — Mrs. E. H. Greer.
- Group No. 2 — Mrs. Alice McCluskey.
- Group No. 3 — W. S. James.

8:15 p. m., preaching.

EVANGELIST ARTHUR F. INGLER

Our meetings at Rufus, Ore., closed on March 19th. God gave us a blessed time the last Sunday, the day before we closed. In the morning we held a service at the Cliffs, a

LATEST RETURNS

World-Wide Hallelujah March Offerings!

WE herewith present returns up to date of the World-Wide Hallelujah March offerings by Districts. This amount was received up to Saturday, April 7, 1917. Many of the churches have not reported directly to us, and some have notified us that because of rains and stormy weather on April 1st, they would take up another offering, the following Sunday, in order to make up their apportionment.

We hope to have all the returns in by next week, and will make a complete report in detail, showing the total amount received and also the amount of offering from each church. Within the next week or ten days, we will acknowledge receipt of all moncy received from the Hallelujah March offerings.

Districts	Churches and Sunday Schools	Members	Amounts
Alabama	10	338	\$ 200 35
Alberta Mission	3	113	204 82
Arkansas	21	687	683 95
British Isles	---	---	---
Chicago Central	27	1,202	1,856 44
Colorado	5	206	197 19
Dallas	16	473	553 39
Dakotas-Montana	11	170	845 26
Florida	1	---	81 00
Georgia	6	---	145 61
Hamlin	25	773	862 37
Idaho-Oregon	6	302	393 61
Indiana	17	835	801 70
Iowa	16	648	1,985 65
Kansas	41	1,415	2,552 49
Kentucky	10	514	197 23
Little Rock	22	533	615 86
Louisiana	7	133	316 45
Manitoba-Sask.	1	---	40 00
Michigan	8	451	580 27
Mississippi	7	113	74 66
Missouri	11	240	235 15
Nebraska	16	597	1,912 42
New England	23	1,085	1,508 23
New York	10	344	402 16
New Mexico	3	101	167 33
Northwest	35	1,261	2,236 77
East Oklahoma	23	675	734 63
West Oklahoma	38	1,140	1,521 71
Pittsburgh	28	1,457	1,844 90
San Antonio	27	757	900 40
San Francisco	9	307	435 61
Southern California	10	1,745	1,599 31
Tennessee	22	928	1,185 04
Washington-Philadelphia	18	529	423 68
Mexico	---	---	34 22
Cuba	---	---	3 00
China	---	---	6 50
E. India	---	---	3 00
Totals	533	20,122	\$28,342 36

small village across the Columbia river in Washington. This neglected people have had no Sunday school or preaching for several years, and we were glad we could arrange with them to have a Sunday school every Lord's Day from now on. Brother Langford, a loyal Pentecostal Nazarene at Rufus, will be their superintendent, and preach to them once a week. We expect to hear of conversions at the Cliffs. After dinner, at Mr. Short's home, we started back across the river to the service at the Rufus church. The billows were rolling high on account of the tempest from the west, but we managed to keep the boat on top of the river, and reached the Oregon shore in safety, having been splashed somewhat by the angry waves. We had liberty in singing and preaching the full gospel, afternoon and evening. Several persons found the Lord in saving and sanctifying grace during the meetings at Rufus, and others are almost in the fountain. We expect to hear of their conversion soon.

We came via LaGrande to Enterprise, Ore., and began meetings with our church on the 21st. Pastor Bultezore had the work well in hand, and the church was well filled at the first service. We have about thirty loyal members here, who built a church a year ago last June. It was paid for in full at the dedication last November. On Sunday we felt that

we should move into a more commodious building for the balance of the special services, as the church was filled to its capacity at night, and the Presbyterian church was secured, which building we occupy today, temporarily. Enterprise is a growing town, and now claims two thousand inhabitants. It is in the timbered mountains of northeast Oregon, and winter is still here. I suspect that not half of the people attend church, which affords a splendid field for our aggressive workers, with no need of treading on the toes of other denominations. We expect to remain here till about April 9th, or longer. Pray for us and this needy field.

EVANGELISTS ALLIE IRICK AND WIFE

We closed a good and profitable meeting with our church at Marshalltown, Iowa; Rev. D. S. Deware, pastor. Seekers were saved, reclaimed, and sanctified wholly, and the church was blessed, unified, and strengthened for the royal fight. We were treated with great kindness and genuine Christian consideration by the pastor and all the dear people. It was a joy to be yoked up with such a royal band of blood-washed Pentecostal Nazarenes, and with such a spiritual, aggressive, and determined pastor as Brother Deware. They have one of the best churches to be found in our connection, a wide field, and a great future. Enroute to this meeting we called at the

Publishing House and were delighted with the appearance, arrangements, personnel, and the general activities everywhere manifested. Bless God for our great and growing Publishing House in Kansas City. We opened battle here with our church, Brother Demoret, pastor. He had everything in readiness, and the work has begun. Sunday was a glorious day. The Hallelujah March was beautiful and inspiring. We will be here two weeks, then on to Union Valley church, near Belleville, Kas., April 18-29.

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FROM T. S. AND ETTA MULANAX

We are now in a meeting in San Antonio. The crowds are good, and the interest is increasing. We are expecting God to give us a great meeting. We have purchased a large gospel tent, and we are ready to go where God leads. We have two open dates; if any one would like to correspond with us address us at Brownwood, Texas. God is blessing our souls and giving us a vision of a world being in sin and darkness, and the responsibility that rests upon those who have the light. We go from this place to Cistern. Pray for us.

EVANGELISTS JOHN AND GRACE ROBERTS

We are here in Argenta, Ark., in the Pentecostal Nazarene tabernacle, with Rev. S. D. Slocum, pastor. We opened the meeting Saturday, March 31st. We had a great day yesterday, and several prayed through. The Hallelujah March was fine. Our last meeting was at Dodge City, Kas., in the Pentecostal Church of the Nazarene. Rev. W. E. Miller, pastor. The meeting was a gracious revival, the last Sunday a wonderful day, the last night a landslide, and six sanctified and several saved. God is using Brother Miller to build up the work in Dodge City. They have a nice, new church, the property nearly worth \$4,000. There is only a small indebtedness on it. Sister Miller is a daughter of our old friends, Brother and Sister Gattschalk. We look for greater days for the Dodge City church. We left our own offering for the Hallelujah March at Pilot Point church. We have three meetings in Arkansas, then we go back to Kansas for some meetings.

FLORIDA DISTRICT

God's blessings are manifest on all the work here. A deep revival spirit has been on the Miami church for two months. God meets with us at every service and we give Him the glory. During this time we have had a revival service going on continually in the church or in our tent, and God is blessing the efforts to the good of the church and to the salvation of the unsaved. We have seen the wicked born of the Spirit and made anew. Several backsliders in the city have found their way to the altar and been brightly reclaimed. Quite a number of believers have been sanctified and fifteen adults have been received into membership in the Miami church since the Lord led us to this work. Most of them have been received into full connection, but some on probation.

The church at Princeton is growing in spiritual things and is pressing on. Rev. S. M. Stafford, their pastor, is a very faithful man. He is doing a work along the east coast that the Devil will never get over. He is doing missionary work and placing Bibles in homes. Part of the time he has ridden on a bicycle nearly a hundred miles a week. God bless him good. This is a nedy field. One woman who was saved and sanctified at our meeting in the tent said she had not been inside of a church in seven years, and had not heard a sermon before the tent meeting in five years. Pray for us. Only two active Pentecostal Nazarene preachers in a territory like this is a big job, but the Lord is with us.

M. M. Bussey.

CHURCH NEWS

Coleman, Texas

Yesterday was a good day with us here. Seekers prayed through in each service, and four were received into the church. We also had an interesting Hallelujah March. Sister Williams is with us and is at her best. Deep conviction is on the people. By faith we see the victory ahead.—L. LEE GAINES.

Vilonia, Ark.

On the 10th day of September, 1916, I held my last services on the Louisiana District, closing the fifth year as District Superintendent. During the five years God gave us many precious victories, and with the help of a few sacrificing hearts I believe we started a work that will stand until Jesus comes. On the 17th I held my first service at Vilonia as pastor. There was a large audience met us with many words of encouragement, giving us a hearty welcome. We have had our battles, but with pleasure I report victory. There is a sweet spirit of unity and fellowship among our people. The Lord is blessing in our regular work and services. Brother Edgin, our District Superintendent, was with us over Sunday, and preached three or four times, to the delight of all. Brother Edgin is a man of God and his messages were timely. We are claiming greater victory, through faith in the promises and confidence in the folks.—T. C. LECKIE, Pastor.

Seattle Second Church

God has just visited us with a special, gracious outpouring of the Holy Spirit. Brother C. A. Gibson was the evangelist, and he is a mighty giant for God. We believe we've never seen God's Spirit lavished upon people more than in these meetings, and a goodly number were saved and sanctified. The finances were met and pushed ahead, and the people, through the evangelist, surprised the pastor with a new suit of clothes. The last day of the meeting was wonderful because of the manifestation of the power of God, really almost in a new way to us young people. We have danced, shouted, and praised God until we kept the neighbors awake, and made the Devil mad; and we see no stopping place. We are left better off every way because of these meetings. Brother Gibson is a good evangelist, the kind you make no mistake in calling. We are encouraged to press on till Jesus comes.—VERT ANGLIN, Pastor.

Nashua, Mont.

The blessing of the Lord has been upon us greatly in the last few weeks. Several Sundays this winter folks could not get out to church, but since spring has commenced and they can get around we have been holding prayer meetings in the homes, in the country, for we live four miles from our church. Nearly one whole family, who haven't gone to church for years, raised their hands for prayer last Sunday. We prayed in a home where one little girl got troubled over her sins, and after prayer began to sob and cry. We prayed for her and God answered and forgave her. The folks are praying for a revival, which is much needed. The young people's meetings are really great, and while we have not enough young people in our church to organize, we started a meeting for them anyway. This has added a great deal of strength to our services and gives them a chance to develop into soldiers of the cross. There is a noticeable steady firmness about them that carries weight. One young man has felt a call to preach. Brother and Sister White are real wheel horses to the movement.—W. A. WILSON, Pastor.

Tillamook, Ore.

Evangelists Lewis and Mathews began meetings here the 16th of February, continuing over three Sundays. They were at their best, and the Lord blessed His Word as they preached it. Although the Devil fought with all his might, our God gave us the victory, and a number of seekers were converted, many sought and obtained the experience of entire sanctification, and twenty-one united with the church. We give the glory to Jesus. The battle has been fierce and hard here, but with loyal soldiers like the few who have been holding on by prayer, and believing the Word, victory is sure. God has a number of saints in this town who refuse to know defeat. He has added to the church a band of fully-saved young people, who are standing true, two of whom are attending our school at Nampa, Idaho. The evangelists went from here to Hemlock, where Myron Blanchard is pastor, for a few days' meeting. God blessed the services there with seekers, and with money pledged to pay off the indebtedness against the church.—A. H. Smith.

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Oskaloosa, Iowa

One hundred and fourteen dollars was laid on the table by the Pentecostal Church of the Nazarene, at Oskaloosa, in the World-Wide Hallelujah March. This means a little over one dollar and fifty cents a member. When you consider that we are in the midst of erecting a ten thousand dollar church building, and, also, that our people have just raised five hundred dollars for their church project, proves that the Pentecostal Nazarene people here have the vision. With this spirit our members are going to complete a house of worship, where second blessing holiness shall be preached as long as the world stands. I have never seen people give with such a willing heart, and at the same time weep and shout. May God bless the Publishing House, and those who are carrying on the good work. The meeting this morning will be long remembered on account of the presence and power of God.—J. A. Ward, Pastor.

Hartford, Conn.

The Lord is blessing the church in this city. We have our battles, but God keeps us on top. The Asylum street property was sold, and we had to move to 431 Zion street, which we have called "temporary quarters," for we expect to have a place of worship of our own before very long. During the last three months our people have brought in about \$900 toward the property fund. While we are doing our best to get a place of worship, we shall not neglect the foreign missions and other benevolences. We believe in organized holiness, and by God's help expect to "Brighten the corner where we are." Rev. Alex MacNeill, pastor of our Derry, N. H., church, called the writer to assist him in special meetings from March 15th to 25th. God greatly blessed, and brought between thirty and forty seekers to the altar. It was glorious to see men and women break through to victory after long groaning and crying after God. The old methods work well. The Derry church has a God-devoted pastor, and a noble band of deeply spiritual people to hold up his hands. During the campaign we did not see a ripple of anything which was contrary to perfect love. The writer was delightfully entertained in the home of Mr. Fred Bartlett. May God bless him and his devoted family.—R. J. Dixon.

Hamlet Circuit, Ind.

Last fall when we come on the work here, the class which was known as the Pleasant View class had a membership of nine, and no place to worship, except in a dwelling. The Lord was with us in securing a tent to hold a meeting. We pitched the tent, as late as it was, and ran up to December, until the cold and snow shut us out, in spite of the three stoves we had in the tent. But God blessed every effort and gave us a real revival with several saved and sanctified. The revival seemed to still continue in the hearts of the people, and is still going on. We got a vision from God of the work, and about a place to worship, and began to lay the foundation for a new church. God marvelously helped us to get the church built, so we can worship in it during the summer. On March 18th we opened another meeting in the new church, where the Lord most wonderfully met us again, and conviction swept over the community; and to the surprise of many, men and women were saved that we really did not think could be reached in so short a time. On Thursday, the 22d, Rev. U. E. Harding came to us in answer to prayer, for the Devil was trying to hold him down with affliction. But God's people held on in prayer and He touched his body again. From this on Brother Harding preached with greater power and unction, and in the demonstration of the Holy Spirit than I ever saw before. It was a grand week of sweeping victory. On Sunday, March 25th, the church was dedicated and the money raised to pay

off the debt. Brother Harding easily raised \$625 for the church, and \$20 for the pastor. We, also, raised an offering for him, receiving \$8.83, which will pay our apportionment on the District Superintendent's salary for the year, if we intended to stop, but we have the giving spirit here, and don't intend to stop. Between eighteen and twenty seekers prayed through before the meeting closed. Our membership was increased from nine to twenty-two. We didn't forget the World-Wide Hallelujah March on April 1st. Brother Harding is a blessed, sweet-spirited man, and he has gained the love and influence of all the people here. The new church is built on the farm of Mr. Fred Arndt, whose wife and two sons are Pentecostal Nazarenes. Mr. Arndt, himself, is a whole hearted man, but unsaved. He gave the church one-half acre to build on, and will pay about \$100 on the church. We solicit the prayers of God's people in his behalf that he will give his heart to God soon. We named the church Arndt's Chapel.—F. P. Kerst, Pastor.

Wann, Okla.

Sunday, the 25th, was a great day at Wann. Sunday night there were six sanctified in the good old time way. The revival spirit has been on the people every since we closed our meeting, and we are going to begin a fifteen days' meeting the ninth of June. Rev. L. H. Ritter, will be the evangelist. Also we are to begin a campmeeting at Hominy, Okla, June 30th to July 16th. Rev. Aille Irick and wife will be the evangelists, and we are expecting a number of people to come and camp at the Hominy meeting. Pray for these meetings.—F. C. Savage, Pastor.

Midland, Mich.

On March 26th we closed a series of meetings which began March 13th with Sam the Nazarene as evangelist. This is a hard field on account of the "no hell" preaching, and the worldly formal churches. Brother Sam surely thought he had met an indifferent set of people, but God helped him to preach the truth with no uncertain sound, and the Holy Ghost convicted men of their sins, and several seekers were at the altar. Some prayed through to victory, the church was edified, and the work in general revived. Brother Sam is surely an uncompromising preacher, and we are praising God for bringing him to us in answer to prayer. We are believing for great results from the good seed sown. Holiness has been abused here, and will take much prayer and holy living to restore confidence. Brother Sam left here Tuesday for Flint, where

he will hold a few services among his own people, returning Friday evening, then Saturday he will go to assist Brother Hanks in his new work there.—A. H. Levely, Pastor.

Saratoga Springs, N. Y.

We have just closed a three weeks' meeting here with Rev. Fred St. Clair as evangelist. Brother St. Clair is a fearless preacher, and preaches with the old time unction, power, and glory. The attendance and interest was good, and old Splitfoot was stirred. God came in power and a number of souls, all outsiders, prayed through to victory. Some of the members were blessed and helped. One week-day afternoon Brother St. Clair gave a series of Bible readings on the prayer life. They can not be too highly recommended. The writer and all who attended were greatly helped. Miss Bertie Mae Higgins, of Mt. Vernon, N. Y., was in charge of the music and was a blessing in song.—C. H. Bailey, Pastor.

Carterville, Ill.

God is blessing the church here, and giving us victory. Tuesday evening thirty-two were out to our cottage prayermeeting at the parsonage. God blessed as they sang, prayed, and testified and wept together. It was a great meeting. They also brought us some good things to eat; jars of preserves, chicken, six dozen eggs, and other things. We praise God.—G. G. Edwards, Pastor.

Mildred, Colo.

We are in a special meeting at Lincoln Valley, battling against the powers of darkness, trying to get some souls for our Redeemer's kingdom. The Enemy is making a hard fight, but we are praising the Lord and moving on up the way. Rev. D. M. Spell, the evangelist, was with us in a campaign at Mildred a few weeks ago, where some twenty or twenty-five seekers sought God. We can recommend Brother Spell to any one who desires the services of an evangelist as one not afraid to preach against sin.—Irene Whisson, Assistant Pastor.

St. David, Ill.

Since last we reported to the Herald of Holiness we have been steadily coming up the line. God is wonderfully honoring us with the salvation of the lost. Recently a union meeting of the Protestant churches of St. David was held in which we took some active part. Rev. F. J. Thomas, of Marshalltown, Iowa, did the preaching. His messages were inspirational and very effective. Some good results were accomplished in this meeting. We are now

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pushing a new phase of our work. We are endeavoring to raise the indebtedness on our churches at St. David and Dunfermline. God is helping us along this line. We expect to see these churches dedicated in the near future.—C. C. White, Pastor.

Tacomma, Wash.

We have enjoyed a gracious revival at this church. Services began March 16th and closed the 25th, with Rev. C. W. Ruth, as evangelist. The presence of the Holy Spirit was manifested from the first, which resulted in the saving and sanctifying of many precious seekers. People came for miles to hear Brother Ruth's powerful messages. The last four days of the services we had Sister Whitesides, of Portland, Ore., who assisted in the meetings, which was a great blessing and help. We, also, had visitors from Seattle. The last Sunday afternoon we had a union holiness rally, with five other ministers and some of their people. This proved a great victory. Money came easy to take care of the evangelist. We recently had with us our District Superintendent, Rev. J. T. Little, who gave us a three days' meeting, from 9th to 11th. His services were blessed and owned of God. We are having at this church the second Tuesday in April, the Pierce county holiness association. This church is moving up the road in all departments. Our Sunday school has almost doubled since we opened our new church on February 4th.—J. C. Baggs, Pastor.

Neola, Kas.

We have been in the battle since December 17th, first in a meeting at Wichita, with Brother Jesse Uhler, and the pastor, Brother

H. Jalhoun. The Lord wonderfully blessed and gave us many precious souls in that meeting. I went from Wichita to Arlington, Kas., in a meeting with the Methodist people. There, we remained four weeks in a battle. The Lord surely stamped His seal upon the work. March 18th I began a meeting at Neola, Kas. Here the Lord is wonderfully blessing His truth. It truly was a battle the first week. As the truth came close and searching many felt their need of God, and came forward, kneeling and praying through in the old-fashioned way. Some have been prostrate before the altar. This meeting will continue at least this week. I will begin a tabernacle meeting at Arlington, Kas., with Brother Jesse Walker, as evangelist, May 13th, if Jesus carries that long. Brethren, pray for us.—John P. Carrier.

Broken Bow, Okla.

We held our first services in the new church building on Saturday and Sunday of the first of April. The crowds were large, and the attention good; the blessing of the Lord was upon us all. We have been worshipping all winter under the District tent, which our District Superintendent left with us in December. Now God has made it possible for us to have a neat, little church building in a prominent part of this little city just one block from Main street. We feel encouraged and the revival spirit prevails at each service. We are expecting to receive some more good material into the church soon. We want this to be the best year of our lives, and we want to come to the Assembly with all our apportionments met.—Mrs. G. Morris, Pastor.

Richmond, Ind.

We have recently closed a month's revival with Brother W. R. Cain. God gave us a good revival, about fifty seekers kneeling at the altar. Almost every one of them prayed through to a definite experience. Twelve people joined the church on the last Sunday night. This more than doubles the membership since the Assembly in September. Brother Cain did some great preaching. His work as an evangelist is thorough. He digs deep, uncovers sin, never rounds the corners, and keeps after the people until they yield to God. He left the church in good condition, and his work among us will tell for eternity. Every one enjoyed his special singing and his cornet playing, which greatly assisted in the congregational singing. Miss Bertha Carver, a blind girl, was a great blessing to the meeting in song. She was reclaimed and sanctified during the meeting.—A. F. Balsmeier and wife.

Plainville, Kas.

Our anniversary celebration on the first of April was a grand success. We had a program in the afternoon, and several came down from Bow Creek circuit, with their pastor, Rev. Ira Mayhew, and spent the day with us. We had the occasion well advertised, and several on the program outside of our own church. The pastor of the Christian church, Rev. Mr. Hubbel, and Mr. Hill, editor of the city paper, gave us a talk. Mrs. Snapp, wife of the pastor of the Methodist church gave us a good talk. A number other profitable addresses were given by members of our church. The choir sang some very excellent songs, and Mrs. Reed, of the Christian church, sang a solo. We then marched by the Bible and placed our offering on it, while the choir sang. How we rejoiced when we counted the offering. The children brought their mite boxes first, which amounted to \$48.54, and the Bow Creek folks gave \$14, and Plainville \$134.12, which totaled \$148.12. The blessing of the Lord is on us, and we are praying for a revival. Our next group meeting for April 26th will be held at the Palco church, three miles south of Palco.—Ira Stevens, Pastor.

Maplewood, Mo.

The saints at Maplewood are still on believing ground and great things are in prospect. We are hoping for a victorious summer campaign, and will begin early if the weather permits. We are having good services; our Sunday school averages about fifty, and the saints are holding straight to the line. Definite preaching on holiness is heard, and standing for the Bible from cover to cover. Heavy rains interfered with the Hallelujah March, but we marched. Our mite will help. Thirty-six dollars was laid on the Bible. The final total may be some more. Just after the March, Brother R. Lawrence Sharp and Sister Florence G. Wilkinson marched to the altar, and were united in matrimony by the pastor, Rev. J. E. Linza.—K. O. Gould, Reporter.

Akron, Ohio

We are in a good revival here, and a goodly number have prayed through for pardon and purity. There is a good prospect for a Pentecostal Nazarene church in this city in the near future. Slater A. H. Johnston is in charge of the music, and it is fine. We go from here to our church at Franklin to get ready for the Assembly.—C. L. Wireman.

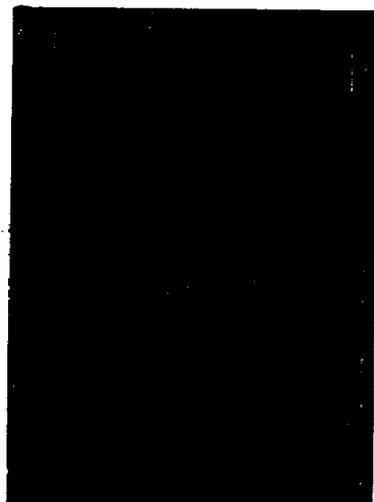
Amarillo, Texas

Our little church here is on the upgrade. We opened a battle here against sin, with Brother I. M. Ellis, as evangelist, last Saturday night. Brother Ellis is at his best, and is preaching the Word in power. Sin is being uncovered, conviction is on, and great results are expected. Amarillo needs an old time revival. The saints are on believing ground. Pray for us.—Mrs. W. H. Phillips, Pastor.

Lynn, Mass.

Sunday, April 1st, ended our special revival services. The meetings were held by our pastor, Rev. S. W. Beers, over a period of ten

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days. The church has truly been revived, for the revival was what might be termed a second blessing revival. Seekers were at the altar nearly every night, and many came through victoriously. Two nights the glory fell so that there was no preaching, for the Lord was there. The Tuesday class meetings are, also, seasons of blessing. Eighty-one persons were present at the last general class. We expect to have a hallelujah time when the District Assembly convenes at this church, April 18-22. Pray for us.—L. B. Byron, Reporter.

Mitchell, Ind.

We are planning to have a three days' convention April 27-29, in the Pentecostal Nazarene church at this place, that time being the last three days of a revival meeting that is now going on. Rev. U. E. Harding, our District Superintendent, Rev. Charles Harrison, of Indianapolis, Rev. Ira McNew, of Alva, Okla., Rev. R. L. Hollenback, of Greenfield, Ind., and Rev. W. A. Ham, of Orangoville, are expected to be with us. Any who write us before April 21st that they are coming will be entertained free. Fire is now falling on us and souls are coming home to God.—U. T. Hollenback, Pastor.

Chillicothe, Mo.

We have closed a two weeks' meeting at McClay school, six miles south of Chillicothe. There had been no preaching there for two years, and holiness had not been heard. Although this was the first meeting we had undertaken without other help, God sent the old time power and won the victory. God worked in a marvelous way by sending old time conviction and giving a great sweep of victory the first week. Seekers fell at the altar and cried out for God. It was easy for souls to pray through. Thirty-seven professed to be saved, and four sanctified. They arose with shining faces and testified to what God had done. Four young men quit their tobacco and cleaned up. Our next meeting will be at Jack Snipe schoolhouse, beginning April 16th. Pray for us.—Ethel Harris, Lula Graham, and Anna Clevenger.

Kansas City First Church

On April 1st this church gave a little better than five hundred dollars to the Publishing House. On May 1st we must raise a thousand dollars for our building. Pray for us. We have lost some of our very best members, lately, by some leaving the city, and others have moved into the country near. Some others are conducting mission work in another part of the city. Nevertheless, the audiences keep up despite these losses. Our men's meeting Monday evening brings in from forty to fifty men to pray and plan to get other men saved and sanctified. We usually have salvation at these meetings. The Tuesday afternoon meeting for the women has an attendance, also, of forty to fifty. Salvation is the rule there, also. Almost every meeting sees seekers at the altar. Some are coming in with us. How to conserve the work we do is our greatest problem. It is reasonable to say that not more than one-third or one-fourth can be constructively built into the church. Our mission seems to be to inspire and to encourage all believers. Thank the Lord for the work done, whether we can garner all the sheaves or not. Sunday morning the subject was "The resurrection of Jesus necessary to our sanctification." The speaker had liberty, the saints got blessed, and seekers came to the altar. The writer spent a few days at Olivet University last week, made three addresses, and saw about forty people at the altar. We have a great school there with more than two hundred students. They are getting to work to raise one hundred thousand dollars to pay off the indebtedness. Pray about it. If the Lord gets your ear, they will get your money.—John Matthews, Pastor.

Deaths

Dodson—Brother J. M. Dodson was born in 1846 and died February 28, 1917. He was one of the standbys of the holiness work in this country. He was planning great things for the Hallelujah March. He leaves a devoted Christian wife. Many people throughout the country are testifying to having been saved and sanctified through his influence. No bill was too steep, nor tunnel so dark that our brother would not say, "Press on."—E. T. Cox, Pastor.

Griffith—Clara Belle Griffith died on Sunday morning, March 11, 1917, at her home in Colorado Springs, Colo. She is survived by her husband and five children, the youngest being four days old. She was a charter member of the Pentecostal Nazarene church of that city, and left a testimony for Jesus. She went out triumphantly. Let us remember to pray for the bereaved ones.—R. J. Plumb, Dist. Supt.

Pringle—Simeon Spencer Pringle was born in Lewis, Mich., September 23, 1860, and died in Everett, Wash., March 10, 1917, at the age of twenty-six years. He was converted in October, 1914, and joined with the Pentecostal Church of the Nazarene. He was a consistent Christian and a faithful member of the church. He gave good testimony and died in great peace. The writer had charge of

the memorial services, which were largely attended.—H. D. Brown.

Frisk—Mrs. Alvin Frisk passed away at her home in Woodbine, Kas., Wednesday morning, March 14, 1917, following an illness of three weeks. She was born in Missouri, June, 1861, and was married to Mr. Alvin Frisk, January, 1911. She leaves to mourn her, four children and a husband. In the fall of 1916 she was converted, and later was sanctified. She was a member of the Pentecostal Nazarene church, and lived a Christian life. The pastor, Brother Windsor, conducted the funeral services.—Mrs. F. W. Schmidt.

McCharren—R. E. McCharren passed away November 9, 1916. He was seventy-three years of age; was converted when quite young, and joined the Presbyterian church. A number of years afterward he was sanctified and lived in the experience until his death. After his sanctification he united with the Pentecostal Nazarene church, of which he was a member when he died. He leaves a widow, and eight children to mourn his loss. His funeral services were conducted by Rev. H. B. Clark.—Mrs. W. J. Freeman.

Reece—Master Clarence Ray Reece departed this life Friday, February 24. He was burned while playing about a burning trash pile. Pneumonia set in and caused his death. He was a serious-minded lad of seven summers. He would pray earnestly, and often reprove those who smoked cigarettes. He was much impressed by the preaching. He shamed his brother for wanting to go to the picture show. He had saved twenty-five cents for the Hallelujah March, and desired his mother not to forget to put it in. Brother Nicholson preached his funeral sermon from Zech. 8:5.—Nellie J. Barrett, Deaconess.

Beach—Bethel Elizabeth, infant daughter of Arthur F. and Sarah E. Beach, was born September 20, 1916, and departed this life January 26, 1917, aged four months and six days. Her little bark was scarcely launched upon the sea of life until her immortal spirit was called into that haven of eternal rest prepared for the innocent, where she awaits those who loved her. A father, mother, one brother, four grandparents, besides numerous other relatives are left to mourn her departure. Rev. A. P. Breneman officiated.—A. F. and S. E. Beach.

Neal—Joe A. Neal was born in Tennessee in 1870, and died at his home in Hugo, Okla., in 1917, March 4th. He was converted in 1904, and sanctified later. Three worlds knew where he lived, and we shall never forget his ringing testimony. He was the first holiness person to live here, and arranged for a meeting; then others began coming and a church was organized. He was a charter member of the Pentecostal Nazarene church, and stood by it. The funeral services were conducted by Rev. J. M. Messer, the writer making a few closing remarks.—Mrs. Georgia Womack, Pastor.

Peterson—Nancy Allen Peterson was born in Indiana, October 25, 1846, and fell asleep in Jesus, February 14, 1917, being seventy years of age. She was married to Henry C. Peterson in 1865. To this union were born ten children, seven of whom survive her. She was a devoted wife and joyful mother. She was a member of the Pentecostal Nazarene church of Seymour, Ind. She was converted in the year 1890, and sanctified about 1904. She leaves a husband, seven children, nine grandchildren, and three great-grandchildren to mourn her departure.

besides a brother and two sisters.—C. Preston Roberts, Pastor.

Bicknell—John Stack Bicknell, a member of the Pentecostal Nazarene church of Johnson, Vt., passed to his reward January 8, 1917, after a lingering illness of several weeks. Brother Bicknell was seventy-two years of age, and died of hardening of the arteries. The funeral services were held at his home, conducted by the writer.—A. F. Gallup, Pastor.

Waggoner—Mrs. Allie Mae Sanders Waggoner fell asleep in Jesus, January 14, 1917. She leaves a husband, father, mother, brothers, and sister to mourn her loss. She died a victorious death. She was born in 1860, converted, and joined the Methodist Episcopal church at eight years of age, was sanctified at fifteen, was called to rescue work, and called to preach in 1910, and was licensed by the church board. She was married to Rev. O. J. Waggoner, April 6, 1916.—S. W. Gregory, Pastor.

Misener—March 29th we laid to rest the second one of our charter members of our Pentecostal Nazarene church here, Brother Wilson Misener, seventy-six years of age. He was a man of quiet, peaceful disposition, and he seemed to have his eye on Jesus, and his heart filled with His love. Our loss is heaven's gain.—George E. Gretzinger.

Sherman—Mrs. Maggie May Sherman, deaconess of the North Yakima church, passed to her eternal reward on March 27th. She was forty-eight years of age, a charter member of our church at Ashland, Ore., where she served as deaconess, deaconess at the church at Salem, and deaconess here. She was faithful and sacrificing, was greatly loved and respected. She leaves a husband, four children, a father, mother, two brothers, and a sister. She triumphed in God in the very face of death.—Alvin M. Bowes, Pastor.

PERSONALS

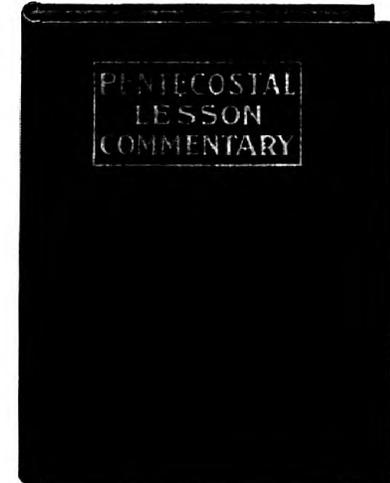
General Superintendents Goodwin and Williams were in Kansas City at Headquarters for a few days last week at the meeting of the Board of General Superintendents.

Mr. and Mrs. John T. Benson, of Nashville, Tenn., were present at Headquarters last week for a few days at a meeting of the executive committee of the General Foreign Missionary Board. Brother Benson is also a newly elected member of the Board of Publication.

We were glad to receive a visit this week from Sister M. W. Knapp and Miss Young, of God's Bible school, Cincinnati, Ohio. Miss Young is on her way to Tokio, Japan, where she will be stationed as a missionary in the Cowman and Kilbourne Bible school.

ANNOUNCEMENTS

Position Wanted—As teacher in the grades in some holiness school or college, by Miss Nellie Smith, Mitchell, Ind. She is now a teacher in the grades in the city schools, a teacher in a class in our Pentecostal Nazarene Sunday school, and has just entered the experience of entire sanctification. She is very conscientious, thoroughly acquainted



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with the doctrine of our church, and can give recommendations from minister in the apostolic holiness church, having taken the B. C. course of language, and take the pleasure of recommending her to our people as true blue.—U. T. Hollenbeck, Pastor, Mitchell.

Request for Prayer—I was called to Oklahoma to see my sister, who was suffering with cancer of the stomach, and who was to have an operation on March 21st. On arriving there I found that the Lord had strengthened her some, and she felt strong enough to travel to her home in Indiana, where she will be operated on unless the Lord heals her otherwise. I earnestly request the prayers of all for her recovery without an operation, or if it is God's will that she have it, that He will restore her to health. She is the wife of Rev. Ira McNew, a preacher in the Western Oklahoma District.—U. T. Hollenbeck.

Notice—I am a licensed evangelist in the Eastern Oklahoma District, and have a tent. I would like to make up with some good experienced preachers for the summer. I sing, preach, and play. Also, any individual or church, with or without a pastor, desiring a meeting, please write me at Shamrock, Okla., Box 397.—L. A. Dodson.

Notice—Wife and I and three children united with the Pentecostal Nazarene church at Richmond, Ind., coming from the modern Friends' church, of Amboy, Ind., where the writer served nearly three years as pastor. We are to be examined for new credentials with this organization of Pentecostal Nazarenes at the next Assembly. We are ready for calls in any line of Christian work and feel competent to fill the calls. Address us 265 Pearl street, Richmond, Ind.—E. E. Wiggins and wife.

Wanted—A second hand tent, not smaller than 40 x 60. Write, stating price, condition, and size, to Box 117, Aberdeen, S. D., to Ernest F. Harold.

Wanted—Any one having a fairly good gospel tent to sell, please inform Charles Beltz, route 3, Dover, Ohio, about the size and price thereof. Or if you have one for rent, or if you know where best prices could be secured on new tents.

Notice to the Pastors on the Pittsburgh District—Please send names of delegates, and other members of the District Assembly, who are planning to be in attendance, to Rev. John Gould, District Secretary, 1050 10th St., Pittsburgh, Pa., at the earliest possible moment.—John Gould, Pastor.

Notice—The Pentecostal Nazarene church at Burr Oak, Kas., would like to correspond with pastors looking for a new field of labor.—H. D. Foxe, Secretary.

Correction—The date for the Southern California District Assembly, at First church, Los Angeles, is June 20th to 24th.—E. F. Walker, General Superintendent.

Announcement—A booklet entitled "Bird's-eye view of the Washington-Philadelphia District Pentecostal Church of the Nazarene, with photographs of churches, District Superintendents, pastors, evangelists, missionaries, and students, and with etchings of beautiful Bethel park camping grounds," compiled by R. E. Bower, secretary-treasurer advisory board, is fresh from the press and ready for sale at 25 cents postpaid. Order today before the edition is exhausted. The proceeds of this booklet are to defray the cost of material which will afterward be used in a book entitled "History of the Washington-Philadelphia District," which we are now preparing and expect to publish in the near future. The profit of this book will go to home missions on this District. Send us 25 cents today (stamps accepted) for a copy of this booklet.—R. E. Bower, 1011 W. Allegheny Ave., Philadelphia, Pa.

Announcement—Our church at Calveoka had the misfortune of having their building destroyed by a cyclone on Feb. 27th. The membership here is small but courageous, and now making a struggle to rebuild. They are handicapped, to some extent, in their community by reason of the fact that the other churches of the town were greatly damaged, or destroyed, and all are soliciting help. Now this is a good place for a number of people to help a worthy cause. I think how you would appreciate an offering if your place was in like condition. Send your offering to B. F. Nowlin, treasurer, McKinney, Texas, route 5.—P. L. Pierce, District Superintendent.

Notice—New York District examination board will meet at 9 o'clock Thursday morning, April 24, 1917, at the home of Rev. E. T. French, 1109 St. Marks avenue, Brooklyn, N. Y. All deaconesses and licensed ministers who are taking the course of study, and also those who wish to be continued in their course or wish to be enrolled as a member of the assembly as a deaconess or minister, are expected to be on hand.—E. E. Angell, Secy.

Notice to Indiana District—To any and all persons who subscribed money at the Indiana District Assembly held at Anderson, Ind., to be used in pur-

chasing the District tent: The money is now past due, and we will ask that same be sent at once to E. E. Freshney, 1434 Marlowe avenue, Indianapolis, Ind., as he holds the subscription list. This is important, as we want to launch a great tent campaign this summer.—U. E. Harding, Dist. Supt.

Notice—To any of our Pentecostal Nazarene people who are thinking of changing their location, and seeking a city of employment, we would like to ask you to consider our place at New Castle, Ind. We understand that three hundred men are wanted here now. This is one of the busy towns of the state; nearly two hundred homes were built here last summer. Wages are good. Besides factory work, carpenter work, painting and decorating is good here. For further information write our pastor, Rev. Harry J. Elliott, 1810 Broad street, New Castle.—U. E. Harding, Dist. Supt.

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Our work among Mexicans, El Paso, Texas; Rev. H. F. Reynolds will preside—May 23-27
Sask-Manitoba, Lussland, Sask.; Rev. H. F. Reynolds will preside—July 4-8
Japan, Kyoto; Rev. William E. Eckel will preside—July 4-8
China, Chaochenghsien; Rev. Peter Klebn will preside—July 4-8
Eastern India; Rev. George J. Franklin will preside—July 4-8
Western India; Rev. Roy G. Coddling will preside—July 4-8
South Africa; Rev. H. F. Schmelzenbach will preside—July 4-8
Alberta, Charesholm; Rev. H. F. Reynolds will preside—July 25-20

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District Assemblies

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District Assemblies

Washington-Philadelphia, Lehighton, Pa.—Apr. 11-15
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New York, Brooklyn, N. Y.—April 24-26
Pittsburgh, Columbus, Ohio.—May 2-6

R. T. WILLIAMS—208 Fall St., Nashville, Tenn.

District Assemblies

Colorado—May 30-June 3
Idaho-Oregon, Nampa, Idaho—June 6-10
Northwest, Spokane, Wash.—June 13-17

District Superintendents

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Florida—M. M. Bussey, 819 Fourth st., Miami, Fla.
Georgia—C. E. Lancaster—Donaloville, Ga.
Hawaii—J. C. Henson—Hamilo, Hawaii, Texas
Idaho-Oregon—W. H. Tullis—Nampa, Idaho
Indiana—U. E. Harding—East Thornburg st., New Castle, Ind.
Iowa—E. A. Clark—University Park, Iowa
Kansas—H. M. Chambers—817 N. Maple ave., Hutchinson, Kas.
Kentucky—J. G. Nickerson, 710 South Twenty-fourth—Louisville, Ky.
Little Rock—T. W. Sharpe—Delight, Ark.
Louisiana—B. F. Pritchett—Homer, La.
Manitoba-Sask. Mission—C. A. Thompson—Box 298, Regina, Saskatchewan, Canada.
Michigan—Ira Miller—Caro, Mich.
Mt. Pleasant, Mich.—April
Lapeer, Mich.—May
Mississippi—S. E. Galloway—Houston, Miss.
Missouri—J. D. Scott—Des Arc, Mo.
Nebraska—M. F. Leonard—Burr Oak, Kas.
New England—N. H. Waaburn—Beverly, Mass.
New York—Paul Hill—Clintondale, N. Y.
New Mexico—R. E. Dunham—Artesia, N. M.
Northwest—J. T. Little—Newberg, Ore.
East Oklahoma—F. R. Morgan—Henryetta, Okla.
West Oklahoma—J. I. Hill—Ponca, Okla.
Pittsburgh—James W. Short—351 S. Broadway, Dayton, Ohio.
San Antonio—William E. Fisher—138 Princeton ave., San Antonio, Texas.
San Francisco, Cal.—D. B. Reed—Oakdale, Cal.
Southern California—Howard Eckel—1405 East Thirty-ninth st., Los Angeles, Cal.
Tennessee—F. W. Johnson, Trevecca College, Nashville, Tenn.
Washington-Philadelphia—W. W. Hankes, 1011 West Allegheny st., Philadelphia, Pa.
Norfolk, Va., 31 Pendleton st.—Mar. 25, Apr. 8
Lehighton, Pa., 227 Ochre st.—April 11-15

Districts. Any Authorized Evangelist of the church may have his name in this column by forwarding name to this office, stating the District giving him such commission, and the District Secretaries to keep the list corrected.—EDITOR.]

Alberta—Bell, Thomas, Box 65, Drumheller, Alberta, Can.

Arkansas—Edgin, J. D., Ozark, Ark.; Valley, A. J., Pilot Point, Texas; Waggoner, D. J., Peniel, Texas; Imhoff, C. A., Vilonia, Ark; Moore, J. E., Vilonia, Ark.

Chicago Central—Jones, Will O., 1102 South "A" st., Elwood, Ind.; Anglin, Miss Virgie, 6650 Yale ave., Chicago, Ill.; Fleming, B. A., R. R. 1, Wayne City, Ill.; Gilmore, R. E., Olivet, Ill.; Williams, L. Miller, University Park, Okaloosa, Iowa; Wells, L. T., Olivet, Ill.; Wines, Mrs. Mattie, 1537 West First st., Dayton, Ohio; Crockett, A. G., 2109 Troost ave., Kansas City, Mo.

Colorado—Vanderpool, I. D., Kirk, Colo.; Ellis, C. P., Long Island, Kas.

Dallas—Franklin, J. D., Trinidad, Colo.; Cluck, C. C., Dodd City, Texas; Freeland, B., Station A, Dallas, Texas; Johnson, C. W., Rockwall, Texas; C. H. White, Mrs. Laura White, Gause, Texas.

Hamlin—Irick, Aille and Emma, Pilot Point, Texas; Roberts, John F. and Grace, Pilot Point, Texas; Sewell, W. J., Hamlin, Texas; Wells, J. M., R. R. 1, Box 4, Roby, Texas; H. C. and Mary Lee Cagle, Buffalo Gap, Texas.

Idaho-Oregon—Ingler, Arthur F., Everett, Wash.
Indiana—Williams, J. A., Connersville, Ind.; Elsworth, C. E., and wife, R. R. 0, Greenfield, Ind.; Snyder, Mrs. Belle, Rte. 3, Box 2, Evansville, Ind.; Hollenbeck, Ural, Greenfield, Ind.; Taylor, B. S., Mooers, N. Y.; Harrison, Charles M., 752 Shelby street, Indianapolis, Ind.

Iowa—McFarland, Will, Creston, Iowa; Sutton, B. D., and wife, 724 H ave., West, Cedar Rapids, Iowa; Hamilton, Theo. G., Botna, Iowa; White, J. W., 701 South 10th st., Centerville, Iowa; Crozier, Myra, Osceola, Neb.

Kansas—Bassett, H. M., 513 East 6th st., Hutchinson, Kas.; Demoret, J. G., Hutchinson, Kas.; Whitely, Mark, Newton, Kas.; Uhler, Jesse, Clearwater, Kas.; Walker, J. C., 215 E. 4th st., Hutchinson, Kas.; Lewis, B. B., 726 5th ave., East, Hutchinson, Kas.; King, C. M., 706 N. Monroe st., Hutchinson, Kas.; Mendell, Fred E., Missionary Evangelist, Newton, Kas.; Ball, R. S., Sterling, Kas.; Galloway, Herman and wife, Newton, Kas.; Warner, Mrs. Katharine, Coffeyville, Kas.; Bignall, J. G., Cedarvale, Kas.; Putney, F. E., 1021 S. St. Francis st., Wichita, Kas.

Kentucky—Sweeten, H. W., Box 153, Ashley, Ill.; Miller, Julius and Grace, 1522 Central, Ashland, Ky.; Adam, M. C., 321 S. Poplar st., Seymour, Ind.; Wireman, C. L., 640 Woodlawn ave., Middletown, Ohio.

Little Rock—Middleton, Wilburn, Mensa, Ark.

Michigan—Bradley, C. L., Nashville, Mich.

Mississippi—Whitehead, J. N., Sallis, Miss.; Hawkins, Miss Alice, Thaxton, Miss.; Galloway, Mrs. S. E., Houston, Miss.; Sanders, L. C., Houston, Miss.; Farmer, I. D., Houston, Miss.; Farmer, Mrs. I. D., Houston, Miss.

Missouri—Brawley, G. C., Redford, Mo.; Crow, Bertha, Springfield, Mo.; Davis, Clarence L., Ramsey, Ind.; Rudolph, E., Keyport, Mo.; Kennedy, J. and wife, 3836 Delmar blvd., St. Louis, Mo.; Seal, William, Des Arc, Mo.; Taylor, Elwood, Des Arc, Mo.; Wright, C. A., Des Arc, Mo.; Hilbner, L., Clarkton, Mo.

Nebraska—Ludwig, Theodore and Minnie, York, Neb.; Hunter, J. R., 610 S. 30th st., Lincoln, Neb.; Williams, H. C., 2955 Potter st., Lincoln, Neb.; Wigfield, J. E., 2300 W. 7th st., Hastings, Neb.

New England—Phillips, R. S., Burlington, Vt.

New Mexico—Saffel, T. D., Farmington, N. M.

Northwest—Baltzore, M. L., Walla Walla, Wash.; Dilly, Clyde T. and wife, Albany, Ore.; Elliott, Harry J., 757 East Davis st., Portland, Ore.; Elliott, William A., General Delivery, Spokane, Wash.; Echel, H. C., Springfield, Ore.; Crooks, Mrs. Stella, 650 Quimby st., Portland, Ore.; Mathews, Ernest S. (Lewis & Mathews), Winlock, Ore.; Nilson, August N., eastern address, 3726 N. Marshfield ave., Chicago, Ill.; home address, 666 East 76th st., N. Portland, Ore.; Wallace, DeLance, P. O. Box 304, Walla Walla, Wash.; Elliott, H. C., Nampa, Idaho.

New York—Miller, E. E., 173 Dayton st., Lowville, N. Y.; Curtis, Earl E., Watertown, N. Y.; Schnabel, Miss A., Columbia, Sag Harbor, N. Y.

Pittsburgh—Bacon, David G., 735 Woodland, Alhance, Ohio; Couvate, Orville, Troy, Ohio; Cooley, Anna M., Racine, Wis.; Dentr, Ernest, Monongah, Me.; Erskin, G. W.; Ironton, Ohio; Elliott, Homer E., Grove City, Pa.; Herrell, Lillian B., Nampa, Idaho; Lytle, Henry C., 703 Second st., Bowling Green, Ohio; Sloan, Carrie (Crow), East Liverpool, Ohio; Short, Mrs. J. W., Dayton, Ohio; Lee, Rev. H. H., 295 Miller ave., New Philadelphia, Ohio; Baird, Charles E., 481 East 2d st., Logan, Ohio; Hafer, Will H., Lincoln Place, Pa.; Bond, J. H., Pittsburgh, Pa., N. S., Gen. Del.

Eastern Oklahoma—Hodges, Richard T., Wister, Okla.; Jay, W. P., Ada, Okla.; McLendon, J. L., Hugo, Okla.; Osborne, Miss Essie, Hugo, Okla.; Turner, L. G., Castle, Okla.; Aycock, Jarrett E. and Mrs. Dell, Lawton, Okla.; Ritter, L. H., Stuart, Okla.

Western Oklahoma—Jones, Lum, Kingston, Okla.; Oltner, J. W., 1407 West 3d st., Oklahoma City.
San Antonio—Nelson, W. M., Station A, Dallas, Texas; Sutton, William W., Box 37, McGregor, Texas; Williams, Mrs. Bonnie, Lockart, Texas; Worley, S. F., R. R. 1, Box 41-H, Ft. Worth, Texas.
San Francisco—St. Clair, Fred, 1534 Kawas ave., Berkeley, Cal.; Smith, Frank B., 429 E. Hawthorne, Stockton, Cal.

Southern California—Black, J. T., 695 Atchison st., Pasadena, Cal.; Clark, V. E., 111 S. Figueroa, Los Angeles, Cal.; Epperson, Mrs. Phoebe Jewel, University Pl., La.; Lillians, Haldor and Bertha, Olivet, Ill.; Marshall, T. S., 1420 Altman ave., Los Angeles, Cal.; McBride, J. B., 1251 Sierra, Bonita, Cal.; Robinson, Bud, R. R. 1, Box 215, Pasadena, Cal.; Ruth, C. W., Nowland ave., Indianapolis, Ind.; Lewis, E. Arthur (Lewis & Mathews), 303 West Marquette Road, Chicago, Ill.; Wilde, E. F., 5044 Brand blvd., Tropic, Cal.; Raymond, C. W., 1475 North Lake ave., Pasadena, Cal.

[The following is a list of Authorized Evangelists of the Pentecostal Church of the Nazarene, given by