

HERALD of HOLINESS

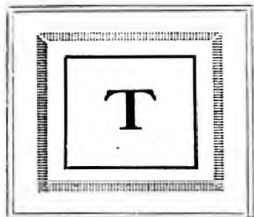
"How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things"

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EDITORIAL

The Living Word



HERE is and has ever been a widespread and determined purpose and effort to set aside the authority of the Word of God. So desperate are the enemies of the Word in their purpose to undermine its authority that they scruple not at any means to accomplish this

end. They seek, therefore, to destroy confidence in it by discrediting it as the divinely inspired Word of God. They assail it from every angle and by any and all sorts of methods seek to get rid of its supernaturalness.

THE REASON

There is a reason for this enmity. This Holy Book claims the right to control the actions of men. It claims, also, the final authority to prescribe the conditions for determining man's destiny. It opposes that ultra-democratic spirit which distinguishes this age which seeks to deify man even at the cost of degrading God to the limitations of humanity. Finally, this enmity is rendered very desperate by the pertinacity of the life inherent in the Word. Despite all the opposition the Book lives, its distribution increases with the years, the multitudes who read and study it are multiplying prodigiously, until the Book has become the wonder of all the ages.

ONE PHASE OF THE WORK

Let us stress briefly this one phase of the Book: That it is a *living Book*. Says the author of Hebrews 4:12, "For the word of God is quick [living] and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." We confine our attention to a single word in the above verse. The word "*quick*," which means *living*. The author declares that the Word of God is a *living Word*.

A BOOK OF AUTHORITY

This life of the Word is implied in the very authority with which it speaks. It speaks not as man speaks. It commands. Dead things exercise no authority, issue no commands, exact no obedience. Its life is manifested again in the knowledge it conveys to us of ourselves—our thoughts, impulses, motives. We do not come to the Bible so much to learn other men's thoughts or motives or hidden purposes or needs. We come to the Bible rather to learn about ourselves and find that it reveals to us the inmost recesses of our own souls. This is a wonderful indication of real life.

The life of the Word is indicated again in its boldness. It dares to abase man and exalt God which is the very reverse of the world's democracy. It talks about "every imagination of the thoughts of man's heart" as "only evil continually." Read what it dares to say of man in Romans 1:29-32, and 3:10-18, and Eph. 2:1-3.

COURAGE AND KNOWLEDGE

The life of the Book is further seen in both the courage and knowledge it displays as it derides the wisdom of man. Hear it, "Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?" (1 Cor. 1:20. Read, also, 1 Cor. 2:14 and 8:2). It desires, also, man's civilization. As against the boasted achievements of our civilization of which we hear so much, read the gruesome delineation of the Word as found in 2 Timothy, third chapter, describing the "last days," which refer to this age. The Book says, "Perilous times shall come; For men shall be lovers of their own selves, covetous, boasters,

proud, blasphemous, disobedient to parents, unthankful, unholy, Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, Traitors, heady, highminded, lovers of pleasure more than lovers of God; Having a form of godliness, but denying the power thereof: . . . But evil men and seducers shall wax worse and worse, deceiving, and being deceived."

A BOOK OF LIFE

The Book claims to be a Book of life. Paul commands the Philippians that they, "Hold forth the word of life" (Phil. 2:16). Peter declares that in entering the religious life we are to be born "by the word of God." "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. . . . The word of the Lord endureth for ever" (1 Peter 1:23, 25). The Psalms say, "Thy word hath quickened me" (Psa. 119:50), and "Uphold me according unto thy word, that I may live" (verse 116). "Quicken me according to thy word," that is, "Make me alive according to thy word" (verse 154).

The Word is not only living but its life is a growing life. It multiplies by producing fruit after its kind in human hearts and lives. Paul says to the Colossians in speaking of the Word, "Which is come unto you, as it is in all the world; and bringeth forth fruit" (Col. 1:6). Again we learn from Acts 12:24 that, "The word of God grew and multiplied," and in 19:20, "So mightily grew the word of God and prevailed." Again, Acts 6:7, "And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly." Again, Peter exhorts, "As newborn babes, desire the sincere milk of the word, that ye may grow thereby" (1 Peter 2:2).

IT GIVES LIFE

Not only has the Bible a growing life but it is life giving. Peter says, "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever" (1 Peter 1:23). James declares, "Of his own will begat he us with the word of truth" (James 1:18). We read in Deut. 8:3, "Man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live." Jeremiah exclaimed, 15:16, "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart." Paul charges Timothy, 1 Tim. 4:6, "If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained." Descriptive of the godly, we read in the first Psalm, "His delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither."

ST. AUGUSTINE

The power of this Word of God to break hearts and bring men to God has been illustrated thousands of times. St. Augustine, when a wanderer from God, was arrested in his wicked career and brought to serious reflection and to repentance, and finally to the faith of complete surrender to God by reading Romans 13:13-14. A heathen woman who was miserable and wretched in seeking the favor of her gods by all sorts of austerities and self imposed burdens, in her blind devotions, picked up a little scrap of paper on which were a few words of printing in her native tongue. These were all the words the scrap contained, "For God so loved the world." The thought of a god loving was new to her. She thought she knew much about gods who hated and were vengeful and cruel, but her list of deities contained none who loved. The thought occurred

to her that it must be the God of the missionaries, so she hurried to the mission station, showed the slip of paper and the missionary led her to Christ.

D. L. MOODY

D. L. Moody was a Bible-made man. This impression will force itself upon any thoughtful man who ever heard Mr. Moody preach or who has read his works. He had literally devoured the Word. He was a man of one Book. He had wholly surrendered to its spirit and its letter, and in return the Book made him the evangelist of his day.

Any man who listens to G. Campbell Morgan will be profoundly impressed that he likewise, is a Bible-made man. He is different from Moody. Morgan is a scholar and a great thinker. Moody was neither. But both alike surrendered absolutely to the letter and spirit and sway of the Word of God, and each alike, was made what he became by the Word.

BIBLE-MADE MEN

The need of the age is more Bible-made men and women. We need more unquestioning and absolute yieldedness to the Word of God. We need people who believe it from beginning to end and who rely upon it and trust it as their only and sufficient means of offense and defense in their spiritual work and warfare. We need people who will give the Bible a chance to grow and expand and bear fruit in their lives and they will be astonished to find what God can do with them and through them by means of His Word.

"My Share" Not the Standard

IT IS a very easy and a very dangerous thing to adopt false standards of obligation. Any standard which leaves out of view the absolute ownership of us by God is defective, and fatally so. The basis of all right reasoning on the question as to the measure of our duty in giving, must be that we are not our own, but are the property of Another, and that all our powers, privileges, and possessions we receive from God and hold in trust for Him. "All things are yours, and ye are Christ's and Christ is God's." "Ye are not your own. For ye are bought with a price; therefore glorify God in your body and your spirit which are God's."

In determining duty when a given case presents itself, we are not to look to what others have done or should do. We are to look only to the needs of the case confronting us, and to the ability God has given us to meet it, and settle the matter between us and God. A conscience void of offense can only come from God. He gave us the means in trust, and He makes the draft on us in the interest presented for our support.

But suppose that this were not the principle divinely laid down for our guidance, and we degraded the church to the low level of a human concern by measuring its demands upon us as we would the demands of a secular affair. Even in human enterprises and institutions success never comes by an exact fulfillment of each one's particular share of duty, in proportion of his unit to the whole number involved. In all things some never come up to the obligation, while others invariably have to do more than their share. And it is just such as generously do more than their share who merit and receive the greatest confidence and admiration of the world.

It is the man who does more than his numerical share for the righting of human wrongs and the amelioration of human woe, who gains the warmest place in the affections of the oppressed and suffering. It is the soldier who outstrips his comrades in daring and hazards life and all things personal for his nation's weal in a decisive and critical encounter, and thus turns the fortunes of the day and saves his country's cause. He wins the plaudits of an admiring public who delight to honor a self-forgetting hero and ever hold him in grateful remembrance. The successes, the triumphs of life, are never won save by the added glory of the few, who by doing more than their "share" supplement the lack caused by the laggards and deserters.

There lives near you a man and woman with a family of little children. In life's fair springtime a beautiful girl gave her heart and hand to a proud, handsome, young man and all seemed bright and happy. Ah! the intervening twenty years has a tale of woe and wretchedness none can know save the unhappy victims who have gradually descended into the awful vortex. Now you see them in poverty and rags and suffering. What word tells the unhappy

tale most briefly? RUM!. That awful word explains the sad picture. That brought the pure and happy little woman from plenty and hope and joy to weariness and anguish and despair. You see how she sews all the long weary day and late into the night to keep from starvation these precious little children, while the besotted husband who swore before high heaven at the marital altar to love, honor, comfort, and keep her in sickness and in health, lies in the gutter. He ruthlessly breaks his vows hourly. He earns not a dollar and has not for years, but is burdening his poor wife, breaking her health and her heart by his dissipation and neglect. Suppose the wife should say, "I am willing to do my part by these children, but refuse to do my husband's part, too. I could support them all, but it is only my duty to do my "share." I will support half the children and the others may starve." Would not such reasoning and conduct be considered cruel and unworthy? Would not society condemn her? Most assuredly. As it is, she is honored and loved and admired for her unselfish and unceasing exertions for the maintenance of her children; and if she wears her life away and goes to an untimely grave by overwork for her loved ones, society will honor her as a heroine and remember her with tenderness and pity.

What rendered her conduct so noble and heroic was the very fact that she adopted a higher standard of duty than the principle of "her share." She refused to measure her obligation by her husband's, but looked only to the needs of the starving little ones around her, and to the utmost resources at her command to meet them.

So be it with the men and women of our church with reference to our preachers' salaries and the needs of our Zion for missionary, college, and other interests. It is often to those faithful ones who are willing to do "more than their share," and by dint of economy and self denial give to the point of sacrifice, that the church owes her greatest successes in extending the Master's kingdom in the earth.

There are often deficits reported from charges where there are individual members, any one of whom could have paid the entire apportionment and never reached the point of self denial in doing it. And yet that very man would have denounced as selfish and cruel this woman had she refused to do her own and her husband's share. In such cases let the poorer members do like the good woman and perform their own and the rich man's share. This will place him where he belongs—in the catalog of the drunkards, the idolatrous, and the covetous.

THE ROMANISTS have for many years been permitted to fatten their purse by millions of dollars in the way of appropriations from the United States government for their sectarian schools among the Indians in the west, and for the care of young people and children wrongly consigned to their orphanages and such institutions by juvenile courts. After so many years there has come about an awakening on the part of congress and the city courts. Appropriation of several hundred thousand dollars for the erection of school buildings in the west for the Indians will save a large amount of this filching from the public treasury by Rome. The plea on which they have been able to do it heretofore has been the lack of such public buildings and their teaching the Indian children in Romish schools. There is an awakening, too, in some of our cities on the part of courts to the injustice and outrage of remanding youthful delinquents to these sectarian institutions and then paying the Romish churches enormous sums for caring for them. The Romish plea is basely hypocritical which they make against mixing of church and state. Their immemorial attitude has been that of having both hands in the public pocketbook and seeking every political advantage possible in this free country.

DEFEAT or dilution is the Devil's design on our religion. If he can not defeat our purpose of surrender of sin and self and our return to God, he seeks to dilute our love and loyalty—to inject some sort of alloy into our allegiance, to introduce some degree or kind of weakness or incompetencies into our consecration.

NEITHER DENUNCIATION, doubt, nor death can develop fraternity. Portraying the sins of our brethren or doubting their sincerity can not beget brotherly love. There is no power in death to produce it. If we can not love our brethren here how can we expect to love them in heaven, unless death can change us, and death has no such power.

The Gem of Faith

I ask not for the wreaths that play
Around the brow of fame;
Which only last life's little day,
And perish with the same.

I do not ask for fleeting wealth—
A meteor in the sky—
Which often comes and goes by stealth,
And like earth's visions fly.

I ask not for the joyous glee,
That rings the pavement wide;
When songs of mirth and minstrelsy
Our holier thoughts deride.

Not one, nor all which earth can give
Of her best treasures here,
Can teach me how in joy to live,
Or how my God to fear.

But there's a gem, serenely bright,
That sparkles in the crown;
Which glistens in the darkest night,
And cheers the bowed down.

O grant me, then, thou blessed Friend,
This gem of faith to wear;
Then, when the toils of earth shall end,
I shall the conquest share.

—Christian Intelligencer.

**THE TRUE SOURCE OF PEACE
Is In the Surrender of the Will**

Remain in peace; the fervor of devotion does not depend upon yourself; all that lies in your power is the direction of your will. Give that up to God without reservation. The important question is not how much you enjoy religion, but whether you will whatever God wills. Humbly confess your faults; be detached from the world, and abandoned to God; love Him more than yourself, and His glory more than your life; the least you can do is to desire and ask for such a love. God will then love you and put His peace in your heart.—Fenelon.

THE BEST RIGHTEOUSNESS

If I had the righteousness of a saint, says one, oh, how happy I would be! If I had the righteousness of an angel, says another, I would fear no evil. But I am bold to say that the poorest sinner who believes in Christ has a righteousness infinitely more excellent than either saints or angels. If the law requires an obedience that may stand before the burning eye of God—behold! it is in Jesus, my Mediator. Should the strictest justice arraign me, I remit them both to my dying and obedient Immanuel. They who know Christ, will also put their trust in Him for sanctification of heart and newness of life. Though sin is rooted in my soul, and riveted in my constitution, yet Christ can purge it out. Though it were twisted with every nerve of my flesh, yet he can root it out, and fill my heart with the pure love of God.—Brown.

WHOLLY THE LORD'S

The Lord poured His love abundantly into my soul while worshipping before Him; and I was enabled to renew my covenant, to be wholly and for ever His! Oh! how precious are his ways to my soul, suited to my weakness, worthy of a God! I am nothing! He is all! I momentarily live upon His smiles, and dwell under the shadow of His wings; I desire nothing but to please Him; to grow in inward conformity to His will, and sink deeper in humble love; to let the light of what His grace has bestowed

shine on all around; and to live and die proclaiming, God is love.

ELOCUTION IN PRAYER

One day, a little girl, about five years old, heard a preacher praying most lustily, till the roof rang with the strength of his supplication. Turning to her mother, and beckoning the maternal ear down to a speaking distance, she whispered, "Mother, don't you think that, if he lived nearer to God, he would n't have to talk so loud?" Such a question is worth a volume on "Elocution in prayer."

THE HIDING PLACES OF MEN

The hiding places of men are discovered by affliction. As one has aptly said, "Our refuges are like the nests of birds; in summer, they are hidden among the green leaves; but in winter, they are seen among the naked branches."

Afflictions are the same to the soul as the plough to the fallow ground, the pruning-knife to the vine, and the furnace to the gold.

THE POWER OF GOODNESS

"There is a grace in goodness that outshines
Its deep affections—it becomes the brow
Of beauty. It commands the soul with all
The pomp of kings. 'Tis loftier than lines
Fetter than coronals of gold—the proud
Kneel at its shrine; and wisdom, who hath
ploughed
The sea, and traced the sources of the
streams
That feel it; who hath realized the dreams
Of fancy in her developments, and borne
The past upon her palm—e'en she hath gone
And bowed herself to goodness."

THE MYSTERIOUS UNION

"Without me ye can do nothing."—John 15: 5.

"This passage," says Melancthon, "teaches that we must be absorbed by Christ, so that we, ourselves, should no longer act, but that Christ should live in us. As the divine nature has been made one body with man in Christ, so should man be incorporated by faith with Jesus Christ."

BE HUMBLE

The more bounty God shows, the more humility He requires. Those mines that

When We Gather Home

When a few more years have rolled,
And life's evening bells are tolled,
We shall gather one by one,
When life's journey here is done,
And that harbor we attain,
Free from sorrow, care, and pain,
We'll weep no more,
On that fair shore,
When we gather home.

Every loved one that is gone,
We shall meet again beyond,
In that land so bright and fair,
We shall know each other there.
Only joy and peace shall reign,
For His promises are plain,
For our friends we'll greet,
With rapture sweet,
When we gather home.

What a happy time 't will be
When the Savior we shall see.
With our friends and angels blest
In that land of peace and rest.
When that happy home we gain,
Where the King of kings shall reign,
We'll sing His praises
Through endless ages,
When we gather home.
—GEORGE B. POPPLE.

are richest are deepest, those stars that are highest seem smallest, the goodliest buildings have the lowest foundations; the more God honoreth men the more they should humble themselves; the more the fruit the lower the branch on which it grows; pride is ever the companion of emptiness.

AFFLICTIONS

"I feel," says a writer, "that repeated afflictions come not as lightnings on the scathed tree, blasting it yet more, but as the strokes of the sculptor on the marble block, forming it to the image of life and loveliness."

"PRAY FOR THE HOLY SPIRIT"

"He alone can give edge to sermons, and point to advice, and power to rebukes, and cast down the high walls of sinful hearts. It is not better preaching and finer writing that is wanted in this day, but more of the presence of the Holy Ghost."—Rev. J. C. Ryle.

"To walk closely with God, to really spiritually minded, to behave like strangers and pilgrims, to be distinct from the world in the employment of time, in conversation, in amusements, in dress, to bear a faithful witness for Christ in all places; to leave a savor of our Master in every society; to be prayerful, humble, unselfish, meek; to be jealously afraid of sin, and tremblingly alive to our danger from the world—these—these are still rare things. They are not common among those who are called true Christians, and, worst of all, the absence of them is not felt and bewailed as it should be."—Rev. J. C. Ryle.

A Christian life is full of duties, and the peace of it is not maintained without much fruitfulness and looking about us; debt is a disquieting thing to an honest mind, and duty is debt. Hereupon the apostle layeth the charge that we should owe nothing to any man but love.—Sibbs.

He wants the best taste and best sense a man can have, who is cold to the beauty of holiness.—Addison.

"I"

In all I think, or do, or say,
"I" must come, must have its way:
"I" is first, and "I" is last;
"I" is present; "I" is past.
Yes, and oft this little "I"
Mars my generosity;
When I think 't is all for "you,"
"I" has motives not a few.
Oh, you little egotist,
Of my life the greatest pest!
If I could be rid of you,
I would act from motives new;
But to me you fondly cling—
With you ever sorrow bring;
Others vanished from thy sight;
Self seems only thy delight.
But 't will not be always so—
"I" shall learn its place to know;
Yes, this little tyrant "I,"
Shall leave its place before I die;
"I" no more shall rule my heart,
Nor selfish thoughts to me impart,
For Christ shall cast the tyrant down
That "I" no more shall rule the town.
—Selected.

Pentecostal Baptism

C. F. Wimberly, D. D.

TEXT— And they were all filled with the Holy Ghost" (Acts 2:4).

WE have a striking, startling statement Ghost." Yet the New Testament bristles in these words: "Filled with the Holy with such remarkable statements. Elizabeth and Zacharias, the humble parents of John, were filled with the Holy Ghost; John was filled from his mother's womb; the Virgin Mary during the magnificent was filled. Paul, writing, said, "That thou mightest be filled with the Holy Ghost." "Filled with all the fullness of God."

Oh, but that was in apostolic times; they are inspired for special emergencies; that was true; but when Pentecost had fully come, hear Peter: "This [all that was going on] is that spoken by Joel the prophet, I will pour my Spirit upon all flesh." "These are not drunk, as ye suppose," (they were drunk but on wine brewed in heaven.) "For the promise is unto you and unto your children, and all that are afar off," etc.

The whole philosophy of the church, her power, influence, and victory began with Pentecost; without it, we are in but half of the light. Apostles were not allowed, when the Master went away, to enter the ministry in full connection until it came. "Of course," say some, "Christ wants no unsaved people doing his work; they were converted at Pentecost." Never was there greater religious blindness and biblical ignorance in the history of the church. Did the Master know? He told them that their names were written in heaven. In His high priestly prayer there are twelve statements, any one of which proves beyond doubt they had saving faith. The Pentecost was to equip and furnish the church for her world-wide conquest. The heart of the propaganda is here. How is that? He commanded that they should not depart from Jerusalem until it came. "Tarry," "wait" for the promise.

Then observe, here is a commandment; if we refuse to seek, wait, groan for our Pentecost, what are we doing but breaking a commandment: Who? Anybody! Pope or priest, prelate or parson, bishop or circuit rider. The biggest layman, steward, deacon, elder, vestry man in all the land, down to Joe Scroggins and Aunt Mahala Smithers on Skillet Fork. Brethren, "if ye love me," says Christ, "keep my commandments." "If ye love me, ye will keep my commandments." Pentecost is not a furbelow, addenda, extra, a trimming, religious luxury, but the main thing, not a closer walk, a deeper death, a higher height, but filled with the Holy Ghost.

1. The pentecostal baptism reveals Jesus. "He will take the things of Christ and show them unto you." He will not testify of himself but of Me. It is true we can know about Him but we'll not know Him. You can get bark but not the sap; envelopes but not the message; the hull but not the kernel. "That I may know him." *Epignosco* not *gnosco*, but *epi*, higher, keener, conscious knowledge. "No one knoweth that Jesus is the Christ, but by the Holy Ghost."

2. Not only does it reveal His person, but pentecostal baptism completes and applies the efficacy of the blood. As we get away from Pentecost, we begin to write and preach about His lovely character, social teaching, leadership, magnetism, etc. Our land is full of such books. Hear me; the thing that makes Jesus what He is to this world is the blood atonement; not blood of example, or social leadership, but blood of reconciliation. Doctor Mann said we must have a sweeping revival, or revolution, but we will have no revival, brethren,

until we put all emphasis on the blood. When a preacher leaves the blood out of his message, we will soon be ready for unitarianism.

"Dear dying Lamb, thy precious blood
Shall never lose its power,
Till all the ransomed Church of God,
Is saved to sin no more."

3. Pentecostal baptism is a spirit of truth. "He will bring to your remembrance all things whatsoever I have commanded," etc. When we get away from Pentecost, our doctrines become exposed to all isms, fads, inroads, errors, and doubts. Such gospel faunts under the wing of higher scholarship. A long-tailed coat will not keep us immune from Eddyism, unitarianism, etc. Pentecost is a filling power; it occupies. It will conserve the truth, and there is danger without it.

4. Pentecost is a baptism of purity. "Tongues of fire sat on them." "He shall baptize you with the Holy Ghost and with fire." Fire is the greatest purifier. Soap and water will wash away, but it takes fire to purify. You must boil or burn microbes. "He put no difference between us and them, purifying their hearts, as was ours." "Blessed are the pure in heart," etc. All the world is seeking purity. Food, tenements remodeled, sanitation all for purity, operating rooms are germless, instruments sterilized, so the Holy Ghost and fire purifies the heart.

5. Pentecostal baptism fills the heart with fervent love. "Love one another fervently." "Fervent in spirit." "The love of God shed abroad in the heart by the Holy Ghost." Oh, we need fervent love. When you would rather be at lodge or theater than at your church, your love is "waxing" cold. When a man would rather be with another woman than his wife, his love is waxing cold. Does the young man tell his sweetheart he was too tired to get up and dress to come and see her? Does he grow tired when with her? Does the time drag? Never! Oh, his love is hot, impulsive, spontaneous, fervent. Here is the cause of church non-attendance; we need fervent lovers. Pentecost fills the heart with God's love.

6. Pentecost is a baptism of zeal. It is the z-z-zizzling of an engine full of steam and power. Think of a great engine, ready to run sixty miles an hour; when she stops and trembles as if to say "Let me loose, or I will run over the town." Zeal, zeal; you can not pronounce zeal without thinking of a steam engine full of steam, neither can you say sin without thinking of the hiss of a serpent. They were filled with zeal for the resurrected Christ. All the city was stirred with their enthusiasm — "they were all filled with the Holy Ghost."

Pentecost is a baptism of power. Some say that is all it does, but it is folly to talk of religious power until the heart is pure. Sin is the great obstacle; foreign substance causes friction. The world is studying conservation of energy. The engine loses twenty-four-twenty-fifths of her energy. Chicago spends \$50,000,000 annually in smoke going out of her chimneys. The watchword, the slogan of the age is power. Politicians, liquor bosses, meat packers, pugilists, armies, nations — are seeking power. A scientist says, "Give me two millions and I will build a plant at Niagara, and supply the world with power." The greatest cataract on earth was at Calvary. It was a blood-flow, and the Holy Ghost applies the blood-flowing power. Pentecost will conserve the energy of the church. Think of time, talent, money wasted by sinful indulgences. Tobacco is responsible for more than we spend for Christ. Pentecost will give efficiency, free

the tongue, give unction to the sermon. "When he is come he will convince, convict, and reprove the world." Sermons may be literary and eloquent, but nobody gets food unless the Holy Ghost is present. Oh, the power of testimony. "They overcame the beast by the blood and their testimony." "Ye shall receive power after that the Holy Ghost is come upon you."

8. Pentecostal baptism does another thing. It will not create gray matter, but it will make us peculiar. If your religion does not take you out of the world, theaters, balls, card parties, dances, it is like vaccination that did not "take" — there is an eternal difference. We want to hear the gospel when we go to church, and not poetry and philosophy. A Kentucky horse knows the difference between bluegrass and dog's fennel. Christ was a puzzle to the world; He was peculiar and came to "purify unto himself a peculiar people."

9. Pentecostal baptism also illuminates. Fire has illumination, as well as heat. Oh, the power in light. Cities swarm with thugs and pickpockets, if there is no light. It will give light. First, on the work of God. The Book was inspired by the Holy Ghost, and it takes Him to open it. You will need less dried tongue in the way of sermon books if you get the Pentecost. Second, it will give light on your duty. We can see what is due best if our life will swing into perspective. "Deny self and take up the cross." Third, it will give light on the nature of sin. The world is losing its conception of sin. Oh, it is just an error, a little warp, but not serious. Radium in photography will reveal a thousand mysteries in nature now unseen, even blood corpuscles; so will Pentecost show us the nature, character, and subtlety of sin. He will reveal sin to us, where we fail to see it.

10. Pentecost will put the seal of authority on the gospel. Man who has a commission to preach, then crouch and cover before a face of clay. Oh, that peculiar, intangible something, we may call it by various names, but all recognize it — authority. It was not the young man trembling with holy emotion that drove the thieves from the temple, but in his gesture and flashing eye, they saw authority. "He spake as one having authority." I have no respect for a man who fears to preach the Word of God; I reckon not with flesh and blood, but with Him of whom I get my authority. We need men in pulpits, not puppets. The world thinks we are "sissy" men if we don't make them feel we have authority from heaven. If we will stop turning ice cream freezers for the Ladies' Aid Society and be men, it will be for His glory in a larger degree. "As the Lord liveth before whom I stand," says the prophet. At a corner in Louisville during the Yuletide I saw a woman saved from being borne down by a congested throng — cars, automobiles, and shoppers — but a policeman with white gloves raised his hand and they stopped. It was not the man, but it was his authority; back of his white glove was all the power of the Louisville police, militia, standing army. Back of our gospel is all the authority of heaven.

11. There are other things the pentecostal baptism will do, but we mention only one more. It will help us to see this world through the eyes of Jesus. He saw men lost. He was not a universalist; he saw the world in darkness, sin, and unbelief. He did not talk of inherent goodness. It took more than education, sanitation, flower gardens, and culture to save men. He saw them lost. "They were filled with the Holy Ghost."

FRANKLIN, KY.

The Unchanging Essential of True Religion

G. W. Wilson

A CLOSE observer is constantly reminded of the many good people who magnify the accidental thing leading up to a spiritual experience, and so often fail to emphasize the essentials of a true spiritual life. As a consequence, those who are not spiritual become wrongly impressed as to the true nature of spiritual religion. There are certain reasons and conclusions which are right which man has neither time nor ability to prove, either their source, or why they have reached their convictions, and yet they know by the Spirit and by the truth experience produces, that they are true. Of course in this there is some danger of being a subject of impressions, and taking all such impressions as from the Lord, which would result in fanaticism. This is true in those who easily yield themselves to "mass influence" and can not distinguish from feelings resulting from environment, and those God by His Spirit produces contrary to all environment, or above all conditions around us.

This is especially true when the "mass" is required to do something by the leader or organization, abandoning the personal leadership of the Holy Spirit to the collective leadership of a person or company of persons of certain ideas. In all the past this has put its stamp on certain peoples and those who they are influenced thereby, so that some movements, at the root right, are known on all occasions as belonging to certain classes. This is as true in holiness people and their leaders as any one else, and as long as human nature is as it will likely continue to be for some time, it will likely continue to be. But none of those peculiarities is essentially spiritual; naturally their undue emphasis creates a wrong impression, and with those who are adverse to their peculiarities, carries with it a repellant feeling for the things that are true for which they stand, and which they can themselves know from experience is true. For a leader to impose human, and often personal characteristics, as essentials of spirituality, is to defeat the very end they seek. The very graces they strive in their wrong way to emulate, they fail to show. Pride, which should be properly rebuked, is developed by certain unchanging standards of dress or action. Freedom to yield to the promptings of the Spirit, becomes obedience to any blind impulse, or impulse of emotion, especially if the leaders sanction it, regardless of their source or authority. Testimonies to the special dealing of God to the individual soul, gives way to the most weird and fantastic imaginings, and pietistic dreams, which every spiritual mind detects and is humiliated before; nothing spiritual in fact as the base of their dreamings. Usually it takes the form of extrabiblical notions, or a perversion of some history God has wrought in the person of some Bible saint whom they take for their pattern, and this becomes a great snare to the soul yielding to it. All this and much more, in the effort of the untutored mind to avoid "pride of apparel," "spiritual dumbness," "religious bondage"; "sacerdotalism and churchanity."

It is hard to determine which is the most harmful, the cold churchanity of today, or the fanaticism which puts the means for the end. Much of the orthodoxy of today holds to the true idea of God, Jesus Christ, holiness, etc., and they rest there. A true conception of God is not a knowledge of God intellectually, but a felt sense of His presence, which enlightens the intellect. A true relationship with God does not come from sound definitions of Him. Religious faith has no value, except as it brings us into the conscious presence of God. "Though I have all faith, so that I could remove mountains, and have not love I am noth-

ing." I must know something of the person I love. Love is a relation of a person to a person. Now anything, however seemingly spiritual, which allows the soul to rest in less than personal fellowship with God, is hindering instead of helping it to a true spiritual life, and sooner or later, the soul will spurn the excitements and aroused enthusiasms, under life's real tests.

One of the most subtle enemies of a true spiritual relation to God, is dependence upon and the constant relation of past experiences. Do not misunderstand. Out of the depths of the soul, memory can awaken experiences grand, epochal, true, rich, and this often will occur, but when the soul depends on memory alone, however precious, instead of present, personal fellowship with God, he has severed his relation with Him, and is living upon what can not give him present life; it is only a memory of what the former relation to God was at the time it was enjoyed. Oh! so many are living upon those memories, and are trying in our religious meetings to galvanize them into living experiences. But alas! alas! they are always detected by those who have the Spirit, and they are markedly disowned by those who have His Spirit.

True spirituality is a conscious relation with God. However we become conscious of that relation, and whatever the form of manifestation of God to us, one thing is absolutely certain, His manifestations are never the same to any two persons, nor are ever the same to the same person twice; and yet what a snare we are in when we demand the God and Father of the Lord Jesus Christ that He must repeat His manifestations to any one of us. This is an awful altar snare. Without the same mani-

festation, we repeat those manifestations from memory that please us, instead of appealing to the present inward revelations of God to the soul. And yet, is there anything we could more enjoy than hearing the present dealings of God with the soul?

Emphasis should not be upon the manifestations, but upon the relation such manifestations reveal. How often a good religious meeting is spoiled by one's trying to describe his peculiar experiences in God's dealing with him, instead of the relation sustained to God at the present time. God opens doors to persons by ways peculiar to the person he is dealing with, and He deals with no one else just that way, but the question is, Is the door now wide open to Him? and does He enter into His habitat prepared for all eternity? Not so much how He did it, but that it is done. In explaining the "how" of God's activities, we sometimes do Him great injustice, but in declaring what He has done as witnessed to by His Spirit, we can tell the truth as it is in Christ Jesus, and those most ignorant of His method have given the most spiritual testimonies at times.

It is necessary to tear down the scaffolding when the building is done to rightly see it. Tear down quickly the scaffold of your spiritual experience, that we may "behold the beauty of holiness." The recital in the same way, in the same spirit, by the same person indefinitely should be rebuked. It can not be the dealings of God with the soul, and its influence is only bad on the person and upon the hearer. "Our fellowship is with the Father and with his Son Jesus Christ." That and that only is spiritual life.

LOS ANGELES, CAL.

Hearing and Not Doing

BY J. C. BEARSE

But he ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But who so looketh into the perfect law of liberty, and continueth therein, he bringeth not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this. To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world. (James 1:22-27).

IN these days we are face to face with a serious falling away from attendance upon the services of the church. Not a few church buildings are being closed and either left desolate or sold for some secular use. Doubtless there are several reasons for this, but prominent among them is the fact that many church goers of the yesterdays were content with hearing, only making no real effort to become doers of what they heard.

This has finally resulted in a death of moral consciousness, and this has led to indifference, and finally to neglect of the truth and its messengers. No one can hear the Word of the Lord, and go away guiltless, unless he makes a consistent effort to do what God requires. Preaching the Word, which the almighty God commands, is serious business; and only those who are definitely called and divinely equipped should undertake the stupendous work. This being true concerning preaching the Word, it certainly follows that hearing it is also serious business.

Jesus said, "Take heed how ye hear." It can not be that God's messages should be so awesome, and his messengers empowered to speak with authority, and the hearers of the message have no responsibility. Preaching of the truth brings knowledge of good, and "to him that knoweth to do good, and doeth it not, to him it is sin." It does not make one excusable who claims not to listen attentively. Probably those who heard Noah warn them of the coming flood did not listen attentively; but this excuse left them outside of the ark, and perishing as the floods arose. God help us to use a little sense in religious matters!

It is astonishing and alarming that so many, who are church goers, are so inattentive that they receive little or none of the message. To whisper, day dream, or sleep when a message from God is being delivered is a crime against the moral nature, and an insult to almighty God. But some "smart" one may say, "I will not go to hear the messages of God, then I shall not be responsible for doing the truth." That would be criminal moral negligence. If you might know the truth but fail to go where it is heralded, because of lack of interest or fear that your evil deeds will be brought to light, you are by no means guiltless.

If a sign "Railroad crossing, look out for the cars," is put up at a place where the highway crossed the tracks, and you shut your eyes and stop your ears, going on your way across the rails when the express is coming down the line at sixty miles an hour, you will give an undertaker a job, and be mourned by your friends, if you have any.

If some one is sick in your house at night, and you go to the medicine cabinet and take any old bottle without looking at the label, pour out a dose and administer it to the sick person, you will not be excused, but will be found guilty of murder when it is found that you gave the poison which killed the afflicted one. You did n't know it was poison, but you should have looked, and would be held responsible for not doing so.

You don't know that the wages of sin is death; that there is an awful hell to shun? Well, it is published in God's Word, and you can read it for yourself. It is preached in your town by a man sent of God to tell it to you, why do you not go to hear him? No, you read Sunday papers, novels, anything but the Bible, loaf, play cards, and keep away from church.

Is the ship captain, who falls to take a look at the chart or take on board a pilot when sailing in strange waters, any more blame-worthy for wrecking his ship on hidden reefs than you will be for wrecking your soul on the rocks of transgression? God has given His message on the face of nature. He has written it in the pages of the Bible. He has called pastors, evangelists, missionaries, teachers, and a host of others to bear the message to every creature.

You are inexcusable, whosoever you are, who heareth not the Word. But hearing necessitates a doing. Are you a doer of the Word and not a hearer only?

So many people are such self-satisfied hearers, feeling no responsibility to do according to what they hear. The sermon over, with a smile and a handshake, thousands go forth

from the church without the remotest idea of doing what the preacher said that God required. Perhaps the earnestness of the man of God is commended and the truth of the message acknowledged, but not one serious effort to walk as God wills is made.

An awful degeneracy is taking place in the moral nature of every such person. Gradually the power to distinguish truth and feel conviction is destroyed, until after a time such hearers lose moral consciousness, and lapse into a living death that is appalling. They may dress well, eat well, sleep well. Apparently they are fully men, but in reality they have lost the great feature that distinguishes a real man from a brute. They may have better brains and walk physically upright; but they are not true men.

That which makes a man a man, is that he knows the difference between right and wrong. When by his neglect and careless hearing without doing of the truth he loses moral consciousness, how much above the brute is he? Deceived! Deceived! Deceived!

"Be ye doers of the word, and not hearers only, deceiving your own selves." No one is to blame but your own wicked heart that deceived your better sense, stupefied your conscience, and damned your moral nature before the judgment day.

"Awake to righteousness and sin not."

"Turn ye, turn ye, for why will ye die" saith the Lord.

Let us not say "Lord, Lord," but do not the things that He saith. "If ye know these things, happy are ye if ye do them."

Woman In the Pulpit

BY LIDA L. BRANDYBERRY

A NEW era dawned for woman with the advent of Christianity. The honor conferred upon Mary as mother of Jesus, lifted her from her low estate and carried its benedictions to the women of all subsequent times. Jesus is truly woman's emancipator, and how we should love, extol, honor, and adore Him, and leave nothing undone to carry the blessed news of His redeeming love to fallen humanity everywhere.

From the first, women have been prominent in the activities of the church. They have borne many of its burdens cheerfully and without a murmur, and have pushed the work of Christ, which they have espoused, heroically, and scarcely too much praise can be given the faithful women who compose a large percentage of the rank and file of our church today. A woman in the pulpit preaching the gospel is looked upon by some with scorn and disapproval.

We are confident that all preachers whom God has called are exposed to many perils, temptations, trials, misrepresentations, and persecutions, such as many of God's people in other walks of life know nothing about, but we also believe that there is n't any one who perhaps is exposed to more discouragement and who has more difficulties to overcome, than a woman preacher.

We desire to notice a few things, among the many which she faces, and through grace must overcome, or else disobey God and die in disappointment and despair. We have heard it said repeatedly, God never calls a woman to preach. Our opponents admit of her charitable work in the slums of our cities; her careful nursing in our hospitals; her adaptability in teaching children; her work in the home life; but a woman in the pulpit is out of place.

Men say they are called of God to preach the gospel. They feel resting upon them the burden of lost souls and preach. They must or die spiritually. If a woman feels a similar call

and somehow in her vision sees precious souls plunging into hell, what shall she do? Go and hide herself somewhere because she is a woman and fail to obey the heavenly call? Never! Doctor Talmage says there is eloquence and pathos in a woman's voice that reaches the hearts of people whom men can never reach.

Whether or not it was God's best thought for women to preach the gospel, we do not know. Perhaps if men would have obeyed the call there would n't be so many women engaged in the ministry today. God must have human instrumentality to carry on His work and He can only use those who will answer His call. There is a large company of women who are preaching the gospel both in home and foreign lands who are either right or who are fearfully mistaken in their call.

There were women in olden times who were messengers of truth. Miriam was a prophetess. Hodge in his "Outline of theology" in answer to the question, What is the scriptural sense of the word prophets? says: A prophet of God is one qualified and authorized to speak for God to men—foretelling future events is only incidental. Miriam was a prophetess, and what is there in the whole range of biblical or ecclesiastical literature that warrants us in differentiating between the official work of the male and female prophet? Miriam spoke with "Thus saith the Lord." The wife of Isaiah was a prophetess, also Noadiah and Huldah.

Anna departed not from the temple, but worshiped God with fastings and supplications night and day. She gave thanks unto God and spoke of Him to all those who were looking for the redemption of Jerusalem. Women accompanied Jesus on His tours through Palestine. Mary Magdalene and Mary the mother of James followed Jesus into Galilee to Calvary; we find them at the tomb on the resurrection morn; and yet it is nowhere recorded that Jesus disapproved of their conduct or at any time told them to stay at home and learn of their hus-

bands. On the other hand, He appears to them first after His resurrection and commissions them to go and proclaim His resurrection and the coming ascension and to gather the disciples together in Galilee. Women as well as men were filled with the Holy Spirit on the day of Pentecost. It is a mistake to assume that Peter was the only preacher on that occasion. The pen of inspiration records: "They were all filled with the Holy Spirit and began to speak with other tongues as the spirit gave them utterance."

For centuries great effort has been put forth to array Paul against the ministry of women. His epistles are the favorite battle ground of our opponents and they say women should not occupy the pulpit and preach, according to Paul's writings; yet he says, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus." He also speaks favorably of the women which labored with him in the gospel.

Again, it is said woman is an inferior being and has n't the mental ability to preach. When God made Eve, He did not take the rib from Adam's head that he might domineer over her or from his feet, that he might trample her, but from his side, that they might stand together as helpmates, one for the other, and we believe that has always been God's plan, but it has n't always been man's plan. In heathen countries, women are in fearful slavery and subjection and are not thought any more of than the cattle of the field. In our own nation women have not always had the same opportunity for an education and self-improvement as men, and for every bit of liberty we as women now enjoy, a price of no small worth has been paid. Susanna Wesley had the ability to conduct public religious services and God not only blessed her ministry to the good of her own children and servants, but to strangers, also. Lucretia Mott, a devoted wife and mother, entered the ministry in the Society of Friends at the age of twenty-five, and had the ability to preach the gospel to large congregations, while stones and bricks were flying through the windows. Amid pelting eggs and howling, stone-throwing mobs, she stood unmoved—as gentle and as unflinching as when knitting by her own fireside. In 1840 a world's anti-slavery convention was called in London, and women from New York, Boston, and Philadelphia were delegates, among these Lucretia Mott. On their arrival they were not admitted, because they were women. This brought the woman question into prominence and in this she engaged heart and hand.

Catherine Booth, the mother of the Salvation Army, was not only a devoted mother, but also a successful preacher. David Updegraf has blessed thousands of people through his ministry and he speaks in the highest tones of praise of his sainted mother, who was in her day a faithful preacher of the gospel of Christ. Books and magazines tell us the opening decades of the twentieth century are witnessing a movement among women that is one of the most remarkable phenomena in the history of mankind. It is world-wide and spontaneous and aims at nothing less than woman's universal education and enfranchisement. This new ideal, taking its rise in the teaching of Jesus regarding the value of the human soul, is permeating every layer of society, all races, and religions. Woman's desire for development and self-expression and, better still, for service, has given birth to educational, social, and missionary organizations and institutions, international in scope and influence. In seventy-five years after Mary Lyon inaugurated the higher education for woman at Mt. Holyoke College, in 1837, 60,000 women were student in the universities and colleges of the United States, nearly 40,000 in the universities of Russia, 30,000 were giving instruction in the primary and secondary schools of Japan. The freedom wherewith Christ did set us free includes

woman's complete liberation of opportunity with man.

Another oft-repeated statement concerning a woman preacher is, "She is out of her sphere." We admit a normal woman is domestic in her nature and naturally loves a home, but to say she is out of her sphere if she is engaged in public religious work, is extremely narrow. This accusation is not brought against women physicians, lawyers, and school teachers, and the many thousands of women who are wage earners in factories, stores, and other public places. The daily paper tells us that one of the most picturesque demonstrations ever witnessed in the historic house chamber was seen when the first woman ever to sit there as a member took the oath of office. Men and women in the galleries pounded hands together and yelled themselves hoarse when Miss Jeanette Rankin, "the lady from Montana," entered the hall. It is not likely that any one on this occasion said of this woman, "She is out of her sphere."

Through the centuries past there has been, and there is now, a tendency on the part of bishops, District Superintendents, and official members of the various churches to curb and discourage women in their attempt to preach Christ and Him sanctified; but the more they have endeavored to hinder their ministry, the larger the army has become, until today the world has never before witnessed such a company of women preachers. Many of them without license or any recognition from their church have gone out, with an undying love for souls, and have preached Christ on the street corner, in the prison cell, in the red light district, in mission halls, in fashionable churches, and everywhere they have had the opportunity; and many have been the precious souls who have been converted and sanctified under their ministry.

We praise God that the Pentecostal Church of the Nazarene has opened wide her door to the woman preacher and certainly there should not be any one in our denomination who would try to hinder her in her work of love for the Master, though such a person may have right to his personal opinions, regarding the advisability of a "woman in the pulpit."

Young woman, if you are called to preach the gospel, do not allow any one to sidetrack you. Millions are on their road to hell. Regardless of the opinions of people, let us do our best to rescue souls. Let us go forward; there is no time for delay. Sister pastor, evangelist, or missionary, let us be true to the great Shepherd of our souls. We may not be able to move great congregations by our oratory, or by our logical, forceful sermons such as bishops can preach, but we can win souls for Jesus and have trophies to lay at His feet. May He say of us in the great day when He gathers his jewels, "These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb."

Moral But Not Spiritual

BY W. GOULD

IT IS not necessary to be flagrantly wicked in order to be lost here or hereafter. Spirituality results from union with God, and the enjoyment of His divine eternal life through Christ's indwelling. Sin of any kind, by omission, commission, or lack of faith, separates from God and occasions spiritual death with consequent absence of spirituality. But this condition may exist without many of the outward manifestations sin sometimes exhibits. In the absence of the light which is imparted by true faith and regenerating grace, under the operation of Satan the depraved human heart is blinded and deceived as to the character of its own operations. "The god of this world hath blinded the minds of them which believe not," etc. (2 Cor. 4: 4). "The heart is

deceitful above all things, and desperately wicked: who can know it?" (Jer. 17: 9).

Under the influence of this moral blindness unconverted persons will usually take one of two courses of action. They will either throw off religious restraint and live in outbreaking sinfulness, or yield in some degree thereto and to such an extent as to appear outwardly moral; and then will become proud of it. They will plead to themselves, and sometimes to others: "I am not a bad person—I behave decently—I am not a libertine. I am not a drunkard. I am honest. I am kind to my family and my neighbors," etc., etc. They can, and often do, point to some who profess to be Christians and say: "I live better than they do"; and with some justification. For, unfortunately, there is a large class of persons who have a form of godliness without the power thereof; or who in other words are destitute of spirituality. How far unsaved human nature can go in the practice of abstinence from outward immorality, and in the imitation of righteous living, is not easy to determine. It is well known that many heathen destitute of the knowledge of the true God, and not a few persons born in Christian lands, who have not become in any way identified with the professed followers of Christ, or are even believers in God or the Bible, have obtained high reputation for moral integrity and excellence of character. And there are now, and have been in the past, a large number of persons connected with the outward and visible church, who, while lacking in some of the fundamental elements of spirituality are free from the blemishes of immoral conduct in their daily living; and not infrequently acquire a reputation for piety, because of their activity in some forms of what is regarded as Christian work. But it may be pleaded: "If morality is a product of spiritual operation, how then can it proceed in any form or degree from an unsaved and depraved person?" "Can a fountain send forth at the same time both salt water and fresh?" Hence it is claimed: "Right moral conduct implies the existence of spiritual life in the person exhibiting it." But the understanding of a few well established facts will reveal the true situation.

Depravity. Its fruit is evil, only evil, and that continually. But under the gracious provisions of the dispensation of the gospel, human nature is not ordinarily left to itself. Christ is a light that lighteth every man that cometh into the world. (See Jno. 1: 9). "The manifestation of the Spirit is given to every man to profit withal" (1 Cor. 12: 7). "The Holy Spirit strives with men, convicting them of sin, of righteousness, and of judgment to come." The effect of this is to restrain and otherwise influence men, and that in many ways from courses of conduct they would otherwise pursue. This is especially true in the cases of such as have godly parents; and are brought up surrounded by religious influences. Under these, there is sometimes a yielding far enough to convictions that will lead to a degree of reform on some points in the conduct. At this point one of Satan's most successful snares is fallen into. Instead of following up conviction till pardon of sin is consciously obtained, and Christ's indwelling, eternal, spiritual life is experienced, with its invariable accompanying hatred of sin and victorious power over it, that are fundamental elements of spirituality, good resolutions are made, and relied on. Efforts, more or less strong, are made to live up to them in human strength only. A degree of seeming success, often productive of temporary emotional gratification, is relied on as proof that true conversion has been experienced. Receiving baptism and joining some religious denomination called a church are the next steps usually taken. Some forms of church work will be taken up. Hence the kind of morality and life of a form of godliness desti-

tute of its spiritual power this article deals with. (To be continued)

BROOKLYN, N. Y.

A Negro Love Feast

AT the close of the communion services, an hour was allotted them for relating the dealings of the Lord with them. The scene that followed can not be described. We will, however, give a few expressions taken down at the time from sixteen successive testimonies:

1. *A Very Aged Sister:* "I rise first, 'cause I least of all. Jesus keep me poor old woman through dis hard winter. He take care of me, good as anybody."
2. *An Old Lady:* "Forty-three years I been on dis journey. Glory be to God for de good care on de way; de travel of my soul am to cleave unto de Lord."
3. *Aged Woman:* "I'se happy today, but what is dis to what I shall be—only as de dim starlight to de sun straight overhead. We riding de storm now, but soon be in port. Glory to Massa Jesus."
4. *A Decrepit Old Woman:* "I feels encouraged today. I'se girded up my loins to run de race, and I'll habe de prize, if I habe to crawl on my old hands and knees ober de hard places."
5. *Aged Lady:* "Five months I been afflicted; but Jesus been with me, when I could not get to you. Now I come to lay my shoulder to de gospel wheel anew. I'se been lifting forty-seven years. I'll see de old wheel roll yet, tank de Lord."
6. *Little, Trembling Sister:* "Glory to Jesus. Glory, glory, glory! My tongue can't talk, but my heart can say. Glory to Jesus. Glory, glory, glory!"
7. *Middle-Aged Man:* "I remember bery well when God, for Christ's sake, forgib my sins. From dat day Jesus been my portion, my treasure, my all."
8. *Young Man:* "I nothing to say 'bout reckon so, or may be so, I know dat my Redeemer lives. I know, too, He neber feed me on food dat made me sick. I'll be round Massa Jesus' table till get fatted for heaben; all up hill, but Jesus at the top. I want see how it look up dere."
9. *Young Woman:* "I won't stop to tell you 'bout de road I come along, but I'm here—I'm on de rock. I'se an old-fashioned, noisy Methodist. I'se going to see de hundred and forty thousand, and help um shout, Glory, glory, glory to de Lamb."
10. *Man About Fifty-Two:* "I seek de Lord when a little boy—fader a sinner; moder a sinner. First, I go into de garret and pray little easy. I know nothing—say almost nothing—sometimes wait an hour like a Quaker, till de Spirit set my tongue going. I keep close to Massa Jesus two or three years—He feed me well, and I get to be a big stout boy in 'ligious things. Den He help me to pray down in de kitchen with the old folks, and when my own fader and moder turu children and ask me to learn dem to pray, den I no Quaker, but roar it out quick and loud. Children, Jesus can make you pray like de bishop."
11. *Old Man:* "I very poor man; my paper good for nothing here, 'cause I han't got myself—but my paper good in heaven 'cause Massa Jesus 'dorse it for me. He stood 'seurity—His purse neber fail. Bless de Lord Jesus Christ."
12. *Woman of Sixty:* "I'se a poor old slave woman when God turned my darkness into light; but when de dungeon open, when de chain fell off, I felt like a little gal, and dis old cripple mighty spry on de foot yet."
13. *Man of Forty:* "When I left de Dehills' army, I join Captain Jesus during de war; I'm on the march today. I neber surrenders. When de wind blow hard, I stick de closer to de old flagstaff. Keep de colors flying, bredren, keep de colors flying, ebery sojer hab a crown by-and-by. Glory, hallelujah!"
14. *Middle-Aged Man:* "Eber since Jesus turn my night into day, I lobe de day best. I going to de land where dere is no night."
15. *Little Boy:* "Mother told me Jesus died for sinners—little boy sinners. Jest a little while ago I believe it. Now de boy here, but Jesus take de sinner. I lobe Jesus 'cause he make me feel like I'll fly."
16. *The Steward:* "I'se looking for de 'good old way de prophets went.' I see it. In it. Firm footing here. I'll go to glory in dis path. Yes, I'll go through glory up to heaven, and rest with Jesus, whar glory will go through me."

These are but a few crumbs from the colored lovefeast. We reckon there must be a powerful revival in any white church in the city before sixteen successive testimonies will be heard indicating so much true piety and clear perception of Christ revealed in the soul—a present Savior from sin.—Selected.

KYOTO, JAPAN

The work is going along about as usual. We have had some most interesting cases. One man and his daughter were forward to seek God. They seemed very earnest and both desired very much to find the true salvation. Recently three young men came to the altar and desired to find God. At first they did not appear to be much interested, sitting most of the time with head down and not answering but few of the questions asked them. They were asked to pray, and one broke out and began to ask God to forgive him for his many sins, and to give him that peace which he had desired so long. Just as he closed, another took it up and he, too, prayed the Lord to give relief and lift his burdens. The third, who had been to the home of one of our workers to inquire the way of salvation and got freedom from sin, began to pray with his whole heart in the old way for his heavy heart to be relieved of its burden. In a few days all three of these men were back and thanked God for what he had done for them. One said it seemed that he was walking in the air and wanted to join the church at once, but he understood that first he had to be baptized, so he said "Please do that to me so I can unite with the church." We hope to have a nice little class to come into the church soon.

W. A. BECKEL.

CHAOCHENGH-SIEN, SHANTUNG, CHINA

The evening meetings continue and attendance is good, considering the cold weather and chilly atmosphere of the chapel. Monday evening, January 29th, a special meeting for the Christians was held. It was announced that some American news of unusual interest was to be told. Naturally there was eager anticipation and the interested ones were all there in due time.

Brother Kiehn felt it would be well to make a public announcement at this time of the gift for the chapel, together with some information concerning the beginning of the Pentecostal Nazarene church in the homeland. He began by showing them a picture of Doctor Breese, giving a short biography, followed by the story of Mr. Brillhart's life and tragic death. His picture was also shown.

This all led up to the real subject of the evening, namely, "Giving." We had all felt for some time that such a talk was necessary, for our Christians here need to be taught the importance of this, both for their own sake and the future welfare of the church. The talk was interspersed with several apt illustrations of sacrifice and joy in giving. They were told that money was needed to open chapels in various nearby market places and this would be an excellent way for them to help spread the gospel. Brother Kiehn also reminded them of the money they formerly spent in sin and worshiping false gods. Why not offer at least this amount to the true God?

The appeal met with a hearty response and that evening several promised to give a stated amount each month. They were all told to pray about the matter and during the week several promised to offer regularly. One evangelist and the gatekeeper each offered a piece of land in the country on which to build a chapel. Altogether, enough has been given to rent one or two small buildings for Sunday

Missionary News

schools. We praise God for thus speaking to these young Christians, for we feel it is a good beginning toward a future, self-supporting, self-propagating, holiness church in Chaochengh-sien.

The station classes for both men and women are being continued this week. We have been glad to see the interest manifested in both studying and listening to the gospel, in spite of the usual Chinese New Year's festivities go-



Children's Day! June 3, 1917

Train up a child in the way he should go; and when he is old, he will not depart from it (Prov. 22: 6).

June 3d may mark an epoch in many young lives by the observance of a special Missionary Day for the Sunday schools. An excellent program has been prepared for this occasion. Last year many of our Sunday schools received an unusual blessing by observing a special Missionary Day. This year, we trust and pray that every Sunday school who observed the special Missionary Day last year and many who did not, will arrange to make June 3d a day long to be remembered.

Programs will be furnished free of charge to all who agree to arrange to have the program rendered by their Sunday school and in connection with the program take an offering for foreign missions.

General Foreign Missionary Board
Pentecostal Church of the Nazarene
2109 Troost Avenue
Kansas City, Mo.

ing on. We are expecting "fruit that shall remain" from these classes.

IDA VIEG.

KUMAMOTO, JAPAN

It was with glad and thankful hearts that we report victory in our midst, even a real Holy Ghost revival. Since the beginning of the new year a little company of our members have been meeting every morning on the top of a nearby mountain, for a "before daylight prayermeeting," and their continued and earnest supplications for an outpouring of the Holy Ghost are being graciously answered, and in the last two weeks there have been in our different meetings, forty-four earnest seekers. "And the end is not yet, praise the Lord." The Sunday just passed was a blessed day of Holy Ghost power and victory. In the morning service Pastor Kitagawa preached from Luke 3: 16, 17, and at the close fourteen people fell at the altar for sanctification. After a precious time of seeking, ten of them testified to the cleansing and filling of the Holy Ghost. At the evening service a student, Sato, gave the message, and there were seven seekers for salvation, closing the day of victory for the Lord. We are all praising Him that His hand is so manifestly on the work, and that so many are proving Jesus "mighty to save."

Monday two of the young men, who were sanctified on Sunday, took the train to give our gospel portions in another city, and one of

them mailed us the following card: "Two of us with prayer got on the train and handed out church papers and tracts, then I got up and opened a meeting with prayer and let the other boy preach—we were filled with the Holy Ghost and power, and have no fear in our hearts. Hallelujah! One hour later the passengers were changed, and my friend opened a meeting with prayer and I testified, and closed with prayer, and we were both so blessed and happy."

Our Thursday evening testimony meetings are most joyful occasions; also the street meetings, where the members are so anxious to all testify that it is difficult for our several students to preach. The Bible students are full of burning zeal and are fast becoming strong preachers of the Word. We are now taking in some new students, who after a time of proving, seem definitely called to the work.

"Thanks be to God who giveth us the victory." Pray for us.

Yours in His blessed service.

I. B. STAPLES.

We have prepared a mite box to be used for our children in gathering funds for the Children's Missionary day, June 3d. This box has a picture of one of our Sunday schools in India, and will prove of great inspiration to the children. We will furnish the boxes free of charge. Write us so we may know how many to send you. While the box was especially prepared for the gathering of funds for the Children's day, yet it can be used for the regular monthly missionary offerings by the Sunday school. We are sure that the children will be interested in gathering pennies and nickels and larger amounts for foreign missions. See to it that they get a box. We will furnish

them free of charge, postage prepaid.

We have also prepared a missionary envelope which will be very convenient for collecting the special missionary offerings, June 3d, in the Sunday school. We would suggest that all who plan for this special day, June 3d, send for a supply of the envelopes, to be handed out the Sunday previous to June 3d, and to be returned and placed on the table when the offering is taken on June 3d. Many of the children will bring their mite boxes, but those who do not have mite boxes and the older people, should be furnished with this missionary envelope. Send for a supply. We will furnish you as many as you want, free of charge, postage prepaid.

AN URGENT APPEAL

Coban, Guatemala, C. A.

We just received a letter from Brother R. S. Anderson, Coban Guatemala, that they have a very urgent need for at least 125 reams of paper, which will cost about \$350, including freight and duty. This paper is needed in order to print and distribute the Spanish tracts and papers which have proved such a great blessing throughout Central America. Thousands of these are printed and distributed not only in our own locality, but the postal authorities allow our missionaries to distribute them throughout Central America without postage. This is a great opportunity for spreading the gospel. If you have some money to invest for this purpose, it will be gladly received.

E. G. ANDERSON, General Treasurer.

Part of the report of President B. F. Haynes made to the trustees of Olivet University at their recent meeting:

It is my pleasure in this annual statement to bring a most encouraging report so far as the department is concerned to which you have assigned me by your suffrages as members of this board. God forbid that I should purposely or innocently give undue color or emphasis to the success or the prosperity which God has given us along numerical lines, and in the way of faithful scholastic work in the institution, and in the matter of complete and wholesome discipline, and best of all in the matter of spiritual force and fervor.

We not only have the largest enrollment which has ever been reached in the history of the institution—the total enrollment to date for this year numbering 239; but far better and grander than this, we have the best student body it has ever been my pleasure to deal with in my college experience. I know it is easy to say this, and sometimes a college president can be tempted to say it even without the most conspicuous warrant from the solid facts of the situation. It remains true, however, in this case that the character and spirit of the personnel of the student body can be truthfully said to be phenomenally satisfactory. We have never met the equal of the situation in this respect in any school over which we have had the honor to preside. There is a loyalty to the institution not only dominant in the student body, but almost unanimous which amounts almost to a passion. They genuinely love the school. They delight to honor it. They cheerfully render scrupulous obedience to every regulation and principle involving her weal or good name. I can really say they seem to love the institution with pure hearts fervently.

This has rendered the matter of discipline easy. Almost universally discipline is difficult, and encompassed with peril. Only by securing as a primary and paramount condition a spirit of such loyalty as we have depicted can this crucial problem of discipline be solved with smoothness and ease and perfect safety in all directions. It is my delight to assure the board that this consummation has been beautifully reached. I could give numerous instances of disciplinary issues which have arisen, and how they were solved which would illustrate the truth of the above declarations, but I deem it needless to consume your time.

Scholastically, I have no fault to find with the student body as a whole. With the rarest exceptions this precious body of young people view life as a solemn trust and hence they regard their obligation to the curriculum as serious, as imperious, as a divine opportunity with which they are favored by the Father above; hence they assiduously and studiously seek to redeem the time. They put conscience into their work. It is difficult to convey to your minds perhaps what an increased joy this brings to those entrusted with the duty of teaching. Some members of the faculty with whom I have talked are almost in a rhapsody of delight over the ease which the personnel of their classes give to their labors and the inspiration they receive from their conscientious and faithful study. Such response on the part of students certainly redeems the profession of teaching very largely from its irksomeness, and alone can give to it the zest and the delight which a faithful laborer ought to have to do the very best work of which he is capable.

Closing this part of my report, I can say in one word that there is a phase and a character and a tone about the school which I can best express by the word, *solidity*. It seems solid—firmly fixed, founded, and rooted in the affections of faculty and students; and we are thankful to say, so far as fallible judgment can decide, in the favor and friendship and blessing of God.

I shall not detain you by saying much as to the spiritual status, having reported on

OLIVET University

this point verbally with fulness at your last meeting. I can say that the glory and power of the blessed revival abide with us. With some exceptions in the way of declensions, the number of which are about the average in all such works of grace, the great revival did a work for the student body which will last until Jesus returns, or till they are called from labor to reward. Their faith rests serene in the power of the blood, their victory remains undimmed, and multitudes still walk upon the waves without wavering faith or a tremor of fear, with their eyes firmly fixed upon Jesus, the source of their strength and victory.

One of the numerous fruits of our great revival was the automobile new departure.

NOTICE!

The board of trustees of Olivet University at their meeting held on the 28th of March found the debt situation of the college very acute. Our diagnosis of the situation indicated an urgent necessity for prompt and strenuous action for the immediate removal of the debt of the institution. There was unanimity in this decision in the board, and a marvelous spirit of loyalty and determination to remove the last vestige of peril which confronted us in the shape of the debt. We adopted by unanimous vote a definite plan to raise the entire amount and committed the execution of the plan to Rev. W. G. SCHURMAN, our District Superintendent, assisted by the business manager, Brother R. C. GRAY. It is the desire and purpose to find a thousand persons who will give us \$100 apiece, or a smaller number of persons, some of whom giving larger sums, so as to total the \$100,000.

We appeal to the friends of the institution throughout the church to rally to this movement. Please respond promptly to communications that may reach you from the two brethren named. Or, better still, communicate with them at Olivet, Ill., informing them of the amount you are willing to give to see the entire debt removed. Not a dollar pledged or paid toward this \$100,000 is to be used until the entire sum has been provided for in cash and good solvent subscription pledges. Immediately upon the entire amount being thus provided, the entire amount will be due and collectible. The policy of the board was also definitely decided upon, that after the removal of the debt, we shall never incur debts for any purposes of improvements or enlargements. "Pay as you go" is to be our motto henceforth.

Olivet University Board of Trustees—Rev. L. Milton Williams, president, Oskaloosa, Iowa; Dr. Edwin Burke, vice-president, Chicago, Ill.; Rev. E. G. Anderson, secretary, Kansas City, Mo.; Rev. W. G. Schurman, treasurer, Olivet, Ill.; Wilson M. Creal, Warren, Pa.; L. E. Goode, Bloomfield, Iowa.; E. E. Freshney, Indianapolis, Ind.; Paul F. Moore, Danville, Ill.; H. R. Beegle, New Galilee, Pa.; E. S. Benner, Caledonia, Ohio; Dr. M. E. Church, Calgary, Alta., Canada; Dr. John Matthews, Kansas City, Mo.; Rev. N. B. Herrrell, Boise, Idaho; Rev. Everett O. Chalfant, Muncie, Ind.; E. S. Cunningham, Mansfield, Ill.; Rev. J. H. Dennis, Olivet, Ill.; Rev. M. E. Borders, Chicago, Ill.; Rev. E. A. Clark, Oskaloosa, Iowa; Rev. James W. Short, Dayton, Ohio; Dr. C. E. West, Decatur, Ill.; Rev. U. E. Harding, New Castle, Ind.

which I will mention for only a moment, as it has been misunderstood by a few. This movement was a spontaneous outburst during the revival and evidently brought with it every proof of divine and heavenly credentials. The purchase of two or three machines came from a flaming impulse and passion for missionary work, for street and jail work which they were denied by the location of the institution in the country. These autos annihilate distance and bring practically to the edge of our campus the surrounding cities and towns, thus giving to our fire-baptized hosts of boys and girls opportunity to do a vast deal of real soul-winning and at the same time to put in practice and keep in practice the principles and the truths and the teachings which are sought to be put into their minds and hearts in the class rooms of the institution.

Such was the origin, the aims, and the fruits of the automobile movement. There is one thing which the movement is not. It is not an indication that the students are rich. It is not a proof that they have put money in automobiles which they should have put into the removal of the debt on the school. The gifts for the purchase of the autos came out of their poverty and self-denial. Any heart, except the adamant heart, would be moved to pity and admiration and heartiest indorsement that understood the privation and self-denial which these precious young people practice in order to have the opportunity of pursuing and obeying the call of God to soul-winning, while engaged in acquiring intellectual and educational equipment needed for the work. Many of these contributions were made purely on faith, and can only be paid next vacation by diligent labor of these liberal students, who must make the means to get back to us next year as well as by which to pay their subscription to the auto fund. We can not possibly conceive the exact nature of the reason or the religion which would question either the students' right or their propriety in practicing this grinding deprivation and self-sacrifice in order to get the means for evangelistic, missionary, street, and slum work instead of taking the collection thus raised and applying it to the debt of the institution. The fact is, however, that this very action on the part of the students means more for the liquidation of the debt on the institution than would have meant the mere donation of the same amount of money they expend for the autos to apply on the debt of the institution.

Your president is in position to know that there have been direct results coming from this automobile work by the students in making friends for the institution which has brought hundreds of dollars into our treasury by such new made friends through their exclusive agency. It is a further fact that the institution has been made known, and favorably known, in the country regions around us and in the cities and towns in our vicinage, which, strange as it may sound, seem to have been largely oblivious of our existence. Multitudes now know that we exist, recognize the glory of the work we are doing, and hold a friendly attitude and spirit toward us, which forms an asset which will prove mightily helpful in any scheme you may adopt for the liquidation of the debt.

If the foregoing facts are not sufficient, a definite finality ought to be put to every solitary question in any mind by the declaration that a number of precious souls, not only with freedom's air about them, but in some instances behind the bars of prison cells, have been brought from darkness to light and from the power of Satan unto God already as the result of the labors of these precious young people in whose hearts God put the purpose and the passion not only for soul-winning but for this modern means of performing the work while engaged in their scholastic training for a life of ministerial labors.

B. F. HAYNES, President.

THE WORK AND THE WORKERS

EVANGELISTS JULIUS MILLER AND WIFE

From March 8th to 25th we spent in Coal Grove, Ohio, holiness church. It is a new church just finished, and ours was the first revival meeting to be held in it. God gave us some gracious services. Conviction rested heavily upon the people, but only a few responded to the call of God. One woman, who was beautifully sanctified was so happy she could hardly do her work for several days. There is a fine band of holiness people at this place, ably led by the pastor, Brother Shipton. The Sunday morning class meetings were times of great refreshing. March 23th to April 8th we spent in Ironton, Ohio, in the Pentecostal Nazarene church. Brother David Miller, the pastor, has done some good foundation work at this place. He has a fine band of people who believe in doing things. They have now bought their church and have a bright prospect of building up a flourishing church. The weather was bad part of the time during the meeting, and the crowds not large, but some good work was done, and there were several bright cases of God's work manifested.

The first Sunday we had the Hallelujah March just before the evening service. It was led by the children waving their flags, and behind them came the grownups, singing the songs of Zion, accompanied by wife's guitar-lute, and the pastor's tambourine. It was a long march, taking in several city blocks, and stopping several times for a short open air service, and distributing of tracts. The last Sunday was especially good, and in spite of the rainy day there were good crowds and a goodly number at the altar, some praying through. We can not say either meeting was a landslide, but we can say He was with us, and some found Him precious to their souls. Our home address is Stockton, Ill.

EVANGELIST LEWIS H. BACHELLER

I am in Decatur, Ill., with our Pentecostal Nazarene church, and God is truly blessing us. Sister Hoke is a woman of God, and His blessing is upon her here. Sister Grace Edwards, pastor at Chrisman, Ill., is having charge of the young people's service at 7 p. m. and singing service.

I have preached at each service, and have had twenty-two seekers during the first three services. We are looking ahead for great things.

DEDICATION AND RALLY

What was considered the best and most spiritual and best attended rally on district one, has been held at Newberg, Ore. God signally honored and the blessing from the upper glory flowed over us again and again. Seekers sought the Lord every day, and God wonderfully helped in all the papers read and the sermons preached. Rev. C. H. Davis presided and, also, brought two powerful messages. Rev. Mr. Bringendahl and Rev. Mr. Edwards preached at the other sessions, and God blessed them and those who heard. Rev. Mr. Blackman led the singing services and it was done well.

Our fine new church was packed at the dedication service, with every chair that could be brought in. Something like \$1,800 was raised or subscribed, leaving us, with what has been raised before, only about \$700 indebtedness on this most excellent property. It is considered one of the most practical and up to date buildings on the District. Rev. J. T. Little, our District Superintendent, gave a fine dedicatory sermon, which was enjoyed by all. No one knows but God how the people have unitedly sacrificed and toiled for this last year to bring these things to pass, but surely God will reward every one. We are a small class, but God has performed wonders for us, and we give Him the glory. The work is moving on nicely and at present we are engaged in revival meeting, with Brother Little in charge.—O. F. Guettel.

CLEVELAND BIBLE INSTITUTE

In connection with the twenty-fifth anniversary of the founding of the Cleveland Bible Institute, of Cleveland, Ohio, there will be held a conference of Christian workers that is of more than ordinary importance. This conference will be held at the institute, East 33d and Cedar avenues, Cleveland, Ohio, May 15th to 22nd. The dominant note of the conference will be evangelism. Workers from the different churches and from different sections of this country will gather to read papers and participate in discussions that will be of worth to both public and lay workers. Some of the prominent workers and noted evangelists that are expected to give their presence and service to this gathering are: Rev. H. C.

TELEGRAM

ARKANSAS CITY, Kas.

HERALD OF HOLINESS:

Another great day Sunday. One hundred autos parked near tent in afternoon. Tent crowded at night. All local expenses for entire campaign raised and underwriters released. Seekers at every service. Conviction falling on community folks. Coming for many miles. One week yet remaining here. Greater victory assured. Pray much for us.

WILLIAMS-ROBINSON EVANGELISTIC PARTY.

Morrison, D.D., Louisville, Ky.; Rev. Joseph H. Smith, of Chicago; Rev. C. W. Butler, of Michigan; T. C. Henderson, of Columbus; Lindley Wells, of Chicago; William Kirby, of Alliance; O. J. Walter Malone, of Cleveland, and Dr. George F. Oliver, Matton, Ill.

With this gathering of workers from the various fields, and with the problems of the evangelist and the church under discussion, and with the inspiration of the association that such a gathering will bring there can not but come great good to all. The combining of this conference with the 25th anniversary of the founding of this widely known Bible Institute will bring together a host of the old students and new friends of this work that will be delightful. At a moderate rate entertainment will be provided for all who will write soon to the Cleveland Bible Institute, 3219 Cedar avenue, Cleveland, Ohio.—J. W. Malone.

RUSKIN-CAVE COLLEGE

Several members of the faculty, and quite a few among the students, began several weeks ago to pray for a revival. The movement grew in volume and intensity. We hoped to have everything ripe when the evangelist came. Through a series of disappointments we found ourselves without a revivalist.

In Memory of Rev. George McCullough

BY LILLIE SNOW PALMER

"And has he gone now from our midst,
The noble and the true,
Who fought so well for God and right;
One of the faithful few
Who dared to brave the currents wild
Of worldliness and sin,
And preached—"A fountain filled with blood,"
Inviting sinners in.

Ah, yes! his days of earthly toil
Have ended now at length:
But well we know he leaped while here
Upon God's matchless strength:
And when he knew that soon he'd see
His Savior face to face,
His faith was steady, and his soul
Still trusted in God's grace.

Triumphantly he crossed the tide,
His soul with rapture sings,
While through the pearly gates he sweeps,
Borne by angels' wings;
His sacrifice and suffering here
Add luster to his crown:
And from his height our souls now feel
The glory streaming down.

Oh, God, may not his mantle fall
On one of fewer days,
One who against all forms of sin
His earnest voice will raise?
Then shall we feel less pained to know
Our hearts less pained to know
That Thou hast filled the breach, O God,
Grant that it may be so."

But we had a leader, even the blessed Holy Spirit. The revival broke out, and the student's began to find Christ in pardon and cleansing. Professors C. L. Hawkins and D. B. Raulins alternated in bringing the messages. And so thoroughly were these brethren under the direction of the Spirit that no one felt any more the need of an evangelist. Some were even heard to say: "I'm glad we did n't get a preacher."

Many found pardon and quite a few were definitely sanctified. And the end is not yet. Conviction for heart purity is settling down upon those who were saved from the guilt of past sins, and they are turning their steps Canaanward. The few who still remain outside the fold seem very responsive, and we are praying that every one will surrender and be speedily saved. Let all the saints everywhere lift their hearts in an earnest prayer for the school at Ruskin when they read these lines. Perhaps no school among all the holiness colleges has had to "contend for the faith" as has Ruskin-Cave College. And we would not forget to thank those who so ably assisted in bringing together our present fine student body—the best in several years. The enrollment is considerably greater than last year, and prospects for another year are bright.

Ruskin-Cave College is one of the few accredited schools in Tennessee, which means that our work is in high favor with the state authorities. Graduates from Ruskin-Cave College are not required to take the teachers' examinations. But all that counts for naught unless Christ "has the pre-eminence." If the greatest work of today is training men and women for tomorrow, then that work should be accomplished in the fear of God. Surely half-trained, ungodly men and women will not be able to measure up to the demands of tomorrow. Hence the importance of the spiritual side of higher education. So many of our great schools take the fine gold of potential character, cast it into their crucible, and, like Aaron of old, turn out a calf. Such leaders will be about as effective as was Aaron's calf of gold.

Let earnest parents everywhere rally to the support of the holiness schools. For in these schools strong young life is forged into a mighty instrument, ready to His hand in the nearby tomorrows.—R. J. Kelly, Vice-President.

EVANGELIST J. R. HUNTER

We closed, at Fairfield, Neb., last night, after a four weeks' battle with the Devil, and the greater part of his forces, I think. The old plow went down and plowed up some things that I never saw before in a revival meeting. We find it is not what folks say they will do—but it is what they do. The end is not yet. There were some saved and sanctified and others were healed in their bodies.

We had Miss Free with us as piano player, from Fairbury, Neb., and she is fine. Miss Nutter was also with us and was a great help in the meetings.

There are some here who have said they will stand by the old gospel, regardless of what comes.

Wife and I will go home to Lincoln, for a rest before going into the summers' campaign work, which will soon begin.

KANSAS DISTRICT

Some time has elapsed since I have sent in a report to the Herald of Holiness, but we have not been inactive during that period.

The event which has claimed the most general attention and special interest among us of late has been in the Hallelujah March. We are glad indeed for good results. As a District we are overrunning appointments but we will not be satisfied unless the entire amount asked for shall have been raised. Should there be shortage, would it not be a fine plan for some of these men who contemplated giving individual gifts of \$1,000, to enter the gap with their generous offerings and thus make up the deficiency, and get a shouting blessing in return.

All of the churches in eastern Kansas have been visited since my last writing, and I have been gratified and blessed by my contact with them and their pastors in their activities. My heart goes out to them, every one. Surely we have much to thank God for in these trying times, and I truly thank Him for the privilege of being associated with such a noble band of workers as is found in our Kansas District Pentecostal Nazarenes. I am now at Dodge City, having started on my last long trip to finish my first round. Brother Miller, our pastor here, reports a good series of meetings with Brother John Roberts

and wife, as evangelists, and is pushing on in spite of difficulties.

Missionary evangelist, Brother Frederick H. Mendell, is busy visiting the churches and arousing them to pray and pray for the world-wide spread of the gospel.

Kansas Holiness College is doing fine work and is being truly used and blessed of the Lord. Pray for President W. C. Stone, the faculty, and the student body. We will also be very glad if the churches which have not as yet raised and sent in their pledges to the school, would do so at the earliest possible time. We will be especially glad to put young people, who are praying and planning on attending a holiness school next year, in possession of information concerning this good school. Let us hear from you.—H. M. Chambers, Dist. Supt.

EASTERN AND NEW ENGLAND NOTES

Rev. D. R. Pierce, pastor of the Pentecostal Nazarene church, Davis Square, West Somerville, Mass., closed his pastorate there about April 1st, as he expects to take a charge in the far West. Brother Pierce took the pastorate at West Somerville, Mass., last May.

The Wesleyan Pentecostal Nazarene church, of Providence, R. I., held her annual business meeting this week. The reports from the various departments were good. Pastor Norberry was asked to return as their pastor for another Assembly year.

Rev. Charles Bromley, one of the elderly supply preachers of the New England Southern conference of the Methodist Episcopal church has been used of God in the salvation of precious souls on his Windsorville, Conn., charge. Father Bromley is one of the dear old preachers who has stood true to full salvation no matter what the cost has been for many years past. He is always a welcome visitor to the writer's church whenever he comes to our city.

Good news comes to us in a letter from the Florence Crittenton Hope Cottage, of Swampscott, Mass. During the last twelve months God has blessed President Sister Coburn and her assistants in the work of this home. They tell us that God has used them in the salvation of previous souls during the winter months, which proved to be the best winter in the history of their work. Our Pentecostal Nazarene churches in New England feel this Hope Cottage is a part of their movement. It is the most spiritual and God-honored rescue home we know of in all New England.

The blessing of the Lord is upon the holiness folks in Peacedale, R. I. They have a live mission there and God gives them souls for pardon or purity. The writer will conduct an all day meeting there next week.

Pastor Domina, of the South Providence Pentecostal Nazarene church has been away holding a series of meetings in the state of Maine. Seeking souls were at the altar.

Brother R. M. Whitman, of Providence, R. I., is away holding services many Sabbath days and reports the blessing of the Lord at each place. Brother Whitman believes in real aggressive Christianity.

Evangelist Henderson and wife were welcome visitors at the Boston Monday holiness meeting. They sang a duet to the pleasure of the saints. Brother and Sister Henderson will remain with Pastor Locke and his church in extra services at Cambridge, Mass., over another week ere they return West.

Evangelist Cooper, of the West, is now in a series of revival meetings in East Weymouth, Mass. The Lord is using Brother Cooper's labors in giving him seeking souls for the two works of grace at these extra meetings. Brother Cooper is true to the Wesleyan doctrine of the second work of grace.

Rev. E. W. Post and wife, of Stoneham, Mass., are largely known among the holiness folks of the East and middle West for their aggressive evangelism and their uncompromising attitude to the Wesleyan doctrine of holiness. Let all their friends pray that God may bless Sister Post in her weakened physical condition that has been upon her for some months past.

Pastor Locke reports the blessing of the Lord upon the extra meetings now going on in his church at Cambridgeport, Mass. Brothers Short and Locke are the two holiness preachers of Cambridgeport, Mass., and are both in love and harmony with each other, each anxious for the others success.

Sister Cooke is cooking things up for the international holiness convention in Brooklyn, N. Y., next fall. She writes us that many new faces will be seen both among the clergy as well as the laity. Let all our holiness people within 500 miles of New York City get this great convention on their hearts. "Keep on believing."—John Norberry.

MISSOURI DISTRICT

We have just returned from a five weeks' trip among the churches, and are glad to report that the Lord is with our people. We completed the organization of the Rayville church where our Brother Jerry Clevenger has

Judge Righteous Judgment

GERTRUDE COCKERELL

Not all judging is to be condemned. There is no contradiction between "Judge righteous judgment," and "By their fruits ye shall know them," and "Judge not that ye be not judged." All hinges upon the judgment being righteous or unrighteous.

How many of us are in the position or are capable of righteous judgment? How many of us can, or do, sift evidence? Are we always able to distinguish between the false and true? How many of us are free from personal bias, prejudice, self-interest, that shall insure a true verdict? How oft is the conclusion of today falsified by the facts of the morrow? How possible it is for us with our prejudices, our ill-balanced judgment, our pride, self-interest, or what not, to make us take the side of evil; to side with the guilty against the innocent! Vice sometimes sits enthroned while virtue is dishonored.

And so the wise man and just must oft suspend judgment and judge neither by the seeing of the eye, nor the hearing of the ear, for "things are not always what they seem."

How oft are facts withheld that would make the verdict favorable where now adverse! And when at length the tale of treachery, deceit, and falsehood is brought to light, how poignant the wound if, "mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me," or for some unaccountable cause turned to be mine enemy! Sad it is that "A man's foes" should ever "be of his own household."

Oh do not you and I, beloved Christian reader, need to be calm, clear, impartial in our judgments over what may be called apparent seemings where others are involved, or we ourselves may be involved?

Calm me, my God, and keep me calm,
While these hot breezes blow;
Be like the night dew's cooling balm,
Upon earth's fevered brow.

Yes, keep me calm, tho' loud and rude,
The sounds my ear that greet,
Calm in the closet's solitude,
Calm in the bustling street.

Calm as the ray of sun or star,
Which storms assail in vain;
Moring untruffed through earth's war,
Th' eternal calm to gain.

We are surrounded by an atmosphere of misrepresentation, exaggeration, insinuation, and possible falsehood; kept in circulation by "the father of lies," from which we can no more escape than from the air we breathe. Stay, no escape? Yes, in our spirits, if we live in the atmosphere of God's providing, "seated together in heavenly places in Christ Jesus" (Eph. 2:6) "far above all" (1:21). From this vantage point victory over all the power of the Enemy will be ours and he will "flee" while we "resist." So shall our prayer find speedy answer, "Deliver me, O Lord, from mine enemies: I flee unto thee to hide me" (Ps. 143:9). And on our part we must refuse to brood over our wrongs; to cherish hard thoughts toward those at whose hands we suffer; we must live as those whose one thought is not of redress, of self-vengeance, but as those who, having committed their cause to Him, "trust also in him" until such time as "he shall bring it to pass." What if the purpose of the trial is to enable us to witness before men, angels, and devils how grace can make us "more than conquerors!" In the meanwhile, farewell. "In your patience possess ye your souls."

WELLINGTON, NEW ZEALAND.

done such excellent work. He is surely one of God's men who has stood for organized holiness under great difficulty. While there Miss Lue Graham, a talented young preacher and soul winner, united with the church with several other bright young folks.

I arrived at our new church at Blue Ridge in the midst of a driving snow storm and could not have any service on Saturday night, Sunday, nor Sunday night, but a few of them got together in the afternoon and we had a

good time. Then on Monday most all of the members met at the home of Brother A. N. Meeks and such a treat of good things as we did enjoy. We have set the third Sunday in June to dedicate the new church building there, which is a beautiful church worth about \$2,000. The meeting will begin on Wednesday before the third Sunday, and on Sunday there will be an all day meeting with dinner on the ground.

Last Sunday I spent with our Irondale church, of which Rev. C. F. Linza, is the chief supporter. Rev. John A. Hill has taken the pastorate in connection with his Fredericktown work until the Assembly meets. The work at Des Arc, goes on under the leadership of Rev. W. I. Deboard, the faithful and untiring pastor. The school is doing nicely and we are making preparations for a great time at our preachers' convention, May 8th to 13th. We are hearing good news from all of the churches on the District, and I know that a better and more loyal set of Pentecostal Nazarenes never lived than we have on the old Missouri District.—J. D. Scott, Dist. Supt.

NORTHWEST NAZARENE COLLEGE NOTES

The semi-annual meeting of the board of directors was a time of peculiar blessing. The glory of the Lord came down in power and the members of the board sang, prayed, shouted, and testified. Each of them spoke feelingly of the manner in which God had led him to this place and of the peculiar manner in which God had blessed the college work. This company of godly men have the educational work upon their hearts and the planning for larger things. Needless to say, there was beautiful harmony throughout the entire session.

The last year has been one of marked success along all lines. The total registration in all departments was one hundred and sixty-five, nearly one hundred of this number being in the academy, college, and theological departments. Much credit is due Dean Hodgkin and his able faculty for the excellent quality of the work done, as well as the constant revival which the institution has enjoyed. Northwest Nazarene College maintains that deep spirituality and religious fervor are not incompatible with a profound study of the Word and works of God; rather that this is the normal atmosphere and the proper environment for Christian young people and the only thing which will counteract the anti-Christian tendencies of the higher education of the present time.

The faculty will be enlarged by the addition of several new members. Miss Olive M. Winchester, who is well known among us, comes as professor of biblical literature. In addition to her college and divinity degrees she has taken a year in Berkeley in order to familiarize herself with western conditions and takes her master's degree in theology. She easily stands in the front rank of exegetical scholars. Professor Swalm takes his master of arts degree in Berkeley this year, also, giving his time to the field of education, and comes to take charge of this work with us. Professor Alexander Krag will have charge of the department of modern languages. Professor Krag was educated in the State Gymnasium of Denmark, and took his college degree in this country at Oklahoma Holiness College with graduate work in the University of Southern California. Professor George Goodlander, who is a graduate of Central Holiness University with additional work in the University of Southern California comes to us as professor of classical languages.

The music department which has been under the able supervision of Mrs. Grace B. McHose will be strengthened by the addition of two new members, Mrs. Nellie M. Goodlander and Miss Effie McConnell. Mrs. Goodlander is a graduate of the piano department of Missouri Wesleyan College and Morningside Academy, with a number of years of practical experience in teaching. Miss McConnell, a graduate of the music department of Fenel University will have charge of the work in violin and stringed instruments. Those who are acquainted with the faculty of our music department feel assured of its success.

In addition to the regular departments, we are adding this year, two new departments, a commercial department, and an art department. Regular work will be given in book-keeping, shorthand, and typewriting. Mrs. S. L. Flowers will offer courses in freehand drawing, magazine illustrating, and china painting. One of the courses offered will be blackboard illustration for those planning for Sunday school work or children's meetings.

There is an exceptional opportunity for industrial and agricultural work at Northwest Nazarene College and the board this year elected Professor W. Burr Young to take charge of this phase of our work and to undertake it as soon as possible. Professor Young will probably have all arrangements made to begin the work within a year's time.

The board of directors has been materially strengthened by the election of Rev. DeLance Wallace, of Walla Walla, and Rev. N. B. Herrell, of Boise. These brethren are both inter-

ested in college work and have rendered excellent service to the institution. Rev. DeLance Wallace audited the books of the corporation and installed a complete system of accounting. The report of the auditor showed the financial status of the institution as follows: Assets, \$61,892.76; liabilities, \$26,194.75; surplus, \$35,698.01. Rev. W. H. Tullis, the financial agent, has done excellent work and is now disposing of the bonds which were recently issued. At a recent meeting of the students in chapel, over \$750 was subscribed. The India girls, Beba and Sheeshu bought the first bond, \$10, and are paying for it themselves in order to have a part in the support of the college.

Commencement arrangements are now being perfected and we shall soon be able to announce the annual program. The new catalogs are now being printed by our Publishing House in Kansas City, and will soon be ready for distribution.—H. Orton Wiley, President.

PILOT POINT REST COTTAGE

The annual board meeting of Rest Cottage association opened in the parlors of that institution, April 13th, with President J. C. Henson in the chair, and continued its work two days. Every detail of the work was looked into and the board gave unanimous indorsement and voted their confidence in, and appreciation of the wise, efficient, and economical administration of Rev. J. P. Roberts and wife, superintendents. The records show that 60 girls have been cared for in the home during the last year, most all of whom have been saved and all but six of whom have either married, been given a Christian home, or returned to their parents, excepting twelve who still remain. In addition 31 babies have been cared for in Rest Cottage, while the orphanage contains 30 children. The surprising feature is that all this work, including repairs, additional vehicles, and settlement of outstanding notes and accounts, has been accomplished with a little over \$4,000.

Rest Cottage delivers the goods. It would be difficult to find another such report. While many institutions keep the same girls for a number of years, turning away others who seek shelter and help, the management of Rest Cottage leads their wards to a definite experience of salvation, and when they have become established, helps them find a good home, thus making room for other mother's daughters who have lost the way and have nowhere to go.

God's blessings rested upon this meeting in a remarkable manner. The religious services were times of special unction and power. Rev. J. C. Henson and the writer did the preaching, and I, for one, enjoyed it hugely. The parlors of this institution are one of the few places where God always meets with His people. This meeting was no exception to the rule. Every part of the services was vitalized by the presence of the Holy Ghost.

Too much could not be said of the care of the buildings and grounds. Cleanliness and sanitation were in evidence everywhere. Polished floors, clean walls, and shining furniture spoke in eloquent terms of the care bestowed upon them, while the gardens on every hand gave flattering promises of abundance of eats in the near future.

This is the only institution of its kind in the Pentecostal Nazarene church, and our people everywhere should rally to its support. While encouragement should be given to rescue work, however developed, we, as Pentecostal Nazarenes, should support our own institutions first. Our money should not be staked on a personality, whose achievements will more than likely degenerate after they have passed away, but in the institutions of the church, which is greater than any individual and will continue its steady pace when new workers have to be supplied.—Oscar Hudson, Secretary of the Board.

EVANGELISTS ALLIE IRICK AND WIFE

We are so glad to report victory through the blood. We have just closed a good meeting with Pastor Demoret and his aggressive church at Topeka, Kas. We had salvation, progress, and general advancement upon all lines and great displays of divine power during this siege.

It was a joy and pleasure to labor with and among such devout, deeply spiritual, loyal saints, and friends as are found in the capital city. The church plans on building and occupying better location than now obtains.

We were treated with much kindness and showered with abundant blessings. It was beautiful to note the love, harmony, sweet fellowship, and abounding blessing that characterized this revival. Brother Demoret is greatly loved and highly appreciated by his people and the friends, and it was a genuine pleasure to be yoked up with him. The rescue rally conducted by Mrs. Irick the last Sabbath afternoon was crowned with wondrous power and abiding results. An offering in cash of \$39.14 was gladly and quickly given; half of it went to the rescue work on the Kansas District and half to Rest Cottage at Pilot Point, Texas.

We are now waging royal battle for King Jesus in the Wesleyan church at Union Valley, near Belleville, Kas. We go home from here.

CHURCH NEWS

(We very urgently request that all reports which are sent in for publication in the Herald of Holiness be typewritten, and double spaced. If you have no typewriter, then be very sure to write distinctly, especially the names of persons and towns throughout your report. This will prevent the possibility of errors, will give greater satisfaction to all concerned, and will be much appreciated.—Gen. Man.]

Peabody, Mass.

The Pentecostal Church of the Nazarene, Peabody, Mass., held their annual church meeting, Tuesday evening, April 10th, with a goodly number present. The meeting was opened with prayer by the pastor, Rev. Alfred Cole, who also presided in the chair. The reports were read for the last year, showing a collection of over twelve hundred dollars for the church and Sunday school, which on considering the small membership is exceptionally fine. The church at present supports an Indian widow in Calcutta, also contributing to the great missionary field and the Pentecostal Collegiate Institute at North Scituate, R. I., as well as other departments of the church. All outstanding bills being paid, and two hundred dollars paid on the principal of the church debt, also a neat little sum in the treasury of both church and Sunday school, we are marching on to victory with Jesus Christ as our leader and conqueror. Our pastor has received another call for this year, and with outstanding debts all paid, the coast is now clear for action for our Lord and Savior, Jesus Christ.—H. C. ANDERSON, Church Reporter.

First Church, Chicago

Rev. Andrew Johnson and wife will assist Rev. M. E. Borders in a revival in First church, Chicago, beginning the last Sunday in April and continuing for three Sundays in May. Let the saints pray that God will give a great sweeping revival and save many souls in this coming campaign.—ANDREW JOHNSON.

LaLande, N. M.

For the last week the church at LaLande has been enjoying a series of Bible lectures given by our pastor, Rev. E. P. Ellyson, on "The Divine Program." Doctor Ellyson believes the Bible, and his discourses bring his hearers to see that the words of this Book are truth and can be relied upon. In these lectures on God's plan for the ages he shows us how God has fulfilled the program up to the present to the letter, where we are in the program, some of the things that are to come in the future, and that the signs of the time clearly show that we are in the Saturday night of the gospel age. What a mighty incentive to holiness is the Bible picture of the second coming of Christ! Brother and Sister Owens of the Bethany church, Hassell, N. M., were with us for one of the evening services and Sister Owens gave us a special song. Brother and Sister Fretwell recently returned to LaLande from Arizona, where they have been spending the winter. Their presence is a great blessing and inspiration to the church.—H. G. KING.

Clarksville, Tenn.

We have just closed another very successful meeting in which about twenty-five prayed through to victory, and a general revival was felt in the church. A cloud of glory hung over the revival from the first service to the last. Rev. E. C. Dees, of Nashville, was in charge and rendered us good service. He cut deep and close to the line and the more he preached the better he preached and the larger his congregations grew. Brother J. M. Rye, of our church, led the singing, and with a Spirit-filled choir they pulled the glory down. It was our privilege to have Brother J. L. Roby, of Nashville, with us over one Sunday, and he brought us a sweet message on "Breaking Up the Fallow Ground." Also our dear Brother Pollard of this place was with us and brought us several burning messages from God's altar. The meeting closed Sunday night with a shout of victory. We are delighted to say that our work is in a good condition, and God's blessings are upon us.—MARVIN S. COOPER, Pastor.

Keene, N. H.

We held our annual church meeting April 2d and the pastor was unanimously re-elected for another year. The Hallelujah March on Sunday, April 1st, was a great blessing and spiritual uplift to the church because of the self-sacrificing spirit of the members. Our regular congregations are good, and strangers attend our services. People are under conviction, and we are praying for a salvation time. The future of the church is encouraging and we are expecting by God's grace to move ahead little by little.—L. D. KEELER, Pastor.

Watertown, N. Y.

The Lord graciously met our souls as we assembled together for the study of His Word in the Sabbath school last Sunday, April 8th. We are few in number here, but the Lord blesses us as we worship together from time to time. We have not as yet organized into a society, but expect to in the near future if Jesus tarries. All who have thus far met together for worship are members of the Pentecostal Church of the Nazarene.—Mrs. C. M. NEWTON.

Venice, Cal.

April 1st—the day on which the great World-Wide Hallelujah March was observed to the ends of the earth—we as a church, neighbors, and friends all fell in line with the whole world and marched on to victory. Our heroic band of pilgrims stayed in the march and kept the step to the top of the drum (the piano) till the last dollar of our four years' subscription was raised (\$16.32 before the day of the March and \$70.70 on the day of the March) in full. For this great success in being able to meet our obligation with our Publishing House, do our duty and stand exonerated before the eyes of the whole Pentecostal Nazarene world, we are profoundly grateful to almighty God, and truly thankful to all our people, friends, and neighbors here and elsewhere for their timely assistance in this good work. Our Sunday school, Young People's Society, and the whole church are in line and pressing for greater things, in all good things, and on all right lines. The Assembly year is closing out nicely, with the church out of debt, bills all paid up in full, seekers getting saved and sanctified, good attendance in all the services, and brighter prospects for the future for our church here in Venice than ever before.—GEORGE W. MARTNE, Pastor.

Pasadena, Cal.

Easter Sunday was a real red letter day in the First church of Pasadena, Cal. The attendance in the Sunday school reached the high water mark of 360, and the morning audience filled the main auditorium and part of the Sunday school room. Eight new members were taken into the church, making 31 new ones in the last five weeks. The Sunday school gave one of the finest and most spiritual programs we ever witnessed. It was simply grand. The new gallery, which has just been completed, gives added room for five new classes in the Sunday school, and also furnishes larger seating capacity for the church for special occasions. This is a great addition to the church in general. The young people's room was crowded in their evening service until many could not get in. The evening service closed with seekers at the altar in the midst of a great season of prayer for a greater outpouring of the revival spirit upon our church. In spite of the very trying conditions and circumstances in which our church has been placed here of late, the members are truly manifesting the real spirit of Christ and true holiness. Our offering for the Hallelujah March amounts to \$345 at this time. We ask an interest in your prayers.—A. O. HENRICKS, Pastor.

Nancy, Ky.

The Bible class taught in the Delmer church for two months was a blessing to all who took part. We have some true people at this place who have faith and are determined to go through. They don't forget their pastor, but come to the parsonage with good things, as the Lord lays it on their hearts. The Naomi church has not forgotten their pastor either, but sent over a buggy and wagon with provisions since Assembly. Sister Zora Simpson, from the Shafter church, was over not long ago with some provisions. So the Lord is blessing as we preach His word and supplying our needs according to His riches in glory.—I. T. STOVALL, Pastor.

New Bedford, Mass.

The New Bedford church has the Devil on the run for sure. It is growing in every department of its work. Souls are getting saved and sanctified wholly, not only on Sundays but in our mid-week services. There isn't a bit of friction or jar of any kind among our members; all is love and unity. The glory falls, the saints sing, weep, march, and shout for joy. We have organized an excellent orchestra, including a beautiful \$500 harp, played by Brother William Brand, one of our most spiritual members. My daughter, Miss Carol Beebe, who is preparing for a special evangelistic leader of song, has charge of the singing, assisted by the orchestra. The singing goes with a swing the Devil does not like at all. We have taken into our church lately a class of people that are of the very best; is one young lady school teacher in this city. She conducts the young people's missionary society we have just organized and is very efficient. She is proving herself a great blessing to our church. My wife is helping to push the battle and assists, occasionally, in the preaching. At our annual church meeting, Wednesday, April 4th, I received an unanimous call from the church to serve them as pastor for another year, with an increase of \$200 a year on my salary. We then raised \$200 on the mortgage, making \$400 we have raised this year. Some one started to sing "It is almost too good to be true," and we had a hallelu-

jah march around the church to celebrate a year of great victory for the New Bedford church.—**THEODORE E. BEEBE, Pastor.**

Los Angeles First Church

The first Sunday in April saw First church fall in line with the Hallelujah March. To the strains of music from choir and orchestra, men, women, and children joined in the spirit of the occasion. Over seven hundred dollars were laid on the table. A stirring sermon by our pastor, in which he referred to the church debt, and the necessity for its liquidation, called forth pledges to the amount of twenty-five hundred dollars, and a determination to wipe out the whole amount by April, 1918. Easter Sunday we were highly favored in having our "Doctor Walker preach the morning sermon, on "The Power of the Spirit." In his own inimitable way, with his heart stirred and melted, he fed our souls, bringing shouts and tears, as the Spirit helped him. In the evening Brother Cornell brought a most blessed, heart searching, but solemn entreaty on the subject, "The Midnight Cry." God put His seal on the Word by giving us some souls. We are going on, come what may.—*Reporter.*

Calgary, Alta., Can.

The Calgary members and friends gave us a delightful and "real surprise" during the last week of our stay in that city. A large number that proved a house full met at a corner near the home of our good Brother and Sister E. Roper, where we were spending an evening, and suddenly came marching in on us, filling the house until there were no chairs to seat them. A most pleasant evening was enjoyed. The happy hearts and cheery faces of these good people were certainly a blessing to us. We felt so grateful we were privileged to spend almost three years of our ministry among them. There has never been a church we so loved with a Christlike passion as these people. With Paul we can say, "Though ye have ten thousand instructors in Christ yet have ye not many Fathers." In the course of the evening we were presented with a "love token" of \$42 and many appreciative words were spoken. Our hearts were saddened as we bade farewell and with full hearts we commended them, kneeling together, to the "God of all grace." Thus we closed a ministry of tests and triumphs, conflicts and victories, love and fellowship that has greatly enriched our experiences and shed a benediction upon us we could have known no other way. We are glad that in our earthly pilgrimage we were led to sojourn in the smiling city on the Bow rivers, among the saints at Calgary. We are taking up the work on the Graum circuit, our residence at Claresholm, Alta. Pioneering for God on the prairies.—**BROTHER and SISTER E. E. MARTIN.**

Bloomsburg, Pa.

We have just closed a four weeks' revival in our church. The first night our District Superintendent, W. W. Hankes, was with us and gave us a wonderful sermon. We then had Evangelist H. W. Sweeten from Ashley, Ill., to preach two weeks, and then Rev. H. N. Haas, of Hutchinson, Kas., took charge of the meetings for the last two weeks. Brother Sweeten preached a good clean gospel in all its fullness and gave a fine line of Bible readings on sanctification, which all enjoyed. Some folks got blessed while others got mad and declared they would not come back—but they did. He preached and sang and prayed folks under conviction. The meeting just began to break through when he had to leave. Brother Haas then fell in line with the work and we had some glorious conversions, also some were sanctified wholly. Our pastor, William D. Shelor, has left for the Assembly with the best report in the history of our church. We took in some good members and the spiritual tide is rising. The largest amount of money was taken in this year and the missionary offering was over three times what it was last year. We give God the glory for it all.—**ALICE HALL, Secretary.**

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Richmond, Ind.

We have organized a Young People's Society with thirty charter members. A meeting is held on Friday night each week. God is blessing the young people here, and the prospects for the future are very bright.—**E. E. WIGGANS, President of Young People's Society.**

Long Beach, Cal.

The Long Beach church is thanking God and sounding high praises unto Him who is worthy, for sending Brother W. A. Elliot, a Holy Ghost preacher, from Spokane, Wash., to lead us on in a most gracious five weeks' battle, which not only resulted in victory for the church, but to many of the Methodists, Baptists, Presbyterians, and one Catholic. Over three hundred seekers were at the altar. Thomas G. Rogers resigned the pastorate of this church March 29th. Brother Shaw, a young preacher from Georgia, preached for us Sunday evening, April 1st, and God put His seal upon the service by giving us two seekers at the altar. God has given us Brother Elliot as supply pastor until the District Assembly. At our Thursday evening prayermeeting, April 5th, the Holy Ghost came upon preacher and people in marvelous power of freedom and heavenly sweetness. The following Sunday the same power was upon us, God crowning that blessed Easter day with five souls at the evening service, and the "end is not yet." Our dear Pentecostal Nazarene family never were as spiritual and united a family as now, and we are expecting greater things than we have yet seen and felt from our God who answers prayer.—**ANNETTE FILLIERS, Deaconess.**

El Paso, Texas

Last Sunday morning we held a special service in connection with the World-Wide Hallelujah March, and our little band, led by one of the youngest Sunday school children, little Isaias Melendez, marched up the aisle and brought their free will offering to help pay the debt of our Publishing House. The amount brought to date is nearly \$26, but by the end of the week we hope to reach at least the \$30 mark. God blessed us during the services of the day. We had large audiences both at the county jail in the afternoon and the open air service in the evening. Several held their hand up for prayer and very attentively listened to the preached Word. The attendance in our day school is increasing. We have now thirty-five pupils representing both sexes. Sister Diaz is a very competent teacher, a Christian woman capable of looking after the spiritual welfare of the children, the majority of whom are Roman Catholics. Sister Diaz teaches them Spanish and I give them a lesson in English each morning. Some of the children are allowed by their parents to attend our Sunday school, and we hope it will not be long before the rest of them will break their parents' prejudices and be allowed to come. You know this school is self-supporting and we propose to continue it in that way.—**S. D. ATHANS.**

Donalsonville, Ga.

We are glad to report victory at Shingler Holiness College. Our school is a beehive of industry and progress. Already we are planning for the commencement exercises, and expect to make a splendid showing at the close of this year. We have one student graduating from the theological department, and another completing the degree course. All of our students are saved, and the spiritual condition of the school is excellent. On Sunday, April 1st, we had our Hallelujah March, with quite a bit of enthusiasm, and raised \$67. A large crowd was out to witness the March. Easter Sunday, Rev. C. H. Lancaster, the pastor, brought us two excellent messages. The one in the morning on the resurrection power, and the one at night on the seven words on the cross. Great interest was manifested by all present at the graphic portrayal of the crucifixion, and sufferings and death of the Son of God and Savior of men. We are all looking forward with great expectancy to the coming of Dr. E. P. Ellyson, who assumes the presidency of the college and the pastorate of the church, June 1st. Personally we have put in a very busy year here teaching in different departments of the school, and at the close of the present session we expect to take the pastorate of the Pentecostal Nazarene churches at Manassas, Bethel, Claxton, and Glenville.—**HOMER L. GOODELL.**

Morrilton, Ark.

We are moving up the hill at this place, and God is blessing. The Hallelujah March was a glorious success. We raised more than our apportionment. It pays to push things. We have the largest congregation of any church in town. A midnight prayermeeting was held last Thursday night, and God blessed. The saints are taking on new life, and looking for a great revival to come to us at any time. Last Sunday evening God was with us, and a number came for prayer. We have some ns loyal Pentecostal Nazarenes here as ever lived in the world, I think. I think our District Assembly convenes with this church in November and we expect to have the fire prayed down before you Arkansas boys get here. We covet your prayers. Any of our preachers passing this way will find a cordial welcome at the parsonage.

and an appreciative audience to preach to. Write or phone 304, and we will meet you.—**G. O. CROW, Pastor.**

Landax, Ore.

We came here a little before Christmas, and preached our first sermon here on the 10th of December. The next day we preached twice. They had no pastor here, so they asked me to preach for them when I could. There are two school-houses about six miles apart, and I preach at one on one Sunday, and at the other the next. The Lord has been blessing, and men and women are getting interested in their souls. One man was saved yesterday, and others have asked for the Christians to pray for them. We are praying that God will send some good holiness preacher along this way. If any of our preachers feel that God would have you come, we would be glad to hear from you. There is a big field here, and very few reapers.—**THEODORE H. SHARP.**

Diamond, Wash.

We have closed a three weeks' revival with Evangelist C. Bruce Holmes, of Spokane, Wash. The battle was hard from start to finish, the Devil was stirred, and was not at all backward in creating a disturbance throughout the meeting. Conviction rested heavy on the people, and a few knelt and found God in saving and sanctifying power. The services were well attended, considering the numerous cases of measles in town. Brother Holmes preached in the demonstration of the Spirit, and God owned the truth. Much good seed was sown, which will be revealed at the judgment. His illustrated Sunday school talk proved a blessing to both old and young. As a result of the meeting three united with the church Easter Sunday.—**L. KOHNENBERGER, Pastor.**

West Philadelphia, Pa.

We take great pleasure in sending our first report from the Second Pentecostal Church of the Nazarene, West Philadelphia, which was organized March 6th by our District Superintendent, W. W. Hankes. As the outcome of a few of God's people who came into the experience of sanctification and had to withdraw from our church, we held prayer-meetings in Brother Harrison's home, at which time we held on to God and asked Him for a place where holiness would be preached as a second work of grace. He answered our prayers, and gave us a comfortable hall. Each one donated something to furnish it, and though we are only a small few, yet we claim the promise, and are looking for great things. We have been favored by having Rev. J. Maybury, of First church, preach for us every Friday afternoon, evening, and Sunday afternoon, and truly the Holy Spirit's power is manifested in our meetings, for which we praise God. Brother Maybury is a man that honors the Holy Ghost. He gives us a feast of fat things, and sharpens our appetites for the things of God. We had a dear brother entirely sanctified at our first meeting, and he gave a glorious testimony that God blessed him and gave him a pure heart. We had a blessed all-day meeting, March 13th, and though it was a decidedly cold and wet day on the outside, and looked as though the elements were against us, yet God was in the hearts of the people. Because of the Holy Ghost's presence it was an occasion of great rejoicing and praising God. We expect to hold open air meetings when the weather is favorable.

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

We want to see sinners saved, and we need your prayers that God may bless us in our work.—
M. FLAHERTY, Secretary.

Winchester, Ind.

We have a class of twenty-three members, who love God and the Pentecostal Nazarene church. We were organized November 9, 1916, and the Lord has wonderfully blessed us here. We need your prayers. We have had a revival meeting, which began on March 11th with Brother Harrison, a man of God. Brother Harrison put his heart in the work here, and the Lord blessed his effort. There was much to be done, but God was our helper, and led us out to victory. The meeting was slow at the beginning, but God works in mysterious ways his wonders to perform. We had a three weeks' meeting with thirty seekers claiming the victory. We have no church of our own as yet, but are getting ready to build, trusting the Lord, who will lead us through. We need a Holy Ghost church in Winchester, and if any one who reads this has it on their hearts, or the Lord lays it on you, please send to Rev. William Clyde Brumley, 225 Short street, Winchester, Ind.—
REV. W. C. BRUMLEY.

Hemlock, Ore.

We can report victory in the church at this place. Brothers Lewis and Mathews were with us in a week's meeting, March 12th to 18th. God gave us a time of refreshing in His presence. About a dozen seekers at the altar found God in pardon or sanctification. The closing Sunday, God gave us a wonderful afternoon service. A goodly number of the saints from Tillamook were present, and united with us in praising the Lord in testimony, song, prayer, laughter, tears, and demonstration in the Spirit. Thirty-four dollars were cheer-

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Pentecostal Nazarene Publishing House
2102, 2115 Troost Avenue
Kansas City, Mo.

Latest Returns: World-Wide Hallelujah March Offerings

WE herewith present the returns up to date of the World-Wide Hallelujah March offering by districts. This represents amounts reported to us up to April 23, 1917. We have yet to hear from 186 churches, representing 6,500 members, according to our latest statistics. Quite a number of our District Treasurers have not reported up to the present time. If your church has taken up an offering and not yet reported to us, or your District Treasurer, PLEASE DO IT NOW. We are very desirous of making a complete report in detail, showing the total amount received and also the amount of offerings from each church. If your church has not yet joined the March do not fail to do so next Sunday. Your failure and neglect will help defeat this undertaking for God and His work.

	Churches	Members	Amounts
Alabama	19	536	\$ 267 78
Alberta Mission	9	167	413 15
Arkansas	25	752	788 38
British Isles	---	---	---
Chicago Central	35	1,838	2,323 42
Colorado	8	263	318 26
Dallas	34	1,145	1,141 36
Dakotas-Montana	14	340	920 09
Florida	2	70	106 10
Georgia	9	248	191 16
Hamlin	40	1,113	1,118 54
Idaho-Oregon	10	454	508 84
Indiana	22	1,077	943 00
Iowa	19	682	1,983 63
Kansas	45	1,403	2,609 06
Kentucky	12	322	216 28
Little Rock	25	484	694 55
Louisiana	9	192	333 50
Manitoba-Saskatchewan	4	35	134 25
Michigan	13	599	722 24
Mississippi	6	118	75 28
Missouri	13	403	277 60
Nebraska	17	643	1,933 35
New England	36	1,581	2,147 66
New York	17	626	591 23
New Mexico	8	170	224 95
Northwest	46	1,438	2,578 94
Eastern Oklahoma	35	906	875 28
Western Oklahoma	44	1,325	1,660 81
Pittsburgh	33	1,522	2,144 34
San Antonio	36	1,010	1,139 09
San Francisco	10	387	451 17
Southern California	24	2,478	2,591 30
Tennessee	34	1,595	1,547 09
Washington-Philadelphia	24	664	494 11
Mexico Mission	---	---	34 22
Cuba	---	---	15 60
China	---	---	6 50
E. India	---	---	20 00
Mexican church (Los Angeles, Cal.)	---	26	3 28
Mexican church (El Paso)	---	35	32 27
Japanese Mission (Los Angeles, Cal.)	---	21	11 00
Africa	---	---	13 50
Coban, Guatemala, Central America	---	---	15 00
Japan	---	---	6 00
Totals	737	26,668	\$34,622 16

fully given for the evangelists, and \$120 raised in cash and pledges to free the church from debt. We enjoyed an especial blessing from the Lord in our Hallelujah March, and laid \$30 on the altar for the Publishing House. On Easter Sunday we received five members at Sandlake, into the Hemlock church.—BYRON BLANCHARD, Pastor.

Everett, Mass.

We have closed our Assembly year. We had our District Superintendent with us Tuesday, April 10th, and he preached from Acts 11:24. We gave our pastor, Rev. A. K. Bryant, an unanimous call, and only hope he is as pleased to stay as we are to have him. We can say the same of our pastor as St. Luke did of Barnabas. Our members are well rooted and we praise God for fruitage. The Lord hath done great things for us. We were glad to participate in the Hallelujah March, and believe it is recorded up yonder of our Everett church that "she hath done what she could." This has been the best missionary year since our church was organized. As a church we are as one. Everybody is in perfect harmony, and we are indeed a favored people, a chosen generation by His grace. We are determined to do our utmost this year to show forth the praises of God.—MARION WINBOR, Secretary.

Patchogue, L. I., N. Y.

God's blessing is on the church here. Seekers are at our altars, new members are coming in, and victory is ours. Our missionary offerings are the best in the history of the church. Doctor Gibson was with us for a Sunday, and was a great inspiration to our people. God has blessed us good in the Hallelujah March, and the little company

of thirty-nine members laid \$65 on the table for the Publishing House. Revs. D. F. Brooks and G. F. Bewell have been with us for a few days' services, to the delight and edification of the saints.—C. A. RENEY, Pastor.

Malden, Mass.

The Lord is blessing here. Souls are seeking God, and the attendance is good. Last Sunday night one whom we had been praying for some time returned to the Lord, and also a young man who was greatly moved upon by the Lord. The church and church board have unanimously called Rev. F. C. Norcross for another year, and by God's help we expect to make it the best year we have ever known. Our people are giving of their means royally. We have had a number of offerings lately which were highly successful, and we were in the Hallelujah March for the Publishing House with the rest of the saints. All we want is a glorious revival of full salvation all the year around.—L. D. PEAVEY.

Haskew, Okla.

We are just in the beginning of a great revival. There were nineteen forward for prayer last night. Deep conviction is getting hold of the people, the crowds are increasing, and from every appearance there is a grand prospect for an old-time revival. The meeting has been in progress only six days. One woman confessed to having once known God, and said she felt she was about to smother to death if she didn't confess it openly. After she had confessed her sorrow was turned to joy. This is a needy field and has been much neglected, as it is thirty miles from a railroad. The people here have been much discouraged on account of dry weather and the dust storms, but a good rain has

fallen the last two days. They tell us that certain people here who would always stay away are attending the services regularly. We never saw better order given than in this meeting. Our faith is in God for a glorious revival.—J. H. GRAY.

Enterprise, Ore.

Our meeting closed April 15th, with great victory. The Lord was with us in power, and seekers were at the altar. We can recommend Brother Ingler to any church, as he brings the Word in song and preaching. Rev. Mr. Trot helped through this meeting. God was with us in the offering, for which we thank Him.—R. B. WINCHESTER.

Mansfield, Ark.

The Lord is blessing and we are having salvation times at Mansfield. The saints are encouraged, the old Enemy is being defeated, and we are expecting greater victories yet to come. Rev. L. L. Hamric will conduct our summer revival July 12th to 22d. Pray for us and come.—A. M. GILBERT, Pastor.

**CONVENTION AND CAMPMEETING
AMBOY CHARGE, APRIL 26-29, 1917**

Thursday

Walton township Sunday school convention.
10:00 a m Devotional.....Mrs. H. N. Morris
10:20 a m "How to Open and Close the Sunday School".....Charley Dick
10:30 a m "What Is an Up to Date Sunday School?".....Butler Acheson
11:00 a m "How to Increase the Attendance".....Mrs. Elmer Acheson
12:00 m Basket dinner.
2:00 p m Devotional.....Max Cross
2:15 p m "Some Qualifications of a Successful Superintendent and Assistant and Their Relation to Each Other".....Mr. William Jones
2:30 p m Local problems.....Rev. H. N. Morris
3:00 p m "Some of My Methods in Primary Work".....Mrs. William Jones
3:15 p m "How to Get the Sunday School Scholars Saved".....Mrs. Butler Acheson
3:30 p m Business.

Group Meeting Program, Evening Session:

8:00 p m Devotional and opening service by the president of the group, Rev. Ira Stevens
8:30 p m Evangelistic service.....Rev. H. N. Morris

Friday Session

9:30 a m Devotional.....John Lake
10:00 a m Appointment of committees.
10:30 a m "The Group Meeting and Its Design".....Frank Dawley and Robert Lee
12:00 m Basket dinner.
2:00 p m Devotional.....George Grenoweg
2:30 p m "The Exhorter and His Relation to the Pastor and Church".....Charley Williams, Rev. C. D. Calhoun
3:00 p m "War and the Christian Attitude Toward It".....Ezra Smece and Rev. H. N. Morris
3:00 p m Devotional.....Rev. Charles Dick
3:30 p m Evangelistic service.....Rev. Ira Mayhew

Saturday Session

9:30 a m Devotional.....Frank Green
10:00 a m Business and System in the "Church".....Cliff Cornwell and Rev. Ira Mayhew
2:00 p m Devotional.....Olin Babcock
2:30 p m Pioneer Work, Object, Need, and Result.....Rev. Frank Mayhew and Rev. Ira Stevens
3:00 p m Devotional.....Victor Mickey
3:30 p m Evangelistic services.....Rev. Frank Mayhew

Sunday, April 29

9:00 a m Love feast and praise service.....Rev. C. L. Calhoun
11:00 a m Preaching.....Rev. Ira Stevens
2:30 p m Rescue service conducted by Rev. Mrs. C. L. Calhoun, and Miss Bessie Kessler from Wichita Rescue Home.
7:30 p m Devotional.....Rev. Mildard Shepherd
8:00 p m Evangelistic service.....Rev. C. L. Calhoun
Note—All services will be held in the Amboy school house after the Friday afternoon service.
All persons assigned to topics will prepare papers or addresses.
All subjects will be open for discussion after the address is given.
Each church in the group will be expected to furnish some special music.
REV. IRA STEVENS, Supt.
REV. MRS. C. L. CALHOUN, Secretary.

Louisville, Ky.

Our church now is in a good condition, especially spiritually. Our pastor, Rev. H. Rees Jones, is a tireless worker, and an excellent pastor. Brother Jones and his good wife have been with us long enough for the new to wear off, and the better we know them the more we love them. They are the Lord's own. They come to us from Keene, N. H., where Brother Jones was the successful pastor of the First Pentecostal Nazarene church for a number of years. The call to our church was without a dissenting vote. He possesses excellent business qualities, also, and soon noticed that a deal of work was needed on the church building. In this work he has shown himself a real leader of men. Calling to his aid several men of a willing mind and sterling qualities, he went to work. The result is that our church, auditorium, and Sunday school rooms have been painted, including the floor of the auditorium and two Sunday school rooms. The lighting system has been changed from gas to electricity, so that we now have a well lighted church. Nor did they stop there. The pulpit has been changed to a better location, and the siders have put new brussels carpet in the aisles and on the platform.

TELEGRAM

SOMERVILLE, Mass.

April 24, 1917.

HERALD OF HOLINESS:

New England District Assembly closed Sunday night with seeking souls at altar. From every standpoint this session surpassed all previous Assemblies. Perfect harmony prevailed. Six thousand dollars above last year raised. Altogether, benevolences in full. Dr. Goodwin greatly appreciated, both as presiding officer and preacher. Future looks good.

D. RAND PIERCE.

Then came April 1st. Our good people again came to the front, many bringing their dinner and staying all day. We had a blessed day, enjoyed by every one present, I believe. Sunday school at 9:30 was well attended. Preaching and the Lord's Supper were at 11. At this service we had the March, and \$33.50 was laid on the table to help liquidate the debt on our Publishing House. Again in the afternoon at 2:30 another service was held and a march around, at which time \$57 was laid on the table to help pay off the church debt. The interest on the debt for six months was paid the following day. Our pastor finds amidst all his other duties time to do some work among the people at the L. & N. shops, where he is quite a favorite with the men. Just recently he preached to an appreciative audience of 300, by actual count, and was assured by the foreman that on the following day there would be 500. He has also been given free access to all the departments, which means coming in touch with 3,200 men. Several have asked for prayers at these services, and recently ten hands went up in response to the call. Best of all, the tide is rising in our own church, the saints are getting the burden for souls, and we are looking for and expecting an old-time Holy Ghost revival. Pray for us.—A. F. BURNETT, Reporter.

Olivet, Ill.

Olivet church is prospering, steadily increasing in numbers and influence. After the Hallelujah

March, when we raised more than our apportionment for the Publishing House, came Easter, which was a good day with us in spite of cold weather. Our pastor, Brother Lanpher, preached an excellent Easter sermon in the morning. The evening service was devoted to the exercises by the Sunday school. The children did well in their singing and recitations, and the chorus work under the direction of Mr. Von Stevenson was very fine. The Sunday school is doing creditable work. Mr. J. A. Hirsbrunner is our faithful, systematic superintendent. The prayermeetings are especially good. It is a great spiritual uplift to attend one of these meetings.—MRS. H. R. WARNER, Reporter.

PERSONALS

We have recently added to our force at Headquarters Miss Juanita Carter, formerly of Pasadena, Cal. She is a Pentecostal Nazarene, and is much welcome among us.

Brother Charles Wesley Jones, of Portland, Ore., is also now a member of our Publishing House force, and has taken charge of the subscription and mailing departments. We are glad to have him among us.

Brother Thornburg, of McPherson, Kas., stopped off for a few hours in Kansas City last week, and paid his respects to the Publishing House, which was much appreciated.

In a recent letter from Rev. R. S. Anderson, our missionary superintendent at Coban, Guatemala, Central America, he conveys to us the sad news of the sudden death of his father, who passed away on March 18th. He died after only a few days' illness. He was sixty-seven years old, and Brother Anderson writes that he was ready for the change. We ask our people to remember our dear missionaries in Central America in this time of bereavement, and also pray for the mother, who, together with the father, lived alone. She will now be left to fight the battles of life without the strong help of a husband and father.

We just received a letter that has been in the way several months from Brother John J. Diaz, Brava, Cape Verde Islands, in which he informs us of the sudden death of his mother, who passed to her reward on January 10th. She had only been saved a few months, but the few months that she had enjoyed salvation were precious times. She was sixty-nine years of age. We ask our people to remember dear Brother Diaz in this time of bereavement.

ANNOUNCEMENTS

Announcement—We have a nice brick church, 45 x 75 feet, located on Lyle avenue, Maplewood station, St. Louis, Mo. This building is deeded to the trustees of the Pentecostal Church of the Nazarene.

"Jesus the Way"

Designed especially for Christian workers of every kind. Pastors, Evangelists, Mission Workers, Sunday School Teachers, and in fact all Christians, will find this an excellent help in reaching those in whom they are interested.

It is not the words of man, but the word of God arranged to meet the needs of three classes—i. e., sinners, new converts and inquirers after holiness. Personal workers of long experience have said that it is better suited to give out as a means of winning souls than the little gospels as it is the gospel arranged so as to be an immediate help in convicting of sin or the need for holiness and in pointing to JESUS THE WAY.

Every church should have a supply of these booklets and every soul winner should carry them for constant use.

"I consider 'Jesus the Way' the biggest little booklet the Publishing House has produced. It is scriptural, doctrinal, and puts the gospel truth right to the reader in a clear decisive way."—N. B. Herrell.

"'Jesus the Way' is the greatest little thing that I ever saw in print. I have seen nothing that will compare with it. It was gotten up for the use of Christian workers, and is simply made up of the Scriptures, showing every condition of man and then showing the Bible remedy."—Bud Robinson.

"I believe 'Jesus the Way' to be the very best thing of its kind I ever saw. It is the only one that definitely touches on repentance and restitution—on prayer—and real second blessing holiness—that is published."—Fred St. Clair.

JESUS THE WAY

THE WAY OF LIFE
THE WAY TO GOD.
THE WAY OF HOLINESS



I am the way, and the truth, and the life, no man cometh unto the Father but by me.

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HERALD of HOLINESS

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

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

Subscription Price—\$1.50 a year in advance. Change of Address—Name the Postoffice and State to which the paper has been sent, and the Postoffice and State to which you wish it sent. Expiration of Time—Subscriptions are payable in advance. Unless payment is made or request made to have the paper continued, it will be discontinued at the expiration of time. How to remit—Send money order or bank draft, payable to Pentecostal Nazarene Publishing House, 2109, 2115 Troost Avenue, Kansas City, Mo. Entered as second-class matter at the Postoffice at Kansas City, Mo.

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

There is an indebtedness on this property of \$1,250. \$1,200 of this amount coming due June 17, 1917. The membership of the church is small. It will be impossible for this congregation to meet this payment and keep up the other running expenses. We earnestly solicit the help of every true Pentecostal Nazarene and friends to holiness. Surely we need a Pentecostal Nazarene church in this large, wicked city. Any amount will be very much appreciated. Send all donations to Mrs. Leoda Yowell, 1242 Sarah street, Maplewood station, St. Louis, Mo.—J. E. Lutz, Pastor.

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

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

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

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

Announcement—The evangelistic and missionary convention will be held at North Yakima, Wash., May 1st to 9th. Evangelists Lewis and Matthews, Mrs. Eaton, Bobba and Shehu, District Superintendent J. T. Little, Mrs. DeLance Wallace, and other prominent workers will lead. We have rented the finest hall in the city for the convention. All delegates who expect to attend, notify Rev. A. M. Bowes, at once, 301 South Ninth avenue.

Notice—I have open dates for spring and summer except June. Any one desiring my services, please address me at Clearwater, Kan.—Jesse Ehrler.

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

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

Announcement—Let all preachers, Sunday school superintendents, and Christian workers who can attend the annual preachers' convention of the Missouri District, meet on Monday, May 28th, at 7:30 p. m. for the public reception and platform meeting, which will be the opening service of the convention. General Superintendent J. W. Goodwin will be on hand and this should be the greatest meeting of the year. Pastors please notify Rev. W. I. DeHoard, Des Arc, Mo., the number and names of those who will attend from your charge so that they may receive entertainment. Place, Des Arc, Mo. Time, May 8-13.—J. D. Scott, Dist. Supt.

Announcement—Sunday, May 6th, will be a day of giving, a day of glory. May 1st we will owe on our beautiful church property at 24th and Troost avenue, as follows: Interest, \$535; Insurance, \$60; Improvements, \$600; total, \$1,195. We have never yet failed to raise the money needed. We can not fail now. We are not of the failing kind, by God's grace. We do not see where the money is to come from. We do not have to see. The Lord knows. I know our crowd, and we know the Lord; therefore, we are confident of victory. It will take the biggest giving, the best planning, and the hardest praying we have yet done. If heard in your churches make them up at this time. There are three ways to secure this money: First, give your best, then sacrifice and give again; secondly, let others know, and many will be glad to aid us. Many outside our church are deeply interested in our good work; thirdly, pray much that the Lord will undertake for us. Begin now to pray and plan. Failure has never yet been upon our banners. GOD IS ABLE. HAVE THE FAITH. If unable to be present send your offering to Rev. John Matthews, Pastor, 3837 Campbell street, Kansas City, Mo.

To Whom It May Concern—I have known Mrs. M. E. Grayson, of Euclava Chapel church, Plantersville, Miss., for some two years. To my knowledge she is a very enthusiastic Christian, and with a great zeal for God and His cause. So much so that she is able to perform the duties of a licensed minister and Christian worker exceedingly well. Any favors conferred on her will be heartily and highly regarded by A. M. Gammell.

Notice—There will be a holiness convention at the First Pentecostal Nazarene church, Indianapolis, Ind., May 7th to 13th, under the auspices of the holiness preachers' association. Rev. H. C. Morrison is the preacher in the daily services at 2:30 and 7:30 p. m.—R. A. McCann.

Notice—Evangelist W. R. Cain will be with us for a revival, April 20th to May 20th. Please pray with us for great victory.—Harry Joseph Elliott, Pastor.

Notice—There will be a campmeeting at Olive Hill camp, July 27, 1917.—George Fouch, Secretary.

Announcement—We have some open dates for revival work this coming summer, and would be glad to get in communication with any church that might desire our services. Mrs. Duncan is also a preacher. We have more work than we can do in the eastern part of North Carolina and Virginia, but we prefer working in this part, as we are already out here. Kindly let us hear from you as soon as possible so as to make our state for the summer. We never made any charges and God has always supplied us. Address us Trevecca College, Nashville, Tenn.—Rev. W. L. Duncan.

Notice—To those attending the Pittsburgh District Assembly at Columbus, Ohio. Our church is located at the corner of King and Hunter avenues, and to get to the church take a High street car, going north, getting off at King avenue. Walk two squares west, or take a Nell avenue car to King avenue and walk two squares east.—John Gould, Pastor.

Evangelistic Meetings

W. R. Cain, Wichita, Kas.
New Castle, Ind.-----April 29-May 20

DIRECTORIES

General Superintendents

H. F. REYNOLDS-----Kansas City, Mo.
Res. 4924 Agnes ave., office, 2100 Troost ave.

Missionary District Assemblies

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

Invited to Missionary Anniversaries at the following Assemblies: Washington and Philadelphia, New England, New York, Pittsburgh, Colorado District, Idaho District, Northwest District.

E. F. WALKER-----Glendora, Cal.
District Assemblies.

San Francisco, Berkeley, Cal.-----May 16-20
Southern California, Los Angeles 1st Ch.-----June 7-16

J. W. GOODWIN-----Los Angeles, Cal.
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