

HERALD of HOLINESS

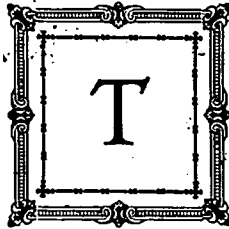
"How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things"

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EDITORIAL

Deterioration Under Discipline



THE Devil is a marplot. He does not originate; he perverts. Hence he is a liar and the father of lies. It is by lying that he succeeds in perverting from good to bad ends the things which God designs to issue only in good. God warns against prosperity. He says prosperity is fatal when we fix our minds and hearts on it. The Devil tells us that prosperity is a good thing. To achieve and retain it, he declares, broadens and fills life, and alone enables us to accomplish life's true end. We believe the Devil, and consecrate life's energies to material success. Hence the inundation of selfishness, worldliness, and greed, which we witness today in the higher realms of society.

God tells us that He can come into troubles and sorrow and make them a helpful discipline to His believing children. He can only do this by getting us to elevate our vision. Surrounded by the fog and gloom of afflictions, He calls us to look upward steadily and perseveringly where undimmed light always abides, whether we can see it or not. If He can only get us to look thus upward long enough, the light will break, penetrating the clouds. We allow the Devil to divert our gaze, centering it on the troubles. We look and look, and think and think on these afflictions, until we are absorbed with them. They darken everything else. We allow them to chill our ardor, dim our hope, dampen our love, and insensibility, but steadily and surely, we drift down stream spiritually. If we only allow the Devil to induce us to drift long enough downward, he will steer us to a cataract, over which he will plunge us into remediless despair.

This is not at all necessary. Afflictions should have the opposite effect. Like the storms which sway the oak in the forest, testing its roots and helping to send them farther and farther into the soil, these afflictions God proposes to make a discipline to our faith, deepening, broadening, and sweetening our spiritual natures, and bringing us closer to God. We are sorry to believe, as a matter of fact with most people, the Devil succeeds in his art of perversion. Most people deteriorate under such discipline.

Under great and prolonged pressure men often become so strained as to get dulled, and in a sense stunned, and lose elasticity and keenness of vision. A sailor on the lookout amid the raging tempest, which lasts for many days, with eyes fixed on some point, with every nerve at its highest tension and his whole nature bent on the one purpose, desire, and effort to weather the gale successfully, can have his vision dulled through this intense strain too long protracted, and things can become blurred and indistinct. The most alert and successful sailor can thus become of little or no practical use in such an emergency, or prove, in fact, the ruin of the vessel, if his position be one of critical responsibility.

So in the great crises through which we are called to pass in our discipline here. The stars sometimes go out in the night; rain and wind, darkness and confusion reign supreme. There is left absolutely no support but faith in a God who seems to have withdrawn beyond our reach. The eye grows weary of watching upward through the darkness; the nerves quiver under the fearful tension; the strain is intense. The tension sometimes seems to mean death; but in these supreme moments—these crises in spiritual history—our only safety is in saying: we will look on and trust on it with; and thus die in the darkness, but die trusting. The times through which we are passing are just such trying discipline to a great many of God's children. To every such said heart we would say that the upward gaze is the only proper attitude. If we will but persevere through this severe discipline we shall yet emerge into a place of light and hope when we can each say, "It is good for me that I have been afflicted."

Blemishes in the Good

THAT gentleness is a grace as well as, in a degree, a matter of temperament, is evident from James' declaration where he says: "The wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits." Paul puts "gentleness" (kindness, R. V.) as one of the fruits of the Spirit, in his letter to the Galatians. The same apostle in his second letter to Timothy says: "The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient." In his letter to the Ephesians he exhorts them to be "kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." The word "kind" which Paul employs in writing to the Ephesians means in the original "mild, pleasant, (opposed to harsh, hard, sharp, bitter)."

However much or little nature may have done for us on this line, it is evident from the foregoing that the Holy Spirit wants to and can do a great deal more for us. A man can be true-hearted and yet not tender-hearted. We can be good, but not gentle. We can have courage, but lack kindness. God wants us to be tender-hearted as well as true-hearted, gentle as well as good. A man's heart can be right, and his head or voice be wrong. We get pure in heart in the work of sanctification by the Spirit. We get gentleness and tenderness of heart, voice, and manner by growth in grace. This is one of the many conquests to be made after we enter Canaan. While not to be cataloged as a sin, the lack or leanness of this virtue is a matter of very grave moment. It is put in very bad company, and dangerously near to grieving the Spirit, by St. Paul in the context in Ephesians.

It will not be thought strange that so simple, and seem-

ingly so small a thing as gentleness should receive such emphasis and be urged with such earnestness in Scripture, when we look at the underlying philosophy a moment. We have only to consider the power of a look, the influence of a tone, the significance of a simple movement of the body, to understand why Paul stressed this virtue. You can chill a heart by the tone in which you speak—even a true thing, or the icy look and manner in which you wrap up a favor.

A pastor who resigned a rich church which desired to retain him to take charge of a smaller one at a much lower salary was asked if he had had any trouble with the church. He answered, "None." He was asked if they paid his salary promptly. He answered, "Yes, but their kindness was wrapped up in ice." The trouble with those people was they were formal, perfunctory, conventional, and lacked that thoughtfulness, unselfish consideration, and gentleness and kindness of spirit which was due to their pastor. Sometimes the very demands of business life under the sharp and growing competitions of commerce; sometimes the struggles and antagonisms encountered in promoting the right; and anon the conflict with adversity and misfortunes, if not allowed to induce a lapse of faith and zeal, is allowed to so absorb and abstract us that we lose that delicate tenderness of manner and voice, and acquire unconsciously a hardness of tone, severity of speech or manner, which are the very opposite of the grace so warmly and frequently urged by Paul. We can not be too careful to cultivate that gentleness and tenderness which give at once a charm and a power to Christian character.

Prayer's Antagonists

AN enemy of prayer is an enemy to man, to duty, to righteousness, to happiness, to God, to heaven—to all good, and to all that is friendly to or leads to good. An enemy to prayer is a universal enemy. We dread and guard against enemies to our crops, to our health, to our business, and to the peace of our country; but often dire enemies to prayer are unobserved and unresisted. They so often succeed in their awful work, which is so fatal to spirituality and usefulness. And yet, what comparison is there between injury to health or business, and injury to our piety and spiritual power? We can afford to sicken and die. We can afford to fail in business and be poor the balance of our time in this world; but we can not afford not to be prayerful—not to be pious, godly, holy, and undefiled.

The enemies to prayer are numerous. Of course, the Devil is the chief of them all. Nothing so stirs him as to see us on bended knee in prayer to God. For this reason he uses many agencies against this holy exercise, intended to vitiate it altogether, or induce a neglect of it by us. Among these enemies which he employs we mention, first, wandering thoughts. How often we find ourselves, while in prayer, with a mind inclined to wander into forbidden fields, or to indulge in thoughts alien to the spirit of the hour! Especially in silent prayer is this temptation met. The remedy is to recognize the enemy and to command him to get behind us. Often to change to audible prayer will prove an efficient help.

Perhaps a still greater enemy to prayer is the rush and push of the age. Men get too busy to pray. Competition is so sharp, movement is so rapid, the current of life is so swift, that men think they can not find time to pray. We have a profound sympathy for business men—especially with employees, who feel that their time belongs to the employer. Yet we must utter a caution just here. Duties never conflict. It is always right to do right, and we can not do right and disobey God. He commands us to pray, and we can not live to God and not pray. We can at least take time from our sleeping hours, or from our rest and communion with our family, for regular secret prayer. The very rush and hurry of business is the greatest argument for seasons of daily secret communion with God. It is thus only that we can repair the wastes and wear incident to the grinding monotony of business routine, or prevent the actual loss of fire and fervor from the exciting exactions of active business engagements.

Rest assured, the closet is the key to your spiritual status, your spiritual growth, and your fruitfulness. Its neglect is damaging to all these, and, prolonged, will prove fatal to them.

Oh, for a church where the closet devotions are as regular as the daily meals! Then would Zion appear "beautiful as Tirzah, comely as Jerusalem, and terrible as an army with banners."

A Forsaken Mission

THE Christian religion has its economic side as well as its spiritual side. It is all right to claim for religion the purpose to make the world better for men to live in, as well as to make men better to live in the world. What we object to is the inversion of the order of procedure. The Christian religion is, in its aim and purpose, to make men better to live in the world. Men thus acted upon will then, as a by-product of religion, make the world better to live in. It is not, therefore, the mission of religion to make the world better to live in, but to make men better to live in the world, then such men will naturally by their lives and work make the world better to live in. The bane of much modern religion is that this divine order and logical process is reversed and the whole aim and purpose of religion is made to make the world better to live in in the way of better sanitation, better wages, better education, better relation between capital and labor, and a thousand such things.

The order is, first make the tree good and the fruit will be good as a matter of course. The world is much more in need of the radical regenerative work of the gospel than it is of better conditions. Had the Church been true to its divinely intended aim and work of getting men and women really saved by the power of the Holy Ghost the world would long since have solved most of its problems which have now by a backslidden Church been made into the chief object and work of the Church. You hear now a constant cry about the social demands upon the Church. We are told that the very fundamental thought and purpose of the Church has been wholly changed. While formerly in the days of our unlettered sires we heard much of the altar of prayer and the conversion of sinners and great revivals of religion, now we have reached a more sane concept and heave more of social work; of reform services; of the duty the Church owes to society and commerce and such like.

A talented lawyer sat in our little den a few days ago and talked thus to the writer, as if the Church had been under delusion for long ages and had never recognized any obligation to society, when the fact is the day has never been when the Church, if true, did not exert a tremendous influence on reform and social matters. Really when the Church was alive to her real mission of spiritual regeneration of the individual first and foremost, and then as a consequence of the reformation and moral uplift of society, she exerted a far greater influence in this latter direction than she does even today when she has turned away from the salvation of the individual to tinker with social and economic matters.

The trouble is the Church has turned an effect into a cause. Reformatory and social and economic work are the results of the Church's real and divinely assigned work of saving men and women from sin. The Church began her fatal decline when she was lured away from this as her exclusive mission and made to accept the false and worldly mission of bettering the social and financial and sanitary condition of men in this world. These last mentioned effects will come, inevitably as the result of the salvation of men as truly and naturally as water runs down hill. This is the divine order and when allowed to stand thus is a glorious spectacle. Water runs naturally down hill and charms us by its music and gladdening flow. But when the attempt is made to make water run up hill there is disappointment and revulsion at the unnatural and insane freak. Such efforts excite pity and sometimes disgust, and men turn away from the spectacle as a trifling with nature's order and law.

So, thoughtful men turn away from a church when it attempts the grotesquely absurd task of usurping the sphere and prerogatives of political economy and sociology by taking under its exclusive wings the sanitary and financial and social needs and affairs of men, meanwhile letting men go untaught of their high fulness and privilege in the blood of the atoning sacrifice of the Christ. Oh! the pitiful folly of men in this degenerate age! How it must grieve the heart of the Christ!

THE SABBATH was made for man. So was the buzz-saw; but the fellow who misuses that saw gets what he never forgets.

EVERY MAN IS EVERY OTHER MAN'S brother, so much so that if he lives and thinks and works upon a narrow, self-serving plane, and not upon the larger plane of brotherly love, he is born out of due time—is a discordant social and moral note. His life is a failure.

Pentecostal Consecration

BY REV. N. B. HERRELL

Neither said any of them that aught of the things which he possessed was his own. Acts 4: 32.

THE setting of this text is interesting. The apostles, with a number of believers, had just closed a prayermeeting, which shook the place in which they were assembled. This was the first revival the Church held after Pentecost. No one was there but believers. They, the Church, all the members, every one of them, prayed at once, with one soul, one heart, that God would grant unto them boldness to speak forth His Word; that God would stretch forth His hand to heal; and that signs and wonders might be done in the name of the holy child Jesus. When they had made an end of praying, they were one and all filled with the Holy Ghost, and proceeded to tell forth the good news of God with fervent boldness. Then Luke gives us our text, "Neither said any of them that aught of the things which he possessed was his own" (Acts 4: 32).

Pentecostal consecration is that act of man by which he returns to God, *in toto*, the things which belong to God.

SOME THINGS WHICH BELONG TO GOD God says —

1. All the earth is mine (Exodus 10: 5).
2. The land is mine (Leviticus 25: 23).
3. The world is mine (Psalm 50: 12).
4. Every beast is mine (Psalm 50: 10).
5. The silver and gold are mine (Haggai 2: 8).
6. All souls are mine (Ezekiel 18: 4).
7. The earth is the Lord's, and the fulness thereof; the world and they that dwell therein (Psalm 24: 1).

God made man steward over the above-named things, but not owner of them. His ownership still remains as it was in the beginning. The Devil and man have intruded upon, usurped, and stolen the things belonging to the Almighty God, the Possessor of heaven and earth. For man to get right with his Maker he must fully restore the things which he has in his possession belonging to God. Consecration is the rightful adjustment of all things between God and man. A sinner can not make this restoration, as he has no standing with God. He is dead in sin, and must be made alive to God before he can transact business with God. When a believer restores to his heavenly Father all things as they were in the beginning, denies himself, and takes his place as a steward, God will seal the act by giving him the gift of the Holy Ghost. The genuineness of consecration is proved only by what we do in a practical way in relation to the will of God. In consecration man adjusts himself to the universal will of God, and so long as he remains thus consecrated he will move onward in harmony with all things which go to make up the holy family, the household of God.

GOD AND MAN

The Fatherhood of God,
The sonship of man,
Through our Lord Jesus Christ.
The ownership of God,
The stewardship of man,
Through our Lord Jesus Christ.

Jesus did not come to redeem man in a spiritual sense only, but to restore man back to the heavenly Father, spirit, soul, and body. There are not only promises given for the needs of the spiritual man, but promises as touching the natural man's needs abound in the Scriptures. Jesus has gone man's security in a literal way. 1918 is the earthly mark of our Lord Jesus Christ. It stands for Him the world round. This mark, or these figures, are the very foundation of our government. Remove them and our government will be thrown into confusion. The date of the day, month, and year will be found on all legal documents, contracts, and papers.

Every dollar, half dollar, quarter, dime, nickel, and penny has the mark of our Lord Jesus Christ on it. He has gone man's security. Look on your marriage license; the deed to your property; the note in the bank; the mort-

gage on your farm. Look, and you will find the mark of our Lord Jesus Christ there befriends you.

Every time we write a letter, card, or send a telegram we must have Jesus to go our security to keep us from getting confused. That man or woman who does not believe in Christ ought to be ashamed to put His number to papers, or handle the money which He stands back of.

Revelation 13: 18, tells us that 666 is the number of a man who is to come and deceive many. This number stands for the Latin kingdom and the German kaiser. These two beasts are to work together under the directions of the Dragon in promulgating wickedness, under the guise of superhuman power. Jesus Christ is calling for soldiers who will not bow to these beasts nor wear their mark, but in true consecration and holy devotion follow the Lamb through any sacrifice necessary to reach the highest possible triumph in holy warfare against sin.

Pentecostal consecration is the basic principle in the Christian's life for a victorious operation of the Holy Spirit in revealing Christ to the world. In refusing to consecrate we commit a crime against Christ in closing the channel through which the Spirit reveals the true Light to lost souls. A lack of the Holy Spirit in the life of a Christian points to a lack in consecration. The Holy Spirit dwells in the temple which is wholly dedicated to God. To grieve the Spirit in any way is to grieve God. The leadings of the Spirit are the leadings of God. Will we dare disobey God at the cost of souls?

The Atonement

BY REV. J. A. BOLEWACK

THE study of theology covers a wide range of thought. Not only does it include the doctrine of God and His attributes, the Holy Trinity, the divinity of Jesus, the personality and divinity of the Holy Spirit; but it also includes the study of creation, the origin of man, the fall of man, and its effects, the atonement of Christ and its extent, the moral obligation of man to God and to his fellow-beings, the resurrection from the dead, and man's future state. This practically covers the whole range of thought, and is most beautifully harmonized, so that one part can not be left out without affecting the whole. If one subject is left out there is a discord. Of course, some are of greater importance than others; for instance,

take the doctrine of the atonement, the most important of all; and yet the doctrine of God the Father must be established before there could be the Son; then Christ's divinity must be proved, else His death would mean no more than the sacrificial offering of a Jewish priest; then again, if man was not a fellow-creature (and the fact is established beyond a doubt), there would be no need of a remedy of this order, and too, the immortality of the soul, for man's future existence is based on the fact of the atonement.

The atonement is the bridge which spans the chasm between God and man. The atonement removed the difficulties which stood in the way of man's salvation. These difficulties were: a broken law and the unsatisfied claims of divine justice. While these barriers were in the way, God could not, however much He might have been disposed, consistently with His nature, extend mercy to man. The removal of these impediments, the magnifying of the broken law, and the satisfying of the demands of justice was the work of the atonement. In fact, the word means at-one-ment; to be at one, to cover, or to reconcile, to overspread, to appease, to pacify, or to procure favor. The atonement has been the battleground with theologians for ages.

1. The modern Unitarian doctrine had its origin in the early part of the sixteenth century with a man by the name of Sacinus. He taught that we were not saved by the sacrificial death of Christ, but by His moral influence of fidelity and patience—His benevolent; self-denying example.

2. John Calvin, in the sixteenth century also, taught the doctrine of foreordination, or predestination—that the atonement reaches a chosen few, namely, those who God in His wisdom, without any consideration on the part of the individual, before the foundation of the world, elected to be saved, and they will be saved—regardless of the actions of the creature. This system of thought is termed in theology, "Calvinism."

3. Arminianism is that doctrine in direct opposition to Calvinism, propagated by James Arminius, born about 1560 A. D. While his doctrine had been held by many before his day, yet it had almost died out under the influence of Calvin. Arminius taught the freedom of the will, that Jesus tasted death for every man, but only those will be saved who accept it by their own free choice. All have been elected under the kingdom of grace, and all may be saved if they will—a blessed thought which brings hope to the sinner and joy to the Christian. The atonement reveals the fathomless love of God.

BETHANY, OKLA.

The Use of Words

BY MRS. EVA VERNON

BY use of a word we can best express the beginning of an idea. We express ideas to God by words; and if they are heartfelt and believing, God answers—answers our words. I stand amazed at the use of words! Paul says to the Corinthians, "Christ sent me . . . to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect." I remember several years ago of hearing a woman say that their preacher was a "word painter." I have known the man for years and all you think of is the beautiful language. Rhetoric, grammar, etc., are all right in their places, but to think of language ahead of God is reaping what we sow. We sow words and reap language.

Carefulness in the use of words is necessary. God says, "Hearken diligently unto me;" also, "Incline your ear, and come unto me: hear, and your soul shall live." Listening attentively and hearing Him means we will be careful of our words. The human side of life often crops out even after we are saved. How careful we should be lest we hinder others! Several years ago I was passing through the one great test-

The Ship of Salvation

BY LILLIAN FLENKHARF

The ship of salvation is sailing
O'er life's billowy sea;
'Tis steered by the dear Pilot, Jesus,
Who paid the passage for thee.
It anchors near all who are sinking
Beneath the dark waters of sin;
To all the lifeboat is lowered,
And He gently bids you in.

The Pilot wills that none be lost;
Whosoever will may come;
Though other ships are sailing,
'Tis the only ship home.
The Pilot is a shining light,
He will keep us all the way;
He will never leave nor forsake us:
Why not trust and obey?

The storms o'er us may sweep,
Within there is joy and peace;
For the Pilot's love and deliverance
May His praises never cease.
For the dear old ship of salvation
The Tempter sets many a snare;
But bravely we shall keep our post,
For we know our Pilot knows where.

LOGAN, OHIO.

ing time of my life. Everything I did was criticised. With no one seemingly to help I stumbled on for months, until one day I entered a home where the woman prayed, and her prayerful words pointed me to my trouble, thus I was helped above the difficulty. I think if we were more prayerful with our words we would help more and hinder less.

It is said Bishop W. T. Mallalieu came to one of the boy preachers, who was very bashful and backward, and said, "God bless you, my boy. I was once a young preacher like you and know how you feel. Any time you want any help, write me and I will always answer." That boy was ready to undertake anything—encouraged by a few words which made him a successful minister and a soul winner.

To show how careless people are about their words, a few years ago a woman was very cross to her mother-in-law. Just as the mother-in-law left to be operated on the daughter-in-law said many harsh words and among other things said she hoped she would never see her again.

She never did, for the mother-in-law was brought back dead. Oh, the repenting and tears then, but too late! It will never be effaced in this life if God forgives.

Oh! the power of words to make dead or alive; to help or hinder. Many useful lives have been hindered by words wrongly spoken.

I heard one of our deaconesses say one time she wanted to find the most unlovely and those who had the fewest friends and be the most loving and be a true friend to them, for they needed it. May our lives broaden out in divine love so our words will be effective in deed and truth. Words fitly spoken are rare jewels that often help souls and many times mark the destiny of lives for heaven. The poem I have read many times says we failed because "we were out of touch with our Lord." Out of the heart of man proceed words. Are they the index of what is inside? Can the standard be too high? Are we as holiness people careful enough? Do we prayerfully say our words? Are we above the standard of those around us? God help us to be.

avoid altogether. There are such large districts where poverty and want prevail. And then there are the jails and the poorhouses, the hospitals and asylums, and the many other places of sorrow and suffering. But here is a city which is all built up of mansions. No factories with their toil and grime; no business houses with their anxiety and care; no hospitals or asylums; no jails or poorhouses. Who would think of leaving a mansion for a poorhouse? And in that city the poorest of them has a mansion in his own right.

We read of a saint of God who lived in the poorhouse. A minister called to see her, and, as he talked with her he noticed a peculiar light on her face. He asked what she was thinking about to cause such a look to come over her face. She said, "Oh, I was just thinking, what a change it would be, from a poorhouse to a mansion!"

There are no saloons in that city. Thank the Lord for one great, saloonless city! Neither are they bothered with blind-pigs or drugstores. There are no poolhalls or gambling dens; no theaters or picture shows; no race tracks or prize rings; no auction houses where the goods of the poor are sold. Praise the Lord! There are no poor people in all that great city.

In this world mansions are not always indicative of either happiness or wealth. Often the mansion is mortgaged for all it is worth, and the occupants live in daily dread of being turned out of doors. In many of earth's fairest mansions there is much of pain and sorrow. Sin can cause just as much ruin and misery in a mansion as in a hovel. Pain and sickness are just as real to the inhabitants of a mansion as to the pauper in the poorhouse. But there are no mortgages in heaven. Sin never enters there. Pain and sickness are only fading memories to the dwellers in that fair clime.

The mansions are real and abiding. The joys never fade in the "House of many mansions"! Will there be room enough for all? Never fear. We can afford to leave that to the Father who has invited us to go there. He who fed the multitudes with a few loaves and fishes, and who sprinkled the heavens with shining worlds, will surely be able to provide ample accommodations for a "multitude which no man can number."

My heavenly home is bright and fair:
Nor pain nor death can enter there;
Its glittering towers the sun outshine;
That heavenly mansion shall be mine.

My Father's house is built on high,
Far, far above the starry sky.
When from this earthly prison free,
That heavenly mansion mine shall be.

Let others seek a home below,
Which flames devour, or waves o'erthrow;
Be mine a happier lot to own
A heavenly mansion near the throne.

Then fall the earth, let stars decline,
And sun and moon refuse to shine;
All nature sink and cease to be,
That heavenly mansion stands for me.

—William Hunter.

Many Mansions

BY REV. C. J. KINNE

In my Father's house are many mansions; if it were not so, I would have told you. John 14:2.

For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. 2 Cor. 5:1.

Nowhere in the Scriptures is it taught that God dwells alone in His house. The heavenly hosts are frequently mentioned as being in His presence, and His dwelling place is described as a city. Of necessity a house of many mansions must be a city.

For here have we no continuing city, but we seek one to come. Hebrews 13:14.

There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacle of the most High. Psalm 46:4.

But ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect. Hebrews 12:22, 23.

And showed me that great city, the holy Jerusalem, descending out of heaven from God. Revelation 21:10.

THERE are two points which are especially worthy of consideration: there are mansions, and they are many. A mansion is not a hut or a hovel, neither is it a cottage. The word mansion implies a dwelling place, a home, and also it implies a roomy place of comfort and luxury. When Jesus tells us that there are mansions in our Father's house, He means to assure us that there are places of comfort there. In this world some of God's most eminent saints have had to dwell in the caves of the rocks. Others have dwelt in tents, and many in cabins, or huts, and some have been too poor to own a cabin, or a tent. Jesus himself said, "Foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head."

Some of the saints who have been instrumental in bringing the Pearl of great price to thousands, have themselves gone with but scant clothing and poor food, and have never possessed a home of their own.

In all the references to the eternal home of the soul, there is never a word about tents or cabins, much less of caves or huts. Only mansions are spoken of as the homes of God's people. In this world a very few live in palaces, a few live in mansions, a fair number live in moderate homes; but oh, the multitudes that live in poverty and want! Multitudes of the bloodwashed have a constant struggle to provide food and clothing for their families.

But think of a country where every one has a mansion! Nothing else is even hinted at, only mansions—mansions for all. No more long years of paying installments on a home! No more sad calamities when even the humble

cabin is taken for debt! No more being haunted by the landlord seeking his rent! No more houses that decay or burn—but eternal mansions! A mansion for you, and a mansion for me, if we belong to the company of the redeemed.

The mansions are many. Many mansions make a city; hence our eternal home is in a city. And how unlike earthly cities it will be! In earth's cities the mansions are only in small portions of the city, and there are, oh, so many spots which we wish to pass quickly, or to

There's Joy in Heaven Today

BY E. F. STANTON

THERE'S joy, great joy, in heaven today around the throne of God,

A soul has been redeemed from sin by Jesus' cleansing blood.

Let every tongue of every tribe proclaim the joyful sound,

There's joy, great joy in heaven today, a sinner has been found.

There's joy, great joy, in heaven today among the angel band,

A sinner to the world has said: "I'm bound for glory land."

The heavenly host doth sweetly sing the hallelujah song,

"Another soul will soon arrive and join our happy throng."

Chorus:
There's joy in heaven today, there's joy in heaven today,

A sinner has repented, there's joy in heaven today.

There's joy in heaven today, there's joy in heaven today,

A sinner has repented, there's joy in heaven today.

There'll be great joy in heaven some day for all the pure in heart,

When Jesus comes they'll gladly meet and never, never part.

"With songs and everlasting joy upon their heads" they'll come,

And every sigh shall "flee away" from their eternal home.

Chorus:
Oh! that will be great joy, Oh! that will be great joy,

The joy will be eternal, Oh! that will be great joy,

Oh! that will be great joy, Oh! that will be great joy,

The joy will be eternal, Oh! that will be great joy,

LONE WOLF, OKLA.

Wresting the Scriptures

BY REV. T. H. AGNEW

T HIS method of using the Holy Scriptures I find is not modern, or of recent origin; but has been the custom of writers and speakers for ages. That the Word of God is generally regarded as final in the settling of all disputes and arguments, no doubt should be the case; but when the Word of God is made to sustain a false position, premise, or argument by wresting the Scriptures, then the Word of God does not settle the question at issue.

For many years the Bible has been made to sustain the doctrine of election, predestination, foreordination, etc., until there are men, and even some preachers, who teach and profess to believe that God elected some people to be saved and others to be damned, it matters not how much they repent, or how wicked lives they live. Others have wrested the Scriptures to make them teach that we could not live without com-

mitting sin, and they have used the Word of God to prove that we could not be saved from all sin in this life.

The more recent wresting of the Scriptures seems now to be in the hands of those who insist the coming of the Lord is right at the very door; and they can prove it by the signs of the times, and no mistake. The writer, was addressed recently from the pulpit platform by an enthusiastic second coming of the Lord preacher, who said, "Why, Brother Agnew, the Devil is a premillennialist, for he knows the second coming of the Lord is near." Being thus addressed, I arose and asked the speaker to give me chapter and verse from the Bible where it says the Devil knows the coming of the Lord is at hand. Of course, he could not give me any such information. The same speaker said on the same occasion that the second coming of the Lord was such an important doctrine in the Scriptures that mention was made on an average of one verse in every twenty-six in the New Testament. I arose and challenged him to prove it. He could not do it, of course; but said he had read that statement somewhere in a book and he supposed it was true.

God has spared my life and has given me more than forty-one years in His service. During these years I have read the Bible through from Genesis to Revelation forty-two times; and I have read the New Testament through many times more, and different passages I have read a great many times. I have not read the Bible, or the New Testament, in the light of modern research, but in the light of good common sense, with the mind illuminated with the Holy Ghost. Much that we read in books, even some so-called holiness books, and so-called holiness papers, is misleading. That these writers are sincere we do not doubt; but they are mistaken.

Here are a few passages of Scripture that are wrested in their meaning.

Matthew 24: 38. This passage is made to sustain the idea, or teaching, that the world—the people in the world—will be as wicked, or there will be as much wickedness and as little righteousness in the world when Jesus comes the second time as there was righteousness, or righteous people, in the days of Noe (Noah). This is not the teaching of that passage; but as it was in the days of Noe, when they were eating, drinking, marrying, and giving in marriage, so will the people be engaged when Jesus comes the second time. The people of Noah's day were so absorbed in the things of this life that they paid no attention to Noah, the preacher of righteousness, but went on in their sin and blindness until the flood came and took them all away. So it will be when Jesus comes the second time.

Another passage that some second coming people and teachers seem to feed on and tent on the banks of, is the somewhat celebrated and classic passage of Paul, found in 2 Timothy 3: 1-5, "This, know also, that in the last days," etc. This expression "last days" and what follows in the second and third verses they are sure points out the signs of the times and the second coming of the Lord. Dr. Adam Clarke observes that "In the last days" often means the days of the Messiah. Thus: Isaiah 2: 2, speaking of the Lord's house being established in the top of the mountain; Peter on the day of Pentecost quoting from Joel, "And it shall come to pass in the last days, saith God" (Acts 2: 17).

Many people believe these are the last days and the Bible does not teach there are to be other days of salvation—no second probation—as some teach; but in these last days there will come the last day, and this will be the condition of many people, and of many church people, without a doubt. The Bible does not teach the salvation of all men, nor of all church members. "If any man have not the Spirit of Christ, he is none of his." It must follow, therefore, that those who have the Spirit of Christ are his, and only such as have the Spirit of Christ.

The New Testament has much to say concerning the second personal coming of the Lord, and the time of that coming is also indicated in Matthew 24: 14, "And he said unto them, Go ye into all the world, and preach the gospel to every

creature" (Mark 16: 15); and then will come the end of the world, not the end of the age, as some teach, that they may have support for the literal reign of Christ on the earth.

The literal reign of Christ on the earth, and that salvation will prevail during that literal reign must provide a program. It is this program that many object to, for it provides salvation by sight, and not by faith; salvation with-

out blood. It sets aside the ministry of the Holy Spirit in the salvation of the people. It is speculative; brings the thought of the people into the realms of the unknown; produces discouragement in the success of the gospel of this age; causes division and thereby weakens the forces for righteousness; wrests the Scriptures, and perverts the Word of God.

WAVERTY, ILL.

Payment of Tithes

BY REV. H. REES JONES

Superintendent of Kentucky District

IN the third chapter of Malachi and the eighth verse you will find, my dear reader, a very personal and important question: "Will a man rob God?" Here is one point on which ye are guilty; ye withhold the tithes and offerings from the Temple (Church) of God, so that the divine worship is neglected.

How many of our dear pastors are embarrassed and hindered in their services pleading with delinquent professors to give of their means. Malachi 3: 10, "Bring ye all the tithes." They had also withheld these that the priest had not food enough to support life and the sacred service was interrupted. Think of the large number of Christian workers who are putting forth a strenuous effort to build up the kingdom of God who have not support enough to get the necessities of life. The time that should be given to God's work must be delayed by pleading, and planning ways and means to meet expenses. There is one solution for this

problem, get back to God's financial plan, bring all the tithes into the storehouse.

What does the law of God command? The law of the tithe, Leviticus 27: 30, 31, "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: . . . And if a man will at all redeem ought of his tithes, he shall add thereto the fifth part thereof," was not a new law designed for the tabernacle worship and the support of the Levites when God gave it to Moses on Sinai. The tithe was pledged to God by Jacob nearly three hundred years before Moses received the law from God's hand. Genesis 28: 22, "And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee." That law was written on Abram's heart over four hundred years before Moses wrote Genesis 14: 20; "And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all." Hebrews 7: 1, 2, "For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace."

Who was this to whom Abraham paid tithes, and why did he pay tithes? Melchizedek was priest of the most high God, and, therefore, Abram paid tithes to him. Genesis 14: 18-20, "And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. And he blessed him, and said; Blessed be Abram of the most high God, possessor of heaven and earth: And blessed be the most high God which hath delivered thine enemies into thy hand. And he gave him tithes of all." Hebrews 7: 16, "For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually. Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils. And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law; that is, of their brethren, though they come out of the loins of Abraham: But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises."

Now, Christ was called a high priest after the order of Melchizedek, Hebrews 5: 10, "Called of God an high priest after the order of Melchizedec." If it was the prerogative of Jehovah's high priest then to receive tithes from Jehovah's worshippers, is it not the prerogative of Jehovah's high priest in this year of our Lord to receive tithes from Jehovah's worshippers? The tithe is the minimum of our financial obligations to God; if the needs of His kingdom require more than a tithe our "Love to God and men" will be shown by our free-will offerings over and above the tithe.

LOUISVILLE, KY.

Our Drink Bill and What It Might Buy

You've heard it said a good many times that we spend every year two billion dollars for liquor.

TWO BILLION DOLLARS?

You can't even *guess* how much money this is—mostly because mighty few of us have ever handled more than two hundred dollars at any one time.

\$2,000,000,000

All you can say is that it's a LOT of money.

But perhaps you will get a better idea of how MUCH it is, by comparing our drink bill with some other bills in this country.

—It's three times as much as we spend to maintain all of our public schools.

—It's as much as we spend for bread and clothing.

—It's as much as is earned by all trade unionists.

—It's the value of 535,600 workingmen's homes at \$3,800 each.

—It's one-fourth more than the total assets of the over seven thousand building and loan associations in this country.

—It's twice the capital in all the national banks.

—It's one-tenth the value of all farm property, including land, buildings, machinery, and animals.

—It's almost as much as it costs to operate all our railroads.

—It's twice as much as it costs to run the Federal government in peace times.

—It's as much as we raised for the first Liberty Loan.

—It's almost twice the value of all church property in the United States.

Two Billion Dollars spent annually for booze!

What does it buy for those who spend it? You Know!

—What does it bring to those who are dependent upon them? You Know!

What does it do for our country and the world? You Know!

—Selected.

Drawing Away Disciples

BY REV. C. A. THOMPSON

PAUL, in giving advice and counsel to the church at Ephesus, declares unto them that he knew after his departure grievous wolves would enter among them, not sparing the flock. These evidently were to be expected from the outside, but he also adds that from among themselves men should arise, speaking perverse things to draw away disciples after them (Acts 20: 29, 30).

The question of leadership is an old one, being still unsettled. We find it from the throne of the king down to the hut of the peasant. It is discovered in politics, social life, army life, and even in domestic life. We find it again in the Church of God, and along nearly six thousand years of her history the trail of this slimy serpent has left its mark.

We find in Numbers a fearful record of a lust for leadership. Moses was a man chosen of God to lead. God chooses men today to lead, and just as certainly ordains that others shall follow. God-called leaders in all ages have had certain characteristics by which we may be assured they are qualified to lead. Moses was meek above all the men on the face of the earth. Let the reader search out the real meaning of meekness, and it will be found to contain much. Moses hesitated to go, and debated the question with God. God-called leaders go with reluctance, while others assume the position with inward delight. Wesley was a leader, but he did not seek it; neither did he speak perverse things against the Church of England merely to get a following, under the pretense that they were all in ecclesiastical bondage and greatly needed a deliverer to lead them out into green pastures of church liberty, where there would be no leader but God, through the Holy Ghost.

A leader is a man who will be led, and who has been led. God never leads except through men, and the Devil uses the same method.

Moses proved his divine call to leadership by unmistakable evidences from the first, such as no other except Christ has had. In spite of this they had not gone far with the new organization until three of the leading preachers rose up to speak perverse things against the God-appointed leader. No doubt they told Moses he was backslidden, was cooling off, letting the fire die. The noise, such as they had when crossing the Red Sea, had become a thing of the past, and the day of Moses' usefulness was over. The only thing that would save the day was for some "red hot" men to break the news to Moses and inform him that some others had now "heard from heaven," as to how the work should be carried on; and that they could not conscientiously work under Moses any longer. These three leading brethren soon found loyal supporters who declared they had seen the thing for a long time, but had not had the courage to speak out for fear of being counted disloyal. In no time at all they had two hundred and fifty of the leading preachers to join the new movement, and it seemed that Moses would soon be superseded by these more modern leaders who have now received some fresh revelations from the skies. I think I can almost hear them as they appoint a secret place of meeting in some ravine, or behind some sand dune in the desert.

Here they discuss how they have not been recognized in the important affairs, and how certain things have failed just as they said they would, and how Moses had not seen them. They wonder what course is best to take. Moses is an old man and has done much good, but he is cooling off, and the people are not getting to the promised land. Unless new leaders are forthcoming, the undertaking will fail, and the people will die in the wilderness.

They speak out loudly against ecclesiastical bondage and religious popery, and declare against the polity as set forth in the organization of Moses. This at once struck fire with the two hundred and fifty preachers. Usually, if you can get that number of genuine preachers,

you can feel quite safe you are on the right track.

At their secret meetings they thought of the best plan to break the news of this very sad, yet necessary matter, to the people. They soon discovered that many of the people were tired of the heavy yoke of ecclesiastical bondage and religious oppression under the Mosaic rule.

After they had the assurance that at least fourteen thousand members would join them, they broke the news to Moses. They all declared the new movement was growing by leaps and bounds, and the very leading men of the old movement had joined it. They knew it was of God, because He was so honoring it. Yes, yes!

Indeed they had a large following, and quickly acquired; but where did they get them? Did they go to the burning sands of Egypt, face Pharaoh, plead with the enslaved people to return to their own land, and show divine credentials that God had sent them?

No! They had persuaded them to be dissatisfied with their leader under promise of more liberty, greater light and zeal, under a new, fire-baptized leadership, which had not decayed into formal rottenness.

They had done in the Jewish church what Paul said would come to one of the best New Testament churches. Of their own selves men arose, and the leading preachers at that, to speak perverse things, to draw away disciples after them.

Simply because many will join our movement is not sufficient evidence it is of God. Any man or number of men who will preach, pray, and travail until souls are born, have a certain divine right to govern and teach them in the ways of the Lord.

To cause children of other families to become dissatisfied with their homes, merely to adopt them into our own, is a crime of a very high order.

It should be noted that this new church, with these princely preachers, had the fire. There is no question about that. Read it for yourself. Fire, fire, plenty of fire; but alas! it was false fire! Fourteen thousand members and two hundred and fifty preachers did not discern the difference until the earth opened her mouth and swallowed them all up.

Of all the sins of God's people, the sin of rebellion seems to leave the deepest mark, and is the hardest to erase. Long after Moses was dead, Joshua declared the plague caused by this new movement was still unhealed. Reader, beware!

REGINA, SASK., CAN.

A Voice in the Wilderness

BY REV. C. E. RYDER

JOHAN THE BAPTIST said of himself that he was "The voice of one crying [a crier] in the wilderness." The idea is taken from the practices of eastern monarchs, who, whenever they entered upon an expedition, or took a journey through a desert (wilderness) country, sent forerunners ahead to prepare all things for their passage; and pioneers to level the ways, and to remove all impediments. The story is told of Semiramis, an eastern queen, who in her travels came to a certain mountain and because of craggy precipices and deep hollows, could not pass without going a considerable distance around it. She ordered the precipices dug down and the hollows filled up. This was an arduous task and was done at a considerable expense, but it left an everlasting memorial of her and made a shorter and more expeditious road.

John was a voice in the wilderness. The dictionary defines "wilderness" as a tract of land uncultivated and uninhabited; desert. A "desert" is defined as a barren tract, incapable of supporting life or vegetation; a solitude. Adam

Clarke tells us that the desert or wilderness country, to which John was sent to announce the coming Messiah, was the Jewish church. This is not to be disputed, for it was destitute at that time (and has been since) of all religious cultivation, and of the spirit and practice of piety. As a church it was uninhabited as far as spiritual life was concerned, and as barren as a Sahara. No happy converts in her, nor joyous hallelujahs. She was dead!

John met with great barriers and hollow professions. Truly he had to prepare the way for the Messiah. Hypocrisy, priestcraft, ecclesiasticism, formality, and sin of every description (in the church) met him on every hand. The King, himself, was reviled and rejected of men (the Church). This generation of vipers (uncultivated creatures) was full of dead men's bones; death and solitude reigned within. To this crowd John's message was repentance, regeneration, and a direction to the One coming after him, who would baptize with the Holy Ghost and fire and take away the sin of the world; in other words, sanctify them holy.

The conditions that held forth in John's day are the conditions of our day relative to the nominal church. Much is said about the new era after the war, and as to how the Church will meet the conditions at that time. That is a future problem but brings with it food for serious thought. The question now is, *What is she at the present time? and is she meeting the exigencies of the present occasion?* This determines largely the future. It is true that she is equipped with members and money (the material) but what says the Scriptures: "Not by might, nor by power, but by my spirit." It would be glorious could we have all three, but such never has been the case and never will be until the great King comes with His own.

Can the Church meet the need of the hour void of life? That she is void of spiritual life no sane person questions. Yes, generally speaking the modern church is in the condition of the Jewish church in John's day. A wilderness condition is hers with its every phase. She is uncultivated, uninhabited, barren, and incapable of supporting life. Hypocrisy, priestcraft, ecclesiasticism, formality, and sin reign within her. Vipers and dead men's bones are in evidence. The deadness and solitude of the graveyard are hers. Triumphant amens and happy hallelujahs would jar and disturb. To her a message might well be brought. What shall it be? We answer, none other than the message of the "voice crying in the wilderness," viz.: repentance, regeneration, holiness, and a preparation for the coming of the Messiah.

Recently in conversation a preacher told us that God raised up the Lutheran church to restore the doctrine of justification by faith, the Methodist church sanctification by faith, and now his church was raised up to restore God's day, which was Saturday. Well, we did n't doubt the mission of the two former, but could n't refrain from telling the brother that the preaching of a fitness for heaven far exceeded the keeping of a day. This suggests the question to us as to whether we, as Pentecostal Nazarenes, realize that we are here for a purpose. If we are not, we had better close the doors and find the will of God concerning ourselves. Our government has been doing its utmost of late to make us realize that we are at war, and it seems to the writer that we are only half awake, as yet. The sooner we awake that much sooner will the war end; and the sooner we awake as Pentecostal Nazarenes (to the fact that we are engaged in a far worse war than this present crisis the sooner will our war end and the Prince of Peace set up His reign. Every true American will do his bit to help Uncle Sam, and so will every genuine Pentecostal Nazarene sacrifice to the limit to follow the Captain of his salvation. Training, hardships, in billets, picket duty, trenches (communication and frontline) and "over the top" will be ours, but it's on with the war until this old sin-blighted world is made safe for the people of God ("The meek shall inherit the earth") and the tyrant, Satan, is overthrown and cast into the bottomless pit.

There Is a Hell

BY REV. H. E. HOWER

THE inspired Scriptures of the sixty-six books state emphatically and absolutely there is a hell. "The wicked shall be turned into hell, and all the nations that forget God." They also state hell is absolutely force proof, there being no exits, or any place of escape for those who reject God and His overtures of mercy and saving grace, or cleansing blood.

You may be traveling a mile-a-minute on a twentieth century flyer, with all steel cars, wear an indestructible tie, and be seemingly secure, yet if your heart stops beating, and you are not right with God, you will drop into hell in less than one minute.

One of the greatest advertised, world-wide commodities is Washburn-Crosby's flour, in which the firm state you will "eventually" buy. But if you make your bed in hell, you will have no need of this firm's staple article. There is nothing available for hunger or thirst in hell.

A Philadelphia shoe firm advertises "It's a feat to fit feet." This firm will take good care of placing shoes on your feet while in this world, if afforded an opportunity; but in hell these shoes will not be obtained. You will walk the corridors of the hot, black, dismal pit of despair, walling throughout the long watches of the nights with indescribable pain.

We read of an umbrella firm in Baltimore which advertises, "Born in Baltimore and raised everywhere." These umbrellas can not be had in hell to keep off the blistering heat. Of course, they will not be needed to keep the showers from drenching you, as no water reaches the dark caverns of hell to quench your parched tongue, or keep it from cleaving to the roof of your mouth.

This is what the Bible states about hell, and what it is:

- A lake of fire (Rev. 20: 15).
- A bottomless pit (Rev. 20: 1).
- A horrible tempest (Psalm 11: 6).
- A devouring fire (Isaiah 33: 14).
- A place of sorrows (Psalm 18: 5).
- Where they wall (Matt. 13: 42).
- A place of weeping (Matt. 8: 12).
- A furnace of fire (Matt. 13: 41, 42).
- A place of torments (Luke 16: 23).
- Everlasting burnings (Isaiah 33: 14).
- A place of filthiness (Rev. 22: 10, 11).
- Where they curse God (Rev. 15: 11).
- Everlasting destruction (2 Thess. 1: 9).
- A place of outer darkness (Matt. 8: 12).
- Where they have no rest (Rev. 14: 11).
- A place where people pray (Luke 16: 27).
- A place where they can never repent (Matthew 12: 32).
- A place where they scream for mercy (Luke 16: 24).
- A place of everlasting punishment (Matthew 25: 46).
- A place where they gnaw their tongues (Revelation 16: 10).
- A place of blackness and darkness for ever (Jude 13).
- A place prepared for the Devil and his angels (Matt. 25: 41).
- A place where they scream for one drop of water (Luke 16: 24).
- A place where their breath will be a living flame (Isaiah 33: 12).
- A place where they will be tormented with fire (Luke 16: 24).
- A place where they will be tormented with brimstone (Rev. 14: 10).
- A place where there are dogs, sorcerers, and whoremongers (Rev. 22: 15).
- A place where they will drink the wine of the wrath of God (Rev. 14: 10).
- A place where they do not want their loved ones to come (Luke 16: 28).
- A place where their worm dieth not, and the fire is not quenched (Mark 9: 48).

PHILADELPHIA, PA.

Frankly, we believe with all our soul that we are a voice of one crying in the wilderness. That we are the voice we dare not say, but we are a voice. In numerous places where we are located, our "Wayside Inns" are the only places where genuine repentance, regeneration, and holiness are preached. To us God has committed a sacred mission and trust. We are not called to attack denominations, but to so present these truths that it will affect whomsoever it will. That we have under God affected the Pharisees of the day we doubt not. Personally, if we understand ourselves correctly, we are not erratic nor denunciatory of others, yet the Pharisees have been on our trail more than once. Misrepresentation, attempt at bribery, disdainful looks, flattery, revivings, imitation, etc., have been our sweet privileges, so to speak, as we have tried to play our part in being a part of a voice in the wilderness. We have been imitated thus: When we have held a revival meeting, others who had not held such a meeting for years and seemingly never intended to do so, would hold "a series of meetings" lest we get the ears and perhaps the

hearts of some from their synagog. Then again we have always made it a practice to announce through the newspaper our Sunday evening services as evangelistic. Ere long others would do the same.

Brethren, let us believe with all our hearts that we have a voice to be used at this time. A wilderness condition prevails everywhere, and it is ours to cry aloud and spare not. Let us not forget, however, in our intense desire to fulfill our mission, that our great Example was moved with compassion as He saw the multitude as sheep having no shepherd. The meekness of the Lamb and the boldness of the Lion of the tribe of Judah must be ours if we would win. To us falls a great responsibility of preparing the way for the coming of the King of kings. We must level the ways, remove impediments, precipices must be dug down, and deep hollows filled. True, it is an arduous task and must be done at a considerable expense, but this fight would lose its sweetness without such things. Let us say with Paul, that none of these things move me—*except onward.* BEATRICE, NER.

Christ In the Home

BY GERTRUDE COCKERELL

Jesus loved Martha, and her sister, and Lazarus. John 11: 5.

KNOWING all, our Lord loved not alone the lovable inmates of that Bethany home, but Martha, who must have been in striking contrast to His gentle mother. To our Lord that Bethany home held sacred associations; but how different the personalities that composed that little family group—personalities that sometimes caused strained relationships, and robbed home of its salient features—rest, peace, sweetness.

Woman is queen in the home, and when to position is added womanly grace, capacity, and moral worth wherewith to adorn it, who shall grudge her the honor? Nay, do we not all give her our grateful, loving homage? But the hands that wield the scepter may be rough, their action spasmodic, aggressive, feverish, as were Martha's till the fever left her at the Master's touch, and made them move, at the impulse of His love. Oh, how beautiful such hands! If the fever of doing, and the fever in doing is to leave us, do we not, too, need the Master's touch to make our service not alone efficient, but soothing, healing?

"Jesus loved Martha, and her sister, and Lazarus." Not one would He exclude from His blessed company and fellowship. Exclusion must be self-imposed, as was the case with Martha, "cumbered about much serving"; "careful and troubled about many things." How sad it is when service comes between us and the Master we really love and wish to serve! There is so much to be done, and time and strength for its accomplishment are limited. "Their strength is to sit still" would sometimes mean to a harassed woman the conservation of life-force that would make her strength equal to the task. What blessed aftermath of labor without friction! The text, the brief prayer; time spent planning and arranging work—how great their reward! To the mental and physical strain of being "cumbered about much serving" and "careful and troubled about many things" was added the loss of self-control. As soon as uttered, how gladly would Martha have recalled her hasty, ill-humored charge against sister and Guest, "Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me" (Luke 10: 40). She was tired—out of sorts; yes, and cross, too.

The Master understood and knew the sterling qualities that lay behind the rough exterior—the loving devotion to Himself; the faithful discharge of duty; the unselfish ministry that so often left her with jaded nerves, and wearied muscles. Then what courage she showed in welcoming to her select home the despised, the lowly Nazarene! But it must be confessed that women, such as Martha, with their sharp

tongues, masterful ways, destroy much good. She it is who meets her Lazarus on his home return with a recital of her woes; who drives away the look of pleasure and contentment with which he first sighted home, and makes him cross its threshold with the contagion of ill-humor and oppressed in spirit, and makes its really loved inmates resort to club or outside interests. And she it is whose wearisome repetition of "I have no time for reading," "I have no time for such things" is flung with marked emphasis on the "I" as a bitter reproach on those whose well-regulated lives leave time for things that relate themselves to eternity, as to the best of time. Can Martha wonder that lives drift apart from hers, though spent under the same roof? and "strangers yet" is for all time true?

Perhaps it is that the Martha of our acquaintance is the sworn enemy of order and method, and so is rushed at the last moment, and there are no welcome signs of preparation for her Lazarus. Seeking respite from the toils of life, and its material aspect, he sinks into a chair, feeling, in common with Mary, a guilty sense of stolen rest, while Martha apparently has no time for rest. Are those loved inmates of the home—Mary and Lazarus—to know aught else but "strife of tongues"? and ceaseless grind?

What a wonderful day that was to the Martha of our narrative and her household when she was converted. The rebuke, nay, gentle reminder of the Master, "One thing is needful: and Mary hath chosen that good part, which shall not be taken away from her." "But one thing is needful!" How grateful the message to the weary, distraught woman "cumbered about much serving"; "careful and troubled about many things"! That day she entered into the rest of those who hear and heed the loving message, "Come unto me, all ye that labour and are heavy laden" and gone for ever were the fret and fume of life. She, like Mary, could now have fellowship with her honored Guest. And how sweet and tender the regard for the maligned and misunderstood sister, mingled with awe as one dissociated with the Master!

And Martha returned to her ministry—hers by position and choice. Can we not see her after the first embrace of her brother, when he came forth from the tomb, turning her back on the joyous group, and hastening away to help on the preparations of the feast to be given in his honor? When to great strength of character and energy are added gentleness, how great the charm! And can we not see the bright face as she beams upon the guests? and whose every look and motion are now a benediction?

"Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of Thy peace."

TO WHOM IT MAY CONCERN



Rev. Wm. E. Fisher

This is to certify that the Board of Publication, of the Pentecostal Church of the Nazarene, did by formal adoption of resolution give its hearty and unqualified approval of the Colportage Association for our church.

This vote was unanimous and each member of the board was enthusiastic about the matter.

The board feels there could be no more worthy undertaking by the church than this one, and believes it will be a means of accomplishing untold good in offsetting erroneous and hurtful literature now flooding the country, and will be a means of giving our message of full salvation to the world.

Yours in Him,

WM. E. FISHER,
President, Board of Publication.

COLPORTAGE AND TRACT SOCIETY



Rev. E. F. Walker, D.D.

At a recent meeting of the Board of Publication the matter of a Colportage and Tract Society was enthusiastically and unanimously talked about and plans made for the launching of this society. Certainly this is a work of great importance. The plans may not yet be fully worked out. I hope that the society will be made a part

of the Publishing House itself, or be in closest connection with the same—that there be no unnecessary multiplication of our church institutions and complication of church machinery. But for one I stand willing to support the plans which the Lord may lead the board to adopt, and pray that this good work may be arranged for most wisely and successfully.

Anything in my own power I will gladly do for the carrying out of this important proposition, as I understand it. EDWARD F. WALKER,
General Superintendent.

Evangel Colpo

Pentecostal

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This society has been born in a time of prayer and in a time of a very object is to systematically, ally, and everlastingly send forth gospel message on the printed page. This society has been unanimously endorsed by the General Superintendent and the Board of Publication, and will be under the supervision and

Outline

Pentecostal Naz

The name of this society is SOCIETY of the Pentecostal C

The purpose of this organization

1. A systematic distribution
2. To co-operate with the with proper field representatives
3. To arrange for a plan with the American and Foreign parts of Bibles.

1. This society is to be under Church of the Nazarene.
2. The members of the society shall be elected annually at the General Assembly.
3. All District colporteurs under the jurisdiction of the District at the District Assemblies.

Membership of the society is

1. Active membership shall be based on a regular distribution fund.
2. Associate members shall be based on a regular distribution of literature and tracts.

The main office of this society is at Troost avenue, Kansas City, Mo

The members of this society shall be elected annually until the sanctified man in each and every year for the Publishing House, and every year, carrying the glad tidings. Address all correspondence and Evangel Colportage and Tract

Circulating the Gospel, or The Ministry Through the Printed Page

Considering the favorable opportunities and advantages in this the day of the modern printing press, the ministry of circulating the gospel through the printed page is a much neglected one.

THERE IS A GREAT NEED NOW for good, clean, wholesome literature to offset the great flood of spurious leaflets that are being sown broadcast advocating false doctrines such as Russellism, Christian Science, etc. There is always a great need for the bringing of good reading matter to the homes of our land. The reading matter in many a home has been a "Savor of life unto life" and in other cases a "Savor of death unto death." Many a boy and girl have been started toward goodness and usefulness and many others toward badness and worthlessness by what they have read at home. A book or a paper may start one toward heaven or hell.

THERE IS A GROWING DEMAND for Bibles, parts of Scriptures in all languages as well as God-inspired, encouraging, helpful to-the-point tracts and leaflets which point the way to full salvation from sin through Jesus Christ, by way of the old landmarks shown in the good old Bible.

THERE IS A WIDE OPEN FIELD. The printed page can be made a live evangel, even penetrating further and delivering a more effective message than any missionary would. The outbreak of the European war has created a great demand for literature that will throw light on the Bible, and we are obligated to preach the Word of God with all the means at hand and through all the agencies that we can command. The printing press in this our day is a God-given agency to send the gospel to all ends of the earth.

Books and tracts can go everywhere. Books and tracts can be delivered at little expense.

THERE IS A WONDERFUL OPPORTUNITY AT HAND. The distribution of tracts, Bibles, and booklets affords an opportunity to do personal work which brings great joy to the individual engaged therein, as well as accomplishing great good to many who otherwise might never be helped to find the way of salvation.

This is a practical and economical way of preaching the gospel. The colporteur carried the divine lamp in his hand from town to town and from house to house, and can enter homes where the voice of the pastor or missionary has never been heard. Interest is frequently awakened and genuine conviction takes place where the work is carried on faithfully. The work is difficult, but has the approval and blessing of the Lord.

THERE IS A BOUNTIFUL HARVEST. "Cast thy bread upon the waters: for thou shalt find it after many days" (Eccl. 11:1). For the encouragement of those who are sending forth the gospel through the printed page we give a few facts which have occurred within our own experience. Some years ago we took occasion to inclose a simple tract in a letter to a very refined and educated woman who was caught in the meshes of Christian Science. She was a diligent and apt student of Mrs. Eddy's "Key to the Scripture." The sending of this tract in the letter caused her to come out of the church and hear the true gospel. She was wonderfully saved and later on sanctified, and the last we heard of her she had charge of a large class of young women in a university in the state of Washington. Another instance we remember was of sending the book entitled "Christian's Secret of a Happy Life" to a good Christian woman and upon reading the book she was enabled to intelligently consecrate her life to God and was sanctified wholly. She passed the book to another woman, who read the same and by the light received through the book was saved. Undoubtedly many instances of this kind which have come under the notice of others could be recited, but these two cases ought to be sufficient encouragement for any one to see that the harvest is ripe.

THERE IS A SURE AND HEAVENLY REWARD. No doubt in the day of final judgment and rewards it shall be revealed that a great host from all nations shall come before Him saved through the instrumentality of a tract, booklet, or paper, and many of God's

Tract Society

the Nazarene

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ntecostal Church of the Nazarene. bers of the society will be elected General Assembly. n early date the society will be incorporated under the laws of the Missouri. The work of the so- will be carried on without salary one, at least, until the next Gen- ssembly.

for the aud Tract Society

COLPORTAGE AND TRACT

arene.

ture and tracts. e in the matter of supplying them tracts. nd employment of the colporteurs in the distribution of Bibles and n and supervision of the Pentecostal s seven, shall be elected quadren- d and arranged for annually, to be dent, their characters to be passed

D tive and associate members. who are regular contributors to the e who have an active part in the

e Headquarters of the church, 2100

and elected by the General Superin- ssembly. We expect to have a live, urch to act as traveling colporteur be to be on the job every day in the mplete gospel from house to house. s and money orders payable to the ost avenue, Kansas City, Mo.

Circulating the Gospel, or The Ministry Through the Printed Page

(Concluded)

children will there testify to having been established and strengthened by the way, through a tract or book given them. Many a home will be saved from being wrecked all because some faithful colporteur had carried the glad tidings of full salvation on the printed page.

"Let us not be weary in well doing: for in due season we shall reap; if we faint not." (Gal. 6:9.)

THERE IS A COMPLETE EQUIPMENT AT HAND. At the present time the church has a complete and modern printing plant in Kansas City which, with only a few added units of machinery, will have a capacity, in addition to its present output, that will make it possible to print in large quantities tracts, booklets, etc., at a minimum price. They will make it possible to send them forth at a small expense.

A well established location geographically and favorably located.

Without additional office rent or equipment this great work can be immediately carried on.

With a list of live pastors, evangelists, and workers who can and will write tracts entirely free of cost in order to help circulate the gospel on the printed page.

With a church well organized over the whole wide world.

With hundreds and thousands of consecrated and Holy Ghost men and women, boys and girls who feel that they must do something to save the lost.

With a Publishing House whose shelves are filled with the very best of spiritual books, booklets, Bibles, mottoes, tracts, etc.

Surely with all this equipment already in hand and a hearty co-operation we can do much in future days to bring the full gospel of salvation to the perishing millions of earth. Now is the time to begin. Will you be one to co-operate and help in this great and glorious undertaking?

J. F. SANDERS.

INDORSEMENT OF TRACT SOCIETY



Rev. John W. Goodwin

I am glad to note the forward step in the organization of a Colportage and Tract Society. Of course we must have some arrangement for distributing our literature and getting the great truth for which we stand before the people. It would seem to me that we have been altogether too slow in this matter, and something aggressive should be done at once. We should have an arrangement as outlined with each District and the Publishing House closely associated in the work. By all means get this new department in working order. Hundreds of our people will be only too glad to contribute liberally of their means to this enterprise.

Sincerely yours,

JOHN W. GOODWIN,
General Superintendent.

WILL YOU CO-OPERATE?

We expect soon to have a list of new, fresh, crisp, safe, and inspiring tracts.

We are planning and arranging for an entirely new line of illustrated tracts, something unique and to the point.

If you are a tract distributor or interested at all, please send us your name and address at once.

If you desire further information regarding this matter please write and we shall be glad to answer.

If you have any suggestions to give, we shall be thankful for them and give them full consideration.

We especially solicit your prayers for Holy Ghost wisdom and guidance in launching and carrying on this project.

We will need some capital to start with, and free will offerings will be thankfully received. Any amount from a penny up will be acceptable.

All moneys received will be used for printing new tracts, and postage.

No money will be paid out for salaries.

An investment in this society will prove a blessing to many.



Rev. H. F. Reynolds, D.D.

The Colportage and Tract Society of the Pentecostal Church of the Nazarene has my unqualified and hearty approval. I also gladly pledge myself to in every proper way help push it on to the further evangelization of the world.

H. F. REYNOLDS,
General Superintendent.



Rev. R. T. Williams, D.D.

I heartily indorse the plan of the Publishing House to establish a Colportage and Tract Society, and shall do what I can to make it a success. I feel sure the entire church will give liberal support to this undertaking to spread scriptural holiness over the land.

R. T. WILLIAMS,
General Superintendent.

THE WORK AND THE WORKERS

DEVELOPMENT FOR PENIEL ORPHANS' HOME

The development of Peniel Orphans' Home, Peniel, Texas, is moving forward with the manifest blessings of God. So far we have been able to steer clear of indebtedness, although the needs have been many and expenses heavy. We have installed some furniture, leveled up the buildings, dressed the yard with shrubbery, planted an extensive vineyard and berry farm, etc. Miss Brandon, of Olivet, Ill., has been installed as matron and other splendid characters have been secured for different departments. We feel safe in announcing that the seal of the Lord is upon the work and we are encouraged to go forward.

We are making a drive for three thousand dollars with which to repair and furnish the buildings and complete necessary improvements. One of our friends has agreed to give the last five hundred dollars of this fund. We want every one who reads this to ask the Lord to show you what He would have you do, and do it.

If you could view some of the sights that confront us almost daily we feel sure your heart would be melted to action. Only this week a bright little boy, ten years old, after traveling 225 miles alone, changing cars in some of our largest cities, knocked at our door for a home. His father is dead and mother in the insane asylum. Unkempt, filthy, and literally in rags, his little cringing form presented a pitiable sight indeed. A bath, hair cut, and a new suit of clothes made him look like a different boy. He is now in school; but a half hundred more are crying to us for help. Our capacity is taxed until we complete our contemplated improvements. Shall we allow these, the most helpless of human creatures, to stay out and suffer? Shall we not build a comfortable home where our children who are left penniless can have a chance to develop? This is our institution; it is out of debt and a safe investment. It is the only institution of its character owned by our church. Let's put it in first-class condition. Who will help us make it possible to secure these five hundred dollars promised on condition that we secure twenty-five hundred more? Who says, "Over the top"? Forward your offerings, great or small, to Oscar Hudson, Superintendent, Peniel, Texas.

LOUISIANA DISTRICT

The Ellis meeting was good. The crowds were very large. The general interest was about the best we have had. Pastor Slocum reports a good meeting at Jonesboro, with A. G. Jeffries as evangelist. The dedication service Sunday, March 31st, was enjoyed by the congregation of the church. I have secured Rev. J. R. Kirkland, of Ohio, for pastor of the Lake Charles church. Miss Nora Brister is now engaged in a revival meeting there with good interest.

Pastor Colvin sends in good reports from his work. He and Brother Terrell are now engaged in a revival meeting at Robeline. I have been successful in securing pastors for all the churches in the District that were un-supplied. Arrangements have been made for evangelist and workers to hold evangelistic meetings in the unoccupied territory of the District.

The Lord gave us a gracious service at Petreville last Sunday morning. In the afternoon we were out making some calls and in an effort to crank our Ford my arm was badly broken, with the wrist joint dislocated, so I am now at home suffering with the broken limb. But in the midst of all Jesus was never more real to me.

T. C. LECKIE, *Dist. Supt.*

DR. J. H. SLOAN AND CARRIE E. SLOAN

Our first meeting this year was January 4th to 20th, with Brother Balsmeier, at Hammond, Ind. The weather was so severe, and street and rail traffic so impaired that the attendance was very small; but on the last Sunday the weather moderated and we had a good crowd and the altar filled with seekers. We stayed two more days and they were fruitful in a number getting through to victory. Brother Balsmeier is a wideawake pastor and doing a great work in that wicked city.

We begin a three weeks' meeting January 24th in our home city, with Ensign Gough of the Salvation Army, a clean-cut holiness man. God graciously blessed in this meeting and the large auditorium and gallery were filled on Sundays. We had a great number of seekers and the ensign reported one hundred or more getting through.

We then went to Steubenville, Ohio, for a ten days' meeting with the mission folks. This

was an unusual meeting. How they did unload and come through, bright and clear, with shouts of victory! About fifty got through good. We will return again for a tent campaign this summer.

We closed a three weeks' meeting Sunday night at Muncie, Ind. Sunday night, April 7th, we had a record breaking crowd and eighteen at the altar. Although our time was up they entreated us to stay another week and we felt it the Lord's will we should. The tide rose continually and we closed Sunday with three fine services and some excellent samples of the transforming power of God. It would be hard to describe Everette Chalfant and his faithful band of workers—and they are not just a few, but a great host—but for earnest, aggressive, loyal Pentecostal Nazarenes they can't be beat. We go April 19th to First Church, Indianapolis, with Brother Nickerson.

REVIVAL AT SALLISAW, OKLA.

I spent a week with Brother Frank Baldwin, who is pastor of the Cedar Spring church. I found him and his little band prayed up and ready for the battle. This is his first experience as pastor. Not only does he know how to talk to his flock and encourage them, but he knows how to preach and pray. We had

Six Thousand Dollar Deficit

March 31st we closed the first half of the present missionary year. It has been an unusual six months. Conditions throughout the world have been such that the demands upon our board have been even beyond expectations, but we are glad to report that with careful management and much prayer we have been able to meet every emergency, and our missionaries have not suffered, although there have been times when a crisis seemed to be upon us.

The value of American money has depreciated in many of the foreign fields, and the cost of living has almost gone beyond the reach of our missionaries. This has necessitated an increase in the general appropriations, as we can not expect our missionaries to meet the tremendous problems that confront them daily without having provided them with the actual necessities of life. This increased support, together with other emergencies that might be mentioned, has necessitated the expenditure of more money than we have received. We have had to borrow in order to meet the needs. At the close of the first six months we have a deficit of six thousand dollars in the general fund. Our people have never failed us, and we believe that in this emergency they will rally to the support of the General Foreign Missionary Board and to the fifty-one missionaries, who are facing constant danger in order to preach the gospel in the regions beyond.

Please pray about this great need, and make an offering to help take care of the deficit. Remit either to your District treasurer, or direct to the General Treasurer, E. G. Anderson, 2109 Troost avenue, Kansas City, Mo. We are praying that some may even contribute as much as one hundred dollars, and with a number contributing this amount, and with the many smaller amounts that we know will come in, we believe the deficit will soon be taken care of. There is nothing so important at this time as to provide for the general fund. This is the fund that provides for the support of all of our missionaries. They are dependent upon it, and it will surely be a calamity if the needed amount is not secured and the board should be forced to retrench. We trust that all of our readers will join us in prayer that the needed amount may be secured, and that as far as possible every reader will respond with some amount, whether it be large or small, at this time of special need. WE MUST NOT FAIL.

a real revival. There were seventy-five or one hundred who knelt at the altar, and some were happy finders. Pray for me.

J. W. DODD.

IDAHO-OREGON DISTRICT

The work on our District is moving on with victory. We have just closed a revival meeting at Enterprise, Ore. The Lord blessed with the salvation of sinners and the sanctification of believers. We received fifteen new members into the church, and seventeen subscribers to the Herald of Holiness, for which we praise the Lord.

The second Sunday of the meeting was devoted to the "Victory Campaign." Considering the smallness of the church and the expense they carry, they gave very willingly and liberally. Their offering was \$280. Rev. A. A. Miller is the pastor of this church. He and his devoted wife are much loved by the people. The church has extended a call to them for the coming year, with an increase in salary. We are expecting this church to make good headway under the able leadership of Brother Miller and wife.

N. B. HERRELL, *Dist. Supt.*

FROM Q. A. DECK AND PARTY

Since writing the last time we have campaigned in three southwestern points, El Paso, Texas, Deming and Silver City, N. M., all three places with pool halls, theaters, movies, and other places of amusement open on Sundays. At El Paso our Mexican pastor, S. D. Athans, with his good people, were our encouragement, but among the English speaking people, there are very few who are in the experience of holiness. We had some very remarkable conversions, one of them an actress whose godly mother had been praying for her for a number of years, so we felt well repaid for the effort. Financially we paid dearly for the privilege of holding this meeting, but we all felt satisfied, realizing that any one who will do pioneer work will have to do so at a sacrifice.

At Deming our meeting was held in the Pentecostal Nazarene church, our principal hearers being soldiers, who greatly appreciated our labors among them. A number of boys were saved and sanctified and we never felt more fully in the will of God than in this meeting. Financially we made up for the deficit of the last meeting in the regular collections, and the folks gave us a splendid free will offering at the close. The Pentecostal Nazarenes are a struggling, heroic little band, who greatly need a pastor.

"Strangers in a strange land" is our experience in Silver City, a beautiful silver mining town on the Santa Fe, and the seat of the State Normal. Every business indicates progress excepting the churches, and we have evidence after being here several days that we will not have an easy time. We opened here upon our own invitation, rented a dwelling for living quarters, and hall for the meeting, and did our own advertising. We know of no holiness people here, but hope there will be some before we leave. We have no plans for the future, excepting to move as the Lord opens doors in the Southwest.

WILLIAMS-ROBINSON CONVENTIONS

To the Readers of the Herald of Holiness Scattered over the Earth:

Grace and peace be unto thee, Daniel said that the people who do know their God shall be strong and do exploits. Well, thank the Lord, we have been doing some exploits in the last few days. No doubt the readers of the Herald of Holiness have seen the chain of short conventions that we were to hold between Austin, Texas, and Wichita, Kas. They are a great success. We are having the time of our lives, and the Scripture is being fulfilled where it says that we are to have a time time, and a half time, that is, two times and a half, and we are surely having that; but for the last two days we have been divided, owing to the fact that the great rainstorms have made it so muddy that we had to bring the workers on the train and let Brother Williams and two of the boys come on with the big car.

We had one day with Brother Upchurch, at Arlington. It was a day never to be forgotten, and from Arlington we went to Peniel, my old home, and had three days with our whole band. I don't think that I have enjoyed three days more than I did those in the last twenty-five years of my life. It was like going to heaven for the same length of time. The school is in fine shape and is ready to go forward by leaps and bounds, with such leaders as Brother James Chapman, Brother Oscar Hudson, Brother Joseph Bates, and then all the boosters who live there. We had some fine men and women from a distance. My

best friend on earth, G. B. Collins, was there from Siloam Springs, Ark., and we had the privilege of rooming together in the beautiful home of Dr. Benson and his (big, little, great) wife. I don't suppose that two people have lived on earth since Adam and Eve died who loved Jesus better than Dr. Benson and his wife. They are both sacks of salt for the hungry sheep to lick at. To say that G. B. Collins and Bud Robinson had a good time is simply putting it very tame. If G. B. doesn't say amen to that I will tell him what I think of him in my next letter.

From Peniel we went to Sherman, with my old friends P. L. Pierce and his wife. Here we stayed two days and nights, with five of the workers, while the rest of the party were coming through the black mud with the big car. We had Miss Virginia Shaffer, Miss Lou Jane Hatch, Mrs. Mable Hipple, and Prof. John Moore with us. Of course, Brother Moore led the choir, Miss Hatch played the old fiddle, and Miss Shaffer sang some of the best songs that probably have ever been sung on earth by any woman. Without doubt she is now one of the best and sweetest gospel singers on the face of the earth. Behold what God hath wrought, and what the big brown tent hath caught!

Just a word about our trip to Sherman. It was the privilege of this writer to be the first holiness preacher that P. L. Pierce and his beautiful wife ever heard preach holiness, and, in fact, I have been preaching to little Minnie Pierce ever since she was a baby in her mother's arms. She can't remember the first time that she ever heard me preach. Brother Pierce has as fine a people as can be found on the face of the earth, and our stay with them was one of grace and glory. Some said that Tuesday afternoon's service was the most beautiful one that they had ever been in.

We left Sherman on Tuesday night at 10 o'clock and arrived in Oklahoma City on Wednesday morning at 8:35. We are here in this lovely city for today and tonight. Brother Joseph Speakes is the man here behind the gun and we are expecting a lovely day and night here. Pray for us. More later.

BUD ROBINSON.

ANOTHER CHURCH ON THE INDIANA DISTRICT

We have just organized a church at Vincennes, Ind., and bought church property on Broadway and Twelfth street, a beautiful location surrounded by beautiful modern homes. This church was built by a local organization known as the Pentecostal Baptists, the only organization of its kind in existence. The founder, Rev. T. J. Kiehl, who came into the Pentecostal Nazarene church as a charter member in this new class, spent four years in India as a missionary, and held prominent stations in the Baptist work such as St. Paul and others. Brother Kiehl says that no doubt it was the providence of God that the church became a Pentecostal Nazarene church.

Rev. Ural T. Hollenback, of Greenfield, Ind., opened the work here about six weeks ago. He has been assisted by Rev. E. M. Cornelius, and Rev. C. P. Roberts, of Seymour, Ind. The writer has been with him for the last week. Brother Hollenback will take the pastorate of the church for the present. This field affords us a great opportunity in this part of the state.

U. E. HARDING, Dist. Supt.

EVANGELIST M. F. GROSE

We have just concluded our second three weeks' meeting with our dear Brother Murray, at Eureka, Cal. God has given us seekers at every service. They are the most persistent lot of seekers we have ever seen; some of them have come to the mourners' bench every night. They seem determined to get something. Prior to this meeting we held a two weeks' campaign in the Methodist Episcopal church at Hopland, where the dear Lord gave us a number of young people, and the cashier of the bank was saved and put in as leader of the Young People's Society. We got into the homes of some very wealthy people in this place and had the privilege of praying with them. We go from here to Bakersfield for a three weeks' meeting with our Brother Smith, and from there to Assembly at Lindsay. We are finding that the Herald of Holiness is a great asset to our labors. God bless our church paper.

DALLAS DISTRICT

Kirbyville was the last place visited. From this point I went to Port Arthur, where I found one of the most promising young churches on the District. With Rev. C. E. Woodson, who came to them from Lake Charles, La., in January, as their pastor, we bespeak for them a bright future. I had a delightful stay over night at Houston with Brother E. D. Messer and family. While one of the main families of our Lissle church has moved to California, the remaining faithful few, under the leadership of Sister Esther M. Anderson, are pushing ahead with the work. At Bloomington the work is weak, having been

demoralized by the "Tongues" and other troubles. However, I was received with much kindness and we had a good service. Seadrift church is practically disorganized, a number of the members having moved away on account of the drought in that section of the country.

I found the work at Milano having quite a struggle, but with a few devout souls who were determined to keep things moving on for the great cause of holiness. The Gause church, with Rev. C. H. White as pastor, is prospering. It was a delight to be with Rev. J. A. Pruett and his devout class at Eaton. I consider this one of our most wideawake inland churches. From Eaton I came home to Peniel, where I preached one time and held a business meeting with the church board. With Rev. Oscar Hudson as pastor of the church and manager of the Orphans' Home, and Rev. Joseph E. Bates as business manager of the college, Peniel has a bright future.

The Texarkana church, under the care of their pastor, Rev. J. L. McLendon, has a real healthy spiritual growth. Bivins church has been strengthened and encouraged by the moving in of some new recruits. On account of short notice, services were not announced at Corner church; however, I had a delightful stay over night with the pastor, Rev. J. W. Land. Since the church at Nelson's Chapel was badly scattered, at the advice of the pastor, Rev. W. V. Corley, we discontinued this class. The church at Rockdale is numerically weak, but there are a few devout souls at this place who are pushing ahead with the work. There is a real live little class out at Copeville. I enjoyed both preaching to them and conducting the business meeting. Rev. George Akin is pastor at both Rockdale and Copeville. At Valdosta the church is not strong, but with their faithful pastor, Rev. S. W. Gregory, they continue to push ahead.

It was a delight to be at Ash Grove over a Sabbath. The church was in good spirits and is fortunate in having Sister Ina Lee Hughes as its pastor. The church at Howe is very badly hampered on account of having no place of worship, except a campmeeting shed. They are making some effort to secure a church building. Sister E. J. Sheeks is the pastor of a live little class out in the suburbs of Denison. I enjoyed my visit with them and hope that they may have a siege revival in the near future and that they shall be able to locate nearer the heart of the city.

The church at Whitesboro is few in number and has been hindered by having no good place of worship; however, they were building a nice new church and expected to soon be worshipping in it. Rev. H. R. Lee is their pastor. I had the pleasure of being with Brother Lee at Whitesboro, Cedar Mills, and Independence. Cedar Mills is among our best inland churches. Independence has some real saints, but their membership is small. It was a delight to be with Rev. I. W. Young and wife and their church, at Wolf City, over a Sabbath. Having lately remodeled the church building, they have a real neat place of worship. The services had the "snap" and were fruitful.

The pastor, Rev. J. A. Sharp, was with me at Rocky Point. We had splendid attendance and delightful services. Rev. L. J. Foreman and his church at Bonham entertained our District preachers' meeting and did it well. The attendance was not large, but it would have been hard to have spent the time more profitably and delightfully. The Oakland church isn't large, but they are trying to keep some spiritual life in that part of the country. It was my pleasure to be at Peniel while the Williams-Robinson party were there. We are now launching a siege meeting at Farmersville with one of our District tents and a band of workers to begin tonight, April 17th. I have but a few more churches to visit before my first round on the District will have been completed, so from this on for several months my special attention shall be toward pushing our siege revival campaign, known on this District as our "Judean" work.

E. G. TREUS, Dist. Supt.

EVANGELIST JOHN W. CLARK

We closed a four weeks' revival meeting with the Flackville church last Sunday, with victory. It was a very hard battle from the start to the finish, but the God of battle heard and answered prayer, and twenty-five were saved, sanctified, or healed. Some old grudges, misunderstandings, etc., were settled, and the saints edified, praise the Lord. Flackville is a suburb of Indianapolis and has a population of about fifty; they have two churches beside ours, and the prejudice against holiness is very strong, making it difficult to get a hearing. Rev. Von Stevenson is the pastor of our church. He is a student of Olivet University, and this is his first pastorate. Brother Stevenson is a fine young man, a true yokefellow, and we bespeak for him a promising future in the work to which God has called him. He has a fine little church at Flackville, with about twenty-five members. A number of the saints from the West Side Church, Indianapolis, attended the

meeting and were an inspiration to us all. One night thirty-five of them came to the meeting in a truck. Sam the Nazarene was with us in one service, and Brother Nickerson, pastor of First Church, Indianapolis, was with us one night, and we certainly enjoyed the fellowship of these good brethren. We are open for engagements, and are ready to go anywhere the Lord leads. If you need an evangelist for a meeting write us for a date. Address us 1258 First St., Frankfort, Ind.

EASTERN AND NEW ENGLAND NOTES

Pastor Miller, of the Atlantic Avenue Pentecostal Nazarene church, of Brooklyn, N. Y., has been greatly blessed in pushing holiness in that part of the city. The work has grown under our brother's ministry so that he and his church are compelled to go to a larger place in order to accommodate the crowds that come to the place. God bless Pastor Miller and his people as they enlarge their place for service.

It is blessed to see all the holiness preachers of Brooklyn, N. Y., come together at the various all-day holiness meetings at the various holiness churches. It should convince the outsider that these brethren loved one another and had the blessing of full salvation that they preach about.

Rev. John N. Nielson, pastor of the Pentecostal Church of the Nazarene, at Darby, Pa., did good service when he was at the all-day meeting in the Utica Avenue Tabernacle, Brooklyn, N. Y. Brother Nielson has a tender and unctuous spirit in his ministry and God gives him seals to his ministry.

The dear old Friday holiness meeting, of Philadelphia, Pa., is being sustained by the Philadelphia Holiness Association. President Hoose is being sustained by many of the holiness people in and near Philadelphia in those weekly holiness meetings and in their large convention held every fall of the year.

The holiness people from coast to coast are all pleased that God has spared to the holiness movement dear "Father" Haney, now of California. We congratulate him on his ninety-third birthday anniversary. His life, preaching, teaching, and all his other labors in the holiness movement, which are longer than any present living exponent of full salvation, will continue to bless the world the rest of his natural life and for many years after his translation.

On good Friday two all-day holiness meetings were held. One in Hicksville, Long Island, N. Y., by the Long Island holiness people. The other was held in the Utica Avenue Pentecostal Church of the Nazarene, Brooklyn, N. Y. God blessed both services. It was a good Friday indeed.

The Long Island, N. Y., Holiness Campmeeting Association will hold its 1918 camp at Woodbury, Long Island, N. Y. The special workers are Rev. Dr. D. F. Brooks, Rev. David Anderson, and Miss Ruth Harris. Let all the holiness folks on Long Island take notice of the place and date and workers and plan to attend.

Any so-called holiness church that can not have any holiness preacher with them but a short time, without making it so unpleasant for him that he has to move, needs to change its sign on the outside of the church or get a change of heart on the inside. Amen.

The John Wesley Pentecostal Church of the Nazarene of Brooklyn, N. Y., of which the writer is pastor, has been blessed of God in making this conference year the banner year on missionary lines. This year there were over nine hundred dollars raised for missions. According to invitation, the writer went to Darby, Pa., and preached three times at the all-day meeting in the Pentecostal Nazarene church. It was a good day and souls were at the altar seeking both works of grace. Their beloved pastor, Brother Nielson, is doing a good work there. The church has been enlarged since he took the pastorate.

Good reports come to us of the work of Rev. W. H. Hoople, who is laboring for the good of our soldier boys in Anniston, Ala. There is a possibility of his being called away to work in France. Let all the friends of Brother Hoople remember him and his work in prayer.

Pastor Newberry, of the new Pentecostal Church of the Nazarene, of West Philadelphia, Pa., is doing a good work for the cause of holiness in that part of that city. We were glad to meet our brother and some of his good people in our recent "flying trip" to old Philadelphia.

The New York District Assembly of the Pentecostal Nazarene church will hold its session at the John Wesley Pentecostal Nazarene church, corner Saratoga avenue and Sumpter street, Brooklyn, N. Y., from April 17th to 22d. A gracious time is expected from the presence of the Lord.

Since the writer left the pastorate of the Wesleyan Pentecostal Church of the Nazarene, of Providence, R. I., last November to accept the pastorate of the John Wesley Pentecostal Church of the Nazarene, of Brooklyn, N. Y., our heart has been gladdened time and again from the good reports of some of the members there, that God has blessed the work under

Pastor G. G. Edwards. Not only have seeking souls been to the altar for both works of grace, but all bills are paid and always money left in the church treasury, and as Dr. Brooks says, "No dishes to wash."

Rev. F. M. Messenger, of Chicago, Ill., made a "flying trip" to New York and while there preached at the John Street Sunday meeting. Needless to say God blessed our brother.

The First Pentecostal Nazarene church, of Chicago, Ill., has recently burned a five thousand dollar mortgage note. It will burn more if Pastor Borders stays with it as their pastor. At the close of the burning of that note the church presented Pastor Borders with a purse of one hundred dollars for his own personal use. Let the good work go on, brethren.

The Wesleyan Pentecostal Nazarene church, of Providence, R. I., has invited Pastor Edwards back for another year with an increase of salary.

Now that the winter is past and gone, the flowers appear on the earth, the time of singing of birds is come, and the turtle is heard in our land, let our holiness people from the Atlantic to the Pacific and the Lakes to the Gulf set their holiness banners flying in preparation for the summer camp meetings. Let us pray for a great general outpouring of the Holy Ghost upon all of our holiness forces, and that multitudes of souls be saved and sanctified to God and the sanctified built up in the most holy faith. "Keep on believing."

JOHN NORBERRY.

FOR GOD AND GIRLHOOD!

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive

their sin, and will heal their land." "For I am the Lord, I change not."

The curse causeless never comes, therefore there is a reason why our country has been drawn into the great world war. Most thinking people realize it has been an insult to God for this professed Christian nation to spend many times more money each year for intoxicants and tobacco than for all of the necessities of life combined. A deeper, darker crime has been committed in selling a hundred thousand of our girls annually into the vice district's living hell. Blood must answer for blood. The blood of our boys must be given for the wasted blood of our outraged girls.

The Berachah Home, at Arlington, Texas, has stood for years weeping between the porch and the altar, pleading for the abolition of the vice districts and the restoration of our girls. This home has done all within its power to prevent crime and to hold high a standard for the people.

Each year an effort has been made to bring the holiness people together to worship God on these consecrated grounds. The effort has not been in vain, for they have come from many states and representing many denominations.

Our anniversary is to the home what the commencement exercises are to our schools, except that we never close our doors and take no vacations as a work. Hitherto we have had paid workers to help with the meeting, and always provide free entertainment for all who come, and have met all expenses with public collections.

This year we are going in for the deepest spiritual meeting ever held at Berachah. Rev. P. R. Jarrell will conduct the singing. Brothers F. T. Whitehill, of Corsicana; R. J. Hammill, of Grandfield, Okla., and W. H. Cox, of Cedar Hill, will act as a devotional committee,

and will make all preaching appointments.

The following preachers have agreed to come for the full time, without personal remuneration, and go in for a pentecostal meeting: Rev. B. F. Gassaway, founder of the famous Waco camp; Joseph E. Bates, business manager of Peniel College; C. E. Widmeyer, president of Oklahoma Holiness College, Bethany, Okla.; J. C. Henson, business manager, Central Nazarene College, Hamlin, Texas; E. H. Harris, pastor of the Free Methodist church, Dallas, Texas; G. E. Waddle, F. L. Pierce, George A. Nicholson, B. H. Haynie, Virgil H. Fisher, and E. G. Theus.

These are men who are bringing things to pass, and are hungry to see the supernatural power of God fall on the people. Regardless of the high cost of everything, our little band of workers have agreed to trust God and give free entertainment to all who come. We are working with all our might for the uplift of girlhood and the spread of scriptural holiness over these lands. Come and be with us May 14th to 19th.

Arlington is on the Texas and Pacific, and the interurban, between Ft. Worth and Dallas. If you can not come, please pray for the meeting. If you can come, be sure and send your name and address to J. T. Upchurch, Arlington, Texas; if you wish free entertainment, as provision will be made only for those whose names are sent in. Come and visit the most remarkable institution of its kind in America.

J. T. UPCHURCH.

CHURCH NEWS

Sellwood Church, Portland, Ore.

We are closing up our fourth year as pastor of the Sellwood Pentecostal Church of the Nazarene—four years of hard-fought battles, but with some glorious victories. The church board recently gave us a call for another year with an increase in salary. Sunday, April 21st, we expect to make a drive to raise the amount required to pay the remaining indebtedness on the church, and have a mortgage burning before the next District Assembly convenes. The Lord has wonderfully blessed this little church, both spiritually and financially, in the last four years, and we thank Him and give Him all the glory. Sunday, March 31st, we closed a two weeks' meeting with Rev. O. F. Goettel, pastor of our church at Newberg, Ore., as the evangelist. Brother Goettel preached the Word faithfully, conviction found way to hearts, and a burden of prayer came on the saints. Some yielded to the wooing of the Holy Spirit, and the Lord gave us some times of salvation. Praise His holy name!—H. C. BAKER, Pastor.

Cleveland, Okla.

The work at Cleveland is moving along nicely. The Lord gave us a great service last Sunday morning. As the writer preached on the text found in 1 Cor. 3:21, many promised to sell their jewelry that they had to give up when they got sanctified, and give the money to foreign missions. We had a large crowd at night, and deep conviction was on many. We have a nice Sunday school with an attendance of fifty or sixty. We also have the Cradle Roll, with a membership of sixty. We are contemplating starting the foundation of our church building next week. The Lord helped us in purchasing two lots on Main street, next to the moving picture shows. Brother J. I. Hill is going to conduct our summer revival, beginning June 20th and continuing to July 7th. I would be glad if everybody near Cleveland would arrange to attend.—W. B. WALKER, Pastor.

Richmond, Ind.

God has just given us a great revival with Rev. Harry J. Elliott as evangelist. About seventy-five found God in pardon or purity, for which we give Him all the glory. Twelve united with the church, and more will follow soon. This makes more than thirty new members since the Assembly, and we have not had to turn any out. More than two hundred souls have been saved or sanctified, also, and the end is not yet. Brother Elliott surely won the hearts of the pastor and people. The story of his life was a great help to the success of the meeting. More than five hundred people crowded the church to hear him tell the wonderful story of his life. No pastor or camp will make a mistake by calling Brother Elliott. We covet your prayers.—I. T. WELLS, Pastor.

Malden, Mass.

Our church has been prospered of late. Seekers are frequently seen at our altars. On Easter Sunday we had a union baptismal service, the churches at Everett and Cliftondale joining with us. Twelve people were baptized by immersion—seven from our church, three from Cliftondale, and two from Everett. Our annual meeting was a pleasant occasion. Our church has been prospered financially, and the treasurer reported we were in the best condition for twenty years. Our Sunday school, under the leadership of Brother Peavey, has been built up, and the outlook for the coming year is good. Several have united with us recently, and others will do so in the near future. Our pastor was unanimously called back for the next Assembly year. On Sunday, April 7th, I was called to Man-

**International Sunday School Lesson, May 12
Jesus Faces the Cross**

Mark 10: 32-52.

GOLDEN TEXT—He humbled himself, and became obedient unto death, even the death of the cross (Phil. 2: 8).

THE LESSON OUTLINE:

B. F. HAYNES, D.D.

1. JESUS AGAIN FORETELLS HIS DEATH AND RESURRECTION. (vs. 32-34.)

a. The shadows lengthened. Forebodings of evil become more manifest. Again Jesus with His disciples is on the way to Jerusalem. The disciples "were amazed," "and as they followed, they were afraid." A sense of dread was settling upon them. Jesus, realizing this, takes the twelve, and begins "to tell them what things should happen unto him," declaring in plain terms His approaching betrayal and death and resurrection. He makes plain all the ignominy to attend His death.

We can to some degree imagine the effect on the minds of the disciples. With most of them there was an evident mystery incomprehensible to them. They had ideas of a speedy kingdom and deliverance from the hated Roman yoke, and they could not understand how and why such an outrageous tragedy of suffering and shame and ignominy should fall to the lot of their King. Luke, relating this scene, says: "And they understood none of these things; and this saying was hid from them, neither knew they the things which were spoken."

b. There are mysteries in every life. The ministry of suffering is a mystery. It was said of Jesus that it became Him for whom are all things and by whom are all things in bringing many sons unto glory to make the Captain of their salvation perfect through suffering. The servant is not greater than his Lord. If He suffered, we may expect to also. David said: "It is good for me that I have been afflicted." So through the ministry of suffering we may at last hope to come to our resurrection, to a nobler and grander life of spiritual power and blessedness.

c. We can not tell the hour or the circumstances under which the first consciousness of His approaching humiliation, suffering, and death came upon our Lord. It is enough to know He knew it and that He "opened not his mouth" in opposition to the great sacrifice to be made by Him. He "gave himself." His sacrifice was voluntary wholly. He had power to lay down His life and He had power to take it back if He wished. The great offering He made of Himself was a pure and sinless and voluntary offering of the Son of God for man's sins.

How we should adore Him for His matchless love and His unspeakable mercy in thus laying down His life for the sinful and the unworthy and the prodigal children of Adam!

2. HUMAN AMBITION MARS THE SCENE. (vs. 35-40.)

a. Solemn and sublime and awe-inspiring as were the circumstances of this scene, it is marred by carnal ambition of even good men like James and John. These come to Him with an appeal that He would "Grant unto us that we may sit, one on the right hand and the other on the left hand, in thy glory." Evidently, notions of an earthly kingdom still clung to their minds and they seek selfishly to get in their applications first for the chief places in His kingdom.

b. How carnality can invade the sanctity of the most sublime and heavenly scenes and obtrude its profane and selfish notions and plans! We have often seen such in holiness revivals. We have seen fire-baptized men proclaim the Word of full salvation like seraphs from the heights of glory above and men and women flock in tears to the altar and get saved and sanctified gloriously. In the midst of such transporting scenes we have seen preachers and prominent church officials obtrude their sinister hands in opposition to the work. They have selfishly plotted to thwart this great work of God and destroy it or impede it. How often has this occurred in one form or another all over our land to the grief and pain of the true children of God and the wounding and pain of the Son of God.

c. Jesus patiently warns them that they know not what they ask. That they shall indeed drink of the cup that He is to drink of and be baptized with the baptism that He is baptized with; what to them unknown meaning of future trial and persecution this foretold vaguely. He adds, however, that "to sit on my right hand and on my left hand is not mine to give; but it shall be given to them for whom it is prepared." They had ignorantly asked things not ready yet for revelation.

3. THE TEN DISPLEASED. (vs. 41-45.)

The other disciples were displeased at this effort of James and John to get the advantage of them. Jesus tenderly teaches them the ignorant mistake and misconception of these two disciples. He unfolds to the ten the great truth that greatness and pre-eminence is in service for others and not in official position or spectacular or political advancement. He closes with those sublime words: "Whoever of you will be chiefest shall be servant of all." (v. 44.)

Altruism is the ladder on which we are to climb to the chiefest places. Service for others is the road to true dignity and greatness in the realms of grace. This was the very path which the Son of God was so soon to travel on His way to His "coming kingdom." "For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

chester, N. H., to officiate at a baptismal service. I found our work there in a most excellent condition. The blessing of God was most manifest. They have the genuine pentecostal swing. Revs. Jodrey and Knight are certainly workers who need not be ashamed. At the evening service there were over two hundred in the congregation, and the Spirit of God settled down on the folks. At the close of the meeting four responded to the altar call, and three of them prayed through to victory.—FRED C. NORCROSS.

Newberg, Ore.

Sunday, April 7th, was a blessed day with us. At the morning service while in prayer, and during the message as well, the glory fell on the saints, and shouting and crying was in order. Thank God for these freshets from the upper glory. We must have them often. At the evening service a large number of outside young people were present, and deep conviction was upon the audience. Two souls came quickly to the altar, one of whom was never in the church before. Both prayed through clearly, and declared the burden of sin was lifted. Thank God! folks can know when the load is gone. The people sang and there was general rejoicing and all felt encouraged to work harder than ever for the Lord. We are praying that these last few Sabbaths before we close up our Assembly year will be the very best of all. We have fully decided to live here in Newberg, and go out from here as evangelist into the field. Brother Blackman will locate in Portland, but can be reached here also for meetings. We expect to go into the field together, as we feel we can do much more by team work. We are not looking for the big things in a human way, nor shall we sidetrack meetings or calls from weak places. We want to do all and anything the Lord lays upon us. We begin our first meeting right after Assembly, June 8th. Pray for us.—O. F. GOETTEL.

Ontario, Cal.

Sunday, April 7th, was the closing day of one of the greatest revivals ever held in Ontario. The Wilde-Knight party was with us over three weeks. This party was with us here in a three weeks' meeting last year in March. Rev. E. F. Wilde's preaching at that time was very good, but this year his preaching far excelled that of last year. Surely our brother is fast becoming one among the best and strongest evangelists in America. Sister Wilde led the singing. The quartet and solo singing by the party truly lifted all who heard them heavenward. Brother and Sister Knight had charge of the Young People's meetings. Many sought the Lord for pardon and purity during the revival. Twelve splendid people united with our church, and more will come in later. Rev. Mr. Wilde conducted a children's meeting during the Sunday school hour one Sunday morning. We never saw anything like it; over thirty children came forward seeking the Lord, and a number gave testimony to the fact that they were truly converted. Large crowds attended all the services. Extra chairs were supplied to seat the people, yet a number of nights the people could not all be seated. The morning service of the closing day will never be forgotten by those present. The congregation was asked for seven hundred dollars in cash and subscriptions to pay off a mortgage against the church and parsonage, which property is valued at twelve thousand dollars, and in a short time the people willingly and gladly gave in cash and subscriptions \$1,184; truly there was a shout in the camp. The Lord gave Brother Wilde an entirely new plan to be used for the raising of this money one night during the revival, and the way the people wept, shouted, and gave no one doubted but that it was the "doings of our Lord."—EDWARD M. HUTCHENS, *Pastor*.

Crocksboro, Ky.

We began a revival in our church here March 25th. The writer did the preaching for the first week and then we were assisted by our District Superintendent, Brother H. Rees Jones. The Lord helped us to use the gospel sledge in breaking the ice, after which a few came to the altar and prayed through. We thank the Lord for a few folks who are standing by the Word and are going through by the way of the cross. We are meeting all of our financial obligations and looking up, expecting to have a revival meeting in a tent this summer. We believe we left the people with a good spirit toward us, and insisting on our coming back.—F. V. TAYLOR, *Pastor*.

Hillsboro, Texas

The Lord gave us a real old-time revival. Thirty-nine souls found their way to the fountain; nine were sanctified. We can't remember when God honored His Word so definitely as he did during this revival. The pastor, Rev. J. O. Hamilton, did the preaching. He brought out of the blessed old Book treasures both new and old. Some who thought they were sanctified received new light and saw that they still had the carnal mind. We as a church thank God for a pastor who will preach the truth. Thank God for His precious promises.—M. E. BOOTH.

First Church, San Diego, Cal.

Since our last report the Lord has been blessing us with salvation. The Wilde-Knight evangelistic singing band was with us for four Sundays. They were a very great blessing to our church. Although

BIBLE STUDY

Young People's Society

LESSON V.

LIFE OF CHRIST SERIES

Christ: Shepherd
Psalm 23

By Rev. E. J. Fleming

1. By whom foretold? Gen. 49:24; Isa. 40:11; Ezek. 34:23, 37:24.
2. How described? 1 Pet. 5:4 (first clause); John 10:11, 14; Heb. 13:20.
3. Who are His sheep? 1 Pet. 2:25 (first clause); Psa. 110:17; Isa. 53:6; Matt. 9:36.
4. To what else are God's people likened? 1 Pet. 5:2, 3; Isa. 63:11; Jer. 13:17, 20; Luke 12:32.
5. Name one duty of a shepherd: how met in Jesus? John 10:14 (second clause); Psa. 1:0; 2 Tim. 2:19; Rev. 3:1, 8, 15; Matt. 7:23.
6. Name another duty: 1 Chron. 4:39; 1 Pet. 5:2 (first clause); John 21:15-17; Acts 20:28; John 10:0.
7. Name another duty: Gen. 31:40; Ex. 3:1 (first clause); Luke 2:8.
8. Name another duty: 1 Sam. 17:34, 35; Amos 3:12; John 10:11; Isa. 53:12.
9. How did Jesus fulfill another duty? John 10:3 (last clause); Psa. 23:3; 78:32, 53; 80:1; Rev. 7:17; Heb. 6:10, 20.
10. How did Jesus "go before" His sheep? 1 Peter 2:21-25.
11. What proof of the divine Shepherd's devotion? Zech. 13:7; Matt. 26:31; John 10:11, 15; Acts 20:28.
12. What does the Christ-Shepherd give to us? John 10:28; Rom. 7:23 (last clause); 1 Tim. 1:10; 1 John 2:25; 5:20.
13. What do we learn of the divine Shepherd: Keeper? Gen. 28:15; Psa. 121:4, 5 (first clause); John 17:11; Phil. 4:7-2; Thess. 3:3.
14. What do we learn of the divine Shepherd: care? Psa. 115:12; Matt. 6:32; Luke 12:7; 1 Peter 5:7 (last clause).
15. What characteristics have all true sheep? John 10:3, 14, 27; 20:16; Matt. 17:5; Heb. 3:7-9; John 12:26; 1 Kings 18:21.

it stormed most of the time, the congregations were good and many souls were saved and sanctified. Quite a large class of fine people united with our church. Last Sunday, April 7th, we had our Hallelujah March. The people laid on the table thirty-four dollars, for which we are very thankful to God and to our people for the blessed spirit they are manifesting. We are truly praising God for His goodness to us. We have more than doubled our membership in the church and Sunday school this year thus far, and the end is not yet. Amen.—C. W. GRIFFIN, *Pastor*.

Jonesboro, La.

Our revival meeting conducted by Rev. A. G. Jeffries was a real blessing to our church and town. Brother Jeffries is a great preacher. Our District Superintendent was with us on the fifth Sunday. On that day our church was dedicated to the Lord. His sermon was helpful and encouraging. We have received five new members into the church since Christmas. Pray for us.—S. D. SLOCUM, *Pastor*.

Manchester, Ohio

We are about to the close of the second Assembly year for the Manchester church. Truly God has been gracious to us and has supplied all our needs "according to his riches in glory," both spiritually and financially. We had the blessed privilege of having Rev. James Short, District Superintendent, with us on March 17th, afternoon and evening. In the afternoon service God wonderfully poured out His Spirit in demonstrations of weeping and shouting, so much so that Brother Short was compelled to give full sway until the saints had shouted out. We had a most blessed communion service and the divine presence of Jesus was very manifest. The evening service was none the less victorious, though not quite so demonstrative. God blessed Brother Short with a powerful message. Rev. H. W. Welsh, pastor of the Ironton, Ohio, church, came to us on March 19th for a two weeks' meeting. Brother Welsh is a Spirit-filled man, full of zeal and the Holy Ghost. His messages were filled with unction and power and God used him in leading about thirty to the altar of prayer. The church gave Brother Charles Dye a unanimous call as pastor again for the coming year. Brother Dye having filled the vacancy made by Brother George E. Archibald last August. We most earnestly thank God for Brother Dye. He has proved a faithful and efficient pastor, these nine months. We are looking forward to the coming year as being a year of greater victories.—EDITH M. SHELTON, *Church Secretary*.

Coleman, Texas

We have been having some gracious manifestations recently in our services. Several have prayed through, united with the church, and are making earnest workers, as all true Pentecostal Nazarenes do. Our people have never been in a better place with the Lord than now, since we have been with them. Our spring revival begins April 28th, with Evangelist Neely as preacher. We are going in

for a siege. The outlook for our work here was never better.—J. LEE GAINES, *Pastor*.

Dayton, Ohio

Over two years ago District Superintendent U. E. Harding, of the Indiana District, agreed with myself and Brother J. W. Short that if we would preach for a while in a church that he was then organizing, and is now one of the strongest churches in this District, he would pay us back by preaching for us at Dayton. Last week he paid part of his debt by giving us a three days' convention here. The Lord was with us in great power. The clear, powerful preaching of Brother Harding brought many souls to the altar. Sunday was a great day with many seekers and finders. Our folks can hardly wait for Brother Harding to return and pay the rest of the debt. We close the Assembly year with victory. We are up spiritually, financially, and have victory in our souls. We are called back for another year.—J. M. WINES, *Pastor*.

Venice, Cal.

We have just closed up the third quarter of this year's work here at Venice. Despite hard times, war times, evil times, unthought of times, unexpected times, and all kinds of times, God is still leading us on to victory. Yesterday was a good day in our church. We had with us our District Superintendent, Rev. Howard Eckel, Saturday night and all day Sunday. We had good attendance, excellent interest, a sweet spirit, fine singing, Holy Ghost praying, and splendid preaching. Our District Superintendent swung clear and sounded the gospel with no uncertain sound. The saints blessed God for the messages and two responded to the gospel call and came to the altar crying for help. The day closed with a real sweep of victory over the Enemy. At the morning service the District Superintendent asked for fifty dollars for missions and when he drew the net he had \$105. Hallelujah, the Lord God omnipotent reigneth! Amen. To Him be all the glory for ever.—GEORGE W. MARINE, *Pastor*.

Yakima, Wash.

It would be easy to say many wonderful things about our revival conducted by Evangelists C. E. Roberts, Fred W. Suffield, and their wives without exaggerating the report. The singing of the "Big Four" quartet drew large audiences, thrilled the saints, and convicted sinners. Mrs. Suffield and Mrs. Roberts sing beautifully together. Brother Roberts trusts in the sword to the hilt in his searching, powerful messages, and Brother Suffield pours in the oil in his tender, convincing sermons. The combination and harmony of the four workers is excellent. It would seem they could have a revival anywhere with a fair chance. In the first few days of the meetings there seemed somewhat of a lack of burden and intensity of desire with the Christians, and a spirit of indifference upon the part of the unsaved, so Brother Suffield called for a day of fasting and prayer, which immediately changed the entire character of the revival. Sinners were broken up with conviction, the saints began to rejoice, and we found ourselves in the midst of an old-time, gracious revival. It is impossible for us to describe, in a short report, the wonderful scenes about the altar, the cries of repenting sinners, the prayers of burdened saints, the shouting, laughing, and leaping of many who were either saved or sanctified, and all the demonstrations connected with an old-time revival. Sunday was the great day. The women sang a duet in the Sunday school, and Brother Roberts talked to the children. Twenty-five boys and girls knelt at the altar, weeping and praying, and then rejoicing in forgiveness. Brother Suffield gave the message in the morning service, when ten men and women responded to the call. One young woman who had been under deep conviction and in terrible distress remained at the altar until the afternoon service. Just as it was time to open the meeting she arose and began to praise God with her hands uplifted. A wave of heavenly glory swept over the congregation, and the people burst forth in shouting, weeping, and laughing all over the church. It was wonderful! This was a good inspiration for Brother Little's dedicatory sermon and the offering which he took toward our church building. About \$325 were pledged for payment within thirty days. Of course, we shall never forget the gratitude which we felt to God for the gift of such a beautiful church while Brother Little conducted the service of dedication. The church was packed to the doors at night. Brother Roberts' message on grieving the Holy Spirit resulted in forty seekers crowding about the altar. Oh, how happy we were in seeing such a great meeting, and such bright, clear conversions! God has given us better than we expected.—ALPIN M. BOWES, *Pastor*.

Alhambra, Cal.

God is still with us. The last few Sundays have been especially encouraging with regard to new faces. Our work here that was organized a little over two years ago has steadily gone forward. We have taken in between forty and fifty members. We have a beautiful new church and parsonage, both nicely furnished. We are closing our pastorate here at the end of this Assembly year. Last Sunday was a good day throughout. A group of young people from the Nazarene University were down for the Young People's meeting;

then at the 7:30 service—Rev. A. O. Hendricks presented the pressing needs of the university. A little over three hundred dollars were given in cash and pledges. The Lord is giving them victory. They are very much alive.—G. W. SIEFARTH, Pastor.

DEATHS

Obituaries should not contain more than one hundred words. All fulsome praise, prayer, poetry, and exhortation should be omitted.

Allgood—Leslie Allgood was born October 2, 1903, and met his death on March 31, 1918, by being thrown from a horse and killed almost instantly. In a meeting conducted by Rev. J. P. Sparks and Mrs. Dickson, February 2, 1917, he was gloriously saved and the next day he was sanctified. He then united with the Pentecostal Church of the Nazarene, at Eadon, Texas, and has lived a sweet life ever since. He leaves a father, mother, two sisters, four brothers, and a host of friends to mourn his loss. There were many sad hearts, for he was a loyal Pentecostal Nazarene, true to his church and to his God.—J. A. Pruett, pastor.

Douthitt—Little Ettie came to bless the home of Brother and Sister Douthitt, April 4, 1917, and went to live with Jesus, March 8, 1918. Many fond hopes were centered in her, for indeed she was the joy of the home. How much nearer to heaven they should seem since she has shown them the way. We sorrow not as those who have no hope, for we expect to meet little Ettie some sweet day.—Rev. Frank Lee, pastor, Grand Salina, Texas.

Owen—Our sister, Dorothy Owen, daughter of Mrs. Mary J. Hartline, was called away December 28, 1917, to her heavenly home. Sister Dorothy had just passed her twenty-second birthday. She was a great sufferer, but bore her sufferings patiently. She graduated from the Chicago Evangelistic Institute, continued her studies in the Upland University of Indiana, preparing herself for her life's work in South America. We laid her to rest to await the sound of the trumpet, when the dead shall be raised incorruptible and she shall be changed.—Mrs. W. H. Phillips, Artesia, N. M.

Shaw—Charles N. Shaw died November 23, 1917, after an illness of two years. He was converted at fourteen years of age and he had recently joined the Pentecostal Nazarene church. He was fifty years of age. He leaves a widow, four sons, and five daughters. We mourn his loss, but not as those without hope. He lived for the cause of Christ.—Mrs. Charles N. Shaw.

PERSONALS

Rev. T. H. Agnew again represented Olivet University at First Church, Kansas City, at the Sunday morning service last Sunday.

District Superintendent Fred Mendell, of the Kansas District, was present at the night service at Kansas City First Church last Sunday. He and Brother Agnew have been touring the Kansas District in the interest of Olivet.

Rev. C. A. Kinder, our General Statistical Secretary, who has been vitally connected with the Publishing House for the last five years, has accepted a commission from the Y. M. C. A. for overseas war work in connection with the Y. M. C. A. He is now in New York City and expects to sail for France about May 6th. Let all of our people pray that our brother may have a safe journey and a useful career in pointing our soldier boys to Jesus.

Rev. Joseph N. Speakes, General Secretary of the General Board of Church Education, is making plans for a special church extension day in October, full announcements of which will be published in the Herald of Holiness soon. This is surely a worthy cause and one which has been somewhat neglected by our people, but our General Secretary is now prepared to furnish literature, setting forth the claims of the work and we bespeak for this department of our church work the hearty co-operation of our people.

Brother O. Tunison, of Orleans, Neb., was a welcome caller at the Publishing House recently, while in the city on business. Brother Tunison is a member of the Atlanta, Neb., church, and is a staunch friend of the Publishing House.

Rev. A. A. and Katie Miller have recently closed a successful revival at Enterprise, Ore. They report many souls converted, sanctified, and some

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Telegrams

HOLTVILLE, Cal.

HERALD OF HOLINESS:

Great revival on. I. M. Ellis is the evangelist. The Frank Smith musical band have captured the people. Four or five hundred were out last night. People are finding God. More later.

W. E. ELLIS, Pastor.

MUNCIE, Ind.

HERALD OF HOLINESS:

We had a great day at Muncie. Brothers Goodwin and Harding were at their best. They raised twenty-five hundred dollars for Olivet University. Seventeen united with the church. Last week Everette Frederick came to the Pentecostal Nazarene parsonage to bless and make us happy. Mother and baby are doing fine.

EVERETTE O. CHALFANT, Pastor.

LOS ANGELES, Cal.

HERALD OF HOLINESS:

The Nazarene University has recently cancelled nearly \$125,000 of indebtedness. The campus of fifty acres is saved to the university. Rev. A. O. Hendricks is special financial representative. First Church, Pasadena, of which he is pastor, gave ten thousand dollars. First Church, Los Angeles, gave ten thousands dollars today. Other smaller churches are giving marvelously. The hundred thousand dollars campaign is moving on to victory.

C. E. CORNELL.

healed of their infirmities, the saints greatly blessed, and the work of God strengthened.

Better late than never. First Church, San Diego, Cal., has just had its Hallelujah March for the Publishing House and has sent in cash \$34.87. Although this march was held just one year late, it shows the true Pentecostal Nazarene spirit. Pastor Griffin is a loyal Pentecostal Nazarene and God is surely blessing his labors with our San Diego church. This is an example worthy to be imitated by some of our other splendid churches who did not avail themselves of the blessings which came through the Hallelujah March offering. Remember, it is never too late to do good.

Dr. H. O. Wiley, president of our Northwest Nazarene College, is now in the field pushing the Victory Campaign to raise ten thousand dollars for the college. He writes they have over six thousand dollars of the amount and have only visited three churches. They are making valuable improvements to care for the many new students who are knocking for admittance.

ANNOUNCEMENTS

Notice to Idaho-Oregon District—The Idaho-Oregon District Assembly will be held in Nampa, Idaho, May 29th to April 2d, with Rev. John W. Goodwin as General Superintendent. Let the pastors see that the apportionment for their respective churches be brought up in full; also see that every family in their church subscribes for The Herald of Holiness and The Other Sheep.—N. B. Herrell, Dist. Supt.

National Association Notice—The National Association for the Promotion of Holiness has issued and mailed its booklet to all members whose addresses are known. Those who do not receive one, if they will give me their addresses, will have one mailed to them.—Charles J. Fowler, West Newton, Mass.

Notice to Northwest District—The fourteenth Annual Assembly of the Northwest District will be held at Portland, Ore., June 4th to 9th, in the Methodist Episcopal Church, South, 260 Union avenue, North. The Alberta and Woodlawn cars pass the church. The Board of Examination will meet in our own church, East Seventh and Couch streets, Tuesday morning, June 4th. General Superintendent J. W. Goodwin will preside. One and a half fair railway rates will be granted on the certificate plan. For further information write Rev. C. Howard Davis, pastor, 64 East Eighteenth street, North, Portland, Ore.—Alpin M. Bowes, Dist. Sec.

LANSING, Mich.

HERALD OF HOLINESS:

Great revival at Lansing, Mich. Evangelist Charles H. Stalker at his best. Altars full of all classes seeking salvation and sanctification. Meetings continue until next Sunday. Pray for us.

EDWARD E. MIERAS.

MAXWELL, Neb.

HERALD OF HOLINESS:

The Nebraska mid-year convention closed with great victory. The closing Sunday was almost beyond description. In the morning Rev. E. G. Anderson preached. He presented the needs of Olivet University and \$1,658 were subscribed. One thousand dollars of this amount was given by the Maxwell church. In the evening the writer preached and God gave victory.

M. F. LIENARD, Dist. Supt.

LOWELL, Mass.

HERALD OF HOLINESS:

The greatest Assembly in the history of the New England District has just closed. God moved mightily through Drs. Reynolds, Williams, and others. Ten thousand dollars were raised for home and foreign missions. Brother Washburn was re-elected District Superintendent. Five hundred dollars were raised in cash for Pentecostal Collegiate Institute. An enlarged vision is on the pastors and people. Great things ahead.

J. GLENN GOULD.

Campmeeting—The Wyoming State Holiness Camp is to be held at Feste Lake, Wheatland, Wyo., July 18th to 28th. Rev. J. M. Smith, of Maxwell, Neb., will be the evangelist, and Monte E. Fursley, of New Castle, Wyo., will be the singer, assisted by others. Workers will be entertained free of charge. There will be board and lodging on the grounds at reasonable rates. Those desiring to attend should notify the secretary not later than July 1st. A cordial invitation is extended to all. For particulars address Bessie Culver, Secretary.

Open Dates—Rev. Stephen B. Williams, editor of the Holiness Advocate, at Bethany, Okla., has been conducting a number of rallies in the two Oklahoma Districts, and is also making up his slate for summer evangelistic meetings. With a few open dates he invites correspondence from those pastors and churches needing an evangelist, to assist in meetings. Brother Williams is strongly recommended by the Superintendent of the two Oklahoma Districts. His address is Bethany, Okla.

Notice to Pastors of Chicago Central District—Our Assembly will soon be here again. Let us begin taking up the offering for defraying the expense of the Assembly. Each church is asked to send to the District treasurer \$250 for each delegate sent to the Assembly. Owing to the high cost of living they who shall entertain the Assembly think this amount necessary for the task.—Charles A. Brown, Dist. Supt.

Notice—I have an open date I can give some church, from May 8th to 10th. You might wire me in care of Central Nazarene College, Hamlin, Texas.—J. B. Gaar.

DIRECTORIES

GENERAL SUPERINTENDENTS

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

Foreign Missionary District Assemblies

British Isles.....Postponed indefinitely

Africa.....June 12-16

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

Cape Verde Islands.....June 12-16

Presided over by missionary in charge, Rev. John J. Diaz.

Central America.....July 3-7

DISTRICT SUPERINTENDENTS

Presided over by missionary in charge, Rev. K. S. Anderson. July 3-7
 China Presided over by missionary in charge, Rev. Peter Klehn. July 3-7
 Cuba Presided over by missionary in charge, Rev. J. L. Hinds. July 3-7
 India (eastern) Presided over by District Missionary Superintendent Rev. George J. Franklin. July 3-7
 India (western) Presided over by District Missionary Superintendent Rev. L. S. Tracy. July 3-7
 Japan Presided over by District Missionary Superintendent Rev. William A. Eckel. July 3-7
 South America Presided over by missionary in charge, Rev. R. S. Winans. July 3-7
 Mexico Presided over by missionary in charge, Dr. V. G. Santin. August 7-11
 Mexico (northern) Presided over by missionary in charge, Dr. S. D. Athans. July 3-8
 Manitoba-Saskatchewan Rev. H. F. Reynolds. Glendora, Cal. May 15-19
 E. F. WALKER. Pasadena, Cal. June 10-23
 J. W. GOODWIN. Olivet, Ill. District Assemblies. May 22-26
 Colorado, Denver, Colo. May 22-26
 Idaho-Oregon, Nampa, Idaho. May 29-June 2
 Northwest, Portland, Oregon. June 6-9
 Alberta, Calgary, Alta., Canada. June 12-16
 Dakotas-Montana, Norma, N. D. June 10-23

E. T. WILLIAMS. 1422 Cahal ave., Nashville, Tenn. District Assemblies. April 24-28
 New England, Lowell, Mass. May 1-5
 Pittsburgh, Pittsburgh, Pa. [Notice—The first business session of each Assembly will be in the morning of the first day, as announced, at 9 o'clock. There will be an opening service of worship the night preceding the opening day. Pastors will arrange and announce accordingly.]

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 IN this day the question of what to read is quite a perplexing problem. On every hand there is being offered either for sale or free distribution, books and periodicals, good, bad, and—we also said indifferent. On second thought, however, we seriously question whether a page of printed matter can actually be indifferent in its influence.
 We feel safe in asserting that the value of a good book can not be over-estimated. For the development and rounding out of the Christian character, the prayerful, earnest reading and studying of good, wholesome books is of great importance. Especially helpful are such volumes that treat of practical, everyday matters that pertain to the daily walk and experience of the Christian.
 Such a volume we have recently added to our book list. A volume that should be read and reread and thoroughly assimilated by every follower of Christ. A prayerful study of this book can not fail to result in the edification and spiritual enlightenment of the reader.
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M. C. Adam..... Pittsburgh, Pa. May 1-5
 Jarette and Dell Aycock..... Antlers, Okla. May 4-10
 Prescott, Ark. May 22-June 9
 Shawnee, Okla. July 5-22
 Hodge, La. Camp..... July 25-August 4
 Hudson, La. Camp..... August 15-25
 Hove, Texas, Davis Chapel..... August 29-Sept. 8
 Waldron, Ark. September 15-20
 W. R. Cain..... Searcy, Ark. April 25-May 12
 Harry Joseph Elliott..... Bicknell, Ind. April 18-May 5
 Elwood, Ind. May 9-23
 Winchester, Ind. June 16-July 4
 St. David, Ill. July 7-28
 Ural Hollenback..... Bicknell, Ind. April 18-May 8
 Lee L. Hamric..... N. Little Rock, Ark., 522 Olive St. April 19-May 5
 Duncan, Oklahoma May 31-June 16
 Allie and Emma Irick..... Liberty, Kas. May 4-20
 Moberly, Mo. June 14-30
 Jasper, Ala. July 4-15
 Mt. Hope Camp, Goddard, Ky. July 18-28
 Wayne, Kan., Camp..... August 2-12
 Hillcrest Camp, Neb., Ill. August 16-28
 Ashland, Ky. Camp..... August 30-September 16
 Goss, Mo., Camp..... September 20-30
 W. Owen Jones..... Bay View, Wash. (Convention) April 29-May 3
 Sedro Wooley, Wash. May 6-19
 Mt. Vernon, Wash. May 21-30
 Theodore and Minnie E. Ludwig..... Arlington, Neb. April 26-May 12
 George and Effie Moore..... Muskegon, Mich. April 21-May 12
 F. R. Morgan..... Antlers, Okla. May 4-10
 Potawat, Okla. June 1-16
 Marcus, Ark. July 12-28
 Lenox, Ark. July 29-August 11
 Hominy, Okla. August 16-September 1
 B. H. Morse..... Portland, Ore. April 21-May 5
 (Highland Park church.)
 August N. Nilson..... Racine, Wis. April 24-May 5
 C. W. Ruth..... Philadelphia, Pa. April 30-May 5
 W. E. Shepard..... Newton, Kas. May 3-19
 Sioux City, Iowa May 21-June 2
 Cincinnati, Ohio June 7-16

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Stephen B. Williams—
Woodward, Okla. ----- April 20-28
Ponca City, Okla. ----- May 3-5
Oklahoma City, Okla. (Gouthey Meeting) -----
Blackwell, Okla. ----- May 12-21
----- May 22-26

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Davison (Mich.) Camp ----- June 7-16
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