

HERALD of HOLINESS

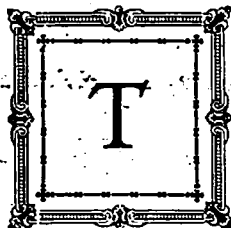
"How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things"

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EDITORIAL

Feeding



THE moral forces are surely as persistent and as imperishable as the physical. Elemental matter has no death; it may change form, but its chemical essence is changeless. This same law of eternal existence has its parallel of deathlessness in the spiritual universe. God stands guard over His own that the good will know no death. The spiritually true and beautiful can never die; once a potent force in human life they live on, somehow and somewhere; they are a part and parcel of the life of God and their years are the years of the eternal. This momentous and mighty fact should awe man to make his life on earth a full voluted power for good. This is his privilege and duty. To be like God in the quality of one's actions in life is the central thought of holy Scripture. Surely our heavenly Father would not, could not require of His children that which they could not be and do.

Our good words and works are born of God's Spirit, though we may be unconscious at the time of this divine influence. And these works and deeds live on, influencing and reaching other lives indefinitely, reproducing themselves more or less in the shaping of individual character and thereby measurably affecting the moral condition of future society for generations to come. Take the apostles, take Martin Luther and the martyrs, take the Wesleys and their successors in Christly devotion—these and other Spirit-led men and women throughout the ages past wrought in righteousness, and the good they did in their day has divinely come down to us of this day as food upon which we may spiritually feed. In the light of this thought, what a splendid spiritual inheritance this generation enjoys!

What a rich bill of fare upon which to feast our spiritual being! This is not an unreasonable reflection. It is a statement of geological science and the theory may not be denied, that the crust of the earth is a charnel house deposit, the accumulated chemical matter of dead humanity since Adam's day, thus constituting the basis of the food supplies to all animal and vegetable existence.

If our bodies, thus unconsciously to ourselves, feed chemically upon the bodies of dead human generations, likewise why may not our souls, mysteriously to ourselves, feed upon the spiritual in other and long gone generations of the elect of God? Our heavenly Father purposely created and is ever busy marvelously using the material and spiritual resources of the universe to feed the body and the soul of man. The divine aim is to have the material help the spiritual in fashioning this dualism of our being into a perfected whole—a unit of beauty and power bearing the God-likeness stamp.

Why should not this mysterious physical law of reproduction and resurrected energy—this dying and yet living again—this deathlessness in essential matter find its coun-

terpart, its duplicate in the spiritual universe? If the strength and comeliness shown in man's and woman's body today have close chemical kinship with the strength and comeliness that glowed in the bodies of other long gone generations, why may not the saintly vigor and beauty as lived and seen on earth today have close spiritual kinship with the holy and heroic living of the St. Pauls and the Marys and Marthas of other days? When Christ declares, "I am the bread of life," it teaches that they who are of Him may become spiritual food to feed earth's soul-hungry millions.

Let us all so live and serve our day that our lives may abundantly and richly feed—spiritually—other lives. This duty becomes a high honor.

The Key To Success

NO life becomes great that is not dominated by a great purpose, that is the element that measures men and differentiates their work and worth. When a high purpose heats to white heat the mental, and moral, and physical forces in a man, the resultants of his life necessarily command attention and commendation. See the Master when the high dignitaries of the Jewish church said of Him, "He hath a devil and is mad; why hear ye him?" He quailed not, because He had a supreme purpose in life and it was needful that He should assail the corrupt effete systems of the social and religious life of the scribes and Pharisees.

Festus declared Paul to be mad when he preached in the royal presence that searching, memorable sermon which revealed the grand purpose that animated the lion-hearted apostle, which was to preach Jesus and the resurrection, not counting his life dear unto him.

It was by the commanding purpose to expose the corruption of Romanism that Martin Luther made possible the Reformation and made certain the way to both civil and religious liberty.

John Wesley, John Knox, and John Bunyan—each of this notable trio of Johns was possessed of a lordly purpose, and that purpose held them fast to exalted service. It was a high, God-inspired purpose that made Wesley discontented with the dead formalities of the Church of England, and which made Methodism a religious fact and a force without a parallel in the annals of human evangelism.

That stalwart liberator, William Lloyd Garrison, labored and lived under the inspiration of the purpose which his motto expressed: "I am in earnest. I can not keep silent; I will be heard." And he was heard and was heeded, as the events of the great civil struggle notoriously bear evidence.

No man today is doing grand service, either in church or state, in college halls or the learned professions, in busi-

ness or trade, in lowly or high stations, who is not steadfastly held to his work by some high, some supreme, some ruling purpose to make the world brighter and better.

Men and women of a high, godly purpose are sorely and surely needed, at this hour. Such are needed in the Church to stand unflinchingly for righteousness against the swelling tide of worldliness. Such are needed in the social realm to combat the manifold vices and evils that are honeycombing the various stratas of society. Such are needed in the public arena to expose and condemn the corruption and the falseness that are poisoning the centers of political life. Christianity alone can produce such men and women as the times demand. It alone has the power and the will to furnish an equipment to meet and overcome the principalities and powers of evil. The Church of this day must breathe into the life of youth a high purpose whose inspiration will hold them heroically to the right against all wrong. There is no room anywhere at this day for a purposeless man or woman.

Harry Lauder's Conversion

HARRY LAUDER, who was making himself such a blessing to the soldiers in the British army by his songs and mirthful entertainments for them, lost his son in the war. He was his only child. At first he seemed crushed under the stroke and nearly went to pieces. He was not a professing Christian and found no consolation and was tempted to hardness and coldness of deeper unbelief and resentment against God. Of his experiences about this time Harry writes: "While the pain and grief had been blinding my eyes, God had been waiting patiently for the first sharp agony to pass away, and when it did He gently lifted the veil from my eyes and showed me the promised land beyond. I mean that suddenly I realized that I had not seen the last of John, and that we were sure to meet in another world."

This was a sudden experience, after long and bitter despair, but a definite turn to God for help and succor. It brought to Lauder unspeakable comfort and peace, and determined and enabled him to carry on his work of comfort and help for the soldiers in Y. M. C. A. work and in camps and trenches as he had done before. Commenting on this new life he received he says: "Oh, that I could convey to you the healing balm that that thought was to my soul! I would that I could picture to you the joy of the thought that I was to see my John again at some future date, just as if he had simply gone on a long journey and was waiting for his mother and me to come to him. And I brought his image before me, and imagined him holding out his arms to his mother and myself to find us within his loving embrace, and in the joy created by that picture I was able to assuage some of my pain and distress, and return to an almost normal state of mind. . . . I know, I am convinced, that He has helped me to bear this great blow by making my conviction that this life is not the end stronger than ever."

Harry Lauder was able to return to his work and is busy today helping in his own way the soldiers, and is welcomed with joy and enthusiasm by the thousands of soldiers who so much need the cheer and gladness he brings them by his unique gifts.

He has invested all his means in a shape where it will most help to win the war and is heart and soul in the great cause of winning the war. The peace and triumph which he seemed to have obtained by his newly discovered experience contrasts strikingly with his previous state of mental rebellion and sorrow inconsolable. For days after the loss of his son he said his brain burned with sickening, despairing thoughts, and he asked of what use were all his labors, his toil of past years. "At times the raging agony at the realization of my loss was almost too much. At times, too, during those first days I almost questioned the justice and wisdom of a God who would allow such a thing to happen." Then, suddenly he tells us it came to him one day, as if in a revelation, that he had not made use of something in which he had always believed. Then it was he turned to God and sought that peace which so greatly blessed and comforted and up lifted him.

What a joy to know that in this life there is a refuge from incon solable sorrow and weakness and woe. It is a fact that God is a mighty Deliverer and can come to us in life's extremities, and help and bless when all around is dark and forbidding. The mothers and fathers

who have sons in this cruel war must not lose sight of this great truth; and must be ever ready to turn to it in time of disaster and bereavement.

The First in the Field

UNDER the dispensation of redeeming love, Christ was God's first and foremost missionary. God so loved the world that He sent His beloved Son. There was the high origin of missions. The Father designed and formulated the scheme, and the Son was His agent, sent hither to redeem, to ransom fallen humanity. When only twelve years of age He stated the whole case when He turned to His mother and said, "I must be about my Father's business." He said, "I come neither of myself, but he sent me" — to do His commissioned work, see His matchless and immeasurable endurance in sacrifice, in suffering, in crucifixion. Amid Roman oppression and Jewish hate, and betrayal by near followers, He won a host of disciples, and from them chose a band of apostles and credentialed them to "Go," and they went, scattering the seed whose power of righteousness overturned ungodly civil governments, dethroned enthroned iniquity, disenchanted venerable superstitions, uncovered creeds and philosophies false and hoary with age, and has spread the day-spring of a new and higher life throughout vast reaches of humanity.

To be associated as a colaborer with Christ in securing such a triumph is the one supreme and ordained work solemnly and directly committed into the hands of His church. He projected and consecrated the mission work when He commanded His disciples to go into all the world and declare the glad tidings of salvation, and lo! He would be with them and go with them to the end of the world. He is bodily away, but His Holy Spirit is present to lead Israel today, more potently, more effectively, than He could were He in the flesh and walked the earth. Will not His Church grasp this great fact, this inspiring truth, and, laying aside every weight, press forward in self-denying, aggressive work to preach to the millions of souls in heathen darkness at home and abroad, and thus make proof of her love of the Master and her loyalty to the high commission she bears from both the Father, and the Son, and the Holy Ghost? The Church — the Christian people who are untrue to this trust by withholding their tithes and their prayers and personal service from missionary evangelism, are vitally untrue to God.

THAT IS A DASTARDLY and dangerous bill introduced in congress proposing to punish by fine or imprisonment, or both, any person for sending through the mails any matter proposing to expose secret societies. This bill is in palpable violation of the principle of free speech and free press, for which our government is supposed to stand, and should be kicked out of congress with indignation promptly and for ever.

OF ALL THE BRAZEN propositions ever heard of, the one to move the pope and his vatican to Jerusalem is the most absurdly ridiculous and insulting to the Christian and Protestant sentiment of the world. Its chief advocacy comes from a Rome paper, which urges as its reason that Italy is tired of housing within her borders the direst enemy of her liberty and all human liberty. It is deemed by this journal that the world ought to divide the nuisance out among the peoples of the world. Please excuse us and let the pope stay at Rome; and confine him more and more, if possible, within the four walls of his palace, which has become the rendezvous of the Jesuits, and nothing more.

NEW YORK DRINKERS NEED not be alarmed over the reduction of the number of saloons in that city by two thousand. There yet remain twenty thousand of these open gateways to hell for the satisfaction of these drinkers and the debauchment of the hapless youth of that greatest of cities.

ACT BY ACT; thought by thought, step by step, we are hourly planting character and preparing destiny; whatever may be our wish or future plans or expectations. Plans and resolutions and expectations never determine destiny. Acts, thoughts, spirit, and purpose — these are destiny-determining.

Organized Holiness

BY HENRY BELL, EVANGELIST

IN regard to church joining, holiness people are divided into two classes: Those who believe in organized holiness and those who do not. The purpose of this article is to uphold the belief of the former. The objections will now be taken up one at a time and answered.

1. "There are enough churches already." Yes, of the same kind; but does not God want some of the other kind? If in your town of, say, five hundred people, there were Christian Science, Seventh Day Advent, Catholic, Mormon, and the Tongues churches, would you say there were too many churches already? No. And suppose some one tried to organize a Methodist church in that town, would you say, There are enough churches already? No, you would not. Then why object when some one is trying to organize a holiness church? especially when you know that without holiness no man shall see the Lord?

2. "I believe we ought to stand by the old landmarks." That is what the early reformers said, and not until Martin Luther left the old landmarks was there much accomplished. John F. Hurst (Methodist) in his "Short History of the Christian Church" on page 196, says: "Their [the reformers] aim was, at first, a purification of the church within itself, and by its own servants. This proved a total failure. The next step was to withdraw from the fold, and establish a separate ecclesiastical structure. This succeeded." We can look back and see that the reformers before Luther did not employ the best of wisdom, as Hurst shows in his history; and may it not be that some people today are following right in their footsteps when they try to effect "a purification of the church within itself? and by its own servants?" Thank God! some have taken the "next step," and have seen best to "withdraw from the fold, and establish a separate ecclesiastical structure." And while we are speaking about landmarks, is it not possible that the holiness churches are standing by the old landmarks, while the other churches, in general, are tearing them down? What is an "old landmark," anyway? Is it not something that points us to God? Then why not stand by a landmark that points to God? When a landmark is old and useless, another is always put up in its place. Shall we be as wise?

3. "If we leave our church, who will let his light shine there?" Jesus said, "Why seek ye the living among the dead?" Luther and the other reformers with him left the Catholic church, and did they not let their light shine among the Catholics better? In Acts 19:9 we read, "But when divers were hardened, and believed not, but spake evil of that way before the multitude, he [Paul] departed from them, and separated the disciples, disputing daily in the school of one Tyrannus." We here have the first mention of the splitup over holiness preaching. Paul went to a schoolhouse, taking a number of church members with him: for he wanted his light to shine better. And so my answer to the above question would be, "You will let your light shine."

4. "I can let my light shine as much in my church as in a holiness church." Are you sure? If Paul could have done this, why did he not stay in the holiness-fighting church instead of going to the schoolhouse? Paul let his light shine far better by getting into a place where it could shine. A great revival broke out and thousands of dollars worth of worthless books were burned after he left the dead synagogue, where "divers were hardened, and . . . spake evil of that way." Martin Luther let his light shine far better by getting into a place where it could shine. But suppose your light does shine fairly well; how about the weaker brethren? Your example leads them to stay where oyster suppers are held in the church; where nearly all go to the picture show (preacher included); and where in many cases the atmosphere of the church is so bad very few could

remain spiritual. If these weaker souls backslide, who is to blame? Are we not our brother's keeper? Who will be responsible for these souls at the judgment bar? If your light can shine as well, remember the other little lights.

5. "The church in which I was saved is good enough for me." Very likely you are telling the truth. But if everybody had been and were as easily satisfied, where would we be today? I am glad the Catholic church was not good enough for Luther. I am glad the old dead church was not good enough for the early Methodists, for if all these saints had said, "My church is good enough for me," what kind of a church would we have today? And may there not be a reason for the satisfaction of some holiness people? I know some holiness (?) people who do not feel comfortable in a red-hot holiness church; but they prefer to remain where their souls are not stirred up. Like Adam and Eve, they have hidden themselves from the presence of God, and where can they find a better place than in a cold and dead church? There is a reason for a few holiness (?) people being satisfied with their church.

6. "God does not want holiness people to bunch together, for He scattered them from Jerusalem by persecution all over the world." This argument was used to keep me from joining a holiness church; but I soon saw it was not logical. Indeed, God wants holiness people to scatter all over the world. He does not want us to stay at Jerusalem; but when we leave Jerusalem He wants us to do like the early Christians did—bunch together in whatever town we may be. Paul always knew where to find the Christians in Ephesus, or Antioch, or any other town where there were any. He did not find one in St. Moses' Synagog listening to a sermon on "How to Raise More Wheat," and another in St. Aaron's Synagog, sitting in rapture over the beautiful selection the choir was rendering; or another in St. Elijah's Synagog, hearing the preacher say he sinned every day, and then announce there would be a chicken pie supper in the basement, Tuesday night. No. Paul always knew the Christians would be

"bunched together" in the town to which he came. How nice it would be if holiness people could get together in bunches today, instead of scattering everywhere! It is not God who wishes the holiness people scattered, but the Devil. He knows in union there is strength.

7. "Who will preach holiness to my church if all the holiness preachers leave?" I answer that is your duty to lead your flock into as green pastures as you can, and where you know the pasture will be green after you leave for some other appointment. Paul did when he went into that schoolhouse. If some would sooner feed on the short grass, so much the worse for them. Let those who prefer short grass eat it; if they will not go to a place where the clover is knee deep. Suppose Luther had used your argument: what would we have thought of his judgment? Some people used this argument to keep me from joining a holiness church; but God used me in the first year to get more people sanctified from the denomination I left than He did the previous year when I was in that denomination. So you see you can preach to them when you leave; for hungry souls will always go where they can get a good feed.

8. "I can preach holiness all I want to in my church." May be you can all you want to; but can you all God wants you to? You may call it "being filled with all the fullness of God," or "saved to the uttermost," and like terms; but do you get any one sanctified? I grant there are some who can preach it all they want to, and get many sanctified; but what will happen to them after you leave? Oh, that is the sad part of it all! I probably would never have joined a holiness church if I could have conserved the souls. We hear so much about conservation of forests, conservation of food supply, etc. Why not have conservation of our converts? The best way to conserve them is to get them into a place where they can be conserved. After you leave and go to another charge, there is small probability that another holiness preacher will follow you; and most of your sanctified souls will lose their experience. Now, who is to blame? A good shepherd looks after his sheep, not only at the present time, but also in the future. Before the lambs are born, he sees they will have a warm place. We should see that our converts get where there is some fire, and where there will be fire after we are gone. This can not be in a denomination where 90 per cent of the preachers are holiness fighters. Yes, you may preach holiness all you want to in your church, but you are responsible for the sheep God has placed in your care. Remember that.

9. "A preacher has a bigger field in the other churches." Some preachers who say this probably have reference to their opportunity of getting larger salaries and of becoming greater, or more popular, preachers. But to those who are honest I will say it is not the greatest amount of land we farm but the amount of grain we raise that counts. Which would you sooner do, Raise one thousand bushels of corn from one thousand acres, or two thousand bushels from fifty acres? The latter, of course. And which would you sooner do, Get ten souls to heaven in an anti-holiness church, or one hundred souls to heaven in a holiness church? The latter, of course. It is not the size of the crowds we preach to that counts; but the number we get to heaven. It is not the number we get converted in our meetings, or the number who join church; but the number we get to heaven. It is a fact that holiness churches are getting more people to heaven than all the rest combined.

10. "I don't believe in jumping from one church to another." Martin Luther did. The early Methodists did. Many others who lived close to God did. Were they wrong in "jumping from one church to another"? Paul jumped from the dead synagogue to the schoolhouse. He knew it was better to jump than to stay; and I say if we can jump to a better place, why stand where we are? There is just as much reason to the above question as to that of a man who

No. 1 SERMON OUTLINES SUBJECT, "THE DEATH TO SELF" Text, Gal. 2:19, 20 BY REV. C. E. CORNELL

1—THE DESIRES OF THE NATURAL MAN.

- Legitimate, if held in their God-given relation.
- Abnormal when touched by sin.
- Each desire must conform to God's will and be no hindrance to the soul's development.

2—THE APPETITES AND PROPENSITIES OF MAN.

- The appetites and propensities in their specific forms are but modifications of desires.
- These, too, are proper in their legitimate relation.
- Become inordinate, by becoming sinful.

3—THE PROPENSITIES.

- Self-preservation or the desire for continued existence.
- Curiosity, or the desire for knowledge.
- Sociality, or the desire for society.
- Self-love, or the desire for happiness—the desire of esteem.

4—DISCUSS THE PRINCIPLE OF SELF-LOVE.

- Self-love, or the desire for happiness is implanted in man.
- Our happiness must center in God.
- The "crucified" man has his desires, appetites, and propensities in conformity to God's will.

would refuse to jump from living in a dingy one-room house to a modern one.

You have stated your objections to a holiness church, and I have tried to answer them. Now let me ask you a few questions:

1. If you were on a ship where ninety sailors were boring holes in the bottom and ten trying to fill up the holes, how long would you stay if you saw a smaller ship close enough to get on to? What is the use of staying with such a crew, where most of them are trying to sink themselves and all the passengers, too?

2. If it is wrong to pay the salary of a Unitarian preacher, is it not wrong to pay the salary of a holiness-fighting preacher? What is the difference? Of the two, the latter will send more souls to hell. You are paying him to do this.

3. If you belong to a church that has a rich congregation and well able to take care of itself financially, and there is a struggling holiness church in town, where do you think God wants you to put your money?

4. If it is a good plan to build a tabernacle to hold a ten-day campmeeting in once a year, would it not be a good plan to build a holiness church, where there will be holiness preaching 365 days in the year? If ten days are fine, will not 365 days be better? Why spend thousands of dollars on grounds and a building that lie idle 365 days in the year, and then kick at holiness churches that preach holiness 365 days in the year?

5. In most of our large denominations today the colleges are hotbeds of criticism. No holiness preacher can conscientiously send the young men of his flock to these schools to study for the ministry. He will have to send them to a holiness college. How, then, can he be loyal to his church? He pledges himself to be; but how can he be? And how can he raise money in his benevolences to send to these colleges, when he knows the money will be used

to fill preachers with higher criticism, who in turn will go out and send thousands to hell?

6. David says, "Blessed is the man that sitteth not in the seat of the scornful." How can you be blessed (happy) when you sit in the seat of a holiness-fighting church, where most of the members scorn holiness? That may account for the fact that so few holiness people today in the larger denominations have the old-time shock.

7. In olden times the Israelites kept digging out the wells that the Philistines filled. Which crowd are you with today: a holiness-fighting church that is filling up the wells? or a holiness church that is digging them out again, and also digging new ones? God says, "Come out from among them, and be ye separate." This applies to more than lodges. He that hath ears to hear let him hear.

8. Where would you sooner send your children to Sunday school—to a holiness-fighting church? or to a holiness church? As a rule, in the former most of the young people and children go to picture shows, and the teachers, too. Are you so loyal to your denomination you would not, under any circumstance, send your children to the holiness church, where they could receive proper instruction about worldly amusements and about the doctrines of the Bible, including holiness, and where they could have a good example set them?

9. Would you raise chickens and put them in a place where the snow blew through the cracks and the chickens would freeze and die? Then why rear children to put in a place where spiritual snow blows in and kills them spiritually? God holds us accountable for our children; and He surely will have something to say at the judgment day if church loyalty causes us to keep our children in an anti-holiness Sunday school.

10. What does God tell you to do? "Whatsoever he saith unto you, do it" (John 2:5).

The Prayermeeting a Place of Power

BY REV. DANIEL HALLSTROM

In these days of confusion, when folks are mixing up the religious or spiritual truths with the social and materialistic ideas, it is necessary for us to define the subject for our discussion. The prayermeeting in the modern church today is often nothing more than a social gathering with the purpose to entertain the people by lectures, musical programs, motion pictures, and such like. This we believe is out of harmony with real Christian experience and the Word of God. The prayermeeting is too sacred to be used for such purposes. Let us, the people of the Pentecostal Church of the Nazarene take warning, that we fall not into the same example of unbelief. A true prayermeeting is a place where prayer is offered in company. Where two or more are united in praying. It is a place where God is honored by prayer, praise, and testimony of the saints, and where God's children are builded up in our most holy faith through the fellowship and communion in the Holy Ghost.

In order that the prayermeeting shall continue to be a place of power, it must be a school of prayer. It is not enough that the pastor give good talks and advice in regard to prayer, and that the elder members habitually pray well; but the young converts and the timid members should be given special attention in order that they may begin to pray and to testify in public. Our people ought to be warned against the "custom of some" of praying at people instead of praying for them. I believe it is an abomination before Almighty God to use prayer as a means to let some one in the company know that he is not what he professes to be, but is a hypocrite, and ought to be at the "mourners' bench." It is a good thing to often pray the disciples' prayer, "Lord, teach us how to pray," and if we are teachable we will after a while learn how to pray the heavens open and bring the glory down both upon our own soul and upon the congregation. We also must learn to approach the throne of grace in reverence.

That is, in putting our whole being with earnestness and energy in order that we may worship God not simply with the words of our mouth, but with the intensity of our soul.

The prayermeeting is a place of power because it promotes and extends the spirit of prayer among the people. We are sympathetic beings and communicate our feelings to each other; and nothing is more calculated to beget a spirit of prayer than to unite in social prayers with those who really have the spirit of prayer upon themselves. How this spirit does kindle, burn, and spread all around until each one feels like praying! The power of God begins to come down, and things are coming to pass. Such praying moves God to action, since we have prepared ourselves to receive His blessings.

The prayermeeting is a place of power since faith and trust in God is increased and strengthened. Every local church has, I suppose, babes in Christ; or those who are weak in the faith. They need help from those who are strong. Paul said, "Bear ye one another's burdens and so fulfill the law of Christ." The prayermeeting is for the purpose of helping all. Often a brother may be in heaviness through manifold temptations, and it seems hard for him to go through. But the testimonies of deliverance and victory, by those who have gone through the same trials brings to his heart new courage and he gets a new hold on God and the clouds are dispelled and joy and strength come flowing into his soul; and he leaves the meeting as it were a new man, feeling that he is able by the grace of God to go through and to be more than conqueror through Him who loved him.

The prayermeeting is a place of power because it promotes to union and to brotherly love. Nothing tends more to bind the hearts of Christians together, than praying together. In the early days of the Church, the Christians were often together in prayermeetings, and people outside the Church said, "Behold, how they love one another." Unity is power, and there

is nothing like the spirit of prayer to melt hearts into harmony. I used to work in a foundry where we often had to melt pieces of old crooked iron. As long as those pieces were cold and away from the fire, they were always pushing out their elbows against everybody who came near them. They were very disagreeable and stiff, and no one could turn or bend them any direction for they were as it seemed established in their crookedness. But, sir, when they came into the furnace and the fire began to fall, they were soon warmed up, and they began to fall on each other's neck and hot tears were flowing, and they were united into one body and you could never separate them again. So it is when the fire of the Holy Ghost falls in the prayermeeting; and where there are hard feelings and differences among the people, they are soon melted away, and the folks are united and strengthened, and they seem to love and sympathize with one another better than ever.

The prayermeeting is a place of power since it promotes to growth in grace and the knowledge of our Lord Jesus Christ. No Christian can grow in grace unless he lives in the heavenly climate, which is prayer. I have noticed that the members who always take the most interest in the prayermeeting, study their Bible, and know more about the things of God than those who stay away. They also pray much in their homes, they are good supporters, both in home and foreign missions, and are the most active members in all our church work.

The prayermeeting is the place where the revival of the church generally starts. It is there the need of awakening is revealed and the burden for souls begins to come upon the saints, being transmitted from one to the other until they are stirred up, and prevailing prayers are sent up to the throne of grace. Conviction begins to settle upon the people, sinners are saved, believers sanctified wholly, and the power of God is manifested and His Church builded up.

The prayermeeting is a place of power because of the presence of Jesus. He has given a special promise, saying, "Where two or three are gathered together in my name, there am I in the midst of them." The presence of the Lord is the most important factor in our prayermeetings. Moses said, "If thy presence go not with me, carry me not up hence." Unless we can have the divine manifestations in our meetings, we had better not have any; because a cold, formal prayermeeting is of no profit, but rather it is harmful.

We will present a few suggestions as to how to make the prayermeeting a place of power. The meeting should always start on time! This will prevent the people from too much talking; because some folks come early in order to visit, and it is often hard to get into the spirit of prayer after the conversation of the people about everything under the sun. Let us make the prayermeeting a place of power by coming in the spirit of prayer, prayed up, and praying.

The meeting should be attractive; that is, full of life and enthusiasm. The prayers should be short and full of fire. The testimonies should ring with joy and victory, and there should be no waiting, for that is detrimental and often hinders the blessing to come down.

The meeting should not be dragged out too long—but should be closed promptly. If the meeting is good, we can not afford to keep on until all the interest is gone; and if the meeting is dry, let us close before everything is dried up. Above everything else, let the Holy Ghost lead, for where He has the right of way there is power.

Let us attend the prayermeeting well, and heed the warning in Hebrews 10:25, "Not forsaking the assembling of ourselves together as the manner of some is; but exhorting one another; and so much the more, as ye see that the day is approaching."

God has raised up the Pentecostal Church of the Nazarene to spread full salvation over these lands. We can never do it unless the prayermeeting is kept up as it ought to be—the powerhouse of the church.

EMMETT, IDAHO.

The Licensed Ministers

BY JOHN ANGLIN, JR.

WHAT shall we say, and how can we best express our intensified feelings on this tremendous subject! We can love, pray for, and to a certain degree, at least, sympathize with this, the hardest laboring class of our ministry. No one can rightly sympathize with this class except one of their number, one who in recent years has been over the same road. We believe we can sympathize to a certain degree with this class of our ministry, as we are a member of their company, live in their clime, are surrounded by their peculiar environments, dwell in their atmosphere, and are blessed with some of their trials.

The trials, the hardships, the misunderstandings, the persecutions, that God only is acquainted with will work out for them "a far more exceeding and eternal weight of glory." Here they are considerably unknown, unthought of, unheard of, unpopular, to a certain extent misjudged; they receive very little sympathy, their burdens are almost hidden from view, they are forced to their knees under trying circumstances, peculiar only to them. Oh! how far sympathy goes with them. Many, if not most of them, are on hard scrapple; many are living under conditions that are indescribable; they are glad for some things on their tables that other people have so frequently they get tired of. Many times they are forced to pray necessary food and clothing out of the skies. They are satisfied with things that some people would n't look at, and yet how many complain! You can count them on your fingers. If there is any complaining it is to God. They make one-third or less of the salary of ministers of higher order, and yet they never complain. Oh! that we might get acquainted more with them. They are in the front of the battle; they are sent on new fields to drill, blast, and dig as best they can.

I wonder if we expect too much of them. Do we sympathize with them as much as we should? Do we sacrifice some of our salary, and do we weep with those who weep? One dollar with some people is worth three with them. Luxury is a stranger to them. Necessity is too often only a visitor (from a human standpoint). Maybe some people who have plenty sit down to a meal of potatoes, meat, bread, coffee, cake, butter, etc., while the licensed ministers sit down time and time again until they have become used to it, to potatoes and no meat; bread and no butter; water instead of coffee. Are they complaining? Why don't they? Why do they keep silence? Ah! they have learned in whatsoever state they are therewith to be content. They have been through the fire; they can truly say, if any one can, "We are unknown, and yet well known; dying and behold we live; chastened and not killed; sorrowful and yet always rejoicing; poor and yet making many rich; as having nothing and yet possessing all things, hallelujah!"

Five dollars looks as big to them as fifty does to some people. Although it is a real test of faith quite often to be in these close quarters, yet it is such a blessing it draws us nearer to Him, increases our faith, enlarges our vision, strengthens our confidence, helps us to feel our utter dependence on God. He is absolutely all we have to depend upon. If you want to make a little Christmas gift to some one who will really appreciate it and who really wants it, try that licensed preacher in the front near your home. Maybe the seemingly smallest gift in your estimation might mean the sustenance of his body, or that of his wife or child. Just a little may mean a soul's salvation.

They are prohibited certain privileges in church rites which are truly a great sacrifice. They have each year from thirty to forty thousand pages in book study. Some one else has then added to this 332 pages of the greatest paper on earth. Then their sermons, many of them, as in the case of the writer, four and five

and even more every week. Then other books of helpfulness. They are doing all this realizing the future is theirs and the best they can get out of it the best they can give in return to God and lost humanity, and that "Woe is me if I preach not the gospel."

Brothers and sisters, the call and burden is upon us and "The gifts and callings of God are without repentance." A little sacrifice on the part of those who have plenty goes a long way with these licensed ministers. The one who has plenty, if he does his best can not compare with the sacrifice of him on the front. And then listen! They are helping with all their might to build up on the front the church of all churches, the Pentecostal Church of the Nazarene—the greatest institution of its kind now anywhere in existence—one that is here to stay till Jesus comes and transforms it into a part of His great bride, hallelujah!

So let us remember these sacrificers in our movement, help them all we can, buy some books for them. Perhaps the reason some of them can not pass the examination is because they have no means to purchase the books. A dear brother and sister, "God's true stewards" in a certain large church of ours, have sent to

the Publishing House, bought all books necessary for the writer to finish the three last years of the Course of Study and loaned them to him to keep till through with them, and then some other one will receive their benefit. Maybe you could do something like that, or some other sacrifice; at least you can pray hard for them. Their success will be certain, because God is their leader, but we can all help them bear their burdens. Amen.

May God's richest and sweetest blessings rest upon all these faithful laborers in God's great vineyard. We love our dear church and everybody and are pioneering and doing our best for it, because we know of none better or quite so good; one where God really lives; blesses, and loves; one where members all love God and everybody. Oh! glory for such a God-given and God-controlled institution. Let us keep true, keep hot, keep sweet, keep patient, keep our ears and eyes closed to everything but God, and weep with those who weep, rejoice with those who rejoice and steer clear of false doctrines and fake reports, and, dear licensed ministers, keep faithful, and some day you will outshine the sun—you shall know as you are known. You will no longer be unpopular or unheard of, and your sufferings, hardships, tears, persecutions, and sacrifices shall be transformed into stars that shall shine through all eternity. Hallelujah!

MADRAS, ORE.

Paragraph Pointers

BY REV. C. H. LANCASTER

THE elect—who are they? Mr. Beecher says: "The elect are whosoever will; the non-elect are whosoever will not."

Some people say, "Oh, I just can't pray in public." People who can talk and can not pray in public do not pray much anywhere.

Rev. John Wesley says that he did not wait for the Spirit to move him to speak, he spoke that the Spirit might move.

The only fire escape out of hell is the Bible. Keep right on believing its mighty truths.

Rev. Sam P. Jones said: "There is a good deal in catching a fellow when he needs love and pouring it on him."

You will never be sorry "for loving others, for being patient, for being courteous, for keeping your promises, for giving to mission work, for honesty in business, for asking pardon when in error, for standing by your principles, for thinking before speaking, for helping your preacher, for having clean thoughts, for bridling your tongue, for hearing before judging, for being kind to the poor, for living a good life, for doing your best."

AN UNUSED BIBLE

We pass the following little story along, hoping that it may accomplish some good. A bright little boy once took the Bible from the center table of his father's home and turned its dusty pages and said: "Mother, is this God's book?" "Certainly," was the good mother's reply. "Well, I think we had better send it back to God, for we don't use it here," said the little fellow. This is a fair picture of many a home, and the way the Word of God is treated. The center table Bible is a catch-all; it is a place for relics, letters, poetry, and pressed flowers.

CHRISTIANITY—APOSTOLIC AND PRESENT

I was once conducting a meeting in a southern town, and a mine superintendent, with whom I was speaking about salvation, said: "The average person is seeking the easiest way possible." By this he meant that the people loved the world so much that they do not care to take the narrow way with Jesus, and give up the popular sins of the world for heaven. A writer has so fully expressed our thought here until we quote from him as fol-

lows: "Christianity is made too cheap for some of us today. We give up nothing to obtain it, we sacrifice nothing for it, we undergo no hardships to promulgate it to the world. If it should cost us one-hundredth part of what it cost the early disciples, there are a good many millions of us who now claim to be followers of Christ who would turn our faces away and reject Him. And if it cost the preachers of this Christian land a thousandth part of what it cost the Jewish evangelists who first proclaimed Christ to the world, several thousands of us would find that our health would not permit us to remain in the ministry. Worldliness in the church has so cheapened Christianity that the church is crippled and shorn of her power by this hoard of unregenerated pagans. But for the Jew, then and now, it meant and means still, the sacrifice of the things that are most precious to the world—home, friends, and even life."

EXPULSION FROM THE CHURCH

A few years ago I clipped the following from a southern newspaper. It says: "The first time that a man was ever expelled from the church because he went to hear the gospel (he attended a holiness meeting) preached in this section of the country, occurred at Belmont, Miss., where Doss Pater, a good man, was turned out of the church because he went to hear Miss Alice Cowan preach and paid her \$2.50. Wonder how many have been turned out for drunkenness?" Well, this sounds like old time religion. We must have such a Pentecost upon us as will stir up things. May God grant that we shall have a little more opposition, and we will have it if we get the old time glory down upon us. Opposition brings out the very best that is in us. If you are shunning opposition say nothing, be nothing, and do nothing. Brother preacher, if you have never had opposition, criticism, hardship, etc., but just sailed on smoothly you have not received your just dues. Do not make of yourself a bigger fool than you naturally are to bring this on. Just be something, do something, say something, that is loaded with heavenly dynamite, and you will hear something and you may feel something.

HARTFORD, CONN.

The Prayer of Faith

BY LELLA M. CONWAY

AN epidemic of typhoid fever had been raging in our neighborhood for several weeks, and my sister, Nellie, coming home from school one day, said that it hurt her head to study. A look at the flushed face sent a chill of terror through our hearts. Healthy, robust men and women were dying of the fever, and Nellie was not strong at the best. To add to our distress, a few months before she had strayed away from the Savior.

How precious the dear life now became in our sight! Through our loved one's illness depths of love were revealed and brought forth of which we had not known the existence before. Nothing was too hard to do; indeed, the real sacrifice was in not being able to do more for her. How gladly would we have taken her sickness in her stead! We often told God so during the long, long days and weeks that followed.

It was a bad case from the beginning, and toward noon of the seventh day I was called hastily to her room. She was having hemorrhages, which the attendant was trying in vain to check. Only those who have gone through the same trial can know how I felt to see her life thus ebbing away; but God was wonderfully present to sustain, and I sensed a great inflow of faith and hope toward Him within my heart. I prayed that He might keep me from showing any signs of emotion, for the dear one's gaze was fixed on my face; turn whichever way I might, there was no getting away from it. She was anxiously searching my countenance for traces of alarm. Those mute, questioning eyes were saying what the ashen lips could not say, "Am I in danger? Will I die?"

I prayed inwardly—just a word, there was not time for more; but to God it expressed volumes, I know. Superhuman strength was given me. Looking into those blue eyes I answered their beseeching look with a smile, conveying the impression that there was nothing to be alarmed about, and bathed away the blood in the most cool, matter-of-fact way possible. I knew that the least sign of grief might tip the scales against the life that was hanging in the balance, and grace was given me to play my part, though I can never tell what it cost me. I have always felt that God tilted our loved one safely over the place of danger that day. It may not be amiss to say here that I had known the Lord but a short time at the period of which I speak. A weak, trembling lamb of the fold, and ignorant of the things of the kingdom was I, yet ever seeking to know more of the Lord and the wonders of His grace.

Nellie soon lapsed into unconsciousness. In her delirium she would call piteously for different members of the family, but could not recognize them when they came. One day the doctor stayed long beyond his usual time; then, returning to town, he was back again in a little while. It dawned upon me that Nellie was getting beyond the aid of man, and great was my distress. I loved my fair, winsome sister, and could not bear the thought of her going out into eternity unsaved. I began to look unto God, though not knowing what ground I had for hope if she was past hope. The teaching of divine healing, even in doctrine, had not then been set forth before the people of our community. It was said that the instances of healing in the Word were to attest the divine mission of our Lord, and that the day of miracles had long since passed. Being a mere stripling of a girl, I had naturally fallen into line with the prevailing belief (or unbelief) about me. The theory answered very well so long as we were all exempt from incurable sickness; but now it loomed before me as a great, insurmountable barrier: for if God did not any longer heal then Nellie must die. I grew faint at the thought, and with a desperation born of necessity I prostrated myself before the Lord, pleading that the things that are impossible with men are possible with God, and

that He never turned any away who came to Him. Growing bolder, I averred it was possible for Him to heal Nellie; that He could do it. Then I held my breath, scarcely daring to move, as I put the question, Would He do it?

I anxiously awaited the answer, fear alternating with hope in my mind. I told Him I would not ask for Nellie's life to be spared if only she was prepared to go. Then at the thought that it was presumptuous of me to ask it of Him, if His power to heal was not exercised as in the days of old, when He walked the earth among men, my hopes fell to the ground. In my dire extremity and anguish of soul I cried out, "Lord, help me!" Quicker than I can write it came the words of Hebrews 13: 8, "Jesus Christ the same yesterday, and today, and for ever." I at once perceived that His power and willingness to heal had not changed; that He would do the same now as He did then. Hope revived, and I cried, "Lord, give me some promise from Thy Word to stand upon."

In answer to my cry the Lord gave me the first clause of James 5: 15, "the prayer of faith shall save the sick"—just those eight words. With this solid ground under my feet, I began to take a firm stand of faith. I had an unquestioning belief in Scripture as the Word of God, and "the Bible says so" had always seemed to me an all-sufficient reason for belief. At first, I was at a loss to know just how to pray this "prayer of faith"; but soon concluded to make the very words of this clause my prayer; and in the weeks that followed I must have repeated thousands of times, "the prayer of faith shall save the sick."

From the moment that I began to pray I never ceased. I in some way got the impression that continuity was essential to "the prayer of faith." When weary and about to slack, I would ask God to strengthen me that I might keep on praying—and how He helped my infirmity! On awakening from the sleep that sometimes overcame me, I would find that prayer was continuing just as effectually from the altar of my heart as when it came from my lips. God hears the cry of the feeblest, and will succor His weakest lambs. Come, needy one, press your suit before Him. He will not turn you away.

One evening I heard a commotion in Nellie's room—the sound of hurrying, muffled footsteps. The doctor was giving orders in a low, quick tone. I caught the words, "What is done must be done quickly!" He seemed to feel that he was making a futile attempt to save the precious life: for an atmosphere of hopelessness rested on all around, causing even the children to feel that Nellie could not live. When it leaks out that the doctor has given up hope, it seems a signal for every one else to do likewise. I, too, would have shared the contagion had it not been for the promise, "the prayer of faith shall save the sick." There it stood before me, bold and big—much bigger now. It was surprising what proportions it had taken on.

I gave a tense sob, fearing for a moment that I might, somehow or other, fail to pray this "prayer of faith"; it seemed so much for me to do. Great, wise, good people like Preacher Burke and Aunt Ann should be the ones to do this, I thought. Oh, if there was only some one to pray with me! But if there was no one, then, sooner than let Nellie die I would pray alone. I closed my ears to the groans and doleful sounds about me, so disheartening to a weak child of God, and fixed my gaze upon the promise again. I had asked God to enable me to pray the "prayer of faith," and He would do it!

"Lord, I believe," said I. "Save Nellie." I did not know what words more to use than these; and God heard my cry, the advance of death was stayed once more, and soon Nellie was resting easier.

The long, tedious sickness continued week after week. Whether upon my knees or about my work, prayer was arising continually from

my heart. Neighbors calling in for a sympathetic visit and conversation, thought strangely of my silence and oftentimes hasty exit from the room; but I could not participate in the talk. A life was at stake; a soul's salvation depended on whether I would pray "the prayer of faith" clear through. The greatness of the task wellnigh overwhelmed me at times. What if I should fail? I implored God to help me—and He did! Fainting faith revived; courage increased. I continued instant in prayer and took a firmer hold upon the promise each passing day till, at last, God had me at the place where all earth and hell could not wrest it from my grasp. We hear of dying men retaining their hold on some object to the very end, and when cold in death it required almost superhuman strength to loosen the grasp of those tightly clenched hands. Similarly had I come to hold the promise God had given me. The eternal verities of an unseen world had been made very real to me through those long days and solemn nights of my ceaseless vigil of prayer. Often I knew that God was specially present with me, and the old homestead where I fought this fight of faith is a sacred, hallowed place to me, even now after the lapse of years.

The days had lengthened into weeks, and the weeks had almost become months, and still Nellie lingered on. She had become reduced to a skeleton, and was but a mere shadow of her former self. It was now late in November, when, early one morning, in passing through the room where Nellie was lying, I ventured to cast a glance in the direction of the bed. Usually I could not trust myself to do this, for fear of not being able to restrain my emotions. On first sight I saw that Nellie was utterly unconscious of things of earth. The beloved face was ashen with the pallor of death. I could not have told that she lived, for to all appearances she was as much a corpse as any dead person I have ever seen. I did not dare to take a second look, but passed on to the next room, where I found mother seated by the bedside, her bowed form the very picture of hopeless grief and despair, the tears falling thick on her faded old apron.

Looking up as I came near she sobbed out, "Lella, Nellie is dying!" This abrupt announcement was a great shock to me. Mother had watched many people die, and I knew that she recognized the signs of approaching death. Something within like a leaden weight seemed to drop from my throat to my feet, and held me rooted to the spot. Like a taunting sneer came the words, as though whispered in my ear, "There, now, what was the good of all your prayers?"

Rapidly regaining my balance—for this all transpired in a second of time—I repulsed the foe, and, turning to mother ere yet the sound of her words had died away, I said, "Mother, Nellie will not die; she will live." I knew—oh, I knew, with assurance strong and unmistakable—that I had prayed "the prayer of faith" and that, true to His Word, God would most surely fulfill the promise. And the hand of death was stayed from that hour Nellie began to amend so that for the first time during the long, long illness, word went out that she was better. Consciousness returned, the blue eyes of our darling once more opened to things of earth and the pallid lips feebly whispered a few faint words of recognition. The joy of our heart knew no bounds. How good God was! Pure, deep gratitude—its very quintessence—welled up from my soul unto Him. The following days were days of heaven upon earth and at times this tabernacle of clay could scarce contain my enraptured spirit. I would not have parted with my experience of those last many weeks for worlds upon worlds, for through it I had learned of God in a way I never could have known otherwise. Enriched both in grace and in knowledge of Him and, though more than a score of years has passed since then, some of the glory lingers with me yet.

HURLOCK, MD

This Same Jesus

BY REV. WADE L. NELSON

Acts 1:11, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

THIS text assures us of two things: *First*, that the same Jesus—and not another—is coming. *Second*, that He is coming back in the same manner as He went. That being the case, we may look for Him who was the "Babe of Bethlehem," "The Jesus of Nazareth," "The Christ of Calvary": our salvation (Romans 13:11), which is "nearer than when we believed"; the Purchaser of my soul, body, and spirit (1 Corinthians 6:20); my "wisdom," my "righteousness," my "sanctification," my "redemption" (1 Corinthians 1:30; Hebrews 13:12); He who "died for our sins" (1 Corinthians 15:3); "and was buried and rose again" (1 Corinthians 15:4); "and was carried up into heaven" (Luke 24:51); and is coming again in the same manner as He went away. Glory be to God in the highest!

He's coming! "How? How did He go?" "While they beheld, he was taken up; and a cloud received him out of their sight" (Acts 1:9). "And then shall they see the Son of man coming in the clouds with great power and glory" (Mark 13:26; Matthew 24:30; Luke 21:27). I think now I can see the Lord as He himself shall descend from heaven—in a cloud—with a shout, with the voice of the archangel, and with the trump of God; the great trump sends forth a shrill blast, the Lord shouts with the voice of the archangel, and behold! the tomb-stones rock, the graves burst, the waters of the sea become troubled, and from east, west, north, and south come the battle-scarred, wayworn pilgrims of many ages past, and with one upward glance their eyes behold their Redeemer, and as if on wings they shall soar into the heavens, "then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air" (1 Thessalonians 4:16,17). "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wall because of him" (Revelation 1:7). When He comes there shall be great anguish among those who have rejected Him in this gospel dispensation, for they shall surely see Him, "And then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory" (Matthew 24:30; Revelation 1:7). "And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?" (Revelation 6:15-17).

Oh, beloved, He's coming to usher in the above-named great day of His, God's, wrath—and who shall be able to stand? "He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour" (Psalm 15:2,3). "He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil" (Isaiah 33:16). "Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand" (Ephesians 6:13).

—Child of God, you are facing an awful crisis! Yes, I know it is true that you settled it one time, and "chose whom you would serve"; but I believe there is a moment ahead in which another decision is to be made. The question is, Will I recant? or will I "choose rather to suffer affliction with the people of God" and be "accounted worthy to stand before the Son

of man"? It will surely mean something in that day to possess there what we profess here. There is "an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time" (1 Peter 1:4,5). We are Christ's house, "if we hold fast the confidence and the rejoicing of the hope firm unto the end" (Hebrews 3:6).

Jesus said, "Blessed are the pure in heart: for they shall see God" (Matthew 5:3). Oh, what a promise! "Shall see God!" "Shall ascend unto his holy hill!" Who? "He that hath clean hands and a pure heart" (Psalm 24:4). Then "let us hold fast the profession of our faith without wavering: (for he is faithful that promised;)" (Hebrews 10:23); but "take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God." (How is your faith just now?) "For we are made partakers of Christ; if we hold the beginning of our confidence stedfast unto the end." This text seems to say to me that unless I hold the beginning of my confidence till Jesus comes I forfeit the promise of seeing God. "Cast not away therefore your confidence, which hath great recompence of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry" (Hebrews 10:35-37).

Who did you say will come? "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." "Unto them that look for him shall he appear the second time without sin unto salvation" (Hebrews 9:28). "And take heed unto yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares" (Luke 21:34). "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man" (Luke 21:36).

How to Live In Perfect Peace

BY JENNIE HOLMES

YOU who read this article may be sitting all alone in the quiet of your home. I am going to ask you a question which you can answer there alone to your own heart and to God. Are you enjoying in your soul

God Is Love

BY MILDRED MERCEDES STAGE

God is love, dear heart, be still!
Teach thyself to know His will,
Though the storm rage hard and long,
He will make thy faith more strong.
He will never let thee fail,
Even though thy faith be small.

God is love, dear heart, be glad,
Surely love can't make thee sad.
God will always lead thy soul,
Ever onward toward the goal.
He will keep thee from all harm,
From all ominous alarm.

God is love, dear heart, rejoice,
Make His paths today thy choice;
Peace and pardon will be thine,
Grace and truth and love divine,
Then in heaven a rich reward
Will be given by our Lord.

NEWARK, OHIO.

the fulness of the blessing God has promised in His Word?

Jesus says, "Peace I leave with you, my peace I give unto you." Again we read, "Great peace have they which love thy law." "The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." "Now the God of hope fill you with all joy and peace in believing." "Thou wilt keep him in perfect peace, whose mind is stayed on thee." Have you the peace that is spoken of in the above quotation? Why not enjoy what God has to give us? First it is "peace," then the "peace of Jesus," "the peace of God," "great peace," "all peace," and finally "perfect peace." Such peace is yours to enjoy every moment in the day and every day in the year.

But some may not have this peace and it is those whom we desire to help. You can have a peace that nothing can interrupt. But to have this peace there is something you must do. First, you must have faith in God. We can have "all peace in believing." You must have a faith that makes God real and ever present with you. He has promised to be present with you. You must believe this as much as if you could see Him with your eyes. It is said, "all things work together for good to them that love God." Then God must be in everything to us. We must believe this also. Not only is God present with us, but is everything to us. Make Him thus real to you in every day life by faith and you will have all peace.

You may have been mistreated by some one, but don't give this a moment's thought. Do not begin to think, "They ought not to have treated me so; they have done me a very great wrong; they can not be what they claim to be and do such a thing." The longer you allow such thoughts to dwell in your mind the worse the conduct of the offending person will appear to be. It will be magnified and soon you will see yourself much more shamefully treated than you really were, then a little feeling of resentment will begin to come in and peace will flee away. Do not allow yourself to think about the evil things of others. We see the sinful acts of men. We can not help but see them, since they are all around us, but let us turn our minds to God, and not give too much thought to the wrong doings of others. Keeping the mind stayed on God is the way to be kept in perfect peace.

To have fulness of peace you must be "careful for nothing." Keep out all anxieties. Do not be troubled about anything. God is your Father, He will care for you. He will supply all your need. We had no need to take any thought for the morrow. Does not God feed the birds and clothe the grass? Are we not much more than these? All we need to do is to do His will and live in peace.

Think much about heaven and the home where you are going to dwell eternally. Do all the good you can to your fellow-man. Seek opportunities of doing good, for such is God's will.

Learn to be contented with what you have. Satan is very cunning. He will have you condemning others for their faults, as you suppose, when really you are condemning them because of your own dissatisfaction. It is well to reprove others for their faults, but not from a hurt feeling in our own hearts. "Be content with such things as ye have." You have not fulness of peace if you are not contented, and if you are contented you will act like it. Beloved, it is one thing to profess in testimony, or sermon, but it is another thing to have the real experience. I would far rather have the real experience in my soul and never tell it than to profess something I did not have and show by my life that I did not possess it. We can be contented and live in peace.

We must pray. We must keep anointed of the Spirit. Make God your near and personal friend. Tell everything to Him and expect everything from Him. Be a little child, simple-hearted, and full of truth, and peace like a river shall be thine.

Holiness

BY J. H. VANCE

Follow peace with all men, and holiness, with-
out which no man shall see the Lord.—Heb. 12:14.

THE above text of Scripture is imperative, and needs no comment as to the positiveness of what God means. There are a host of men in the land today who seem to think that if one has been converted, or born of the Spirit, they have the necessary equipment for heaven; but the Bible is very plain in its teachings that God's standard of salvation for admittance into heaven is holiness. The writer has been asked frequently the question, What will become of one who has been regenerated and not sanctified? Will he be lost? To this question we would answer, No one dying in a justified condition will be lost. And yet it is a positive fact that without holiness no man shall see the Lord. Here seems to be a mixture of statements that puzzle the minds of many; and yet there is no need of one being in confusion relative to the two statements.

It is not a proper question for one to ask, Can I get to heaven without holiness? seeing God hath said that without it (holiness) no man shall see the Lord. The question that should be asked is, How long can one retain the experience of regeneration and refuse to go on unto perfection, or holiness? It is an incontrovertible fact that no one can retain saving grace who fails to walk in every ray of light that God gives. The measure of light as God gives it, is the measure of responsibility; and when the gospel of full salvation is being preached, it puts all who hear it under a responsibility to seek and obtain the blessing of holiness. These are the days of great light. God has given to the people of this world the light of His holy Word, and then came Jesus, the beacon Light of the world, and next came the day of Pentecost, or the ushering in of the Holy Ghost, to lead men into all truth; and so we are living in a great age for light and understanding relative to God's will and call to holiness.

Now, the rejecting of light and holiness will cause any one to lose the light and experience of regeneration. G. D. Watson has said, "Rejected light will end in gross darkness to the soul, and there is no darkness so dense as that which comes from rejected light." The writer knows of many a soul who at one time had a good case of regeneration, and was rejoicing in a Savior's love; but after a while he received light on holiness and refused to pay the price and walk in that light, and soon backslid and lost the light of regeneration, and became a holiness fighter. God hath not called us unto uncleanness, but unto holiness; and the call is imperative and must be obeyed. From it there is no appeal, or any other way by which one can see God or the inside of heaven.

We come back to the question, What will

become of one who dies without holiness and yet is justified? The answer is, All such souls will be sanctified at death, not by death; because they have never received the light of holiness, and are therefore walking in all the light they have; are innocent, but not pure; and will be sanctified through the atonement that Christ made for all sin of ignorance. There are three classes of people who will get to heaven without being sanctified by consecration and faith: the first one is the little child who dies before it reaches the age of accountability; the second one is the person whose intellect is too weak to grasp the truth; and the third one is the converted person who has not yet received the light on holiness.

Now, the Spirit that God gives to the regenerated soul will in due time lead that soul to a consciousness of the fact that he is not holy, but still is carnal, and will create in him a hungering and thirsting after righteousness and true holiness; and when once the regenerated soul feels the stirrings of carnality, and sees there is something yet in him that is not subject to the will of God, this is God's call to holiness. All such souls should be properly instructed, so that when the "old man" begins to stir himself in the heart of a regenerated person, he would at once begin to seek for deliverance from such stirrings; and go to Jesus for the sanctifying baptism with the Holy Ghost. Now, a failure to bring this "old man" to crucifixion by a complete consecration and faith in the all-cleansing blood of Jesus, will end in spiritual apostasy. The world today is in darkness because of rejected light; and all these wars and distress of nations is due to the fact that men have rejected God's plan of salvation, and have turned away the Holy Ghost, and have chosen darkness rather than light because their deeds are evil.

So we conclude that there is no heaven for the man who is born of the Spirit, and then does not go on to let the very God of peace sanctify him wholly by a second work of grace subsequent to regeneration; except as in the three cases mentioned above in this article. May the Lord help us to rightly divide the Word of truth, and teach the people what God requires for our admission into heaven.

Our Schools

BY PROF. H. O. FANNING

THE mighty movements of the ages have been launched under the leadership of thoroughly trained men. Moses was learned in all the wisdom of the Egyptians, and was mighty in words and deeds. God gave him eighty years of training for his forty years of service. Daniel, Ezra, and Nehemiah were

among the most learned and best trained men of their times. Jesus devoted the best efforts of His earthly ministry to the training of the men whom He called, chose, and commissioned to go into all the world and preach His gospel to every creature; and then led them in the hands of the Holy Ghost to be led into all truth, and taught the many things they were not yet able to bear when He returned to the realms of glory.

The Gospels record what Jesus began both to do and teach, and the Acts and the Epistles record what He continued to do and teach through the Holy Ghost after His ascension. These men had the best training Deity was able to give them. Paul was born and reared in the city of Tarsus, one of the great university centers of his day—a city which rose to such distinction as to rival Athens, Antioch, and Alexandria—and was learned in all the wisdom of his age. He was also brought up at the feet of Gamaliel, and was taught according to the perfect law of the fathers. No doubt he was one of the most learned men of his time. Luther and Melancthon, the leading lights of the reformation, were highly educated and thoroughly trained men—men who could meet, and defeat, all the man of learning that Rome could hurl against them. John Wesley is generally regarded as one of the most learned men of his time; the polemics of the sainted Fletcher stand unequalled to this day; Whitefield and Benson were princely preachers as well as men of learning; Adam Clarke has well been called the prince of commentators; and Richard Watson stands head and shoulders above the Armenian theologians of all time. Such a galaxy of great and godly men has seldom graced this globe in any age of its history. The men used of God in the inception of the modern holiness movement were among the most learned, best trained, and most efficient in the churches of their day. Men who were honored of their brethren with the most important pulpits in their connection. The man through whom God is launching our own movement are men of culture, training, and wide experience.

Every movement that has neglected the training of its leaders has failed. Every movement that has succeeded has had trained leadership. Not only is trained leadership necessary to success, but a trained laity is necessary to the highest degree of success. But the training either of leaders or laity is impossible for us as Pentecostal Nazarenes apart from our own schools, for several reasons. Other institutions of learning either do not train their students in spiritual things, or if they do, are unsound on some of the great fundamentals of our faith.

The inspiration and infallibility of the Scriptures is questioned in many of them. A few brief quotations will indicate the status of the question in the modern mind. Dr. Terry, in his "Biblical Dogmatics," says: "The real question is not about God's personal perfections, but whether He has actually given us a Book which determines inerrantly and infallibly for mankind all matters of doctrine and morals. We maintain that such infallibility is not found in man or books." Dr. Henry C. Sheldon, in his "System of Christian Doctrine," says: "No intelligent or morally earnest person accepts the Bible as a whole by a mere caprice or arbitrary act of will." Again: "It would have to be accounted a great marvel if the Bible should be characterized by complete inerrancy." Dr. Olin A. Curtis in his book, "The Christian Faith," says: "The Bible is not a final authority upon any scientific question. Even on matters not scientific, absolute inerrancy in the Bible is not required." Dr. Dodds in his work, "The Bible: Its Origin and Nature," says: "Criticism with a virtually unanimous voice declares that literal inerrancy can not be claimed for the books either of the Old or New Testament." Such quotations could be multiplied, but these are sufficient to show the conditions existing in our great theological seminaries, and the sentiments entertained by their leading teachers.

OEVET, ILL.

God's Promise

BY MARY E. BRANDON.

CHILD of my love and tender care,
I know your trials, I have heard your prayer;
I know your burdens seemeth great,
Because I first have borne their weight,
But then I felt your growth demand
This effort your soul to expand.
The arm, if useless by your side
Made not an effort, it would ere abide
Nervelss and weak; but strength to
strength
Its struggles has attained at length
A power to lift, a power to use
In right or wrong to gain or lose.

THEN, child, as carefully day by day
I place your burdens, I know the way
To strengthen you; I know your
every need,
Your faintest, faltering word I heed
So very near, oh, may you grow
Even when I breathe, that you may know
And at its impulse you may move,
Lost in the fulness of my love,
And with its grace by power divine
I shall increase from time to time
Your strength to labor—ah! you blest
And give withal my perfect rest.
DENIEL, TEXAS.

OUR LOVE FEAST

WHEN JESUS RECLAIMED ME

It seemed the Devil had such a hold on me I could never get loose. I shall never forget the little room in Mrs. Anna Haskins' home where she and Mrs. Phoebe A. Sanders and myself were when I prayed through. These two saints of His had carried the burden for me for some time and I had felt it, but it seemed I couldn't break away. That afternoon we were on our knees and I could n't pray, could n't make a sound. I saw Jesus and Satan as plainly; they were on a mountainside near a precipice, and were actually in combat. They gained over each other for some time, but finally Jesus got Satan just to the edge of the precipice and stopped. He seemed to turn and look at me, as though to say, "Now, it's up to you. Which will you choose?" Just then I cried out, "Oh, Jesus, Jesus!" Instantly Satan went over the precipice and the scene vanished from me. I shall never doubt the peace that came to my heart then. That evening at Kansas City First Church I was wonderfully sanctified. I intend to live for Him.

Marguerite Stephens.

GOD'S LAST CALL

I was saved at an early age and the Lord called me to preach, but under the influence of ungodly company I rebelled against God's call. As Paul cried out, "miserable man," so I was for fourteen years, but, thank God, on August 3, 1914, I believe God made His last call to me and I said, "Yes, Lord, I am willing to submit to Thee." Brother and Sister Irick were the evangelists and I am glad the Lord sent them this way. I was reclaimed and God laid upon me the same call to preach the truth. The next August I was sanctified and I went to work. I preach at some homes, in schoolhouses, sometimes on the highways and the streets. I am glad and praising God for full and free salvation and looking for the return of our Lord. May the Lord continue to bless our great Publishing House, and to send the white-winged Herald of Holiness to many hungry souls is my prayer.

Rev. Wesley M. Stsman,
Fort Jesup, La.

GOD'S TRANSFORMING POWER

I am praising God for saving, sanctifying, and keeping power today. The Lord pardoned my sins in the year 1893, and I joined the Methodist church. I walked in all the light that I had, but did and said things that if I was to say and do now I could n't keep justified. I did n't have the Holy Ghost, or any one to teach me who did have the Holy Ghost, so I thought I was living a pretty good life. In the year 1911 the Lord cleansed my heart from inbred sin and sanctified me wholly, and then the light came. Oh, glory! I felt like I was very near heaven then. My husband was sanctified before I was, and we joined the Pentecostal Church of the Nazarene and we are true Pentecostal Nazarenes today, thank the Lord.

I had used snuff about thirty years. I felt condemned for the first time and asked the Lord to take the taste from me and He did. My weight was from ninety-five to

one hundred and five pounds. I worried about things that have never happened, and crossed rivers that I never came to. Snuff and worry kept me weak and thin. My weight now is one hundred and forty pounds. Bless the Lord!

Jesus is my Savior and Sanctifier, the Holy Ghost is my Comforter and Teacher. Jesus, Jesus, Jesus, sweetest name I know, Fills my every longing, keeps me singing as I go.

Praise the Lord! Our home is open to God's chosen people. We have times of rejoicing here in preaching and prayer services. We have family and secret devotions, read our Bible, the HERALD of HOLINESS, and other good literature. We have a happy time at home with Jesus. Bless His holy name! Pray for me and mine.

Mrs. Joe Edington,
Heiskell, Tenn.

ONE OF OUR OFFICE FORCE

I am praising the Lord this morning for sins forgiven and a heart made white in the blood of the Lamb. I also praise the Lord for a place in which to work for Him, where God is first, last, and always our delight. I praise God for the love for one another that is constantly manifested in our midst. I praise God for our General Manager, whose life here in the Publishing House has been a means of drawing me closer to Christ, who died to set me free. I praise God for this last year and I am determined by the grace of God to press forward and possess new land.

Ellen Anderson.

MUST GET SAVED OR DIE

I have been a reader of the Herald of Holiness now for a year. It has been food to my soul. I was born of Finnish parents. They came to this country when I was three years old. My father worked cutting paving on Cape Ann. We were very poor. He was killed by a blast in a quarry when I was ten years of age, leaving my mother with three smaller children penniless. I had to go out to work when twelve years of age. I attended a Lutheran Sunday school and church, but it seemed all so dead. I got into bad company. My girlhood days were nothing but misery. When eighteen years of age I ran away and went to Boston, where I was free to do as I pleased. I worked at my profession. I was a foolish, stage-struck girl and believed every flattering tongue, and, oh, how my heart would ache for some one to talk to me about Jesus! Later I went to Lynn, Mass., and got work. One night when out on the street corner I heard the Salvation Army sing, and oh, how good it sounded to me! My heart ached for something better. I followed them to the hall. It was packed. I just rushed to the altar and gave my heart to God. There was a Pentecostal Nazarene sister there and she invited me to the church. I went and later joined it. Rev. Mr. Shurman was the pastor. It was there I first heard the full gospel, but being young and not giving up all the Devil got me back. All the time I would have the longing to go back to my Father's house. I came home to my mother and a year later was married.

Three years ago an evangelist came to town and there was a revival here and I was converted. I have lost my first love. I have no desire to read the Bible or pray. All I can say is, "God have mercy on me, a sinner." I want to get saved or I will die. Dear Christians, please pray for me.

Mrs. John V. Spates,
162 Granite St., Pigeon Cove, Mass

THOUGHT THEY WERE FANATICS

"Bless the Lord, O my soul; and all that is within me, bless his holy name." These words of the Psalmist express the sentiments of my heart. I praise the Lord for His wonderful goodness to me in saving me from all sin and keeping me moment by moment. All my trust is in Him, and I am determined that by His grace I shall remain true to Him, no matter what may happen.

It is about three years now since I first heard of the experience of entire sanctification. Like many others, I was prejudiced at first. I had attended church almost every Sunday for about two years, but I had never heard this glorious doctrine preached, and all that I had heard led me to believe that people professing holiness were fanatical. But, praise the Lord, I now have the blessing, and I want to do all I can that others situated as I was may learn of and obtain this glorious experience. There is nothing I desire more than to be in the center of God's will.

Anna Bruck.

REQUESTS PRAYER

I am praising God today for victory in my soul. I am saved and sanctified and looking for Jesus to come. I am very desirous of getting out again into the ministerial work. I want all the saints to pray God to send me a buyer for my six-acre home and a lot of bees and supplies, so that I will be free to go out in the work of the Lord. God is able. Amen.

T. D. Saffett, Farmington, N. M.

A CHANGE OF LITERATURE

I praise God with all my being for what He has done for me. Before I was saved I was a victim of reading love stories. I would read trashy stories in magazines and novels, but when I surrendered all to Jesus He took away every desire to read anything but the Book of all books, and the Herald of Holiness. Thank God for such a grand paper! It is such a help to me.

Rena Hall, Winchell, Texas.

A REQUEST FOR PRAYER

Every day grows brighter as we press along life's journey. Praise His holy name! We are praying for a revival at this place. We surely need it. Everything is so formal. We ask those who know the worth of prayer to remember us and pray for us that we may succeed in the Lord's work, and that we may stand firmly on the solid rock.

Mr. and Mrs. N. H. Weaver,
Foxboro, Wisc.

THE WORK AND THE WORKERS

JULIUS MILLER AND WIFE.

Since we last reported we have held three meetings. The first one was out in the country from Morrow, Ohio. The weather was unfavorable—so much snow, it was hard for the people to get to the church. The meetings were held with a newly organized Pentecostal Nazarene church. The majority of the people in that community were members of the Baptist and Universalist churches. A few prayed through. We left the place, having done what we could to make them better.

Our next meeting was with the Forest Center Pentecostal Nazarene church out in the country from Menomone, Wis. The meeting resulted in the conversion of a number of young people. If they will continue in the faith they will prove a blessing to that church and community.

The next meeting was held at Durand, Wis., with the Pentecostal Nazarene church. We found this a hard place. Durand is a town of less than two thousand inhabitants, with thirteen saloons in it. We fought the rum devil hard. It was just two weeks before voting time on the "wet" and "dry" question in that town. We hope to hear of it having gone "dry." Some souls prayed through, but we never saw the victory we had hoped to see. Our home address is 553 West Fair street, New Philadelphia, Ohio.

F. W. COX, EVANGELIST

This is my fifth day at North Vernon, Ind. Some have been converted and others sanctified. Four were saved last night and one sanctified, and this one is a neat little woman who was converted the first time in her life the first night of the meeting. One young boy was reclaimed last night, and he also said God had taken away the appetite for cigarettes. I say, amen! I open the battle in our Pentecostal Nazarene church at Meade, Kas., April 4th, continuing until the 14th.

PREACHERS' CONVENTION

The first preachers' meeting of the Kentucky District convened in the Pentecostal Church of the Nazarene, Newport, Ky., March 19, 20, 1918. The preachers came together with the hal-lujahs in their souls, courageous as soldiers from the battle field of victory.

The business session was opened with prayer by District Superintendent H. Rees Jones, in which our hearts were stirred and all heaven seemed to be near. The following officers were elected in the regular form: District Superintendent H. Rees Jones, as chairman; F. V. Taylor, secretary, and R. Weir, as treasurer.

The chair gave a very interesting and helpful talk upon the necessity of having a preachers' meeting on the District at least twice a year, after which we had a word of praise and testimony from each of the various pastors, evangelists, and visiting friends, which blessed our very souls with joy and thanksgiving.

In the afternoon there were discussions of various themes by the chair, namely, the need of a tent upon the District; Sunday schools; the need of deaconesses, their work and garb; the neglect of missions, and the importance of pushing the Herald of Holiness. Each one of these themes received proper treatment.

The absent preachers will never know the great feast they missed. We can not explain it. We can see many opportunities presenting themselves to the Kentucky District. The most important one is the possibility of our owning a college in which to train our Kentucky Pentecostal Nazarenes. Thank the Lord, we are looking up and expecting great things on our District this year.

We, as preachers, are pleased with our beloved District Superintendent, who is an untiring man of God, with an unquenchable zeal,

broad mind, big heart, and a loving disposition. God blessed all the evangelistic services with seekers at the altar. The meeting closed with waves of glory. Thank the Lord for the preachers' meeting!

F. V. TAYLOR, Secretary.

WILLIAMS-ROBINSON CAMPAIGN

To the Readers of the Herald of Holiness. Greetings:

Well, amen. Here we are, still in the Austin campaign, and will be until April 7th. We are

Entering Our Seventh Year

BY THE MANAGING EDITOR

WITH this issue of the Herald of Holiness we begin our seventh year. We can look back over the last six years of service for the Master with some degree of satisfaction, in knowing that we have been true to our trust to the best of our ability in heralding holiness unto the Lord to the uttermost parts of the earth.

During these years there have been many changes in the personnel of our working force. Men have come and gone, and no doubt such will be the case down through the years to come. We are a marching procession, but the fact remains that the Herald of Holiness continues to send forth her glad messages of salvation to the hungry multitudes, lifting high the banner of holiness in the midst of deadness and formality.

The hundreds of encouraging letters from our appreciative readers bespeak for the Herald of Holiness and the Publishing House the confidence of our people everywhere. This we surely appreciate, for without the unqualified indorsement and co-operation of our people we could not expect maximum results for the work of the kingdom of God.

We are beginning the year with flattering prospects when we consider the never failing promises of our God. We believe that this vine is a planting of His own hand; then should we not expect Him to give fruitage and increase? We covet your prayers and co-operation in our effort to extend and enlarge our field of operation, and to send forth the full gospel in printed form to the hungry multitudes wherever they may be found.

Let us keep our eyes on the great Head of the Church and diligently seek to know and to do His blessed will. Let us expect great things from God for our beloved church and her institutions, and unceasingly work to carry out our part of the program which He has outlined for us.

having a very great campaign. The Lord was surely in the planning of this battle. Of course, the Herald of Holiness readers are well acquainted with our faithful pastor here, Rev. E. W. Wells. He is a whole team, the tar gourd on the coupling pole, and the dog under the wagon. My, but this old boy is making tracks with his toes pointed to the celestial city. He is as well known as a pastor could be in a city, and he has the tact of knowing what he wants and going after it, and sitting up with the folks until he succeeds. He has done wonders in this beautiful city in the last three years.

Well, now, here is the slate of the Williams-Robinson party after we close in the city of Austin, and will the Herald of Holiness be so kind as to publish it for us? We have planned a fine campaign with the band of workers and the big brown car as follows: Leave Austin April 10th, and arrive in Arlington, Texas, for an all-day meeting with Brother Upchurch and his band of workers on the morning of April 11th. Early Friday morning we leave for

Peniel, Texas, and give the school and church there Friday, Saturday, and Sunday, April 12th, 13th, and 14th, leaving Peniel, Monday, April 15th, and arriving at Sherman for dinner, and giving Brother P. L. Pierce Monday and Monday night, April 15th. We leave Sherman Tuesday morning and arrive in Sulphur, Okla., in the afternoon of April 16th, and give Brother Hill Tuesday night, April 16th, leaving Sulphur early Wednesday and arriving at Oklahoma City in the afternoon. We give Brother Joseph Speakes Wednesday night, April 17th, leaving there early Thursday morning, April 18th, arriving in Ponca City in the afternoon, where we give Brother C. B. Jernigan

Thursday night, April 18th. Early Friday morning we leave Ponca City for an all-day meeting down at Tonkawa, Okla., April 19th. Remember, we are there all day for the two county associations. Any one who wants to know about this all-day meeting write to Miss Minnie M. Carmichael, 221 McKinley, Blackwell, Okla., and she will give you all the information that you will need to get there.

Now, let all the Pentecostal Nazarenes, Methodists, and every one else who reads these lines make this trip a special matter of prayer. This trip will be a great boost to our Pentecostal Nazarene work. We want to give every one of the boys a good boost, and let the readers of this notice along the line make arrangements to attend these special services. Our whole band of eight workers will be on this great trip. Miss Virginia Shaffer will be expected to sing at all of the above places and it will be a privilege of a lifetime to hear her sing. The readers of these lines can well afford to come from fifty to a hundred miles to these special services. Clip out this announcement and put it in your day book, so as to keep the correct dates before you. Grace be to the great Herald of Holiness family. Just the same old Bud.

THEODORE H. BEEBE

Having spent nine years of my ministry as pastor in New Bedford, Mass., being recalled two years ago to serve our people for the second time, I feel God would have me move on to some other field of labor. I have enjoyed my work in New Bedford and never expect to find better people than we have had the privilege of ministering to there. Just what my future plans will be I can not say, for I have left all in the Master's hands. I am at present with Rev. C. Howard Davis, of Portland, Ore., and begin tomorrow (March 31st) two weeks of special services and believe God will answer prayer and give us a great meeting, the account of which will appear in our Herald of Holiness later.

I have never had greater courage to push the battle for God and holiness than at the present time. With my godly wife, who is one of our licensed preachers; my daughter, who is training for an evangelistic singer; two sons, one who plays the cornet and violin, and the other the French horn, I mean to make it as hot for the Devil as I can, wherever I may locate. At present I am waiting much on God to know just what He would have me do, or where He would have me go. I am open for calls either to a pastorate, or the evangelistic work, in our own beloved denomination only. My address is 103 Armour street, New Bedford, Mass.

KINGSWOOD COLLEGE

We have just closed the twelfth scholastic year of Kingswood College. Considering everything we have had a good year. We have not counted our success by our numbers, neither did God depend on Gideon's thousands, but on the faithful three hundred. Many have been the happy hours when the Holy Spirit

would hover over our class rooms or chapel services. Kingswood was founded for the purpose of spreading scriptural holiness to the ends of the earth, and in these last twelve years many have left her sacred halls with a burning love in their hearts for the lost. We have a real earnest, zealous student body, and we have done our best to preach, teach, and live the life before our classes. God bless them and preserve them by His grace.

Our commencement exercises were very informal. Rev. H. Rees Jones, Superintendent of Kentucky District, of the Pentecostal Church of the Nazarene, was with us and preached four very helpful sermons. His sermon on "Influence" was truly a blessing to our hearts. This is the third time Brother Jones has been with us and each time he had a fresh, juicy message to deliver. May Kingswood live long to bless the world. This would be a good place for a Pentecostal Church of the Nazarene school. Why not grasp the opportunity?

U. B. ARNOLD.

REV. W. T. GIVENS, M.D.

We are in a great meeting six miles south of Ryan, Okla. We had a great service last night. We are open for calls this spring. We travel in two Ford cars. If any one wants a revival in Oklahoma, Texas, or New Mexico, write to us at Bowie, Texas. We have a band of workers—The Happy Doctor Band.

PLANTING A WORK AT VINCENNES, IND.

I came to this city under direction of the District Superintendent to "start something." The Lord came ahead and prepared the way, though I did not know it. An empty church had already been engaged and we set to work to find seats, lights, pulpit, carpet, coal, board, and room. We paid rent for one month on the church, then put in seats and lighted it with gas, borrowed a carpet, put an advertisement in the paper, and started in to have a meeting. Rev. E. M. Cornelius, of St. Louis, was engaged to preach part of the time with us. The crowds kept coming and the interest and curiosity increased. After about two weeks of pouring on the truth and praying God to bless it, the curiosity began to melt and conviction began to seize the people, because the Lord was working.

Brother Cornelius preached one of the greatest sermons on eternal punishment that was ever delivered in this town, or any other, on Sunday night, and the crowd was sent home to think. Monday night the harvest began, and more than thirty prayed through the ensuing week. Brother Cornelius's time expired Monday, March 25th, and the writer was called for war examination, so we closed down for three days, and we are now about to begin another five weeks' siege to see if we can get a church organized and buy the building. We have until May 1st to purchase the church and we covet the prayers of all God's people for souls and victory. On to victory!

URAL HOLLENBACK, Evangelist.

MRS. MAY ROBERTS

We are enjoying one of the best campaigns of all our ministry up here in the great Northwest. Not only is this an exceedingly ripe field, but as we go down before Him, the Giver of all good things, with fasting and prayer, the mighty Holy Spirit is falling upon the people, and we are seeing things come to pass as we have not seen in days gone by. Truly God honors His Word, and hears our prayers, and the fire is burning on the altars of our hearts.

Before leaving Canada, and undergoing a serious operation in the Calgary hospital, we had two glorious meetings with our people there. I feel I must praise the Lord, and thank God's people for their prayers in my behalf, as I went through that trying ordeal, which is so much dreaded by all who enter a hospital to undergo an operation. All of a sudden, one day before Christmas the Lord came to me and spoke peace to my troubled spirit and took absolutely all fear of the surgeon's knife from me, and from the day I left the hospital I have been on the mend. We went direct to Yakima, and I attended nearly all the services, and sang to the glory of God. We had a genuine revival on the way, when diphtheria broke out all over town and we were compelled to close down suddenly. However, we will return April 3d to finish up, and see Brother Bowes dedicate his new church.

Many of the readers will remember Mrs. Kittie Suffield, who sang with me at the Pilot Point General Assembly, and will know how I felt when she and her husband, F. W. Suffield, came all the way from New York to Seattle, Wash., and joined us in our remaining campaigns. We left them last time in Scotland, six years ago, and it seems very providential that the Lord should yoke us up together after these long years of separation and experience. We believe it is of the Lord, and are going in for old-time siege meetings. Already God has put His seal upon the first meeting, which was with Brother Hunt, of our church at Seattle. There were between forty and fifty seekers the last Sunday. We went

Special Notice

TO THE DAKOTAS-MONTANA DISTRICT

GREETINGS:

Rev. J. E. Bates having resigned as District Superintendent, in harmony with the law of our church I have appointed Rev. William M. Irwin, of Minot, N. D., District Superintendent to fill the balance of the year. He will take up the work until the coming Assembly and arrange for the same. The date arranged for the Assembly will be June 18th to 23d. Let all the pastors and churches make plans for a large delegation, and pray for a mighty time of spiritual power and victory.

REV. JOHN W. GOODWIN.

General Superintendent.

to Bellingham with Brother Scott, and of all the hearty welcomes and kind entertainment we ever received we got it there from these dear faithful, sacrificing pastors. Here we want to say that dear Sister Scott got a grip on the throne of God again, and the Lord healed my body, and I have not missed a service, my weakness is all gone. I feel like I had never been on the operating table, that I can "run through a troop," and preach the old gospel again as never before.

At this writing we are with our former pastor, Brother E. D. White. Mrs. Suffield and I were members of his church in New York state years ago. We are having a great meeting. Last Sunday there were over one hundred seekers at the altar. How the children did weep, confess, and then profess pardoning grace in their hearts! It was one of those days when it seemed easy for souls to pass through, and every night and afternoon of the meeting, without exception, there have been seekers forward. Brother Clark, a returned Free Methodist missionary, gave an account of the great revival in India during that awful famine eighteen years ago, and stirred our hearts until we are determined to see the same here. God is able. Amen.

We are still "climbing Jacob's ladder" and expect to sing "Jerusalem" until we enter the pearly gates, as there are "no burdens yonder." We are counting on a much needed rest in sunny California about May first. The demands for siege meetings are pulling on us strongly, and we expect to return to this country in the fall and winter and reap a harvest of souls for the Master. We are waiting and longing for His coming.

ALBERTA DISTRICT

We are just home after traveling some 1,230 miles, preaching much, and kept well in body and soul, praise the Lord.

At Craigville, where Brother and Sister Drury took hold late in December last, going to a few people who were anxious for a leader, and had previously laid the foundation for a church building, we found the church so far complete as to be in use for service and at the back end of the church two rooms partitioned off for living rooms for pastor and wife. A spirit of revival was upon the people. Some souls had been born again. The whole was accomplished in about six weeks' time, and with the thermometer at times down to 40 below. No wonder the Lord gave us a good time. Faith and works bring about mighty things. Hallelujah! Red hot salvation and a cold climate are a good combination.

We touched Drumheller, a town noted for labor strikes, in the coal mines, sin as black as coal and worse, also noted for the fact that its railway puts one in mind of a lot of religion these days, viz.: people who believe that churchanity is sufficient to get them to heaven, when they are on the road to hell. Most people traveling by this line for the west have no idea that they are traveling east when they come into Drumheller. In this town are many shacks, some are mere dug-outs. It has a large foreign population. I would judge at least 80 per cent, a grand place for some brother like Brother Sam the Nazarene, some Spirit-filled Austrian. It is also noted in Pentecostal Nazarene parlance for a few faithful souls and a non-compromising pastor and wife. Pray for Drumheller. Do it now.

Calgary was in my way and so we went to Calgary, and to the prayermeeting at the Pentecostal Nazarene church. It was worth while. Glory! Brother Tait and his people are in the first line trenches, and praying for the turning over of the city during a six weeks' campaign to be led by Dr. French E. Oliver.

One hundred miles north and we got to Red Deer. It was cold, cold. The prayermeeting (Friday night) was held about one mile from the center of the town, but over thirty people crowded into the cottage. Most of the people are new converts, and all seemed to be quite healthy and well. God bless Brother C. A. Metcalf.

The week-end we spent at Stettler. Here Brother Thomson went to a country appointment, driving about twenty miles, with the thermometer about 20 below, and left the writer to "care for the town work." The Lord blessed us much. Here we have a fine building, recently purchased. It is well located and we had a good congregation, many of them in need of God, so we have every reason to stay with the work in this town.

Our heart says God bless the brethren. We saw some saved and sanctified, and His smile is upon the work.

JAMES H. BURY, Dist. Supt.

THE HOME AND ENDOWMENT FOR SICK AND AGED

Our committee reports progress. At the Chicago convention in December last we had an insurance expert address us, answer questions, and propose to us, first—a plan for perpetual endowment for the home. This is based on the fact that fifty dollars a year for twenty-five years will endow the home with seventy-nine dollars per annum for ever and ever; second—that each church shall be urged to join the plan by taking out a life policy on young preachers, pastors, and workers, which will provide for an endowment fund of two hundred dollars for the old age of said worker, to be placed in the care of the "home" for periods of sickness, or age, as needed. The synopsis of this plan has been prepared by said insurance expert and the president of the oldest and largest life insurance company will give data on these "annuities" to provide a permanent endowment, so that the home can be opened at once with funds coming in from this company to support the home.

Folders are being prepared which will give full details. They may be obtained by writing to us.

H. S. TAYLOR, Pastor, Jasper, Ala.

PITTSBURGH DISTRICT

Last week we added two more new churches to our District. At Payne, Ohio, last Friday evening we organized a splendid new church of thirty-five members, with more to follow. Rev. and Mrs. R. L. Rich had rented a vacant church and for weeks have been having a glorious revival. We spent a few days with them and found the revival glory on and souls praying through, with splendid interest and large attendance. The church was packed the night we organized and it was a great time for holiness in Payne. They are buying the church, which is a good, large building centrally located. We raised over six hundred dollars that night in cash and pledges to buy the church amidst the rejoicing of the people. Brother and Sister Rich have done splendid work there and were unanimously called as pastors. Also our Olivet, Ohio, church has called them back for the coming year. We had a blessed service there and found the church in good condition.

At Walbridge, Ohio, a suburb of Toledo, where we had organized a Pentecostal mission last summer, we found the time ripe to change it into a church. Brother Tovy has a fine little class of loyal Pentecostal Nazarenes there and they are moving on splendidly. Their new church is about completed and all paid for but about three hundred dollars. So we praise the Lord for all He has done for us and take courage and press on.

JAMES W. SHORT, Dist. Supt.

CHURCH NEWS

Sallisaw, Okla.

We are moving on nicely, building a church in the town of Sallisaw. I think it will be ready for use by May 1st. We have had an organization at Shilo and Price's Chapel for seven or eight years, but have never been able to build a church building until now. I solicit your prayers in this needy field. Sunday and Sunday night were times of refreshing at Shilo church, also the third Sunday at Paw Paw church. We have been in the background at Price's Chapel church for some time, but we are beginning to move up. Pray for us.—J. W. Dodd, Pastor.

Brentwood Church, Portland, Ore.

The little flock at the Brentwood church is still holding on to God in faith and we have already seen many prayers answered. We feel that God sent Brother and Sister Fowler to us in Brentwood and that they are the ones for the place. Sister Fowler's health has improved much since she came. A great deal has been

done in the last eight months. The spiritual and financial conditions of the church a year ago were such that it looked as if the church doors would be closed, but thank God for a few who held on in prayer and believed in a mighty God, much has come to pass. Through Brother Fowler's fearless preaching and Sister Fowler's exhortations many half-starved souls have been filled, many located and reclaimed, and old prejudices broken down. Brother Fowler's sermons are deep and heart-searching, consequently souls have been at the altar seeking pardon and purity. We are rapidly moving on. We are in the thickest of the fight, where Jesus is near and dear. The financial condition of the church is better now than it ever was. At no time in the history of the church have we known this encouraging condition to prevail. Old bills have been met, interest and rent paid in advance, pastor paid up, and besides we were able to purchase new song books and a new carpet, and all bills are being promptly met and other improvements are going on in the church. Five members have been taken into the church the last eight months and God is wonderfully blessing in every department of the work. We expect to keep Brother and Sister Fowler another year. We ask an interest in the prayers of God's children for this place.—Mrs. John George, Reporter.

Bridgeville, Del.

Seeing so many good reports from other fields and churches we thought we would say a few words in behalf of our own little church. While there are hardly enough of us to make mention, we do want to commend our dear Brother Penn. Brother C. J. Penn, in his untiring efforts in this little church, has truly been made a wonderful blessing in this place. We regret that we can not keep him many years, for we believe him to be a true child of God and we pray God's richest blessings on him and his work wherever he may go. Truly God manifested His power through the preaching of Brother Penn here Sunday. Pray for our little church here.—Mrs. N. E. Adams.

Wann, Okla.

Our big rally has come and gone. We called Rev. Stephen B. Williams, of Oklahoma City. Truly it was a great rally for many reasons. God honored His Word and blessed us with the salvation of souls, and the Devil was stirred. Brother Williams is a great preacher and he has the vision of the work of the Pentecostal Nazarene church, and is not afraid to preach the old, rugged truth. Any pastor will bring a great blessing to his church and community by calling him for a rally. The crowds were great and the finances were easy. Our

work at Hominy and Wann is moving on with a conqueror's tread.—F. C. Savage, Pastor.

Santa Fe, Tenn.

The Lord is with us in our work. We had a second quarterly rally on my circuit March 9th and 10th, and it was a most blessed time. We had a good crowd. The circuit was well represented and all had good reports. The Sunday schools on my work area moving on rapidly. The cold winter did not freeze them out. It is hard to freeze out a holiness Sunday school. We were blessed with the privilege of taking two good members into the church. We are looking for a great revival time on our work this year. Jesus said, "Ask and it shall be given you," so I have put in my claim.—E. T. Cox.

Flackville, Ind.

The battle against sin is raging in Flackville. The fight is hard, but the Enemy is giving ground and God is giving victory. We are in the midst of a revival here and souls have begun to pray through. Rev. John W. Clark is the evangelist and the Lord is using him in a wonderful way. We covet the prayers of God's people. The people are beginning to venture in to our services. Several have gotten victory in this meeting and others are going to get it. God be praised!—Von Stovenson, Pastor.

Wolfe City, Texas

We are glad to report victory for our church at Wolfe City. The church building was very badly in need of repairs and we began to believe and work for a neat little church and our efforts have met with success. We now have a neat little bungalow nicely papered and painted. Last Sunday was our first day in the new church. Rev. E. G. Theus, our District Superintendent, preached morning and evening. At the morning service we had a baptism of pentecostal power, the saints shouted, and every one felt that God was near. Two young women were sanctified and one man saved at the evening service.—I. W. Young and Wife.

Skedec, Okla.

This is our second year here and truly God's blessings have been upon us. The former pastor, Brother V. P. Drake, built the church and God blessed us in raising the indebtedness on the church, and building a nice new four-room bungalow parsonage, which we moved into last month. Many have heard the gospel and some have been saved and sanctified, but most of the people at our altar were members of another church. Sisters Rixie and Mertin were here and inspired us to greater missionary efforts. Last Sunday was a great day as we dedicated the church to the Lord. I had invited former pastors, but only Brother Drake was present. The Lord's Supper was observed as some wept, while others rejoiced. Brother Drake brought a message on "Responsibility" that inspired us to greater loyalty. At the noon hour we ate as one big family and truly God blessed us. Brother Hill, our District Superintendent, brought a message on the "Vitality of a Doctrinal Church," pointing out the errors of the present evil age. The members gathered around the altar when the building was dedicated to God exclusively for divine purposes. At the evening service there was great liberty in song, prayer, and testimony, and again Brother Hill preached in demonstration and power of the Holy Ghost, and three souls were saved. The saints rejoiced in every service and God alone knows the good accomplished through His servants, as one has planted, another watered, but God has given the increase. The children, under Mrs. Dudley's instruction, are being gathered in and pointed to the Lamb of God.—G. W. Dudley, Pastor.

Beverly, Mass.

We are about to complete our ministry for the Pentecostal Church of the Nazarene, at Beverly, Mass. God has richly blessed us here, not in seeing as many souls saved as we would have liked, but thank God, some have been saved and sanctified and taken into the church. We have enjoyed very blessed fellowship both in the church and in calling among God's people outside. Beverly has twenty-three thousand inhabitants, the greater part Protestants, giving a splendid opportunity for calling and laboring for the Lord. I leave this church with the very best wishes for its development and prosperity in true holiness, also a fruitful ministry for my successor. I am now ready to enter the door God shall open.—Rev. Frank E. Talbee.

Mitchell, Ind.

The Mitchell church is marching steadily onward under the leadership of our able pastor, Rev. E. E. Robinson. God is abundantly blessing his labors in this place in getting holiness firmly established. He and his wife are surely used of God and are loved by their people. On March 18th at 7:30 p. m. about fifty of the members and friends went in a body to the

International Sunday School Lesson, April 21

Jesus Transfigured

Mark 9:2-29

GOLDEN TEXT—This is my beloved Son: hear him.—Mark 9:7.

JESUS TRANSFIGURED

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

1. The transfiguration suggests many lessons of beautiful import. For instance, we may glean from it the lesson:

a. That, in spite of the calumnies heaped on Jesus by the Pharisees, the old and the new dispensation were in harmony with each other; that he law and the prophets all looked toward and old of Him. The author and the restorer of the old dispensation here on the mount talk with the Founder of the new, as if His great work was the substance toward which theirs as shadows looked.

b. We are also taught here the superiority of the new dispensation to the old. Moses and Elias appear here as inferior to Jesus. HIS FACE not only shone like the Sun, but the voice from the excellent glory COMMENDED HIM ALONE.

c. The transfiguration doubtless tended to gird up the loins of Jesus for the great agony so soon to befall Him.

d. It tended also to comfort the hearts of the disciples so soon to pass through the awful gloom and testing of seeing their Lord and Master cruelly snatched from them and slain on the cross.

These and many such lessons or illustrations or suggestions may be drawn from this marvelous transaction of the transfiguration of Jesus.

These suggestions or uses possible to be made of this scene may fall far short of the INTENDED IMPORT OR TRUTH of the scene. We believe this INTENDED purpose of the transfiguration to be that:

2. God designed it as a miniature model of what the future coming and kingdom of Christ is to be when He returns to earth to reign in His millennial glory.

Only a week before the occurrence of the transfiguration Jesus told His disciples that "The Son of man shall come in the glory of the Father, with his angels [or messengers] with him;" and that "there be some standing here, which shall not taste of death, TILL THEY SEE THE SON OF MAN COMING IN HIS KINGDOM" (Matt. 16:27, 28). This "Coming in his kingdom" was not the final advent, for the disciples all died without seeing the final advent. It was not the destruction of Jerusalem for only one apostle lived to see that event and Jesus did not come in His kingdom when that catastrophe occurred. Nothing in all history has ever occurred but the transfiguration to which the words of the Savior will apply. In some sense therefore the transfiguration was "The coming of the saviour in his kingdom." It was that coming in the same sense that the bread and wine in the Lord's Supper are "The body and blood of Jesus Christ."

We summon on this point Peter as a witness. In his second Epistle 1:16-18 he says: "For we have not followed cunningly devised fables, when we made known unto you the power and COMING OF OUR LORD JESUS CHRIST." Here is the second coming. Instantly he connects it with the trans-

figuration by continuing, "BUT WERE EYE WITNESSES OF HIS MAJESTY. FOR HE RECEIVED FROM GOD THE FATHER HONOUR AND GLORY; WHEN THERE CAME SUCH A VOICE TO HIM FROM THE EXCELLENT GLORY; 'THIS IS MY BELOVED SON, IN WHOM I AM WELL PLEASED;' AND THIS VOICE WHICH CAME FROM HEAVEN WE HEARD, when we were with him in the holy mount."

Testimony could not be stronger than this INSPIRED apostolic proof that the transfiguration was a visible prefigurement or type of what the coming kingdom of Christ was to be when He returned to earth personally to reign. Get the points of this kingdom—import of the transfiguration:

a. As Christ appeared in that glorious scene, so He will appear when He returns to this world.

b. As this scene of the transfiguration occurred on this physical earth, so His coming to reign in His kingdom will be on this earth. His kingdom is to be on this earth of ours, and not merely a spiritual, internal reign. The internal, spiritual presence of Jesus will be a preparation of us to reign with Him when He comes to set up His kingdom in this world.

c. As Jesus in the transfiguration was PERSONALLY present as the Son of man, so He will be personally present in the millennial kingdom.

d. As He was then attended by different classes of persons, so His glorious kingdom will consist of similar classes. First, there will be the risen and glorified saints, represented by Moses; next, will be the transformed saints, represented by Elijah who was caught up without tasting of death. Then there will be those who shall live in the body saved during and out of and subsequent to, the great tribulation, represented by Peter, James, and John as they bowed before His mighty power and worshiped as they beheld His ineffable glory.

e. We have here typed the marvelous and matchless contentment and joy of the subjects of His coming kingdom. "They shall be satisfied." As these three disciples were so happy and contented that they desired to arrange for their perpetual stay on the holy mount with their transfigured Lord, so the saints who shall reign with the Lord Jesus Christ in His kingdom will be supremely happy and shall desire "to be for ever with the Lord."

f. We learn also the exalted and inexpressible joy of seeing the Lord himself in the glory of His wondrous kingdom. The queen of Sheba made a journey of months through exposure and danger to see Solomon's kingdom, and so transported was she at the glories of that kingdom that she seemed to faint for very ecstasy of joy. If this view of an earthly kingdom was such a transcendent and transporting event, who shall be able to compute the heavenly rapture of personally beholding the Savior on His high throne of glory reigning in actual and absolute RIGHTEOUSNESS; clothed with light as with a garment, crowned with all the beneficence and beauty of heaven itself, with thousands ministering unto Him and tens of thousands standing before Him, and multitudes of celestial spirits ever abouting: "Holy, holy, holy, Lord God Almighty!"

parsonage, it being Brother Robinson's birth day anniversary, completely surprising him, and the evening was spent in singing and prayer. The women of this church have organized a Women's Missionary Society and are doing good work, the pastor's wife being president. We are praying and planning for a great revival in the near future. Our church is only a year and three months old, but it seems God has especially blessed us and we can see great things on before for us.—Nellie M. Smith.

Jasper, Ala.

Preparations are going forward for a camp-meeting here July 4th to 14th. We have secured good accommodations in the county fair grounds. Our lease secures use of all buildings, electric lights, city water. The exhibition hall for services will seat in first and second story several hundred people. There are stalls for one hundred horses. The dining rooms and kitchens are very comfortable and convenient to the auditorium. There are sleeping apartments for single persons, also families. Men, women, and children may have it very cozy and homelike. You do not need any tents, but bring your own bedding and ticks for straw and fill them here. This information is especially addressed to the pastors and people of the Alabama District. Evangelists, pastors, and workers engaged will be duly announced. Bills, folders, and programs are printed and are being circulated. If the interest demands we will continue one week longer, making seventeen days in all. There is good shade and river bathing on the grounds for children. Please inclose one dollar toward expenses. The Jasper church will provide meals at the dining hall. Provisions, bread, meat, milk, and groceries will be supplied on grounds at usual prices. You can live here in camp as cheaply as at home.—B. S. Taylor, Pastor.

New Bedford, Mass.

On March 28th Frank A. Hobson, formerly a student in Pentecostal Collegiate Institute, was married to Hazel M. Prescott, both members of the Pentecostal Church of the Nazarenes. The bride was formerly a resident of Lynn, and a member of the Lynn church. May their married life be happy with Jesus as their constant guide in the homelife and abroad. On March 29th we had a visit from our genial District Superintendent, Brother Washburn. He met with our church board and went over with it all the business affairs appertaining to our church. Brother Washburn told us in brief of some of the work on the District and gave us much encouragement to push the work and save the lost. On Easter Sunday Brother Wardsworth, a student from Pentecostal Collegiate Institute, will preach for us. Last Thursday night in our prayermeeting the Lord visited us with a refreshing shower from Beulah Heights. Glory and praise to Him who never forsakes His people.—W. W. Atwood, Reporter.

Robelline, Ia.

After praying for the Lord to open a new field for us I realize that we are in the field now. We left Des Arc, Mo., March 20th, and arrived at Alexandria, La., March 21st. From Alexandria we went to Jonesboro, La., where we met Rev. S. D. Slocum. He is doing a good work there. From Jonesboro we went to our first church, Quadrade, La. We spent two weeks there and then went to Mineral, our second church. From there we went to Fort Jesup, our third church. We found some Pentecostal Nazarenes at each place. We are expecting great things of Him this year. Jesus said, "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son" (John 14:13). I believe in asking, and know that there is no danger in our God going bankrupt. Bless His name! Pray for us.—W. P. Colvin, Pastor.

Covington, Ky.

We have held our first preachers' meeting on the Kentucky District. It was a success. God did bless us in our efforts here. Our District Superintendent, Brother H. Rees Jones, was with us. He also held a revival for us, God giving fifteen souls for his labor. Our Brother Jones came to us March 19th and left us March 28th. He found our work in good condition. Four people united with our church (good folks, too). Thank God! Our next preachers' meeting will be held at Lexington, Ky., July 16th and 17th. We are praying for God to make our District one of the best in our work. We are moving on to victory, expecting greater things from God. Pray for us.—Rev. William H. Fibbs, Pastor.

Springboro, Pa.

We praise the Lord for the privilege of hearing the gospel preached by Rev. G. E. Archibald for two weeks in March. It seems as though hearts must be very hard not to be reached by the wonderful God-given messages. We feel good was done, as some were saved and some sanctified. Brother Archibald was accompanied by Brother Ed Latty, gospel singer. His messages in song were enjoyed by all,

BIBLE STUDY Young People's Society

Lesson II

Life of Christ Series

Christ: Prophet

Acts 3:10-26

By Rev. E. J. Fleming

1. By whom foretold as prophet? Deut. 18:15, 18; Isa. 52:7; Nah. 1:15.
2. How was Jesus especially qualified for His work as prophet? Isa. 42:1; 61:1; Matt. 3:10; Mark 2:10; Acts 3:33.
3. How did Jesus differ from the other prophets? Matt. 11:27; John 3:13, 34 (first clause); 17:6 (first clause); 17:14 (first clause); Heb. 1:1, 2.
4. What did He preach? Matt. 4:23 (middle clause); Isa. 40:9; 61:1; Luke 4:43.
5. What did He prophesy? Matt. 24:3-35; Luke 10:41-44; John 7:33; Mark 9:31.
6. How did He discharge His trust as a preacher? Luke 4:43; John 17:8 (first clause); Heb. 3:2; Rev. 1:5 (first clause); 3:14.
7. What characteristics did He exemplify in His preaching? Isa. 42:2; Matt. 12:17-20; Luke 17:20; 2 Tim. 2:24; 1 Peter 2:23.
8. What does God demand of us? Deut. 18:15 (last clause); Matt. 17:5 (last clause); John 6:29; Heb. 2:1, 3; 1 John 2:23.
9. How will God treat our neglect to hear? Deut. 18:10; Mark 16:16; Acts 3:23; Heb. 2:3; 12:25.
10. How did the multitude in Christ's time regard Him? Matt. 21:11; 21:46; Luke 6:17-10; 24:19; John 4:19.
11. What were some of Christ's credentials as a prophet? Luke 6:17-19; 13:32, 33; 24:19; John 6:14; 9:17.
12. What was the character of His preaching? Matt. 7:29; Jer. 23:28, 29; Isa. 11:3, 4; John 4:18, 19; Luke 4:20-22.
13. How did He illustrate His teaching? Matt. 3:12, 34; Mark 4:33, 34.
14. With what duty was the prophet particularly charged? Isa. 52:7. How apply to Christ?
15. What should be our attitude toward prophecy? 1 Thess. 5:20; 2 Peter 1:19.

as we felt the words came not only from the lips, but from the heart of the singer. Sister Ina Riggs, our pastor, will soon be leaving us. This is her first year as pastor and we pray God will bless her in her future work wherever the Lord may call her. We are expecting our District Superintendent, Brother Short, to be with us a few days in April. We are asking the subscribers to the Herald of Holiness to especially pray for the Springboro Nazarene church.

Hammond, Ind.

God verified His promise to us in doing "exceeding abundantly above all" that we had asked or expected on last Sunday. We began raising money for Olivet in the Sunday school, pledging six dollars each Sunday for ten weeks, and kept at it until nearly seventeen hundred dollars was raised in good bona fide pledges. We had a big basket dinner and every one was well fed. Brothers Borders and Schurman from First Church, Chicago, with their brass band and Aeolian Ladies' Quartet, and many of their members were with us. There were also Pentecostal Nazarenes from Woodlawn, Gary, East Chicago, and Lowell. Our beloved District Superintendent, Brother U. E. Harding, also Brother Beebe, who was on his way to Portland, Ore., were with us. What a time we did have! God's presence was manifested in every service. In the night service Brothers Borders and Harding sprang a surprise on the congregation and pastor by raising the money to buy the pastor an automobile. It was indeed a great day. The local church was much helped and encouraged. We enjoyed the visitors from the other churches. Come again.—A. F. Balsmeier and Wife, Pastors.

First Church, Lowell, Mass.

We have just closed a splendid revival with Rev. J. E. L. Moore, principal of our school at North Scituate, R. I., acting as evangelist. Brother Moore began his work with us Monday evening, March 4th, and closed Sunday, March 24th. There were twenty-three seekers at the altar the first Sunday and thirty-five the last Sunday, and seekers at the night services between the Sundays. The meeting was remarkable for the variety of people reached. A Roman Catholic woman was converted the first week; an Episcopalian woman was sanctified; a Baptist man, of Greek nationality, was sanctified; several young people from an adjoining Baptist church were at the altar with other strangers, while some of our own people were reclaimed and sanctified. The Sunday before Brother Moore came to us (March 3d) Rev. L. N. Fogg, of Haverhill, Mass., preached for us. On Sunday morning he preached a marvelous sermon on "Jesus." Our people will never forget it. The last Sunday morning of the services the Spirit fell on us and there was no preaching. Souls came to the altar, some

without an invitation, and we had a great time of salvation. In the evening Brother Moore preached on "The Unpardonable Sin," and after a stoutly contested battle the altar was filled with seekers, and a score of souls heard from God. The whole church has been blessed and benefited under the ministry and evangelism of Brother Moore, who by his clear, uncompromising preaching, tender and prayerful spirit, and intense passion for souls, greatly endeared himself to our people. We are very busy now finishing the year's work and getting ready for the Assembly, which will be held with us this year. We are expecting a continued revival the rest of the year, and through the Assembly.—Martha E. Curry, Pastor.

Anderson, Ind.

God is still alive. We have just closed a ten days' meeting in our church, held under the auspices of our young people's society, with Evangelist Lewis H. Bacheller, of Kewanee, Ill., who gave us the truth. He was a blessing to our young people, and holds a warm spot in our hearts. There were a number of souls saved and sanctified. We closed out the last three days with our District Young People's convention, but we were sorry that more delegates were not present. There were three delegates from Newcastle, Elwood, and Indianapolis. We had a great meeting. The last Sunday we were privileged to have Rev. E. G. Anderson with us, and the Aeolian Quartet from Chicago. The quartet was a blessing to our church and congregation. Brother Harding, our District Superintendent, was with us on Sunday evening. At the afternoon service Brother E. G. Anderson took subscriptions for Olivet, which amounted to \$1,550. We are a band of true Pentecostal Nazarenes. Our church is in a better condition in every way than it has been since we organized it, three years ago. We have a great God to serve.—Kirby Fields.

San Antonio, Texas

God is graciously with us here in San Antonio. A revival atmosphere is maintained and the people are constantly finding God at our altar. New members are being added to the church. Our membership now passes the 160 mark. We are asking God to give us at least two hundred first class Pentecostal Nazarenes before the Assembly year shall close. Our Sabbath school numbered 156 Easter Sabbath. There were thirty, however, who came from our mission school on South Flores street, of which A. P. McGill is the efficient superintendent. We never served a people who were more loyal to the cause of holiness and the institutions of our church than this body. It is an unspeakable pleasure to be their pastor. The Williams-Robinson meetings, which closed some weeks ago, were of inestimable value to our city. They are a great crowd to have with you. How we enjoyed their fellowship and ministry! Rev. R. T. Williams, General Superintendent, has been engaged for the annual church revival this fall, the date for which has not yet been fixed. Our Young People's Society, under the leadership of Rev. William Bryan Huckabee, is moving along nicely. Brother Huckabee is the son of Rev. B. W. Huckabee, well known in the holiness movement, and has a most promising future before him in the ministry. The Lord is giving us much excellent talent among our soldiers. One of these young men preached a very thoughtful sermon to the edification of our church Easter evening. The difficulty we encounter here is that they must move on.—H. B. Wallin, Pastor.

Troy, Ohio

We are coming to the close of another Assembly year. We wish to report that this has been one of the best years in our ministry. It has been especially marked, with many souls at the altar seeking God for pardon and purity. There have been several new members taken into the church, with several more to be admitted. Recently we organized a Young People's Society, with Mrs. Hafer as the president. The society is in a flourishing condition and is doing some good work. The people here know how to take care of their pastor. Some weeks ago, on a Monday evening, nearly the whole congregation, with their friends, came walking into the parsonage and gave the pastor and his family a complete surprise. Each one was equipped with a parcel of groceries. A short time ago the members made the pastor's wife a present of a piece of goods for a beautiful dress; also I had ordered a suit from a tailor and when I went to get it was informed by him that a committee from the church had been there and paid for it. These tokens of love are much appreciated, and are very helpful these pressing times. The revival spirit is on the services and many seekers are finding God in His fulness. We have been called back for another year by a unanimous vote, both of the board and the congregation. We have accepted the call, expecting this next year to be greater than the one just closed.—Will H. Hafer, Pastor.

Austin, Texas

The Williams-Robinson evangelistic party opened fire on the Enemy February 17th. God has been on the scene and has owned and blessed His truths that have gone forth with great force and power. This has been the greatest campaign of old-time religion that this city has ever known in its history, and more than three hundred souls have knelt at the altar of prayer. Many of them have sought and become happy finders, and among those who have been blessed are state legislators, lawyers, university students, and others. We fail to find words to express ourselves in regard to the party as a whole, for it is a complete arrangement that can hardly be described, and the workers in the party are the best that can be secured. As to the preaching and singing, it is the greatest that it has ever been my privilege to hear. If only our people up and down the land could understand what God is enabling this party to do, as they are taking the Word to thousands who would not otherwise hear it. If this old world ever needed holiness it is now, and if the holiness people do not tell the people about it they will never hear it, and this evangelistic party is so complete with such great preaching, and singing, and thorough altar work, that all are included in the work and every class is being reached. "I have prayed over and over that God will touch our people and help them to see how much good they could accomplish if they would put their consecrated money back of these campaigns in the larger cities. More than fifty thousand people in the capital city of Texas have heard the messages of full salvation."—E. W. Wells, Pastor.

DEATHS

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

Butler—Emmanuel church, Los Angeles, suffers a genuine loss in the passing of Brother I. W. Butler. Brother Butler was a loyal Christian and a devoted churchman. He was very faithful in attendance upon the services in the house of God and it was a very familiar sound to hear his voice raised in fervent prayer. Brother Butler had a beautiful custom of arising early on the Sabbath and beginning the day with singing praises to

Children's Day Missionary Program!

Every Pentecostal Nazarene
Sunday School Will Use
this Program, Which
Includes Your School,
of Course.

The programs are now ready, and will be forwarded to you upon receipt of postal card notice as to how many you will require. The title page of this year's programs shows a picture, 4 x 6 in., of a Sunday school in Japan—a reproduction of a photograph of one of the Pentecostal Nazarene Sunday schools in that country. This picture is remarkably clear, showing the detail of the children's clothes, the manner of dress, etc., and can be posted on a cardboard to make a wall hanger, after the program has served its purpose. We suggest that you send your order now, so you can have full time in preparing to give this program before the Sunday school and church.

Our Sunday schools are rapidly multiplying in foreign lands. The children are eager to learn of Jesus. Nothing can interest our young boys and girls more than to recite the pieces, sing the songs, and give the exercises contained in our Children's Day Missionary programs. No doubt your school will receive a wonderful uplift as it renders this program on the chosen date. After you have used this program, write us what you think of it; and give your suggestions as to its improvement.

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

TELEGRAMS

EAST PALESTINE, Ohio.

HERALD OF HOLINESS:

The Lord gave great missionary rally yesterday. Dr. Reynolds preached wonderfully unctuous sermons. Impressive ordination service for Sister Pelley. Church takes her support for service term in Africa. Six hundred dollars raised, \$350 of it cash. Marvelous altar service. Seven speakers, five of whom called to be missionaries. Married couple take missionary to support, thus providing support for two missionaries for five years, or equivalent to five thousand dollars.

M. A. PELLEY.

GREENVILLE, TEXAS.

HERALD OF HOLINESS:

The Williams-Robinson party will be at Peniel, Texas, April 12th, 13th, and 14th. Don't fail to hear them.

JAMES R. CHAPMAN.

AUSTIN, TEXAS:

HERALD OF HOLINESS:

The Williams-Robinson campaign closed under big brown tent with the greatest day in campaign; fifty-five seekers at the altar; three thousand in attendance. Thirty-three thousand have heard full salvation; twenty-three hundred dollars were raised for the campaign. This meeting will never be forgotten by Austin people.

E. W. WELLS, Pastor.

ELKHART, KAN.

HERALD OF HOLINESS:

Brothers Agnew and Mendell gave us a glorious service Wednesday evening, April 3d. The Elkhart Pentecostal Nazarene church wiped off one of the hundred dollar squares on the campaign map.

J. R. HELM.

God. Brother Butler was one of those men we meet sometimes whose lives and demeanor compel interest, respect, and profound admiration. A widow and two sons, Alvin and Frank, are left by our departed friend.—James Proctor Knott.

Crabtree—Miss Mildred E. Crabtree passed to be with Jesus February 28, 1918. She was born October 14, 1905, and was twelve years of age. Early in September Mildred went to the Hebron, Mo., sanitarium for consumption and after about six months' treatment she was to come home cured, but the day before starting she developed pneumonia and died very quickly. She was converted last summer and spent much of her time at the sanitarium reading her Bible and talking about Jesus. Her parents died several years ago. She was a member of the Milo Pentecostal Sunday school and her pastor conducted the funeral service at the home of her aunt and uncle at South Dover, Mo., March 2, 1918.—Charles S. Jenkins, Pastor.

Elliott—H. N. Elliott was suddenly stricken and translated early Thursday morning, March 21st. He was born at Greene, Chenango county, New York, June 21, 1837. He was converted at thirteen years of age, and sanctified wholly in 1884. He was a charter member of the Elysian Heights Pentecostal Church of the Nazarene, but a few years ago transferred to the First Church, of which he and his estimable wife were faithful members at the time of his death. He was a life-long prohibitionist and joined the Good Templars at fourteen years of age. We laid him to rest in Evergreen cemetery, Saturday, March 23d. He leaves a devoted widow, five children, several grandchildren, and a host of admiring friends to mourn his departure.—Rev. C. E. Cornell.

Galyen—Sister Mary Ellen Galyen was born December 24, 1875, and died February 27, 1918, at the age of forty-two years. She was converted at the age of twelve years and sanctified at the age of thirty-three years and has lived a consistent Christian life from her conversion. She leaves a husband and six children. She was loyal to her church and Sunday school work; in fact, she did what she could. Truly this saintly life, like ointment poured forth, shall bless with its fragrance the lives of loved ones and friends left behind, and

her earnest prayers for her husband, children, and neighbors shall bless their lives. Her godly walk and unselfish, sacrificial life shall bless many.—Rev. H. M. Wyatt, Pastor of Hickory Valley Church, near Aquilla, Texas.

Griffin—Chesley Griffin, son of Daniel and Eliza Griffin, was born at Jonesville, Wis., January 15, 1855, and departed this life March 22, 1918. He was united in marriage to Miss Mary Onyon, October 17, 1875. He was converted under the ministry of Elder Whitaker and later united with the Methodist church at Caldwell, Wis. He was later sanctified under the ministry of Rev. J. W. Marzifi, and the Milwaukee Pentecostal Church of the Nazarene was organized in his home, he being the first member. His funeral was held in the Big Bend Baptist church and he was laid to rest in the Big Bend cemetery.—Rev. W. G. Schurman.

Horsley—On March 11, 1918, God saw fit to transfer Mrs. J. L. Horsley from an earthly to a heavenly home. Never was there a more faithful, zealous, and affectionate wife and mother. It seemed that she simply could not be spared, but God knows best. She was a most faithful and useful member of the Pentecostal Nazarene church, never tiring in the service of the Master. For two years she served as superintendent of the Sunday school. Not only in the home and church will she be missed, but in the community as well. The funeral was conducted by Rev. Mr. Hooker, Hagood, and Heathcock. In the presence of a large concourse of sorrowing friends and relatives the precious body was laid away to await the resurrection morn.—Lillian Horsley.

Snow—Lloyd Garfield Snow, son of Annie M. and William R. Snow, of Cliftondale, Mass., after a brief illness of pneumonia, died at the Jefferson hospital, Philadelphia, March 14th, at 6:30 a. m. The funeral services were held at his home in Cliftondale, Boston, March 15th, officiating. The burial was at Riverside cemetery, Saugus, N. Y.—Corra M. Hudson.

Winsky—Ruth Winsky, a beautiful Christian girl of eighteen years, died April 1st in Rosedale, Kas. She was a member of Kansas City First Church, from which place the funeral was conducted by the writer. She was laid to rest in Forest Hill cemetery. Her parents, five brothers and sisters, and a host of friends will mourn her departure, but we shall expect to see her again, for we sorrow not as those who have no hope.—J. D. Scott.

PERSONALS

Our General Manager, Rev. J. F. Sanders, has been in the hospital the last week for an operation, from which he is fast recovering. We expect him back on duty within a few days.

General Superintendent H. F. Reynolds is in the East to attend the spring Assemblies in the interest of missions. The first one opens at Darby, Pa., April 10th.

Pastor H. M. Chambers, of Kansas City First Church, is at his post again after an absence of two weeks, during which time he was shut in with smallpox.

Rev. Roy G. Coddington and wife, who have spent thirteen years in active service in India, have recently moved to Kansas City. Brother Coddington has been employed at General Missionary Headquarters here, where he will find a great field of usefulness in connection with our missionary interests until the providential time for their return to India. Let the saints pray that the way may be opened for these very efficient workers, who already have the language, to speedily return, which is the great desire of their hearts.

Evangelist F. W. Cox, of Ashtabula, Ohio, stopped over in the city a couple of days last week on his way to Meade, Kas., where he is now engaged in a revival meeting. He conducted our early morning devotional service, with which we begin each day's work, and also preached two nights in the Faith mission down in the city.

Mrs. W. H. Tullis, wife of Evangelist W. H. Tullis, of Nampa, Idaho, was a welcome visitor at the Publishing House last week. She was returning from the funeral of her sister, who recently died in Missouri. Sister Tullis is a faithful and efficient worker for the Lord, and an untiring helpmeet to her husband in his evangelistic labors.

Rev. Roy L. Hollenback spent one day with us during the last week. He was on his way to fill an evangelistic engagement in Iowa with one of our pastors.

Rev. G. H. Webb, of Johnson, Kas., called at the Publishing House last week on his way to Alberta, Canada, where he will enter the evangelistic field for the year. Brother Webb is a splendid pioneer preacher and will no doubt have success in his new field of labor.

Evangelist August N. Nilson spent last week with his old friends of the Publishing House. He has recently closed a successful meeting at Ramona, Kas., and his next engagement will be at Racine, Wis.

The Dehord brothers have recently closed a successful revival with our church at Fredericktown, Mo. The Lord gave them about thirty professions, and six additions to the church. They are at this time engaged in a campaign at Caruthersville, Mo., with Pastor P. P. Belew. These brethren are being greatly used of the Lord on the Missouri District.

It is surely encouraging to read the good reports from the various fields. The revival season is opening early and with unusual interest. We are not looking at hard times, nor unfavorable conditions. We look to the hills, from whence cometh our help, and if we continue to keep the upward gaze we will not see many of the difficulties. The revival has begun—the tide is on. Let us expect a great year.

ANNOUNCEMENTS

Notice to the Colorado District—I have appointed Rev. A. G. Crockett, 902 Inca street, Denver, Colo.,

to take the place of Rev. S. R. Heath on the District board of examination.—A. E. Sommer, Dist. Supt.

Notice to the Churches of Pittsburgh District.—We look for great things from God in our District Assembly, May 1st to 6th, and are planning with pleasure to entertain all members of the Assembly. Visitors expecting to attend will kindly arrange for their own entertainment. Let every church send their delegates with the proper credentials, so the entertainment committee will have no trouble in locating and providing meal tickets to the delegates. Come full of faith and the Holy Ghost. Amen.—J. N. Hampe, Pastor First Church, Pittsburgh, Pa., 313 Virginia avenue, Mt. Washington Sta.

Notice to Delegates Attending Pittsburgh Assembly.—The church is located at 212-214 Sycamore street, Mt. Washington, and is reached as follows: From the city take car No. 40 on Wood street through the tunnel to Sycamore street; from Pennsylvania station take car No. 44 at foot of stairs, ask for transfer, and take car No. 40 at south end of tunnel; from E. & O. and P. & L. E. stations take car No. 40, or Monongahela Incline; from B. & O. north side take cross town car No. 40, corner of Wood and 5th avenue. Every one will please leave car No. 40 at Sycamore street, follow car line down hill a block and a half to the church.—J. N. Hampe, Pastor.

Notice to Missouri District.—There are only a few churches sending any money for the various purposes—missions, General Superintendents, District Superintendents. I remember the illustration that our General Superintendent, Dr. Williams, gave about cooking the frog. Let's put it on to boil.



High Grade Testaments

The Testaments shown here are higher in price than many others that we list in our catalog. The difference in price, however, is amply justified by the much superior quality of these high grade Testaments. A Testament is usually subjected to hard wear, therefore no volume is as cheap in the long run as the one of high grade material and workmanship, even though the initial cost is slightly more than the cheaper grades.

INDIA PAPER VEST POCKET TESTAMENT

Thin as a wafer!

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No. 0324 X. Alaska Seal, limp, leather lined, round corners, red under gold edges \$1.00

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INDIA PAPER POCKET EDITION

Size, 6 1/2 x 4 1/2 x 5-16 inches.

No. 0429 X. Alaska Seal, divinity circuit, leather lined to edge, silk sewed, round corners, red under gold edges \$4.50

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Pentecostal Nazarene Publishing House
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just now. What do you say?—Ruth Hopkins, Dist. Treas.

Wanted.—One hundred young men and women who want to pay part or all of their expenses through college by doing industrial work. This will also enable them to learn a trade. Numerous courses offered. Training ministers, missionaries, and Christian workers a specialty. Write at once, giving references and stating when you can begin work.—Pentecostal Collegiate Institute, North Scituate, R. I.

Notice.—I have been appointed a committee of one to see about purchasing a tent for our District. I have located one for two hundred dollars. If any of our workers or friends wish to make a donation please notify the District Treasurer, Rev. J. A. Williams, Box 325, Ashland, Ky.—Rev. William H. Fibbs.

Notice to San Francisco District.—The forty cents a member from every church on the District should be collected and paid in by May 1, 1918. The Assembly convenes May 15th at Lindsay, Cal., and the money is needed to meet Assembly expenses. Address Rev. P. A. Luuwerwer.—D. S. Reed, Dist. Supt.

Notice to New England District.—Will each of the deaconesses on the New England District kindly send their annual report to the District secretary as soon as possible, in order that the annual report may be prepared for the Assembly beginning April 24th?—Mrs. Clara M. Hudson, District Secretary, 13 Whitney Street, Cliftondale, Mass.

Notice.—Because of my failure to pass the physical examination for a soldier, being too light in weight for my height, I am free to continue in the work to which I have devoted my life, that of preaching holiness. I had to give up some prospects because of the draft and having to wait for the examination but I can announce to all my friends that I am still in the battle and willing to step in anywhere I can and preach regeneration and sanctification, hell, and the second coming. I will not say a few open dates for they are all open after June 1st.—Ira Hollenbeck, Elder and Evangelist, Greenfield, Ind.

Notice to Little Rock District.—Rev. G. E. Wadde has been appointed District Missionary Evangelist and will make the District in the interest of home missions. Please see that he has the help and co-operation of every church and Sunday school on the District.—T. W. Sharp, Dist. Supt.

Fifth Sunday Meeting, Little Rock District.—There will be a rally at Haynie's Chapel beginning Friday night, June 28th, and continuing over Sunday, June 30th. All are invited to come. Announcement as to routing and entertainment will appear later.—T. W. Sharp, Dist. Supt.

DIRECTORIES

GENERAL SUPERINTENDENTS

H. F. REYNOLDS.....Kansas City, Mo.
Res. 4624 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. Schmelenbach.

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

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

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

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

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

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

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

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

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

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

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

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

J. W. GOODWIN.....Los Angeles, Cal.
Home address, 295 West Dakota St., Pasadena, Cal.

B. T. WILLIAMS.....1425 Cahal ave., Nashville, Tenn.

District Assemblies

Washington-Philadelphia, Darby, Pa. April 10-14
New York, Brooklyn, N. Y. April 17-21
New England, Lowell, Mass. April 21-23

Pittsburgh, Pittsburgh, Pa. May 1-5

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

DISTRICT SUPERINTENDENTS

Alabama—P. M. Covington.....Jasper, Ala.
Alberta—James H. Bury.....Coltholme, Alta., Canada
Arkansas—G. O. Crow.....Morriston, Ark.
British Isles—George Sharpe.....Glasgow, Scotland
No. 1 Westbourne Terrace, Keirinside.

Scripture Mottoes

INSPIRING, CHEERING, COMFORTING

RULES FOR TO-DAY

Do nothing that you would not like to be doing
WHEN JESUS COMES

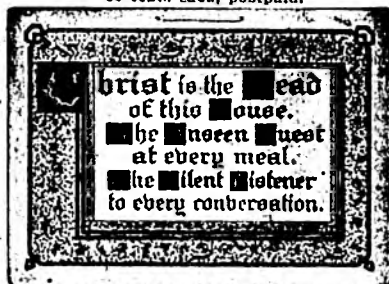
Go to no place where you would not like to be found
WHEN JESUS COMES

Say nothing that you would not like to be saying
WHEN JESUS COMES

No. 5402. RULES FOR TODAY.

Size, 10 x 12 inches.

A striking motto for the home. Ivory white letters on art velvet board.
30 cents each, postpaid.



No. 629. CHRIST THE HEAD.

Size, 14 1/4 x 10 3/4 inches.

Beautiful illuminated Missal design, after the style of the work of the medieval monks. This favorite motto in this form will appeal to all of an artistic taste.
35 cents each, postpaid.



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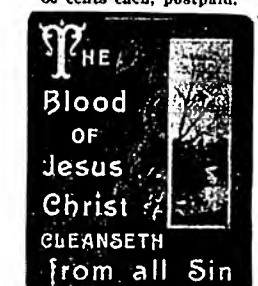
"MY SOUL SHALL BE JOYFUL In the LORD"

No. 5441.

"I WILL OFFER UNTO THEE THE SACRIFICE OF THANKSGIVING"

Size, 9 x 12 inches.

These mottoes have an artistic design in colors, showing little birds perched on a bough. Texts in white letters. Velvet board.
30 cents each, postpaid.



No. 6301.

"THE BLOOD OF JESUS CHRIST CLEANSETH FROM ALL SIN"

No. 6302.

"WHOSOEVER WILL LET HIM TAKE THE WATER OF LIFE FREELY"

Size, 8 x 10 inches.

An exceptionally beautiful motto with colored spray of rose leaves around a panel showing pretty landscape scenes in natural colors. Velvet board. 25 cents each, postpaid.

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HERALD of HOLINESS

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

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

J. D. SCOTT, Managing Editor.

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Tennessee—F. W. Johnson—Nashville, Tenn.
Care Trevecca College.
Washington—Philadelphia—W. W. Hanks, Philadelphia, Pa. 1011 West Allegheny Street.

EVANGELISTS' DATES

M. C. Adam—
Springfield, Ohio—March 24-April 21
Toledo, Ohio—April 21-30
Pittsburgh, Pa.—May 1-5
W. R. Cain—
Wellington, Kas.—April 11-21
F. W. Cox—
Leslie, Ark.—March 28-April 14
Harry Joseph Elliott—
Richmond, Ind.—March 20-April 21
Elwood, Ind.—May 2-26
Winchester, Ind.—May 21-June 21
Ural Hollenback—
Vincennes, Ind.—March 24-April 21
Allie and Emma Irick—
Liberty, Kas.—May 4-20
Moberly, Mo.—June 14-30
Jasper, Ala.—July 4-15
Mt. Hope Camp, Goddard, Ky.—July 18-29
Wayne, Kas. Camp—August 2-12
Hillcrest Camp, Nebo, Ill.—August 16-26
Ashland, Ky. Camp—August 30-September 16
Goss, Mo. Camp—September 20-30
W. P. Jay—
Canby, Ore.—April 3-21
W. Owen Jones—
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Muskegon, Mich.—April 21-May 12
F. R. Morgan—
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Poteau, Okla.—June 1-16
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Hominy, Okla.—August 16-September 1
B. H. Morse—
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(Highland Park church.)
August N. Nilson—
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C. W. Ruth—
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