

HERALD of HOLINESS

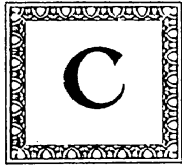
OFFICIAL PAPER OF THE PENTECOSTAL CHURCH OF THE NAZARENE

VOLUME 4

KANSAS CITY, MO., MARCH 22, 1916

NUMBER 50

The Negative Side



CHRISTIAN perfection or holiness, while complete and glorious as presented in the Scriptures, is nevertheless limited by the capacities of fallen human nature. Men are created beings and hence are necessarily finite. Nothing does or can make man infinite. When man obeys the injunction of

Holy Writ to be "perfect, as God is perfect," he is not thereby made into a perfect God, but is only made a perfect Christian. There is necessarily a difference between the highest human perfection and the perfection of God as wide as between the finite and the infinite.

Absolute perfection is the perfection of the unfallen, uncreated, unoriginated Deity. Hence such perfection is entirely distinct and separate from the perfection of man.

We can not even claim that Christian perfection is equal to or the same as angelic perfection. The angels never fell, hence these are frailties, fallibilities, and defects to which angelic perfection is an utter stranger. On the other hand, we can conceive many such defects and blemishes as coexisting with the very purest intentions, and hence entirely admissible in human perfection.

In like manner the nature of Christian perfection can not be on a par with the perfection of our original parents in their unfallen state. The complete destruction of inbred sin does not destroy all its effects. Take the man of dissolute habits who vitiated his blood, corrupted the very fountains of his nature, who becomes converted by the power of God. Will not such a man have to carry to his grave many of the injuries to health and to his physical constitution which were the results of his life of sin? Just so the sanctified believer, though entirely delivered from the carnal mind, will still retain a dullness of moral discrimination, more or less a feebleness of spiritual distinctions, and a degree of moral weakness or enervation which are the result not only of his depraved character but of his life of sin. Hence there will ensue inevitably mistakes in judgment and practice and many frailties in the highest spiritual state possible to humanity.

Equally distinct also is Christian perfection from what we might call legal perfection. Understand, however, that we do not mean to say that God lowers law to suit man's fallen nature. The law is the same now as it ever was. God could not and has never dared to tolerate or authorize at one time that which He condemned at another. He demanded originally and now demands nothing less than perfect conformity of all the unimpaired physical, mental, and moral abilities of man to all which he knows to be the duty of man to God.

Conceiving of a man with his heart cleansed from sin, such are the susceptibilities of even a cleansed human heart to moral defilements, that, left to himself and supported alone by the mandates of the law, man would lapse again into sin. God's immutable law makes no allowances for these frailties of nature or failures in action, thought, or feeling. We can not, therefore, regard man's perfection as legal perfection. How are we to harmonize an uncompromising law's rigorous claims upon man, with the purest and best type of man, defective, in comparison with it. We suggest, in the first place, that we must remember that we are not saved by law. God never constituted law as the means or agent of our salvation. Hence salvation in none of its aspects is legal or by law.

It has been well said by another: "The law is our schoolmaster to bring us to Christ. God's plan of saving men is not by the law—not upon conditions of faultless conformity to its claims, but of entire dependence upon our Advocate and Redeemer. It is 'by grace through faith.' This is the glory of the system. Christ is our dependence, not only for the merit that pardons, and the blood which cleanses from all sin, but also for magnifying the law and making it honorable—meeting the claims of the law for us in all the particulars of unavoidable defect. For this very reason the best of men may say with propriety,

"Every moment, Lord, I need
The merit of Thy death."

The above ought to be conclusive. Paul, however, in Romans, settles the matter likewise in the terse declaration, "For Christ is the end of the law for righteousness to every one that believeth." That is, "Christ is the object at which the law was aimed," according to Alford. Christ is the "termination of the law" (Augustine, Luther, and others). A railroad ticket is not a trip or destination. The railroad is the *end* (object) of the ticket for destination to every one that believeth—(sufficiently in the railroad to invest) "The law is our schoolmaster to bring us to Christ" (Paul).

Christ, appropriated by faith, in the fulness of His saving energy, becomes "our righteousness." Our perfection, therefore, is *Christ-ian* perfection, not legal perfection. Christ was incarnated love. Love was His passion, His nature, His almighty, infinite, compelling, overmastering impulse. Christ, enthroned within us, fills us with the same mighty, infinite passion of love. Thus it is said that the "love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Instead of legal perfection, therefore, the perfection we obtain is *the perfection of love*. We love God with all our heart, soul, mind, and strength, and our neighbor as ourselves.

This perfection, therefore, is *grace-perfection*, perfection in love, or perhaps better than all, we should call it, as above, *Christ-ian perfection*.

The Work of the Spirit

THE baptism of the Holy Spirit which sanctifies the believer, does a great work. The work which it accomplishes is absolutely vital, and is essential to that normal fruitfulness which God expects and demands of us.

In the first place this special reception of the Holy Ghost is a baptism of light. "God is light. In him is no darkness at all." We are indebted to this Divine Spirit for the very first view we received of our sinful hearts in conviction. It was through His gracious light that the cross was revealed to us, and that same light has sustained us in every temptation, supported us in every sorrow, nerved us for every conflict, and held us true amid all our besetments. This very record of conflict and testing, having revealed to us the insurrectionary, treacherous principle of inbred sin, so enfeebling and darkening, this same Holy Spirit comes to us to give us the light of God as our supreme need. The baptism of the Spirit brings this glorious light, not now in limited portions, but in His fulness and beauty and glory. "Light is sown for the righteous." The baptism of the Holy Ghost comes thus as a flood

of light, penetrating the darkest recesses of the soul, revealing its inmost corruptions. When this baptism is received and the light is shed forth the believer walks in the glory of that light.

Not only does the Holy Ghost thus come as an inward light, but He also sheds forth marvelous light upon the Word of God. He opens with new beauty and brightness the thirty-two thousand promises of the blessed Word. Shining thus through the Holy Word He reveals to us daily and hourly "the high and holy way cast up for the ransomed of the Lord to walk in." We thus descry by His light dangers we never before realized.

This baptism of light uncovers the responsibilities of the church. Without growing censorious or cynical, we recognize the power of sin, the backslidings of the church, the delusions of errorists, the emptiness and sham of false faiths, and a thousand such things. This great light brings a new burden to the soul in the view of the masses of humanity wandering on hopelessly to endless perdition. A deeper and newer sense of their real brotherhood steals over the heart with sickening sorrow. This deepened, personal, living, deathless interest in them leads to intensified intercessory prayer for them.

The sanctifying baptism of the Spirit confers also "life more abundant." The believer has life; the sanctified has life more abundant. This more abundant life corrects the feebleness of our initial, infantile life. A babe is as truly alive as the adult man at forty, but how feeble its powers, how weak its abilities, how dull and how narrow its vision of thought and apprehension. How limited its horizon. But when maturity has come, when intellect grips and grasps and pulsates with ponderous thoughts, when muscles are strong and stalwart, when memory, capacious and tenacious, is filled with a wealth of a third of a century, when imagination soars in adventurous flight in this and all worlds—what a different picture this scene presents as compared with the infant above described. So God would bring us from the state of "babes in Christ," for whom milk is a convenient food, to the stature of men and women in Christ Jesus equipped for mighty battles and vast conquests for Him.

This baptism of the Spirit is also a life of faith. The faith of the sanctified is a vast step beyond the initial faith of the pardoned. It is a life of constant voluntary reliance upon the Savior. It is faith in the unseen, in the unknown, in the invisible God. Yet a faith which makes the unseen to be seen, the unknown to be known, the invisible God to be a real God within touch of the hand and the heart of man.

It is more still than the preceding. This baptism of the Spirit which sanctifies is a baptism of love shed abroad in the heart—that "perfect love which casts out fear." With what glad alacrity we respond to the words, "If ye love me, keep my commandments." How obedience itself becomes love. With what joy and rapture our hearts leap forth into obedience to the command, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."

How manifold and wonderful is the charm of this constellation of graces and beauties and elements of strength which go to make up this precious experience received in the pentecostal baptism of the blessed Holy Spirit.

The Instantaneous Work

THE contradictory and unbiblical distinction is made by some errorists that God can sanctify wholly but that He does not or can not wholly sanctify the believer instantaneously. Hence they plead and argue for a process, for a long drawn out affair, for a growth into holiness. They deny that the believer is at once sanctified the moment he meets specified conditions.

It seems to us that if it be possible for the believer as a child of God to come to the discovery of the *present* existence of inbred sin, which all of us alike agree must be destroyed by sanctification, that the possibility of the *immediate* work being done by the Almighty Father is a necessary implication or corollary of man's discovery of the need of it. If it be a *present* need, there must be a *present* remedy. We can not conceive of Godhead properly so called allowing His creature to discover such a dire, inward, *present* need without the provision being at his elbow for a radical, full, and *present* remedy for that need.

There is no conceivable reason for a delay on God's part except the admission or the charge that God is incompetent to do the work instantaneously. He must delegate this work in part to a mightier

agent than He, and that agent a vague, impersonal, fickle process or growth. This is a grotesque impeachment of the fundamental attributes of Deity himself. It is not only repugnant to reason, contradictory of human philosophy and the most approved methods among men, but it dethrones God and substitutes some kind of a little unknown puppet like one of the millions of pagan divinities in His stead.

Every revelation in Scripture of man's need of the blessing is in the present tense. It is always a present disease, a present need, a present danger. So the remedy promised by the work of the Holy Ghost, is always promised in the present tense, as an immediate, definite, completed work—*instantaneously* performed by the power of God.

We emphatically indorse John Fletcher's declaration when he said, "If you deny the possibility of a quick destruction of indwelling sin, you send to hell, or to some unscriptural purgatory, not only the dying thief, but also all those martyrs who suddenly embraced the Christian faith, and were instantly put to death by bloody persecutors, for confessing the faith which they had just embraced. And if you allow that God may cut His work short in righteousness in such a case, why not in other cases? Why not, especially, when a believer confessing his indwelling sin, ardently prays that Christ would, and sincerely believes that Christ can, now cleanse him from all unrighteousness?"

What a monstrous conception of our God are deniers of instantaneous sanctification driven to adopt! How they rob Him of His attributes! How they mar His omnipotence! What blasphemous hands they lay upon His omniscience! How they despoil His wondrous character!

It is sufficient answer to all their quibbling and doubts and vagaries, to say: "Is anything too hard for God?" Is not our God equal to all our needs? Is He not greater than all our extremities? Is He not "a very *present* help" in every time of trouble or need, or distress? If He be not, we submit that He is not the God of the Bible, that He is not the God needed by man, that He is not the God demanded by human reason even. Thank God for the blessed Bible which so overwhelmingly and utterly destroys and pulverizes all such vagaries in which these skeptics indulge by pleading for the necessity of time for growth and development and progress before man can be admitted to the state of perfect love.

The Christian's Closet

THE command to enter into our closet and shut the door seems seldom thought of these modern days. Secret communion and private devotion in the prayer closet are all too rare these latter days. Why this widespread neglect of being alone with God? Is it due to the din and rush of modern living? Is it because men are too busy to stop to talk privately with the God of the universe? Is it because the cares of life, the pressing tasks of business, the rushing tide of the world have come in upon us until we feel that it is time lost if we spend periodical hours with God in secret prayer? What a contradiction if this be the plea! It is like a man claiming to be in too big a hurry to take the fastest limited train for his destination, but prefers the local train.

It is a fact that the man who daily makes a practice of conscientiously spending a certain period, however brief, in retirement, and, alone with God, communes with the Father of his spirit, really will make most of the balance of the day in secular endeavors. The time spent in solitary communion with God is the best preparation for the day's duties.

God is the best paymaster in the universe. Time spent with Him in holy communion and prayerful fellowship spreads itself with sacred radiance over the entire day and helps to make sacred all with which we have to do.

The soul which neglects this secret devotion grows lean, loses the sweetness and aroma of spiritual fervor and insensibly gravitates worldward.

Let our pastors preach more on secret prayer. Let them urge the reading of books on devotion.

Let the prayermeeting be made useful in getting our people more and more in the blessed habit of secret communion with God and a gracious harvest of rich and glorious fruit will soon be patent in all directions.

THE EDITOR'S SURVEY

Christian Experience

It is essential that we have a real experience of grace in our heart. This experience is to be sought—that is to say there are conditions which we are to meet before we obtain the required experience. It is very easy, however, to make a mistake in the matter of seeking. We are to seek the experience without work or worry. The seeking is simply to ascertain and appreciate properly the scriptural conditions for the obtaining of experience. And after all in the final analysis the condition is to simply discover and use the art of turning loose self and all extraneous matters and turn the matter over wholly to Christ. There must be an earnest desiring, a real heart longing in scriptural seeking the Lord. We must always remember however that the virtue and power are not in the seeking. That the seeking is not to bring us the blessing, but that Christ alone can and will give us the blessings sought. *The Sunday School Times* says:

Many a Christian has little or no Christian experience. Trying to do right in the strength of Christ, sometimes succeeding and often failing, active in many ways for Christ, but seeing discouragingly little results—how many of us know what this is! As Dr. Scofield recently said in conversation with friends, "That is not Christian experience; but it's the experience of the Christian." Then he went on to explain that "Christian experience is wholly the result of the Producer of Christian experience—the Holy Spirit." So if we want Christian experience, the real thing, the simple and only way to have it is to take our own hands off and let God do it all. We can never, for example, have Christian experience in our victory over sin so long as we ask Christ to help us to overcome sin's power. But when we recognize that this is wholly His work and not at all ours, we shall give up asking Him to help us, and leave it as completely to Him as we have our salvation—and at the same time we shall praise Him, in blind faith, that He is immediately and completely and continuously true to His trust. Nor can we have Christian experience by looking for it, or looking at it; it is ours only as we look to Jesus: Then His Holy Spirit can and will successfully carry on the work of producing in us the fruit of the Spirit. Trying to have Christian experience is discouraging business. Accepting the easy way of letting God accomplish it all immediately brings the miracle-life.

Religion Pays

Godliness pays, not only in the reward to come in another world, but it pays in this life. Its contribution to physical energy, to healthfulness, to longevity, form a physical asset which must be placed to the credit of a Christian's religion. Human experience corroborates Scripture in proving the fact that "Godliness is profitable unto all things, having promise of the life that now is and of that which is to come." This truth is illustrated by the following incident from an exchange:

A young man who had undergone a very serious surgical operation came through in good condition. When he gave evidence of sure recovery the elderly surgeon said to him, "That

GROWTH IN WISDOM

There is, it is believed, among the old records of the town of Boston, an order to this effect, that a given road be constructed as far as Newton, but no farther, for the reason that it was extremely unlikely that a highway back into the wilderness beyond that point would ever be needed! The Pilgrims and Puritans had as good a right to think that they had brought under cultivation all the available land within the boundaries of what is now the United States, as most educated persons have for supposing that their total intellectual capacity is engaged in the conduct of life. As the strip of land on the Atlantic seaboard occupied by the colonies was to the mighty continent beyond it, so is the brain power under actual development, even among educated persons, to the total brain capacity.—G. A. GORDON.

I am talking to you and that you are here is due to the fact that you have not weakened your vital forces by the use of intoxicating liquors, tobacco, or coffee. . . . When the reserve forces of the body are called upon for help, and those forces have been wasted and already drawn to sustain a vicious or harmful habit, your life is forfeited to your folly."

Right living can only be assured as one gives himself to God, and then whether one lives a long or short time in the world he has the assurance of being able to spend his time for the glory of God, and too, when life is finished here an assurance of a life beyond, where he will reap the fruit of his labors.

Stricken Down

Sometimes God's judgments even in these days are startling and sudden. Men can drive

Songs in the Heart

There are songs in the heart that are never sung
To the finest chord of the spirit strung,
Like the deeper currents of the ocean stirred
Whose low, deep symphonies sweep unheard.
There are songs of gladness which fill the earth
With beauty of flowers and the joy of mirth,
There are songs of gladness and the voice of birds,
There are songs of sadness too deep for words:

There are songs of sorrow through all the years,
Whose only language is silent tears,
Where the wrong has triumphed, or hope is riven,
Like the dove o'er the shoreless ocean driven,
There are songs of rapture which thrill the soul
When thoughts of God and of heaven control,
They make in the spirit like visions bright;
There are songs that are voiceless but swift as light.

There are songs of triumph, unheard, untold,
As the silent splendors of the day unfold,
Where it conquers night as the failing breath
Oft clims the smile on the lips of death,
There are songs of peace and unspoken rest,
Which come to the spirit to make it blest,
From heights of glory or seraphs' tread,
On the wings of prayer, from the hills of God.
—Exchange.

God to such extremities. It is strange to us that His judgments are not oftener thus sudden. That they are not so is indicative of the marvelous mercy and infinite longsuffering and patience of God. Following is a case of such sudden visitation of divine wrath upon human blasphemy:

In the city of Chicago, in 1904, Rev. W. S. Jacoby was suddenly called to visit a young man who had been struck dumb for defying God. Says the minister: "He and three companions had been playing a game of whist in their rooms. At the conclusion of the game they got to discussing religion, when this young man, whose name is Julian Renfro, said, 'I don't believe there is a God. I believe something like Ingersoll, that there is no God, and I won't believe there is a God until He proves it to me, and if He proves it to me by striking me deaf and dumb I'll then believe.' There was silence for about a minute or two and he threw his hand up, staggered, and fell to the floor. They were all standing, about ready to retire for the evening, and he fell to the floor unconscious. His companions ran to him and picked him up. One of them ran for the doctor, another ran downstairs to the lady of the house. The doctor at first thought the young man was shamming, but when he saw there was no reason why he should be deaf and dumb, he went away unable to account for the condition of things. But the young man was not of a nervous disposition and was strong physically and in his right mind. I called next morning about eleven o'clock. He was up and dressed, and looked intelligent, I should say as one above the average. He shook hands with me, and the people wrote on the paper who I was, that I was a minister.

"Well, I sat down at the table with him, and prayed God that He might guide me in what I should say to him. After I had asked God to guide me, I wrote on the paper, 'God loves you.' He wrote back, 'I know it.'

"Then I wrote, 'What did you do?' He wrote, 'I did what I should not have done.'

"I wrote, 'What did you do?' He wrote back, 'I did not believe there was a God. I believed what I said, but now I am satisfied that there is a God, and that I am wanted in His service.'

"Then I wrote, 'Why do you believe there is a God?' He wrote back, 'Because I said I would not believe that there was a God unless I was stricken deaf and dumb, and a flash from His countenance struck me down, a look from His eye which was as a flash of lightning.'

The minister then pointed out a number of passages of the Scriptures, urging the penitent to yield at once to the claims of Christ. He seemed much humbled and confessed the Lord Jesus as his Savior before his companions in the next room. This was done by writing the confession on a paper. He rose from his seat and stood in the doorway, while the minister spoke the words and let them read them.

The following Sunday Rev. James M. Gray, in his sermon at the Moody Church, said, "There should be a great sentiment of reverence in Chicago at this time. A miracle has been performed in the midst of this rushing twentieth century city. Sinners and scoffers must pause in deference to a God so powerful to send instant judgment on a man. Chicago needed this manifestation from on high to bring it to its senses and to an understanding of God's greatness."

Life's End

Every life must find its close. The path to it is diversified. Some meet the end after long and lingering illness. Others come to it suddenly. Some die alone, far removed from the forms and faces of loved ones whose kindly touch and loving sympathy would prove so grateful. They may die amid strangers whose movements and whose unconcern would seem almost cruel. Others die in the arms of those who love and cherish them and are wafted into the kingdom above on the prayers and love and tenderness of those dearest to them. Come when it may and as it may it comes inevitably to all of us. It behooves us to be ready at every moment of the pilgrimage, not knowing at what hour the summons may reach us. The following we take from an exchange:

Life at the longest is very short, and to many what of life is left is very short indeed. Some are growing old, and some are sick with fatal sicknesses. And when this is realized by those who are pressed down by heavy crosses and are weary, it is pleasant to them to think that the end is near. Paul felt this when he said, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight. I have finished my course. I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day." If ever the Lord is with the Christian, holding his hand and leading him, it is when he is going down into the valley to cross over Jordan. "When thou passest through the floods they shall not overflow thee." "When I pass through the valley of the shadow of death I will fear no evil, for thou art with me: thy rod and thy staff they comfort me." All this may not in fact lighten the cross, though it seems to do so, but it gives renewed strength to bear it, and that amounts to the same thing. Bearing the cross of long-continued, wasting sickness, or of a deadly, agonizing pain, or of a feeble age, when the grasshopper is a burden, God's exceeding great and precious promises, and our Lord's cheery voice saying, "Be encouraged, the end is near," with the pressure of His warm, loving hand, do strengthen and encourage the soul. We knew a dying Christian, whose sufferings were great, but whose head was clear as a bell, who went down into the valley and dipped her feet into the swellings of Jordan, smiling joyfully, and declaring not only that Jesus was with her, but also that she saw Him—"as plainly as I see you."

Yes, just thus the Christian, bearing the burden of his cross, and knowing he must bear it to the end, weary, suffering, and de-

spondent, tasking all the strength he has to bear up and struggle on, feeling sometimes as if he must faint and fall by the way, looks by faith to the end, beholds it, sees it not distant, remembers that every step brings him

"Nearer the bound of life,
Where burdens are laid down,"

and conscious of his Lord's presence, and hearing His encouraging voice, rejoices in God; and hope springs up in his heart, and a new life leaps in his veins, and a great joy shines in his eyes, and the cross that was so heavy becomes almost light. The power of the world to come has made itself felt. And so he sings,

"Beyond the smiling and the weeping
I shall be soon;
Beyond the waking and the sleeping,
Beyond the sowing and the reaping,
I shall be soon.
Love, rest, and home! sweet home!
Lord! tarry not, but come."

A Good Move

We are glad to see the slightest tendency in the direction of protecting the public against suffering inconvenience from the disgusting tobacco habit. The law of the land should take the matter in hand and pass measures prohibiting the use of tobacco in all public places and on all public carriers. We note a movement in this direction in the East. The *Health Culture Journal* is authority for the following statement:

"Effort to revive an old law to abolish tobacco smoking in public will be made before the Massachusetts committee on legal affairs of the legislature. The bill provides that it shall be unlawful to smoke tobacco or any other substance in pipes, cigars, cigarettes, or in any other form in the streets, or in any part of a hotel open to the public, or on the common parts of a public conveyance, or in any private place if the lawful occupants of adjoining property object. The penalties proposed are a fine of \$5 for the first offense, not more than \$10 for the second offense, and not less than \$25 and imprisonment not less than 10 days for a third offense."

This bill not only should become a law, but every other state in the Union should pass a similar one. The way a decent public has to suffer from the dirty tobacco habit is an outrage and no words can be too strong in its condemnation. It is a shame that one can not pass along the streets or stand on an elevated railroad platform or travel anywhere without being compelled to inhale the nauseous fumes from a filthy pipe, cigar, or cigarette. These unclean specimens of humanity will invade the waiting rooms of railroad stations, where "no smoking" signs are plainly visible, and proceed to violate the law and give offense to clean people by indulging in their disgusting habit.

Sometimes one of these unclean fellows will pass through a passenger car in search of the smoker and as he does he will impregnate the air of the whole car by the lighted pipe or cigar and make it unpleasant for its inmates. But what does he care about the feelings of others? He is after the gratification of his depraved appetite and selfishly disregards the rights of other people. We have a right to breathe pure air and these poor, enslaved mortals have no more right to poison the air we have to inhale than we have to poison the water they are compelled to drink. The day is not far distant when there will be an increased agitation on this subject through pulpit and press and when the twin brothers, Satan's progeny, rum and tobacco, shall be buried in the same graveyard.

The New Convert

What a glorious work is conversion! It is called in Scripture "a new creation." How the new birth frees the heart, emancipates from the old slavery, and sets a man in a new light, and a new life, as well as a new liberty! With joy he detaches himself from former associations and coalesces with all new and spiritual alliances. As the *Free Methodist* puts it:

As the beautiful butterfly, freed from its dead shell, flits about in the sunlight and sips nectar from the pretty flowers and returns no more to its former form and life in the mire, so does the new convert enjoy the blessed, spiritual environment and returns no more to his former manner of living. He has something that so far transcends anything he enjoyed in the sinful world that he has no desire to turn back any more. He is now a happy pilgrim on his way to the city on high. He can sing from the depths of his soul:

"Let worldly minds the world pursue,
It hath no charms for me;
Once I admired its trifles, too,
But grace hath set me free."

"Its pleasures can no longer please,
Nor happiness afford;
Far from my heart be joys like these,
Now I have seen the Lord."

"As by the light of opening day
The stars are all concealed;
So earthly pleasures fade away
When Jesus is revealed."

Bring God's Tithes In

Written by N. B. HERRELL

Hark! 'tis the Father's voice I hear,
Calling His children far and near;
'Bring to My house My tithes today,
Then I will take all plagues away."

CHORUS:

Bring them in,
Bring them in,
Bring God's tithes from the purse and bin;
Bring them in,
Bring them in,
Bring them in.
Bring all the tithes into the store house.

Who'll go and work in field or mill?
Who'll go and do the Father's will?
Who'll prove the promises are true?
Say, can the Lord depend on you?

Who'll volunteer to toil and pray?
Who'll help to win lost souls today?
Who'll bring the tithes to pay the cost?
That's the way they did at Pentecost.

If we will bring in all God's tithes,
He will open windows in the skies;
Pour us out a blessing full and free,
Then will come the year of Jubilee.

Tune:—"Bring them in."

A Wise Order

That was a wise move of the Philadelphia city government in issuing an order that no employe of the city should use intoxicating liquor. The mayor declares that the order will be strictly enforced. Now let Romanists howl at this new infraction of personal liberty. To the *Sunday School Times* we are indebted for the following:

List of 107 large iron and steel corporations in Ohio, Pennsylvania, West Virginia, and Illinois that absolutely prohibit the use of strong drink in their works. Other branches of industry have taken the same course. In a little while a workman who drinks will have to migrate to some heathen country if he wants to work and drink rum, too.

Responsibility

The cares of responsibility are entirely consistent with the joys of living in a well organized life. Men are mistaken who suppose that entire freedom from responsibility is essential to happiness. An exchange well says:

The greatest joys in life do not come from the taking of one's ease and from release from responsibilities. We are so constituted that joy is a reaction from effort. Happiness is the reflex of energy. Whittier expressed a truth when he said: "There is life alone in duty done, and rest alone in striving."

Resisting the Enemy

Satan is a tireless and relentless enemy. He is hard to down permanently. We can always overcome him, but the trouble is we must keep at the business for he has the art of returning

after defeat. There is no fight to the finish with him. He will never be "finished" until Christ returns and casts him into hell for ever. As to his persistencies of attack the *Free Methodist* well says:

James tells us to "resist the devil" and he will flee from us. He does not say that he will not come back, but the fact that we made him get away and did not yield to him will make us stronger to resist him when he returns. Whether the particular devil that assails you be intemperance, or lust, or lying, or anger, or indolence, resist him; resist at first, and you will have less difficulty in making him travel when he comes prowling around again. It will not do to entertain him for a single moment or listen to his arguments. He is a persistent pleader and to give him audience is dangerous. Satan is a liar and the father of all the liars and nothing he can tell us is worthy of our consideration. Let him know that he will be given no quarter whatever and he will not tarry in his going.

Always At It

One of the peculiar beauties and glories of the Christian religion is that we can work at it in all conditions of life. Health is not a necessary condition of Christian activity, much less wealth or fame or high position. The invalid shut in from activities can continue to work for God by prayer, patient endurance, sweet submission to the divine will, and sometimes even by personal testimony to those about her. The *Sunday School Times* says:

Some men just can not leave their business alone. They carry it with them; it holds them all the time. Successful insurance men often have this reputation. One such was stricken down with illness and ordered to the hospital. But facing this "shut-in" time he said cheerfully to his chief: "I expect to insure my surgeon; I'll get a nurse or two; and, after all, one can do a good deal of business by correspondence." Being "laid aside" for him simply meant opening up new opportunities that he would not otherwise have had—and all for more business! The insurance that the Lord Jesus Christ offers is quite as worth while. We are His insurance agents, His solicitors. What will it mean for Him and for others when we are as eagerly on the trail of new business as that cheery, irrepressible, "sick" business getter?

Being, Not Doing

In religion a man must *be* before he can *do*. We must be a new creature in Christ Jesus, before we can do effectual service for Him. An exchange says:

No one is a Christian because he performs good works, but he invariably performs good works because he is a Christian. A man is not a Christian because of what he does, but because of what he is.

Inward Life Essential

It is hard to practice religion without having it. The divine life must be within the heart if there is to be ease and joy in the discharge of religious duties. An exchange says:

The performance of religious duties, unless such performance springs from the divine nature within, is a cold, heartless affair, devoid of joy and lacking soul satisfaction and peace.

HE WAS PREPARED AHEAD

Most of us, may I say, wait until we are tempted, and then, half-scared, seek for help. But we should always pray ahead, and watch ahead, and take the ground before the Evil One can come.

At one time Mr. Moody was on an ocean liner, in a great storm, and they were sure the boat was going to the bottom. They were all praying; everybody prays in a bad storm, you know. A gentleman told about going to one of the decks, and to his great surprise he saw Mr. Moody standing on the deck, not in the prayermeeting down below, but standing quietly looking out over the raging waters. And he said, "Why! Mr. Moody, aren't you down in the prayermeeting?" And in his quiet way, Mr. Moody said, "Oh! I am prayed up." There is a marvelous generalship in praying ahead. We must not wait till we are driven to pray, if we would forestall the Evil One.

THE OPEN PARLIAMENT

OWEN, in his *pneumatologia*, affirms that every age has its test of orthodoxy or apostasy, and that the criterion of a standing or falling church in this age is found in its attitude toward the Spirit of God.

No sane person, conversant with current events, will deny that God has visited His people in a special way during the last twenty or twenty-five years, but more especially during the present century.

During the last century there were outpourings in Tahiti and all Western Polynesia; in Hawaii, in New Zealand, Madagascar, the Fiji Islands, in Zululand and on the Gaboon river, in Uganda, Burma, and many other places, but nothing to compare to the wonderful manifestations of God in the present century.

This great Pentecostal revival is deepening and spreading every hour with an intensity almost inconceivable.

We have reached the limit of Divine revelation. Faith has almost become sight, and revelation tangibility. God has never come nearer to men than He has the last few years.

Thousands have been healed of all manner of diseases, and many of them seemingly beyond hope. Doctors have been confounded, their wisdom brought to shame, and their pompous predictions nullified by the healing touch of the ever blessed Holy Ghost.

PREACHING SIMPLIFIED

The simplification of preaching is another and very marked miracle of this age. For fifty years the American people have been cursed with head, and starved for heart preaching. Many churches have demanded of their ministers a classical education before ordination, and have made little or no demands of them along spiritual lines. It has been all head and no heart, and this very thing has brought on a spiritual dearth that has been and is appalling indeed. An overwhelming majority of the American pulpits today are filled with wholly unsaved men.

With an easy externalism and a shallow ritualism, they congratulate themselves on the display of hand-made machinery, and teach that church enthusiasm is the truest test of discipleship and make their deluded members accept such shallow evidences as the witness of the Spirit.

These men are blighted with a decadent faith and merge their churches into worldly society, and thereby lose all semblance of sanctity and become a stench in the nostrils of God Almighty.

Nothing ever disturbs or awakens these men from this condition, except a real Pentecostal revival. Being inflated with their own importance, they believe that they should be consulted on all religious work and view as gross presumption all independent religious actions. They usually have their flocks so completely subjugated that it is almost impossible to get them out to a real gospel meeting. How I pity these poor starved souls. They never get anything but petty formulas and artificial orthodoxies dished out to them with cracked ice around it, made colder still by a scholastic dryness and wisdom that gives a sickening flavor.

But a great change has come. "There were giants in those days," can now be changed to "There are giants in these days." This Pentecostal outpouring has given birth to a royal race of giants whose herculean labors and heroic achievements have astonished the world. These anointed of the Lord have pulled down thrones of weakness and superstition and have reared on their sites, thrones of power and glory. This anointed company has a greatness, but it is not of this world, nor measured by its standard.

Obscure men and women, boys and girls, have received from God definite calls to mission fields far away beyond the seas, and have gone

The Limit of Divine Revelation

Written by A. G. JEFFRIES

having no idea of the geography or topography of the country to which they were going. Voices have been heard, angels have been seen, calls received and made plain, fields designated, labor specified and hearts made to burn with joy and gladness and a thankfulness to get to go.

Men and women have been called to God's work who did not know one letter of the alphabet, and stranger still, small children have received spiritual illumination that almost staggers belief. New born babes, while yet in the cradle of faith, have laid hold of the serpent with a giant's grip. "A little child shall lead them." Preaching has been so simplified that the wholly uninitiated can understand every word. Long and stale disquisitions and didactic polemics have been outlawed by the Holy Ghost. Oftentimes now a simple testimony, a song, or a short and unprepared exhortation, will bring the Holy Ghost upon the congregation in a marvelous way. God is determined that the "excellency shall not be of man but of God." Men and women who never reached the fourth grade in the common schools are preaching to congregations numbering from a few hundred to two and three thousand.

Ostentatious display and the egotistic strut can never be found in a real pentecostal revival. Thank God, there are yet priests greater than Aaron, prophets greater than Moses, and kings greater than David. The apostles of this outpouring, like those of the first Pentecostal baptism, are rejected by their generation and are "hated of all men for His name sake."

THE APOSTOLATE OF WOMEN

A marked feature of this "latter day" outpouring is the ministry of women. If a woman gave birth to our Lord, why not her daughters take part in His great work? Men have hypocritically objected to women making themselves conspicuous in pulpit work, but, thank God, this conspicuousness is of God himself. They did not *push* themselves to the front, God *pulled* them there. They did not *take* this ministry on themselves, God *put* it on them. Today more than one-half of the missionary force is composed of women. At home they are in almost every village preaching and working in every way conceivable.

The last century gave us Fidelity Fliske in Persia, Eliza Agnew in Ceylon, Mary Whately in Cairo, Matilda Rankin in Mexico, Mary Graybell in India, Clara Cushman in China, and Mary Moffat in Africa. This was a good showing at that time, but nothing to compare to the number of women being now called.

THE INDISCRIMINATE CALL

When Jesus was on earth, He called men to found and build His church who shocked the sensibilities of the refined Rabbi and Scribe, and brought on His great work a reproach that in their eyes could never be wiped out. The idea of calling dirty fishermen, covered with fish scales, to build a church that the "gates of hell shall not prevail against!" The idea of calling a low tax collector to invite the aristocracy of Jerusalem to repentance! But He knew what was in men, and He is doing the same thing today.

At no time in the world's history has God called as many artisans and day laborers into the vineyard, as He has done in the last few years. Blacksmiths have left their anvils, farmers their plows, doctors their patients, lawyers their clients, peddlers their packs, merchants their counters, carpenters their tools, engineers their engines, miners their picks,

cattlemen their cattle, and have gone out to tell the gospel story. Education and culture are at a discount in this great battle for souls. The call now is not based on what we know, but what we have. The reception of the Holy Ghost assumes qualification, not so much to teach souls as to win souls.

THE VISION OF THE FIELD

Men and women no longer wait for doors to open; they push them open. Choice churches, nice towns, luxurious homes, and good pay, are matters of small consideration in this great soul-saving work.

Delicate women have gone through hardships almost unbelievable; privations and exposures that would have formerly ruined the health have, in many cases, had no bad effect. Many souls fired by this new-found love have begged to be let into vacant store buildings, school houses, unused churches, and in private homes that they might be permitted to tell of this wonderful grace. Men who had no talent to speak or teach, have bought tents and turned them over to others to use in getting the gospel to the people.

THE LAST CALL

What does all this mean?

Does it not presage the end of time? Is not this whole movement a prophecy of the coming of Him "whose right it is to reign?" I believe it is. I believe the long dark night of sin is now about past and a glorious diamond-decked morning is now upon us. I believe the shroud of death is ready to be pulled away and a jeweled robe substituted. Daniel said, "The wise shall understand, but the wicked shall not understand."

The ineradicable conviction is on the saints of God that Jesus is coming soon. It is more than a conviction, it is a consciousness that floods the soul with a holy rapture. His promise has become His presence. He is breaking on each head an alabaster box of precious spikenard and the world is saying, "To what purpose is this waste?" Why all this shouting? Why all this preaching? Why all this fuss about sin? The wise understand. Jesus is at the door. How many times He has shown this to me lately! Thousands will be found without oil. Thousands have their garments stained with sin and can not enter. But, thank God, some will be ready, and are now saying "Even so, Come Lord Jesus."

Sleepers

Written by W. R. CAIN

IN THE twentieth chapter of Acts, verses 7-12, is recorded an incident, quite suggestive, especially for the regenerated and sanctified people. It was a congregation of "disciples." They had gathered together on Sunday, in the third story of the building, to hear Paul preach and also to observe the Lord's Supper. While the apostle was preaching, one of the number, a man named Eutychus, who was sitting in a window, fell into a deep sleep, got to nodding and presently fell out and down to the ground or sidewalk below and was killed. This created not a little commotion, and temporarily broke up the meeting. Paul, however, hurried downstairs, and after being used of God in performing a stupendous miracle in restoring Eutychus to life again, went back upstairs and went on with the meeting, which continued on this memorable night, until daylight.

This fragment of the Word of God brings to our minds, those who, while a holiness sermon is being preached, will invariably take a trip to "the land of Nod." What a spectacle unto three worlds, those professing regeneration or entire sanctification, to go to sleep almost as soon as the preacher announces his text. (If the sermon was on "Hell," these same sleepers would perform the same way.) They are not only an awful drag in the meeting, but a poor

Bud Robinson's Corner:

advertisement of holiness unto the Lord. The unsaved or strangers in the congregation can not but suppose, at least, that all such are either sinners, or not very spiritual, or have very little concern about the service, and surely are not helping to life, and who would say they are exercising any faith for the ousting of Satan or demons, or doing anything for the salvation of souls? Worse still, while asleep, they fail to grow in grace, and doubtless will miss hearing something which, if they knew, would enable them to triumph over temptation coming down the road, whereas, the deep sleep is just the unmistakable forerunner of calamity. Sleepers are not tolerated in other realms. How would any one make progress in college, if asleep? How long would a clerk in any store hold his position if he couldn't stay awake? What chance would a person have of becoming a musician or an inventor, if he could n't keep his eyes open? One thing we know, he would not be excused.

In the spiritual realm we are making that mistake. We pity them because of being overworked, poor ventilation, etc., which may only hasten their calamity. Eutychus, perched up in the window, had plenty of fresh air. In all probability, he was simply a chronic sleeper. Nothing short of a miracle can ever restore these sleepers. Their number is multiplying. The holiness movement of today is greatly encumbered with this tribe of "sleepy-heads," who, it seems, instead of going to the meeting, ought to go to bed. Surely, the descendants of Eutychus better wake up ere they die a spiritual death and that too, while patronizing and identified with the holiness movement. God does n't perform this miracle for all the "snoozers," nor is there always a Paul on hand to be used of God to that end.

Hindrances to Holiness

Written by J. A. CHENAULT

THERE are many hindrances to the great truth and experience of holiness. One of the great hindrances is the failure of the ministers of the gospel to preach holiness. Many do not believe in the experience of it, and therefore, do not make any attempt to preach upon the subject. And sad to say, many who believe in the doctrine and claim the experience, do not preach holiness, but merely preach about it. I say it is possible to preach holiness in such a way that no one will ever understand the doctrine or get hungry for the experience. To succeed, one must preach it in the same spirit in which he sought to obtain the experience himself, viz: with all the earnestness of his soul, keeping in mind the one thing only of getting the light and conviction upon the hearts of the hearers.

One more great hindrance I wish to call attention to that I fear our preachers are growing a little indifferent to and that is the tobacco habit. One thing was very strikingly noticeable at our great General Assembly last fall. The tobacco subject was hardly mentioned. I, for one, was afraid there would be a few who would want to lower the standard and take in the tobacco users, etc. But, thank God, I did not find even one. The utter ignoring of the subject was to my mind evidence that our holiness people at least, were settled that they would have a clean church or none at all. And right here lies the danger of our becoming indifferent to the importance of yet preaching against its use in all forms, vigorously. I say that although our people as a rule stand against it and the world at large knows that the Pentecostal Church of the Nazarene, is dogmatically opposed to the filthy stuff, yet it is just as important that we preach against it as it ever was, for the Devil is not dead, neither has he lost his seed.

Tobacco is truly the Devil's seed, for God said in His Word, that the mustard seed was indeed the least of all seeds (Matt. 13: 31, 32), but tobacco seed is smaller than the mustard seed, so it must have been made by the Devil. Its first use was made known, so history tells us, by the heathen and has been kept up by

To the readers of the HERALD of HOLINESS: Greetings, in the name of the Lord! As the HERALD sweeps over this broad land, let her go loaded down to the waterline with full salvation, and hope and cheer for every fallen brother, and every heavy-hearted daughter. To my own way of thinking, the HERALD of HOLINESS improves with each week's message. It is without a doubt one of the great papers of this age. The HERALD is a hopeful paper, in that it is a living stream, emptying itself into a living sea. Let the good work go on and let us preach a salvation as deep as the demand of suffering humanity and as broad as the compassion of God, and as high as heaven, and as everlasting as eternity.

It is not by any means enough to say on Sunday morning that I believe the Apostles' creed. We must have the Apostles' creed on the inside of us. Beloved, holiness is one eternal necessity. It is the one thing referred to when St. Paul said "this one thing I do." He meant that he was everlastingly at it. And what was that? It was to preach, and live, and enjoy scriptural holiness. He said, "I die daily," and that don't mean that he was trying to get sanctified by growth in grace; for he already had the blessing when he wrote that text. There were a thousand things each day that the Devil threw in the way of the apostle that he had to shut his eyes to, and die to all that was around him. He said also that God sent him to preach the Gospel, and he also said that the Gospel of Christ was the power of God unto salvation to every one that believeth. If salvation means anything, it means deliverance from sin. God said to the Israelites, "stand still and see the salvation of the Lord," and when they got still He opened the Red Sea and they were delivered from the host of the Egyptians by a miracle.

The God that opened up the Red Sea, is the same God that opened up the way in the United States for the Pentecostal Church of the Nazarene. It was as much of a deliverance to us

heathen ever since. Another convincing argument in favor of its diabolical origin, is that its first use by any human being, like any other sin, is accompanied by sad experiences. I shall never forget some of mine.

A third strong evidence that its origin is from the "Pit," is its effect upon the soil in which it is grown constantly. It is proven by both science and common observation, that it is the hardest on land of anything that grows out of the earth. Growers of the nasty stuff are constantly seeking the new and strongest land that can be found, even though they have to pay the highest prices for it. Why is this? Simply because they can not grow the stinking stuff on the same soil year in and year out without using tons of fertilizer. And yet some people are silly enough to allow the Devil to make them believe they can not live without raising this filthy weed, which contains not a single ounce of food substance in a million tons. The Devil always takes the best locations he can get to carry on his destructive business. Take, for instance, the false religions of the world, such as Christian Science, Roman Catholicism, and all other heathen religions, such as Buddhism, Shintoism, etc., and they hold and control the best and most valuable portions of our cities and countries. Just so in the tobacco business—the most prominent places for its advertisement and the strongest land for its production.

Its use retards the growth of brain, muscle and the whole body, poisoning the system with telling effect upon generations to come. And yet, and yet! In the face of all these facts, and strange as it may seem, we hear our American people away down here in the twentieth century talking about light. I wonder if they know light from darkness? Why, my dear deceived friends, the most ignorant of the heathen in Japan can't get converted even without giv-

ing up their tobacco. God shows even them the wrong of the thing. I am quite sure that no one can get sanctified and keep the blessing long in this or any other country, and use the stuff. And furthermore, I believe it is even more sinful to raise or cause to be raised a crop of it, than to use it. For a person can only use enough to kill one and leave a bad effect upon his posterity, while one can grow enough to kill hundreds or more.

Having been reared in the southeast, where I suppose four-fifths of the men, to say nothing of the multitudes of women, have become veritable slaves to its use, in one form or another, and sometimes using it in two or three forms at the same period of life, I think I am not speaking at random, but from real experience. God says, "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord" (2 Cor. 7:1). Again read 1 Cor. 3:16, 17, and 6:15, 19, 20; also 2 Cor. 6:16-18.

The Spirit as fire shows us just where we are. I always thought the cupola on the City Hall in Brooklyn was made of stone until there was a fire, and then I discovered it was made of wood. We often have great ideas about ourselves until we let the Holy Spirit test us, and then we know just where we stand. The fire of the Spirit! This is no fiction! This is not something unrelated to life. There is nothing so practical as this in all the world.—JOHN DOUGLAS ADAM.

Thank God, some of us have quit, but we did not quit any too soon, and the very fact that God is raising up a clean people in the United States, is one of the most hopeful signs of the times. We are a feeble folk, and a scattered people, and have made mistakes and blunders, and have done unwise things, and said foolish things, and some have gone into sin, but as sad as that is, the only hope is in a clean crowd. My poor little old heart is on the stretch for glory. Do n't forget the motto: One subscription from every Nazarene preacher each week and the password is, "Everlastingly at it!"

BUD ROBINSON.

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Christianity is the only religion that makes anything of the childhood of its Founder. The other religions of the world either have nothing to say about the childhood of their founders, or preserve only a few insignificant traditions. Tradition says that Lao-tse, the founder of Taoism, was born as an old man. And Christianity is the only religion that takes any particular account of children themselves. The Gospels are full of stories of Jesus' miracles in behalf of children, and of His love and tenderness toward children. The other religions are concerned only with adults. Their message is a message for adults.—Dr. ROBERT E. SPEER.

Is the Faith That Saves the Soul the Gift of God?

Written by A. M. HILLS, D. D.

WE HAVE heard two preachers affirm it recently. To substantiate the view, one preacher quoted Eph. 2:8, "For by grace have ye been saved through faith; and that not of yourselves: it is the gift of God." Is this the correct interpretation and sound theology? Most decidedly it is not, and for two reasons:

1. It is not sound exegesis of Scripture. The word *faith* in the Greek is a feminine noun. The second word following it — *that* is a neuter pronoun: hence the neuter *that* can not have the feminine, *faith* for its antecedent. What then did the apostle say was the gift of God, if it was not faith? It was the *great plan of saving the world by faith in Christ* that was the gift of God, but not the faith itself. No man or angel could ever have invented or thought out such a plan of salvation. It was the thought of God, that involved the atonement by Jesus Christ, and the Gospel, and all the subsequent means of grace. Of course it had to come from God.

2. Faith that brings salvation can not be the gift of God to us, because in a multitude of passages of Scripture, God uniformly requires such faith from us as a gift to Him. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish" (John 3:16). "He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (John 3:18). "He that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36). "He that believeth on him shall not be put to shame" (Rom. 9:33). "Except ye believe that I am he, ye shall die in your sins" (John 8:24). "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16:31). This is the Bible language everywhere. God always and rightly assumes that we have full power to believe in Him, and He everywhere demands it of us on penalty of eternal damnation.

This could not and would not be the case, if men were wholly incapable of believing until God bestowed upon man some imaginary gift, or faculty, or power of faith. For that would throw all the responsibility for our salvation

upon God rather than upon us. Such an idea may be good Calvinism; but it is neither Scripture, nor common sense, nor human experience. "For with the heart *man believeth* unto righteousness, and *with the mouth confession is made* unto salvation" (Rom. 10:10). Man of his own power does both: he no more needs the gift of something new to believe with than he needs a new mouth to confess with.

There is a (Charisma-Greek) *gift* of faith, mentioned in 1 Cor. 12:9, but it is not the condition of salvation any more than are the other gifts there mentioned. God gives the faith for salvation only in the sense that He gives us a

What Will You Do?

Written by Rev. C. H. LANCASTER

"And they had there a notable prisoner, called Barabbas" (Matt. 27:16).

WHO was Barabbas? The son of Abba, a prisoner at the time Jesus our Lord was before Pilate. "Therefore when they were gathered together, Pilate said unto them (the people) whom will ye that I release unto you, Barabbas or Jesus which is called Christ?" Pilate was the governor at this time and his wife became very anxious, or serious over the matter and she sent her husband word, saying, "Have nothing to do with that just man." She had suffered intensely that day "because of him in a dream."

The great and eternal question was, Who do you desire, or which had you rather have to rule over you, Jesus or Barabbas? Barabbas was a wicked man whose hands were stained with human blood — *he was a murderer.*

Jesus and Barabbas were before the Jewish nation, and the people must choose one of the two men. *Who will it be?* "The chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. The governor answered and said unto them, Whither of the twain will ye that I release unto you? They said Barabbas."

They were real haters of the lowly Nazarene, and they all cried as the voice of one man, saying, "Crucify him, crucify him." This mob was blood-thirsty, and they were determined to bring about His undoing even at the sacrifice of truth and principle. Joshua's exhortation to the tribes at Shechem was: "Choose you this day whom ye will serve." "See I have set before thee this day life and good, and death and evil . . . therefore choose life."

Some one has well said, "The crisis of the Jewish nation came before it. Following the impulses of depraved human nature and instigated by the powers of darkness the nation 'denied the Holy One and the Just, and desired a murderer to be granted' unto it. They killed the Prince of Life and in doing so, they sealed their own doom."

"Forty years elapse and the Jewish nation beholds her direst mark of distress. Her grand old temples in ruins." Yes, and thousands of their people hanging in agonies on crosses, in and around the city. Truly it is a sad moment for an individual, or a nation when it openly or secretly rejects Jesus Christ our Savior, and chooses something, or some one else.

Martin Luther says: "Albert, Bishop of Mayence, had a physician attached to his person, who, being a Protestant, did not enjoy the prelate's favor. The man seeing this, and being an avaricious, ambitious, world-seeker, denied his God and turned back to popery, saying to his associates, 'I'll put Jesus Christ by for awhile 'till I've made my fortune, and then bring Him out again.' This horrible blasphemy met with its just reward, for the next day the miserable hypocrite was found dead in his bed, his tongue hanging from his mouth, his face as black as coal, and his neck twisted half around." Luther says he himself was an ocular witness to the above mentioned chastisement.

There is a time in the life of each individual

crop of wheat. He gives us the soil and the dew and rain, and the heat and cold, and the night and day, and the seed: and then He commands us to make our crop or starve.

In the same way He gives His revelations of Himself to our minds, and His atonement, and His gospel promises and encouragements to believe, and also our moral faculties to believe with; then He commands us to use our complete moral ability and believe, or be damned for ever. Those *who do not believe* have just as many gifts and as much opportunity to believe, as those who do exercise faith. It all rests with us whether we believe or not, whether we are saved or not.

O, that many preachers would study the Word, and get a saner, sounder theology, and a better knowledge of the Gospel of salvation!

when he or she must decide whom they will choose. The time comes when we must take a decided stand, either for Jesus or against Him. What will you do?

Taketh

Written by CHARLES W. JONES

HAVE you not in your reading chanced upon some grain of truth, or God-given promise, that was expressed in such a peculiar way that your heart has been blessed as you contemplated its unusual setting? Like a charming bit of landscape that greets the eye, as an unexpected turn in the road brings it into view, you pause enraptured and exclaim, "isn't it beautiful!"

Such was my experience not long since, as, reading Andrew Murray's "With Christ in the School of Prayer," I chanced upon a footnote which read as follows: "The Greek word for *receiving* and *taking* is the same. When Jesus said, 'Every one that asketh, receiveth,' He used the same verb as at the Supper, 'Take, eat,' or as on the resurrection morning, 'Receive (accept, take) the Holy Spirit.'"

Receiving not only implies God's bestowment but our acceptance. So that a legitimate rendering of this most precious promise is, "Every one that asketh, *taketh*." Glory!

How my faith was strengthened as I contemplated this new putting of an old message! Old, did I say? Yes, old as regards the count of years, but ever new as tallied by human experience. Answer to prayer, then, is dependent on our taking God at His Word, and reaching out our hands to the omnipotent One — *taking* that for which we have been asking.

Doesn't this open up to the child of grace unlimited possibilities for the supply of his needs, both temporal and spiritual? God's Word abound: in comforting promises to us. Then why should we be so barren in our faith?

Beloved, let us "believe that He is, and that He is a rewarder of them that diligently seek him."

As the hearts of the two disciples burned within them as they walked down the road that day with Jesus on the way to Emmaus, so my heart has burned within me as I have written these words; and my prayer is that the reader may be blessed in the reading as I have been blessed in the writing.

THE WIND CEASED

It is not always true that His presence is the end of dangers and difficulties, but the consciousness of His presence does hush the storm. The worst of troubles is gone when we know that He shares it; and though the long swell after the gale may last, it no longer threatens. Nor is it always true that His coming, and our consciousness that He has come, bring a speedy close to toils. We have to labor on, but in how different a mood these men would bend their oars after they had Him on board! With Him beside us toil is sweet, burdens are lighter, and the road is shortened. Even with Him on board, life is a stormy voyage; but without Him, it ends in shipwreck. — ALEXANDER MACLAREN.

The Savior's Call

FERN M. HUNT

The Savior plead with loving voice,
"My child give Me your heart;
Today be wise! Make Me your choice,
Come from the world apart."

I listened to the Savior's call,
And pondered in my mind
What it would mean to give up all,
And leave the world behind.

The Devil whispered in my ear,
"Take not the narrow way,
The Christian's path is very dear;
Oh, in my kingdom stay!"

The things of earth I feared to lose,
They glittered in my eyes;
The Cross of Christ I dared not choose—
The shame could not despise.

The years passed by — affliction came—
My stony heart broke up;
I called upon the Savior's name,
Partook Salvation's cup.

The witness came — born from above;
My heart was filled with rest,
The Devil's toys no more I love;
I know God's way is best.

CHORUS:

Verses 1-4.

Why not come to Him now,
Why not come to Him now;
While His voice is entreating
At His feet lowly bow.

Verses 5-6.

I am glad He is mine,
I am glad He is mine;
I have giv'n all to Jesus,
And I've peace, peace divine.

MOTHER AND LITTLE ONES

IN THE DAYS OF DICK WHITTINGTON

It was in the days when Sir Richard Whittington had just been elected for the second time Lord Mayor of London. Stopping at every street corner in the quaint old city of London, the towncrier rang his bell loudly, and the townfolk gathered around him to hear what he was crying. This is what they heard.

"Oyes! Oyes! Oyes! Andrea, a foreign merchant staying at the Tabard Inn, has lost a purse containing two hundred gold pieces. He promises the man who finds and restores it half of all the gold it contains. God save the King!"

Down Cheapside, with its old, timbered houses, went the towncrier, and as he rang his bell at the corner of Wood street, a young man came up to him.

"I have found a big purse, full of gold," said the young sailorman, "but I have not counted the coins, as I did not want the owner to think I had been fingering them. I've been waiting two days for the cry to be made."

The towncrier, a kindly but pompous old fellow, took the purse and opened it, and counted the money. A crowd of men and women and children watched him handle the gold in silent awe. Never had they seen so much wealth.

"Yes, there are just two hundred pieces," said the towncrier, handing the purse and its contents back to the sailor. "Go at once to Andrea, at the Tabard Inn, Southwark, and you will earn a small fortune. He is a red-haired, foreign-looking man, with a pale face. You can't mistake him. He will see you when you state your business."

Away went Frank, the sailorman—an honest and handsome boy, a little under twenty years of age.

"I picked it up on London Bridge, as I came off my ship," he said to the foreign merchant as he gave him the purse. "Had I known the owner, I would have brought it without any reward."

The foreigner stared at him with a strange light in his eyes, but his hand that held the purse trembled when he heard the next words.

"But I am very poor," Frank went on to say, "and I have had to go to sea to keep my widowed mother from living on charity in the almshouse. Your generous offer will enable me to open a little shop, and make a home for my poor mother."

The merchant had first been filled with joy at getting back the money he had lost. He had not dreamed the English people were so honest as to return a large sum of money that the finder could easily and safely keep. Being himself a cunning and grasping miser, he thought that anybody would have acted just as he would have done, and never have given up the purse.

"What a fool I was to offer half the money to the finder?" he thought to himself. "This honest simpleton would have brought it back without any reward."

Pouring out the gold on the table, he began very carefully to count it. All the time he was trying to think of a means of getting out of his promise. False he was and greedy; and suddenly he saw a way of cheating Frank out of the reward.

"Where is it?" he said. "Where is it? I can not find it!"

And, putting on an air of wild anxiety, he began to turn the purse inside out and rake among the heap of golden coins.

"What have you done with the emerald?" he exclaimed in an angry voice, as he suddenly turned on Frank. "The emerald as big as an acorn! You thief! You English thief! Give me back my jewel—my beautiful jewel that is worth a king's ransom!"

Poor Frank was utterly amazed.

"I never saw a jewel," he said, "and neither did the towncrier, and nothing was said about it."

"Do you think I would offer a reward of a hundred pieces of gold if there had not been something more than money in the purse?" cried the merchant. "Only the hope of getting back my emerald would have made me

do such a thing. Here is my last offer, and you can take it or leave it. Give me the emerald, and you shall have the hundred pieces of gold. Keep the jewel, and I will not give you a farthing. For two pils," he continued, hoping to frighten Frank, "I would have you arrested as a thief and put in prison."

"I suppose I shall have to go to sea again," he said, "but I will clear my name before I go. Pick up your purse and your money, and come with me to the Lord Mayor's court."

By this time the foreigner felt he had got a good case. Seeing that Frank did not suspect the trick that had been played upon him, he was now sure of keeping all the money. Followed by a crowd of men from the Tabard Inn, most of whom believed that the merchant had been wronged, the two went to the Mayor's Court to get the affair settled.

Clad in the splendid robes of his office, Sir Richard Whittington sat on a chair of state. The clerk whispered in his ear the details of the case as Frank and the merchant entered the hall at the head of the large throng of curious onlookers.

Poor Frank was by this time fearful of the result. It was the first time he had been brought before the law, and he now wished he had run away and left the purse and the money in the hands of the foreigner.

"I quite see," said Whittington to the foreigner. "You did not tell the towncrier about the emerald because you wished to test the honesty of the finder of the purse. I quite believe you. Give me the purse and the money and let me look at it."

The pale, thin face of the miser was bright with joy as he stepped forward and gave the purse to the Lord Mayor. He had won his case! Dick's blue eyes twinkled as he counted the gold, and found there were two hundred pieces of it.

"Both of you come and stand before me," he said to the two disputants.

The merchant ran forward eagerly, but Frank's knees trembled as he slowly tottered up to the famous Mayor. He felt sure it would all end in his being sent to prison. "And what would then become of his poor, widowed mother?" he thought sadly to himself. So, pale and quivering, he stood before Sir Richard Whittington, while the foreigner, Andrea, held himself alert and proud, with his black eyes shining with greedy delight.

"You swear that the purse you lost contained two hundred gold pieces and an emerald of great price?" said Dick Whittington gayly to the merchant.

"I swear," was his reply. "And you, boy," said Dick to the young sailorman, "you swear you found a purse containing two hundred pieces of gold, but no emerald?"

"Yes," exclaimed Frank, "I swear there was no emerald in the purse when I found it."

"Then it is quite clear," said Dick Whittington, in a suddenly stern voice to the foreigner—"It is quite clear this is not the purse you lost!"

He turned to Frank and gave the purse to him, saying with a kindly look:

"Take it back, my honest lad, and if within forty days it is not claimed, keep the money for your own use."

With open mouth and staring eyes, the false merchant gazed at Whittington; then, without speaking, he hurriedly left the court. He knew the Mayor had seen through him, and he had no desire to find what the inside of an English prison was like. Frank waited for forty days for some one else to claim the purse, but naturally no one appeared, and at the end of two months the sailor lad and his mother were comfortably settled in a little shop in Cheapside, given to them by good Dick Whittington.—*Children's Magazine*.

THE VIOLINIST'S STORY

Several years ago I was employed as a clerk in a small grocery store in a country

town. I have many memories of that place, but something that I can never forget happened one cold November night. Outside the wind roared and the rain came in sweeping gusts intermingled with hail. We were all sitting around the grocery store for the simple reason that the men disliked going out in the storm to get to their homes. While we were thus employed in talking and joking, there came a gust of wind from the opening of a door, and a rain-soaked figure entered. As he turned from shutting the door, I saw a man of about forty years, tall and ill-clad, carrying a much-battered violin case.

"Can I sit by your stove a few minutes, Mister?" he asked of me in a manner I knew so well—the cringing, hesitating voice of a tramp.

"Sure," I said. "Take some crackers and cheese, and when you get dry give us a tune."

The man nodded, took the lunch and a chair near the stove and began munching the crackers hungrily.

I was busy with some accounts and had forgotten all about the fellow until the rattle of his violin box made me look up. After a moment he began to play, soft and low. I closed the books and put them away.

The music was soft and innocent like the laughter of a mountain stream, or of an innocent child at play. I looked at the man, and as I watched a joyful expression flitted over his face; but it was only for a moment, then it was replaced by sadness.

Suddenly the music changed, but it still held me charmed; I saw as it were some great city, the white lights, gay times and all that bespoke of a fast life. No longer the soft music of the mountain stream or of the happy child at play, it still bespoke of youth, but the innocence was gone, replaced by the clamor of the world. Again I looked at the man. This time a savage joy shone in his face. Still he played, louder and faster, until the music seemed to echo and re-echo about the room. Still it was not harsh, not as yet, but now he changed again.

This time it was not the laughter of the child nor the stream nor dashing with bravado, as the last had been. The music became coarser, almost ugly. Sometimes there was a dashing bit of bravado, but it became uglier and uglier, black with shame and guilt.

And now it changed again, cringing, hesitating, uncertain even as the man's voice had been as he came in the door.

Oh, it was awful! as awful as it had been glorious in the beginning.

Suddenly the man stopped. "I have played my piece, gentlemen," he said in a hoarse whisper. "Are you satisfied?"

The men around the stove said nothing. The eyes of several were filled with tears, even as my own were. I started to speak, but could think of nothing to say. I knew the man had played the story of his life.

"Boys," I said, "let's give this fellow a boost; shell out," and I threw a half-dollar into his violin case.

"God forbid," said the man savagely. "I don't want your money. Money made me what I am. It's my life I've been playing—and you know what I am now. 'Good night,' and he hastened out of the store.—*Exchange*.

A MORNING RESOLVE

Another day's journey opens before me. No man has ever traveled its unknown expanse. I can not turn back if I would. That the end of this day may find me a better, stronger man than its beginning, I shall ever and anon in the surprises of the day's pathway seek to see something beautiful—a flower, a bird, or the smile of the child; to hear something helpful—the song of a bird, the prayer of a child, or the praise of a saint; to do something noble—to dry a tear, to lend a helping hand, or give a word of cheer or a cup of cold water and strive to draw nearer to God. So shall I journey as did He who trod the way to Calvary.—T. C. LINTNER.

THE WORK AND THE WORKERS

Announcements

ANNOUNCEMENT—The Deaconess Association of the Western District of Oklahoma, will meet at Duncan, Okla., on Saturday, April 5th. Morning session will open at 10 a. m. All-day meeting.—Nellie Bassett, *Associate Deaconess*.

REVIVAL—There will be a union revival meeting held in Portland, Ore., beginning April 9th, and closing May 7th, under the auspices of the Oregon Holiness Association, with Evangelist Will H. Huff in charge, assisted by local workers. Rev. Homer Cox will have charge of the music. Sessions will be held in the Central Christian church, on the east side of the city.—Charles W. Jones, *Asst. Sec'y*.

ANNOUNCEMENT—Rev. Howard Eckel, District Superintendent of the Southern California District, writes us to the effect that Rev. Fred Mesch has withdrawn from the Pentecostal Church of the Nazarene, on account of difference in doctrinal views.

A PROMISING FIELD—Cape Girardeau, Mo., is a city of 12,000 people and has one thousand students in Normal, High school and Catholic college. Will not some one who is capable financially and spiritually get this place on their heart for a meeting? I want to see holiness spread here.—Jesse Jackson, care Albert Hall.

EVANGELISTIC—I shall give my entire time this year to the evangelistic work. My wife will assist me as organist and altar worker. Those desiring our services, will address us at Hugo, Okla., our home town.—J. L. McLendon.

EVANGELISTIC—Rev. William W. Sutton, of McGregor, Texas, an evangelist commissioned by the San Antonio District, will be prepared to answer calls to hold revival meetings after April first. He has been in charge of the mission at McGregor during the winter and God has blessed his labor. He will have a tent for the summer's work.

EVANGELISTIC—Rev. Sam Holcomb, evangelist, Ada, Okla., has a few open dates to give to revival meetings.

CORRECTION—By error, Rev. G. N. Ware was reported as pastor of Bethel Mission, Dallas, Texas. He is Sunday school superintendent.

TO WORK NEGLECTED FIELDS—Revs Leo Maedgen and C. H. White have purchased a gospel tent in which they will hold meetings on the Dallas District. They are trusting God for their own support, but would give all interested a chance to aid in evangelizing the Dallas District, by helping them with their payments on the tent.

RECOMMENDATION—Rev. J. C. Walker has some open dates for the spring and summer and I want to recommend him as a clean, clear, definite, helpful and inspiring preacher. He should be kept busy every day. Address him at 215 East Fourth street, Hutchinson, Kas.—A. F. BALSMEIER.

District News

MISSISSIPPI DISTRICT

I have just returned from visiting our people at Buckhorn and Houston, Miss. We found Buckhorn without a pastor, and hungry for the Word. We gave them a meeting of a week—a Bible lesson at 11 o'clock and preaching at night. We had five additions to the church. I have requested Mrs. I. D. Farmer to take charge of the church as pastor. We found the little band at Houston full of love, led by the pastor, Brother Dodd. Here we met our former District Superintendent. He has been active in the work ever since the Assembly, has organized one church, and is full of love and on fire for the church. We go next to the work of Brother E. G. Shepherd. I have been hindered some on account of the sickness of my wife. We desire the prayers of the saints for God to heal her so that I can give my entire time to the work. Twenty-five years ago the Lord sanctified me and made me a preacher, and since that day I have been in this holy war. I am seventy-eight years old, and still able to preach the Word.

J. N. WHITEHEAD, *Dist. Supt.*

PITTSBURGH DISTRICT

Our meeting with Brother Miller at the Terrace, Pa., church was a feast of fat things. We never saw the church in a better spiritual condition. The weather was bad most of the time, and the unsaved did not turn out, as it took grace to come when the weather was so bad. Our people were on hand, prayed up, and ready for a big time. Wife assisted in this meeting and was used of the Lord in message and testimony. We stopped with the pastor. His people brought in the good things

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to eat in a way that it makes one feel they are thoughtful of the servants of God. Tokens of this kind cheer the pastor and help him to preach in a tender way that will bless all. We gave our Bible lesson on tithing one Sunday, and the next the church brought in the nice sum of \$80 tithes and offerings. The church owed a note of \$40 which was paid off, and the note burned at the church. We left the pastor and people blessed and marching on to greater things for God.

While here, we visited Tarentum, Pa. Brother Corlett is our pastor there. He took us up in his auto. We had a good meeting with some results. Brother Corlett has been faithful, and God has rewarded him for his efforts. Tarentum is a hard field to work in.

We opened up at Lincoln Place, Pa., with Pastor Hafer for a five days' holiness convention. We had a delightful time. God has used Brother Hafer in a marked way in bringing this church to a true Nazarene standard of spirituality. This church has had a hard struggle for several years, but it is now on the road to success. This church has, like Brother Miller's, its budget paid up, as well as pastor's salary. This would seem impossible if we were to look at numbers. But these dear people tithe, give offerings, and in a measure sacrifice. They are in the work, meaning business. Brother Hafer was called back, and has accepted. We expect great things for this work in the future. We preached once for Brother Douglass at McKeesport. We had a fine meeting. Brother Hafer will hold a meeting for Brother Douglass in the near future.

We next stopped with our church at Oil City, Pa. Brother Dye met us at the train and conducted us to the church. We had some good services. The Holy Spirit was present in a marked way. It seemed that a revival was on hand. The interest was good and the crowds on the increase. I believe in the high water mark in revival work, or if you please, I would not object to an old-fashioned flood. We are entitled to the best heaven has, and it will be our fault if we do not get it. Sister Cox, one of our tried and true members, was very sick while we were there. We called and prayed with her. She has stood by the work in a way that when she is called from labor to reward, she will be much missed.

We are now at Springboro, Pa. The meeting starts off well. This is a newly organized church. We have a neat church building, and a fine band of people in a thrifty little village, about twenty-five miles south of Erie, Pa. I would say to our

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District, the Assembly is soon coming, and what we do now we must do quickly. Let us all pray and plan for this Assembly to be the best yet. Our work should be so in hand that we can spend much time in the spiritual part of our calling. Above all we must have a Pentecostal tide of revival glory. Pray, come, believe, receive.

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

SOUTHERN CALIFORNIA DISTRICT

Salvation is still the order everywhere on this District. We are having a great year of revivals. The three new churches recently organized are fine young babies, and all are doing well. At the prayermeeting at Alhambra, Tuesday evening, the saints gave in cash and subscriptions \$505 as a nucleus toward a new church building. We spent four days recently out on the Mojave desert, preaching in a school house. Brother Perry Wilson took up a desert claim, and at the same time started a Sunday school. Thank God for men who can go out among the sage brush and stir things up where there is nothing much but jack rabbits, coyotes and rattlesnakes. He writes me that six were converted or sanctified last Sunday. Praise the Lord for men like Willingham in the mountains of Kentucky, Dennis Rogers in the Imperial Valley, and Perry Wilson in the Mojave desert. I firmly believe what the boy said when asked by his teacher what lesson he had learned from the story of Jonah and the fish. He said, "The lesson I get from it is: That you can't keep a good man down." I just received word of another good revival at Ontario. Between sixty and seventy at the altar. The day of revivals is not past. God is surely giving us a time this year. Our District Missionary Convention, at First Church, Los Angeles, was a great inspiration to all who were present, and there was a great gathering. The reporter will report on this more fully. The next convention will be held at Upland, Brother Perry, pastor, April 4th. Three great services, and three live missionary addresses. Keep us on your prayer list.

HOWARD ECKEL, *Dist. Supt.*

EASTERN OKLAHOMA DISTRICT

The last time I wrote, I was at Bokhoma, with Rev. M. C. Coon. Our visit there was a great blessing to us. We had several professions while there. From there we went to Fort Towson, where we met the pastor, Sister Georgia Womack and husband, and five of her Hugo girl singers. God gave us a great time, and helped to make an impression for holiness in the town. One prayed through there. From there to Moyers; we arrived one day late, but had a fine time in the Lord. Brother Messer is a man of God and keeps the fire down on his people. Three professions there, all grown men. It means something to see grown men come to the altar nowadays. From there to Antlers. We have no church there, but hope to have soon. Preached one time. Ran in home and stayed one night and started for Newberg, where Brother Dameron is pastor. Found the people in good shape, and looking up. Took subscriptions for THE OTHER SHEEP, and got twenty-one. Came by Castle, where the girl evangelists, Essie Osburn and May Salee, were in a meeting. It was a feast to the writer to hear Sister Osburn preach. Came home for a few days' rest. Preached last night for our new pastor. One was sanctified and two more were at the altar. I took twenty-three subscriptions for THE OTHER SHEEP here.

Rev. J. Guy Printer, our new pastor, is delighted with his new work, and the people are more than pleased with him and his wife. We feel he is a God-send to the town.

F. R. MORGAN, *Dist. Supt.*

FLORIDA DISTRICT

God is giving us blessed victory at Ojus, Florida. The meetings are being held in an old theater building. Several have found God precious to their souls. Several Catholics have been to the altar and seem to be blest. We expect to open a permanent work here in charge of Brother S. G. House. Praise God for victory. Pray for the Florida District.

C. H. LANCASTER, *Dist. Supt.*

NEW ENGLAND NOTES

Rev. Joseph Howse, pastor at Cundy's Harbor and Sebasco, Me., writes that Sister Howse is greatly improved after her recent surgical operation. Brother Howse expects to conclude his labors in his present pastorate with the close of the Assembly year.

Rev. D. Rand Pierce, of Brooklyn, writes that

Southern California Missionary Convention

The missionary work on the Southern California District is on the upgrade. For all of our churches and people to have real missionary zeal, they must have missionary intelligence. Just how to really bring the needs of the mission fields before them, and get all so stirred by the Spirit of God that they might feel their personal responsibility to Jesus and to His last command, "Go ye into all the world and preach the gospel to every creature," has been a problem hard to solve. Our monthly missionary paper, *THE OTHER SHEEP*, has been a great inspiration. God grant its life may be perpetuated till Jesus comes. The Southern California District has launched a series of all-day monthly missionary meetings, endeavoring as far as possible to cover the District. The first one was held in First Church, Los Angeles, March 7th. Most of the churches of the District were represented by the pastors and layman. A good attendance at every service. An inspiring program was rendered of addresses and songs, which brought forth peans of praise and hallelujahs. Brother T. J. Campbell, who spent five years in Africa as a missionary, was the first speaker of the morning. He told some wonderful instances of the power of God through love over heathen hearts. Told of two years spent in Mexico and of its terrible condition, even worse than Africa. He emphasized especially the blessing that comes by giving all. Brothers Lewis and Mathews sang, "Oh keep me on the firing line." This was verily a prayer in song that set the saints to shouting. Sister Eaton spoke on India. She is always on fire for God and missions, and especially now as the mortgage has been paid on Hallelujah Village. Sheshu, one of India's little widows, also took part. Rev. George F. Kengott, superintendent of the Southern California District, of the Congregational church, made a fine address, concluding with the statement that we had not yet learned the lesson of all for Christ and not for

self. Said we verily need a Pentecost. Rev. A. O. Henricks spoke on "Missionary Inspiration." Whenever the spirit of missions leaves the church, the spirit of unity leaves. The great problem is not the lack of missionaries, but the kind. Neither is it the lack of money. We must depend upon God, and the moving upon the world with a pentecostal baptism. The great need is a passion for souls, a separation from the world, and the hearts of men and women filled full of the Holy Ghost, and a conscious responsibility for the salvation of this world. His address was full of inspiration and of the Spirit.

At the evening service, Brother Eaton called Mrs. P. F. Breese forward to strike the match and set on fire a copy of the mortgage on Hallelujah Village. "Praise God from whom all blessings flow," was sung while it was burning. Brother Chenuault, of the Japanese mission, then introduced a number of the Japanese, who spoke briefly. Brother Nishida, just home from a visit to Japan, brought greetings from Sister Staples and Brother Hiroshi. Brother Tsuchiyama, a student in our University, gave an excellent address upon Japan. His hope and aim is to establish a Christian University in that land. Mrs. Minnie Chenuault, having been in Japan as missionary for many years, made a brief address full of interest. Our Japanese mission rendered a song in Japanese. We had also a song in Spanish by some of our Mexican children. The Ladies Quartette from our Nazarene University sang twice. Brothers Lewis and Mathews sang four times during the day. Mrs. Berghern rendered two solos. All of the music was especially fine and inspiring. The whole day was one of great interest and blessing. Three other conventions are to be held before our Assembly in June, the next one being at Upland, April 4th, then San Diego, May 2d, and University, June 6th.—Mrs. LESLIE F. GAY, Reporter.

upon his part. We gladly acknowledge and greatly appreciate the sterling qualities of this servant of the Lord, and honor him for the consistent, Christ-like life he has lived in our midst. We regret exceedingly his expressed desire to labor in other fields. He has not, as yet, accepted a call elsewhere, but we pray he may be as great a blessing to those who desire his services as he has been to us, and that God will continue to abundantly bless him, his wife, and family.—W. A. HILL, Pres. of Board.

From Evangelist M. L. BALTEZORE

I am thanking God for sending Milton Williams to Walla Walla, Wash., for I learned so much by sitting under his preaching. I have closed a meeting in a great infidel center. Everything seemed to be against the Bible, so far as man's power could cause it to be. There was a great educator living in the community, who had been raised by Methodist parents. When he went away to college he learned that mother's God did not exist, that everything evolved from nothing, and that man had sprung from a monkey. I spent part of one day with him. He came to the meetings nearly every service after that. I went into one home where they had eight children and the woman had not heard a sermon in seventeen years. The powers of darkness were shaken in that place and a few souls were saved. Infidels came and confessed that they had changed their beliefs. Brother and Sister Long gave excellent service in song and prayer. I am now in a battle at Enterprise, in the Nazarene church. There have been twelve seekers thus far. The church has been without a pastor for some time. We certainly arrived on the scene at a very needy time.

From Evangelist JERRY CLEVINGER

Rev. Charles W. Davis and wife are in the midst of a revival service with me at my home town. The meeting has been in progress two weeks. Things are moving. People are so enraged that they talk back to the preacher while he is delivering the Word. Brother Davis gives no uncertain sound. He hurls the truth of God with wonderful power and the Holy Spirit burns it in upon the hearts of the people. Thirteen have been converted, reclaimed or sanctified, and the meeting goes on.

DECATUR, ILL.

Our three weeks' meeting in the Congregational church at Pana, Ill., closed with fifty-one professions. The writer took the services the first two weeks, and the third week was conducted by one of our boys, Brother Louis Hyman. Thirty-four were saved the first two weeks, and seventeen the last week. Brother Hyman is eighteen years of age, and was converted in our meeting about a year ago, and called to preach the Gospel. He lost his position with the Decatur Brick Co., but the enemy did not drive him out of a job, as he thought. The church in Pana has called him as pastor with a good salary. We expect to have a big Nazarene church there in a short time. We had a great time in Decatur church Sunday; four seekers at the altar, two saved and two sanctified. There were 120 in Sunday school. As we feel three years is long enough for one to stay in a place, we are doing our best to turn over the church in good shape to a new pastor. I will hold a meeting at Bloomington, Ill., March 20th.—L. G. MILBY, Pastor.

LANSING, MICH.

The Lansing church is in the midst of a revival that is being honored and blessed of God, under the direction of General Superintendent R. T. Williams, as evangelist. The messages are given with real unction and power, and the holy fire is burning in the hearts of the saints. The church is being filled to its utmost capacity, and many souls are being saved and sanctified. Pray for us.—Mrs. E. A. BARTRAM.

PAVO, GA.

The revival is still in progress at Patten church, five miles from Pavo. There are some forty cases of la grippe and pneumonia in the vicinity, and the weather has been quite disagreeable, but Evangelist Walstein McCord continues his good work.

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he has given up his plan of going West, as it seemed providential for him to remain at Utica avenue the remainder of the Assembly year. He now expects to remain in the East, and is open for calls.

Lowell is feeling the fervor and fire of a fresh series of revival meetings under Evangelist Earl Curtis. Brother Curtis is a thorough Nazarene, and plows deep in his meetings.

Rev. I. T. Johnson, since his recent series of revival meetings at Townsend, Mass., has had a sick turn, being threatened with pneumonia. He has been stopping with his daughter, Mrs. Cumming at West Newton, Mass. We trust he is improving at this writing.

Paul C. Thatcher, who has wrought valiantly at Leicester, Vt., expects to change his pastorate this year. The writer has known Paul since he wore short trousers, and the church that secures him gets a faithful pastor, bred in a Methodist parsonage and possessed with a real helper in his wife.

District Superintendent Washburn is making his closing trips of the year among the churches. Prospects point to numerous changes among the pastors.

Rev. J. N. Short expects to present the paper at the April Preachers' Meeting, which will be upon a clause or portion of the new Manual. No preacher can afford to miss this highly important paper.

An excellent article on "Discipline, Church and Otherwise," by Bishop Hamilton, of the Methodist church, recently appeared in the *Zion's Herald*. It was well worth the reading.

Sister Jane Read, of Worcester, Mass., passed her sixtieth milestone in the Christian race on February 21, 1916. She has been poorly in body all winter, but seems now to be improving. She loves and stands for the blessing of full salvation, and greatly enjoys the fellowship of the saints.

Our church at Worcester has recently secured another hall in which to worship and feel that it is an improvement over their former place. There are some true, loyal souls in this place.

Evangelist Fred St. Clair is in meetings with pastor, Aaron Hartt, at North Scituate.—C. P. L.

General Church News

CEDAR RAPIDS, IOWA

We have just closed a series of meetings held by Rev. R. W. Liesher, of Council Bluffs, Iowa,

We had just closed a three weeks' meeting when God providentially sent Brother Liesher and our District Superintendent, Rev. E. A. Clark, here, and we went into a four weeks' meeting with Rev. R. W. Liesher, as evangelist. This man is filled with the Holy Ghost and power. The meeting was the best the church here has had since its organization. There were twenty-four seekers at the altar for pardon and for purity. Three joined the church. We have moved over on the east side of the town, into the German Evangelical church. We are paying \$20 per month. Rent is much more than what we were paying, but we are exercising our faith, and we are expecting God to see us through. We are looking forward to a church with fifty members by Assembly time. Our pastor, Rev. L. W. Blackman, is bringing us wonderful truths out of God's Word. God is with him to build the work up here, and the members are standing by him. After going through this meeting with Rev. R. W. Liesher, we want to say that we recommend to the church at large this man of God, and Brother and Sister B. D. Sutton, song evangelists, who are members of our church here.—G. E. WAITE, Reporter.

RANSOM, KAS.

We are in a glorious revival, at Danby school-house, with Brother Allen, M. E. pastor in charge. The crowds are good, and conviction is on. Twenty seekers so far; eight last night. Sunday meetings still continue. We ask the prayers of all the HERALD OF HOLINESS family.—LEE EVERHART.

LISBON, OHIO

During Brother Parker's ministry of one and one-half years, he has received eighteen members into the church by probation, all of whom were saved and brought into the church under his own preaching. He has received twelve of this number into full membership, besides three other probationers, and one transfer. Nine members have been lost, including three transfers and two triumphant deaths. In spite of financial depression and the fact that our people are all poor in this world's goods, one hundred dollars has been paid on our church property, besides the interest, taxes, insurance, repairs and other running expenses, amounting to over four hundred dollars. Brother Parker has preached on the street, in jail, and in the high school. He neglected no opportunity for individual work in pastoral visitation from house to house. He has gained the respect of the entire community and given our church a standing worthy of notice therein, and that without compromise.

Brother McCord has collected \$220 in cash for the pastor and presiding elder on a \$75 assessment the stewards wanted to make before the meeting. He has also collected \$60 conference claims and turned over to Pastor Bridges. A number have joined the church and many have been revived. Can't tell just when revival will close.—Mrs. ADDIE WAX.

YOAKUM, TEXAS.

We are glad to report that the church here is coming out of the Egyptian sand, crying to God to safely land us in Canaan. The church has gone through fiery trials, not having any pastor for three years. Since we had a few red-hot prayer-meetings that ran from 12 to 2 o'clock, God has given us six new members. Others have been saved or sanctified. Conviction is on the people. Reports come from different parts of town that some can't sleep. We have been promised a date for a meeting by Brother A. G. Jeffries, evangelist. We covet your prayers for the coming revival.—C. P. CLAYTON, *Pastor*.

DAYTON, OHIO

Sunday night closed the four weeks' revival services in our new church home. It was a fruitful and God-owned meeting. Souls prayed through daily, and we had some scenes around the altar that were indescribable. It was good to be there. The attendance was excellent, so many new faces, and some of them found the Lord. Brother W. R. Cain was with us for three weeks, and his preaching and singing was in the Spirit, and proved a blessing to the church and congregation. The last Sunday night he was with us he preached on the "Second Coming," to an inspiring audience that filled the auditorium and the two large Sunday school rooms. Brother Cain preaches the gospel with no uncertain sound, and his solos were an interesting feature of his work. Dick and Tillie Albright ran over from Carrollton, Ohio, for a few days, and proved an inspiration in the services. Brother Albright preached one Sunday afternoon, and the Lord made him a blessing to us all. Brother Charles Walters, from Seymour, Ind., was with us over one Sunday, and as he told us how the Lord kept him running a B. & O. engine, it was an inspiration to the large congregation. We had one divine healing service that was blessed of the Lord. The power came down, and many received the healing touch. Doctor Coombs continued the meeting one more week after Brother Cain left, and it was a good week. He is a gifted preacher, who comes to us from the Methodist church. He was recently sanctified, and is launching out on straight holiness lines. He will make us a strong and efficient man. He has a tremendous grasp on the Word. He is launching out in the evangelistic work for the present, and is open for calls. Also he is prepared for efficient work in giving lecture courses in any of our schools. He begins with Brother Miller at Ironton, Ohio, Sunday. Sunday, the closing day of our meeting, was the best day. Dr. Coombs' morning sermon on "David," was one we will never forget. The audience was swept up and up until heaven seemed not far away. The afternoon service closed with one of those breaks around the altar when the glory came down and souls swept out into the tide. In the evening service we received some more members, including Dr. Coombs, and there are more to follow. All the finances were gladly met and the evangelist received good offerings. About \$1,100 cash and pledges were made, to be paid this year on the church debt. We expect to keep the revival tide rolling.—JAMES W. SHORT, *Pastor*.

TOPEKA, KAS.

In our mid-winter revival, God has given us great victory. Sinners have been saved, backsliders reclaimed, believers sanctified, and the church has been helped and encouraged. Brother J. C. Walker, of Hutchinson, Kas., was with us for twenty-five days. He brought us the truth clear and definite. His preaching uncovers sin, stirs the Devil, gets men and women under conviction, and then to God. He has a great message and will be a blessing to any church and pastor that will stand by him, as he shows men and women the awfulness of their sins. God saved both old and young. One woman sixty-two years of age, who had never been to an altar, and said she

An Interesting Anniversary

"Forth to the fight he fared
High things and great he dared
In His great might,
Forward to spread the light,
Wrought he both day and night,
Right mightily wrought he!"

A service of unusual interest to the members of the First Pentecostal Church of the Nazarene in Lowell, Mass., was held Sunday morning, February 20th, in observance of the seventeenth anniversary of the pastorate of the Rev. Albert B. Riggs.

Seventeen years! Many of us were children when he came to Lowell; many who were then with us have "passed in to see the King." Many have been the battles, hard-fought, stubborn battles, but our beloved pastor is still with us; shouting, praying, believing, our host on to victory.

It would be impossible to express in limited space the love and esteem in which Brother Riggs is held. All who were members at the time of his coming, were invited to occupy chairs on the platform and twenty-six responded. Several were called upon to speak, and Brother Cheney, treasurer of the church, gave us a most satisfactory financial report of the seventeen years.

Our deaconesses, Sister Sleeper and Sister Robinson, both original members, spoke of the great blessing that Brother Riggs and his wife had constantly been to them, and following is an extract from Sister Robinson's paper, "Reminiscences of the Past Seventeen Years:"

"It is with hearts full of praise and thanksgiving to Almighty God, that we look back over the past seventeen years, years of victory and triumph in the Holy Ghost; years of battle against sin, and for truth and righteousness in the city of Lowell.

"But God in His infinite wisdom has given us a strong leader in our pastor, a leader who waits upon God until wisdom is given him from on high, then marches forth with the tread of a conqueror in the name of the Christ of Calvary.

"We well remember his first coming among us; victory was on, salvation was flowing, souls were being born of God, and many of us were reveling in the new-found joy of sins forgiven and hearts made white through the atoning blood of Jesus. But we were yet in the kindergarten of spiritual life, and God, who always cares for His own, sent this prophet to lead us on and teach us how to be good soldiers of the Lord Jesus Christ."

During Brother Riggs' pastorate, a church has been built, costing about \$9,000, and has since been enlarged to accommodate the increased membership at a cost of some \$3,000.

The work grew until it was too much for Brother Riggs alone, and the Rev. C. P. Lanpher was called as assistant pastor, who after a successful ministry of two years, accepted a call to serve a church in Ohio.

The Rev. E. E. Martin was called to take Brother Lanpher's place, and after another two years' period of splendid work, the assistant pastor was called to the pastorate of a church in Alberta, Canada.

Again we sought a helper for Brother Riggs, and God gave us the Rev. S. W. Beers, our

present associate pastor, whom we regret could not be present at this service, having been called to preach at special services in another church.

That which speaks more loudly than the praise of men, is the fruit of a work or life, and among those who have been sent forth from our church to definite work in the vineyard are the following: Rev. Henry Smith and wife, preachers in New Brunswick; also Rev. London Harriman and Rev. Edgar Grant, to the same district; Rev. Andrew Downing, California; Rev. O. L. Brown and wife, Portland, Me.; Rev. W. G. Shurman, Superintendent Chicago Central District; Rev. Thomas DeLong and wife, West Somerville; Rev. Tom Brown and wife, Cliftondale; and Brother Kirkland, Rev. E. E. Angell, who was a Congregational minister, was sanctified at our altar, and afterward served our school, at North Scituate, as principal for five years. His wife, Miss Bertha Gale, was one of our girls, and they are now serving a church in New York.

Mrs. Ada Green, though not a member of our church, was saved at our altar and is being wonderfully used of God in preaching the gospel in Maine.

Sister Lula Barnard is being blessed of God as a singing evangelist. Miss Alma Reid and Miss Mollie Cove are teachers in our school at North Scituate, and some day, Sister Cove expects to go to India as a missionary.

Sister Welch, one of our deaconesses, is now in Oklahoma, employed as deaconess of the Wesley hospital.

It was interesting to notice how frequently Rev. John Short's name was mentioned by those who reported on the work of holiness in Lowell, in the early days. It was very evident that through his ministry many learned of the experience.

The tide of salvation keeps rising higher and higher and we are looking forward to the time when it will overflow its banks and many souls for whom Christ died, shall be swept into the kingdom.

While we, as a church, return thanks unto God for the pastor He has given us, we would not fail to thank God for our pastor's wife, our dear Sister Riggs, a woman of prayer and faith, who, though hidden away because of a frail body, is nevertheless a potent factor, in the victories that have been ours.

Perhaps it will be interesting to the many friends of Brother Riggs, throughout the country, especially to those who have not been privileged to meet him recently at Assemblies, to know that while it may not be possible for him to endure quite as much as he used to, this fine old warrior of the cross, has not in any sense laid his armor down, but with every piece buckled on tightly, and his shield of faith held high, defying every dart of the enemy, his head erect and with the tread of a conqueror, as Sister Robinson has well said, he leads his people on, and many of us are led to cry out, "Oh, that a double portion of the spirit of this prophet may fall on me."

To God be all the glory, for ever and ever. Amen.

ELIZBETH WOODWARD,
Church Reporter.

could not believe that Jesus Christ was the Son of God, or that God answered prayer, was wonderfully saved and then sanctified. Quite a number of bright young people are being reached. Brother E. R. Shook, our Young People's leader, has been preaching to them since the evangelist left, and they are growing in grace. Almost every night others are being saved or sanctified. God is helping us to make some real Nazarenes. The revival is almost continual, whether we have an evangelist or not. Brother E. G. Anderson was with us a few days during the meeting and rendered excellent service.—A. T. BALSMEIER, *Pastor*.

MATEWAN, W. VA

It was our privilege to have with us sixteen nights in one of the best revivals that was ever conducted in this place, Revs. M. C. Adam, of Seymour, Ind., and Albert Selbee, of Naples, Ky. The revival was prayed down and the Holy Ghost did His work. The church was greatly edified, and twenty-three prayed through; eight new members were united with the holiness church at this place. It is indeed a privilege to hear the solos, as well as the preaching of these brethren, who also are good song leaders. I, as pastor, find it a privilege

to recommend these brethren to any one needing a Holy Ghost meeting.—JOHN STEWART, *Pastor*.

MEXICAN CHURCH, LOS ANGELES

We have now a mission in another part of the city, which gives much promise with an attendance of from twenty-five to forty-five. We received eight new members recently and had an attendance of nearly seventy at North Broadway last Sabbath. Two young men, recently saved, were working out of the city, sent for tracts and Gospels for distribution, thus beginning to be missionaries to their own people. A man who had been a member of our mission, being overcome by the enemy, through Socialism, and had been away from us for a few years, came into our prayer service last week. He was very attentive, and on being asked if he had come in peace he arose and said, "I have come to come back to God and my church." He came to the altar, but before kneeling said, "I have some of the Devil's belongings with which I desire to part before I pray," handing me tobacco and pipe. Surely the dear Lord was gracious to him. He said, "I so much desire my children brought up in the atmosphere of the place that I will move back to the city for this." It seems so good to us that God deals so faithfully and tenderly with the Mex-

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icans for whom so few seem to have interest, but we are still believing that they are "included." Oh, that all who pray could know the awful condition of our people in blackness of darkness, in superstition and bondage of false teaching, and then see the marvelous change in their lives when they really are saved. We are having so many precious manifestations of His love and leading of these precious lost ones, that we sometimes wonder that more do not realize their privilege and responsibility in reference to them. An interesting letter from Brother Mariano Lechuga, among other things, says that the conditions existing in his country are possible and do exist for lack of the Gospel, the pure Gospel of holiness and only in a knowledge of the Gospel is there promise of continued peace. This deepens the conviction of our responsibility. He has a strong desire and purpose to convert his rancho "La Victoria," the Victory Ranch into a Mexican Church of the Nazarene. For this we pray. He also sends a plea that we go to help him, the which we will do, if God directs. Since writing the above we have a wonderful example of the Spirit's convicting and converting power in the first time hearing the Gospel, occurring in our new mission. A young man, who had been in the revolution in Mexico about four months ago, but still kept the memory of the terrible scene he had witnessed of war and desolation; young girls by the scores led away captives, the agony of the mothers, already widowed, pleading that their daughters be kept from such a fate—these and other like scenes so wrought upon his mind, that he decided that he would return if haply he might die in another conflict. But lo! the power of our Christ touched his heart, convicted of sin, and gave him peace. Thank God.—Mrs. M. McREYNOLDS.

From Evangelists LEWIS and MATHEWS

We are in the old Fifth Street Mission, Los Angeles, Cal. The altar is lined with seekers most every night, and also quite a few seekers at the afternoon meetings. Our dear Brother Danel and his faithful fire-filled workers, had everything ready upon our arrival. It is delightful to be in such a meeting. Brother and Sister Danel know how to really pray and are filled to the brim with a burning passion for the lost. All classes are being reached in this mission. Some of the lowest have been dragged out of the depths, and some of the "upper ten" have humbled themselves. God has given glorious victory. One of the Dalton boys of the Jesse James gang, has been sanctified. Most of the converts have come again and have been sanctified wholly and call it by name. My wife, Rev. Sadie M. Lewis is with us here and has assisted in the meetings. The California weather is delightful. We are having summer days. Our next meeting is Brea, Cal. Pray for us. The Lord bless the whole Nazarene family.

NAMPA, IDAHO

Evangelist L. Milton Williams has been with us in a ten days' series of meetings, preaching every evening in our church, located in the heart of the city, and every day at noon, giving an hour of Bible study to the students at our school, giving his remarkable lessons taken from the life of Jacob. Brother Williams' visit was almost unexpected, he having his time taken until next fall, and would not promise us an earlier date. So it seemed providential that his plans were somewhat rearranged, and he wired us that he was in the Northwest and had ten days before returning East, and would come if the way was still open. With only a few days' notice to our people and the community as a whole, he had the opportunity to preach to the largest audiences ever assembled in this growing little city to hear preaching. The church was filled almost every night, and most of the time people had to stand. Never before have so many people attended revival services in Nampa, and when the fact is considered that we have the largest seating capacity of any church house in town, we feel that one of the best things accomplished during the meetings was the getting to our services of a number of people that had stood aloof heretofore because of the usual prejudice. Brother Williams is a preacher of force, of logic, of power, and fearless, and yet in love with his audience so that he holds a class of people that too often we in our church work do not have a chance to preach to, and make very little effort to reach. Brother Williams was here about two years ago, when he could hardly get a handful of people out to a service, and the work as such was held almost in contempt. The school just started, so that he was very much surprised to find "what God had wrought" in this place—a church service better attended than any Protestant service in the community, and our school with its substantial buildings, and an enrollment of more than one hundred. Brother Williams thinks we are located in the Switzerland of America. Our

pastor, Rev. Lewis I. Hadley, has met with favor in this community, and the local people are beginning to realize that a prince in Israel is among them. His preaching and teaching is such that it is gripping the hearts to the extent that one of our local papers, the Nampa Leader-Herald has offered him a 500-hundred word space every week in which to give a Bible reading, perhaps something along the interpretation of the prophecies. This is no doubt the studies Dean Hadley will give.—HARRY W. McHose.

QUANAH, TEXAS.

Tonight, March 13th, Brother Golightly and the writer begin a meeting at Acme, Texas. We ask a special interest in your prayers that many precious souls may be saved during this meeting.—GEORGE M. REYNOLDS.

INDIANAPOLIS, IND.

This church has enjoyed a steady growth and a deepening of the spiritual life under the leadership of our pastor, Rev. W. D. Baker, who came to us, September 1, 1915. We find him to be very firm in enforcing the rules and regulations of the Nazarene church, and is making a strong effort to secure new subscribers for the HERALD OF HOLINESS. We also have a number of prospective members. A revival effort held by Brother Baker in the month of November, added materially to the uplift of the

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church. A gracious revival, conducted by Brother Charles D. Stalker, of Columbus, Ohio, closed Sunday, March 5, 1916. The meeting continued four weeks, and the power of the Holy Spirit was manifest in convicting sinners and sanctifying believers at almost every service.—CARRIE M. POLEN, Sec'y.

PENIEL, TEXAS

The church is now gathering in some of the fruits of the revival. Last Sunday there were eleven accessions, the Sunday before there were quite a number. Also last Sunday there were four babies and several young people baptized, which was a very sweet, solemn, and impressive service. The revival flame continues, and is manifest in the increased attendance at Sunday school, prayer-meetings, band meetings, and in the spirituality and the fervency of the testimonies. The new converts are active in their places, taking part in the services. The church is manifesting the real pentecostal spirit in outward activity. One of the good deaconesses in her round, found a widow sick and in need, with several small children, and reported the matter, and immediately, from all sources, supplies began coming in, and all needs of the home were met. We have been reading of the early church, where they had all things common and none lacked. On Monday night we were privileged to see and hear Miss Hellen Keller, the most remarkable woman in the world: she was blind, deaf and dumb; taught to talk and write on a typewriter, and graduated at Radcliff, the woman's college of Harvard University. By placing her fingers on the lips of another, can understand what they say. Her talk to us was on happiness. Answered many questions asked by people in the audience: How she knew the applause of the audience? She said, by her feet. Who was her favorite minister? Answered, Christ. Her most difficult studies? Economics and Greek. When asked if she understood music, replied she felt it all through her body.

It was a great inspiration to the students of the college; especially on the line of patience and perseverance. A remarkable case of divine healing has occurred in our midst. Brother Fisher was taken with appendicitis. A severe case. The physicians said the only hope for his life was in an operation, and they did not want to undertake that. But Brother Fisher told them he would take that chance. He was placed on the operating table and the incision made; then the trouble was found to be so malignant that the physicians said to tell his mother and wife that there was no hope for his life. A band of saints united in appeal to the Great Physician, who undertook the case, and restored the man to his wife and mother. All praise to our Great Physician.—E. H. SHEEKS.

From Evangelist ARTHUR F. INGLER

Our meetings at Ruby school house, six miles from Hill City, ran two weeks, but were broken into by blizzards and bad roads. Nevertheless, God gave us victory and sent the glory down several times. We are pushing ahead for God and holiness.

FLORENCE, ALA.

A great revival is on at the Nazarene church here. I have been here fourteen days with the pastor, Mrs. M. V. Hall. She is a faithful and untiring worker and knows how to bring things to pass. God has used her in building up a strong church here. Sister Hall and her faithful little band of Nazarenes have had to overcome many things. "The unknown tongues" people have done much harm to the work. God is honoring the faithful efforts of this church with an old-time revival. There is a good congregation every night, and the altar is filled with earnest seekers. Forty-five have been converted or sanctified to the present time. Fourteen fine members have united with the Nazarene church. I have a few open dates for revivals in the months of April and May. Address me at Shelbyville, Tenn.—LIGE WEAVER.

MALDEN, MO.

I am serving my third year as pastor of this church, and it is the best year of my life. The church has never been in more perfect harmony. The Sunday school has more than doubled in the last four months, reaching an attendance of 170, and we are determined to make it 200. We have put more than \$200 worth of improvements on our church building and it is all paid for. By special request I went up to Ellington and preached for them over Sunday. The Lord blessed us good, and they called the writer to preach for them one Sunday in each month. They have some fine, faithful Nazarenes there.—J. L. Cox.

PLAINVILLE, KAS.

Sunday, March 12th, we closed a six weeks' meeting with Evangelist J. G. Bignall in charge. In this meeting there were thirty-one converted, reclaimed or sanctified. Seven united with the church and others will come in next Sunday. We never will cease to praise God for the good done to our church through Brother Bignall. One man gave up his tobacco and whiskey, was cleansed by the blood, and came into the church. Some got light on tithing. Three boys promised God to preach the gospel. Rev. Frank Mayhew came in for a few services, and God used him in preaching one night. Rev. Arthur, pastor of the Methodist church at Codell, came in for a service or two and helped push the battle. Brother Bignall will come back in June and hold us a tent meeting.—IRA STEVENS, Pastor.

MT. PLEASANT, MICH.

We praise the Lord for the strong meat that comes fifty-two times a year from the Pentecostal Nazarene Publish House. I met a good Presbyterian a few days ago, who said that the HERALD OF HOLINESS was a great paper. Thank God there are a few pulpits, churches and papers free from higher criticism, infidelity, Russellism, etc. Every loyal Nazarene pastor should urge his members to subscribe for the HERALD OF HOLINESS, and order a sample package for distribution among his friends. The writer was in a meeting for three weeks recently, eight miles south of Petoskey, at the Evangelical church. The pastor, Rev. G. Heximer, is loved by his people. There were a few blessedly saved, among them an Indian and his wife. The wife was a Catholic, a graduate of the government Indian school at Mt. Pleasant. A few miles from where the meeting was held, there are quite a few Indians. I was told they have a good campmeeting there every summer. I am now at a schoolhouse, six miles east of Mt. Pleasant. Rev. A. T. Harris, who came here last November to take charge of a Nazarene mission, is still at his work. God is blessing the labors of Brother and Sister Harris in the salvation of souls. Sister Harris is the superintendent of an enthusiastic

Sunday school, and Brother Harris is giving interesting Bible studies two nights in the week.—**VAL BUXTON.**

From Evangelists THEODORE and MINNIE LUDWIG
We closed at Maxwell, Neb., Sunday night, March 12th, with glorious victory. There were ten at the altar and some prayed through in the afternoon. On Monday night, we organized a church with twenty charter members. The success of this meeting is principally due to Brother and Sister G. E. Hartmann, who stepped out in faith a few months ago without anything in sight. They blasted away until we came to help, and God has honored at this meeting with over forty seekers.

REVIVAL AND PREACHERS' CONVENTION AT LITTLE ROCK

We have just closed a successful revival in the Pentecostal Church of the Nazarene, at Little Rock, with Rev. B. H. Haynie, pastor. From the first to the last service, God was with us in great power. All through the revival souls sought and found God in conversion and sanctification, and the faithful saints grew in grace and in determination to go through with God, and to push the work of organized holiness. I did not keep an account of the number of professions, but seekers came to the altar throughout the meeting and some prayed through in most of the services. Several members were taken into the church, and possibly more are to follow. Rev. T. W. Sharp had charge of the singing, and proved himself a good and true co-worker. Our fellowship was delightful indeed. The church is standing true to the cause, and is doing great things in Little Rock. The brethren, under the wise leadership of Brother Haynie and the dear Lord, have built a lovely church, for which we give God praise. The work here has as bright prospects as any I know. Thank God for men who will undertake for Jesus and the cause of holiness. We are very thankful for such men as Brother Haynie and Brother Sharp, who are standing by the church here, and truly they are backed by some noble laymen. The joint convention of the two Arkansas Assemblies was held the week following the meeting. It was a great convention. We had some strong and inspiring papers read, and many valuable discussions. The preaching was full of fire, and salvation work continued throughout the convention. All of us left inspired, and anxious to get back to our fields to stir things for God as never before. Arkansas is a great field. We have men and women there who are in the work to live and die true and faithful. May God bless our District Superintendents Haynie and Speaks, and every other true soldier. We are now in a revival at Lansing, Mich., with Brother Mieras, and the fire is falling. We have had some great breaks, and still the work goes on. Will spend four days with Brother Kaufman in Grand Rapids, before going South. Pray for a revival throughout the church. That is the solution for all of our problems. Everywhere, pray for a great revival in our schools, in our churches and on the mission fields.—**R. T. WILLIAMS, Gen. Supt**

NAVOO, ALA.

Sunday, March 5th, was a good day at the Nazarene Chapel. The Lord helped the pastor to preach and the people got blessed. Yesterday, the 12th, our District Superintendent, Brother Covington, was with us at Carbon Hill. He preached both morning and evening, with a marked degree of power. We have been greatly handicapped at this place by lack of a building of our own to worship in. A good Methodist brother has recently offered to deed us a lot on which to build. We are arranging for a siege meeting here as soon as the weather will permit.—**H. H. HOOKER, Pastor.**

From Evangelist I. B. CORNELISON

My work has been almost exclusively in the state of Georgia for the past four years. Am planning to evangelize through the Southern states this year. Any church or committee desiring my help, may write me at Donalsonville, Ga. Everything bids fair for a bright future for our school here. Brother Whitehurst has it well in hand, and is doing a good work. This is a good place for those

The Palm Tree Blessing

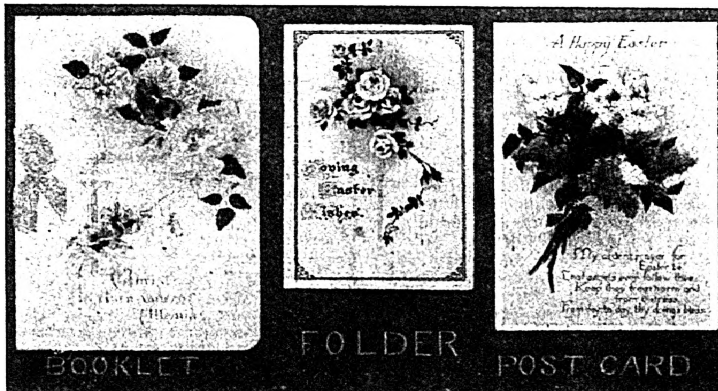
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who desire to prepare themselves for better service. The outlook is good for the Pentecostal Church of the Nazarene in this state, but it will take a great deal of sacrifice. We need men who are willing to consecrate their time to this neglected field, and we need men who are willing to consecrate their money to open the work here. God bless the Nazarene church, and make this year a year of victory everywhere.

DONALSONVILLE, GA.

KINGSDOWN, KAS.

The spirit of revival is on the church here, and conviction is on the people. Backsliders are coming home, sinners are repenting, and making wrongs right, and God is swinging them into the kingdom. Believers are being sanctified wholly, and the church is growing in grace. People are praying through to victory in the Tuesday afternoon prayermeeting and the mid-week church prayermeeting, and in every Sabbath meeting. Sinners get saved in the Thursday night prayermeeting and come to the altar Sunday morning for the

blessing of entire sanctification. Our converts do n't waste any time in the wilderness; they come up out of the Red Sea with their faces set toward Kadish Barnea, and don't stop until they are safe in the land of Canaan. There have been twelve professions in the last three weeks. People in the Macedonias around us are stretching forth their hands crying, "Come over and help us." We have just forwarded \$50 for foreign missions, \$10 for home missions, and \$15.50 for widows and children in distress. We are not trying to preach and testify people under conviction, but we are praying God to give us convicted people to preach to. He is doing it. Every family in the church gets THE OTHER SHEEP, besides we have some extra copies to give to our friends. We have received marching orders, have pulled stakes, and are pressing our way into the interior.—**C. J. QUINN, Pastor.**

DEDICATION OF THE WESTVILLE, (ILL.) CHURCH

Having spent six weeks in meeting with the Westville church, the hardest place we ever struck, where there is a saloon for every one hundred people and whole families go to the saloon as they would go in a store; where women tend the bars, and the dance hall, brothel, and wine room run open all night Saturday night and all day Sunday; where 95 per cent. of all the people believe in the Devil and all his works—God has given us the unusual: a good church membership of thirty-six, a good pastor, Rev. J. A. G. Wilkerson, who has worked in the mines by day and in the church by night, and has done what only one in many would do. His people love him and his good family very much, and are loyal to the work of God. On Sunday, March 12th, Rev. W. G. Schurman, our District Superintendent, came and dedicated the church. The Olivet male quartette and Brother and Sister Lillenas furnished a good variety of music, which helped much. They raised \$1,200 to pay off the debt, and put in a new furnace. Our dear Brother H. C. Wilson has made this church possible by standing back of the work and its finance. Many others do likewise, for it is the need of our church. We could have much more done if we had places of worship. Our District Superintendent is winning out for God and holiness. A revival fire has broken out at Olivet, and he is fanning the flame. He was due at Kewanee to

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hold their meeting March 15th, but could not leave Olivet, and your servant is trying to hold the handles of the plow for a few days.—R. E. GILMORE.

From Evangelist WILLIAM M. NELSON

I am homeward bound, after having spent some six weeks in revival work on the Gulf coast. The first meeting was at Seadrift, Texas, a brief report of which has already been given. The other battle was at Bloomington, Texas, but my impression was that Bloomington was not blooming spiritually. We plowed and planted, and watered the seed with our tears, and trusted God to send the early and latter rain; which we know He did; but the reaping time did not come before I left, only in a small way. Some were blessed, but I am sure there is a greater harvest coming. I hope to return to Seadrift and Bloomington in the fall and help with the reaping. There are some noble souls at these two points, and my labors for them, and my fellowship with them has been most delightful. Brother and Sister Brinley, of Kansas, did much to make this campaign a success. Hardly a family but they visited, prayed with, and told their experiences to, as well as to labour faithfully in all the services. They are an example to all well-to-do people, having a comfortable income they are not trying to make more money, but are spending both money and life telling the story of salvation. The meeting at Bay City was canceled, owing to not having a suitable place in which to hold the services.

MANCHESTER, N. H.

We have just closed a very helpful and blessed convention, under the auspices of the Grand View Park Campmeeting Association. The meeting was under the leadership of the President, S. W. Beers, of Lowell, Mass. The Rev. Earl E. Curtis, of Watertown, N. Y., was the evangelist. How God did bless this fearless preacher of the gospel. Brother Curtis is a clear, forceful Bible preacher, a great man of prayer. He always preaches with unction, and in the power and demonstration of the Spirit. A good company from the Lowell church attended on Washington's birthday, and added much to the meetings by their prayers, songs, and testimonies. Sisters Jodrey and Knight did all they could to make every one welcome and happy. These elect ladies can not be excelled in their hospitality. Our prayer is that the dear Lord will bless them greatly in their field of labor.—S. W. BEERS.

GOTEBO, OKLA.

The revival at Glendale church is increasing in interest. There are seekers at every service. There were eight seekers last night. Last Sunday, the morning service was one of those sweet, tender, melting, weeping, and breaking-up times. One man and his wife, who were members of the Campbellite church, were among the seekers and prayed through to a definite experience, and united with the church. Backsliders are being restored to God. There has been terrible darkness at times, but victory is certain. Great awakening is coming on the people. Some who have lived near here, who never had been seen at church until this meeting, are attending. All that are being saved in the meeting, are bright and clear. Some that had been compromising on certain lines, have confessed out, and been reinstated after a struggle with the power of darkness. Our faith claims the victory for the conversion of many more sinners. Rev. G. M. Wilcox, of Aline, Okla., is assisting us. We see no place to close, yet. The Lord is greatly blessing Brother E. E. Carson, of Roosevelt, in leading the song service.—J. H. GRAY, Pastor.

From Evangelist WILL O. JONES

The Lord blessed us in a convention with the

Bible Gems

The 1916 Scripture Text
Calendar

The 25c calendars were sold out before Christmas and we have had a fine business in the 50c calendar. We have a very few of the 50c calendars still on hand and will sell them postpaid for only 25c. Orders will be filled in the order received until the stock is exhausted.

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THE BUD ROBINSON'S TOUR THROUGH INDIANA

The Rev. Bud Robinson, and singer, C. C. Rineburger, and the Texas trio, composed of Rev. C. E. Roberts and wife and Miss Taylor, will tour through the state of Indiana in the month of April. The tour will be made in two automobiles. The company will be divided into two parties. The Texas trio will lead in the tour, while Rev. Bud Robinson and singer, Rev. U. E. Harding and wife, and Miss Eunice Onkes, pianist, will follow. After carefully planning the slate, the dates are arranged as follows, each town and city being given separately, with address of pastor or secretary to whom persons may write:

- Evansville—April 1, 2, Robinson party. Rev. Ira R. Akers, 205 Grant street, Evansville.
Princeton—April 3, Texas trio; April 4, Bud Robinson. Mrs. Etta Criswell, 602 North Prince street, Princeton.
English—April 4, Texas trio; April 5, Robinson party. Nannie H. Austin, English.
Milltown—April 5, Texas trio; April 6, Robinson party. Robert A. Merryman, Milltown.
Orleans—April 6, Texas trio; April 7, Robinson party. Rev. Earl Davis, Orleans.
Mitchell—April 7, Texas trio; April 7, 2:30 p. m., Robinson party. Rev. Charles Shortridge, Mitchell.
Seymour—April 8, Texas trio; April 9, Robinson party. Rev. C. H. Strong, Poplar street, Seymour.
Columbus—April 9, Texas trio; April 10, Robinson party. Thomas Firecoat, East Columbus.
Bloomington—April 10, Texas trio; April 11, Robinson party. Rev. Joseph M. Campbell, 704 Howe street, Bloomington.
Indianapolis—April 11, Texas trio; April 12, Robinson party. Rev. W. D. Baker, 450 North Walcott street, Indianapolis.
Mehawk—April 12, Texas trio; April 13, Robinson party. William Stansberry, R. R. No. 2, Greenfield.
Greenfield—April 13, Texas trio; April 14, Robinson party. Mrs. Emma Lowe, R. R. Greenfield.
Richmond—April 14, Texas trio; April 15, 16, Robinson party. Rev. C. E. Elsworth, General delivery, Richmond.
Connersville—April 17, Robinson party alone. Rev. O. E. Enos, 116 Lee street, Connersville.
New Castle—April 17, Texas trio; April 18, Robinson party. Rev. U. E. Harding, East Thornburg street, New Castle.
Warrington—April 18, Texas trio; April 19, Robinson party. W. E. Albee, Warrington.
Fortville—April 19, Texas trio; April 20, Robinson party. W. O. Helph, Fortville.
Alexandria—April 20, Texas trio; April 21, Robinson party. A. A. Knepper, Alexandria.
Muncie—April 22, 23, both parties. Rev. C. E. Roberts, 2116 Fletcher street, Anderson.
Anderson—April 23, 2:30 and 7:30 p. m., both parties. Rev. C. E. Roberts, 2116 Fletcher street, Anderson.
Marion, R. R. 7, near Upland—April 24, Robinson party alone. Jasper Hodson, R. R. 7, Marion.
Redkey—April 24, Texas trio; April 25, Robinson party. Rev. Loren Pendry, Redkey.
Bluffton—April 25, Texas trio; April 26, Robinson party. Rev. W. E. Clark, 627 West Wiley avenue, Bluffton.
Fort Wayne—April 26, Texas trio; April 27, Robinson party. Rev. Fred Kerst, general delivery, Fort Wayne.
Hamlet—April 27, Texas trio; April 28, Robinson party. Rev. K. C. McCullum, Hamlet.
Hammond—April 29, 30, Robinson party alone. Rev. E. G. Roberts, 435 Indiana street, Hammond.
- It is possible that Evangelist B. S. Taylor, of Mooers, N. Y., will be with the Texas trio party. For general information, address U. E. Harding, New Castle, Ind., East Thornburg street.

saints in Deming, N. M. They are planning for a meeting of two or three weeks in the summer. One night was spent in a Baptist church in Safford, Ariz. Sister Munger, formerly of First church, Pasadena, made the arrangements. The last meeting was held in Fredonia, Kas. It proved a hard, contested battle. That part of Kansas has for years been troubled with all kinds of "isms." God marvelously overruled and turned the organized opposition into triumph and glory. We had as many as ten at the altar on Saturday night. There were some clear cases. The effort was greatly appreciated by pastor and people. Brother Chambers, District Superintendent, who was in La Fontaine, nearly, expects to launch a campaign in this promising field. The next point is Leeper, Mo., and then to Atlanta, Ga. The writer requests the prayers of God's people everywhere.

CANBY, ORE.

With Satan contesting every inch of ground, but with God's presence manifested and some souls getting through in our regular meetings lately, this baby church of the Northwest District enters this week upon what, no doubt, is to be its crucial battle, with Rev. L. W. Goss and son Milo, as evangelists. I have never before seen anything like the fight the Devil has put up against us here. We need your prayers for real success in this battle.—J. M. BUTCHART, Pastor.

PORTLAND, ORE.

The First Pentecostal Church of the Nazarene has been visited by a gracious revival. Rev. C. W. Ruth was the evangelist. Notwithstanding the number of meetings Brother Ruth has conducted in and about Portland, this was one of the best. His preaching was unctuous, fresh, clear, and went to the heart. His Bible readings were the best we ever heard him give. Sinners were reclaimed and believers sanctified. The saints were built up, enlightened, and helped in every way. Splendid congregations; money came. The Young People's meeting, on Tuesday after the meeting closed, was attended by forty. And such a meeting! Glory to God! The Sunday school is forging ahead, and God is blessing along all lines.—C. HOWARD DAVIS.

With great joy I pen these few words to the HERALD of HOLINESS family. I had the privilege these last two weeks of sitting as a listener in my own home church under the ministry of Evangelist C. W. Ruth in a great evangelistic campaign. From the viewpoint of another evangelist, I can truthfully say it was one of the greatest meetings our church has ever had. The spiritual temperature of the church was very high at the time the meeting began. For weeks they had been praying for a real pentecostal revival, and God answered prayer. Brother Ruth has been in Portland and vicinity nineteen times, but we never heard him preach as he preached this time. And what shall we say of his wonderful Bible readings? They were truly wonderful, for they fed not only the soul but the intellect as well. Several of them were from Hebrews, using the word "Better" as the keyword. A better ministry, a better priesthood, a better sacrifice, a better altar, bringing out the types and shadows of the Old Testament and applying them to the New. As another evangelist, we feel that this was a rare treat to be able to sit down and absorb the teaching of another. I thank God for the privilege of being at home with my family for a short time. We rejoiced to see a goodly number of young people saved and sanctified, besides many others brought into the kingdom. The church is further up the road than it has ever been before, and with our pastor, Rev. C. Howard Davis, a noble man of God, we expect to push on and up; and already by faith we thank God for the victories ahead.—HARRY JOSEPH ELIOTT, Evangelist.

From Evangelist SUTTON and WIFE

It has been some time since I have reported through your columns, but God has kept us busy all winter. Our first meeting this year was with the M. E. church at Ash Grove, Iowa. The pastor, Rev. Slack, did his own preaching. The dear Lord gave us blessed victory, and a number were saved. We went from there to Lormor, Iowa. About two hundred and fifty were converted. Rev. C. M. Edmondson, of Diagonal, Iowa, was the evangelist. He is a sane, strong gospel preacher. At this writing we are with the Nazarene church at Marshalltown, Iowa, and they know how to do things. Rev. R. W. Leisher is the evangelist. He is surely a man of prayer and faith. This is my first meeting with him; but I find him a big, loving-hearted, good-natured, smiling-faced brother.

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We will be together this season, our dates running up in January, 1917. We go from here to Council Bluffs, Iowa, and from there to St. Louis, Mo. God bless the HERALD of HOLINESS. I am putting it in as many homes as I can. I love the HERALD of HOLINESS as I do no other paper. It is natural for us to love our own church paper more than any other.

MERIDIAN, IDAHO

We want to report victory in Jesus' name. Just closed one meeting to enter another. We were at Payette, Idaho, with Brother Newton Kendall in a little mission called John 3:16. We labored with Brother Kendall two weeks, and there were about thirty-five at the altar—some for pardon and some for purity of heart. It was a real time of digging out old backslidden church members. The writer is in charge of three classes, and it is at one of these classes we now are holding the meeting. Pray for us and our work. We also ask the prayers for Brother Kendall at Payette, for God did surely send him there and has opened his storehouse, and Brother Kendall is feeding on the good things of God.—CHARLES E. MITCHELL.

MILTON, CAL.

We are expecting evangelists Lewis and Mathews to hold a revival for us, beginning the 7th of April, and lasting until the 23d, in which we ask the readers to unite in prayer with us for a real outpouring of the Holy Ghost. Our faithful pastor, Rev. M. R. Dutton, who has labored so faithfully with us for three years, has resigned, and we are desirous of communicating with any who desires a hard place to fight in.—Mrs. E. F. THOMPSON, Secretary.

BEVERLY, MASS.

Our meetings are seasons of refreshing from the presence of the Lord. We are having seekers in our Sunday evening services. Last Sunday evening there were four, two for pardon and two for purity. We are making rapid strides spiritually, and feel that we have but begun to see what we may see, if we carefully follow the Spirit's guidance. In the middle of January, we adopted the Duplex Envelope system. The result is most gratifying. With no special appeal, except a table offering of \$8.81 to increase our missionary offering, our average for the month of February was \$31.73 per week. We are determined that the people of our city shall find out that we are in town. A few years ago with no money or congregation, a few of God's elect started a mission. Heroic faith held them until after a time God added to their numbers. You can not imagine, reader, the sacrifice which has made this work possible. We have a commodious church and parsonage with only \$1,500 of debt, which we are paying regularly through the co-operative bank. The church in seven and a half years has never missed a payment of \$32.13 per month.—CHARLES J. WASHBURN, Pastor.

LAFONTAINE, KAS.

We have just closed a six weeks' revival with our District Superintendent as evangelist, and Rev. J. W. Wilson and wife, of Windom, as singers and workers. God was with us from the beginning, and it was evident from the very first service that the workers were God's chosen servants for the place. The powerful messages and burning truths given by Rev. H. M. Chambers, soon uncovered hypocrisy, lukewarmness, and false professions, which, with the numerous other sins of these last days, were dragged out of their beds of carnal security and caves of darkness into the white light of the gospel truth. The closing day, March 12th, was a great day of victory. Nine members united with the church and the meeting closed with a good tide of conviction on the people. Prejudice has been broken down, good seed beds have been carefully prepared, and with a congenial atmosphere, we believe that the much good seed that has been sown will germinate and bring forth a bountiful harvest.—A. R. BEAN, Pastor.

PORTLAND, ME.

Sunday, March 12th, was a good day with us. The spiritual tide is on the increase in each of our services; deep conviction is on the unsaved. One young lady whom we have been holding on to God for some time, got through to victory Sunday night. So the good work goes on. The writer's health has much improved since last Assembly, and in view of the fact that I am able to be in the work once again, we are expecting this coming year to give all our time to the ministry of the Word. The writer has resigned her relationship as pastor with the church, to take effect at Assembly time. Brother Sulston and myself are waiting on God for directions and will follow where His leads. Those desiring to correspond with us, can address us at

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54 Sherwood street, East Deering, Portland, Me.—
Revs. J. HARTLEY and JOSEPHINE BURNS SULSTON.

OAKLAND, CAL.

We are glad to report victory along all lines. The past few weeks have been spent in waiting upon God, and His power was especially manifested in our Sunday's service, March 12th. At no time has there seemed such a beautiful spirit of unity as at this public service; at which time the church gave Brother Goettle a unanimous call for the coming year. After accepting the call, our pastor preached in such power, as stirred our hearts to stronger determination to let God have His way and will in us, and we believe we are better equipped since this service to be a soul-winning church.—DORA B. PATTERSON, Church Reporter.

MINOT, N. D.

We have just closed a two weeks' meeting in which several souls prayed through to victory, and others were made to feel their need of salvation. Brother F. B. Janzen, of Chinook, Mont., was our helper. He is one of God's true servants and made a sacrifice to come and help us. The Lord bless him and his church is our prayer. The work here is gaining ground and God seems pleased to bless us and give us souls. He is answering the prayers

of the faithful by sending in funds for our building, but some have not obeyed yet. In Jesus' name this work is going through to victory. We must not, we will not be denied! Our Sunday school is growing in interest and numbers. The first Sunday in March we received six new members, and two more last Sunday, which is a very good showing for a small school. Jesus is precious to our souls this morning and we earnestly desire the prayers of every saved person who may read these lines. The secret of success for the Nazarenes of Minot, and elsewhere, is to obey the command, "Keep yourselves in the love of God."—WILLIAM M. IRWIN, Pastor.

From Evangelist I. D. FARMER

Since my last report I have held meetings at Mathiston, Tomolan, Ecru, Sanders school house, Poolville and Houston. God is blessing souls as we go. I have organized one new church this year, and have another one ready to organize. I wish we had some pioneer workers who would go in for victory. We would see a great work on this District, and we will never see it until we can get workers who are willing to suffer some for the cause. We had our District Superintendent, Brother Whitehead, with us at the Houston church. He preached for us several days. His visit was pleasant and profitable. We all love him. Our Sunday school at Houston is doing good work, and attendance is good. The pastor, Rev. J. W. Dodd, is making good with his folks. I am now in a meeting with one of our churches, Eucaba chapel. Began last night; two came forward for prayer. I find they have their new church house completed throughout and well lit up and seated. We have a band of loyal Nazarenes here. I go next to Mantachie for a meeting.

FAUBUSH, KENTUCKY

Things are moving up at Faubush, and we are looking for greater times. People are getting stirred, some are trying to get souls saved and sanctified. Sunday school and prayermeeting are progressing fine, and we will soon have the church done. We are holding to God.—HARRISON FLYNN, Supt. of S. S.

KANSAS CITY FIRST CHURCH

Steady climbing in the hill country. The outlook is glorious, and uplook unclouded. The Sunday school is giving regularly between two and three dollars a week for missions. We expect to have here a great missionary church and are beginning with the children. Day of victory Sunday. Eleven more united with the church at the evening service, and Dr. Matthews preached on the "Second Coming of Jesus," emphasizing the signs and the suddenness of His coming. Nine seekers came to the altar and prayed through. It was a time of great conviction, great rejoicing, and great victory. We are to have a missionary rally Sunday, April 2d.—Reporter.

TOPEKA, KAS.

God is giving us great victory. We are having the best and largest prayermeetings in the city. Two seekers at young peoples' meeting on Thursday night. We will take in five new members Sunday night; this makes seven more Nazarenes since March first; twenty since the Assembly in August, and twenty-four since July 4th, at which time I came here, and we only had about twenty-five then. We are just getting a little start. We are going on.—A. F. BALSMER.

HOUSTON, MISS.

I am just back from Mt. Peniel, where we had two good services. Since I have been pastor I have visited this church twice, and I find we have some fine people up there. This is the oldest church on the District and it has had some hard blows by the Devil, but the old soldiers have stood true, and some of the new ones, although some of them have fallen out of the battle and lost their armor. It seems that we pastors ought to be watchful lest we lose some of the flock. May God the Father and the great Shepherd of the flock lead us to see our duty as young pastors. I once thought a pastor's work was only to preach once or twice a month and go home, but with the little experience I have had, I've learned that is only a part, and a little part, too. We need to visit homes, and talk and pray with them. I have made it a rule to pray in every home I visit. I've been at this every since I've been preaching. Let's work at our job, and talk and pray and urge them to pay their General Superintendent, missionaries and other workers, which is our duty to do. Pray for me that I may know God's leadings in everything.—J. W. DODD.

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Subscription Price—\$1.00 a year in advance; to foreign countries, \$1.50. Change of Address—Name the Postoffice and State to which the paper has been sent, and the Postoffice and State to which you wish it sent. Expiration of Time—Subscriptions are payable in advance. Unless payment is made or request made to have the paper continued, it will be discontinued at the expiration of time. How to Remit—Send money order or bank draft, payable to Pentecostal Nazarene Publishing House, 2109, 2115 Troost Avenue, Kansas City, Mo.

Entered as second-class matter at the Postoffice at Kansas City, Mo.

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in University church. The preaching of Pastor Rees is attended with unctuous power and old-time manifestations of the Holy Spirit. The Sabbath services are seasons of refreshing from the presence of the Lord. The past Sabbath the sermon was founded on a passage in the Song of Solomon, where it speaks of winter having past, the rain over, and the flowers appearing on the earth, the singing of birds, and the voice of the turtle dove in our land, the fig tree putting forth its fruitage, the tender vines sending out their fragrance and the call of our Beloved to come away. Truly, we were led into the garden of God, and made to feast on milk and honey and wine and all the fruits of Canaan land. It was like the ante-chamber of heaven to our souls. At the evening service President Wiley called the people to prayer, when

Heaven came down our souls to greet
And glory crowned the mercy sent.

Such a volume of prayer on the part of church members was seldom if ever heard. As they lingered on their knees, thirteen seekers prostrated themselves at the altar, the greater part of whom prayed through to victory. There was no place for preaching. The spirit of prayer was on the people. — J. P. COLEMAN.

MAKING PATHS FOR CHRISTIANITY

When the first missionaries went to the island of Panay, one of the Philippine group, they were amazed at the number of people in that Roman Catholic country who came to hear them and seemed so eager to have the Bible explained. Nine months only had passed when there was brought to the missionaries a petition saying that the thirteen thousand signers were Protestants and wished to be taught and organized into churches. The missionaries at first thought the people did not know what they were asking for, but they became convinced of the earnestness of these peasants. It was not till some time afterward that they learned how the way had been prepared for the Gospel. Padre Juan, a Roman Catholic priest, had come to Luzon forty years before, and after awhile had been sent to the penal station in Paragua Island by the friars because he was "teaching false doctrines," and there he had died. He had gained the love of the peasants, and they had believed in him. He had taught them that Christ was their Savior; he had read to them from his Bible, and he had told them that white men, different from the friars, would some day come to teach them, and they would know they were true teachers because they would have the same Book. The missionaries brought the same Book, the people had learned of Padre Juan's prophecy from their fathers, and they were ready to receive them as the true teachers. Padre Juan was the "living way" that guided their feet.

Caleb of the Hill Country

By CHARLES A. McCONNELL

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in sociology," and had attended lectures on social science, and she knew the needs and wrongs and yearnings of the "submerged tenth." And Aurelia did good, and received good in her work. But the reaction came; and late one Sunday night she buried her face in the lap of an older associate, and poured out her tears and her disappointments.

One of her boys in her class introduced, and pushed, an argument to prove that there exists in the world no such thing as unselfish love. The poor did not want love, he said; they wanted justice. The argument grew somewhat warm, and he became personal. The teacher, it was true, he admitted, did many pleasant acts, visiting the poor, looking after the children, teaching this mission class, and all that; but she was entitled to no particular credit for it. It was merely her way of doing what she liked best to do. "Do you come down here because you don't want to?" he demanded, and followed this question, which pierced between the joints of the armor, with a triumphant, "Well, den!"

"And I thought they would be so appreciative, so responsive!" she cried. "My dear," said the older woman, "you have begun to learn one of the hardest lessons in this work of helping others. You will need to learn it over and over again. Do you remember that in a meeting of Hampton students following the funeral of General Armstrong, one of the colored students said that he had never believed in the sincerity of the general until he learned that he had given directions that his body should be buried in the next grave to that of the last dead colored student? Oh, the cruelty of it, and the pity of it! And yet how natural it was! If you overcome your own prejudice and go to work among any people, you have gone a mile, but you must go twice; for you then encounter their prejudice, quite as deep, more unreasoning, and perhaps with more to justify it. When you go down to work in the slums you go but halfway when you have conquered your own pride enough to go. You must go farther, and conquer their pride, just as arrogant as yours, and more given to suspicion. My dear, we are not the first who have found it so. The saddest words written in human history are of One who 'came unto his own, and his own received him not.' He had gone only half-way then, but He went farther and drew nearer, by way of sacrifice and justice as well, till somehow He made the way of love a little plainer, to even the stupid and unresponsive people like you and me. Make it plainer to your boys."—Selected.

LIFE A SCHOOL

Sooner or later we find out that life is not a holiday, but a discipline. Earlier or later we all discover that the world is not a playground. It is quite clear God means it for a school. The moment we forget that the puzzle begins. We try to play in school; the Master does not mind that so much for its own sake, for He likes to see His children happy, but in our playing we neglect our lessons. We do not see how much there is to learn, and we do not care. But our Master cares. He has a perfectly overpowering and inexplicable solicitude for our education; and because He loves us He comes sometimes into the school and speaks to us. He may speak very softly and gently, or very loudly. Sometimes a look is enough, and we understand it like Peter, and go out at once and weep bitterly. Sometimes the voice is like a thunderclap startling a summer night solely that the scholar may be better educated when he arrives at his Father's house. When we arrive there to behold His beauty, we must have the educated eye; and that must be trained here. We must become pure in heart—and it needs much practice—that we shall see God. That explains life, why God puts man in the crucible and makes him pure by fire. When we see Him we must speak to Him. We have that language to learn. And that is perhaps why God makes us pray so much. — Henry Drummond.

MORE THAN HALF WAY

Ardent and full of love for her work, Aurelia went forth to bring in the millennium before the setting of the sun; for she had "specialized