

HERALD of HOLINESS

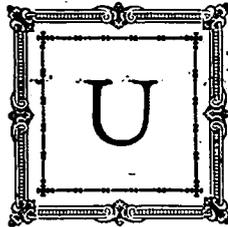
"How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things"

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EDITORIAL

Faith as a Life



UNMIXED faith is the rarest but mightiest energy possible to the souls of men. It is so hard to trust God alone—with no confidence in fleshly or visible things. Yet it is just to this point God tries to bring us, and to which He must bring us before He can do mighty things through us. Brought to this point of solitariness of faith—faith centered alone in and on God—the Father, can accomplish all His will through us and bring us to the utmost bounds of our possible development. The lack of such faith alone accounts for the poverty and paucity of our achievements. We must have a radical faith such as Paul speaks of in Hebrews 11:1, where he says: "Faith is the substance of things hoped for, the evidence of things not seen." The new version is an improvement on this, where it says: "Faith is the assurance of things hoped for." The marginal rendering of the new version gets still nearer the true conception of unmixed faith, where it reads: "Faith is the giving substance to things hoped for, the test of things not seen." Faith is a realizing thing. It embodies or incarnates the things on which it rests, and is God's test of us in the regions of the unseen. The soul is satisfied with God's promised support and presence in the sense of a realization of it, and the life is conducted, plans projected, and everything is run exactly as though this promised support on which faith has drawn by the authority of God's Word, were a physical, substantial entity stored nearby and appealing to sight and sense.

So many of us are willing and do trust God some, and other things some, and we can do some service on this basis; but we lessen our effectiveness for service by so much as we admit anything as an object for faith besides God. We generally trust God some and knowledge some. We believe God calls and wishes us to do a certain work, and that He will bless us in doing it, and greatly help us in it, but we must have a knowledge of certain ways and means essential to its execution before we throw ourselves boldly into it. Our faith is thus partly in God and partly in a knowledge of something or somewhat else.

It is noteworthy that the men in all history whom God has used on great lines have been men of unquestioning faith, who stepped out on His promise in the dark, seeing or knowing nothing save His voice of command and promise. They have been men of unmixed faith—a faith which worldly prudence and business principles would have denominated a rash and reckless venture in the dark.

It was thus with Paul. When arrested, and transformed, and commissioned to go forth on a mission fraught with great peril, he conferred not with flesh and blood. There were many reasons for his stopping to do this. Who was to meet his expenses? How or whence was he to command the

resources for his great campaign over land and sea? Who was to protect him from bodily harm and death in confronting Jewish bigotry and hatred, which would resent to the death such interference as he was to dare to offer? Policy, prudence, or discretion would have commended a much more moderate and conservative inauguration of his work than the sweeping, radical terms of his commission from God involved. And it demanded a naked and unmixed faith on his part to obey and to press on with vigor in the prosecution of this commission. But how wondrously God vindicated this lofty faith of His servant. Results vast as the world in character, and limitless as eternity in extent, came of this one man's unquestioning, unmixed faith in God.

Only one knowledge does a man have a right to ask or desire in dealing with God, and that is a knowledge upward, and not outward, or downward. We are to want to know only what God says, or desires of us. This definitely settled, everything ought to be settled, and absolute obedience should follow, though the way be as dark as cerebus, and difficulties loom up as high as heaven.

Knowledge is the very thing rebuked by the faith of the ancient worthies, who shine out like great glittering stars on the night of antiquity. Solitary, majestic, glorious in moral sublimity, in absolute recumbency on God, and fealty to His command, and in the bequeathal from the bowels of remote antiquity to the oncoming ages of the highest, and holiest legacy of the true riches, stands Abraham, the father of the faithful. Seeking the solution of his sublimity of character and grade of achievement, we rest in the answer furnished us by the author of Hebrews, whose solution is in the words: "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went." We must pass successfully this supreme epochal test on the line of faith, if we would get where God can use us as He desires to do. It is just here that so many of us fail and settle down on a plane lower than that of absolute faith in God, and with no faith in anything else—a place where we still love and trust Him, but not in that sweet sense of absolutism which is our privilege. Oh, for such faith always, everywhere, and in everything! It is this cloud-capped peak of absolute faith in God for which our heart hungers daily and hourly, where life becomes truly, and only, and evermore a life of faith.

WE ADVOCATE STRENUOUSLY great reading by all, especially the young. Yet it must never be forgotten that great thinkers are more needed and more influential than great readers. Deep thinking is the need of the day. It is the lack of this that has made this such a shallow age, and the people of today such a superficial people.

Too Many Lots

HERE are very many professed Christians today whose tent doors look the wrong way. Like Lot, whom Peter termed "just Lot," while in the main good and respectable, they exhibit great weaknesses for the flesh-pots of the world. Like Lot, who "chose him all the plain of Jordan," because it was well watered and fertile, they choose for themselves the inviting plain of mammon and the deceiving plain of questionable amusements. Lot knew that "the men of Sodom were wicked and sinners before the Lord exceedingly"; so also these professed Christians know that those Sodom plains of today, mammon and worldly amusements, are "wicked" and "sinful," and as Lot only pitched his tent "toward" Sodom, not in it, so, likewise, they pitch their tents toward mammon and worldliness. But Lot soon found himself in the doomed city, whose streets reeked with moral pollution, and he lost all that he had carried with him, for, when the kings of the East plundered Sodom, "they took Lot, and his goods." So, also, these Christians find themselves drawn into the midst of the engulfing whirl of mammon-greed and worldliness, and easily become the prey of the kings of social and public evils. As with Lot, the exhalations from a worldly spirit like the vapor of "the Court of Death" rise up and blind many latter-day church people to the possible direful consequences of their choice of evil ways and doings.

No Christian man can safely pitch his tent Sodomward. Its deadening influences upon religious sensibilities will eventually wreck one's spirituality. In vain he may salve over his conscience that by his good example he may remedy social wrongs and purify money-greed methods. He will find himself, however, powerless for good as was Lot in the city of the plains. As a pungent writer has said: "He who enters a den of wickedness for the sake of worldly profit or pleasure is not likely to make a very successful missionary." No man can sacrifice his religious principles and privileges at the shrine of mammon and questionable amusements and make a success of his religion.

For His aggressive work God wants men consecrated within and without, having clean hearts. Uniforms, however dazzling, will never successfully fight a nation's battles. As said England's great critic, "We can never fight the Germans by three hundred thousand red uniforms; there must be MEN inside of them." Likewise, the Church can not conquer the world, the flesh, and the Devil by the tinsel of profession; behind that there must be the power of a consecrated life.

This warning history of Lot is the voice of God reaching through nineteen centuries and calling His people today to higher service.

YOUR COMPANION in your wrong will not be your companion in your need. How the young need to lay this truth to heart! In the gala day of the sowing of wild oats they will find many friends to share in the sport; but when the harvest of misfortune and sorrow comes, the once gay sower—now the sad reaper—will find himself alone—forsaken by friend and foe alike, and with no friend stable and true, unless he has made God his friend.

A Glimpse of the Depths

AH! the unutterable infamy of a state government that will traffic in the weakness and frailty of its own citizens by licensing and perpetuating the awful liquor business! What must be the status of a man who can get his consent to sell the stuff for a livelihood? Where is his conscience? Where is his heart? Where is his moral sense? And yet, as despicable as is the man who sells it, as blameworthy as is the poor victim who drinks it, and debauches himself, and debases his manhood, and impoverishes his family, and damns his soul, far worse is the man who deliberately and intelligently plans and provides for its legalization and continuance by his ballot.

Enough transpires every twenty-four hours in any ordinary city to turn every man held fast in the chains of party idolatry into a sworn, undying, uncompromising political foe to any party that dares to support the rum traffic, or refuse to oppose and fight it.

The depths to which this legalized infamy of our great American parties once carried men is illustrated in the following touching incident related by a contemporary:

"No, I'll not drink with you today, boys," said a drummer to several companions, as they settled down in a smoking car and passed

the bottle. "The fact is, boys, I have quit drinking; I've sworn off."

"What's the matter with you, old boy?" said one. "If you've quit drinking's up. What is it?"

"Well, boys, I will tell you. Yesterday I was in Chicago. Down on South Clark street a customer of mine keeps a pawn shop in connection with his other business. I called on him, and while I was there a young man not more than twenty-five, wearing threadbare clothes and looking as hard as though he had not seen a sober day for a month, came in with a little package in his hand. He unwrapped it and handed the article to the pawnbroker, saying, 'Give me ten cents!' And, boys, what do you suppose it was? A pair of baby shoes; little things with the bottoms only a trifle soiled, as if they had been worn only once or twice. 'Where did you get these?' asked the pawnbroker. 'Got 'em at home,' replied the man, who had an intelligent face and the manner of a gentleman, despite his sad condition. 'My wife bought them for our baby. Give me ten cents for 'em—I want a drink.' 'You had better take the shoes back to your wife; the baby will need them,' said the pawnbroker. 'No, s-she'll not, because she's dead. She's lying at home now—died last night.' As he said this the poor fellow broke down, bowed his head on the showcase, and cried like a child. 'Boys,' said the drummer, 'you may laugh if you please; but I—I have a baby at home, and I swear I'll never drink another drop.'"

Be Careful

WE are to be extremely careful about invading the unseen, mysterious realm of motive. To be sure, in the case of acts or deliverances of public characters which bear upon their very face self-evident proof of wrong motive, it is perfectly legitimate that one recognize such motive and speak of it, but even in such cases, criticism must never be simply from habit or love of criticism, but always made regretfully, and in the spirit of love, and with the solitary dominant purpose and prayer of benefiting or correcting the erring, or protecting vital interests from injury. Alone within these limitations are we safe in dealing with the weaknesses or the errors of others. But this is a very different thing from a habit of suspicion, or a spirit of doubting the sincerity of others, of impugning their motives, or of depreciating the value of their influence and work, and achievement for the world.

IT WAS SAID BY A GREAT writer that "All things in a nation take their measure by the elevation that is given to heaven among the people." In degrading their religion a people lower their moral character. Everything becomes more sluggish; the future becomes more narrowed; patriotism becomes materialized and selfish; noble traditions lose their interest; the moral sense loses its tone; material interests engage all regard; and people gradually drift downward to the level of animalism, however literary or civilized they may be." Civilization is no guarantee against such debasement. Witness the brutality and diabolism of the cultured and highly civilized German nation of today in the most inhuman warfare ever waged in the history of man. The German method of warfare puts the savage warfare of the Indians to the blush in comparison for inhumanity and brutal disregard for the deceacies even of international war. Germany degraded the Bible systematically for years by her rationalism and higher criticism. Behold now the results of her insolent disregard for God and His Word. The most paradoxical of things is the fact that Germany dares to pursue her barbarism in the name of religion and of God. To claim the partnership and approval of heaven for her atrocities is an insult to God.

POWER TO CONCENTRATE is an evidence and a means of ability to do great things. The price of power is a terrible concentration. The man of concentration is the single-minded man. He is the very opposite of the "double-minded man" whom James calls the man "unstable in all his ways." Paul had power of concentration, because he could say "this one thing I do."

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The Sheltering Blood

BY ARTHUR F. INGLER.

The text for this article is found in Exodus 2:1-33.

THE story of the first Passover is just an early edition of the gospel of Christ. (The New Testament is in the Old contained and the Old is in the New explained). The order of teaching in this chapter is much the same as we find in the first ten verses of the fifth of Romans. There is a well trodden path of thought running through this portion of the king's garden, but the flowers and spices are as beautiful and fragrant as ever. Let us praise God for the perennial freshness of His holy word. The first thought in our lesson is a solemn one. All of God's foundations go down deep. That first and solemn thought is:

1. *Condemnation*—We read it in verse 12, "I * * * will smite all the first born in the land, etc." The sentence of death, passed upon all the first born, was irrevocable. They were condemned already. There was no difference between Jew and Egyptian, and this is the condition today, of all men under the law, they are under the curse; the sentence of death is already passed upon them, for that "all have sinned." In St. John's gospel, chapter 16:7, 8, 9, we read that the Holy Ghost reproves the world of sin because men do not believe on the Lord Jesus Christ, because they refuse to take Him as their Savior; and, in John 3:18, we find that "he that believeth not is condemned already." While walking through the railroad yards one day, we saw a box car on the siding and on it, in large white letters, was written "Condemned." It was useless to the railroad company. God has no use for the sinner, and has written on his soul, "Condemned." What an awful thought!

2. *Substitution*—In verse three we read, "they shall take to them every man a lamb, * * * a lamb for an house." Every condemned one needed a lamb to redeem him from death, for either the first born or an innocent substitute must die. This was God's method and there was no escape from it." Since the days of Moses the world has become very wise in its own eyes, and thinks it has improved upon the plan of God, but it remains unchangeable. Amen. Jesus Christ is the divinely appointed lamb. "Behold the Lamb of God, which taketh away the sin of the world." There is no other way to God, no other door to heaven. Christ, our Passover, was sacrificed for us. "If ye believe not, * * * ye shall die in your sins."

3. *Appropriation*—Read verses 7 and 13. "The death of the lamb availed nothing until the blood was applied according to commandment. So today the sinner is not saved by the death of Christ upon the cross, but by the personal acceptance and appropriation of that death as the only ground of his justification before God. Only when the blood was on the doorposts was it between the first born and the avenger. By faith, we lift up the sacrifice of Christ between our souls and a sin-avenging God." There is a beautiful legend which says that on the night of the exodus, a young Hebrew maiden—the first born of the family—was so troubled upon her sick bed that she could not sleep. "Father," she exclaimed, "are you sure that the blood is there?" He replied that he had ordered it to be sprinkled on the lintel. The restless girl could not be satisfied until the father had taken her up and carried her to the door to see for herself; and lo! the blood was not there. The order had been neglected, but, before midnight, the father made haste and put on his door the sacred token—the token of protection.

—Oh, friend, are you sure that the blood of Jesus is upon your heart's door? Are you sure that you are sheltered and protected by the atonement? If you are not sure, apply it now, by faith, and rest satisfied on the power of the blood to save you from all danger.

"Five bleeding wounds He bears,
Received on Calvary;
They pour effectual prayers,
They strongly plead for me:
'Forgive him, O forgive,' they cry,
'Nor let that ransomed sinner die!'"

"To God I'm reconciled,
His pardoning voice I hear;
He owns me for His child;
I can no longer fear;
With confidence I now draw nigh,
And 'Father, Abba Father,' cry."

4. *Confirmation*—"When I see the blood, I will pass over you." (verse 13) When Jehovah passed down through Egypt that night, He was not looking for Israelites or Egyptians, but for the blood of the lamb. And, in the great judgment day, God will not be looking for Baptists, or Methodists, Catholics, or Protestants, but for blood sheltered souls. The blood of Jesus is ever before God's eye. It was the blood that made them safe and the promise made them sure. It is the blood of the Lamb, sprinkled on our hearts that gives us security, and God's promise of protection is our "blessed assurance."

5. *Purifications*—"Even the first day [of the feast of unleavened bread] ye shall put away leaven out of your houses." (verse 15). Leaven, or yeast, was hidden in the bread and was typical of secret and hidden sin. It must be put away for ever and put away at the very start. "Purge out therefore the old leaven," argues the Apostle Paul, "that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth" (I Cor. 5:7, 8). Reference is here made to the Jewish custom of searching for leaven, and so scrupulously did the people at all times observe this, that before the day of the feast, they would sweep their houses and search the dark corners with candles, lest a morsel of leaven should be found among them. Thus should we as Christians examine our hearts and put away any thought or spirit that savors of sin. We should be separate from the rotting and fermenting results of the old life. The blood without on the doorposts not only justifies the believer, but leads him to cleansing within. It is not enough to be saved from outward danger; we must be free from inward sin. "Christ gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people." Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." This is the thing for which the church exists—the cleansing of the morals of the people and their elevation to a truly spiritual and godly life.

The little stone by the roadside received dust from every passing wind. The shower has often cleansed it, but it has always become soiled again. Another stone of the same luster lies nearby, but within the brook. It is perpetually cleansed, and kept clean by the flowing waters. Clouds of dust may pass over it, but they do not reach it, and it always reflects the clear rays of the sun. All its cleansing, all its purity, is in the stream, not in itself. The sinful soul is like the stone by the roadside—always soiled; the blood-washed soul is like the stone in the brook—always white and clean. Friend, which are you? If you are by the roadside today, step into the stream of salvation, flowing down from Calvary, and be made clean, and then sing with me,—

"The cleansing stream, I see, I see!
I plunge, and O, it cleanseth me!
'O praise the Lord! it cleanseth me!
It cleanseth me, yes, cleanseth me!"

6. *Resignation*—"None of you shall go out at the door of his house until the morning." (verse 22, last clause.) Until the Lord passed

by in judgment they must abide in the house, calmly resting behind the sheltering blood. In so doing they had quietness, confidence, and strength. (See Isaiah 30:15.) Their obedience to God proved their faith in His word. There is no safety for us outside the blood-sprinkled house of refuge. What are the Unitarians, Christian Scientists, and all other blood rejecters going to do at the judgment? God has put it on record that "When I see the blood, I will pass over you." Then in patience let us possess our souls when His judgments are in the land, and pray for the poor creatures who are unsheltered and unsaved. God pity them in their distress and anguish! Where shall they hide till the calamities be over? There's no hiding place, no refuge, but in the atonement, the blood of Jesus.

On board a British man-of-war there was but one Bible among seven hundred men. This belonged to a pious sailor, who had made good use of it. He had read it to his comrades and, by God's blessing on his labors, a little band of praying men was formed who numbered thirteen. One day the ship was going into battle. Just before the fight began, these thirteen men met together to spend a few moments in prayer. They committed themselves to God's care, not expecting to meet again in this world. Their ship was in the thickest of the fight. All around them men were stricken down by death. Two of these men were stationed with three others in charge of one of the guns. The other three men were killed by a single cannon ball, but there in safety stood the two praying men. They had agreed that when the battle was over those who might still be alive should meet, if possible. They met soon after, and what was their joy to find the whole thirteen were there. Not one of them had been wounded. What a blessed shelter it was that protected those men of prayer!

"Dear as the apple of His eye
His blood-bought people are."

7. *Limitation*—"There shall no stranger eat thereof." (verse 43.) By a stranger is meant one of a foreign race who wished to retain his foreign character and remain uncircumcised, or, as the revised version gives it, "a sojourner, i. e., a foreigner who is merely passing through the land, or staying for a time without intending to become a permanent resident." Such persons were forbidden to join in the celebration of the passover, and justly so. It would be impossible for a "stranger" to enter fully into the meaning of the passover; he would know but little or nothing of the deliverance of Israel from the bondage of Egypt by the mighty hand of God. He would not, therefore, be in sympathy with the ordinance, and so those who are strangers to the death of Christ ought not, and can not, truly come to the sacramental table of our Lord. That sacrament finds its meaning in the cross, and no one can enter into it who has not realized in his inner nature the deliverance and blessing consequent on the death of Christ. The believer in the atonement alone can fully realize the blessing of the Lord's table, the communion of the Lord's Supper.

8. *Separation*—Pharaoh said, "Rise up, * * * go, * * * take your flocks * * * and be gone." (Verses 31 and 32.) After the blood had been shed and applied, the Israelites had no difficulty in getting out from among the Egyptians. And thus all of God's redeemed ones are to be separated unto Him. "Come out from among them, and be ye separate, saith the Lord, * * * and I will receive you." The unbelieving worldling doesn't want the blood-sheltered saints in his company, for their presence condemns him. He does not feel comfortable among them. Entire renunciation of the world and self prepares us for the entire and perfect salvation of God. If the atmosphere is to receive the eagle and bear him up, he must cast himself entirely upon it. If we surrender all, we shall possess all. We shall be sheltered by the blood of Jesus.

Moses, a Type of Christ

BY REV. JOHN W. CLARK.

NO other person so fully and clearly typified Christ as Moses. His life was crowded with important events, which evidently shadowed forth the long predicted and expected Messiah. In addition to these prominent events, God expressly commanded him to inform the people, that He would raise up for them a prophet like unto himself, one who should have Jehovah's words in his mouth—who should speak all His words unto the people, and whose commands all the people should be solemnly required to hearken and obey. Let us notice, then, the great leading incidents in the beautiful life and history of Moses, which seemed to typify the character and work of our blessed Redeemer.

1. *The peculiar circumstances connected with their birth.*—A cruel edict was in force when Moses was born, for the extermination of the male children of the Israelites (Ex. 1:16) and a similar edict was issued by King Herod at the birth of Jesus, when the children of Bethlehem and the coasts thereof were slain (Matt. 2:13). Thus as the life of Moses was preserved from the cruel designs of Pharaoh, so was also the life of the Savior delivered from the murderous hand of Herod.

2. *Notice their voluntary abasement and humiliation.*—Moses, a resident in the palace of Pharaoh, was surrounded with all the honors, and riches, and pleasures of Egypt, but when he was come to years he freely surrendered them all, choosing rather to be the companion of the suffering people of God. Jesus, the prince of heaven, possessed of all the honors and riches of glory, cheerfully condescended to come to this sin cursed world, and become a servant, ministering to all, that we, through His humiliation and poverty, might be redeemed from sin, and obtain exalted honors and eternal life.

3. *Both were especially appointed to be the deliverers of the afflicted and the oppressed.*—Moses was sent to deliver the groaning Israelites from the bondage of Pharaoh, and the slavery of Egypt, and Jesus came to deliver the world from the bondage of sin, and the slavery of the devil. Moses was sent by God, expressly commissioned, and fully qualified by miraculous power for the accomplishment of this great work, and Jesus also was sent immediately from the Father, to deliver the world from the power of Satan, and to save immortal souls from sin and hell. For this great work He was anointed with the Holy Ghost, and possessed with all strength, so that all things were subject to the word of His power. No one ever performed the mighty works which were done by Jesus. (Acts 2:22.)

4. *Both of them delivered the laws and mind of God to the people.*—On Sinai, Moses received from God the moral law, and made it known to the Israelites, and Jesus delivered the spiritual exposition of the law in His sermon on the mount (Matt. 5, 6, 7). This one great office Christ sustained, to make known unto men all the will of His Father, to bring life and immortality to light by His gospel, and to give a perfect code of laws to all mankind.

5. *Both of them were appointed leaders of the people.*—Moses stood at the head of the old dispensation, and having given God's law to Israel, he conducted them through the desert toward the land of promise. Jesus was given as a witness and a leader to the people. He came as the head of the new dispensation to conduct the numerous host of believing saints to immortal glory.

6. *Both of them acted as mediators between God and the people.*—Moses stood forth between the people and God, when His avenging wrath would otherwise have destroyed them; but for their safety he faithfully, perseveringly, and successfully interceded. In this he put faintly exhibited the mediatorial office and work of Jesus.

Jesus engaged Himself as the surety of un-

godly, condemned sinners; He freely sought to bear their sins, and be wounded for their transgressions; and by the virtue of his atoning blood, he honorably turned aside the wrath of God, and delivered a guilty people from condemnation and eternal death. If Moses pleaded for his ungrateful and guilty countrymen, Jesus with His dying-breath pleaded on behalf of his murderers, and said: "Father, forgive them; for they know not what they do."

7. *Both of their engagements were connected with the ministrations of angels.*—The law was ordained by angels in the hands of Moses, as mediator (Acts 7:53; Ex. 23:20). The whole life of Jesus was associated with the ministry of angels. They announced His conception, proclaimed His birth, succored Him in the desert, witnessed His transfiguration, strengthened Him in the Garden, watched over His sepulchre, rolled away the stone at His resurrection, and were as His attendants when He ascended to glory.

8. *Both were distinguished for high moral endowments.*—Moses was the obedient, faithful servant of God. He was eminently holy, and the meekest of all men, and he held intimate fellowship with God. He fasted forty days and forty nights, and his countenance was irradiated with the beams of divine glory, and God greatly distinguished and honored him before the people. Jesus was obedient and faithful as a son. He was spotless, and no guile was found in His mouth. He was gentle and meek, and He strove not, neither did he cry, or lift up his voice in the street, and the law of love was in His heart. He exhibited great self-denial, and fasted too, forty days and nights in the wilderness. He also held the most intimate and unbroken fellowship with God. At His transfiguration His countenance shone as the sun, and His garments appeared to be of glittering brightness, and God on several occasions declared Him to be the Son of His delight, in whom He was well pleased.

9. *Both were eminent prophets of the most high God.*—As a prophet God spake to Moses more directly than other prophets, face to face. He prophesied largely, and his predictions, although extending probably to the end of the world, were full, comprehensive, and clear. (See many parts of Deuteronomy.) Jesus also possessed the spirit of prophecy without measure, and at all times He had access to His heavenly Father, knew all His mind, and on any occasion could reveal His will to the people. Like Moses, His prophecies in-

cluded the displeasures of God toward the impenitent seed of Abraham, and His predictions had respect to succeeding events from the time of His first advent to His second coming, in power, majesty, and glory, to judge the world.

10. *Both obtained unspeakably valuable blessings for the people.*—Not only did Moses lead Israel from the galling yoke of Pharaoh, but when in the desert he obtained for them manna from heaven, and water from the flinty rock, and turned aside from them fearful plagues. (Exodus 32:30; Numbers 16:46.) Jesus Christ, in the days of His flesh went about doing good, healing their infirmities, and delivering those who were bound, and led captive by the Devil. He also fed the multitudes in the desert, and gave Himself as the true bread of life to a dying world.

11. *Both lived and labored for the well-being of others.*—Moses displayed the most astonishing benevolence for his countrymen. He ever sought their happiness, and exhibited the greatest kindness and patience toward them. Rather than they should perish, he besought the Lord that his name might be blotted out of God's book. Jesus exhibited inexpressable goodness to His ancient people. He embodied His immeasurable love in all His conduct toward them, and He actually became a curse for sinners, that they through His death might obtain eternal life.

12. *Both were treated with ingratitude, by those whose welfare they lived to proclaim.*—How often did the Israelites rebel against Moses, and would have thrown off his authority; they very frequently murmured and complained against him, and with the greatest ingratitude did they often attribute their own miseries to him, instead of confessing and forsaking their iniquities. Thus, too, was Jesus treated by the Jews. He came unto His own, but His own received Him not. They even preferred Barabbas, a murderer, to Him; and by wicked hands they put Him to a cruel and shameful death.

a. Moses was a servant, but Jesus was the Son of God.

b. Moses was the head of that dispensation which was legal and ceremonial, and which passeth away. Jesus is the head of that ceremony which is spiritual, gracious, and abiding, and to the supreme excellency and glory of Jesus did Moses and the prophets bear witness.

c. Let us rejoice then that we are not come to Sinai, but Zion. Not under the law, but under grace. Not the followers of Moses, but the disciples of Jesus Christ.

d. If disobedience to Moses and his law was visited with God's displeasure, how shall we escape if we neglect Christ's salvation, and obey not the gospel? FRANKFORT, INDIANA.

Jesus, the God-Man

BY MRS. FANNIE EBB

Jesus Christ the same yesterday, and to day, and for ever. Hebrews 13: 8.

THERE is much discussion in the world today concerning the humanity of Jesus, some going so far as to say that Jesus was not divine until He arose from the dead, which would make His sacrifice for sin void, His precious blood of no avail, and His death of no merit.

Others admit He was divine, but limit His divinity to such an extent that they put Him on a level with finite beings, and rob Him of His power as God.

If Jesus is the same yesterday, and today, and for ever, that for ever settles the question as to His power while in this world: for He was always God, though clothed with a human body.

Now, what did Jesus come into this world for? We know He came to seek and to save that which was lost, and in order to do this it was necessary for Him to become an example, or pattern, of daily living, give His life a sacrifice on the cross, and be resurrected from the dead. Now, if we can prove by the Word of

God that all three of these requirements were met and accomplished, through the instrument of a physical body, we can prove that Jesus was simply God manifest in the flesh (1 Tim. 3: 16). In other words, Jesus, the eternal Son of God, without any change in His spirit, was incarnated in a physical body, for He says, in Hebrews 10: 5, "A body hast thou prepared me"; and in another place, Hebrews 2: 14, "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same"; then again, Hebrews 2: 16, "For verily he took not on him the nature of angels; but he took on him the seed [or nature] of Abraham." In what way was Jesus limited by His human body? As far as we can see, there were only two things that hindered Jesus from manifesting His complete power all the time as God, and they were: He could only be in one place at one time; and He was subject in all things to His Father, who made Him an example of obedience, of suffering, and dependence on the Father, for our comfort, instruction, and redemption.

Now, no one denies that raising the dead,

What Is Thy Name?

BY REV. W. E. SHEPARD

healing the blind and sick, casting out devils, speaking peace to a troubled sea, feeding the five thousand, etc., were positive proofs of the divinity of Jesus; but all these it was possible for Him to accomplish in an attitude which any other man or woman might assume, had they the same power as He had. But Jesus proved in other ways His absolute control and power over His human body, beyond the power of any other human being, proving He was never in bondage to His body (only subject to the bounds laid by the Father, and able to be in one place at one time) but the same yesterday, today, and for ever, though incarnated in a temple of clay, veiled in the flesh.

1. He walked on the sea, which was utterly impossible for any other human being to accomplish in this world.

2. He fasted forty days and forty nights in a wilderness, which was only possible to those who were given special power.

3. He knew what was in man (Jno. 2:24, 25). He knew the future (John 8: 64).

4. He never needed to study books, but knew letters, though He never learned (John 7: 15).

5. He laid down His life and took it again (John 10: 18).

Then, in what way did Jesus manifest His humanity? By being born of a woman (Galatians 4: 4), willingly subjected Himself to time and place, became weary, ate, drank, and slept, felt pain, endured humiliations, shame, slights, mistreatment, died a physical death—all this effected in the body, in order that He might be our example and sacrifice.

Now we come to His inner spiritual life, His temptations direct from the Devil, and here we must remember that while He was tempted in all points as we are (yet without sin), yet the Devil met Him as God, while he meets us as human beings. Jesus had to meet our temptations on a plane that caused Him to feel their hellish power, just as we do; and just as He was willing to be hid away nine months while His body was in preparation, just so He was willing to subject Himself on necessary occasions to the helplessness (Luke 22: 54) and weakness of our own human nature, that He might fathom our infirmities, feel like we feel pain, sorrow, and shame; tasted temptation like we, yet without sin, that we through Him may be overcomers, that we in His strength may come forth more than conquerors.

The Devil never comes to a human being and tempts them to make bread out of stones, because he knows that would be useless; but he tempts them in minor things, though on the same basis; tries to get them to prove to folks they are sanctified, by suggestions he offers (making great claims, demonstrating in the flesh, etc.) which are to be repulsed, just as Jesus resisted His temptations.

Then again, the Devil never shows us the whole world in a moment of time; we would never grasp it, we would be overwhelmed; but he brings it to us piecemeal, one thing at a time, as much as we can stand, but never beyond our strength. Praise the Lord! Many give way, and the best feel sometimes they must give up; but all we need to do is to resist in His strength, hold still, and allow Him to work out for us His purpose, and we will come forth, stronger, sweeter, and truer.

So Jesus was always all knowing, all powerful, all wise, infinite, always God, the same yesterday, today, and for ever. "And his name shall be called Wonderful, Counsellor, The Mighty God, The everlasting Father, The Prince of Peace" (Isaiah 9: 6). He was only clothed in our flesh to fulfil the will of the Father, to become a sacrifice for us; and now is able to succor us in all of our temptations and afflictions, in that He himself suffered, being in the flesh, and has become our great High Priest, able to present our cause to the Father, and to be our faithful Advocate before the throne, that through Him as our Example, our Savior, Sanctifier, Keeper, and Coming King, we may accept Him as our Alf, and in all, and fully trust and obey Him in all things.

NAMES in the Bible were significant. Children were not named after the latest novel, or because the names were particularly euphonious. They meant something. Jesus was named such because it meant Savior. Names were frequently given because of some characteristic, or some incident connected with the birth, or some prophetic foresight. Abram meant "high father," but when he received that marvelous change in character, when God told him to walk before Him and be perfect, He at the same time changed his name to Abraham, which means "father of a great multitude." At the same time God gave him and his wife the promise of a child, which produced such joy and laughter that God took advantage of the event and called the child Isaac, which means "laughter." Isaac and Rebecca became the parents of the twins—Esau and Jacob. Esau was born first, and when Jacob was born, his hand reached out and took hold on Esau's heel, and this incident was evidently used to suggest the name for the baby, and they called his name Jacob, which means "heel-catcher," or "supplanter," when the evident thought of the prophetic vista of the life and characteristic of Jacob was in evidence.

When the Israelites had that notable battle with the Philistines, and were defeated, the ark of the covenant taken, Hophni and Phineas, the sons of Eli, were slain, and Eli fell over and broke his neck, the wife of Phineas gave birth to a child, and immediately departed this life. As she was dying she named the child Ichabod, saying, "The glory is departed from Israel." Ichabod means, "Where is the glory?"

When Jacob was trying to pray through at the ford Jabbok, and was still struggling, the wrestling angel finally asked him, "What is thy name?" He never gained the victory till he pronounced it out plainly and said, "Jacob." With that confession of his name came all the inwardness of his character of which it was significant. He dragged out the whole thing, and then He got the blessing. His name was immediately changed from Jacob to Israel.

So much for a little introduction to the heading of this article; but it is not concerning Jacob's name, or Jacob's character, that we are now interested, but rather our own name, our church name. Our name is "Pentecostal Church of the Nazarene." Scripture, etymology, character, and history are wrapped up in this name. We are wondering if all the children who come under this appellation are acquainted with these four preceding thoughts. If not, it might be of some interest to them to learn.

In October of 1895, one hundred and thirty-five people, in Los Angeles, Cal., banded themselves together as charter members, under the leadership of Dr. Bresee and Dr. Widney, who was a doctor of medicine as well as a minister. These two ministers were chosen General Superintendents of the new organization. Dr. Widney once told the writer the origin of the name—Church of the Nazarene. The body of holiness people had associated themselves together to spread scriptural holiness, but they had not decided upon any special name. One day while Dr. Widney was on his knees in prayer, for the express purpose of ascertaining from the Lord the proper name for the newborn child, it came to him then and there—"Church of the Nazarene." He communicated this thought, or answer to his prayer, to the congregation, and it was adopted. Thus, the church was given its name.

A number of years passed by, during which other societies were formed under the same name and supervision. About the same time that the Church of the Nazarene was organized in California, a number of independent holiness societies became associated together on the eastern coast, adopting the name—"Association of Pentecostal Churches of America." These two growing holiness organizations having the same object and belief, finally agreed that the

work of holiness could be better conserved and propagated if they should be consolidated. Accordingly, this work was consummated in 1907, with the agreement that the name of the church organization should be called the "Pentecostal Church of the Nazarene." In these days when two become one in the marriage relation, it becomes necessary for the bride to drop her surname and take upon her the name of the bridegroom. In the old country, when the bride has attained to that eminence where she would be on the same proper plane with the husband in public importance, there seems to be a method of holding to both names. Neither the wife nor the husband drops the surname, but both hold to their own surname. Thus, when those notable heroines of the Booth family married into other notable families, the family name was afterward known as Booth-Tucker, or Booth-Clibborn. So, when the Church of the Nazarene was married to the Association of Pentecostal Churches of America, it seemed to be of such an equal match that they held to both names and called it Pentecostal Church of the Nazarene. Since the marriage, several other holiness organizations throughout the Southland have been adopted into the family, and thus, together with its regular increase, it has grown to its present size and constituency.

Now for my caption—"What is thy name?" What is the significance of this plural name? We have noticed the history of it, let us inquire into the scriptural etymology of the same.

It is called Church. We claim to be a church—a part of the true Church of Jesus Christ on earth. With one exception every place in the New Testament where the word "church" appears, it is the *ecclesia*, which means the "called out ones." A true church member is one who is called out from sin, and from the world, and from worldliness. There are many denominations, but only one true Church, which is composed of truly called out people, those who have become separated from this sinful world, and these may be found in various denominations. No one is worthy the name of a church member who is still holding on to the world, or worldly ways.

The next part of our name which we wish to notice is the word "Nazarene." Christ was called the "meek and lowly Nazarene." We may not know whether He was called such because He was born in Nazareth, or because of the fulfillment of prophecy—"He shall be called a Nazarene," which word seems to have sprung from the prediction in Isaiah 11: 1, where it says, "A Branch shall grow out of his roots," which "branch" is called in the original *netser*, which some claim is the proper Hebrew name for Nazareth. At any rate, the significance of the name Nazarene to us is a follower of that "meek and lowly Nazarene." They accused Paul of being "a ringleader of the sect of the Nazarenes." Then, looking at our constituency from the standpoint of this other factor in our name, we would say that no one is a proper member who is not a follower of the original and holy Nazarene.

We now come to the third department of our family name—the word Pentecostal. This word Pentecost originally applied to the Jewish festival occurring fifty days after the Passover; also called the Feast of Weeks. The word itself signifies "fiftieth." It was on this memorable day that the Holy Ghost descended upon the waiting disciples; when "they were all filled with the Holy Ghost." In our modern parlance the word Pentecost has become so ingrained and interwoven into the experience of the baptism with the Holy Ghost, that we are using it interchangeably with the same. Hence, to speak of one's Pentecost, is equivalent to his baptism with the Holy Ghost, or the pentecostal experience, the same as the Spirit-filled life. Then the word Pentecostal in our church name signifies the Holy Ghost life.

Now, let us put these names once more to—

gether with their full meaning. Here we have it: The Pentecostal Church of the Nazarene. What should we expect of the members of the same? The answer is: Those who have been called out from the world; to become followers of the meek and lowly Nazarene, and have been

If we are true to our flame, there should be baptized with the Holy Ghost.

the characteristics in us that were found in the experience of those from whom we get our name. We read about "The Acts of the Apos-

ties." These "acts" followed the baptism with the Holy Ghost. But what were their acts? How did they act? Should we have the pentecostal name without the pentecostal acts? Space will not admit of a recital of their acts, but they are there in the Book. Do we as members of the Pentecostal Church of the Nazarene measure up to what our name suggests to others? Are we true to our name? Let me close by repeating the first question, "What is thy name?" Is it applicable to you; to us? or is it a misnomer?

she had outlived her usefulness, and was a burden to her loved ones, but that the Lord abundantly blessed her as she brought certain of the ministers before Him in prayer at each of their appointed times for preaching, earnestly desiring that some mother's children—possibly her own—might be touched and moved toward God; then she did her best to so speak and act that all might feel she believed God heard her prayer and helped these preachers.

How guarded we should be in the home, that our children's faith and confidence be not shaken; and that we do not sow seeds of suspicion that discredits the preacher and every one who does not appear in the particular mood we would have them. Aaron and Miriam suffered severely for this (read it in Numbers 12). It is written for our admonition.

Often in our ministry, when all the powers of earth and hell have been arrayed against the service, we have remembered that the mother above referred to, and others known as "shut-ins," were sending up a volume of prayer for that very service that came before Him as sweet incense, and we could command the devils to depart; the glory of the Lord would fill the house, and souls were born into the kingdom.

If we can have this holy influence of the "fathers and mothers in Israel," it will settle the question just previously discussed, "What shall we do for and with our young people?" yea, all the problems we are facing in these critical times. We may not see the immediate results we so long for, but wait for it, because it will surely come.

In one of the steel plants of our country suspended from a beam is a huge bar of steel. Beside it, hanging by a thread, is an ordinary bottle cork. Some one takes the cork, pulling it as far away as the thread will permit, letting it swing against the steel bar. Of course, it is apparently without any effect whatever, other than to send the cork back as far as the thread will let it go; but watch the bar for five minutes, while the cork continues to vibrate back and forth against it, and a noticeable tremor is running through it. The vibrations continue five minutes longer and a slight motion of the bar is seen, and in another five minutes that steel bar is swinging to and fro like the pendulum of a clock.

Do your prayers seem of no avail? Keep at it. Compared with the obstacles to be moved, our efforts may seem as feeble as that cork; but the people who know God shall be strong and do exploits. If we but have "the vision" we can yet have the motion. The church must have the greatest swing of victory ever known, and the home is the most potent earthly factor.

"Home? What is it?
The father's kingdom,
The mother's paradise,
And the children's glory?"

WALLA WALLA, WASH.

The Home: Its Influence On the Church

BY REV. DE LANCE WALLACE.

WHEN God swung the world into space as a battle ground between Satan and our Lord Jesus Christ, He ordained that man should have an helpmeet; that they twain should be one flesh; that their abode should be the birthplace of all nations.

Later, when He chose His ecclesia—the church—the "called out"—He did not pass by the home, but called Abram, and through home influence Isaac, Jacob, and the patriarchs received revelations of God that molded the destiny of the Hebrew church and the most glorious of all earthly kingdoms.

What has been the theme of which poets of all nations and of the ages have written and sung, next to Deity? Is it not home?

Home is our heaven in embryo, and our Lord hallowed its establishment with His presence and first miracle at the marriage in Cana of Galilee.

Some one has said "Home is the cradle of love, the nursery of statesmen, mother of the church, and maker of the nation." We must acknowledge that the characters of men and women are molded during the years spent under the parental roof, and an estimate placed upon every phase of life by its treatment around the fireside, the table, and the daily routine of home.

The inscription sometimes found on the church edifice: "Domus Dei et Porta Coeli" will in verity be "The house of God and gate of heaven" when in the homes of its communicants "Christ is the head of the house, the welcome guest at every meal, the silent listener to every conversation."

Ezekiel's wonderful life giving river of water had its fountain head not at the place of worship, nor the place of the priestly ministrations (on the left side of the sanctuary), but from the right side—the abode of the people—flowing from the homes to the altar of the sanctuary, thence from the threshold of the temple eastward toward the new day, with all its opportunities and possibilities—from the place we live and worship, to bless the place where we walk and work.

The home has ever been the seed corn of the church. No matter how saintly and gifted the pastor, or how the glory of God fills the house of worship, our children will reverence it all in accord with our treatment of it after we have—by our respect for and reference to the service and people in our talk and daily walk.

The Psalmist, in his supreme effort to sing out to the world the glory and beauty of Zion, could find no more fitting expression than to call attention to her towers, bulwarks and palaces. The sanctuary was visited on the Sabbaths, the new moons, and on special occasions; but some one watched in her towers every moment of every day and night, and her safety was further assured by her strong bulwarks, not only the walls and gates of the city, but also at each of five entrances, or passages through the rocky cliffs that surrounded Judea on all sides, giving its inhabitants quietness and peace in all their palaces, whence they gathered in Zion to give praise, or go to battle for Jehovah. I've thought Paul's exhortation to the women to be keepers at home might indicate that the simile of the tower was the wife and mother in the home—so faithfully watching over her loved ones full twenty-four hours

of every day, while the husband and father was pictured by the bulwarks that reach far beyond the confines or walls of the home as the future callings of life may carry each of his children.

Every home where Christ dwells is a palace, though it may be barren of all that the world calls "modern conveniences," or have few of its comforts and necessities.

What iron is to the blood the home is to the church. Brother Meshack Krikorian tells us his earliest recollections are of home; seeing his mother, early each morning, with her Bible on her knees, and his father praying aloud. These inspired a faith and courage that no power of earth or hell has been able to shake.

As the lighthouse to the vessels plying near the shore, so the home signals the gospel ship Zion plying along the coasts of earth and time, that she may gather a full cargo of human hearts and bear them in safety to the heavenly haven.

The home is the "coaling station"—it is also the place where power is generated for this great vessel—the church. In our great battle-ships, away below the guns, below the soldiery, below all the cargo, is the great engine. There we find the faithful "stoker" who sticks to his post in fair or foul weather, through calm or storm, festivities or battle. His one and only duty is to keep the fire burning hot. We once went below on the mammoth trans-oceanic steamship Minnesota. When questioned as to his desire to go above and participate in the pleasures of the voyagers, the fireman said he sometimes wished he might do so, but these desires were soon consumed by his love to do his duty in providing their comfort and safety; though the most obscure of all the many on board, it was his to see that there was no lack of steam and power. We need real stockers—real firemen—in every home.

A mother in one of our families, upon whom the responsibilities of the home had so long rested that she is now a "shut-in" except in fair weather, recently said she sometimes felt

The Importance of Right Motives and Correct Judging

BY F. W. COX, EVANGELIST

GOD, in His holy Word, says, "Judge righteous judgment." To show His own carefulness on this line, He further says, "Man looketh on the outward appearance, but the Lord looketh on the heart." His statement is no indorsement for fashionable attire and the wearing of jewelry and worldly adorning among Christians, but some with little light on these things for a time may even do this; but they shall know (wherein they are wrong) if they follow on to know the Lord.

In a second selection for a king of God's chosen people, after the death of Saul, even holy Samuel made a mistake in judging by looking upon the outward appearance of Eliab, the son of Jesse. God's explanation to Samuel was, "I have refused him: for the Lord seeth not as man seeth" (1 Sam. 16: 7).

Even holy men lack mental perfection. We

must cultivate and maintain pure motives. We must not color our words by saying one thing and meaning another. "The Spirit of truth" is free from all this. Do not impugn a good brother's motive. It is best not to put our construction upon a good person's motive.

Francis Wayland, in his "Moral Science," says, "The moral quality of an action resides in the intention." The Bible says, "God is my judge." This fact should console all true Christians whose lives are clean and motives pure, when they are judged wrongfully and misunderstood by their brethren. Fearful havoc has been made by misjudging the motives of good, clean men. Of Jesus it is said, "Neither did his brethren believe in him." The sainted Paul suffered at the hands of "false brethren." Sanctified people are so human and liable to err in judgment, that they often see a consist-

ent infirmity in a real Christian and look at it so much that they actually fail to see Jesus in the man. On one occasion it is said, "And as Jesus passed forth from thence, he saw a man." I am afraid that many of us holiness people often pass by some poor fellow and through wrong judgment, or a lack of love, we fail to see "the man."

I do not indorse sin, or approve of waste or crookedness in any one, or in anything; but I have sometimes been with holiness preachers who have mentioned the names and criticized the good motives of their absent brethren in such a way that it has made my heart sad. We have had good men who have failed, not through any corrupt motives; but from poor judgment. A good thing can be done with a bad motive, and of course that spoils it. Jesus did not condemn

street preaching, or praying in public, and feeding the poor, etc.; but He did condemn the scribes and Pharisees for doing these things because they had wrong motives. They did it to get "the praise of men." Jesus pronounced woes on the scribes and Pharisees, and called them hypocrites for giving a little bread to the poor, and then blowing their own trumpet about it; also for standing and praying where men might see them, and for fasting and then wearing a gloomy, cemetery countenance until the next meal, as much as to say, "I am very pious, I fasted this morning." Jesus said, "Verily, I say unto you, they have their reward." When we fast we must anoint (or perfume) our hair, and wash our face, etc., that we may not let on that we are fasting. Jesus frowns upon all hypocritical motives.

Our Schools

BY PROF. H. O. FANNING.

THE Deity of Christ is an open question in many of our leading theological and educational institutions. One leading theologian says of Him: "It is not altogether clear that the whole sum of historic facts was constantly present to His thought, so as to shape His words." Another says: "The critic can not accept all and everything he finds recorded in the gospels, but must possess himself of some touchstone by which all excrecence may be eliminated and the fact remain. This, of course, applies to the sayings of Jesus as much as to the events recorded." A widely read author says: "The only point of difference between Him [Christ] and us is that we sin, but He sinned not. The Godhood that was in Him was such as man is capable of receiving. There is no evidence in His life or in His character of the omniscience, and omnipresence, and omnipotence that would have separated Him from us." Another says: "No action of our Savior's earthly life, from Bethlehem to Calvary, exhibits His divinity."

The personality, Deity, and work of the spirit, are not emphasized in some institutions; and in others unsound doctrine is taught, especially concerning His work in salvation. A very prominent writer and teacher, a representative of a large class, says: "The baptism with the Holy Spirit is not in itself either an eradication of the carnal nature or cleansing from an impure heart." Again he says: "The baptism with the Spirit is not primarily intended to make believers happy, nor holy, but to make them useful." In another work he says: "The baptism with the Holy Spirit has no direct reference to cleansing from sin." This is the teaching of the leading Bible institutes of the land, and is commonly known as "the baptism with the Holy Spirit for power for service."

The great doctrine of the atonement, and the efficacy of the blood to cleanse from all sin, are also subjects of much unsound teaching. A leading writer says: "Some Christians content themselves with individual salvation out of a world which is left in the lurch, or they are satisfied with a personal union with Christ securing their own future. But the gospel deals with the world of men as a whole. It argues the restoration of all things, a new heaven and a new earth. It intends the regeneration of human society as a whole. * * * We must have a social gospel. And this you can not get upon the basis of mere individual or sectional salvation. You can only have a social gospel upon one basis, namely, that Christ saved, reconciled the whole world as a unity, the whole of society and history." The above is taken from a course of lectures delivered to a gathering, largely of young ministers, in connection with the Rev. Dr. Campbell Morgan's annual conference at Mundesley, Norfolk. One of our leading theologians says: "The death of Christ satisfies God because it is an emphasis upon moral concern *unto the actual salvation of the human race as a race.*" Here is a recent book notice: "This book, which embodies the Taylor lectures, given at Yale during convocation week in April, 1917, takes up the old doctrines of the

Christian faith, such as original sin, the atonement, inspiration, the Sacraments; and shows how they can be reinterpreted from a modern social point of view and expanded in their scope so that they will make room for the salvation of society, as well as for the salvation of individuals." Commenting on 1 John 1:7, a leading representative of the most prominent Bible teachers of the world, says: "It is evident that in Bible usage, cleansing by blood is cleansing from guilt. Through the shed blood of Christ, all who walk in the light are cleansed continuously—every hour and minute—from all the guilt of sin. There is absolutely no sin upon them; there may still be sin in them. It is not the blood, but the living Christ, and the Holy Spirit, who deal with that." But the same author tells us that "The baptism with the Spirit has no direct reference to cleansing from sin."

Salvation from all sin in this present life, the great doctrine of entire sanctification, as will be seen from the above, is denied in most quarters, and perverted in others. Another of America's most prominent Bible teachers, known on both sides of the Atlantic, says: "Holiness is not a mushroom growth; it is not the thing of an hour; it grows as the coral reef grows; little by little, degree by degree." Commenting on 1 Thess. 5:23, he says: "This blessing of entire sanctification is to take place when Jesus comes." Again he says: "Every Christian is a sanctified man. The same act that ushers him into the state of justification admits him at once into the state of sanctification." "It is the will of God that we should be filled (or, if you prefer the expression, 'be baptized') with the Spirit at the moment of our conversion, and remain filled all the time." Dr. John Miley says: "In regeneration the old man is put off, and not only as a corrupt nature, but also as an evil life; and the new man is put on, not only by the purification of the moral nature, but also in the habit of a new life in righteousness and true holiness." "By such a new creation, we are transformed into a state of holiness like unto the primitive holiness wherein man was made in the likeness of God. This is the same deep sense of regeneration." (Systematic Theology, Vol. 2, 332, 333.) What is this but Zinzendorfianism? The author of the best known Bible correspondence course in America says: "The Scriptures know nothing of an event or an 'experience,' the instantaneous result of which is the entire eradication of the flesh, or a state of sinless perfection this side of our meeting with Jesus Christ." Again he says: "There is no such thing as a believer who has not received the Holy Spirit. The possession of the Spirit is not an after obtainment, but is the instantaneous gift to one who believes in Jesus Christ." Another of our great Bible teachers in commenting on Exodus 28:30, speaking of the iniquity of the holy things, says: "Who can talk about sinless perfection in the light of this truth? And how professions of the eradication of evil shrink into worthlessness, and themselves become sin in its shadow." The doctrine of the final perseverance of the

saints is another doctrine held and taught in our great institutions. It is stated by one of our leading teachers as follows: "Assurance is the believer's full conviction that he is in present possession of a salvation in which he will be eternally kept." Another in a recent utterance on the subject says: "The Bible certainly does teach that if a man is really born again, he will stay born again and can not be unborn, and that if one is really one of Christ's sheep he is eternally secure."

The glorious hope of the appearing of our great God and Savior Jesus Christ is far from scripturally presented in many institutions. A leading authority in one of our great denominations says: "We understand that the millennium of Revelations 20:1-6, is now in progress. It dates from the consummation of the Jewish age * * * The kingdom of the heavens is passing through its gradual development. It may require a million years." Another says: "If it is necessary, the Son of God can take a million years to lift up the submerged nations, as He took countless ages to elevate the submerged continents." Here we see no evidences of watching, waiting, longing for, and loving His appearance. No loving response to Christ's "Surely I come quickly. Amen," or "Even so, come, Lord Jesus."

This article is not written for the purpose of stirring up strife and contention, but that we may be better able to understand conditions as they actually exist in institutions available for the training of our young people outside of our own schools. If our young people are to be trained in the doctrines for which we as a church stand, we must train them in our own educational institutions. By their own confessions, the great schools of the land neither believe nor teach the scriptural doctrines God has raised us up to propagate. We bring no charges against them here. God has moved us out along different lines and we must obey His voice or prove recreant to our trust—disobedient to the heavenly vision.

In the above we are not discussing the character, integrity, experience, or usefulness of our brethren; but simply stating in their own language what they affirm to be their beliefs and disbeliefs.

The attitude of our modern educational institutions toward the world and worldly amusements is too well known to need comment here. We are agreed that it is not what we desire for our young people. If the teachings, ideals, and standards of other churches and schools are what we consider desirable, then we should disband and cease to exist as an organization. If we do not stand for what other organizations do not stand, then there is no sufficient justification for the continued existence of our institutions.

If other schools are safe places for the education of our young people; if we are satisfied with their product; if they can develop the kind of ministry we need; if they teach the doctrine for which we stand; then schools are to us a luxury, and not a necessity, and should be disbanded and the money used for their maintenance directed into other channels. If such schools are not safe places for the education of our young people; if they do not teach the scriptural doctrines once for all delivered to the saints, and for which God has raised us up to earnestly contend; if their product is not satisfactory to us; if they can not develop the kind of ministry we need, and must have; then our schools are a necessity, and are essential to our very existence as a church.

We take your good paper and I never saw a paper that comes up to it. I feel like I have been to church when I have read through its pages. MRS. CASSIUS LOY, Fairplay, Ky.

The HERALD OF HOLINESS led me to seek the second birth; also the Holy Ghost, in 1915, and has often helped me when seducing spirits were too strong. Praise God, it has been the instrument which has led me to seek and accept nothing less than perfect holiness teachings. Glory be to His holy name!

MRS. J. T. JENSON, Hilltown, Wis.

Christ In the Home

BY GERTRUDE COCKRELL.

"Jesus loved Martha and her sister and Lazarus."

THE Master who loved Mary, loved also Martha, the one devout and contemplative, the other a woman of action, personalities so different that love for the one would almost seem to exclude love for the other. That Bethany home had strange attraction for the Master. Beautiful for situation, away from the maddening crowd, it was in itself ideal, but the illhumor that lurked in Martha's bosom against her sister must have been often in evidence, ere it betrayed itself in wrathful speech in the presence of the Master. "Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me" (Luke 10:40). Mary's was a Christ-controlled life, as was Martha's self-controlled. "Mary sat at Jesus's feet, and heard his word" (Luke 10:39). Martha was careful and troubled about many things. Life to the one had been reduced to the simplicity of Christ; life to the other was complex and involved beyond endurance; but how sweet and tender the tie

between the sisters must have been when they were united in Him, for surely when the Master uttered those words, "But one thing is needful." Martha, too, entered into rest. Unity then, where they had been sundered far apart. Conformity, no, for Martha would always be Martha, as Mary would always be Mary.

While we think of Martha as a woman of action, we should be wrong in thinking of Mary as a recluse. Though meek, and loving, and gentle, her will was strong, as evidenced in the fact that her personality was not crushed out of her by her imperious sister. Like her sister, she too, was a woman of action; but action with her was like the gentle zephyr, helpful, and at the same time, healing, soothing. To Mary was granted vision, granted to the few, which made the retiring woman perform service in the anointing of her Lord that will be blazoned abroad wherever is heard the gospel message. "She hath wrought a good work upon me * * * Whosoever this gospel shall be preached in the whole world, there shall also

this, that this woman hath done, be told for a memorial of her" (Matt. 26:10-13).

To return to the domestic scene that threatened to still further alienate the sisters. Mary was sitting at the Master's feet just drinking in "Words of life and beauty," unconscious, or perhaps only dimly conscious, of the rising storm that at length burst full upon her in her sister's angry charge and challenge. The charge was true, at least true at the moment; for here she was sitting at ease while her sister was hurrying around. Capacity for the spiritual, affinity with the highest and noblest, and possible achievement in the same, carries with it sensibilities many times multiplied, much more so when there is fellowship not of earth, but linked on to the eternal, even "fellowship with the Father, and with his Son, Jesus Christ" (1 John 1:3).

How rude the shock of impact with those whose boast is that they are "practical," another name for materialistic; whose ideals at best are of the earth, who break in upon sacred mediation with irrelevant remark, or uncouth sound; whose habit it is to malign those whose life's output expresses itself in terms other than material. The truth then, of Martha's charge, might have brought the gentle spirit of Mary under condemnation. There are times when we can only commit our cause to Him who judgeth righteously, and close our ears to others' judgments.

How it must have flooded Mary's loving heart with joy that the Master had for her nothing, but unqualified approval. But in the address to the sisters there was something more than dogmatic assertion. "You, Martha, are wrong." "You, Mary, are right." There was that in it surely, that made Martha relinquish all to share in that "good part," to which she had hitherto been a stranger, and which confirmed Mary in her choice of "that good part." That Mary's choice was thus commended of the Master is proof sufficient that circumstances unknown to us relieved Mary of present duty, as was also Martha, or would be in her turn if rest she could. And what the Master commends it is not for us to raise dissenting voices against. As Mary sat at Jesus's feet, and heard His word, she discovered how rich, how sweet, and how vast her inheritance was in Him. "All things are your's; * * * all are your's; and ye are Christ's; and Christ is God's" (1 Cor. 3:21-23). And did not He, too, find "inheritance" in her, "the riches of the glory of his inheritance in the saints" (Eph. 1:18)

Did Mary recognize that our Lord needed something more than could be supplied by charming surroundings and the best of culinary art? Consciously or unconsciously Mary met the Master's unrecognized need. While He was ministering to her, she, too was ministering to Him. "Neither did his brethren believe in him." "Many of his disciples * * * walked no more with him." What glimpses we get of the loneliness of the God-man! How precious to Him is the fellowship with His own!

Oh! Christian reader, has He found in you and me "inheritance?" Is there that in us through the word and spirit that gives Him to see of the travail of His soul and be satisfied? "Let me see thy countenance, let me hear thy voice" (Solomon Song 2:14). May this ever be your response and mine to such appeal: "My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up" (Psa. 5: 3).

WELLINGTON, NEW ZEALAND.

The HERALD of HOLINESS is a welcome visitor. I feel that I could not do without it. It is such a blessing and comfort to me in my home. God bless those who give us such good food.

MRS. SARAH TRUMBAUER, Allentown, Pa.

May God ever bless this paper and keep it aflame for pure holiness. It blesses our home with every issue and we look forward to its arrival every week. Keep the truth in it red hot.

L. W. COLLAR, Nampa, Idaho.

The Work of the Pentecostal Nazarenes

BY REV. BUD ROBINSON.

Well, amen! That is what I say. Dear HERALD of HOLINESS readers, we are now in Wichita, Kas., in our chain of short conventions. We left Austin, Texas, on April 6th and today is the 23d. We have had the time of our lives on the way. With all of our joy and gladness we have had some very deep sorrow on this beautiful trip. We left Oklahoma City with our band, eight in number, in the big car. We had a lovely trip from Oklahoma City to Ponca City, about one hundred and ten miles. The day was perfect and that night found us all well and happy, but while we were in the service at Ponca City, Miss Virginia Shaffer was called back to Oklahoma City, having received a telegram that her mother was very ill and to come on the next train. She could not leave Ponca City until the next morning at 6 o'clock, but her mother had been dead three hours before Miss Shaffer left Ponca City.

Will all the HERALD of HOLINESS family make one special prayer for Miss Shaffer, that God will give her sustaining grace? The death of her mother will be so hard on her. She had not seen her mother since January and then to go home and find her cold in death will be hard indeed; but after all, we must all meet death somewhere down the stream of time. The greatest thing in all the wide world is to be ready when that day comes. Mother Shaffer was a beautiful Christian and has gone to her reward.

We had a fine time at Oklahoma City, with Brother Speakes, and as great a time with Brother Jernigan, at Ponca City. The day we were to go to Tonkawa we were completely rained out, but we did not lose the time, for I kept a part of the band and we went on to Ponca City. Brother Williams took Brother Moore and went to Blackwell by rail and had a fine night there. On Saturday a part of our band came on to Wichita. We left some of the party to stay over Sunday in Ponca City. We had two great days last Sunday, one in Ponca City and the other in Wichita. We are still in Wichita and will be at least over Wednesday and possibly over next Sunday. We are having the church packed to its limit and our altars well filled. It is wonderful how the Pentecostal Nazarene work has grown in Wichita in the last year. In the last five months Brother Edwards has taken in seventy-five members and he has some twenty-five or thirty on the string now to be taken in in the next few weeks.

There is nothing on earth that can keep the Pentecostal Nazarene boys from going forward by leaps and bounds, except ourselves. If we keep true to God, walk in the light, and keep the fire burning on our altars we have nothing to fear and everything to encourage us. We have the field and it is a ripe one. Many have thought that some of the old churches were just ready to swing back to scriptural holiness; but just open your eyes and take one look and you

will have all of those idees knocked into smithereens. No man can campaign in the cities for a year and see the conditions and have any faith as to the old body coming back to the foot of the cross. When the leading preachers of some of the most prominent churches want to go to Jerusalem and dig and hunt for the body of Jesus Christ, we see at a glance that they have lost the resurrection and we know that they have lost the birth of the Spirit and the baptism with the Spirit. If they are going to teach that you can not be born again; that you can not be wholly sanctified; and that Jesus has not yet arisen from the dead, then any thinking man can see that there is a great field for the Pentecostal Nazarenes. Yes, beloved, lift up your eyes, for the fields are white unto the harvest and, sure enough, the laborers are few.

Even though we are few in number, if we will all pull together, and all pull at the same time, and keep our heads level, our hearts warm, and our faces to the enemy, it will surprise the Devil what we can do. Here is just one little pointer to keep before you. Suppose that our sixteen hundred Pentecostal Nazarene preachers were to just have one soul saved each month and at the end of the year we were to find out that each Pentecostal Nazarene preacher had made an average of twelve souls each for the year, don't you see that would make 10,200 converts for the year—and we all know that any kind of a preacher at all could do that much—and let us keep up that gait for a few years and see what a harvest we will have on our hands.

While every Pentecostal Nazarene preacher ought to have at least one soul a month, there are several hundred who by all means ought to have one hundred souls a year. If we want them we can have them, from the fact that apart from the holiness men of the different churches there is nothing going on that even looks like the new birth, or the baptism with the blessed Holy Ghost; so it is up to the holiness men to save America, or let her drift with the tide over the fall of eternal despair.

Of all the holiness preachers of America, none have as bright an outlook as the Pentecostal Nazarene boys. For the last twenty-five years the great holiness movement has put hundreds of thousands of as fine people as walked the earth into the leading churches of America. The churches have just opened their mouths and swallowed them up like the whale swallowed Jonah. They have frozen them to death and today they are well-nigh hopeless. Our Pentecostal Nazarenes have made fearful blunders and have done some of the most unwise things, but every preacher is preaching a salvation from all sin, for all men, and there is our only hope. Let us keep up the fight, make it hotter and straighter every time we preach.

From Sister Etta Ennis

The following interesting letter was sent to one of our good missionary sisters in California by Sister Etta Ennis:

My Precious Sister:
 Not long ago I received a letter from Mrs. Dr. Bresee giving me your name as the sender of \$100 to me some time ago. I did not know from whom it came. It came from "a member of the Southern California District." I had no idea from whom or I would have answered long ago. My hands are so full I can not always answer as promptly as I would like to. Your \$100 was indeed a great blessing and no doubt will be for years to come. We were in great need of some cows as it is impossible here to get milk and tin milk is 25 cents a small tip. I sent in a request to the missionary board, but they were unable to help on that line. I prayed, so when your money came I took it and bought four cattle, two cows and two heifers. So your money supplied that great need, and the missionaries to come will rise up and call you blessed. You can't realize what a blessing the cattle are. May the dear Lord bless you in a most marvelous manner, and I am sure He will. It is wonderful how God has provided for me since I have been on the field. I have spent ten years in Africa, have spent nearly six years of it entirely alone among the natives, but God has cared for me. Not once have I had any reason to feel afraid. Bless the Lord. I have now seven girls in the home, entirely dependent upon me for food and clothing, and one boy. My last girl came in yesterday. Her father wanted to sell her to a man to become his wife, but she refused and came here to the government camp. The magistrate set her free and then got her father to give her to me. She is a raw heathen girl and comes from a raw heathen home, but God can change her and I am expecting Him to do it. The other six were just like her. I wish you might see them now. They are fine girls and I believe good Christians. Bless their dear hearts. I love them and I know the Lord does help them if they do belong to the black race. My boy is the chief's boy. His mother is dead. He has had a hard fight to get in school and has showed great courage. God wonderfully helped him. His father, although a heathen, is a good friend of ours and has agreed for his boy to live with me. He is a fine boy about thirteen years of age. His only desire is to grow up to be a preacher and teacher, and he shows great talents on that line. Pray that God may indeed make him a great blessing. Pray for all my girls also.

MISSIONARY

are ever eyeing the passersby. These are left up until rain and wind destroy them. Of course incense was found burning in every heathen home as the old year was bidding farewell, while the new was ushered in with fireworks.

The Christians spent their New Year quite differently. The last week of the old year the evangelists were busy writing Scripture verses for the Christians to paste on their door posts so all the passersby could read what God had to say concerning true peace and blessings which He offers to all.

New Year's eve Mr. Kiehn arranged for a watch meeting which was announced to begin at 9 p. m., but before 8 some had arrived. It was a profitable service, and I am sure all went away feeling it was good to have been there. Different ones told of the trials, various testings, and victories which they had experienced during the year. The meeting was begun by singing "Put off the old, put on the new." This is a favorite song among the Chinese. Each one as they gave their testimony ended by asking to have their special hymn sung. They made good selections such as, "There Is Life for a Look," "Nearer My God to Thee," "A Charge to Keep I Have," "I Am so Glad that Our Father in Heaven." I will give you the substance of a few of their testimonies:

Mr. Chang, one of our evangelists, said he knew what the resurrection life meant, where before he was dead in trespasses and sins, now he had obtained life abundant in Christ. This year has been an upward climb for him, he said. He loved God's Word more, and the secret place of prayer meant more to him than ever before. He felt much impressed after the holidays are over he should go out to one of the villages near by and spend some time, as it is a very promising place. He ended by asking us to sing, "I'll Go Where You Want Me to Go."

Mr. Wang, an old man who seemed much tormented by the Devil at one time, gave a good testimony. He told what an ignorant, stupid, sinful man he had been, and how Christ came and set him free; furthermore, the Lord had helped him this year to press on. Mr. Kiehn tells how this man acted when he first attended the services, seemed to want to give his heart to the

Lord, tried to get down to pray, but would tremble from head to foot. Satan's power seemed to hold him fast, and, too, he couldn't sleep at night for fear of the Devil. He thought he would defeat him by taking the Bible to bed with him, and he affirms from that time he has slept all right. It seems the Lord has delivered him out of all his fears.

We were rejoiced to hear Mrs. Li give her bright testimony. At one time she seemed to be most unpromising as a prospective Bible woman. During the last year though the Lord has done much in her life. The secret of it is she has been sanctified. We have noticed her onward growth in the Christian graces. She had much to praise the Lord for.

Mr. Jen, another evangelist, gave a bright testimony. Before he was saved he too was a very wicked man. He was the only one in his village who could read, and I suppose the most wicked. His wife has said since, if God hadn't laid His hand on him at the time He did she would be out begging today for her living, for he had gambled away the last bit of land they possessed. The Lord has indeed transformed his life and made him a new creature in Christ Jesus, for the old things have passed away. God has used his transformed life to move upon the hearts of others in his village.

It was very gratifying to see twenty-five men come in from this village New Year's morning to greet us, wishing us "Hsin Hsi," new joy.

On New Year's day we had many callers. The first was our old friend, the beggar woman. She was very happy for she and her husband had eaten their first meal together after a separation of six long years. He had forsaken her because they had no children. Both have been listening to the gospel for some time. Mr. Kiehn gave them millet for New Year with the understanding they were to eat it together. She seemed very happy all through the day. She said, "At last we have been united."

We had many other callers come in to wish us peace and new joy. They came in little groups. First the school boys, school girls, evangelists, Bible women, and neighbors.

It was good to see so many who had been brought out of darkness and washed in His blood, and from their hearts could praise Him for so great a salvation.

Yours in His name,

GLENNE SIMS.

Good News From China

Dear Friends:

Doubtless you would be glad to hear how the Chinese, both Christian and heathen, spent their New Year which has just passed. The heathen, on the 23d of the last month of the year, take down the old kitchen god. They talk kindly to it, beseeching this god when it goes to heaven not to mention their bad deeds; for fear it might forget they use candy to smear its mouth so there'll be no possible way of him telling. With good wishes for its safe arrival they burn this god with the belief its ashes ascend to heaven. On the 27th of the same month a new god is pasted up to protect for the coming year. On New Year's morning a bowl of food is set before this god and he is besought to partake of their bountiful meal. Also on the above date characters which denote blessings are written on long strips of red and orange-colored paper and pasted on the door posts of every home, while diamond shapes are placed on the upperfacing; also on the two door panels hideous paper gods



REV. HOWARD WAGNER



MRS. WAGNER

Ready To Go

Rev. and Mrs. Howard Wagner plan to sail from San Francisco on the Steamship China, on May 10th, for Kyoto, Japan. Brother and Sister Wagner were appointed by our Board at the last annual meeting, and for the last few months they have been very busy in meetings, securing funds to purchase necessary equipment and pay transportation expenses; also in raising funds for their support on the field. The Lord is wonderfully blessing them, and the friends have responded; and

they are now about ready to sail. Brother and Sister Wagner are both well educated and well qualified for the work to which they have been appointed. Both of them are college graduates, and have had several years' experience in evangelistic work. Sister Wagner is an accomplished musician, and will prove a great help and blessing on the field. Do not forget to pray for these excellent young people, that they may have a safe voyage and reach their chosen field of labor.

THE WORK AND THE WORKERS

BACK IN THE SERVICE

Last August I resigned the pastorate of our church at Midland, Mich., on account of poor health. I committed it all to the Lord, and I thank my dear brothers and sisters of the HERALD of HOLINESS family, who held me up to the throne of grace, and the Lord, who answered their prayers in behalf of my recovery.

Through constant prayer He kept the burden of souls on me and four weeks ago He opened the way for me to get into two closed churches by driving some distance from here. The work in these places had gone down and the people were discouraged. Both are Methodist Episcopal churches. We held our third service last Sunday. Six young people were at the altar for pardon from sin. God was with us in power. Deep conviction is on the people and God is honoring His Word. We have organized a Sunday school at each point.

The interest is growing and we are believing God for good things. They seem to enjoy the gospel of full-salvation from sin. I ask the prayers of the saints that God may keep me strong in body and in the power of His might, and make me a blessing to these dear people.

REV. A. H. LEVELY, Midland, Mich.

EVANGELISTS THEODORE AND MINNIE E. LUDWIG

We closed a meeting on April 21st near Turon, Kas. It was a hard fought battle against much opposition to the truth of holiness, but God gave victory in proclaiming His blessed word of full salvation. Much conviction was on many and a few prayed through. The seed was sown for future fruitage, we believe. His word shall not return in vain. Amen. We began a meeting near Langdon, with Brother Dech, on April 20th, and expect victory in Jesus's name. Four boys were saved yesterday. Pray for us.

EVANGELIST W. OWEN JONES

The meeting in Burlington, Wash., has passed into history. Great expectations had been placed in the coming of Brother Joseph H. Smith, and no one was disappointed. We did not see a general breakup, but we enjoyed the opening up of the word, the enlargement of great truths, and not a few really prayed through. We had a large chorus and the ministry from the outlying country came into the Sedro Woolley church, sending twenty-five young people to swell the company. Brother Steel, of the Free Methodist church, and his people, stood nobly by the meeting.

Telegram

JUST RECEIVED.

GLENORA, Cal., May 6, 1918.

HERALD OF HOLINESS:

Dr. Edward F. Walker passed away at his home near here shortly before noon today after a sickness of a few hours. He was ill about two weeks ago, but rallied and was about as usual. He went to his heavenly home with a heart filled with love for all.

E. A. GURVIN.

ty-five young people to swell the company. Brother Steel, of the Free Methodist church, and his people, stood nobly by the meeting.

We are now six miles from the Canadian border in the Nooksack (Wash.) Methodist Episcopal church. The pastor declares it's the first holiness meeting ever held in town, but some have prayed through, for which we praise God. We covet the prayers of the people and readers of our great paper. We go to Sedro Woolley, Wash., from here.

EVANGELIST THEODORE E. BEEBE

We closed on April 21st a three weeks' series of special meetings held with Rev. C. Howard Davis, at our First Church, Portland, Ore. From the very start God was with us and we had a very blessed and profitable meeting. I understand there were at least forty seekers at the altar and many of them prayed through to God.

I consider this church one of our very best churches. Under the leadership of our precious Brother Davis, and his consecrated deaconesses, they are marching on to victory. These people are

A Call to Prayer

BY REV. CHARLES J. FOWLER,

President of the National Association for the Promotion of Holiness.

TO THE HOLINESS PEOPLE OF THE COUNTRY:

The times are terrible. War, at best, is horrible. The present world struggle is so unprecedented in all its aspects, and prospects as to make men's hearts "fail them for fear." The stout-hearted are made to tremble. The sanest dread the tomorrows.

What is our hope? God! He is not absent from the scene. He has an objective in this strife and stress of the nations. God has an end in view. He not only will be inquired of, He demands recognition. Abraham Lincoln, in his second inaugural address, said: "The Almighty has His own purposes. 'Woe unto the world because of offenses, for it must needs be that offenses come; but woe to that man by whom the offense cometh.' If we shall suppose that American slavery is one of these offenses which, in the Providence of God, must needs come, but which, having continued through His appointed time, He now wills to remove, and that he gives to both North and South this terrible war as the woe due to those by whom the offense came, shall we discern therein any departure from those divine attributes which the believers in a living God always ascribe to Him?"

"Fondly do we hope—fervently do we pray—that this mighty scourge of war may speedily pass away."

May I not ask—I am making bold to do it—that all the holiness people to whose attention these lines come and as many others who believe in prayer as will, set apart Thursday, May 24th, as a day for special prayer and humiliation before God? and may I not ask that we do this not only as individuals, but that we gather in our places of worship for at least one public service on that day? That we plead with God to interpose in behalf of our nation

and our allies to bless our arms and armies with all the interests of our cause, and as Mr. Lincoln prayed "that this mighty scourge of war may speedily pass away."

"If there be in the land famine, if there be pestilence, blasting, mildew, locust, or if there be caterpillar; if their enemy besiege them in the land—of their cities; whatsoever plague, whatsoever sickness there be;

"What prayer and supplication soever be made by any man, or by all thy people Israel, which shall know every man the plague of his own heart, and spread forth his hands toward this house;

"Then hear thou in heaven thy dwelling place, and forgive, and do, and give to every man according to his ways, whose heart thou knowest; (for thou, even thou only, knowest the hearts of all the children of men);

"That they may fear thee all the days that they live in the land which thou gavest unto our fathers."

"If thy people go out to battle against their enemy, whithersoever thou shalt send them, and shall pray unto the Lord toward the city which thou hast chosen, and toward the house that I have built for thy name:

"Then hear thou in heaven their prayer and their supplication, and maintain their cause."

"The Lord our God, be with us, as he was with our fathers; let him not leave us, nor forsake us:

"That he may incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded our fathers."

"That all the people of the earth may know that the Lord is God, and that there is none else." (1 Kings 8:37-40, 44, 45, 57, 58, 60.)

loyal Pentecostal Nazarenes and are true to their pastor and our work. They know how to pray and give to the cause of holiness. I began special meetings April 25th with our church at Oregon City.

A NEEDY FIELD

I am praising God for His goodness to me in these war times and testing days. I have been here for six weeks and have found a few holiness people. This is a good health resort. My husband and I will hold a tent meeting here in July. Pray for us. This is a needy field.

DESSIE LINZA.

HOLINESS IN SOUTH CAROLINA

If there is a state in the Union that needs more holy preachers and more Bible holiness preached it is South Carolina. Just a few years ago God had quite a number of men in this country who preached Bible holiness. We have many now who say they stand for holiness, and, sure, enough, they are standing; I am sure they are not moving much. So many have compromised and have left the churches that teach and preach holiness and have united with churches that do not preach it. Some of them seem to be afraid of their "bread and butter;" some of their official board, and some of those who are over them in the church. For these, or some other causes, they are not trying to get the people to go on unto perfection, as they used to.

In the early fall of 1917 God sent the Texas Gospel Band into these parts and everywhere they go the people are hearing holiness preached, and, thank the Lord, quite a number have met the conditions and received the blessing of entire sanctification. This band of workers holds their membership in the Pentecostal Church of the Nazarene. No more efficient band of workers ever struck this country!

After closing a very fine meeting at Liberty, S. C., they went to Iva, where they had a great victory; then to Enslaw, where the band (new in part) is taking things for God. Sister Mary K. Elrod, one of the best Christian workers this writer ever saw, joined the band here at Liberty. She has been with the writer in several revival meetings.

I have read one or two copies of the HERALD of HOLINESS and I think it is just fine. May God's blessings be upon it.

J. O. BURNETT, a Methodist Preacher.

EVANGELIST TOMIE HAYS

We are now in a great meeting at Anadarko, Okla., which has been going on for ten days. The Lord is blessing our labors. Some have already prayed through in the old-time way. There are such large crowds that we can not seat the people. Rev. C. G. Evans has charge of the singing. Pray for us.

DUNCAN, OKLA.

THE WASHINGTON CITY CAMPAIGN

During the whole month of March we warred against the power of evil and preached full and free salvation at the Pentecostal Nazarene church in Washington, D. C. We went into this meeting on the heels of Billy Sunday's spectacular campaign.

Rev. W. C. Surber, the young, energetic, wide-awake pastor, had the meeting well advertised. The hard fight in the first place was to get a crowd. The cause of holiness had suffered many setbacks in this city. We finally got the hall (Orpheum theater) very nearly filled. Miss McCague, of Auburn, Ill., former teacher of music at Asbury College, did her best at the piano and in solo work to win the audience. She is an excellent musician and splendid worker among the young people. We did not have many professions, and for my part, if they are not real possessions I had rather not have any.

Brother Surber is a fine preacher and takes well with the people. If he succeeds in establishing a strong church in the great capitol city he will deserve the praise of every holiness man in the United States. He is a natural born leader and will either make a glorious success, or a magnificent failure. Let us all pray that he may succeed in establishing the church in that great civil, political center of the nation.

ANDREW JOHNSON.

EVANGELIST LEE L. HAMRIC

We are in North Little Rock, Ark., in a good meeting. Several souls have found God and we have another week here yet. I find the hardest proposition in this city is to get the people to come to church. The trend of the majority of the people is to the theaters and picture shows, but despite all the Devil's places of attraction and allurements, some souls are hungry for God and holiness.

VILONIA, ARK.

MICHIGAN DISTRICT

Since my last report, among the places visited was Montgomery, where we organized a church. Rev. Milham Debabey was called as pastor. He is

a converted Greek catholic, whose birthplace was only a few miles north of Damascus. He has only been in this country about five years and he found the gospel of full salvation about three years ago. Sweet notes of victory are sounding forth from all over the district.
C. L. BRADLEY, Dist. Supt.

HAMLIN DISTRICT

The last few weeks have been crowded with busy hours for our blessed Lord. We have visited the larger per cent of our churches and find many of our pastors and their people with a real soul burden and winning souls for God. Our dear pastors and their people have received us kindly and considering the financial and drought conditions, have treated us royally with their offerings, giving liberally of their means. Thus they are making it possible for us to keep busily engaged in the work on the district.

There have been some blessed scenes of salvation power at Lubbock, Bridgeport, Amorilla, Eula, and many other points. We put forth a revival effort for one week at Buffalo Gap, also Amorilla, and more than a week at Eula church, all resulting in a number of souls praying through to definite victory. Several have united with us to press the battle along on clean, holiness lines. To God be all the glory. Brother and Sister Greer, our pastors at Eula, and Buffalo Gap, are really doing house praying and it is bringing the desired results. Miss Nora Gehres, our pastor at Amorilla, has been laboring under many difficulties, yet the Lord is undertaking and things are moving onward and upward, for which we praise him.

Our Brothers Cooper, McCluskey, Bigham, Henson, Redwine, Kidd, Jones, Hensley and wife, Ingle and wife, and Miss Rachel Elder, and other pastors I have visited are expecting a revival this year. Brother Jarrell has had good revivals at Dodsonville and Wellington churches, conducted by Rev. J. N. Cooper and Rev. J. T. Stanfield. We go to Hico the second week in May for a revival effort. I will be at Mineral Wells the first Sunday in June for a revival meeting. Brother and Sister Ahern are planning, with the help of the Lord, and their faithful Pentecostal Nazarenes, for a great revival in June. Let all workers who can come and plan to stay through the entire meeting at Mineral Wells.
J. WALTER HALL, Dist. Supt.

EVANGELIST W. H. TULLIS

We last reported while we were in the meeting at Everett, Wash., where Rev. D. Rand Pierce was pastor. This was a great meeting. The last night was one not to be forgotten soon. We expect to hear of a better future for this church.

We went from Everett to Wenatchee, Wash. Here we were yoked up with Brother Arthur F. Ingler in the city mission. Rev. Perry is the pastor. Every night of this meeting we had victory. About twenty-five were at the altar. A Pentecostal Nazarene class is to be organized there. We are to go back there for a meeting in May.

We left Wenatchee March 11th for Ashland, Mont. This was a 1,150-mile trip. It took us four days to make it. The last seventy-five miles were overland in an open mail hack. It took us two days to make the seventy-five miles. The first day was in a snow storm. We will never forget this trip with all its adventures. We landed in Birney at 1 a. m., having traveled fifty miles, being out nineteen hours without a stop, or anything to eat. We got there and found Brother P. B. Fritch, the pastor of the Methodist church, looking for us. We held two meetings for him, one at Birney, and the other at Ashland. We never saw as many "cow punchers" and coyotes in our lives. We never smelt so much tobacco smoke and saw as many cigarette smokers in so short a time. We had two good meetings. We found some good people and made some as dear friends as we ever had any place. We go back to Ashland in October for another meeting.

We left Ashland April 7th for Bismarck, and Steele, N. D. We had the privilege of visiting the church in Steele and preaching twice in the place where God gave us one of the greatest victories of our lives.

We are now home for a couple of weeks' rest after which we go to Mountain Home, Idaho, May 3th for a meeting. We are ready to go any place the Lord wants us to go. We expect to be true to the Pentecostal Nazarene church as long as it lets us preach "full salvation." I feel our church has something that one can not find any place else. I am perfectly satisfied with it.

THE WILLIAMS-ROBINSON PARTY AT PENIEL

We have recently had with us the Williams-Robinson party, whose visit to Peniel was a great benediction to the entire school. The students will never forget the great sermon preached by Brother Williams on Sunday night. Really it was one of the strongest sermons I have ever heard.

Brother Robinson, who had lived here so long, was surely at his best; his preaching, in that inimitable way, was a great blessing to us all. We laughed, cried, and shouted while he preached.

It was the first visit to Peniel by the other members of the party, but they were a blessing, too, and we would like to have them often. Miss Shaffer sang until we felt we were spoiled for everything but the best. Brother Moore led the choir and he is as good as the best. Miss Hatch made her violin

be feligious and at times it seemed to want to testify. "Moses" blew his cornet until we all felt he was created especially for that purpose. Brother and Sister Hipple sang, testified, shouted, and prayed.

The rain kept away a large number who had planned to come from a distance, yet our crowds were large and appreciative. Brother Williams said some nice things about the school Sunday afternoon, and after the close of the service one man hunted me up and gave the school forty acres of land. You will be glad to know that things are on the upgrade here. Some new houses are being built. The dormitories are to be rebuilt and the administration building is to be all painted and other necessary improvements made. Several new families are to move among us. We are looking for a great time next year.

Send us your name and address and we will be glad to keep you posted as to the progress of the school and all specials that we are to have and shall always be glad to have you visit us.

J. E. BATES, Business Manager.

EVANGELISTS ALLIE AND EMMA IRICK

These are glorious days with us. We closed a gracious good revival with Pastor Pierce, at Sherman, Texas. Many found the benefits of the double cure. A good class was received into the church. The finances came easily. Brother Pierce is a great pastor and has an aggressive church.

Dear friends came after us to conduct a meeting at Cannon, Texas, in the Congregational church. Rev. Starr is pastor. This proved to be an old-time holiness meeting. Large crowds and widespread conviction. Some of the very best people of the entire community were saved and sanctified. We were treated royally. The Lord sent down the holy fire and not a few found victory through the blood. We open our summer work at Liberty, Kas., May 5th to 20th, with the Pentecostal Nazarenes. Rev. H. J. Beaver, pastor; then to Lafontaine, Kas., with our church, Brother Kiemel, pastor, May 25th to June 10th.

Ten thousand blessings be upon our editorial staff, the office force, the host of contributors, the army of reporters, and all the great horde of pastors, evangelists, missionaries, teachers, workers, helpers, and happy laity. Amen and amen!

FROM EVANGELIST ARTHUR F. INGLER

Our meetings at the city mission in Wenatchee, Wash., closed at high tide with a goodly number of converts. Brother Tullis did some splendid preaching and we enjoyed his ministry and companionship. Rev. and Mrs. Perry entertained us in their hospitable home and made us comfortable and satisfied. Evangelist Tullis journeyed to his engagements in Montana and the writer remained in Wenatchee with the mission people several weeks, assisting in the meetings, with good results. We returned to our home in Everett, Wash., on March 27th, and received a call to supply our church here until the Assembly in June. We felt that it was the Lord's doings and accepted, and He has been smiling on us and the work. The power that melts and lifts the soul into the heavenlies has been present in the services, and souls have been born again. Some have been reclaimed from wandering and are satisfied to remain in the fold. We are looking to Him for guidance and a revelation concerning our future work, and covet the prayers of believing souls. We feel that our work is evangelizing, but if the Lord wants us in the pastorate we will gladly say amen. His will, not ours, be done.

REV. J. K. MAYBERRY RETURNS FROM THE WEST COAST

On our journey from Los Angeles, where we spent the winter, to our home in Topeka, Kas. (we dropped in on the saints of the First Pentecostal Church of the Nazarene, in Denver, Colo., at the corner of Tenth avenue and Kalamath street, in a large new basement of a disorganized Presbyterian church, who, under the able ministry of our dear brother, A. G. Crockett, and his excellent co-laborer, Sister Crockett, are pushing the battle against the Devil's kingdom. They, and this noble band of saints, are truly a light in a dark place. Brother Crockett reports that when they moved to Denver some several months since, they found a scattered membership of about forty. After pushing the battle to this date, April 21st, they have added over fifty to their list. In the meantime they have dropped about half a dozen delinquents, as they say it is not their purpose to carry a lot of spiritually dead, who refuse to be resurrected. This should be the motto of every preacher in the Pentecostal Church of the Nazarene.

After a strong sermon on Sunday morning on the three dispensations, Father, Son, and Holy Ghost, two bowed at the altar for pardon and six or seven for the incoming of the Holy Ghost, and all but one prayed through to victory. Waves of glory swept over the congregation and the shouts of the saints truly gave evidence of the presence of the blessed Holy Ghost. After an evening march and street meeting in which about seventy participated, headed by bass and snare drums and with other instruments, followed by a song and testimony service, Brother Crockett preached another strong sermon to a good house. Thus ended a day of victory for the Denver church. Several calls have come for Brother Crockett from other fields,

but the church here has given him an unanimous call for another year. This city of around three hundred thousand souls, augmented by many thousands of tourists during the summer months, is a great field for work, and there is much land yet to be possessed. By the blessing of the Lord he and his people are going to plant their feet on a goodly portion of it.

After a six months' stay on the coast, and visiting a number of our churches, namely: Grand avenue, under the pastorate of Brother Nease, San Diego, under the guidance of Brother Griffith, we find they have gloriously rallied from their testings of one year ago. The First Church, Los Angeles, ably pastored for seven years by that prince among preachers, Rev. C. E. Cornell, Pasadena, under the ministry of our good Brother Hendricks, are duly forging to the front. All are under a tidal wave and sweep of divine glory. We are now ready to affirm that it is not true that the Pentecostal Church of the Nazarene is backslidden in heart and life, and on its way to the pit, as has been reported. Now, on the contrary, it is ministered to by as noble a band of preachers as this world ever produced. They believe the Bible, preach the word, declare for a full and uttermost salvation from all sin; death to the old man and abundant life in the new man. After being associated with this sect for fifteen years we are ready to adopt the language of one of old: "Thy people shall be my people, and thy God my God."

SOUTHEASTERN NAZARENE COLLEGE

Things are shaping up for better and stronger work here in the southeast. Some new arrangements have been made for our educational work. Three Districts, Georgia, Alabama, and Florida, have assumed the responsibility of carrying forward the Southeastern Nazarene College at Donalsonville, Ga., each District appointing a part of the trustees. This should insure the success of this institution and make it a great and powerful agency for the development of our work throughout the southeast.

We are planning for a great camp meeting to be held at Donalsonville, from August 29th to September 6th, in connection with the opening of the school. The Georgia Assembly voted to make this their District camp. Rev. W. E. Shepard is to be the special evangelist. We already have the promise of the following local help: Rev. P. M. Covington, district superintendent of Alabama; Rev. E. H. Kunkel, district superintendent of Georgia, and Rev. W. R. Hanson. We are expecting to hear from others. Make your arrangements to attend.

A friend from the north writes: "Many of us northern people will be coming south next winter." We hope so. But listen! In making such a change, school and church privileges should be very carefully considered. This places Donalsonville prominently on the map. Be wise. We will be glad to hear from any who are thinking seriously along this line.

It has meant much to be located here in a mild climate during the severe winter, coal shortage, and food shortage. We have fared nicely, with plenty of wood near at hand. The cold hindered the winter gardens, but none have been going hungry. The springtime is bringing its early crop, and fresh vegetables have been on our tables for some time. Through the kindness of Brother Nesbitt, of Illinois, we have a fine strawberry patch. Being the first year, we have allowed but a few of the berries to mature, but next year we expect a splendid crop.

We are farming about twenty acres of our college land. We have a fine patch of Irish potatoes, from which we are now eating. We will have about three acres of sweet potatoes, and many different kinds of vegetables and melons. We also have our own chickens, turkeys, and pigs.

Dr. and Mrs. Ellyson, with the college quartet, held a convention with the church at Pavo, Ga., April 19th to 21st. It was a time of much spiritual power and inspiration. The house was well filled at each service and many stood about the door and windows at the night sessions. Pavo has a live church. Some from the Ray City church and from Adel were in attendance and helped greatly by their presence. When the company returned they brought some provisions which had been given for the school. Considerable school interest was stirred up.

EDGAR P. ELLYSON, President.

PITTSBURGH DISTRICT

We are in the closing week of another Assembly year and we praise God for the battles fought and the victories won on the District. It has been a hard, busy year, but fruitful, and God has led on every step of the way. We have enjoyed our work with the pastors and churches and had blessed fellowship and victory with them. The wish of the Assembly last May was that the District Superintendent would try to open up some new fields. Securing a tent we spent most of the summer blazing the way in new fields. The fall months were spent in revivals with our smaller churches, and the winter and spring in visiting among the churches, often spending three days at a place. The District is united and the churches generally are in good shape and have made progress. During the year seven new churches and four missions have been organized. We have conducted thirteen

meetings, lasting from about one to three weeks, traveled over ten thousand miles, preached and conducted about three hundred meetings, and have had over four hundred seekers at the altars during the year. There are many good churches, manned by a splendid class of pastors, that have kept the revival glory prayed down, and we praise God for having a little part with them and laboring with a church that maintains a holy ministry and clean membership.

The last month has kept us on the move. At Franklin, Ohio, we had a very good annual meeting. Brother Brandenburg was called as pastor for the coming year, also Sister Heim was called back as deaconess. They have the foundation in for a splendid church building there, and expect to build this summer. At Mannington, W. Va., we found Brother and Sister Benedum and their church on fire, and they reported a great year. The mission at Washington, Pa., conducted by Sister Harris, is doing fine and the outlook is splendid for a good work there. We had a good Sunday with this new class and seven claimed victory at the altar. At Bunola, Pa., we spent three days with Brother Green and had one convert. At McKeesport we had a blessed service with Brother Douglass and two were reclaimed. Brother Keys, at Lincoln Place, has had a good year. The Lord blessed in the services and one soul found Jesus. We enjoyed the services with Brother Parker at Terrace church. This is a good church and God is blessing it. At all these places the pastors are recalled for the coming year.

Our next stop was at Oil City with Pastor Stillion. Though it was a rainy evening we had a refreshing service. At Springboro we stopped off for three days with Sister Rigg and the class there. Brother Archibald has recently had special meetings with them. With Brother Chilton, at Warren, we spent last Sunday and had a fine time with them. This is a great church and splendid congregations that pull the preach out of one. In the evening service we had six seekers and all claimed victory. The pastor is beloved by his people and will remain with them for the coming year. At Burrows we had a good little service with Sister Ruth and the new class there. That is a needy field and our sister has had a good meeting there. At present we are at Bradford, with Pastor Davidson. A few have been praying through. We will be here and at West Branch over Sunday, then on to our Assembly at Pittsburg. Brother and Sister Davidson have had a good year and will remain here the coming year. They will have a splendid report of the District foreign missionary budget to give at our Assembly.

JAMES W. SHORT, Dist. Supt.

MINISTERIAL CONVENTION—INDIANA DISTRICT PROGRAM

Pentecostal Church of the Nazarene, New Castle, Indiana, May 15-19, 1918.

WEDNESDAY AFTERNOON.

- 2:00 Devotional, Miss (Rev.) Sadie McNeese.
- 2:30 Organization and welcome address by the pastor, Rev. M. T. Brandyberry.
- 3:00 Round Table, "How Indiana District May be Made Better," District Superintendent U. E. Harding.
- 3:30 Paper, "Our Perils (as a church) and How to Meet Them," Rev. J. G. Nickerson.
- 3:50 Round Table, "Should There be Any Changes in Our Church Manual," Rev. A. F. Balsmeier.
- 4:10 Round Table, "How Best to Gather the Fruits of Our Revivals Into the Church," Rev. L. T. Wells.
- 4:30 Adjournment.

WEDNESDAY EVENING.

- 7:00 Street meeting, Rev. Charles M. Harrison.
- 7:30 Preaching, Rev. J. W. Goodwin, general superintendent.

THURSDAY MORNING.

- 9:00 Devotional, Rev. Lyle Green.
- 9:20 Round Table, "Our Attitude Toward Church Federations and Ministerial Associations," Rev. Ira R. Akers.
- 9:40 Paper, "Premillennial Coming of Christ," Rev. O. E. Enos.
- 10:00 Round Table, "The HERALD OF HOLINESS, How to Increase Its Usefulness," E. E. Robinson.
- 10:20 Paper, "A Pastor's Conception of a Good Evangelist," Mrs. (Rev.) Ora Turner.
- 10:40 Round Table, "How to Win and Keep Our Young People," Rev. Clyde E. Green.
- 11:00 Paper, "Our Attitude Toward Interdenominational Holiness, Evangelism, Schools, Campmeetings, and Papers," Rev. Gpy C. McHenry.
- 11:20 Round Table, "How to Build a Pentecostal Nazarene Sunday School," Rev. B. A. Fleming.
- 11:40 Chair Talk, Rev. J. W. Goodwin, general superintendent.

THURSDAY AFTERNOON.

- 2:00 Devotional, Rev. S. O. Fink.
- 2:20 Round Table, "Open Air Meetings and How to Conduct Them," Rev. E. E. Turner.

- 2:40 Paper, "Christian Patriotism," Rev. Everette O. Chalfant.
- 3:00 Paper, "A Layman's Description of a Good Pastor," Mrs. Bertha Fox.
- 3:20 Chair Talk, Rev. J. W. Goodwin, general superintendent.
- 3:40 Paper, "Should We Have Pentecostal Nazarene Rescue Homes and Orphanages?" Miss Stella Newhouse.
- 4:00 Round Table Altar Services, "Church and Cottage Prayer Meetings: How to Conduct Them," Rev. J. W. Crawford.
- 4:20 Adjournment.

FRIDAY.

Indiana District Woman's Missionary Society program.

SATURDAY MORNING.

- 9:00 Devotional, Rev. F.W. Crowell.
 - 9:20 Paper, "Divine Healing," Rev. Mrs. Mary B. Akers.
- Five-minute papers, not exceeding five hundred words, and discussions, subjects alphabetically arranged:
- "Abstinence," Rev. D. F. Dean.
 - "Backsliding," Rev. Charles M. Harrison.
 - "Carelessness," Rev. C. P. Roberts.
 - "Devil," Mrs. (Rev.) Bell Snyder.
 - "Economy," Mrs. (Rev.) Lida Brandyberry.
 - "Faithfulness," Mrs. Ledora Balsmeier.
 - "Goodness," Rev. S. O. Fink.
 - "Home," Miss Nellie Smith.
 - "Inconsistency," Rev. Lyle Green.
 - "Joy," Rev. F. P. Kerst.
 - "Kindness," Mrs. O. B. Gray.
 - "Longsuffering," Rev. J. C. Stenes.
 - "Money," Rev. H. P. Groves.
 - "Narrowness," Mrs. (Rev.) Versa McCullum.
 - "Organization," Rev. Albert Schock.
 - "Punctuality," Rev. A. B. Dayton.
 - "Quacks," Rev. Ural T. Hollenback.
 - "Reading," Rev. R. L. Hollenback.
 - "Suffering," Miss (Rev.) Bowman.
 - "Tithing," Rev. Von Stevenson.
 - "Unity," Rev. F. W. Crowell.
 - "Vefacity," Miss (Rev.) Minnie Morris.
 - "Winning Souls," Rev. Harry J. Elliott.
 - "Xmas" (Our Attitude), Rev. Loren Pendy.
 - "Youth," Mrs. (Rev.) Effie Moore.
 - "Zeal," Miss (Rev.) Sadie McNeese.

SATURDAY EVENING.

- Street Meeting, Rev. H. P. Groves
- 7:30 Platform meeting.

SUNDAY SERVICES.

MORNING.

- 9:00 Love feast and bread breaking.
- 10:30 Preaching, General Superintendent J. W. Goodwin.

EVENING.

- 2:00 Great rally with automobiles led by Anderson Pentecostal Nazarene brass band.
- 7:30 Preaching, Rev. J. W. Goodwin, general superintendent.

International Sunday School Lesson, May 19

Jesus Exercising Kingly Authority

Mark 11:1-33.

GOLDEN TEXT: All power is given unto me in heaven and in earth. (Matt. 28:18.)

THE LESSON OUTLINE

1. PURIFYING THE TEMPLE.

The triumphal entry of Jesus into Jerusalem precedes our lesson today and is related in the first eleven verses of the eleventh chapter of Mark. Jesus rides into Jerusalem amid the hosannas of the crowds with garments and palm branches spread in the road over which He rode. It was what we term Palm Sunday. It was a day of triumph and He enters the city amid the acclamations of welcome and joy of the multitudes. Tomorrow He will return again to the city from Bethany alone and unattended. The crowd will have slunk away and left Him alone as His dark and tragic end approaches. His nearness to His hour of greatest darkness will prove His hour of greatest loneliness and forsakenness.

2. His heart is stirred with indignation as He beheld the desecration of the temple. Merchandise and traffic and money changing had usurped the place where the voice of song and worship and praise should have been heard. Materialism, greed, and commerce had the ascendancy now and the spirit of prayer and worship had departed. How His heart must have been saddened to the breaking point. He is stirred to righteous indignation as He beholds the shocking scenes of sacrilege and He assumes for the moment the authority of King and drives the shameless desecrators from the holy precincts of the temple. His eyes gleam with holy light and resentment at the desecration and He overthrows the tables of the money changers and the seats of those who sold doves and cast out them that bought and sold and orders them imperiously off and out of the premises, while His voice utters the awful words: "It is written: My house

shall be called of all nations the house of prayer, but ye have made it of a den of thieves."

How terrific! How awful this exhibition of divine wrath and indignation. Have we not herein a gleam of prefiguring light on that awful day when He shall return as our coming King? Paul says in 2 Thessalonians 1:8, 9, "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, when he shall come to be glorified in his saints, and to be admired in all them that believe."

Sadly and fearfully true it is that this day hastens when mercy will turn to vengeance—pity to wrath—when the cup of iniquity will be filled. God pity us and help us to believe and keep robed and ready that we may meet Him with joy and glad welcome when He returns.

3. The scribes and Pharisees are, of course, incensed at this defiance thrust in their face and this exhibition of kingly authority. In that great day of His coming He will defeat the Devil and all his malice and minions and power and assert and assume His royal place on the throne of David, taking to Himself His own and taking vengeance on His enemies. Hell will rage and roar with scorn and the Devil will unavailingly resist, but will finally be bound in hell for a thousand years.

These scribes and Pharisees were only restrained from instant violence by the fear of the people for "all the people were astonished at his doctrine." The silent force of the faith and loyalty of the saints exerts an unknown force in restraining the malignity of human enemies to the truth and of devils in hell. God is mightily WITH and IN His own always and everywhere. The world is greatly indebted to His people for unknown and unnumbered blessings.

CHURCH NEWS

Auburn, Ill.

Our Young People's convention closed with a splendid service on Sunday night. Delegates from Decatur, Talulla, and Olivet were present. The sessions during the day were spent in talks and discussions upon subjects vital to the success of work among our young people. Revs. Berry and Landgrove preached at night. Professor Burkholder, of Olivet, delighted the people with the cello and piano. We begin special services May 19th with Evangelist Lewis Bacheller. Our people are pulling steadily ahead for advance ground. Our finances are in splendid shape and we have recently purchased a magnificent parsonage, all free from debt. May God bless our entire church and interests.—BERTHA MAE LILLENAS, Pastor.

Connersville, Ind.

We are in the midst of a great revival, which began April 1st and will continue until June 1st, or longer. We have had thirty different seekers thus far and most of them have returned to the altar and have been sanctified. Last night we received into church membership fourteen new members. God is surely blessing us in a marvelous way. Rev. J. A. Williams is the evangelist. Pray for us.—REV. J. C. STEVENS, Pastor.

Old Town, Me.

Our church is on the upgrade. Sister Harriet F. Cobb came to us in November, 1917. She found the church in poor condition, but by God's help and her work we are climbing up the ladder. Souls are being reclaimed and sanctified. She is a woman of much prayer and sacrifice. Our place of worship is up two flights of stairs, but we are looking for a place on the ground floor. Will all the HERALD OF HOLINESS readers pray God to open up a place where we can reach the people, as we are the only Pentecostal Nazarene church in the city.—MRS. GLADYS MITCHELL, Clerk.

Ponca City, Okla.

Our church in Ponca City is moving on to victory and the revival fire still burns. The Williams,

Robinson evangelistic party stopped over with us in their migration north and gave us a few services. Bud did some fine preaching. Brother Williams was at his best and our people were inspired and delighted with Miss Shaffer's singing. Seekers were at the altar praying through in the old-time way. There is victory in the air. We are just completing our beautiful new parsonage, a bungalow with six rooms and a bath, all modern. Truly our God has brought Ponca City back. Amen. We have adopted for our church motto: "The church of the old-time religion," and this is inscribed in large letters just back of the pulpit.—C. B. JERNIGAN, *Pastor*.

Clarksville, Tenn.

God's stamp of approval seems to be on all our services, not only in a spiritual way, but financially as well. At the close of last Sunday night's service three came to the altar, as seekers after God, two for sanctification and one for reclamation. We have adopted the tithing system in our church and most of the members have fallen in line with the idea. This tithing system has solved the financial burdens of this church and will do the same for any and all the churches if they will lay hold upon it as God's plan for financing His work. We have a splendid Sunday school and it is progressing nicely. The Young People's Society is touching folks for good. The prayer meeting is a potent factor in our midst and is being felt by members of other churches. To God be all the praise.—H. A. HAMBY.

First Church, Chicago

April is a month of changes — of shifting winds, warm breezes, refreshing showers, and reviving nature. Seemingly in accord with the moods of the month, our services have been of a very varied character, but all helpful and full of blessing. One Sunday morning we had an anointing for healing, and one dear old saint testified to the power of the touch that maketh every whit whole. This was followed by the Lord's Supper, which was partaken of with a feeling of unusual reverence and almost of awe by the saints who felt the nearness of the Presence. Rev. Mr. Schurman's versatile talent as a preacher was illustrated by a sermon one morning on the spiritual significance of the six steps to Solomon's throne (which typify the processes undergone in obtaining salvation) and the next Sunday enlarging on the five theories as to how sanctification is obtained — two sermons widely different in subject matter, but equally well handled. Rev. August Nilson gave us a gracious talk at one evening service during the month on "Seek ye the Lord while He may be found," and a number responded to his appeal and knelt at the altar. Last Sunday evening Rev. Mr. Borders' sermons on "Cast the net on the right side," met with a sympathetic response from the large congregation which listened attentively throughout its delivery. Hearts were easily touched, tears were much in evidence, and a dozen or more folks, tired of casting the net on the wrong side and having no yield, but disappointment and sorrow, and distress, came and laid down their burdens on the sweet strains of "Oh, happy rest." We feel that the "cloud by day" is moving steadily ahead of us and we are following close behind, determined to gain a goodly share of the "much land ahead to be possessed."—HARRIET E. CRAIN, *Reporter*.

Elkhart, Kas.

Sunday, April 21st, was a precious day to the saints at Elkhart. The Lord met with us in three gracious services. The Lord has been giving us a steady pull upgrade the last six months. We are looking forward with great expectation to our revival May 5th to 20th, with District Superintendent W. W. Hanks of Ashland, Ky., as evangelist, and Brother J. W. Wilson, of Ashland, Ky., a consecrated business man, as coworker. We ask the HERALD of HOLINESS family to join us in praying that salvation will come to the unsaved in Elkhart.—MYRTLE GAMBLE, *Reporter*.

Fairbanks, Okla.

God has blessed us wonderfully since we came here. When we were sent here from our District Assembly there was no one preaching at either of these points (Fairbanks and Phroso). These are just country stores twenty-five miles from the railroad. We have no Pentecostal Nazarene organization here, but it is known as the Fairbanks mission work. We now preach at each of these points, have Sunday school at both places and mid-week prayer meeting. We engaged Rev. Charles Robinson and wife for both of our revivals. We thank God for men and women like Brother and Sister Robinson, who will leave the large towns and come to a place like this and preach holiness. God has blessed us with twenty-eight saved and several sanctified in the two meetings. We have not found a nobler bunch of people anywhere than we have here. They are standing nobly by us.—E. A. GREEN, *Pastor*.

Gagetown, Mich.

We have been in existence as a church three years and seven months and have a membership of twenty, in a town of 437 population, with three other Protestant churches and one large Roman Catholic church. We are not much wanted, but believe we are needed. We have a few fine Christian folks who do not claim membership with us. Three years ago a sister bought us what used to

BIBLE STUDY
Young People's Society
LESSON VI.
LIFE OF CHRIST SERIES

Christ: Savior
Luke 1:68-89

By Rev. E. J. Fleming.

1. By whom foretold? Gen. 12:3; Job 43:24 (last clause); Psalms 89:10; Isa. 53:10-11; Jer. 33:15-16; Ezek. 34:23; Mal. 4:2.
2. In what wonderful prophecy may we rejoice and how? Isa. 32:2. Then Isa. 9:8 and 1 Tim. 3:16 with Isa. 32:18; 4:5, 6; Psa. 32:7; John 7:37; Rev. 22:1; Psa. 31:2, 3; Num. 20:11.
3. What wonderful work will our Savior accomplish? Isa. 42:7, 10; 29:18; Luke 24:45; 2 Cor. 4:6; Luke 4:18; 2 Tim. 2:20; 1 Peter 2:9 (last clause).
4. For what two classes was salvation provided. Matt. 15:21; Luke 2:32 (last clause); Acts 5:31, and Isa. 49:6; Luther 2:32 (first clause); Acts 13:46-48.
5. For what did Jesus come? Luke 5:32; 15:7, 10; Isa. 55:6, 7; Acts 17:30, 31; 2 Peter 3:7.
6. For what else did he come? Luke 10:10, 32; Ezek. 34:16; 1 John 4:14; 1 Tim. 1:15 (last clause).
7. Has the world any hope in the plan of redemption? John 3:16, 17; 4:42 (last clause); Acts 4:12; Rom. 10:11-13.
8. From what may we be saved by our Savior? Matt. 1:21; Psa. 130:7, 8; Dan. 9:24; Acts 3:26; 1 John 1:7; 2:1, 2; Rev. 1:5.
9. In what manner is our Savior a deliverer? Luke 1:74; Rom. 8:35; 2 Tim. 1:7; Col. 1:13; Gal. 1:4; 1 Thess. 1:10 (last clause).
10. What gracious provision is made in our Savior? John 1:29; 1 John 3:5; With Lev. 16:20-22; Isa. 53:4-12; 1 Peter 2:24.
11. For whom did Jesus die? Gal. 2:20 (last clause); Eph. 5:2; 5:25. And Rom. 5:6, 8 with 1 Tim. 4:10-10.
12. Jesus gave Himself for what? Gal. 1:4 (first clause); Tit. 2:14; 1 Tim. 2:10; John 6:51 (last clause).
13. What glorious privilege have we through Christ? Eph. 2:18; 3:12; Heb. 10:10.
14. Whence is our knowledge of a Savior? 2 Tim. 3:15; Psa. 19:7; John 5:39; Acts 10:43; 1 Peter. 1:10-12; Rev. 19:10 (last clause).
15. For what may we trust the Savior's ability? 2 Tim. 1:12; John 10:28-30; Heb. 2:18; Jude 24.

be a gravel pit and afterward used for village dumping ground, consisting of two very large lots, which have been transformed into one of the best plots in the village, upon which we have erected a neat little church building with a basement under the entire building. We are thankful to say that all is paid for and in addition to this some lumber for church sheds. We believe that some of the best Pentecostal Nazarenes in the country are among us here, and one thing they need is a good strong man spiritually as pastor. Before Assembly last September we started a subscription list for foreign missions for this year and secured forty-five dollars. We have raised enough more to make \$75.35, raising our apportionment for foreign missions seven and one-half times. Praise the Lord! All our apportionments are raised in full, with at least fifty-five dollars for the debt on Olivet University. We have a live Sunday school superintendent in Charles W. Wilson, with the best staff of officers and teachers in town. To God be all the glory. Amen.—B. G. HALLIDAY, *Pastor*.

Bloomington, Ill.

The God of battles and victories is with us. We had a profitable meeting with Evangelist F. W. Cox in February. He is a good man and was blessed and a blessing to the people. District Superintendent Brown made us an enjoyable three days' visit the week-end of March 15th. We received seven into the church recently. Six sought and claimed forgiveness of sins last Sunday. We are thanking the Lord for the Ford He gave us some months ago. With it we accomplish much that otherwise could not be done. We have also a preaching point at Wapella, a town twenty miles distant. Beginning June 13th, Rev. W. R. Cain is to be with us in a tent meeting. Remember us at the throne.—C. H. STRONG.

Lafontaine, Kas.

Our people love THE HERALD of HOLINESS and look for it like a letter from home. We believe God can help the Pentecostal Church of the Nazarene to pray enough glory and fire down on her that she will go sweeping through the gates to the new Jerusalem—glory—and help her to pull thousands in with her. God is in our midst. He is helping in the Olivet campaign. We are marching in with our people to victory. They gathered into the parsonage April 11th, and gave us a good surprise, with their arms well filled with good things to eat, and some money which was placed in the pastor's hands. Then we had a real good prayermeeting and we said: "Come again." That is the way to treat a pastor. "Go thou and do likewise." We are expecting a revival from May 25th to June 10th with Brother Allie and Sister Emma Irick as evangelists. We ask the whole HERALD

of HOLINESS family to pray that God will send an old-time revival to Lafontaine.—E. M. KEMEL, *Pastor*.

Everett, Mass.

We had a great Annual Assembly at Lowell, Mass. We all fell in love with Dr. Williams. The last year has been the best in the history of the New England District and also in the history of our Everett church. Next year the Annual Assembly will be held here at Everett, for the first time. We have been called back for the fifth year. During the last year our church raised over two hundred and sixty dollars for missions, and about two hundred and seventy-five dollars for our school, and over one hundred dollars for other benevolences. In all we raised about three thousand dollars, which we think is a good sum for about fifty contributing members, being an average of sixty dollars a member. The outlook is bright for our church the coming year.—A. K. BRYANT, *Pastor*.

Kite, Ga.

We are greatly encouraged with the new work at Odumville. We have a fine Sunday school. We have started off well. By God's help we expect to accomplish a great work for Him. Brother and Sister Duncan, our pastors, are pushing the battle for God. We had our beloved District Superintendent, Brother Kunkel, with us this morning at the church meeting. He is doing a good work all over the District. May God bless him.—MISS REBECCA POOL, R. F. D. 3, *Kite, Ga.*

Lake Charles, La.

We recently closed a good meeting here in the Pentecostal Nazarene church. Miss Nora Brister, of Provenal, La., who for several months has conducted meetings in Texas and California, was the evangelist in charge. The attendance was not large, but we feel that the church was very much strengthened and edified by the good, heart-searching sermons. Miss Brister is not only a good preacher, but gifted as a singer and musician. The church here wants her for another meeting in the near future. Her collaborator, Miss Brown, of California, is expected to be with her in the next meeting. The church here has been very fortunate in getting Rev. F. R. Kirkland and wife, from Ohio, as pastors. They arrived April 17th and expressed themselves as being highly pleased to get into this delightful climate, where the orange blossoms grow, and there are gardens practically all the year, and a needy field for spreading full salvation.—W. EVANS BURNETT, *Secretary*.

Berkeley, Cal.

Continued success is attending the Berkeley church under the spiritual ministry of our much loved pastor, Rev. Mrs. Rose Potter Crist. Eight new members have been received into the church. Our finances are very encouraging indeed, and we can truly say from sincere and thankful hearts, that the Lord is richly blessing us in every branch of His holy sanctuary. Sister Crist has not only won the hearts and confidence of her own congregation, but many others from outside our own denomination as well, who drop in quite frequently to listen to her sweet and inspiring messages from the old "Black Book." God bless her. A Red Cross auxiliary has been organized also by Sister Crist, with one of our new members, Sister Warren, as secretary. Twenty women have already enrolled in this noble work for our precious boys "over there." God bless them as they pull threads for those loved ones in the trenches. One of our beloved brothers, Will House, met with an accident recently while following his vocation of carpentering, three ribs being broken. We are glad to say, however, that with careful treatment, both in the hospital and at home, Brother House is rapidly improving. To God be all the glory. Don't forget to subscribe to your own church paper first, the HERALD of HOLINESS, which ought to be in the household of every member.—A. M. LONGWELL, *Reporter*.

Beverly, Mass.

Rev. F. E. Talbee preached his farewell sermon at the Beverly Pentecostal Church of the Nazarene Sunday evening, April 21st. The subject was, "The Changeful and the Constant in Human Life." After the service he was presented with a donation from the members, by whom he is much beloved. He has rendered very efficient service and has called on many outside his own realm. He has been untiring in his efforts to serve others. His congregation is sorry to have him go and prays that God may richly bless him in the service of the Lord.—CORRINE D. COLE, *Clerk*.

Ablene, Texas.

Sunday, April 28th, was a day long to be remembered on account of the presence and power of God in our midst. We had with us our District Superintendent, Rev. J. Walter Hall, and his precious wife. Brother's Hall's messages were encouraging and inspiring. His message Sunday evening, from Acts 15:8, 9, was indeed great. The people for a while seemed spellbound, but the Spirit moved on hearts and the altar was filled and a number prayed through to definite victory. We are pressing on, looking forward to greater things here. These people are big hearted, self-sacrificing folks, some of as fine Christian characters as I have ever met. I love my people very dearly. How I thank God for the HERALD of HOLINESS. I look

forward to its weekly visits like I would a letter from home.—MISS RACHEL ELDER, Pastor.

DEATHS

Russell—Rachel, the daughter of Mr. and Mrs. J. N. Russell, Porter, Ala., departed this life April 13, 1918, at the age of thirteen years. She was converted and joined the Pentecostal Nazarene church at the age of eleven years and lived a beautiful Christian life. She told us on her death bed that she was going to heaven and wanted us all to meet her there. We laid her by the side of her baby sister, who departed this life October 23, 1917. We expect to meet them again in that land where there is no death.—Mr. and Mrs. J. N. Russell.

Fitzgerald—Brother George E. Fitzgerald passed to his eternal reward Thursday, April 4th, in his seventy-third year. Although only having worshiped with our church since June, 1917, he had endeared himself to the people of the Wesleyan Pentecostal Nazarene Church, of Providence, E. I., and will be a great loss to the spiritual tone of our meetings. The funeral services were conducted by his pastor, Rev. G. G. Edwards, assisted by Rev.

TELEGRAMS

INDIANAPOLIS, Ind.

HERALD OF HOLINESS:

Indianapolis churches go "over the top" in offerings for Olivet, totaling \$3,525. Three churches were in the drive: First Church, West Side, and Flackville. Pastors Nickerson, Crawford, and Stevenson heartily co-operated. General Superintendent Goodwin never preached better and the Aeolian quartet, of Chicago, never sang sweeter. Business Manager R. C. Gray assisted in the drive.

U. E. HARDING, Dist. Supt.

YORK, Neb.

HERALD OF HOLINESS:

During the last week Rev. E. G. Anderson and myself have visited the following churches in the interest of Olivet University debt campaign: Kearney pledged \$128; Atlanta, \$206; Curtis, \$305; Farnam, \$770; Table, \$574; York, \$401. We are in this campaign to win.

M. F. LIENARD, Dist. Supt.

Brother English, who is a member of First Church, Chicago, paid the Publishing House a visit recently while on his vacation.

Rev. George Sharpe, District Superintendent of the British Isles District, has been compelled on account of war conditions to change his address from Westbourne Terrace, Kelvin-side, Glasgow, to 14 Muir-fauld Drive, Parkhead, Glasgow. In spite of prevailing conditions there they are pushing the battle for holiness with the blessing of God upon them.

Evangelist B. F. Neely, of Hamlin, Texas, has an open date from June 1st to 23d, which he could give to some church or camp. Brother Neely is one of our strong preachers and has had good success as a soul winner. Any church or camp will do well to secure his services. We have known him for many years.

ANNOUNCEMENTS

Notice to the New Mexico District—Through the kindness of Brother H. J. Kerns, pastor of our Mexican church, of Deming, N. M., we have a new gospel tent and are open for calls anywhere in New Mexico. We would refer you to our District Superintendent, Rev. J. E. Threadgill, as both of us have evangelists' commission. If you want an old-time holiness revival write us.—L. P. and Ida Fretwell, Hassell, N. M.

Notice—We wish to thank all those who so quickly responded to our recent appeal for helpers to make up the Texas Gospel Band. We now have our plans completed and wish for every applicant a good place in the harvest field.—C. E. Toney.

Preachers' Meeting—There will be a preachers' meeting of the Indiana District of the Pentecostal Nazarene church, held in the Pentecostal Nazarene church, at New Castle, Ind., May 15th to 19th. Rev. J. W. Goodwin, General Superintendent, of Pasadena, Cal., will be present. Brother Goodwin will give chair talks twice each day and preach each evening. Time will be given to reading papers on missions, second coming of Christ, and various subjects. People of all denominations are welcome. Sunday afternoon there will be a great holiness rally and Christian parade with from seventy-five to one hundred automobiles, led by a Pentecostal Nazarene brass band. Get your machine in this parade for Jesus. For further information write the pastor, Rev. M. T. Brandyberry, 412 North 12th street, New Castle, Ind.—U. E. Harding, Dist. Supt.

Notice—Brother Thomas E. Pool will be glad to furnish free of charge his beautiful missionary charts. Just the thing to hang on the wall of your church to inspire missionary interest. Address Thomas E. Pool, 12 North Glenwood avenue, Station D, Columbus, Ohio.

Revival Meeting—Rev. John T. Hatfield, the "Hoosier" evangelist, will commence special evangelistic services in the Pentecostal Nazarene church at Botna, Iowa, commencing May 12th, to continue over three Sundays. Remember Botna in your prayers. Come if you can.—Rev. Alfred Christensen, Pastor.

Tent for Sale—A 40 x 60 foot good gospel tent. If new it would cost four hundred dollars, but I will take two hundred dollars cash for it. Write to W. H. Tullis, Napma, Idaho, 805 Holey street.

Holiness Rally—There will be a five days' holiness rally at the Pentecostal Nazarene church in Blackwell, Okla., May 22d to 26th. Rev. Stephen B. Williams, editor of the Holiness Advocate, Oklahoma City, will have charge. Any visiting ministers will be given free entertainment.—V. P. Drake, Pastor.

Announcement—By request of President Sanford I have planned to be at Yionia, Ark., May 24th and 25th, and as some of the preachers in that section have spoken to me about holding meetings I would be glad to state up with any one of a meeting after the preachers' convention.—T. C. Leckie, Ellis, La.

Kingswood College—A holiness school located in the country. Our fall term opens September 14, 1918. Write for new catalog.—W. B. Dunkum, M.A., B.D., President, Kingswood, Ky.

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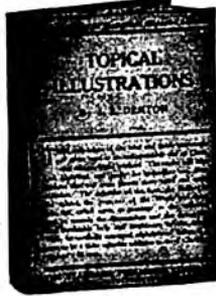
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A. J. Myers and R. H. Whitman, according to a written request he left with Brother Whitman three weeks before his death. The message was preached by Brother Edwards from his own selected text, Isaiah 44:22. The music also was by Brother Fitzgerald's request, and the quartet from the Pentecostal Collegiate Institute, of North Seltunto, R. I., sang "The Eastern Gate." It was a most impressive service. Burial was at Wakefield, R. I.—Rev. G. G. Edwards, pastor.

Monk—Little Lorene, infant daughter of Brother and Sister T. J. Monk, has been removed by the death angel from their home to His kingdom in the skies, being just twelve days of age. May the dear Lord bless the father and mother, brothers and sisters, and help them to so live that when the summons comes they may be ready to meet the little darling just inside the Eastern Gate.—Rev. Frank Lee, pastor, Grand Saline, Texas.

Murdock—James Edward Murdock gained the city of gold about 7:15 p. m., Monday, April 8th. He was fully prepared and waited patiently for the great transition. Converted at seventeen years of age and sanctified wholly at the old tabernacle on Los Angeles street, Los Angeles, he lived a godly, quiet, unobtrusive, happy, kind life. In a married life of over fourteen years he was never known to speak unkindly to his wife. He was a member of First Church when he passed beyond. He was past the seventy-ninth milestone and like a shock of corn, ripe for heaven. We buried him from Breese Brothers chapel, Wednesday, April 10th.—Rev. Cochrane, Rev. Howard Eckel, and Rev. C. E. Cornell, his pastor, officiating. He was laid to rest in beautiful Rosedale under a mighty palm that he himself planted over thirty years ago. His estimable wife and son Donald survive him.—C. E. Cornell, pastor.

Norris—O. B. Norris was born January 24, 1882, in Washington county, Arkansas. He came to Texas with his parents when about ten years of age. He was married to Miss Nancy Jordan. To that union were born four boys and two girls, all left to mourn for their father. He was happily converted in August, 1908, and lived a Christian life to the end. A short time before death claimed him he said he was ready to live, or ready to die and go home to glory. He died March 28, 1918. The writer preached his funeral to a large and attentive audience, at Illinois Bend, Texas.—W. T. Givens, former pastor.

Olson—Alvina Anna Olson was born April 13, 1915, and died March 29, 1918, at the age of two years, eleven months and eighteen days. The funeral was held at the home in Trilumph, Minn., Sunday, March 31st, and the remains were laid to rest in the Elm Creek cemetery. She leaves to mourn her loss her parents, four brothers and one sister.—P. J. Olson and family.

PERSONALS

Evangelist W. W. Hanks, former District Superintendent of the Washington-Philadelphia District, and his helper, Brother J. M. Wilson, spent a pleasant day with us at the Publishing House last week, while on their way to Elkhart, Kas., for a revival campaign. Brother Hanks will devote his entire time to evangelistic work.

Rev. W. E. Shepard, who has recently resigned the pastorate of our Woodlawn church, Chicago, to enter the evangelistic field, was a welcome guest with us last week. He is now pushing the battle in Newton, Kas. Brother Shepard is a successful evangelist and has spent the most of his life in that work.

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B. F. HAYNES, D.D., Editor.
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Note Burning at Nazarene Bible Institute, Dec Arc, Mo.—On May 10th, about 12 o'clock, we will burn the notes and clear the debt that has hung over our work for so many years. There will be services each night from May 10th to 12th. All are invited to come. A special invitation has been voted by the church here to the workers on the Missouri District, and we would be glad to welcome you home and see you help to make this the greatest day the school has ever known. Remember the date, May 10th.—I. B. Sipes.

For Sale—I have a No. 5 Olivet typewriter for sale. It is in good working order and I will sell it at a bargain. Let me hear from you at once if you need a typewriter.—W. B. Walker, Box 621, Cleveland, Okla.

DIRECTORIES

GENERAL SUPERINTENDENTS

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Foreign Missionary District Assemblies

- British Isles—Postponed indefinitely
- Africa—June 12-16
Presided over by District Missionary Superintendent Rev. H. P. Schmelzenbach.
- Cape Verde Islands—June 12-16
Presided over by missionary in charge, Rev. John J. Diaz.
- Central America—July 3-7
Presided over by missionary in charge, Rev. R. S. Anderson.
- China—July 3-7
Presided over by missionary in charge, Rev. Peter Klehn.
- Cuba—July 3-7
Presided over by missionary in charge, Rev. J. L. Hinds.
- India (eastern)—July 3-7
Presided over by District Missionary Superintendent Rev. George J. Franklin.
- India (western)—July 3-7
Presided over by District Missionary Superintendent Rev. L. S. Tracy.
- Japan—July 3-7
Presided over by District Missionary Superintendent Rev. William A. Eckel.
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Rev. H. F. Reynolds.

E. F. WALKER—Glendora, Cal.
San Francisco, Lindsay, Cal.—May 15-19
Southern California, Pasadena, Cal.—June 18-23

J. W. GOODWIN—Olivet, Ill.
District Assemblies

Colorado, Denver, Colo.—May 22-26
Idaho-Oregon, Nampa, Idaho—May 29-June 2
Northwest, Portland, Oregon—June 5-9
Dakotas-Montana, Norma N. D.—June 12-16
Alberta, Drumheller, Alta., Canada—June 18-23

B. T. WILLIAMS—1422 Cahal ave., Nashville, Tenn.

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

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- British Isles—George Sharp—Glasgow, Scotland
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- Colorado—A. E. Sanner—Kirk, Colo.
- Chicago Central—Charles A. Brown—Olivet, Ill.
- Dallas—E. G. Theus—Peniel, Texas
- Dakotas-Montana—William M. Irwin—Minot, N. D.
- East Oklahoma—E. C. Cain—Shawnee, Okla.
- Florida—Homer L. Goodell—Miami, Fla.
819 Fourth street.
- Georgia—E. H. Kunkel—Manassas, Ga.
- Hamlin—J. Walter Hall—Hamlin, Texas
- Ahrens, Texas—April 27-28
- Illinois Bend, Texas—May 4-5
- Fox, Texas—May 6
- Dewey, Texas—May 7
- Hullwood, Texas—May 8
- Sussex, Texas—May 9
- Hico, Texas—May 11
- Mineral Wells, Texas—June 1
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EVANGELISTS' DATES

- Jarett and Dell Aycock—
Antlers, Okla.—May 4-19
Prescott, Ark.—May 22-June 9
Shawnee, Okla.—July 5-22
Hodge, La. Camp—July 25-August 4
Hudson, La. Camp—August 15-25
Hove, Texas, Davis Chapel—August 29-Sept. 8
Waldron, Ark.—September 15-29
- W. R. Cain—
Searcy, Ark.—April 25-May 12
- Harry Joseph Elliott—
Elwood, Ind.—May 9-26
Winchester, Ind.—June 16-July 4
St. David, Ill.—July 7-28
- M. F. Grase—
Bakersfield, Cal.—April 21-May 12
Angiola, Cal.—May 18-June 2
Humboldt County, California—June-August
Home address, 616 South E street, Santa Rosa, Cal.
- Lee L. Hamric—
Duncan, Oklahoma—May 31-June 16
Prescott, Ark., Coney church—July 19-August 4
Home address, Box 103, Vilonia, Ark.
- Allie and Emma Irick—
Liberty, Kas.—May 4-20
Moberly, Mo.—June 14-30
Jasper, Ala.—July 4-15
Mt. Hope Camp, Goddard, Ky.—July 18-29
Wayne, Kas., Camp—August 2-12
Hillcrest Camp, Nebo, Ill.—August 10-23
Ashland, Ky., Camp—August 30-September 10
Goss, Mo., Camp—September 20-30
- W. Owen Jones—
Sedro Woolley, Wash.—May 5-19
Mt. Vernon, Wash.—May 21-30

Theodore and Minnie E. Ludwig—
Arlington, Neb.—April 20-May 12
George and Effie Moore—
Muskegon, Mich.—April 21-May 12

F. R. Morgan—
Antlers, Okla.—May 4-19
Poteau, Okla.—June 1-16
Mansfield, Ark.—June 27-July 7
Marcus, Ark.—July 12-28
Lenox, Ark.—July 29-August 11
Hominy, Okla.—August 16-September 1
Drumwright, Okla.—September 6-22

W. E. Shepard—
Newton, Kas.—May 3-10
Sioux City, Iowa—May 21-June 2
Cincinnati, Ohio—June 7-16
Lincoln, Neb.—June 18-23
Washington, D. C.—June 27-July 7
Huntington, W. Va.—July 11-21
Denton, Md.—July 20-31
Dayton, Ohio—August 1-11
Chariton, Iowa—August 15-25
Donalsonville, Ga.—August 28-September 9
Home address, 1244 Sierra Bonita avenue, Pasadena, Cal.

W. H. Tullis—
Mountain Home, Idaho—May 5-19

J. O. and Beade West—
Temple, Texas—May 1-26
Locker, Texas—June 28-July 7
Eddy, Texas—July 19-August 4
Roma, Texas—August 8-18

Stephen B. Williams—
Oklahoma City, Okla. (Gouthey Meeting)—
May 12-21
Blackwell, Okla.—May 22-26

C. C. Cluck and Wife, and J. A. McCammon and Wife—
Van Alstyne, Texas—April 25-May 12
Lanham, Texas—June 7-16
Halesboro, Texas—July 4-14
Noble, Ga.—July 28-August 4
Friendsville, Tenn.—August 3-18
Louisville, Tenn.—August 22-September 1
Sevierville, Tenn.—September 5-15
Heiskell, Tenn.—September 18-29
Kingston, Tenn.—October 3-13
Townsend, Tenn.—October 17-27

Lewis and Mathews—
Grand Rapids, Mich.—May 10-26
Davison (Mich.) Camp—June 7-16
Alberta Dist. Camp, Drumheller—June 23-July 7
Alberta Dist. Assembly, Calgary—July 10-14
Alberta, Jubilee Camp—July 18-28
Lapeer (Mich.) Camp—August 2-11
Mt. Pleasant (Mich.) Camp—Aug. 16-Sept. 1
Permanent address, 303 W. Marquette Rd., Chicago

C. E. Roberts and Wife and F. W. Sutfield and Wife—
Kirkland, Wash.—May 1-12

Campmeeting Calendar

Annual District campmeeting, Olivet, Ill., May 30th to June 9th. Rev. Earl Curtis, evangelist. Beautiful camp grounds; commodious tabernacle. All invited.—Committee.

The Nashville campmeeting will be held July 11 to 28, 1918. General Superintendent R. T. Williams will be the evangelist. Rev. G. E. Waddle, pastor of First Church, Nashville, Tenn., and other workers will assist.

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