

HERALD of HOLINESS

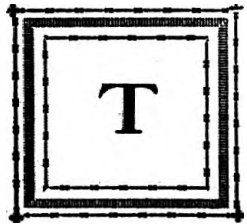
"How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things"

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EDITORIAL

The Power of Resurrection



THAT is a marvelous statement of the apostle Paul when he expresses as the highest ambition of his life a desire to know "THE POWER" of Christ's resurrection, and to attain which he sacrificed all things which men usually esteem most highly in this life. A loftier sentiment and a bolier aspiration were never voiced by mortal man than that matchless declaration contained in Paul's letter to the church at Philippi 3:8-10 Revised Version. Will the reader kindly read those marvelous words once more thoughtfully and try to measure their crystal depths:

"Yea, verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things, and do count them but dung, that I may gain Christ, and be found in him, not having a righteousness of mine own, even that which is of the law, but that which is through faith in Christ, the righteousness which is of God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, becoming conformed unto his death."

We must largely limit ourselves to the one thought of the apostle, which is the power of Christ's resurrection. The power referred to in His resurrection exists in many directions. In the first place, there is marked power in the mere matter of proof on which rests the historic fact that Jesus rose from the dead. We merely mention that this proof is buttressed upon the external evidences of the authenticity and truthfulness of the gospels which record the fact. We can not pause a moment to give even a summary of such proof as to these documents, which, to be satisfactorily treated, would require a large volume. Suffice it to say that this source of proof is overwhelming and perfectly satisfactory.

We could refer to the internal proofs of the reliability of these records. They are four separate and independent accounts. The very discrepancies in these accounts, taken together with the astonishing harmony between them, are a striking proof of the truthfulness of the records. In addition, the naturalness, artless simplicity, and manifestly candid character of these narratives indicate also their truthfulness. Added to this might be mentioned the striking evidence that these accounts come from eye witnesses and that these eye witnesses give additional touches of proof unintentionally in many words and phrases and details which seem almost accidental.

A most significant fact in the proof of the resurrection is apparent in the marvelous change wrought in the disciples themselves. Upon the crucifixion of Christ utmost despair filled their hearts. They felt that their hopes were vain and their cherished prospects had gone out in utter blankness. After the resurrection behold the boldness of Peter standing before the council that had condemned Him to death and charging them before their faces with the crime, and boldly proclaiming the truth of God having raised Him from the dead. It is by the resurrected Christ he declares that miracles of healing were performed. This marvelous event of the resurrection of Christ produces a moral transformation in the disappointed disciples and nerved them to duty and danger, to faithfulness and sacrifice, and proved a support and a strength in every trial of life and in the hour of death.

The power of the resurrection was recognized by Paul, who saw in it an adequate basis to be made by him the very corner stone of the whole Christian system. It was the refrain of the apostles, their song amid their joys, their hope in their sorrows, their solacing prospect in the gloom of martyrdom. In electing a member to fill the place of Judas Iscariot in the apostolate they professed to do it that the newly elected might be "a witness with us of his resurrection" (Acts 1:21-22). What was the gulf stream of sentiment, thought, and emphasis in Peter's sermon on the day of Pentecost

but the resurrection of Jesus? More than a hundred times this happy fact and truth is mentioned in the New Testament. The marvelous inspiration to the apostles, and to the early believers of the infant church was in the power of this blessed truth of the resurrection.

The crucifixion itself has no meaning for us without the resurrection. To repudiate the resurrection is but to relegate the death of Christ to the martyrdom of a good and saintly man. Coupled with the resurrection that crucifixion becomes an atonement, a vicarious sacrifice, a means of reconciliation between God and man.

Paul takes the loftiest stand on this tremendous question. He ascribes to it its due power in his memorable words, "If Christ be not risen, then is our preaching vain, and your faith also vain." He goes further and says, "If Christ be not risen, your faith is vain. You are yet in your sins." We note three things in this marvelous statement; the potency of the resurrection of Christ Paul says is so vast that the validity and effectiveness of our preaching rests absolutely upon it: that the security, the fulness, and effectiveness of our faith depends upon it: and lastly, that the doctrine of remission of sins is a myth without the truth of the resurrection of our Lord and Savior Jesus Christ.

We are not to make the mistake, however, of supposing that a mere cold, intellectual assent to this sublime truth procures salvation or is the basis for our preaching or our faith. Paul sees deeper ~~depths than this in the resurrection~~. To rightly interpret the preceding paragraphs as deductions from his statements, we must recur to his marvelous statement of ambition. Paul wanted to know "the power of his resurrection," but he aspired also to have, "the righteousness which is of God by faith . . . and the fellowship of his sufferings, becoming conformed unto his death." Here is a marvelous internal work depicted—radical, crucial, spiritual.

The resurrection as a great paramount fact of the Christian system begot in his heart and conscience, by the power of the Holy Ghost, a longing to be "crucified with Christ, that the body of sin might be done away, that so we should no longer be in bondage to sin" (Romans 6:6 Revised Version).

It is thus that the apostle traces the intimate relation of the resurrection to the deepest spiritual life of God's children. It was this that created his holy passion to die spiritually with Christ. Pursuing the same thought of this death in the next verse to the one quoted from Romans, he argues, "For he that has died is justified from sin, but if we died with Christ we believe that we shall also live with him; knowing that Christ being raised from the dead dieth no more: death no more hath dominion over him. For the death that he died, he died unto sin once: but the life that he liveth he liveth unto God. Even so reckon ye also yourselves to be dead unto sin but alive unto God in Christ Jesus."

Let not the mistake be made that, transcendently beautiful as is the truth of the resurrection of Christ, and fundamentally important as it is, mere intellectual belief of the truth is in itself saving. Such mere belief can not bridge the chasm between a lost soul and its hope of heaven. It is Dr. Torrey who tells us of a brilliant lawyer in New York City who once asked a prominent minister of that city if he really believed that Christ rose from the dead. The minister replied affirmatively and requested permission to present to the lawyer the proofs on which he based his belief. The lawyer accepted for material offered in proof and studied it carefully. Returning to the minister later he said, "I am convinced that Jesus really did rise from the dead, but," the lawyer continued, "I am no nearer being a Christian than I was before. I thought the difficulty was with my head. I find that it was really with my heart." Let it be ever remembered that "with the heart man believeth unto righteousness and with the mouth confession is made unto salvation." God reaches the springs of life and activity and character through the human heart. "Keep thy heart with all diligence for out of it are the issues of life."

Our Fifth Anniversary!

HOW quickly the five years have passed since the first issue of the *HERALD OF HOLINESS* appeared. These five years have a record which none will ever fully understand except those personally and vitally connected with our publishing interests as a denomination. In reviewing the record one is filled with two emotions—wonder and gratitude. We stand amazed at the achievements made during these five years. We are filled with gratitude to God for the kind providence which has guided us through the trying experiences of these years.

Had some one told us when we begun that we would not have more capital at our command than has been placed at the disposal of the Publishing Board during these five years, and at the same time had predicted the circulation of the quantity of literature in periodicals, books, tracts, etc., which have gone forth from the House during this period, we would have been absolutely incredulous and would have declared that such a thing was impossible. No man or set of men, whatever their experience in publishing church literature and their business sagacity and alertness, could have persuaded us that the marvelous results in a religious publishing house could be possible, which we have attained with the limited capital at our command, and the constituency to whom we had to look for patronage.

We are persuaded that this broad disproportion between the results accomplished and the means in hand for its accomplishment is a clear indication that God has been with us. One of the sweetest reflections in considering this subject is the comfortable persuasion which it brings to the mind that God wanted such a plant established for the church and has in a wonderful way ruled and overruled all things for the furtherance of this, His providential purpose. Despite any and all mistakes which have been made, despite any errors of judgment or disappointments or failures, it remains true that the great current of results in the production of the vast volume of Christian literature has been well pleasing to God. He has abundantly blessed it and by every token shows that it is His will that we have such an institution established whence shall issue streams of sacred salvation literature to all the corners of the earth.

The church is certainly to be congratulated upon the achievements of the past as well as upon the prospects for the future. If these results have been accomplished under the limitations and disadvantages of the five years past, what may we not expect during the next five years with the increased capital and facilities at the command of the House. Our gratitude, therefore, must look in two directions. We certainly should be prostrate in the dust with profound gratitude to God for His guiding hand and the manifest tokens of His approval and blessing during the struggles and toils and difficulties under which this divine work has been prosecuted for the years already past. Our gratitude, however, should anticipate the future and we should begin praising God now for the broader sweep of influence and the larger volume of literature to be poured forth during the years to come.

The Board of Publication deserves congratulations and thanks for their faithfulness and unselfishness and efficiency in guiding this most important interest through the perilous waters on this five years' voyage. They have kept the ship off the reefs. They have eluded the icebergs afloat. They have successfully weathered the storms which have beset them and amid all the difficulties and dangers and trying conditions they have kept their eyes on the haven and brought us to the close of the five years' voyage without cause for a just criticism. They certainly have consciences void of offence toward God and men, for the most faithful and successful conduct of an important business beset with every difficulty and delicacy and trial that could environ a business venture.

We wish to stress this one point, for we know whereof we affirm. The church at large owes a definite debt of gratitude to the members of the Publishing Board for their devotion to the House, for the time they have given to its interests, and the faithfulness and efficiency with which they have discharged the important trust committed to them. We are sure the verdict of the church will be that these brethren have wrought well, and that cheerfully and gladly will be accorded to these brethren from the church of their love the merited plaudit. "Well done, good and faithful servants."

As we pass this anniversary let all eyes be turned to the future and our backs upon the past. Let hope be universal. Let every breast be animated with the spirit of determination to make this coming year the best in the history of the House. To this end let every one, preacher and church member, feel a personal obligation to expend the utmost possible strength in the circulation of our periodicals and of all the product of the House. Let us get definitely fixed in our minds, that with limitless capital and all the help that could possibly be used in the Publishing House, and with the finest periodicals and books produced by the House that ever

came from presses, the whole thing would be a miserable failure unless this literature is pushed into the homes and hands of multiplied thousands of people inside and outside our church. The *HERALD OF HOLINESS* can not circulate itself. The officials of the Publishing House, after producing it can not put it into the homes and hands of the people. The same is true of the Sunday school literature and the books and pamphlets and tracts. The pastors and evangelists must take this matter on their consciences and co-operate actively in circulating this vast volume of literature. There are multitudes of members in the church that can give conspicuous aid in the same direction. Let there be begotten in every heart a conviction of personal responsibility in this matter. With this kind of an unanimous effort on the part of our people we can make our Publishing House tenfold the power and influence the next five years than it has been the last five. God help us mightily is our prayer.

The Average Man

THE two-talent man is the average man who stands in the middle between the five-talent man and the one-talent man in the parable of the talents. He represents pre-eminently the average man, and in doing so represents the most of us. The five-talent man is the man of wealth, the man of large opportunities, and hence of wonderful responsibilities. The two-talent, or the average man is the man of moderate gifts, of average ability, but he is in the majority.

It is the average man who is most likely to become discouraged. He sees the larger opportunities of others. Sometimes he wishes he had the more splendid gifts, the broader fields of activity which others have. This may tempt him at times to be depressed and to bewail his limitations. This is a great mistake. It sometimes requires more heroism in a man of limited gifts to be faithful in the use of them and be able to bring in adequate returns to the Lord than it does in a man with the larger and broader gifts.

It is easy to make a mistake here and to forget that we obtain our capacity very largely from our consecration. It is the consecration we make of our gifts, whether they be large or small, which brings the increase of capacity as well as secures the reward, instead of the extent of the gifts with which we start out.

We are not to lose time in unduly analyzing and weighing the exact quantity and quality of the talents intrusted to us. Let us plunge into the middle of the current of life and with a true spirit of consecration diligently use and invest everything committed to us. It is in this kind of spirit, it is with this kind of devotion or consecration, that we are to please God and finally receive the beautiful commendation, "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

"THE KINGDOM cometh not with observation." Storms and tempests have their mission. So has the calm genial spring and the refreshing showers that distill upon the earth. Religious upheavals are blessed and gracious but in the calm between them forget not that there must be growth and progress, steady, deep, and permanent. Jesus could not avoid the multitudes and the noise of the crowds, much as He sought to restrain publicity and spectacular. Betimes, however, He resorted to a mountain place apart for a night of solitary prayer. In solitude He sought refreshment and spiritual uplift and deepening which might have found a peril in the presence of the multitude and the stormy assaults of the enemy. Don't neglect the closet of prayer and be always on the rostrum before the multitude.

PHILLIPS BROOKS makes a fine distinction when he discriminates between our concluding that God must have sent us a thing because it proves good for us, and our concluding that God sent it and that hence it must be good for us. He said, "Faith says not, 'I see that it is good for me and so God must have sent it,' but, 'God sent it, and so it must be good for me.'"

REMEMBER, brother, sister, that the work God has for you is not in the sky, or among the stars. God does not need our help in guiding the universe and running the machinery of the spheres. God has a big business with human souls and human lives. His call to you is in this direction. Your duty lies at your elbow, in your home, on the streets of your town, and in all the associations of your life.

Easter Tide

MRS. EMMA C. ZIMMERMAN

What is the message that Easter brings?
Coming so blithely on spring's bright wings—

What does it say, to your heart and mine
This glorious, hallowed Easter-time?

Do memories gladsome our light hearts throng,
As nature bursts into life and song—

Is there nothing to mar our paeans of joy?
In our songs of victory no alloy?

Ah! we conjure a vision that pains, yet cheers,
As looking back thro' the vista of years,

We behold again, as but yesterday
The dread events of that fateful day.

When, 'twixt earth and sky, on the cursed tree,
The Savior suffered for you and for me;

Gave His beautiful, sinless, perfect life
For our redemption from sin and strife.

Yea, interwoven with memories glad,
Are others sorrowful and sad:

And the songs that we sing are a blended chime
Of grief and of gladness at Easter-time.

To higher levels our hearts rise when
We read of heroic deeds of men;
Yet their glory pales, they appear as dross,
When viewed by the shining light from the cross.

The light from the cross! It shines today!
In its gleaming radiance the way
Lies clear and bright, from cross to throne,
Where Jesus hath entered into His own.
—Selected.

HOW TO RETAIN PEACE

Thus a pure and spotless love is maintained in the depths of the heart. Resign every forbidden joy; restrain every wish that is not referred to this will: banish all eager desires; all anxiety; desire only the will of God; seek Him alone, and you will find peace; you will enjoy it in spite of the world. What is it that troubles you? Poverty, neglect, want of success, inward and outward crosses? Look upon everything as in the hands of God, and as real blessings that He bestows upon His friends, of which you receive your portion. Then the world will change its appearance to you, and nothing will deprive you of your peace. —The King's Highway.

THE BAPTISM OF FIRE

"Suppose we saw an army sitting down before a granite fort, and they told us that they intended to batter it down, we might ask them, 'How?' They point to a cannon ball. Well, but there is no power in that; it is heavy, but not more than half a hundred, or perhaps a hundred weight; if all the men in the army hurled it against the fort, they would make no impression. They said, 'No, but look at the cannon.' Well, but there is no power in that. A child may ride upon it, a bird may perch in its mouth. It is a machine, and nothing more. 'But look at the powder.' Well, there is no power in that, a child may spill it, a sparrow may pick it. Yet this powerless powder and powerless ball are put in the powerless cannon; one spark of fire enters it, and then, in the twinkling of an eye, that powder is a flash of lightning, and that cannon ball is a thunderbolt, which smites as if it had been sent from heaven. So it is with our church machinery of this day; we have all the instruments necessary for pulling down strongholds, and oh, for the baptism of fire." —ARTHUR.

Will a man rob God? (Mal. 3: 8).

A RIGHT SPIRIT

Where a right spirit rules, every member of the body is under a limit: the ear is turned from fables, and the eye from beholding vanity; they can not (as too many do) cover, dissemble, and lie, to accomplish self-ends. Vain communication is not allowed to come out of their mouths, their hands are limited from taking bribes, using of violence, or doing any wrong; the paths of rioters they can not walk in: but are lovers of righteousness, and haters of iniquity in themselves and others. And to this estate we might all come, by denying such motions as the light of righteousness in our own hearts manifests to be evil.—Selected.

HONOR THE SON OF MAN

In the power of His fellowship we are encouraged. In the might of His forgiveness we, too, can forgive. Look to Him when you are tempted to despise your fellows. Look upon the face of His agony when men break your heart. Recall His unconquerable pity when bitterness and wrath and harsh judgment clamor in you for utterance. You can not deride or wound or hate those for love of whom He died. Recall the pure dignity of His manhood, the beauty of His human days. And in order that still you may be able with full conviction to honor all men, honor the Son of Man, honor Jesus Christ.—Church Standard.

TROUBLE AND PEACE

"In the world ye shall have tribulation, but in me peace" (John 16: 33).

The window in the ark was a skylight; the door was in the side—the Lord shut that. Noah was to have no intercourse with the raging billows, but only with the God who ruled and governed them. Let the believer learn an infinitely valuable lesson. It is his province, his wisdom, and his privilege, to converse with God in the midst of every storm, of every tempest, and to leave the billows to Him who rules them.

"A holy life is a voice; it speaks when the tongue is silent, and is either a constant attraction, or a perpetual reproof." —HINTON.

Resurrection

REV. A. MESSLER QUICK

He is risen! Speed the message.

On the waves of Easter song,
While the echoes of redemption
Their refrains of joy prolong.

"Death no more o'er life victorious."
Boasts the Savior's empty tomb,
Down of day and life immortal
Drive away the dreadful gloom.

He is risen! Swell the anthem

At this joyous Eastertide:

Now is perfect our salvation.

Heaven's gates are open wide;

Buoyant hope dispels despondence

In the hearts of those who weep.

For the tomb has lost its terrors.

Death is naught but tranquil sleep.

"Resurrection of the Master!"

Peal the bells of world-wide joy.

Saints enthralled, throw off your fetters.

Powers of life again employ;

Quickened now by grace and power.

Christ confers a purchased right.

At the great archangel's summons.

Join the hosts in realms of light.

He is risen! We shall see Him

Seated on His ancient throne:

Oh, the transport of the vision.

As He bids us hither come.

All ye hosts of shining angels

Strike your harps and with us sing,

While with gladdened hearts we render

Alleluias to our King.

—Selected.

Life Triumphant

BY REV. R. P. ANDERSON

He stood, the Master, in the dawn's sweet light,

As day put forth her shafts of burnished gold

In Mary's tear-brimmed eyes lay deep, dark night,

And in her aching heart the grave's black mould.

"Mary!" The loved voice fell upon her ears,

And from her eyes the night fled, shamed, away.

"Rabboni!" Through the silvery mist of tears

Smiled radiantly the dawning light of day.

He came no sheeted spectre from the tomb,

Bearing the odor of the sodden grave;

Radiant with life He stood, and manhood's bloom—

The tender, human Jesus, strong to save.

His voice rang forth with old-time, tender grace,

His eyes shone bright with love's pure, melting glow

The light of peace suffused His patient face

And glorified the traces of His woe.

Unchanged He stepped from out death's grim demesne,

Strong Son of God, Healer of earth's distress;

Triumphant victor o'er the world unseen.

Guide evermore through that dread wilderness.

Beyond the bourne lies life, not vacant gloom.

"All hail!" His voice sounds sweetly through the years!

The Easter sunlight glows athwart the tomb.

And lo! hope's rainbow rises in our tears.

THE REST OF US

We can not all be Johns, even if it were possible to think of our Lord in His risen life as surrounded by special and exclusive intimacies. It is here that the promise of the Holy Spirit comes in to help our faith. God is no respecter of persons, and loves us all with an individual and appropriate affection which meets our needs with just the sympathy that fits our peculiar circumstances. Toward our heavenly Father and our risen Redeemer the way is always clear, nor is the impartiality of God's love a rebuke for our human relationships and intimacies. The man who cuts himself off from close ties with those whom God has given him in order to spread himself over the whole world of man will find not only that he has deprived his life of the deeper springs of action, but that the spreading out will be thin and superficial. We are not big enough to love men as God loves them. We are to use our special loyalties in the image of our ideal of God's loving faithfulness.—The Congregationalist.

HOW TO DISPEL FEAR

The best way to dispel fears for our personal safety is to labor for the salvation of others. Professed Christians often get into a morbid state of mind about their religious prospects. They are afraid they shall not be saved. If that is their chief anxiety, they do not deserve to be. It is very selfish always to be thinking about their own future happiness, and in terrible fears they are paying the just penalty of their low ambition. But let them go out of themselves, and try to secure the salvation of others, all their fears are gone. Then they are doing God's work, and they have no doubt of His love.

"If God has called, He will also open the door."

What Does Easter Mean!

Rev. H. F. Reynolds, D.D., General Superintendent

TO the boys and girls of tender years it means bright-colored eggs and imitation rabbits. To those who are looking and longing for good things to eat, it means a feast of eggs. To the fashion loving and pleasure seeking, it means a time of securing and displaying in conspicuous places their new hats, finery, and vehicles. To the lovers of nature it means the time when all nature is revived, the sweet singing birds shall return, and the beautifying flowers shall come forth. To those interested in agriculture (which by far are the largest wealth producing and controlling class) it is the time of all the year when they prepare for the greatest possible increase of flocks, herds, and crops. To the scientist it means the morning of the day of new discoveries, inventions, and world-wide possibilities.

Throughout Christendom Easter, when especially observed by the followers of Christ, is in commemoration of His resurrection, and to them it means the resurrection of the dead.

But, dear reader, what does Easter mean to you? May I suggest that it means one of two all-important facts in connection with your future destiny, which is bound up inseparably with the resurrection, which will prove to be either the morning of an eternal day of increasing life, light, and happiness, or which will consign you unto the beginning of everlasting death, darkness, and damnation.

To Paul, Easter meant that future destiny was bound up with the resurrection, for in his

reply to some who contended there was no resurrection from the dead, he stated:

If there be no resurrection of the dead, then is Christ not risen. And if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ; whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But *now is Christ risen from the dead, and become the first fruits of them that slept.* For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive (1 Cor. 15: 13-23).

Paul further expressed his view on the subject of resurrection affecting the future destiny of all when he said to Felix:

That after the way which they call heresy, so worship I the God of my fathers; believing all things which are written in the law and in the prophets: And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust (Acts 24: 14, 15).

Evidently our beloved Paul was quite right in his logical conclusion that the resurrection is to affect all, but every man in his own order. For Jesus Christ said:

Marvel not at this: for the hour is coming, in the which all that are in their graves shall hear his voice. And shall come forth; they that have

done good, unto the resurrection of life: and they that have done evil, unto the resurrection of damnation.

Dear reader, what shall the resurrection mean to you, when you shall hear your Redeemer's voice saying "Come forth"? Will it mean to come forth to be punished with everlasting destruction? It need not be so. For He who rose from the dead said, "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believest thou this?" Here Jesus clearly teaches if we have true faith in Him that even though we shall die (physically) we will have a resurrection to eternal life.

We may form an opinion of Paul's estimate of the resurrection by his strong statement in his letter to the Philippian church when he said:

But what things were gain to me, those I counted loss for Christ. . . . That I might know him, and the power of his resurrection, and the fellowship of his sufferings being made conformable unto his death; If by any means I might attain unto the resurrection of the dead. . . . But this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.

Evidently the prize spoken of by Paul was to have his part in the first resurrection and all of its benefits, for on such the second death hath no power.

Easter

BY WILMER C. SURBER

Having a form of godliness, but denying the power thereof (2 Tim. 3: 5).

ON Sunday morning, next, the great Christian world will be found in some place of worship. Many forms of service and various exercises will be rendered before this vast cosmopolitan body. Some of the nobler exercises will pay glowing tribute and elaborate eulogies to the Christ of Galilee, who lived thirty-three short years, setting before the world a spotless example, died a sacrificial death, and ascended into heaven. But as far as personally realizing the newness of life in Christ, made possible by His victory over the grave, they are ignorant. If the resurrection of Jesus from the dead means anything, it means that as He overcame a world of sin, died, and rose to the right hand of power and majesty, so we may walk in the power of His life victors over sin, death, and the grave.

Other services, hardly services, we had better term them entertainments, will be enacted. They will be so professional in nature as to accomplish little more than the engaging of the hearers' attention for the hour; with not even the ideals of Christianity or the perfect example of manhood portrayed to spur on to nobler living. Certainly the Scripture speaking of the day when men shall have a form of godliness, but deny its power, is here. They pay tribute to His memory and extol His goodness, but deny His power to save all them that come unto God by Him to the uttermost; because He liveth ever to make intercession for them. What worth is the engine without the steam; the service of God without divine blessing; and the form of godliness without divine power.

On this same day, other bodies will celebrate their deliverance from the bondage of lent; on this day in memory of the triumph of Him who

suffered that we might be saved from sin, many feel all restraint removed and plunge into another year of revelry and engage in that which made it necessary for the Son of Man to die that a world should go free. The world in general, with the pride of Lucifer, takes this great commemorative occasion as a time to strut and parade. All the ungodly styles make their debut, and the spirit of sinful Paris seems to cover the world until the day takes on the appearance of an international carnival; and the Father of our risen Lord is grieved at the shallowness of the gratitude for divine grace. Certainly the Christ is grieved at such carnal demonstration on this glorious day of spiritual celebration. We should come into His presence in adoration of His power, appreciation of His grace, and appropriation of His life. "That we may know the power of his resurrection."

For over four thousand years, the dingy king of death has reigned over the vast domains of Erebus, laying each passing generation low, until their skeletons have been bleached on the sands of the desert trail, and millions have filled nameless graves on earth's battle fields; the corridors and dens of iniquity abound with their bones, and the slimy deep washes the carcasses of his victims; and were it not that Christ broke Joseph's tomb, we should feel the sweep and sway of his sceptre throughout all ages to come. But he is a doomed king, and his days are numbered. At the sound of the trumpet, his throne will crumble, and his domain be shaken as the billions of captives break the shackles of death, and rise on pinions of air to the throne of God.

Unless we appropriate the divine life purchased by the shedding of His blood, this day is absolutely meaningless to the millions worshipping supposedly at His shrine; if Christ be

not risen in our hearts as we appropriate His life, then we of all men are most miserable, and our faith is in vain. Heaven's gates are shut; our sins still rest heavily upon our burdened back, and the march and trend of humanity from the time of Adam to the end of man's history is one downward march to perdition. Man's predicament is deplorable, as the scene of this world when Christ died two thousand years ago was dark and hopeless. He laid His head upon a pulseless breast, while the darkened sun hid its face and refused to look upon the scene; and the moon, blushing in shame, became as blood, and the veil of the temple was rent in twain; all hope for future and immortality going into the grave with the Son of God. But though this Friday night was the darkest the world has yet seen, Easter morn a shining angel brought the news that illuminated the world; the tremendous conflict was over; Christ was risen; death, hell, and the grave are conquered, and one of these days the last enemy will be put down.

Because He arose and lives on high this Easter morning, we know that we shall live, for this is the great argument in favor of immortality; for "it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him, for we shall see him as he is." Certainly if we have this glorious hope, we can afford to be misunderstood for a season, and we may labor seemingly without compensation, and plod with weary feet over seemingly unsurmountable obstacles; and if we but work till the close of the day, and fight till the crown is won, "we know there are joys that await us, when we have gone the last mile of the way."

Easter and immortality go hand in hand, for personal immortality has been assured in His glorious triumph. Men may scoff, and intelli-

gent minds ridicule, and infidels jeer, but our faith is grounded in God and in the inspired Word of His Testament: which has, like a mighty Gibraltar, bared its breast to the storm winds of criticism, and the billows of ridicule and hatred, and stands today, glittering and sparkling in the sunlight of divine revelation—telling of Christ and immortality.

The proof that the sun is shining is that its rays illuminate the world this glorious Easter morn, and the proof that Christ lives, is that Christianity is in the world, and its light shines into the deepest vale of human woe, and illuminates man's darkest paths. Truly, the "path of the just is as a shining light which shineth more and more unto the perfect day."

Then, whether dressed in silks and satins or in a suit of many summers, we may come boldly into His glorious presence this Easter day. New hat, old hat, or no hat at all, we may know the transforming power of His life and resurrection. While rich men cover untold sorrows in their pride, and a white vest often covers an aching heart, we may be as free from care as the angels around His throne, and worship in His presence with fulness of joy this day.

The shades of night are settling upon the world, as when the sun and moon and stars refused to shine that terrible Friday afternoon. And as the sorrow of His disciples was lifted by the message of the shining angel "He is risen," so in this day the gathering darkness will be pierced. Upon the scene of war and horrors, where men's hearts are failing them for fear, the light of the coming King will burst, piercing to the depths of the grave and because He was resurrected, "they shall all come forth," whether buried under the adamantine hills, or washed by oceans swelling tides, we shall all come forth, for neither mountains nor oceans can hold our mortal remains on that day. Atoms of mortal bodies will be united whether the ashes cremated have been swept by the raging torrent, or fragments scattered in terrific explosions; vaulted sepulchres and massive pyramids will be overturned, as the ground under them releases death's prisoners. For we know that He lives and is alive ever more, as He saves by His grace and sanctifies with His baptism, and the Spirit abides.

KANSAS CITY, MO.

Easter Forecasts From Jonah

BY REV. ARTHUR F. INGLER

Now the Lord had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights.

And the Lord spake unto the fish, and it vomited out Jonah upon the dry land.

So Jonah arose, and went unto Nineveh, according to the word of the Lord.

And God saw their works, that they turned from their evil way. Because they repented at the preaching of Jonas.

—JONAH 1:17; 2:10; 3:3; 3:10. MATT. 12:41.

IT was God who prepared the fish: It may have been a shark—for the whole body of a man has been found in the shark's stomach. It may have been a dogfish or even our "whale" as mentioned in Matt. 12:40; for, during the past century, the body of a sailor was found in the great stomach of a whale caught off the coast of Norway.

In the preparation of the great fish we see God's provision for Jonah and his avenue of escape from physical destruction. The forethought of the Almighty relative to the redemption of the race is also hinted at. Christ was the "Lamb slain from the foundation of the world." "He is the Ark that carries a redeemed people through the storms and judgments of God while a sinful and Christ-rejecting world perishes hopelessly in the seething waters of His wrath."

The fish that swallowed Jonah was Jehovah's great "sub-marine" providentially sailing in those waters at that time and used as his protector and deliverer. "Thus some of the unprayed-for circumstances of life have been guided by the Almighty for their salvation."

God worked a miracle in preserving Jonah in the fish for three days. God worked another miracle in preserving His Son's body in the tomb of Joseph without corruption. Hallelujah!

The things that men cavil at and scoff at in the Bible are the things that Christ took special pains to emphasize. Infidels and the higher (?) critics say the story of Jonah is a myth. Let us now read what Christ said about Jonah: "For as Jonah was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth" (Matt. 12:40). Thus our Lord sets His seal to Jonah and his experiences as being real and true. Shall we believe Christ's words or the critics? "Let God be true but every man a liar."

"As soon as Jonah was entombed in the fish, he knew that he was in a living grave." He had gone beyond the vision of men, but not beyond the sight of God. He was beyond all

human help but not out of God's reach. Who can measure the arm of Jehovah? Thus our blessed Lord lay buried in the tomb. He had gone from the sight of the sorrowful disciples and none of them expected to see Him again while they lived. He who had raised the widow's son had Himself succumbed to death. He who had brought the dead Lazarus to life, from the tomb by His word, and had restored him to the weeping sisters, was now cold and lifeless in the sepulcher. And why was Christ in the tomb? He carried our sins and sorrows there and buried them in the unsounded depths of hell—buried for ever and forgotten. Amen.

Is this all that transpired while His body lay silent in the grave? Let us see: "For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit: By which also he went and preached unto the spirits in prison; Which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth also now save us, *** by the resurrection of Jesus Christ" (1 Peter 3:18-21).

So Christ preached to the spirits of the antediluvians and to the spirits of all mankind who had been separated from their bodies by death, since the world began. This prison into which the Son of God triumphantly entered was Paradise. There He declared His eternal victory over the world, the flesh, and the Devil. How the spirits of the wicked dead must have shrieked and wailed, in despair and remorse, as they beheld the King of kings and the Lord of lords walking in their midst with the tread of a conqueror! Here was Judas; and the mocking thief who had rallied on Him a few hours before. (Horror!)

In Paradise were the happy spirits of righteous Abel and Joseph, Daniel and David, Abraham, Isaac, and Jacob, and all the godly down to John the Baptist and to the penitent thief to whom Christ had said so recently: "Today, thou shalt be with me in paradise."

Further light is thrown on the scenes of the resurrection in Matt. 27:54; and Saint Paul finishes the victorious march of the Conqueror in the letter to the Ephesians, fourth chapter and eighth verse, (which verse is a quotation of a prophecy in Psalm 68:18), speaking of Christ, "when he ascended up on high, he led captivity captive, and gave gifts unto men." Ancient conquerors tossed out money from

their chariots to the people (soldiers) as they rode from the field of conquest. So Christ gave out freely His gifts to the saints as His chariot sped through the skies, homeward to the Father's throne. Gifts: power to be apostles, prophets, evangelists, pastors, and teachers. (See Eph. 4:11-16).

And all this is foreshadowed in the book of Jonah. Can you not now see why Satan suggests to men that Jonah was a myth? He (Satan) is striking at Christ, His divinity (deity), and miracles, and paving the way for infidelity to stalk through the land.

The deliverance of Jonah was of the Lord, wholly; and Jonah recognized it (See Jonah 2:9). This teaches us that salvation is entirely of God. Man can add nothing to it, and, if he tries to, God will add to him the plagues mentioned in the Revelation (See Rev. 22:18). Salvation comes to us by faith in Christ. Good works can not save us. Doing penance can not deliver us from the power and presence of sin.

The preaching of a God-saved and God-sent man is effective. Jonah learned obedience by his experience of rebellion and backsliding, and the sufferings it entailed, and none could better preach to the Ninevites, those wanderers from God, than this God-delivered prophet. One such trip in a submarine ship was enough for him, and he knew just how to warn the Ninevite sinners and how to point them to his God, in repentance and true prayer. They believed his message for they were convicted deeply; pricked in their hearts by the shafts of the Almighty. "As soon as prayer took possession of them," says Chrysostom, "it both made them righteous, and forthwith corrected the city which had been habituated to live with profligacy, wickedness, and lawlessness. More powerful was prayer than the long usage of sin. Prayer filled Nineveh with heavenly laws, and brought along with it temperance, loving-kindness, gentleness, and care of the poor."

It was "an exceeding great city" and needed a great salvation. Jonah had observed his weakness and had feared to go. Men always give way to fear and disobedience when they consider their frailty and forget God's omnipotence. Jonah learned his lesson. Have you?

Nineveh covered a great extent of ground. Historians say its walls were sixty miles in circumference. It would have taken the prophet three days to have walked around the city, on the top of the walls, and preached to the people as he went. There were 120,000 small children in the city, and at least a half million adults, but during the six weeks' revival that Jonah held, they were all at the altar for prayers. Jonah did not become proud or puffed up because of his success. It was God that convicted them; and it was God that changed their hearts. Jonah was the humble messenger and gave God the praise. He was not like some modern evangelists who send great reports to the religious journals and never cease telling what they did, and who never do anything else worthy of note. Unlike Saint Paul, when the serpent of conceit fastens upon them, they swell and die.

Jonah was a type of Christ rising from the grave and going forth to conquer the world by His Word, and not by carnal weapons. The meaning of Jonah was significant: It means a "dove," a striking emblem of the meek and gentle Jesus.

Like Christ, Jonah was a proclaimer of God's will to men.

Again, he was like Him in his sufferings and miraculous deliverance. Although Jonah was human and erred sadly by allowing fear, self-will, and prejudice to control his early life, yet he conquered it all and God's law became "supreme in his heart and life." "Religion is the same now; no man can guide himself nor be a law to another." God's "commands are not grievous"; and "in keeping of them there is great reward."

His adorable will let us gladly fulfill, and our talents improve. By the patience of hope, and the labor of love.

Pure Evangelism or Proselytism?

BY REV. J. W. GOODWIN, GEN. SUPT.

IS the Pentecostal Nazarene movement purely evangelistic or is it more of a proselyting effort on the part of its workers? As we are sometimes called "come-outers," and "proselyters," it may be well to think about this just a moment. What is a proselyte or a proselyter? Of course there is more than one definition. A proselyte may be one who has changed his opinion, conviction, or party with or without reference to moral purpose or principle. But the definition which seems to appear on the surface in the words of Christ in Matt. 23: 15, would imply no moral change necessary to make a proselyte, unless it should be for the worse.

In the Jewish church, many centuries before Christ, the work of gaining converts to the faith was carried on very extensively. Such converts were called "strangers" or "proselytes." There were two classes, the proselytes of the gate, those who believed in the moral teaching of the faith without circumcision; and the righteous proselytes, who had received all the Jewish rites and were entitled to a place among the worshippers within the temple. The Pharisees were pre-eminently active in gaining to their teaching converts from all classes. But their system consisted in obtaining righteousness in doing and not doing things, or in other words, a righteousness based on rites and outward forms of religious activities, without special reference to an inward and heart change. Hence Christ affirmed that all such converts were made twofold more the child of hell than themselves. And this is very clear; for when a man is converted from no faith to faith in works, or forms of outward righteousness, it becomes twice as hard to lead him into the light of a pure heart experience and he becomes twofold more a child of hell.

Such a proselyte not only has to be saved from his sins and obtain a heart experience, which is the true source of all good works, but having been taught to trust in a false hope he must now be saved from his prejudice against the right. And as Justin remarked, all such proselytes "not only do not believe, but twofold more blaspheme His name, and wish to put to death those who believe in Him."

How different is the work of Christianity. Here we find pure evangelism. True, the converts to the early church for the first half century under the evangelism of the apostles, came largely from the Jewish church. But the leaders in this great and new movement preached a gospel which, when received, changed the very hearts and lives of the believers, and they became Christians not because of a changed opinion merely, but they became what they were by a change of nature. "And the Lord added to them such as were being saved." They left the Jewish church to find their own company in the new movement because the old church had left the divine plan, and refused to walk in the light of this new life. They were not come-outers, but come-inners and promoters of a true evangelism which had to do with personal experience and the upbuilding of human life in true holiness. They were not proselyters but true evangelists.

So we might trace down the history of the church in great movements for the upbuilding of spiritual life. We could not call the great reformation under Martin Luther a proselyting effort, although the converts largely came from the church of their times. The great revival under George Fox, while it had much to do with breaking up of the accepted forms and opinions of the church in his day, went deeper than mere proselyting; it changed the hearts and lives of the followers for the better and gave them communion with God. And herein lies the difference between true Christian evangelism and proselytism.

The great holiness movement has never been a proselyting effort. In its great campmeetings and gatherings of every kind Christian men and women of all denominations have felt an uniting influence, not of kindred belief merely, but because of like experiences and kindred spirits made one in holy life. This Pentecostal Nazarene movement, which came as the unplanned result, was born in a mighty revival and has prospered only as it has burned in its spirit of true evangelism. It is not a proselyting movement in the generally accepted definition of this term. Our churches are demanding evangelistic pastors, men whose spirits burn with a passion for the salvation of the lost. Some of the most successful evangelists in the land are in the fold of this movement. Hundreds are converted every year from a life of sin and shame at the altars of this church. Yes, it is true that some come to us from other churches, but they come because of experience. We have no doctrine or opinion or rites, or forms or customs which the people must accept as such which do not relate directly to personal heart experience. Primarily, first, last, and all the time, we must seek the salvation of the lost among all people. Of course if the Pentecostal Nazarene movement had for its aim merely the organization of the holiness forces, then it would drop into a proselyting business, but this is not its aim. We are raised up of God to spread holiness and thus conserve it to the church and to the world, and God is giving the church many gracious revivals.

Who are the proselyters? Is it not the pastors and leaders who take into their membership men and women without a change of heart, or persons without a testimony of a personal experience of divine grace? Is it not those who receive members into their churches or societies from the cradle roll and Sunday school without a change of heart and life with no personal experience. Is it not all such as make the acceptance of some doctrine or teaching, or the observance of some form or custom, the doing or not doing of things, or the taking on of some religious rites and sacraments as a

test of membership and fellowship? Is it not a fact that the modern church is fast drifting into mere proselyting, rather than true evangelism? One noted pastor in one of our large city churches confessed that hardly one out of ten of his membership of hundreds ever had a true Christian experience. Nine proselytes and only one from true evangelism. It is much easier to make proselytes than to get people into a real heart experience. We trust the time has not come nor ever will when Pentecostal Nazarene pastors will take members without a clear experience of regeneration.

The only credentials the Pentecostal Nazarene church can present as a reason for its existence is its unquenchable passion and uncontrollable spirit of true evangelism. Nothing should be allowed to come into our midst which would in any way grieve the Holy Ghost and prevent continuous revival fires ever burning at our altars. When there are temptations of disagreement in judgment, which are sure to come, it would be better to spend days or even all nights in praying and fasting before the Lord rather than allow the fires to burn low at the altar. How the church needs a mighty Pentecost of power! How the world is dying for a mighty revival of true evangelism! How this great nation may soon be thrust into awful war! Awake! oh Pentecostal Nazarene pastors and evangelists, to the situation! Preach! Oh, preach, with a soul on fire for the salvation of the lost, and thus prove our God-given mission.

Essentials of Holiness

BY W. R. GILLEY

THE doctrine of sanctification can not be any too thoroughly expounded and taught to the people. The passage of Scripture: "Precept upon precept, precept upon precept, line upon line, line upon line, here a little and there a little," applies to the doctrine of holiness the same as to any other truth of the Bible. We are not asking that one should make a "hobby" of holiness to the utter displacement of other evangelical truths; but the subject is a great one, just as any truth of God relating to salvation is great, and it requires constant study and careful exhaustive rendering to make it clear on all points. What are some "essentials of holiness?"

First, we will say, "first principles." First principles include repentance, restitution, regeneration, and witness of the Spirit. These are well recognized among holiness preachers, evangelists, and pastors, but are not always fully considered by altar workers. We have heard some of the most unsound instructions to seekers upon this point at the most critical time in their search for a clean heart. How careful altar workers ought to be to give implicit directions to seekers after the "pearl of great price." Many things could be said upon this point, but they would be familiar to most of those who will read these lines. Sufficient to say, let no one expect, or be taught to expect, the experience of holiness who has not layed well the first principles.

Second, "consecration." Full consecration is necessary to holiness. The fire never falls from heaven upon anything but a whole offering. Seekers may say they have all upon the altar, but God can see deeper into the human heart than we can. We may think the fire should fall, and so pray and urge the Lord to send the fire, and we may urge faith upon the seekers, saying, "Believe, believe." Now faith is an essential, as we shall see presently, but often the silence from heaven is occasioned by the withholding of a part of the sacrifice. Some idol is not torn from the heart, some treasure is not given up to God, the pocketbook is not on the altar, the heart has not consented for the lips to bear clear testimony to the despised experience, or the spirit is not willing to bear the reproach connected with the promotion of

The Holy Ghost

THE third person of the Trinity, remarkable for His power, wisdom, tact, and skill. He knows all, it is perfectly safe to trust Him. He is a master in the work. He is conqueror over all His enemies. No foe can face Him, no devil stand before Him. He conquers.

I wish you all would trust Him. Preachers, trust Him for your sermons. I notice so few do that. There is nothing dry, or stale, or dead, in such messages. Thoughts and ideas conceived in you by the Holy Ghost, come forth with vigor, ambition, energy, and force, carrying conviction with them. Such thoughts come with a freshness that's interesting and drawing. But when you preach good ideas, that have been written by others, and you get them by much study, not by prayer, you are going to feed your congregation on moldy bread. Such preaching is not full of fire. Be genuine. Let us have, O God, genuine men and women. Trust the Holy Ghost for your message. Pray it down; don't get it up. Don't select your own texts, but get them in answer to prayer. This is the work of the Holy Ghost.

Do not depend upon your own knowledge, or former preaching. Swing out; be reckless. Lay aside all conventionalities. Be natural, and let the Holy Ghost speak through you! He knows just what the congregation before you needs. This stirs up things. Go to Gethsemane, to Calvary, to the resurrection, to the throne of God, to the Father, Son, and Holy Ghost, and the Bible, for your sermons. Listen to the Spirit. He has something to say to you. Be filled, keep filled, and others will get filled, too. — *Tongues of Fire.*

the doctrine; and if altar workers would be wise they would do well to probe around the soul and make sure the sacrifice is complete. Let us always remember that entire consecration is essential to entire sanctification.

Third, after complete consecration there must be an appropriating act of faith. Faith is an essential of holiness. Christ must be seen and acknowledged as an *all sufficient* atonement for *all sin*. God, through the Holy Ghost, must be seen by faith with power to execute his own will in cleansing *all sin away*. There must be faith in God's love. God so loves us that he wants us to be holy and has made sufficient provision that we may be. There must be faith in the Word of God. He has promised in His Word that He will sanctify fully consecrated believers. So we must believe the promise and trust in Him to do it, for "Faithful is he that calleth you who also will do it."

Fourth, walking in the light. This belongs more properly to the life after the experience has been obtained, but is essential to retaining it, therefore may properly be called an essential of holiness.

The necessity of walking in the light on all moral and spiritual questions involves the previous consecration. Anything that mars our consecration mars or breaks our connection with the Holy Ghost, by whose abiding presence we are kept in a state of holiness. It will readily be seen then that any question, however small or unimportant it may be, as compared to other matters, if it involves walking in the light, becomes important enough to be an essential of holiness. It is in this manner that many things not thought of at the altar of consecration become questions of great importance and should be clearly taught and explained, by throwing scriptural light upon them.

Now what does walking in the light mean? It certainly can mean nothing less than obedience to the will of God as revealed in the holy Scriptures. The Bible contains many moral and spiritual directions or commandments. It is not expected that a person newly come into the faith of Jesus should know them all at once. No, the truth is, that all of us may continue to learn of God through the Scriptures, revealed to us by the Spirit, until the day of our death. To walk in the light then means to continue to obey the Lord as He speaks to us through His Word, which we are continually knowing more of. It can then readily be seen that to wilfully disobey the teaching of Scripture on any new subject (i. e., new to us) is to disobey God. To disobey the Lord breaks our consecration covenant, which means loss of power, loss of holiness, and a lapse again into sin.

It is not expected that all men will have equal precocity in learning the commandments of the Word, neither are we contending that every one has to accept the interpretation put upon the Scriptures by every holiness preacher or evangelist. But with every honest heart, and a holy man must of necessity have an honest heart, light will come and truth will enter the soul. The operation of conscience, the shining radiance of the Holy Ghost, the faithful preaching of God's true ministers, and a personal study of the Word, will cast light upon our pathway according to our intelligence in general.

Now we know that some of these questions have not been fully settled, and some have not been settled alike by leaders in the holiness movement, but some people have settled them as far as their own relationship to them is concerned; and they have settled them with a scriptural reason for their convictions, with all honesty of soul and earnest desire to please God.

More questions can be settled by the Word of God than many people think. Take the question of church membership: the Scriptures do have something to say about this. We have

been hearing for years in the holiness movement, "Get the blessing, stay in your own church, and live it and show others the light," without any discrimination as to the character of the church we are to stay in. Now the Bible speaks of a church that God spews out of his mouth. It only begs the question to say that the Scriptures do not say any certain denomination. If a denomination is a church it certainly means denomination, local church society, or church age, insofar as such will fill the description the Bible gives of that church which the Lord spews out. Now it is utterly foolish to waste money and strength trying to do something with or through anything with which the Lord will have nothing to do. For further Bible direction as to the church we should not join see also 2 Tim. 3: 1-5, noting particularly the last clause of verse five, "From such turn away."

Again the Scriptures say: "But follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart." In other words, in following righteousness, do it in company of those who have a pure heart, that is, a sanctified church, a company of holy believers. This tells us what kind of a church we should be a member of. So don't have your church home among a formal, worldly, carnal, Devil-dominated crowd. If you do, you will do so at your peril, because it is contrary to the plain teaching of the Word of God.

The Lord never intended the church to be a mission field. He meant it to be a base of supplies for heavenly dynamite, and a place of holy sympathies and mutual faith upbuilding. The world is the mission field. Of course when a church gets to the place where it is of the world and like the world it should be evangelized, not by making it a church home, but by taking it as a part of the world. When armies go out to battle they always have a base of supplies. If the base of supplies is cut off the army perishes or is forced to surrender. Many holiness people have surrendered or starved to death because they have had no base of supplies.

"We'll walk in the light, beautiful light, Come where the dewdrops of mercy are bright, Shine all around us by day and by night, Jesus the Light of the world."

Origin of the Double Standard of Morals

BY PROF. T. W. SHANNON

IN all ages, in every land, among all tribes and races, civilized and uncivilized people, sages and saints, Jews and Gentiles, Mohammedans, Buddhists, and Christians have held a higher moral standard for women than for men. More than twenty times as many

THE BEAUTY OF THE CROSS

I can not but wonder at the virtue that lies in suffering; we are worth nothing without the cross. I tremble and am in an agony while it lasts, and all my convictions of its salutary effects vanish under the torture; but when it is over, I look back at it with admiration, and am ashamed that I bore it so ill. This experience of my folly is a deep lesson of wisdom to me.

Whatever may be the state of your sick friend, and whatever the issue of her disease, she is blessed in being so quiet under the hand of God. If she die, she dies to the Lord; if she live, she lives to Him. *Either the cross or death*, says St. Theresa.

Nothing is beyond the necessity of the cross but the established kingdom of God; when we bear it in love, it is His kingdom begun, with which we must remain satisfied while it is His pleasure. You have need of the cross as well as I. The faithful Giver of every good gift distributes them to each of us with His own hand, blessed be His name! Ah, how good it is to be chastened for our profit!—FENELON.

men fill our jails, reformatories, and penitentiaries than women. In respectable society men swear a hundred times, where women swear once; use a ton of tobacco, where women use a pound; drink a barrel of whisky, where women drink a pint; sow their "wild oats," where women must sow purity and love.

With very rare exceptions, a respectable woman is one who for life has been free from profanity, obscenity, tobacco, alcohol, and social vice. A respectable man may be one who has no other qualification than that he is permitted to associate with and marry a respectable woman. There are many men whose ideals are as high and whose lives are as spotless as can be found among respectable women. Public sentiment makes character the test of a woman's respectability, but it does not make this a test of man's respectability.

The social and moral differences between men and women, just mentioned, bring us face to face with a double standard of morals—do right for women, and do as you please for men. What is not in harmony with nature and God is an inconsistency. The double standard is not in harmony with the teachings of either nature or the Bible. It finds no support among the lower forms of life. Nature does not favor wrong in men and condemn it in women. Nowhere does the Bible even recognize the existence of a double standard, but everywhere it consistently teaches a single standard of morals. The Bible condemns all sin with equal severity, regardless of the sex committing the sin. Every condition a woman must meet to become a Christian, live a Christian life, build a Christian character, and get into a Christian's heaven, a man must meet if he would receive and become the same. In His redemptive relations to four socially outcast women, mentioned in the four gospels, Jesus forgave them as fully, loved them as freely, treated them as kindly, helped them as much as He did similarly sinful men. In so doing He gave to the world the first and only true vision of a consistent single standard of morals.

Where did we get the double standard of morals? It is easy to trace it back to the primitive savage tribes and races. Two savage men or tribes fell out with each other, or one coveted the property of the other. How did they adjust their difficulties? Not by an appeal to reason. They had not been educated to reason. Not by any appeal to ethical laws. Their consciences had not been aroused. "Might makes right," men assumed the ownership of women and everything else. Savage fathers sold or exchanged their daughters on the marriage markets. Young men had to exchange hides, furs, implements of warfare, or a choice dog for a wife. Since men had to buy their brides, and owned their wives and daughters, they set up a standard for them. A bride had to be a virgin, and a wife had to be faithful to her husband for life. This standard was usually maintained by stoning the guilty woman to death. The penalty that fell heavily upon woman and compelled her to live right, unfortunately did not fall upon her owner, man. This double standard law licensed men to yield to their carnal propensities and live on a lower plane than women. From earliest recorded history virtue has been woman's crown of glory, and her fall has been her unpardonable sin.

Our dual standard of morals is a relic of savagery. It originated in the false conception of "might makes right." It has been perpetuated through the centuries by masculine selfishness and feminine acquiescence. Stoning the erring woman to death during centuries of savagery, followed by centuries of social ostracism, have been the two unnatural barriers used in maintaining the two standards. Today the double standard of morals permeates all society. It is here because it has been believed, taught, and practiced all during the ages. Truth alone can reveal, expose, and abolish it. "Ye shall know the truth and the truth shall make you free," Jesus.

A Call to the Real

BY EDWARD G. WILLIAMS

NOTWITHSTANDING the fact of the existence of the false and the substitute in all activities of man, there has always been a persistent demand for reality. Germany has been termed "The land of make-shifts." But just because these enterprising and ingenious people are managing to exist without materials, which before the war they considered indispensable, it does not follow that they are content with the substitutes which they have been forced to adopt. Today in this nation, as with all the world, there is a demand for the real, not because we do not have the inferior, but because the need is emphasized by the very evident lack seen in the inferior. Maynard Owen Williams, writing in the *Christian Herald*, says that some of the lead pencil manufacturers in Japan place a little lead in both ends of the pencil, and leave the middle empty. This course very likely is duplicated in our own country on more than one line. We feel sadly confident that such is the case in spirituality. Many professing godliness, and some in the holiness ranks, seem satisfied with an outward show of religion, but fail to keep the inner man in communion with God. This deficiency shows the need of and deepens the call for real Christianity—a little less of churchianity, pretense and show, and more of that quality which is heaven-manufactured, and of solid worth.

The call comes today for real men and real women. God has always used such. But it seems to be as distasteful to Him as it is to us to come in contact with a mannish woman or a womanish man. We thought, when but a lad, that religion would make us girlish and weak. But that notion was dispelled as soon as we got in touch with real salvation. God needs real, red-blooded, blood-washed men; and sensible, sane, and sanctified women, but He has trouble on hand when a woman who would like to be a man, or a man who covets soft, feminine manners steps before Him.

There is an urgent call in this age for real Christians. The loving heart of the great God must be pained deeply so often by the semblance which some term Christianity. He calls on those who carry the name "Christian" to give a real testimony, not telling of some experience of which they are ignorant, but just what they have. Real testimony carries weight, that which is not makes no impression for good, but the exact reverse. He calls for real prayers, not those that are uttered so as to gain the commendation of folks, or those which purposely "knock" other people, or those which are uttered absent-mindedly, but those which are prayed in the Spirit, and reach the throne and ear of God. He desires His people to have real blessings—something that will impress the person experiencing it far more than those round about. He wishes His people to have blessings that will not depend on the crowds; whether there are five hundred about them or whether they stand alone with God. But He calls His people to get blessed with real blessings. He gives His children the opportunity to work with Him for the salvation of souls by permitting them to help bear the burden such as crushed His loving heart in Gethsemane. Too many shun this burden; not a few know not what it is; few there are who cry out for it, that they may travail in soul as our Lord did before us. He calls His people to be filled with fire; not false fire, or wild fire, or split fire, but Holy Ghost fire, that will warm and blaze and burn; that which comes from the never failing heavenly dynamo, and electrifies the saints and electrocutes the "old man."

There is a loud, insistent call throughout the world for real preachers, those who know they are ambassadors of God. Those who do not lower their calling and dishonor God and His church by seeking to merely educate the people,

or feed them on the dainties of material food and entertain them with theatricals, etc., so as to gain their salary; but, no matter what comes nor where they are, they are the direct representatives of God on this planet to "preach the Word." Being ambassadors of God, they know He will care for His workmen, and they need not give anxious thought as to their salary, etc. This, however, in no wise excuses the person who fails to provide as he is able for the need of God's ministers. Not long ago a talented preacher frankly confessed to the writer that if he ever heard of the former leaving the ministry it would be because of his receiving more money. Our Lord calls for preachers who are sympathetic and loving, and are real shepherds over God's flock and not slave drivers; for those who are sensitive to the needs, aims, and weaknesses of His people, and who do not turn them a cold heart untouched by the failures, sorrows, or successes and joys of those under their care. The call comes to go and personally get in contact with people in their trials, defeats, labors, and victories, and to see that this is their mission as well as that of creating astounding sermons and gems of oratory. Here are some fervent words from one of God's preachers, "Be on your faces more for lost men. Preach as if you would fall into perdition if you did not preach. You never know joy until you go down and smell the pit. You will not lead a soul to Christ until you have gone down into the pit after it and come up in the arms of a bleeding Savior. If a preacher is good for anything, he is good for suffering and weeping. Shall you let Jesus suffer and weep alone?" The call is for preachers and pastors filled with and directed by the Holy Ghost, who are consistent in their lives, "practice what they preach," and "keep themselves unspotted from the world."

We are traveling to a real heaven; we have a real Savior and Sanctifier; we are enjoying a real salvation; we worship a real, triune God. May He grant that in all things we may be real characters, with real experiences, without dross, blemish, or stain.

KEISTER, PA.

Holiness

BY W. M. TIDWELL

HOLINESS is not a side issue. It is the central theme of the Bible. The various types of the Old Testament were intended to convey the idea of holiness to the people. But the question might be asked, What is meant by the term "holiness"? We would answer, Holiness means soundness, soul cleanness, moral wholeness. Holiness and sin exist only in connection with personality. Where there is no personality there is no sin or holiness. True, certain things and places in the Old Testament were spoken of as holy, but they were only ceremonially holy. We will now consider, briefly, the relation holiness sustains to the following:

1. *Holiness and Man.* As we study God's Word we are convinced God's original design for man was holiness. The first man was a holy man. Man through the fall lost his holiness. Lost the divine image. Some one has said, "When man fell he fell on a promise." God could justly have annihilated the race. The angels that fell, as far as we know, were never offered mercy. But God through His amazing love has undertaken the redemption of fallen man. The one purpose of the redemptive scheme is to bring man back to the state of holiness from which he fell. "Jesus died to make men holy, so let us holy be." "For this purpose the Son of God was manifested, that he might destroy the works of the

devil" (1 Jno. 3: 8). But some one might ask, What is the work of the Devil? We would respond, The saloon, dance hall, picture show, etc., is it not the primary work of the Devil? They certainly are the works of the Devil, and very effective works for wrecking lives and damning souls. But the primary work of the Devil is sin in the heart—the carnal mind. Just here the question arises, What is God's method of dealing with the "carnal mind"? Now there are many well meaning people who tell us that God does not really cleanse the heart, but imputes to us the righteousness of Christ, and while the soul is polluted by sin God does not take account of it, because of the imputed righteousness of Christ. This is the essence of anti-holiness doctrine. The Bible teaches not only imputed righteousness but imparted righteousness. "From all your filthiness and from all your idols will I cleanse you" (Ezek. 36: 25). Again we read, "The fine linen is the righteousness of saints" (Rev. 19: 8) not the righteousness of Christ. They were actually cleansed. They were not white washed but washed white. David prayed, "Purge me with hyssop and I shall be clean: wash me and I shall be whiter than snow" (Psa. 5: 7). Some one has said, "There is just one thing in the world whiter than snow and that is a heart fully cleansed by the blood of Jesus." So if God commands holiness we are sure He has made provisions for it. We can do or be what God commands us to do or be. It is related that John and Charles Wesley were conversing one day and John said to his brother, "Charles, if God were to tell you to fly, what would you do?" To which Charles replied, "If God should command me to fly I should trust Him to give me some wings and then I would fly." Then Charles said, "John, if God should command you to fly what would you do?" To which John answered, "If God should command me to fly I would fly, wings or no wings."

2. *Holiness and Maturity of Character.* Many people seem to fail to differentiate between purity of heart and maturity of character. A clean heart is obtained instantaneously, by faith in Jesus, but the perfecting of the character is a process, and may require years. The Christian, hungering for holiness, comes to God and makes a complete and eternal devotion of himself to God, and trusts God for the gift of the Holy Spirit in His sanctifying power; and instantly the heart is cleansed from the pollution of sin. The disciples were sanctified or received clean hearts on the day of Pentecost, when they received the gift of the Holy Ghost, some false theories to the contrary (Acts 15: 8, 9). But, while the heart is instantaneously cleansed, there remains many inherited or acquired weaknesses or infirmities, which are not sinful, but nevertheless they are unlike Jesus. God designs that these shall be gotten rid of. The Bible speaks of "perfecting holiness" (2 Cor. 7: 1) and also of "being made conformable unto his (Christ's) death" (Phil. 3: 10). We fear many good people—truly sanctified people—have failed to note the difference between infirmities and carnality, and as a result they have gotten discouraged. The Devil suggested to them that they did not "get the blessing," and sad to say at times some well meaning people have encouraged his suggestions. The facts are, many times, the discouraged one is a holy man or woman, but God sees things in their lives that are not in perfect accord with His meek, gentle, patient, and suffering Son, and He wishes them to be entirely conformed to His image, so he permits them to pass through the "furnace of affliction." Many times we are content to settle down on the banks of the Jordan. When we cross the Jordan and enter the Canaan of perfect love we are then prepared for growth and develop hitherto unknown.

3. *Holiness and the Will.* There seems to be some misunderstanding as to whether or not a sanctified person has a will. Often we hear the expression, "I have no will." This is a mistake. Every rational being in the universe has

a will. God—the Father has a will. God the Son has a will. Jesus said, "I came down from heaven, not to do mine own will, but the will of him that sent me" (Jno. 6: 38). The angels in glory have a will and the most saintly person on earth has a will. But, while the holy person has a will, it has been brought into subjection to the will of God. It may mean a great deal, at times, to say, "Thy will be done." It did for Jesus in the garden of Gethsemane. Hear Him as He prays, "O my Father, if it be possible, let this cup pass from me! nevertheless, not as I will, but as thou wilt" (Matt. 26: 39). Again we read, "And he left them, and went away again and prayed the third time, saying the same words" (Matt. 26: 44). So while the holy person has a will, and at times it may not be easy, yet like his Master, whether by life or death, he always, everywhere, and at any cost says, "Not my will but thine be done," knowing that the will of God is best for him both in time and eternity.

4. *Holiness and Temper.* Sometimes we hear a statement something like the following: "The Lord sanctified me and took away my temper." This is a mistake. Just as God, the angels, and holy people have a will, so they have a temper. Temper usually means "disposition." There are many different kinds of temper. Sometimes we hear the expression, "He has a quick temper," or an "even temper," or "a sweet temper." The truth is: When God sanctifies wholly he does not destroy the temper, but simply that "gunpowder," or "explosive element" in the temper. So we find that holiness does not destroy the temper, but simply the objectionable element.

5. *Holiness and Heaven.* Holiness is very closely related to heaven. "Blessed are the pure in heart: for they shall see God" (Matt. 5: 8). "Follow peace with all men, and holiness, without which no man shall see the Lord" (Heb. 12: 14). "Who shall ascend into the hill

of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart" (Psa. 24: 3, 4). Man was originally in perfect harmony with God. Sin rendered man inharmonious with God. Mr. Riddell says, "Two musical instruments keyed alike will each receive the vibrations from the other, and react in overtones and undertones; but, if keyed differently, the vibrations will clash in discord, and prevent overtones and undertones. Instruments keyed differently will not register sound waves. Now since sin has rendered man inharmonious with God, holiness restores this harmony, 'puts man in tune with the Infinite.' Heaven would be hell to an unholy person. It is said a wicked man was dying and in agony cried, 'If hell will hide me from God let me go there.' Ole Bull was making his way through a great forest when he came upon a hut in which lived a hermit. The hermit had left the city, because of disappointment, and had dwelt in his solitary home for years, his only companion being his violin. After supper the hermit took down his violin and played the simple pieces he had learned. When he had finished the master musician asked him if he thought he could play. To which the hermit replied, 'I hardly think so, but you might try.' The great violinist took the instrument and drew the bow across the strings and the hut was instantly filled with harmony. He played 'Home sweet home' and various other beautiful pieces, until the old hermit wept like a child. Our lives have been blighted by sin, but Jesus is the great soul restorer. May we give ourselves unreservedly and eternally into his hands. If we will he will cleanse and fashion us according to His own design, and finally receive us to Himself in the glory world, where the music of heaven can be played upon our souls and we will be 'in tune with the Infinite' for ever.

CHATTANOOGA, TENN.

Troubles

Happy for us if, in these times of trial, we see God's hand in our troubles, and profit from the chastening of His rod.

WHETHER enters this world with an expectation of finding or making a life of uninterrupted joy, will enter blindfold; but trouble will quickly open his eyes. The wish to be happy is natural and normal. But the expectation of happiness unalloyed is most unreasonable. Life is a probation, more or less severe. It varies to different ones.

Some seem only dipped into life, as we plunge children into a bath. They come for a moment within the horizon and depart again. Some appear to have answered the earthly conditions of their existence in a few years. There is no interpreter to God's providence, and God is silent.

Some persons appear to have an end in life which requires an even and balanced mind and temperament. They pass smoothly on, neither exalted by great joys, nor depressed by burdensome sorrows.

Others are sent into life armed to resist the pressure of external things. They have hope, courage, elasticity, and they meet and vanquish assaults with almost gladness. Others still are children of special sorrow. God seems to deal with them as Apollo is fabled to have dealt with Niobe—slaying all their hope.

Many persons bring their own troubles—others find them in their social dependence and connections. But there are many troubles that do not seem to bear any relation to our wisdom or to moral obliquity. They are like silver arrows shot from the bow of God, and fixed, inextractible, in the human heart.

In such a world, it is folly to expect exemption. They who are exempt have reason to fear evil. But some there are who meet their troubles with such cheer that they hardly re-

member them as trials. As the sun converts clouds to a glorious drapery, firing them with gorgeous hues, and draping the whole horizon with its glorious costume, and writing victory in fiery colors along the vanquished front of every cloud, so sometimes a radiant heart lets forth its hope upon its sorrow and all the blackness flies, and troubles that trooped to appal, seem to crowd around as a triumphal procession following the steps of a victory.

Now these need not fear that they are not the sons of God. They seem but little tried, because they have such singular victory. But those who have no troubles, and gain no victories, have never striven for a higher place in life than nature gave. A man without aspiration is stale indeed. But aspiration brings endeavor, and endeavor strife, and strife many grievous woundings.

It is unwise, therefore, to rear our children to avoid trouble. Instinct will do that sufficiently. It should be ours, rather, to teach them how to vanquish one part, and how to endure the other. And enduring is the greater.

Secular troubles—or troubles from without, troubles by men, troubles from affairs, troubles of business, should always be met with greater force than they bring.

Many troubles can be cut at the root and cease. Many can be strangled. Many can be overcome by direct attack. We should count worldly trouble to be only an excitant, and become by it aroused to an energy and force, which otherwise we could not have felt. Such trials are only occasions of victory. Meet and resist them!

Some troubles and trials can be thrown off. Diseases are repelled by great animal vigor. And troubles may be repelled by great mental vigor. Every one perceives this in his own experience. In the morning we can carry the

world like Atlas. At noon, we stoop and find it heavy. At night, the world crushes us down, and we are under it.

The very troubles of today were about you yesterday, and you did not know them. For you were engaged in things which fired the mind with higher excitements. Very many troubles of life are nothing but your weakness. Stand up, and they are gone. They are like gnats, which, while one is still, settle and bite, but, rising up and working, the whole swarm fly off and do but buzz. But the moment the man rests, they alight. Thus activity is exemption, and sleep is defeat.

The want of proper occupation is the cause of more than half of the petty frets of life. And right occupation will be a medicine for half the minor ills of life. A man without any proper aim in life, without moral inspiration, too rich to be industrious, and a prey to the thousand frets of unoccupied leisure, sometimes sets himself to pray against his troubles. Now a man might as well pray against the particles of sand in Sahara, as a lazy man to pray against petty troubles.

Therefore it happens, sometimes, that bankruptcy brings a man what all his wealth failed to give—happiness; for he has real troubles, and trouble is a good medicine for trouble. There is a moral counter-irritation.

Many troubles, unlike the above, that are real, can be medicated by hope. For so is it, that we can bear much when the prospect before us is cheerful and assured. If a man lets his troubles come between him and the sun, they will cast a shadow, and interpose their substance, too. But if he will put himself between the sun and his troubles, then his own form will fall upon the overshadowed evil and half eclipse it. It is for this that hope is given. We are saved by hope, it is said. Hope is an anchor that holds on to the bottom while the storms handle the ship, and enables it to out-ride the tempest.

Happy is he that has hope. It is a heart spring. If a man had no elasticity in his foot, and could spring over no pool, nor ditch, nor roughness, but went leadenly through them all, how burdensome would his journey be! But, by an elastic ankle, he springs over a hundred hindrances, and never knows their annoyance. Many of our troubles should be oversprung.

Many troubles in life cease when we cease to nurse them. We take them up, we dandle them upon our knee, we carry them in our bosom. When they seem to sleep, we wake them up, and insist upon sharpening their point. We ruminate our cud, which was a thistle at first, and make mean and fretful martyrs of ourselves. If one will be unhappy, if bitter is craved by the palate, there is no need for remedy.

Many real troubles there are which will cease the moment our heart accepts them and submits itself to God.

For many, many troubles are but the strain which we endure when God would carry us the right way, and we insist upon going the wrong! When two walk arm in arm, if one would turn and the other would not, either they must pull diversely or else must separate. But God never lets go His children's arms. Let them submit to be led, nor struggle, nor hold back. In that instant, the trouble goes. This is especially true of all troubles which involve loss of property, and worldly comfort, as though that is necessary to happiness, when myriads, the most happy, live without it.

Many of our troubles are instantly cured by holding them up in the light of God's countenance. They arise from seeing of things in a false light, or from seeing things in the half-light of this world. When they are surveyed in the great sphere—in light of heaven, they dissolve like snowflakes.

This is the reason of the experience of many Christians. They go under a cloud—and, rising into the presence of God, and finally pressed and burdened, they go to pray

Partial Report of General Statistical Secretary for the Year, 1916

Statistical Table No. 1		Church Memba.	Members Y. P. Societies	Members S. S.	S. Sch. Officers and Teachers	Elders.	Licensed Ministers	Deaconesses	Sunday School Superintendent ¹	Commissioned Evangelists	Elected Delegates	Total Member- ship of Assem.	Church Buildings	Parsonages
Numerical														
Alabama	057	12	919	103	16	14	13	20	6	44	103	14	--	--
Albarta	184	10	179	38	7	1	8	7	1	14	38	4	--	--
Arkansas	1129	139	1319	139	26	30	30	23	10	148	148	1	--	--
British Isles	232	60	824	39	4	2	2	2	1	36	9	5	--	--
Chicago Central	1895	137	2294	335	55	17	35	18	72	235	27	5	--	--
Colorado	297	86	390	60	11	4	2	0	1	15	37	3	--	--
Dallas	1350	74	1352	165	53	44	30	35	25	60	256	12	4	--
Dakotas-Montana	340	93	572	96	11	10	4	13	3	35	66	10	4	--
Florida	73	40	117	23	5	6	4	12	1	3	53	6	--	--
Georgia	203	--	265	31	4	4	11	12	2	20	83	5	--	--
Hamlin	1900	85	1487	185	44	17	31	33	23	93	274	24	1	--
Idaho-Oregon	483	115	610	100	11	16	2	14	5	33	158	18	1	--
Indiana	246	129	225	26	32	0	26	6	3	88	10	4	--	--
Iowa	689	40	797	143	15	10	5	18	5	35	88	10	4	--
Kansas	1444	363	1847	353	30	48	24	47	9	70	233	24	8	--
Kentucky	718	67	1010	115	9	13	14	15	5	32	94	13	2	--
Little Rock	778	53	1293	150	16	20	27	28	5	45	143	21	4	--
Louisiana	249	30	447	64	9	7	2	9	--	14	41	5	1	--
Manitoba-Sask.	73	--	--	--	2	4	5	5	--	--	--	--	--	--
Michigan	627	65	750	142	12	13	0	16	1	29	77	8	1	--
Mississippi	543	201	744	121	12	14	9	14	1	49	4	4	--	--
Missouri	613	50	671	82	14	15	24	13	4	27	97	11	2	--
Nebraska	664	101	862	107	9	14	--	16	0	67	68	11	5	--
New England	2286	16	2422	430	47	20	37	43	7	122	255	29	12	--
New York	661	265	1188	201	26	17	19	10	--	27	117	11	3	--
New Mexico	330	26	312	60	10	14	3	12	2	23	53	0	2	--
Northwest	1601	252	2442	465	38	38	14	51	12	65	248	36	14	--
East. Oklahoma	1356	110	1343	150	20	44	4	20	18	63	149	15	6	--
West. Oklahoma	1372	163	1762	253	31	59	24	37	14	70	235	33	3	--
Pittsburgh	1967	303	2568	369	25	30	42	32	9	36	120	30	3	--
San Antonio	1090	139	1180	171	37	39	25	31	9	75	133	25	6	--
San Francisco	487	135	603	107	18	11	8	14	3	26	74	10	4	--
Southern California	2285	754	3287	410	92	60	33	30	33	99	332	33	16	--
Tennessee	1947	132	1900	230	23	40	34	39	3	73	193	23	1	--
Wash.-Phila.	1040	91	804	171	14	25	--	28	3	128	18	4	--	--
Total, 1916	33267	4220	34321	5742	774	889	512	775	233	1555	4535	528	118	118
Total, 1915	31600	3103	31590	4302	638	885	529	587	229	1320	3789	380	97	97
Gain	1667	1047	7822	1380	136	41	*17	188	24	325	746	130	21	21

• Decrease

Statistical Table 3	Home Missions	Foreign Missions	Church Extension	Education	Rescue Work	Other Benevolences
Benevolences						
Alabama	\$ 1 75	\$ 257 11	\$ 35 00	\$ 405 40	\$	\$ 157 01
Alberta	33 22	228 02				259 50
Arkansas	35 83	804 54	24 71	187 30	273 20	523 25
British Isles	31 00	112 25		39 00		236 25
Chicago Central	280 11	2,804 11	217 65	2,365 17	10 20	608 51
Colorado	98 00	485 84	1 38		70	80 00
Dallas	240 00	510 00	5 00	1,222 00	363 00	375 00
Dak. Montana	222 83	842 95	2 40			162 23
Florida	10 84	155 57				35 00
Georgia	54 40	142 28		208 57		58 40
Hawaii	1,014 73	900 39	71 87	4,073 78	802 05	813 25
Idaho-Oregon	34 11	658 63	30 92	6,014 67		410 73
Indiana	280 58	1,035 55	25 00	18 00	45 25	358 48
Iowa	293 02	600 70	10 00	311 50		496 47
Kansas	1,032 78	3,654 63	104 60	496 37	1,874 77	1,604 64
Kentucky	30 13	120 77			5 67	89 00
Little Rock	200 00	257 00		233 00	80 00	230 00
Louisiana	40 20	146 77		65 00	70 50	160 11
Maine-Mack	35 00	185 00				
Michigan	160 32	170 00			10 00	157 30
Mississippi		48 20				14 90
Missouri	31 60	201 29	127 00	931 17		80 50
Nebraska	220 62	1,364 07	162 50	15 00		610 90
New England	576 72	3,141 74		946 72	163 90	1,043 27
New York	72 25	2,955 11	1 30	305 11	6 00	744 25
New Mexico	18 85	200 55	2 60	53 82	76 50	62 70
Northwest	1,315 42	3,389 90	3 20	177 90	60 50	1,451 48
East. Oklahoma	74 30	878 95	15 45	280 19	217 78	334 05
West. Oklahoma	157 64	1,485 06	1 20	1,281 75	987 28	2,005 07
Pittsburgh	398 10	2,107 04		218 50		618 03
San Antonio	147 80	905 71	23 00	440 13	692 67	807 87
San Francisco	346 80	1,062 24		50 00	290 00	935 00
S. California	900 15	11,400 00	230 00	3,043 29	868 37	3,781 04
Tennessee	290 10	4,151 96	14 65	40 25	158 63	2,069 03
Wash.-Phila.	163 85	443 81	10 00	0 00		280 06
Total, 1916	\$ 9,190 26	\$ 47,500 61	\$ 1,205 47	\$ 24,082 78	\$ 7,204 62	\$ 21,046 00
Total, 1915	7,141 42	34,814 20	948 00	16,182 00	6,829 95	13,460 47
Gain	2,048 84	12,740 41	257 47	7,900 78	374 67	7,586 40

Nebraska District: \$58.55.
Northwest District: \$16.50.

San Francisco District: \$103.50.
Southern California District: \$1,300.00.

Statistical Table 2	Value of Church Property	Indebtedness on Church Property	Amt. raised for Buildings and Improvements	Amt. raised for Support of General Supts.	Amt. raised for Support of District Supt.	Amt. raised for Pastor's Supt.
Church Property and Ministerial Support						
Alabama	7,650 00	330 00	350 00	34 82	365 25	1,871 91
Albarta	5,450 00	1,150 00	482 30	34 00	110 56	2,228 50
Arkansas	19,855 83	866 80	2,038 19	190 32	650 08	4,113 00
Calif. Islas	4,750 00	2,250 00	1,200 00			2,049 00
Chicago Central	139,072 81	33,544 28	10,688 83	167 50	1,113 19	13,011 54
Colorado	7,335 00	2,275 75	1,189 26	35 55	83 07	2,381 25
Dallas	31,260 00	5,340 00	1,045 00	110 00	428 00	4,860 00
Dak. Montana	10,826 50	4,820 00	5,184 62	50 00	389 85	3,338 90
Florida	4,650 00	1,250 00	502 91	32 85	10 00	703 00
Georgia	20,812 80	10,745 48	215 00	45 50	453 89	810 25
Hawaii	29,177 00	1,091 81	2,941 35	133 15	949 50	5,671 82
Idaho-Oregon	8,000 00	1,402 90	1,992 44	56 50	239 24	4,235 08
Indiana	57,100 00	21,315 00	6,819 10	130 45	1,091 76	7,646 16
Iowa	26,800 00	4,948 40	9,035 81	89 44	709 04	5,637 04
Kansas	112,991 00	34,222 13	21,023 93	305 10	1,043 60	15,443 11
Kentucky	18,710 00	4,490 00	1,690 08	40 53	245 15	2,101 22
Little Rock	16,928 00	980 00	2,699 00	76 00	200 00	2,833 00
Louisiana	13,510 00	1,790 51	1,263 77	50 00	206 37	1,893 02
Maine-Mack						
Michigan	10,178 70	6,044 00	2,654 88	89 85	380 00	5,037 60
Mississippi	1,400 00	50 00	119 12	13 57	77 00	493 52
Missouri	21,190 00	4,094 15	5,515 00	46 25	126 07	1,886 15
Nebraska	34,753 00	13,935 00	6,747 34	94 97	509 10	5,070 10
New England	200,775 00	60,532 72	7,344 43	280 40	944 98	20,134 62
New York	97,600 00	30,485 00	3,705 90	92 54	102 02	9,481 20
New Mexico	11,750 00	138 08	1,527 05	26 70	520 08	1,954 21
Northwest	105,570 40	20,247 04	10,935 13	333 64	1,422 54	17,426 33
East. Oklahoma	20,025 50	2,098 00	4,725 00	109 30	504 10	3,849 25
West. Oklahoma	39,250 00	2,672 33	5,267 62	160 23	1,042 50	8,418 47
Pittsburgh	132,020 50	40,271 29	8,416 30	452 12	1,393 07	15,298 13
San Antonio	32,282 00	4,932 21	7,399 30	189 10	602 08	5,929 02
San Francisco	43,020 00	12,169 55	13,333 17	84 85	724 53	8,243 53
San. California	207,650 00	31,387 51	10,059 00	511 10	1,551 92	18,798 40
Tennessee	69,434 10	15,502 00	3,860 13	154 81	496 53	5,553 02
Wash.-Phila.	37,505 00	6,309 26	1,733 73	53 10	190 07	5,526 18
Total, 1916	1,070,585 20	306,940 02	149,439 44	\$ 2,449 50	\$10,302 00	\$222,148 85
Total, 1915	1,205,274 60	353,330 75	129,450 04	3,885 50	14,407 27	165,773 37
Gain	275,310 70	45,619 27	19,983 04	363 91	8,895 33	50,375 48

Hamlin District: \$107.25 for Publishing House.
Northwest District: \$800.02, general association and District expense.
San Antonio District: \$174.10 for Publishing House.
San Francisco District: \$108.50 for Publishing House.

Statistical Table 4	Local Church Expenses and Totals	Rent	Amt. raised for Deaconesses	Amt. raised for Evangelists	Current Expenses	Sunday School Expenses	Total raised for all Purposes
Alabama	25 00	10 51	633 07	236 15	236 83	4,533 17	
Alberta	272 00	50 70	877 45	718 80	231 20	5,625 83	
Arkansas	314 25	2 50	1,016 95	689 21	406 10	11,218 78	
British Isles	374 75		30 00	1,778 25	314 50	7,038 00	
Chicago Central	2,080 00	770 80	3,110 37	8,037 08	1,700 12	47,967 90	
Colorado	192 00		524 46		1,425 85	5,766 61	
Dallas	92 00	24 00	2,319 00	1,316 00	595 00	14,166 00	
Dak. - Montana	352 75		715 77	397 08	452 91	12,163 00	
Florida			50 00	350 03	196 74	1,916 94	
Georgia	25 25	110 40	3,244 50	136 12	83 83	2,688 43	
Hamlin	20 00	4 30	3,233 95	600 50	442 32	21,456 10	
Idaho - Oregon	42 00		1,022 83	520 01	461 86	10,345 90	
Indiana	341 35	480 27	2,117 43	2,351 53	1,425 53	32,076 57	
Iowa	690 22	9 53	1,080 10	1,304 00	429 84	11,064 11	
Kansas	1,197 25	418 50	3,838 04	3,853 42	1,253 92	57,554 12	
Kentucky	273 50		751 28	628 00	297 45	0,254 09	
Little Rock	24 00		904 00	221 00	345 00	8,356 00	
Louisiana			280 22	113 70	210 25	4,522 34	
Manitoba-Sack						1,623 75	
Michigan	550 00	190 00	714 30	1,789 00	640 41	11,923 00	
Mississippi		9 00	371 00	33 40	88 77	1,223 00	
Missouri	87 50	16 00	1,082 41	505 10	296 77	5,264 10	
Nebraska	347 00	25 00	1,301 34	2,383 86	440 47	20,472 41	
New England	2,205 05	208 38	4,412 19	0,697 16	2,581 33	56,308 27	
New York	3,002 00	9 08	1,524 33	4,187 16	1,640 07	27,423 96	
New Mexico			749 59	296 31	180 08	4,532 83	
Northwest	1,580 05	1,160 00	3,125 29	6,840 31	2,390 15	52,533 00	
East. Oklahoma	220 25		2,453 01	653 30	470 59	14,890 06	
West. Oklahoma	405 00		1,415 72	1,486 23	778 93	26,743 09	
Pittsburgh	1,520 90		4,161 80	0,637 05	2,005 94	45,037 00	
San Antonio	217 50		540 08	784 27	469 90	19,304 10	
San Francisco	576 00	4 00	2,589 69	1,744 01	710 89	14,925 94	
San California	2,030 00	354 85	2,625 34	12,363 83	3,847 85	77,234 06	
Tennessee	39 80	80 00	3,153 04	2,310 35	1,588 15	11,885 00	
Wash. - Phila.	822 50		702 40	1,569 50	568 50	12,014 44	
Total, 1916	\$ 20,034 10	\$ 3,954 08	\$ 66,562 81	\$ 70,544 43	\$ 28,171 02	\$ 696,922 54	
Total, 1915	14,460 63	2,545 00	45,585 80	73,500 58	24,897 54	570,857 00	
Gain	6,473 54	1,409 08	10,977 01	3,043 85	3,274 08	125,065 04	

filled with hope and cheer, when they begin to think of their petition—it is gone. The air of heaven has health in it. There is peace in the very presence of God. They that touch the hem of His garment, are often as much healed as those whom He takes by the hand!

The same is true of music; a little hymn, child-warbled, has sometimes done more for a man in one moment than all his own philosophy, his strivings, and his labor.

There be troubles that may be worn out. A patient endurance will destroy them. Like

tides, they can not be checked nor resisted when rising. But, like tides, if patiently waited upon, they will turn and flow out of themselves.

Nay, rather let me say that they are inundations of freshets. When God means mercy to the seasons, he sends clouds to the mountains. From their bosom all the mountain springss nurse, and are full. But when, from the fullness of the rain, the streams swell, and branchness adds to branch its tribute, the overswollen river spreads wide over all the neighboring meadows. Trees wade deep; bushes, half-

hidden, seem cut in twain; and the earth is lost. But with a few days the stream sucks back its waters, and drives them out to the sea. Now see the drenched earth all a slime. Mud, mud, mud. But go again in two months, and see the children of the mud—grass that waves its little forest, flowers that carry heaven in their bosom, corn and grain that exult in richness and vigor. Troubles come to us like mire and filth. But, when well mingled, they change to flower and fruit.—*Guide to Holiness.*

First Returns from World-Wide Hallelujah March

Received up to Tuesday Afternoon, April 3d.

TELEGRAMS

Lowell, Mass.

HERALD OF HOLINESS:

Great day at First church, Lowell, Mass.! Enthusiastic March! Five hundred and twenty dollars laid on the table! Praise God from whom all blessings flow!
A. B. RIGGS, MARTHA E. CURRY, Pastors.

Nampa, Ind.

J. F. SANDERS:

Hallelujah March, one hundred thirty-five dollars.

EUGENE EMERSON.

Olivet University.

PENTECOSTAL NAZARENE PUBLISHING HOUSE:

Our full apportionment of one dollar and fifty cents a member, totaling two hundred fifty-eight dollars raised in full, in cash, and will leave on first mail for Kansas City. This is accompanied by twelve names of new subscribers and two renewals to HERALD OF HOLINESS. It was a hallelujah time!

T. S. GREER.

Ontario, Cal.

PENTECOSTAL NAZARENE PUBLISHING HOUSE:

Closed Sunday night! Greatest revival this church has ever known! Church would not hold crowds. Wilde evangelistic party in charge. Eighty-five different seekers, twelve new members! Hundred dollars Hallelujah March! Our eyes are off the waves—"We see Jesus."

E. M. HUTCHINS, Pastor.

Los Angeles, Cal.

PENTECOSTAL NAZARENE PUBLISHING HOUSE:

A very marvelous day. Choir of sixty and orchestra, led the great World-Wide Hallelujah March by Lillenas. The people marched with shouts of joy. Total offering, seven hundred dollars and probably more to follow! Salvation with fifteen at the altar! First church has given over five thousand dollars for various purposes the last three months. We are believing for still greater things.

C. E. CORNELL.

Indianapolis, Ind.

PENTECOSTAL NAZARENE PUBLISHING HOUSE:

Indianapolis First church raised one hundred fifty dollars. Check following.

E. E. FRESHNEY.

Portland, Ore.

J. F. SANDERS:

Holy Ghost time at First church! To front with apportionment in full at first service. Increasing amount at evening March. Sabbath school sixty-eight dollars, church two hundred fifty dollars, and twenty-one cents! Total, three hundred eighteen dollars and twenty-one cents! Check in District Treasurer's hands before midnight.

C. HOWARD DAVIS, Pastor.

KNOWING the great interest of our people in the result of the March, we have printed this week's issue of the HERALD OF HOLINESS one day later than usual. We expect to have the final results, showing the total amount of offering by Districts and churches, in the next issue of the HERALD OF HOLINESS. April 11th.

TELEGRAMS

Calgary, Alt.

PENTECOSTAL NAZARENE PUBLISHING HOUSE:

Joined in the Hallelujah March this morning with one hundred and nine dollars and eighty-two cents! Will forward same tomorrow.

H. E. GARDINER.

Walla Walla, Wash.

J. F. SANDERS:

Glorious time at Walla Walla today! Five hundred dollars in the Hallelujah March! All cash but twenty dollars! Dayton, the youngest church in the District, reports thirty-nine dollars and victory!

DEL WALLACE.

TELEGRAMS

Colfax, Wsha.

PENTECOSTAL NAZARENE PUBLISHING HOUSE: March resulted in fifty dollars. Blessing of God came down!

IDA A. BROWN.

Dayton, Ohio.

J. F. SANDERS:

Dayton church raised, today, in cash for the Publishing House, one hundred eighty-nine dollars and six cents.

J. M. WINES.

Little Rock, Ark.

PENTECOSTAL NAZARENE PUBLISHING HOUSE:

Hallelujah March great success in Little Rock! Apportionment in full! Will send check by next mail.

G. E. WADDLE.

Hamlin, Texas.

HERALD OF HOLINESS:

Great service in World-Wide Hallelujah March at Central Nazarene University! Two hundred dollars laid on altar for Publishing House! Twenty-five subscriptions Herald of Holiness! Superintendent Henson brought morning message on giving! Great evangelistic services in evening! Meeting continues by pastor. Number souls in fountain.

J. E. L. MOORE, President.

J. E. GARR, Pastor.

Amounts Reported by Various Churches, Shown by Districts

Districts	Number of Churches	Membership	Amount
Alabama	1	22	\$ 40 00
Alberta	1	65	119 82
Arkansas	4	133	133 31
British Isles			
Chicago Central	14	700	1,299 83
Colorado (outside donations)			37 50
Dallas	4	298	254 35
Dakotas-Montana (outside donations)			578 96
Florida (outside donations)			11 00
Georgia (outside donations)			2 50
Hamlin	7	310	476 72
Idaho-Oregon	1	105	167 50
Indiana	6	575	469 21
Iowa	11	472	1,737 40
Kansas	23	924	1,822 03
Kentucky	2	42	16 35
Little Rock	10	297	321 77
Louisiana (outside donations)			2 00
Manitoba-Sask.			
Michigan (outside donations)			116 00
Mississippi (outside donations)			12 00
Missouri	5	161	161 33
Nebraska	10	516	1,652 25
New England	1	100	567 42
New York	1	29	35 00
New Mexico (outside donations)			19 00
Northwest	4	415	933 71
East Oklahoma	13	309	488 99
West Oklahoma	19	489	1,003 85
Pittsburgh	7	624	783 76
San Antonio	1	19	90 25
San Francisco			
Southern California	2	1,165	943 50
Tennessee (outside donation)			6 00
Washington-Philadelphia (outside donation)			9 50
China			6 50
Cuba			1 50
E. India			3 00
Totals	147	7,770	\$14,323 81

THE WORK AND THE WORKERS

NORTHWEST DISTRICT

I am glad to report that we are having a real wave of salvation over the District. The churches are being built up and greatly strengthened. There is beautiful harmony all over the District and we are putting forth an united effort to make advancement along all lines and our God is greatly blessing our efforts.

Our missionary rallies, being held quarterly in each of our missionary centers, are proving a great blessing to our work. Our people look forward to these times of refreshing with much joy and each rally is well attended. Our District is so large that it has been divided into four missionary centers for convenience. These centers have been named after the largest city in that section, hence we have: Portland center, including all the churches in that section; Seattle center, with the churches in that section; Spokane center, and the Walla Walla center. The pastors of the above named churches are chairmen of their own centers. They are loyal to the work intrusted to them, and are doing their very best to keep things on the move. We have also elected in each of these centers an evangelistic committee, the duties of which are to encourage and help the weaker churches in their section, and to enter new fields, and open up new work. The pastors and lay members in each section are enthused over the plan, and are undertaking great things in the name of their God. We have already arranged in three of the sections to have a Pentecostal Nazarene campmeeting, where the churches will put forth their very best effort to have a meeting that will effect their whole section. We are expecting great things to come to pass in the near future.

Our plan this year has been to push the work just as fast as we can, and all of our people are helping right loyally. We have had some great evangelistic efforts put forth, and they have been crowned with success. At this present writing the following evangelists are holding meetings on the District in our own churches: Revs. C. W. Ruth, Charles Gibson, J. E. Bates, Lewis and Matthews, A. Jackson, W. P. Jay, and the writer, who is in a meeting at Condon.

Our Assembly will be held in Spokane, June 12-17, General Superintendent R. T. Williams, presiding. This, no doubt, will be the greatest Assembly ever held on the District. We will come up with a good substantial increase in our membership, and foreign missionary apportionment more than met. I am expecting we will run over at least \$1,000; our home apportionment will be fully met, and it now looks like the General and District Superintendents will be paid in full. Besides all this there will be an increase of several thousand dollars in real estate. We have built some fine church buildings this year.

We expect to dedicate our fine new building at Newberg on the 8th of April, and then continue with them for two weeks in a meeting. The building at Newberg is the finest in the District. There are some larger buildings, but none quite so nice. The painting and tinting is being donated by a real expert, and he is sparing no pains to make it beautiful.—J. T. Little, Dist. Supt.

CHICAGO CENTRAL NOTES

The Pentecostal Nazarene church at Auburn, Ill., had to close its doors February 23rd on account of a smallpox scare in that town. They were in the midst of a revival campaign with Mrs. Lillenas' brother, Rev. Guy Wilson. A number of good cases prayed through to victory during the meeting. It is hoped the doors will be opened for public services again March 25th.

We closed our services at Bloomington, March 11th, with the Pentecostal Nazarene church and went to Olivet for a week in the interest of the school. R. C. Gray, the business manager, is surely getting under things there. The bankers and business men with whom the school does business speak of him in the highest terms.

Rev. Haldor Lillenas is assisting us in our meetings now being conducted in Tallula.

The last dollar has been paid on the debt of the Pentecostal Nazarene church property at Virginia, so Rev. George M. Eades informs me. Brother Eades has done a noble work there. Now for some man (young unmarried man), who has the courage and vision to build up a good work in that beautiful little town.

Sister Edna W. Hoke informs us she received five adult members into the church March 18th, making in all since Assembly time about forty new members. The work at Decatur looks very promising.

We were called to Danville, Ill., last Mon-

day to officiate at the funeral of Miss Hester Coons, youngest daughter of Mr. and Mrs. S. D. Coons, of 6233 University avenue, Chicago, Ill. They took her to Colorado last year for her health, but she succumbed to the ravages of the dread white plague. She was a member of the Woodlawn Pentecostal Nazarene church, and though only nineteen years old she has left a record that might well be coveted by a more mature Christian. She had the privilege of seeing her father confess Christ at her bedside during her last days on earth. She leaves, besides a broken-hearted father and mother, a brother and sister to mourn her loss; but we are sure heaven is richer because of her.

Fairmount and Butlersford have been putting some needed repairs and additions on their church buildings. Rev. R. J. Kunze, formerly a student at Olivet, is pastor of both these churches.

Rev. John Hatfield has been assisting the pastor, Brother Laird, in meetings at Stockton, Ill., during the first of March.—W. G. Schurman, Dist. Supt.

MISSOURI DISTRICT

Our work goes steadily onward, and God is blessing us. I have just closed a good revival with Rev. A. F. Daniel, at Fowler, ten miles from Mountain Grove. We had the best meeting in the history of the place. This was made possible by the untiring efforts of Rev. John G. Bauer and his faithful wife, who live out in this place and preach all around to the neighboring schoolhouses and churches, where the door is open. They are the salt of the earth and God is blessing their labors. Brother Daniel will continue the work here for some weeks to come, and may spend the summer here in opening up a new work in this great field. Brother and Sister Bauer have never been with our people much, but they have the vision. This is a new field for us and one of the best I have seen anywhere. I would like to open a line of churches from Springfield, east, to connect with our churches in the southeast. I hear good news from all the pastors, and the prospects are good for a great year. I go this week to our churches at Hall Town and Rayville, then on to Blue Ridge before the convention. Let all of our preachers and workers remember the preachers' convention at Des Arc, May 3-13, and plan to be there.—J. D. Scott, Dist. Supt.

ALBERTA DISTRICT

In Calgary a band of about sixty people undertook a mighty campaign, to be led under God by Brothers L. Milton Williams and Bud Robinson. This is the day of combines, and what a mighty combination is this. Two men, both leaders, widely different, both linked up to God, peculiar, yet sane; as nothing, yet mighty; thundering against sin, yet tender with the sinner; uncovering hypocrisy, yet building up the saints. Do you wonder that the city and the province were mightily moved.

The campaign cost around \$1,000, yet it was raised without any begging. A plain, candid statement from night to night brought forth the money quite easily, and we believe with much blessing to the people.

People came from all over the province, and it is a mighty big province, and some came from the neighboring province, and from all parts many met God at the altar. I believe that three hundred people or more were at the altar. To God be all the glory. It was not under any false notions that these came out, for repentance, restitution, secret orders, worldly churches, pride, lust of the flesh, and of the eye, all were exposed, and how the deceitfulness of the heart was put on parade. The Lord did bless it and many got through.

The writer has heard many testimonials in the last few days, in different parts of the province, to God's wonderful dealings. In one place the secret orders are perplexed and mad, they have lost some of their best members. In another place a merchant is talking salvation while selling his goods, and why not? Others back to their homes find themselves under command, are obeying God, and opening the way for special services in many parts of the country.

The local church (Calgary), having been blessed in the undertaking, are planning to continue the work in the heart of the city. Our brother, Rev. N. B. Herrell, has been extended an invitation to the pastorate of this church.

Not being present on the night that Brother Bud told the story of his life, I can not say much about it, but I can still hear the laugh,

and see the sunshine and smiles almost everywhere. I hear that the people gladly gave about \$375 for the brethren's tent and outfit. That is good for Alberta, good for the work, good for the United States, and good for eternity. I was told the other day by a little girl of eight years that she had read "Sunshine and Smiles," and she looked it. My own children are delighted with it, and their daddy is delighted that they are delighted. What am I saying? Why, that to all Pentecostal Nazarenes at least; that our people are putting out books that will be a mighty blessing to the human family, and you never need be at a loss as to what your children shall read.

The field is doing well. Granum circuit has called Brother E. E. Martin, and plan great undertakings, such as God can smile upon and worthy of the Pentecostal Nazarenes.

Stettler is in revival, with Brother Thomas Bell in the lead, the Devil is getting pealed, and pastor and people are rejoicing.

In Drumheller, there are a faithful few who have learned to do all things without murmuring, comparatively speaking, and who lead the District in missionary giving.

Collingwood, last Sunday, gave \$55 for missions out of a congregation of about twenty adults.

Edmonton is falling into line. It is the time of hard, steady pulling, and that's how victory comes.

Rimbey, thirty-five miles from anywhere, yet just as near heaven as any other spot, has done well for missions, and seen many souls at the altar.

Red Deer, beautiful for situation, with a band loyal to the King of kings, has just had one of her members promoted to glory, Brother A. Coram. The remaining ones are united and on the way, shouting the victory.

Our District evangelist, Brother Bell, has put more into the foundations of the work in this province than we can know. His mansion will be great. God bless him.

The people are lovable, and I love them. This is just how my heart feels, and it is a testimony according to knowledge, through grace. We want, on behalf of the District, to say to Brother Williams and Robinson, that we love you and we did enjoy your work and faith. We are better men, better women, and better Pentecostal Nazarenes for you having been here. Come again.—James H. Bury, Dist. Supt.

EVANGELISTS THEODORE AND MINNIE LUDWIG

The Lord has used Brother Janzen here in Hydro, Montana, in our only German Pentecostal Nazarene church. Two years ago Brother Janzen brought about a revival when many seekers were reclaimed, saved, and some sanctified, and a Pentecostal Nazarene church organized. Some backslid and became opposers of holiness, and for the last five or six months the Enemy seemed to be determined to destroy the first German church in the Pentecostal Church of the Nazarene. But thank God for a few who were true and had faith in God and went forward, made arrangements and cleared the church of a debt, and thus relieved all fear of losing the building. They were determined to have a meeting, and their pastor telegraphed us to hold the date and come, which we did; beginning February 16th and running for four and one-half weeks, with the weather from fifteen to forty below zero, and from one to three feet of snow. The battle was hard against the opposition and prejudice, but regardless of it all, God gave victory. A goodly number prayed through and back to God at the altar or in the homes. A great deal of holiness seed was sown, and we expect to see its fruitage some time in the future. The more than one hundred books and pamphlets that were sold, will preach long after the meeting. Brother Janzen has sacrificed a great deal to preach to these people, working much of the time to make ends meet. We were pleasantly entertained in the home of Brother and Sister Loewen, for whom no sacrifice seemed too great in order to make the meeting a success. While we did not see all the visible results that were desired, we are thankful for those who did pray through and are determined to live and labor for Jesus in the Pentecostal Church of the Nazarene. They asked for our return in the fall, which we will gladly give if God so leads.

EVANGELIST FRED ST. CLAIR

We had a battle royal in Saratoga Springs. We shouted and prayed, while demons and some men raged. We had more raw sinners powerfully converted than the writer has seen

in months. Some were reclaimed and a few sanctified wholly. Miss Bertie Higgins sang and prayed much, and kept shining. She is a fine worker, and ought to be kept busy. Pastor Bailey stood by the meeting nobly. I will be in Worcester, Mass., April 1st to 29th.

EVANGELIST JULIA R. GIBSON

We take great pleasure in reporting progress in the work at Bedford Pentecostal Church of the Nazarene, Brooklyn, N. Y.

This is one of the oldest churches in our eastern division, knowing in its days of ancient glory and power, such pastors as Rev. John Norberry, Rev. H. U. Brown, and others.

Having passed through the usual vicissitudes, the most perplexing has been the changing of the face of the neighborhood from a Gentile to a Jewish constituency. However, a deputation from one of the neighboring churches has recently found that within a radius of twelve blocks from our church there are living four thousand backslidden Protestants. No need of looking for another harvest field, is there?

In December last, Rev. William E. Riley took charge of this work and God's blessing has been upon his efforts. He has instigated cottage meetings among these same backslidden Protestants, wherever possible, and some have professed to find God in them.

Rev. Paul S. Hill, New York District Superintendent, has just closed a very profitable ten-days' meeting with us. This opened on Washington's birthday with an all-day meeting. There was a full hall, full pocketbooks, which were quickly emptied, while \$78 were raised toward the expenses of the meeting, and several seekers at the evening service.

It closed on March 4th with another all-day meeting. The elements certainly were against us. Could scarcely distinguish whether it was snowing, hailing, or sleeting, but it was decidedly wet. God, however, was for and with us.

Two precious young people were taken into the church on probation in the morning service. In the Sunday school a birthday offering of \$9 was taken toward the support of our little native boy in India.

A real live missionary service at 3 p. m., was held, during which Brother Hill spoke on "Home missions," the writer on "India," and Mrs. S. U. Fittkin on "Father's business." Thirteen hundred and fifty dollars were added to our church missionary fund. The day closed with several precious seekers at the altar, one an old man from the neighborhood who had once known God. He has joined since on probation.

CHURCH NEWS

Fulton, S. D.

Brother Lyman Brough, our District Superintendent, spent eight days with us. He is a sweet-spirited, brotherly servant of God, sound and direct in his preaching, full of love, and reaches the hearts that are hungry. This is a new church and a new field. — WINNIE CROUCH, *Pastor*.

Bradford, Pa.

We have been favored by having Rev. C. R. Chilton, of Warren, Pa., church, with us for a ten days' meeting, during which time our people had the privilege of enjoying a feast of fat things. His messages were scriptural, elucidating, expository, and convincing. Seekers responded to the altar calls, the saints were edified, and all around it was a meeting upon which God put His seal. We praise God for men like this. He came to Bradford a perfect stranger, but took with him the prayers and good wishes of God's people. We solicit the prayers of the Herald of Holiness family for us here. — JAMES M. DAVIDSON, *Pastor*.

Everett, Mass.

We have closed a very successful revival meeting, with Rev. T. E. Beebe, pastor at New Bedford, as evangelist. His daughter, Carol, was present part of the time and had charge of the singing, to the delight of all. Brother Beebe has gifts and graces that will make him a success in evangelistic work. This meeting was held under the auspices of our young people, and was a great blessing to them. As a church we wish Brother Beebe and his daughter great success in their future work. — A. K. BRYANT, *Pastor*.

New Philadelphia, Ohio

On February 11th I preached my farewell sermon to the dear people at North River, N. Y. We had learned to love them much. But we felt led of God to accept the call which came to us from the church here. We preached our first sermon on February 18th. The desire of the people was for a revival, which began on March 4th. They wanted their pastor to be the preacher, and though I was not physically able, God undertook and has given me strength to attend the afternoon prayer-meetings, and to preach at every service but three. At these times we were favored with the presence of Rev. Ephraim Wordworth, of Urichsville, who preached for us twice, and last Sunday morn-

ing Rev. John Gould, of Columbus, preached. These sermons were a great blessing to all of us. We have a people here who pray and hold on until the fire falls. One woman came for twenty miles and in the first meeting was saved. Another came ten miles and was sanctified. One backslider came to the altar, but failed to get through and started for home; instead he walked the streets for about an hour and prayed while he walked. God spoke peace to his soul as he prayed. One girl was at the altar many times for sanctification, and at last the fire fell. Some folks got frightened, some rejoiced, and one seeker got converted. Brother H. H. Lee, the former pastor, has left some real Pentecostal Nazarenes behind who are carrying the burden of these meetings. We praise God for what He is doing. We earnestly invite our readers to pray with us for this meeting. — R. J. KIRKLAND, *Pastor*.

Chicago Heights, Ill.

We praise the Lord for sending us Brother I. G. Milby for our pastor. It is wonderful what God has done for him, and how He is using him in this sinful world to preach His Word. We expect on April 1st to be on hand for the Hallelujah March, and we are looking forward to that day, that not only the \$50,000 will be raised to clear off the debt of our Publishing House, but that our souls will be raised to such a pitch in grace that this old world will have to bow its head and say that the Pentecostal Nazarenes are truly serving Elijah's God, the one that answers prayer. — REV. WILLIAM A. MITCHAM.

Muncie, Ind.

There is a revival meeting on here. Evangelist John Hatfield is leading God's host on. Seekers are getting to God about every service. We will continue for two weeks. Brother Akers, of Anderson, was with us two weeks, and did good work. We are looking up and fire is falling day and night. — EVERETTE O. CHALFANT, *Pastor*.

Oskaloosa, Iowa

The text Sunday morning from Acts 20:35, was followed by a message direct from the heart of the pastor, Rev. J. A. Ward. It was an occasion of special rejoicing over the church building under construction, and at the sermon's close an offering of five hundred dollars was added to the one thousand dollars recently pledged. The prayer of faith was offered by Evangelist L. Milton Williams, for a member absent on account of sickness, and at the same hour God touched the body of the sick one with healing. In the evening the sermon was from 1 Thess. 5:23. A circle of prayer at the altar closed a momentous day. — MRS. DORA SHERMAN, *Church Reporter*.

Dayton, Ohio

Our congregations are still increasing. New people are continually coming to our meetings. The spiritual tide is increasing steadily, also. Sabbath night there were three elderly women at the altar, and all prayed through to victory. Since our last report we have taken in twelve new members into the church. Brother Wines preached Sunday, March 4th, on "The secret of the Lord is with them that fear him." Sister Wines has been preaching from Revelations. These sermons are very helpful and instructive. We feel highly favored in having two such able preachers. At present Brother Wines is not strong in body. We are expecting the Lord to heal him and send him back to us strong. — MARY GRAY, *Reporter*.

Canby, Ore.

I am here in a revival in the Pentecostal Nazarene hall, for the pastor, Rev. E. D. Patterson. We began Friday night. The church is in good condition, and we are expecting a great meeting. One seeker has already prayed through. I am in need of a singer, a young man with consecrated talents for singing and playing the organ. I have a tabernacle and will evangelize mostly along the Pacific coast this year. Address me at Canby, Ore. — W. P. JAY, *Evangelist*.

Indianapolis, Ind.

The West Side Pentecostal Nazarene church is on the upward trend. God has truly been good to us, and has been putting His seal upon the work. We have closed a five days' convention with our District Superintendent in charge, and it was wonderful. God met with us in each service, and poured out His Spirit upon us. We observed Friday as an all-day fasting and prayer, that God would meet the church's need. He never disappointed us, and at the night service the altar was filled with men, some of whom we had been asking God for. The last Sunday opened with a blaze of glory and the Lord blessed the people. Brother Harding was at his best, and he preached with unusual liberty. People wept and cried as the Spirit moved upon them, and at the afternoon service after preaching from the text "How much owest thou?" he turned to his wall chart, filled with subscriptions to the amount of \$1,260, which represented the indebtedness on our lots, and some on the basement, where we are holding our meetings. Amidst shouts and tears and praise the people marched up and wiped out the debt, and when it was all over, we found that we had more than we had asked for. — J. W. CRAWFORD, *Pastor*.

New Hope and Spannuth, Neb.

We have been on the field part of two years, making now about one year. During this time we have made three definite efforts for a revival. At New Hope we had Brother and Sister Ludwig. At Spannuth we had Brother Wigfield and Brother and Sister Beekman. Later at New Hope we had our District Superintendent Lienard. All these faithful workers preached, prayed, and sang with great unction and power, but so far there have been little results. We have planned to open a siege campaign at New Hope this spring with Brother and Sister Ludwig as workers. We solicit the prayers of the entire church that the dynamite of heaven will blow up the Devil's castle of sin and damnation in this place, and that the saints of God may be able to establish a work at New Hope that will stand. — A. ESSLEY, *Pastor*.

Sioux City, Iowa

The Holy Spirit's power is manifested in our services from time to time. The saints are encouraged, and perfect peace and harmony prevail. Our cottage prayermeetings are a great blessing to the church. On a Sunday morning recently an old man found pardon, and at the evening service was at the altar for sanctification. He claimed the blessing. Along with this man, sixty years of age, was a young man of nineteen seeking sanctification. We are having the walls of our church decorated. We thank God and take courage. — S. M. DOEBLER, *Deaconess*.

Newberg, Ore.

These last three Sundays have been exceptional days. God has signally manifested His presence. Souls have prayed through, and there was real old-fashioned crying and weeping and shouting, for which we thank God. Last Sunday the Spirit was poured out on us so that we did not get to bring a message. At night the hall was crowded to the doors. God is sending many strangers to us, and we can see His hand in many things. To our friends we wish to say that our church will be dedicated the 8th of April at 2:30 p. m. Brother J. T. Little, our District Superintendent, will have charge. The missionary rally will convene here in Newberg, April 5th to the 8th, inclusive. Then we expect to go on for a two weeks' campaign with Brother Little. We are reaching out and up and are expecting things to move mightily. A number of folks are looking our way and new scholars are coming to the Sunday school. Better than all else, God is with us now, and everything goes well when He is in the camp. — O. F. GOETTEL.

Sherman, Texas

We closed last night what was considered one of the best meetings ever held here. For two weeks the battle raged, with souls praying through to definite victory in nearly every service. At times the glory would break on us until there would be room for only an altar service, and preaching would be dispensed with. Many heads of families were saved and a large class of substantial people came into the church. One man gave a 17-jeweled Elgin watch in a gold case, to be sold and money applied on missions. The Sherman church has a bright future before it. It is composed of wide awake, clean, aggressive people. They are most all of the laboring class—possessing little or no wealth, but nearly every one tithes regularly, and brings their tithes into the church every Sunday morning. C. W. Ireland, a machinist in the Frisco shops, is our chorister. He is a natural born leader, a good soloist, and carries the burden of a lost world on his heart. He would do good work for campmeetings. J. E. Aston, a real estate dealer, is our treasurer, and seems to have been prepared especially for his place. Rev. C. E. Tony, a young preacher who belongs to the church here, was much used of the Lord during the meeting. He has only been saved a year or two, but is filled with the Spirit and possesses much wisdom in soul winning. Mr. E. W. Maddox, who was converted and sanctified less than two months ago, immediately gave up Masonry, Odd Fellows, tobacco, etc., and came into the church. He is being mightily used of the Lord. He preached a time or two during the meeting. God honoring his message in the salvation of souls. There are many others too numerous to mention who know how to pray until something happens. When the fight gets hard they band together and pray all night, then you can look out for something to happen. — OSCAR HUNSON and WIFE.

Calxico, Cal.

About two years ago a Mrs. Ena C. Grubb felt a call to do missionary work among the Chinese and found an opening at Mexicali, just across the line in Mexico. A Chinese merchant had a store room at small rent, and it was soon made into a school room, where Mrs. Grubb could teach the Chinese the English language and preach holiness. The work at first was hard and slow, but is beginning to be of untold importance. For the last three months I have had the privilege to help by preaching Sunday afternoons. About two weeks ago I baptized four young men who have gone back to China, and last Sunday the Lord helped me to preach on "Christian baptism, its importance and significance," and nine splendid young

men knelt at the altar and were baptized. We have seen in the twenty-eight years of our ministry many impressive scenes, and felt God's melting power at baptismal services, but the renouncing of idolatry and publicly confessing Jesus by these converted heathen, and the glorious shine on their faces surpassed anything we have ever seen. At the close twenty-five partook of the Sacrament, who, two years ago had not heard of a Savior. Pray for this work, and if any feel led to write, address Mrs. Grubb at Calexico, Cal.—C. W. WELTS.

Bellingham, Wash.

We have closed a very blessed meeting here with Brother J. E. Bates, evangelist, in which several

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have been saved and the work greatly strengthened. I am sure our people here will join with me in recommending our Brother Bates anywhere he is needed as an evangelist.—J. C. SCOTT.

West Somerville, Mass.

We have had a remarkably good year, everything considered. The blessing of the revival campaign, with Brother St. Clair as leader, lingers with us yet. Another young woman beautifully saved last Sunday night. In my report of our recent revival services I neglected to notice the most excellent service rendered by Sister Lulu Barnard, of our Lowell, Mass., church. As song leader, soloist, and intercessor for souls she was greatly used of God. Also Sister Hannacom, of South Portland, Me., and Sister Anna Wilson and mother, of Old Orchard, Me. They lifted things wonderfully in prayer. We were also very grateful for the visit of the Lowell chorus, led by Miss Gale, which rendered great assistance at our great all-day meeting.—D. RAND PERCE, Pastor.

Haverhill, Mass.

The church of Haverhill is progressing both spiritually and financially. Never before have we been blessed as we are at present. Our pastor, Rev. L. N. Fogg, is a great blessing to the people. We are thankful to God for sending us such a man who preaches the truth, no matter who it may hit. God is good to His people here.—ILDA E. HANKS, Reporter.

Wichita, Kas.

The Lord is still with us and His blessings still are upon the work here. He is giving us souls. Rev. Fred H. Mendell, our District missionary evangelist, was with us on the 18th of March, and took our foreign missionary offering. We gave in cash and pledges, \$525. That, with what we had already paid, makes a total of \$608 given for foreign missions. We expect to make it \$700 by the close of the year. That will be about \$7.50 for each adult member. We have an interesting foreign missionary society. They are studying Doctor Reynolds' book, "World-wide missions." Our Sunday school is taking fifty copies of *The Other Sheep*. The Lord is also blessing the work at our rescue home. Not only are the girls getting saved and sanctified, but people from the outside are also getting blessed and helped at their altar.—H. CALHOUN, Pastor.

Coleman, Tex.

Our meeting closed here last night. It was the greatest meeting we have ever had here, in some respects. There were thirty-three bright professions, and twelve additions to the church. Mrs. Bessie Williams, who did the preaching, is the nearest ideal Pentecostal Nazarene evangelist I have ever had for a meeting. She was a blessing to the work in every way. We have a very interesting Sunday school. The outlook for our work here was never more encouraging.—L. LEE GAINER.

Deming, N. M.

We have again good and abundant cause to praise our Lord for His wonderful answer to our prayers. He sent Brother and Sister Fretwell to us for a ten days' meeting. It has been the most gracious outpouring of His love our little church has ever had. How thankful we are for what He has done, giving us nearly double active membership. These are mostly young people who are saved and sanctified, which looks great to us in spite of everything. Our next great victory must be a God-sent pastor for this place. One dear lady testified that she had been fighting holiness for twelve years, and had forbidden her children to come to our church. After she confessed, the Lord wonderfully sanctified her. If God can do so much in ten days, what will be the result if we keep it up, as we intend to do, until Jesus comes?—A. H. THOMPSON.

Ellis, La.

Our work at Ellis is moving on nicely. We had a wonderful time there last week. I preached at a schoolhouse Wednesday night, and the church house Thursday night, and Friday night we met at Brother Amos' home, where we had the best class meeting it has ever been my privilege to be in. We meet again at the church Saturday night, and we are praying the Lord to bless the effort. Then Sunday was a red letter day for the church at Ellis. We had a fine Sunday school at 10 o'clock, and preaching at 11. After the sermon we gathered around and partook of the bread and wine in appreciation of His death for us. Everybody rejoiced and many wept aloud. Some older people told me they had never seen anything like it in their lives. Sunday night we had an old-time revival, the subject being on the judgment. One young man fell at the altar and cried mightily to God for salvation, and prayed through. The saints shouted like they were at a campmeeting. We are trusting the Lord for the best year of our life.—G. W. ROCKHOLD, Pastor.

Hydro, Mont.

Our four weeks' meeting closed Sunday night, March 18th, with Theodore and Minnie Ludwig.

from Nebraska, as our evangelists. This was a hard battle from beginning to end on account of much prejudice against us. Our audience was composed of four different denominations, but God gave us victory and twenty-one seekers professed to be either saved, reclaimed, or sanctified. One sister prayed through and was sanctified in the barn early one morning when the thermometer registered twenty below zero. Another brother prayed through kneeling in the barn door in the mud. Many were under great conviction who did not yield. Brother Ludwig preached very clear and definite in German, and Sister Ludwig preached with unction and power in English. Sister Ludwig told her wonderful experience on the last night of the meetings to a crowded house. Many good books on holiness were sold, and we feel much good has been done, and that the seed which has been sown among these German people will bring forth fruit for eternity. May God bless Brother and Sister Ludwig for their faithful work among us.—F. B. JANZEN, Pastor.

Oil City, Pa.

We have recently closed a two weeks' meeting here with Rev. O. L. Benedum, of Salesville, Ohio, as evangelist. The church was wonderfully blessed and has taken on new life and faith. We had two all-day meetings which proved very helpful to the church. Several were saved and sanctified. The work is now progressing nicely.—Rev. E. H. STILLION.

Enterprise, Ore.

We began meetings here on the 21st, in the Pentecostal Nazarene church, Rev. M. L. Baltezore, pastor. The attendance is large and the interest good. Symptoms of a genuine New Testament revival are in evidence and we are pushing on to gracious victories. Remember us in prayer. It is winter here, with plenty of snow and cold weather, but the pentecostal fire is burning on the altars of our hearts, and we are rejoicing in a free and full salvation. I expect the meetings will continue till April 9th or longer, as the Lord may lead.—ARTHUR F. INGLER.

Atlanta, Neb.

The tricity holiness association, in connection with the Pentecostal Nazarene church, held a convention of two weeks' duration in the Pentecostal Nazarene church here. Evangelist J. E. Wigfield, of Hastings, Neb., was the speaker. The Lord answered prayer and gave victory. A few hungry seekers got special help. The church was edified, the saints abounded, and we had a two weeks' of fasting. Brother Wigfield knows how to put on the pressure, get blessed, and be a blessing. We are planning for an all-day meeting here the 4th of July. Pray that the Lord may have a grip on the people during this day of revelling.—REV. N. D. ESSLEY.

Murchison, Tex.

We had street service at this place, and the Lord did bless. Some few raised their hands for prayer. We go now out in the country. We are looking to God for great things.—W. W. and H. E. BENSON.

Energy, Ill.

We started a meeting here which has been one of victory. There were only two families left here who were Pentecostal Nazarenes, but God kept them true. Tuesday night six came forward and prayed through. Wednesday evening the Devil got stirred up and tried to stir up the meeting, but two more came to the altar and were saved. Last evening was another great meeting, when a poor, backslidden man came to get back to God. Jesus came to his heart. He had gone so far in sin his family had left him. He says he is going to live a Christian life now and get his family back. We expect to close Sunday evening and after a few days' rest we are going up country about one hundred miles to visit one of our churches, which is without a pastor, encourage them, and help lift some of the burden from the shoulders of our District Superintendent. He never stops to rest. We expect to pay a visit to one woman who was sanctified in our meeting, but lives in another town. She has gone back home to stir them up there.—G. G. EDWARDS.

Paris, Tenn.

We had a good day, March 18th, at Paris. The writer preached morning and evening. The Lord graciously blessed. One young man was brightly converted at the evening service. We had preaching in the afternoon by Rev. J. A. Morgan, who is an old line Methodist preacher. His message was heart searching, filled with sweetness, and rich with about twenty years of experience with the Holy Ghost as his sanctifier. The writer had the opportunity of receiving this soldier of the cross into the Pentecostal Church of the Nazarene after this good sermon. The Spirit quietly but surely and sweetly put His approval upon the service.—W. F. COLLIER.

East Liverpool, Ohio

We just closed a splendid meeting of two weeks' duration in the Pentecostal Nazarene church here. My father was with us nearly the entire time.

and rendered efficient service, preaching and singing in the Spirit with good results. Some found pardon and the "double cure," and are now singing the new, new song. Our District Superintendent will be with us on April 1st. — H. G. TRUMBauer.

Los Angeles First Church

Our special revival, continuing six weeks, closed Sunday, March 25th. We say special, because revivals never close at First church, but go on in every service. We are not counting the number of souls who got through to God. Only eternity will reveal the depth of the work done. Brother Dunnaway was one of the sweetest spirited men ever in the pulpit; then God graciously sent Brother Joseph H. Smith for ten days, and the last two weeks Dr. and Mrs. Sloan pushed the battle against sin. We love them all, and were blessed by their messages as well as by the singing of the Wilde evangelistic party. We have never seen evangelists and singers who were more harmonious and united in their faith and actions, each one feeling the chief end and aim of the meetings to be the salvation of souls. Sunday afternoon, the 18th, we had a great meeting. Brother Cornell read that part of the Manual relating to church membership, commenting upon it, after which he received forty-five new members into the church. — *Reporter*.

Bollivar, Mo.

We closed a two weeks' revival at the above place March 11th. The Lord graciously blessed our labors. There were forty-seven professions. Rev. Jerry Clevenger is our collaborator. Besides our regular services at the church, we had meetings at the county jail, on the street, and in a number of homes. We are now at Orrick. The crowds are large, and we expect great victory. Miss Luc Miller, of Kansas City, came over Saturday and will be with us this week. — CLARENCE L. DAVIS and WIFE.

Bloomington, Ill.

The Pentecostal Church of the Nazarene closed, a few days ago, a three weeks' revival under the leadership of our District Superintendent. This meeting followed a great union meeting held here, and of course the general public was a little worn from attending meetings. Nevertheless it was an opportune time for us to follow this effort, and God was with us, and a number were saved and sanctified. All were blessed under the excellent preaching of our Brother Schurman. We feel that our District has much to be thankful for in having a man with such pulpit as well as executive ability to preside over us. Our church has purchased an automobile to be used for street meetings. We feel that we must leave nothing unturned in these momentous hours to bring the people under the influence of full salvation preaching. — WILLIAM A. ASHBROOK, *Pastor*.

Everett, Wash.

While this church has gone through some hard trials since Assembly, we can report victory and salvation. Three have been saved and one sanctified since the new year. Rev. D. Rand Pierce, of West Somerville, Mass., has accepted the call as pastor, and we expect him here by April, the Lord willing. Rev. H. D. Brown and wife, of Seattle, have filled the pulpit for the last two months. We have fallen in love with them, and we never heard Brother Brown preach with such unction, power, and glory as he does now. Sister Brown sings the gospel with the old-time fire. They are very dear pastors. The crowds are increasing, new people coming in our services and getting under conviction. Unity prevails and the glory of God is in our midst. We are going in for a time of salvation. The campmeeting for Seattle District will be held here August 5-19, Evangelist Fred St. Clair in charge. — P. C. JACOBSON.

Pasadena, Cal.

Last Sunday was a fine day at the First church, Pasadena. Mrs. Iva Venard, of the Chicago Evangelistic Institute, preached to a full house in the morning, and surely the blessings of the Lord came down as she sang and preached, until the saints wept and praised the Lord with great joy in the Holy Ghost. In the afternoon Dr. E. F. Walker preached in the university chapel to a fine audience on John 17:21. In the evening we took in a class of eight new members, making twenty-three the last month, and we had seven seekers at the altar. Our quarters have been too small for us for some time, and we have decided to enlarge our church by putting in a gallery, which is now under construction and will be ready by Easter. This will give us room for five large classes in the Sunday school, which is going ahead so rapidly under the leadership of Dr. H. M. Kirk, and will also give us added seating capacity for our audiences in the other services; and particularly when we have something special, which is quite often with us these days. We are looking up, and our faith in God was never stronger than today. — A. O. HENRICKS, *Pastor*.

Caldwell, Idaho

Sunday was a good day. There was a good attendance at Sunday school. Brother Dilley gave

us a good message from Isa. 6. Our young people are doing well for their numbers, two of our leading members having gone to Nampa to the school there. Brother Flowers, from Nampa, preached us a stirring sermon in the evening; one seeker was reclaimed. — MRS. W. A. STITES, *Reporter*.

Manchester, N. H.

We want to thank God through the Herald of Holiness for another successful year, both spiritually and financially. We have seen some wonderful answers to prayer, and some real work done for eternity. Our work never was in a more prosperous condition than at the present time. Last Sunday night after preaching from Matt. 25:5, hands went up all over the house for prayer. We have never had more calls from people in the city to visit them than we have now. Several new families have come with us of late, and they have added much to our Sunday school. Our Chinese young men are a marvel, and all in answer to prayer. People come to us time and time again to get them to sing for them. We wish all the Pentecostal Nazarenes could hear them. Their faces shine with the glory of God. Three are converted and expect to be baptized in April. The Lord has been good in giving us a baptistry in our own church. The tank was given to us by another church of this city, and the expense has been very little, but it has made a big improvement. We held our annual business meeting March 3d. Reports from the Sunday school, missionary society, and deacons, and clerk of the church were read, and shouts of praise to God went up for His goodness. Two thousand dollars were raised from such a small crowd of people that it seemed impossible to the natural, but not with God. We are free from all debt, except a small amount on the church, and we expect to arrange for a parsonage this spring at a very small expense. Then the church will have a good property with only a small debt on it. Our prayer is that holiness will be established here for ever. We have had a long, hard fight, but God has kept us steady and of good courage, and we are having victory. The church gave us an unanimous call for the coming year, and we expect it to be the best of all. We expect to get into the homes more. Our motto for the year is "Obedience." — E. M. JORDY and C. L. KNIGHT, *Pastors*.

Alameda, Cal.

Mrs. Rhoad and I have returned from a campaign with Brother Murray, of Eureka, and the Smith band, in opening up the work in that great northwest of timber and mills, and where people are without the gospel of holiness in any of the churches. It is a truly great field, which God in His providence is now opening to the Pentecostal Church of the Nazarene to "occupy till He comes." After a hard fight against scarlet fever quarantine, and the world, the flesh, and the other fellow in

the churches, an organization has been effected, of which a report has undoubtedly been made by this time! Our cry is "Eureka and Humboldt county for God!" We are glad that we have been able to take stock in another opening in this country, and are expecting, as usual, good dividends in return, larger per cent. than any banking institution can give. — S. B. and GERTRUDE P. RHOAD.

Sidney, Ill.

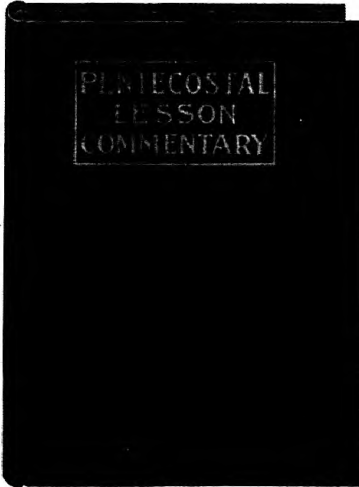
The special meeting at this place has closed with considerable victory. There were about forty seekers, either for pardon or purity, and a class of members taken into the church. There is great victory ahead for Sidney, the outlook is splendid, with good interest, splendid crowds, and a good opportunity to do something for Jesus. The last Sunday evening of the meeting the house was crowded, not a vacant seat, and many turned away. We feel the need of a larger church and a parsonage, and by the grace of God we are going to have it. Brother T. A. Gookin, of Olivet, Ill., served three weeks as evangelist, and proved to be a great blessing to the church. Rev. Mr. Agnew was with us for a few days, and blessed and encouraged us to go on with God. We felt the need of a piano player, one who could be depended upon, and God has kindly sent Miss Emma Kirkpatrick to us. Pray that God will continue to bless the work here, and give us the parsonage and a larger church. — Miss CORA RYAN, *Pastor*.

Newton, Kas.

The work in Newton is in good shape. We are making it just as unpleasant for the Devil as we know how. Brother Cain held us a good meeting some weeks ago, and much good was accomplished. He preached the truth plain, and any one could understand it. We fell in love with him, and cheerfully recommend him to the brethren. He has stood true to holiness in spite of much opposition. We are also blessed with the ministry of Brother and Sister Herman Galloway, our own evangelists. We find them true blue, and well able to disturb the Enemy's camp. We hope the brethren of the Kansas District will keep them busy. They are worthy your confidence and co-operation. The Sunday school, under the efficient management of Brother Byler, is doing good work. Our prayermeetings are seasons of refreshing from the presence of the Lord. We had a number of professions, and some additions. — J. W. OLIVER, *Pastor*.

Stockton, Cal.

We began last fall to give more for missions; we doubled; then trebled, and soon we were giving nearly one dollar a month a member. Other expenses began to clear away. We paid four hundred dollars old debts. We have no more trouble with current expenses. Miss Lillian Pool, our



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District missionary superintendent of the home work, sent us a fine, young Japanese preacher, Miss Benton came down from the state university to take the school end of it, and it is a great success. Two have been clearly saved, and a dozen asked for prayer. There are three or four thousand Japanese around Stockton, and we mean to get some of these fine folks for God and holiness. We believe in missions.—M. F. GROBE, Pastor.

Canastota, N. Y.

Tuesday evening, March 20th, the Pentecostal Church of the Nazarene at this place observed their fourth anniversary. Many were gathered there from the whole town, and together with a program of music, recitation, solos, speeches, and good fellowship, there was an address by Rev. A. C. Horsman, pastor of the Baptist church, a sermon by Captain Herbert Young, of Oneida, and a prayer by Rev. C. E. Fry, pastor of the Methodist Episcopal church. The pastor, Rev. Frederick Koppman, preached from two texts: 1 Sam. 7:12, and "Be ye steadfast, unmovable, always abounding in the work of the Lord." He gave briefly the belief of the church, its beginning, and its continuance.—FREDERICK KOPPMAN.

PERSONALS

Rev. R. Anderson, recently moved to Kansas City, Mo., paid a visit to the Publishing House on Thursday last.

Evangelists Allie Irick and wife were visitors to Kansas City last week, and the Publishing House had the pleasure of a visit from them.

Rev. J. D. Scott, Superintendent of the Missouri District, stopped off for a day at Headquarters last Friday, and his visit was much appreciated.

Mrs. Mary Snowbarger, mother of Sam Snowbarger, passed through Kansas City, Friday, March 30th, on her way to her home in Sylva, Kas. from Richland, Iowa, where she has been visiting since last November. She paid a visit to Headquarters for a few hours.

ANNOUNCEMENTS

Wanted Quick—I am making a 5x12-foot (on cloth) missionary map of the world and compiling a list of the Pentecostal Nazarene churches, missions, and mission stations, locating them on the map to stimulate, encourage, entice, and help our Pentecostal Nazarene family to more aggressiveness in evangelization and missions. I desire the list, giving locations of churches, missions, and stations at once to be ready for our Assembly April 24-29. Let each District Superintendent or missionary board send me their last minutes or list. Don't fail me. This is the quickest way at this late date. I know you will rally to the request and thank you.—Rev. F. E. Miller, Evangelist, Lowellie, N. Y.

Announcement—Rev. C. W. Ruth will hold special evangelistic services in the Pentecostal Church of the Nazarene, Marion, Ohio, April 8-22. Services will be: Sunday, 10:30 a. m.; 2:30 and 7:30 p. m.; Tuesday, Wednesdays, Thursdays, and Fridays at 2:30 and 7:30 p. m.; and Mondays at 7:30 p. m. Out of town visitors to the meeting will be made welcome.—W. R. Gilley, Pastor.

Notice, to the Washington-Philadelphia District—All candidates for preachers' and deaconesses' license should meet the board of examination at Lehighton, Pa., on Tuesday, April 10th, at 10:30 a. m. This is important, as the board will not conduct the examinations during the session of the Assembly.—J. T. Maybury, Chairman.

Notice to the Pittsburgh District—The board of examination will meet May 1st, the day previous to the opening of the Assembly, at Columbus, Ohio, at 9 a. m., and will give examinations to all who have not taken them. This will be the last day that examinations will be given.—R. S. Wisler, President of Board.

Notice—There are many ways in which money for missions can be secured by those who desire to put forth an effort to do so. One way that many interested many readers is the saving of canceled postage stamps. It may seem as though this will amount to very little, but if all of our readers would tear off the stamp from the envelope every time they receive a letter and save them, the total number received would amount to quite a sum for

missions. It is a small matter, and one that every person can do if they desire. Send your canceled stamps to Rev. H. N. Haas, 125 East Seventh street, Hutchinson, Kas.

Notice—As there is a pull in our souls to enter the evangelistic field again, the Lord willing, we expect to do so in connection with our pastorate, and would be glad to hear from any one desiring a revival.—Henry and Ethel Crawford, Stonewall, Tennessee.

Evangelistic—I am open for engagements, either to help or conduct revival meetings. I have had sixteen years' experience in pastoral and evangelistic work, and am a singer as well as a preacher. I am an elder in good standing of the Pentecostal Nazarene church. I will accept calls from the north, south, east, or west. My terms are traveling expenses, entertainment, and free will offering. I can furnish best of references. Address 871 Atlantic avenue, Rochester, N. Y.—Rev. C. E. Baird.

Notice to San Antonio District—Group number three will convene at Coleman, April 26-29. Let every preacher be present, and bring at least one layman from each church. Let all who are coming write early, so arrangements can be made for entertainment. State whether man or woman. Address L. Lee Gaines.

Notice—I have some open dates and would like to correspond with any of our Pentecostal Nazarene brethren, pastors, or campmeeting committees in regard to revival work. I have about twelve years' experience in preaching holiness. Write me at Crestview, Fla.—J. E. Brasher.

Change of Address—My address is changed from Greensboro, N. C., to Gallatin, Tenn.—J. A. Chenaunt.

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

Announcement—Brother and Sister Mulanax will begin a series of meetings at this place beginning on Friday night, April 13th, and continuing over the fifth Sunday. Everybody who can do so are cordially invited to attend. No holiness preaching was ever heard here before.—J. T. Buchanan, M. D.

DIRECTORIES

General Superintendents

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Missionary District Assemblies

British Isles, Glasgow, Scotland; Rev George Sharpe will preside.....April 6-8
Our work among Mexicans, El Paso, Texas; Rev. H. F. Reynolds will preside.....May 10-20
Sisk-Manditoba, Lunenburg, Sask.; Rev. H. F. Reynolds will preside.....July 4-8
Japan, Kyoto; Rev. William E. Eckel will preside.....July 4-8
China, Chaochengshan; Rev. Peter Kiehn will preside.....July 4-8
Eastern India; Rev. George J. Franklin will preside.....July 4-8
Western India; Rev. Roy G. Coddling will preside.....July 4-8
South Africa; Rev. H. F. Schmelsenbach will preside.....July 4-8
Alberta, Claresholm; Rev. H. F. Reynolds will preside.....July 25-29

Invited to Missionary Anniversaries

Colorado District Assembly.
Idaho District Assembly.
Northwest District Assembly.

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

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

J. W. GOODWIN.....Los Angeles, Cal.
1625 Delta st., Los Angeles, Cal. Address mail to 2109 Troost ave., Kansas City, Mo., for forwarding.

District Assemblies.

Washington-Philadelphia, Lehighton, Pa.....Apr. 11-15
New England, Lynn, Mass.....April 18-22
New York, Brooklyn, N. Y.....April 24-29
Pittsburgh, Columbus, Ohio.....May 2-6

R. T. WILLIAMS...208 Fall St., Nashville, Tenn.

District Assemblies

Colorado.....May 30-June 3
Idaho-Oregon, Nampa, Idaho.....June 6-10
Northwest.....June 13-17

District Superintendents

Alabama—P. M. Covington.....Jasper, Ala.
Alberta Mission—James H. Bury, Collingwood, Alta., Canada.

Arkansas—J. D. Edgin.....Oark, Ark.
British Isles—George Sharpe, No. 1 Westbourne Terrace, Kelvinside, Glasgow, Scotland.

Chicago Central—W. G. Schurman.....Olivet, Ill.
Colorado—R. J. Plumb, 411 East Del Norte street, Colorado Springs, Colo.

Dallas—P. L. Pierce.....Pensel, Texas
Dakotas-Monarchs—Lynn, Brook, Surrey, N. D.
Florida—M. M. Bussey, 919 Fourth st., Miami, Fla.

Georgia—C. H. Lancaster.....Donalsonville, Ga.
Hamlin—C. H. Benson.....Hamlin, Texas
Idaho-Oregon—W. H. Tufts.....Nampa, Idaho

Indiana—U. E. Harding.....East Thornburg st., New Castle, Ind.

Iowa—E. A. Clark.....University Park, Iowa
Kansas—H. M. Chambers.....817 N. Maple ave., Hutchinson, Kas.

Kentucky—J. G. Nickerson, 719 South Twenty-fourth.....Louisville, Ky.

Little Rock—T. W. Sharpe.....Delight, Ark.

Louisiana—B. F. Pritchett.....Houma, La.

Manitoba-Sask. Mission—C. A. Thompson, Box 298, Regina, Saskatchewan, Canada.

Michigan—Ira E. Miller.....Caro, Mich.
Mt. Pleasant, Mich.....April
Lapeer, Mich.....May
Mississippi—S. E. Galloway.....Houston, Miss.
Missouri—J. D. Scott.....Des Arc, Mo.
Nebraska—M. F. Linsard.....Burr Oak, Kas.
New England—N. H. Washburn.....Beverly, Mass.
New York—Paul Hill.....Clintondale, N. Y.
New Mexico—E. E. Dunham.....Artesia, N. M.
Northwest—J. T. Little.....Newberg, Ore.
East Oklahoma—F. R. Morgan.....Henryetta, Okla.
West Oklahoma—J. I. Hill.....Ponca, Okla.
Pittsburgh—James W. Short.....361 S. Broadway, Dayton, Ohio.

San Antonio—William E. Fisher.....138 Princeton ave., San Antonio, Texas.

San Francisco—D. S. Reed.....Oakdale, Cal.

Southern California—Howard Eckel.....1405 East Thirty-ninth st., Los Angeles, Cal.

Tennessee—F. W. Johnson, Trevecca College, Nashville, Tenn.

Washington-Philadelphia—W. W. Hanks, 1011 West Allegheny st., Philadelphia, Pa.

Norfolk, Va., 31 Pendleton st.....Mar. 25, Apr. 8

Lehighton, Pa., 227 Ochre st.....April 11-15

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