

HERALD of HOLINESS

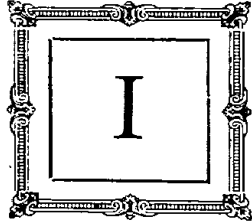
“How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things”

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EDITORIAL

A Fatal Combination



IGNORANCE and prejudice make the unhappiest combination conceivable. A man both ignorant and prejudiced is the most impregnable fortified against enlightenment of any man in the world. Ignorance alone is not one-half so bad. Prejudice alone is nothing to be compared with the two combined. The ignorant can be reasoned with. He is generally open to light and hence is docile and wants to know. Add to this the virus of prejudice and the door to conviction is shut hopelessly and the man is sealed against light and argument and hopelessly set in his error. The man prejudiced, only, is not hopeless. If he have intelligence he is more or less open to light; not altogether as free as he might be, yet not hopelessly set in his ways. His intelligence, when confronted with clear light which contains the full truth forcefully presented, will generally yield, especially when there is the element of goodness within his heart.

But when you add together the two things — ignorance and prejudice — you have a condition which refuses light. Judgment has already been passed and to this premature judgment there is ignorance in which the judgment is set, and against this combination reason has no effect, and argument is cast to the winds when used on it.

We have seen painful exhibitions of this truth among religious men. The pity of it is that this combination can exist with even the best of men. We have often seen it in such men and grieved over it. We can well remember in our personal experience when we were as ignorant as a Hottentot about certain truths just because we had never had the light on them and hence had formed no convictions about them. We simply did not know anything about them, but were not in the least prejudiced against them. Hence, when light came to us, we were all ears and we diligently studied the evidence to see upon what foundation the doctrines rested. Often we saw the force of the evidence, and had to yield, and did yield, and were made happy in the discovery of new truth which broadened us and enlarged our spiritual and scriptural horizon and helped us inconceivably. If we had been prejudiced in addition to our ignorance, this prejudice would have shut the door to evidence and we would have passed upon the evidence as worthless without giving it a fair trial, and we would have remained in our ignorance and been bereft of some of the richest treasures we now enjoy.

This combination has been the bane of religious men in all ages. That is, we mean to say, it has been the great bar to religious awakening and advance in light and scriptural truth in all ages. As long as we have only ignorance to contend with there is hope of reaching people. Ignorance does not bar the door to light. But the moment prejudice is superadded we have a condition which baffles all efforts

at enlightenment. All argument and evidence have already been determined upon as useless and worthless without a trial, and how can you expect ever to reach such people? They are set in their ways and will accept no evidence.

It is this combination which has built up the monstrous systems of error which have been the curse of truth in all ages. By it men become ensconced within huge errors which may be ruinous and fatal, but we can do naught to help them. Of such people God can only say: “Ephraim is joined to his idols; let him alone.” Sad and hopeless indeed is such a state. Men are sealed, or rather have sealed themselves, by yielding to the duplex influence of ignorance and prejudice. It is saddest of all when we see really good men suffering the baldest limitations of faith and progression by this influence. We have in mind men today who are good men and think they love the truth, but who think they have it all and are stolidly ignorant of some of the sublimest truths in all the range of revelation. Thinking they know it all and having imbibed prejudice against the larger truth because of something they have heard said or preached, or from some other cause, they have become prejudiced and hence do not believe there can be any evidence in support of what they have come to dislike so cordially. Some people possibly have abused this new truth, or have gotten in possession of half of the truth, or have it in perverted form and have offended the tastes and sense of propriety of these people. This has occasioned prejudice against the truth sought to be taught and hence have transpired barriers against which all the powers of argument and eloquence and Scripture will be employed in vain. Men will go on in their ignorance and prejudice and lose all the sweets and glories of the largest and best truths, and in poverty and grievous limitations live and die at last.

The Pharisees were afflicted with this combination of ignorance and prejudice; not that they were not cultured. We do not mean by ignorance the lack of culture, we only mean ignorance of the things sought to be brought to the attention and the acceptance of the people concerned. Stark ignorance of Scripture truth can exist with great intelligence in a general way. The Pharisees were generally a cultured class, but generally they were ignorant of the great truths concerning Christ and His gospel. They had preconceived conceptions narrow and dwarfed on the subject of the religion of Christ; they had bound it up within narrow limits, and were thus ignorant of the righteousness of Christ and prejudiced bitterly against all attempts to broaden truth beyond their narrow confines.

No unhappier chapter of human history was ever written than the havoc wrought among these Pharisees by this prejudice and ignorance. If it could be written a sad and tragic history would be recorded from the same cause today by their operation among some of the best men in the church

today. They are pious and good and want the truth, but the misfortune is they honestly believe they have all the truth on the subject and know not that they are ignorant and narrow and woefully behind in the most glorious truths which shimmer and glow on the pages of inspiration to those who have eyes to see and ears to hear the glories from the excellent heights of God's revealed and inspired Word of truth.

Caleb's Choice

THAT was a heroic choice made by Caleb in the apportionment of the land of Canaan to the children of Israel. Said this old warrior to Joshua, "Now, therefore, give me this mountain, whereof the Lord spake in that day." He remembered that the Anakims were there and that the cities were great and fenced, but he insisted, "I shall be able to drive them out, as the Lord said."

There were fertile valleys and rich plains devoid of those unfriendly and dangerous denizens and adverse influences which he might have preferred, but, true to the heroic spirit that was in him, he preferred something hard and heroic—something which would appeal to and call forth all that was great and valorous in him.

So this mountain with all its dangers was given to this old man, now eighty-five years of age. He had reached the age when men generally retire from all activities, especially the warlike duties and perils, and seek the peaceful shades of retirement and ease. At this advanced age he sought and obtained a post of danger and great demands upon his prowess, and made good, for this became Mount Hebron at last. That rugged uninhabitable mountain, infested with savages, rugged and thorny, became the great Hebron, one of the cities of refuge, and is still today known in the Arabic tongue by a name which, translated, means "The Friend of God."

So it is that every stern task, every difficulty, every struggle, bravely and with faith undertaken, becomes our friend and a means of making us the stronger and deeper and more courageous. We are not, therefore, to seek the easier places or tasks, nor are we to shun or shrink from the heavier burdens which may seem too great for our age or strength. Caleb remembered the promise of the Father and it was by faith in His Word that he was fearless of dangers and trustful of the outcome. He felt that he had behind him the promise, and hence the strength and resources of the omnipotent God of the universe. He was therefore willing, yea, anxious to put the Lord to the test, for he well knew there could be no failure where the Father's Word was pledged.

Has not the Lord said that our strength should be as our day? Has not He declared that "all things should work together for our good?" Why and whence should we hesitate or fear for a moment at any undertaking with these assurances behind us and over-reaching us as we go? Let us never forget these precious promises, for we are strong in Him according to His Word and our faith in Him and His Word.

We can transform mountains of difficulty into fertile land whereon will be reaped the richest harvests for God and humanity if we but trust in Him thus. We can take difficulties and transform them into the greatest opportunities by faith in Him who has pledged us Omnipotence by means of which we are to work and achieve. We never can fail if we believe God and His Word. The promise is firm and specific and irreversible and unailing that "our labor shall not be in vain in the Lord."

There are often appeals made to us which require us to seem to act in contravention of our own personal interests for the good of others. Self then interposes and says "be true to thyself and turn not aside to this vain way." In all such circumstances we must not confer with flesh and blood, but turn only to hear what God has said and then proceed in downright good earnest to rise above the mists of greed and avarice and selfishness and reach the pure air of altruism like the realm in which the Son of God abode and worked evermore while in the flesh.

It is just this sort of an unselfish life and endeavor which God seeks to get us to follow as our joyful bent by His work of grace in and for us. No man liveth unto himself if he lives in the atmosphere and area of grace and Christlikeness. It pleased the Father to give His Son for us. It pleased the Son "though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich." The whole scheme of grace is bottomed on and saturated with and

destined to secure the spirit of altruism. We must not seek to be ministered unto but to minister and become the servants of all. It is service and sacrifice on our part that renders us most like our Lord and Master. We desire to become conformed to His likeness and image. We were made in the image of God originally, but lost this likeness in the fall of Adam. We are to regain that image by securing the likeness of the second Adam in this spirit of altruism and love and sacrifice, the spirit of which is put within us by the indwelling of the Holy Ghost given unto us. Only by seeking and obtaining this Holy Ghost as our inward dweller and Paraclete can we become like our Lord and live in the spirit of absolute surrender and likeness to Him who gave Himself for us. This gift of Himself for us was that, "He might purify unto himself a peculiar people, zealous of good works." The word "peculiar" here means "for his own possession." Hence it is that He gave Himself for us that He might purify unto or for Himself a people "for his own possession"—or *indwelling*. Pray for and seek this divine assimilation to Him who is fairer than the sun and clearer than the moon and who waits to make us like unto Himself.

WE PERSONALLY KNOW many of the prominent laymen of the southern Methodist church who are engaged in a movement to secure certain reforms in Methodist government looking to greater democracy in the system. The wicked denunciations made of these worthy brethren by church editors and preachers have awakened them rudely to the idolatry of the machine Methodists of their system. The very spirit of the opposition to these brethren is the same which animates the Romish hierarchy. Power is too dangerous a thing to risk in the hands of fallible men. Sometimes we have thought it would do to risk power in the hands of a bevy of imported angels, if that were possible; but, come to think of it, we are not so sure. One of the chiefest of the archangels fell by measuring arms with God for power. Gabriel has stood true as far as heard from, but we would have to be wary about increasing the power even of angels—perhaps.

AN ARMY OF six hundred thousand women in the underworld constantly tramping their sad way to hopeless graves is enough to make the angels weep. Add to this the fact that new recruits to the number of sixty thousand annually join the ranks of these unhappy women, and it makes the scene more strikingly sad. Then the further fact that the average life of these creatures is only some seven years, and we have an aggregation of facts terrible in their nature. Every Christian ought to be an advocate and a supporter of rescue homes, and should support them with money gifts as well as prayers.

NEVER IN THE WORLD'S HISTORY was it so difficult to get the truth to the ears of people. The secular press is wholly given over to secularity and lends itself to anything worldly or hostile to evangelical truth. Any fad or cult, however absurd or opposed to the real welfare of the people, can get an airing in the secular journals. The pulpits of the land are largely given up to the propagation of some sort of a hazy kind of social activity which is now esteemed to be the whole purpose of the church. Any man who feels called upon to declare the whole counsel of God is lost in the great rush of the worldly methods of serving God these days.

A WORLDLY ECCLESIASTICISM is the most remorseless and conscienceless of all evils under the sun. An untrue man can relent. A wicked cult is not wholly dead to the appeal of pity. A murderer can be reached and saved. A confirmed drunkard is not impervious to impulses of good and better things. But a worldly ecclesiasticism is dead to pity; never relents, however overpowering the injustice of its sentence can be shown to be; is never reached or saved; and is never brought to good or better impulses. It hounds and persists and pursues with a dastardly perseverance worthy the very Devil whom it serves and whose work it delights to do. The blasphemy of it all is the insult that it does all this meanness and deviltry in the name of the Lord.

IT IS IN THE closet that we get our life-renewals.

THE GIVING UP of self is what God wants. Are you ready to make that gift?

Perfection to be Looked for in This State of Probation

BY REV. GEORGE HARE, M.D.

Hebrews 13:21, "Make you perfect in every good work."

DOING works in our common way of manipulation is quite different from the performance of works prompted by a heart of love to Jehovah. A life of self-denial in loving obedience to the mandates of Jehovah is what the worldly, unconverted man can not render. Offer him \$100,000 to induce him to so live and his own consciousness will declare unto him his inability to do so.

The nicety of expression by the inspired penman in speaking of the internal operation of the Holy Spirit, as distinguished from the human operations, is very striking. I had concluded that fallen, sinful, imperfect creatures could not perform any perfect work as in the sight of Jehovah. For quite a time I was puzzled and perplexed over that clause of the invocation which desired the Lord to make them perfect in every good work. I was consequently delighted when my attention became directed to the words "make you perfect in," which exactly avoided the error and expressed the right idea of the blessing that may be given. Thus, make your love, your heart, your will, your devotion perfect in the performance required of you to do the will of God; "working in you that which is well pleasing in his sight." The carpenter's apprentice may turn out a crude job, but his heart is in the work; and his master having learned his disposition smiles as he gives his diligent student more particular instruction. Thus can the Lord accept the imperfect work of a loving heart. This is only one of the many niceties in expression which are used in the Word of inspiration.

How can such great salvation be accomplished? *Answer.* By the operation of the Restorer of life to the dead and bloodless body. Stop and admire with adoration the accomplishment of a sinner's full redemption according to the design decided on before Adam fell from his holy and lofty estate. "Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, Make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen" (Hebrews 13: 20, 21).

What lover of God is he who does not want all the benefits of a sinner's redemption from a deathly doom? Where is the Theophilus who wishes to fall short of full redemption purchased by a bleeding Savior? Who are those before the throne who are arrayed in white robes? They are the scarlet-dyed sinners who washed their robes and made them white in the blood of the Lamb. Let us draw nigh and hear them sing of the Lamb who was slain and ascended to reign over the kingdom of God.

Acts 19: 2, "Have ye received the Holy Ghost since ye believed?" There being other Scriptures which teach a perfecting work of grace, this may be received as a very striking reference to it. The quickness with the appropriateness of the inquiry in consideration of the channel in which the river of Paul's devotion flowed, manifesting little regard for external manifestations or accompaniments, such as sound as of a rushing wind, tongues as of flame, or even tongues themselves, presses me to think of the inward accomplishment by the Holy Spirit. When he reminds Timothy of his gift of the Holy Spirit he seems to not even think of tongues, but of the Spirit of "power, and of love, and of a sound mind." How natural that in this frame of mind—his anxiety for their spiritual welfare—he should find him immediately anxious as to whether they had received such gift of God's love. We add this, then, not as establishing, but as corroborative

evidence to a second work of grace. With this may be compared Ephesians 1: 13, "In whom also after that ye believed, ye were sealed with that holy Spirit of promise."

This suggests to our minds the more direct doctrinal teaching of the Holy Spirit's work of perfect love. Ephesians 1: 4, "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." I dislike to spoil this wonderful statement with man's words. Distinguish this design from our common failure in blamelessness, ever trying and never accomplishing. It has always been a purpose of God that in one particular we should be actually without blame in the sight of a holy God. Here is Jehovah planning, devising, before ever the earth was made, that believers in the Lord Jesus should be without blame in love. If the whole tenor of Scripture was not in accord with this ultimate perfection it would fall short of revealing the fulness of retrieval designed for us. Why should not completion and beauty characterize the house that is built on the foundation of the apostles and prophets, Jesus Christ being the chief cornerstone? We wish no blot or stain remaining during the eternity of heaven.

Those already "made meet" are to look prayerfully for the Christly mind "unto all patience" under their trials. (Col. 1: 9-12, 22.) This indicates that the fitness is accomplished in the time of this life. "Holy, and unblameable and unreprouvable" of verse 22 will be recognized in earth or heaven. (Rom. 7: 29, 30.) Destined to be transformed into the likeness of Jesus. What glory for the redeemed!

To be brief, perfection in Christian love is plainly laid before us in the Scriptures and offered to the children of God. I love those thoughts, "Washed and made white in the blood of the lamb." Let me realize that I, too, may find myself spotless when joining the holy throng. Oh! I could not endure the consciousness of spot or stain in that crowd.

Is Sanctification Essential to Salvation?

BY REV. E. G. SHEPPEARD

OUR blessed Lord tells us in Matthew 7: 21, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." So our Lord teaches us very clearly here that in order to salvation we must obey God. We hear so many say, "We can not obey God's commands." Oh! how foolish such assertions, because God will not command beyond our ability to obey. I know men in a natural state, full of carnality and sin, can not obey a spiritual law. Paul shows us that so clearly in Romans 7: 14-24.

But let us consider that it is not God's will that we remain in that carnal state. God commands us to consecrate to Him (Rom. 12: 1), and this we can do. We find in 1 Thess. 4: 3, "For this is the will of God, even your sanctification." Then again we find in 2 Timothy 2: 21 that sanctification is the preparation for good works, which is obedience.

You may ask, "Are all people lost who die un sanctified?" I answer, "Those who have never had the light and would have accepted had it been presented, may pass under the blood." We find in Luke 12: 48 it will be far better with those who did not know, than those who did know and rejected. Oh! the damning curse of this world is rejecting God's arrangement for its salvation. Listen! "For God hath not called us unto uncleanness, but unto holiness. He therefore that despiseth, despiseth not man, but God."

There are so many all over this broad land of ours who pose as Christians, even churches which are absolutely rejecting this, the only preparation for heaven. Just think of the awful sin of rejecting the very blood of Jesus Christ, who suffered without the gate that He might sanctify the people with His own precious blood. But they say, "We can not have it in this world," when God swore that He would grant it to us here in this world to enjoy all the days of our lives. (Luke 1: 74, 75.) Not only are they rejecting the blood of Christ, but disbelieving God on oath. No wonder the sword is on us and famine in sight. Listen! what God says to us by His servant Jeremiah, "Hear, O earth: behold, I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it" (Jer. 6: 19).

Many will say, "Oh, yes, I believe in holiness, but do not believe in the second work of grace." I had the pleasure a short time ago of being with a brilliant young Baptist preacher at his church, and his theme was "Holiness." His text was, "Holiness, without which no man shall see the Lord" (Heb. 12: 14). He really told the people they must have it. When he got through he asked me to conclude the service, which I did, telling them since their pastor had told them that they must be sanctified, I would add that there is only one way to get it, and that is as a second work of grace. Now for the proof. No one is commanded of all the eighteen or more commands in the Bible to be holy, but those who have been converted. Sinners are not commanded to be holy. All the commands come to the Church, as circumcision was a type of sanctification. The child had to be born and eight days old before circumcised. There are so many undisputable proofs of its coming as a second work of grace. When I sat down the pastor arose and remarked that he would have to disagree with Brother Sheppard on the second blessing, but he said no more and dismissed.

Our Lord will soon come and He tells us in Matthew 13: 41-43, that He will "Send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father." Let us stop and think. Is it possible that I am so near one or the other of those destinies? Yes, not only possible, but a certainty. Who are those who offend? They are the ones who reject God and holiness. Oh! will I be in that class? or shall I be one of those that shall shine forth as the sun in His kingdom? And does it all depend on me? Yes. You can reject holiness and go down, or accept and obey God and shine out in His kingdom. Let us go forth unto Him bearing His reproach.

Some say, "If we are justified can we not be saved without being sanctified?" Yes, if we could live in a justified life, but we can not, because the carnal mind will not obey God. (See Rom. 8: 7.) Hence when we disobey God we lose our justification (Eph. 5: 6) and come under the condemnation and wrath of God.

In conclusion: The reason holiness is not preached and believed in among all Christian denominations, is because preachers refuse to preach it, and they certainly do know it is the Bible, and the truth, and God's plan for our salvation. I care not for the applause of this world, for the best of us only have a short time to stay here, but, Oh! let me be popular in heaven. I will preach holiness, because I know that God wants us to preach it. It is His choice, His will, His call, His command. Then how can we pose as God's preachers and fight holiness. There are many un sanctified men in the ministry, hence they do not preach it. God's qualification for a preacher is that he must be holy. (See Titus 1: 8.) The preachers of today need to tarry at Jerusalem for the preparation, and when they get it from God they are sure to preach holiness.

LORD, MISS.

Camouflage

BY REV. W. E. SHEPARD

IT may not be a new word to others, but I confess it is to me. I can not find it in the Bible, for it is not there. It may be in some dictionaries, but I can not find it in mine. So how can I give a proper definition? If I were to attempt to define it, I would have to confine myself to the use to which I see it put in the papers. It seems that this great war has either coined some new words, or else brought them out of their hiding places. Perhaps if I were French I would understand better.

When an army paints upon large canvas, scenes of mountains or hills to appear as such to the enemy in the distance, or paints cows and fixes the canvas on frames to make the enemy think it a beautiful pasture with feeding kine, or place a large number of dummies so they appear like men, or paint the sides of ships to appear like the waves of the sea, such disguise is called camouflage. Anything arranged to deceive the enemy and make them believe the delusion is what it appears to be is camouflage.

But whether the name is new or not, the idea is not born in modern military tactics. More than three thousand years ago at the siege of Troy it was in vogue. After a siege of ten years Troy was taken by the camouflage process, under Ulysses. A large wooden horse was constructed and filled with soldiers. The Greeks then retired from the siege and pretended to abandon it. The Trojans then brought the great wooden horse into the city. During the night, the Greek soldiers slipped out of their camouflage, opened the gates of the city, and in marched the Grecian army, and Troy was reduced to ashes.

Did not the army in "Macbeth" make a charge on a castle, concealing themselves behind boughs, in order to look like trees? Here we have it again.

Hunting and killing and camouflage seem to go hand in hand. The duck hunter places his decoy ducks as a lure to his game. The angler fixes his artificial fly to catch his gamey trout. One sport of boyhood days was to arrange a slipping noose over the hole of the ground squirrel, take hold of the other end, and whistle like a squirrel to call it out of its hole, then capture it as it stuck out its head. I well remember crawling up on a flock of wild geese behind a great tumble weed and then blazing away. The better way is to use an old cow, let it appear to be innocently grazing in the field, and as it works up near the geese, from behind this camouflage bag the game.

Whether or not the Devil is the author of camouflage, he certainly has been practicing it from time immemorial. What sort of a disguise was it that he played on Eve when he deceived her into the belief that she would not die, but rather become wise, when she partook of the forbidden fruit? What crafty camouflage he plays on so many unwily souls when he appears as an angel of light and sidetracks them into his territory!

If the Devil does not come in person, he sometimes sends his servants, who have the camouflage system down to a fine point, when they appear in sheep's clothing, but inside are ravening wolves. This is camouflage with a vengeance.

That camouflage kiss of Judas when he betrayed his Lord, has it not been repeated ten thousand times?

It will pay us to be on the alert in these perilous times and escape the camouflage of the Devil and his servants. "For there shall arise false Christs and false prophets, and shall show signs and wonders, that they may lead astray, if possible, the elect."

There is no doubt that the Devil is constantly at work with new methods of camouflage, working constantly under new disguises, setting traps hitherto never seen by human eyes, in order to beguile as many as possible, before he is chained and cast into the bottomless pit.

"For the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time" (Rev. 12: 12).

The Spirit-filled life, much holding on to God in secret prayer, constant obedience to all the light one has, abandonment to the Holy Ghost, is the divine safeguard which will panoply the soul and enable him to run the gauntlet and come out more than a conqueror in these days of frightful apostasy.

In nature we sometimes find camouflage to perfection. There is a certain butterfly, conspicuous on the wing, but when it alights on a twig has the faculty of so disguising itself, by placing its wings back to back, concealing its head and antennae, that it resembles a shriveled leaf, not only in shape, but general markings. This it does to conceal its identity for safety. The "walking leaf," when resting on foliage which forms its food, so blends with the surrounding leaves in color and makeup, that it becomes quite indistinguishable. These "walking leaves" are a favorite food of ants, and it was observed one time that a certain one was so disguised, that the ants actually passed over its body in search of food and did not observe it. That was certainly a camouflage that worked to perfection. The "walking stick" so arranges itself that it becomes almost a perfect imitation of a dry stick. Certain birds escape their pursuers by this endowment of nature, by which they appear like their surroundings. The polar bear is white, taking on the color of its environment. The desert animal, like the lion, is sandy colored. Green is a very prevalent color of birds of the tropical woods. The English mountain hare is white in winter and darker in summer. This coloring of nature, corresponding to surroundings, is a camouflage which enables them better to escape their enemies, and also to catch their prey.

Nature's camouflage is also observed in the mirage. How often in my boyhood I have looked across the Santa Barbara channel and seen the islands out in the ocean change their shape. At first it looked like a train of cars,

and then the shape would take on the appearance of castles. The perishing traveler has been decoyed by the mirage of the desert, when he would see the beautiful lake of water with trees on its banks, and as he went in quest of that which purported to slake his burning thirst, it was only to bring him nearer to destruction without fulfilling its promise. Ships have been seen on the ocean floating in the air upside down, through this method of the mirage. A ship was anchored off Sandy Hook when the passengers beheld a very strange sight in the way of a mirage. They saw New York upside down. The captain sent in this message: "We have experienced a strange phenomenon. It is a mirage. Pilot Pratt refuses to bring ship until vapor lifts. New York is seen upside down." The Devil seems to have succeeded in his camouflage all over the world, in making them believe that they are right side up, when in reality the whole world is upside down, except a sprinkling of blood-washed here and there. Sin turns everything it touches upside down, and runs things out of their proper course. "Those that have turned the world upside down are come hither also." No, you wise Greeks, you have it backward; the world was already upside down, and they have just turned it right side up.

Let us look out for the Devil's camouflage, where he hides his cloven hoof, and appears in his many methods of disguise. The apostle said, "For we are not ignorant of his devices." Oh, for that discerning eye that can detect the deception, and see the hidden scheme, and defeat his purposes and plans!

Holiness

BY REV. A. G. BURLINGAME

IN considering the doctrine of holiness, and God's command for us to be holy, we can not fail to be impressed with the reasonableness of this command.

Sin is destructive, debasing, and utterly abhorrent to God. He can not look on it with the least degree of allowance. It cost Jesus His precious life blood. It has wrecked, ruined, and damned millions of souls. Back of every headache and pain, all misery, crime, disease, and distress, is sin. It foments intrigues and jealousies, and plunges nations into cruel and devastating warfare. It is the one blot on the universe, the great moral cancer that is eating out the heart of individuals and nations.

And yet we have the sad spectacle of churches and individuals condoning and pleading for sin, arguing its necessity in the hearts of believers, and denying the possibility of its eradication. If there is no deliverance from sin, it proves one of two things: either God approves it, or is powerless to save the individual from it. To state such a theory is to prove its fallacy.

No, God's redemptive scheme is too broad, comprehensive, and far-reaching for such limitations. Dare we say that His infinite love, and power, and wisdom can not bring the trusting soul into absolute harmony with the divine will and cleanse it from the pollution of sin?

God's standard for His children is holiness — complete wholeness. He is satisfied with no other; He will accept no other. He sees the latent possibilities wrapped up in each life — the strength, the beauty, the purity, and integrity that may be developed, and He lends every gracious influence of heaven to compass its complete salvation and mold it into His own likeness. Alas! that so few of us make the unconditional surrender into God's hands that His plan may not be marred or hindered.

The Herald of Holiness is the only preaching I have heard for several months. It is a welcome guest in my home. Your humble sister in Jesus' name. — Mary E. Knight, Hackett, Ark.

We enjoy the Herald of Holiness very much and would not be without it, as we believe the warp and woof of loyalty to our denomination lies in the readers of our paper. — Mrs. Lydia Clark, Fresno, Cal.

A Talk With Uncle Sam

[Written by the widow of an old soldier.]

MRS. MARIA ATWOOD

Uncle Sam, you've been good to your widows,
We would thank you for all your past
care,
But sometimes we are sad while we wonder,
If today you are treating us fair.

In this land we have borne many sorrows,
While our loved ones have long been at
rest,
Through it all we've been true to the colors,
For we said, "Uncle Sam knoweth best."

All this time we have tried to keep silent,
And to patiently wait while we pray,
That our land might be free from a tyrant,
That is holding the scepter today.

Yes, we will cheerfully give up our meat,
For the boys, to our hearts, are so dear,
But what about all the bushels of wheat
Being used for the stuff we call beer?

I pray, Uncle Sam, consider this matter,
As you send out your message this way,
We find in our homes there is many a platter
That is wheatless and meatless today.

Oh, yes, we are willing to do without bread,
And to take what we have with good cheer,
Now, while you are sitting so high overhead,
Do n't you think we could do without beer?

Conversion of the Mind vs. Conversion of the Soul

BY REV. J. L. SANDERS

SINCE Satan's victories in Eden, men and devils in all ages have been building up systems of counterfeit religion on the residuum of mind and body, but such religion is destitute of God. Such are the popular religions of the world today. Their religion consists in fine edifices, intellectual culture, eloquent sermons, church joining, and baptism.

This is all a superstructure built on the residuum of mind and matter which survived the fall. Since it is destitute of true spirituality, it is independent of the Holy Ghost, and always ready to oppose the true religion, which comes only through the Spirit of life in Christ Jesus.

Between the living and dead religions of the world there will always be an irrepressible conflict.

Man has sought out many inventions (Eccl. 7: 29), consequently many religions have been invented, and today the man or woman who is spiritually sound is the exception rather than the rule. The land swarms with religious teachers, and theological schools abound until the inhabitants of the earth are universally stamped with the marks of human religion.

Reader, there is a better way, it is God's way, and not man's. The purpose of the gospel is to save from sin and bring man into harmony with God and His laws.

What is there in all the world that can give a soul such joy and comfort than to have the Spirit of Christ to govern and keep it clean and pure? But how many professing Christians there are in the world today who fall short of such an experience?

The Psalmist David said (Psalms 19: 7): "The law of the Lord is perfect, converting the soul." So we see from this Scripture that the soul and not the mind is converted by the law of the Lord, and "what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us" (Rom. 8: 3, 4), thus making the soul, which Mr. Webster says "is the spiritual, rational, and immortal part in man," subject to Him and His laws.

The question is often asked by the opposers of a second work of grace, "Is not regeneration a perfect work?" We answer, "Yes," regeneration is a perfect work per se, when the soul is converted or regenerated by the Holy Spirit, being changed from nature to grace, from darkness to light, from the power of Satan unto God, and passes from death unto life, is made a new creature in Christ and from that moment begins to follow Him: his name is written in heaven and he is a member of the body of Christ (or Church), which Christ gave Himself for that He might sanctify and cleanse it (Eph. 5: 26).

It is one thing to have the mind converted, and altogether another thing to have the soul converted. I am more and more convinced that the most of professing Christians only have mind religion. The mind can be changed from one belief to another and the soul remain corrupt.

Some of the most wicked and corrupt men I ever met acknowledged that they were wicked, they believed that Jesus Christ was the Son of God, and acknowledged they ought to be Christians, but were not.

Yes, they had a trouble that they of themselves could not cure. No amount of church joining, nor water baptism, is sufficient to regenerate the soul and cure the disease of sin, which is the work of the Devil. But God, in His condescending mercy, gave humanity a second probation under the mediatorial reign of the second Adam. Otherwise we would have been hopeless for ever, like the fallen angels. One who only has mind religion is still controlled by carnality, and therefore is not

"spiritually minded," "For to be carnally minded is death; but to be spiritually minded is life and peace" (Rom. 8: 6).

Paul says in Romans 7: 25, "With the mind I myself serve the law of God; but with the flesh the law of sin." No doubt he was serving God with the mind when he was on the road to Damascus with letters of authority in his pocket to persecute the Christians, but nevertheless carnality was predominating and he was serving the law of sin. Hence, when he would do good evil was present with him. The carnal mind can not be converted or changed, any more than the Devil, therefore in conversion it is subdued, doomed to die, and must be crucified.

Mind religion only does not enable us to see the need of sanctification or complete cleansing, and that is the reason why we have so much opposition to holiness by church members.

Carnality is in opposition to God in everything. God's Word says, "the soul that sinneth shall die," but the carnal mind says, "you can sin all you please, you shall not die, you will still be a Christian."

The Bible says, "Thou shalt not covet. Thou shalt not bear false witness. Thou shalt not steal. Thou shalt not commit adultery. Thou shalt not kill;" the carnal mind says, "You can not keep from doing these things."

1 Peter 1: 16 says, "Be ye holy; for I am holy." Hebrews 12: 14 says, "Without holiness no man shall see the Lord." Hebrews 13: 12, "Jesus also, that he might sanctify the people with his own blood, suffered without the gate." The carnal mind says, "There is not a word of truth in it, it's impossible for any one to have a clean heart and live a pure, clean life in this world," but the new born babe in Christ says, "I believe God's Word, and I want all that God has for me in this world."

The parable about the new cloth and old garment, the new wine and old bottles, which was spoken by Jesus himself, is a grand elucidation of the grace of regeneration.

The old garment is not strong enough to hold the new cloth, therefore we need a new garment, which we can have if we will only pay the price, which is only meeting the conditions laid down in God's Word, repentance and faith toward God.

Yes, you may have a new garment, e. g., a new heart, by coming to Him and through the atoning merit of His blood, be made partaker of the divine nature.

Need of the New Birth

BY W. I. STEERS

Jesus said unto Nicodemus, ruler of the Jews, "Except a man be born again, he can not see the kingdom of God" (John 3: 3). These are the words of our Lord to a man high in authority, and a man zealous of the law of Moses. When we look about us and see so few being born into the kingdom of God it makes us think what would be the doom of our great nation if there were no physical births, and how soon would be the decay of our great democracy. The same would be true of the Church, if there were no new births, and when we look about us we see the churches of today adopting children of this world into the visible body, instead of being born into the kingdom of God. When Zion travails she brings forth children. As children of the kingdom let us labor to bring about the spiritual birth of many souls. Let us, as one great family, unite in prayer for the birth of souls to make up the membership of the Pentecostal Church of the Nazarene.

PENLETON, ORE.

With the minds of the people filled with new thought, such as Russellism, Christian Science, Spiritualism, and all kinds of infidelity, disseminating the hearts and minds of the people; with our great institutions filled with teachers of higher criticism, turning out infidels by the thousands, it behooves us as the true ministers of Jesus Christ to rescue the pure gospel from the debris of human ecclesiasticism, and proclaim it to the ends of the earth.

The human family is alienated from God until regenerated. They are adrift on the great sea of sin, destined to be wrecked and ruined for ever.

Hence, without the new birth of the soul, and the Holy Spirit to lead, they drift hellward, whether through the church or outside.

This is an age of man worship. People are professing faith in human creeds and in popular evangelists, having persons in admiration, instead of meeting Bible conditions for old time Bible salvation.

While the pestilential gales are sweeping over our land, with the war gods on the throne, and the hearts of the people petrified, it behooves us to preach the Bible doctrine of regeneration in its simplicity and purity, and pray the Lord for Jesus' sake to fortify us against all the side-tracking devices of Satan, that we may walk in the light of His infallible truth, with our eyes fixed on Jesus, robed and ready for our coming King.

By the grace of God we are going to lay stress on the Bible doctrine of repentance, regeneration, the witness of the Spirit, sanctification, and the abiding presence of the Holy Ghost in the future than we have in the past.

We are expecting Jesus to come, but if He tarries we want to be found on the firing line with our face toward the Enemy, having on the shield of faith and for an helmet the sword of salvation, for we wrestle not against flesh and blood, but against principalities and powers and spiritual wickedness in high places.

A Private Letter

[The following is a copy of a letter recently sent out by a leading professor of one of our great educational institutions to a former student, which shows something of the spiritual value of our holiness schools. This is merely an example of the great interest which our sanctified teachers feel in their students even after they have left school.]

DEAR BROTHER JOHN:
I am glad to hear from you again, and to know that you are still in the land of the living. Do n't keep me in suspense so long again.

I am glad to know that things are no worse spiritually over there than they are, and that there is so much room, and so much reason to hope for decided improvement. It's a good time to thank God and take courage. Glory to God for something worth while to do; some hard propositions to tackle; some difficult problems to solve. John, that's what we're here for. Hallelujah!

Things are not what they ought to be. They are not what they might be. If they were they would not need us. It's up to us to help move them along in the right direction. That's what the Lord has been training us for all these years. He has not been strengthening our moral fiber, and stiffening our spiritual backbone for nothing. He knew there were some hard hills to climb ahead of us, and has been getting us ready for them when we reached them. There must be no backing down now. Almost anybody can talk about how dead things are, but it takes some of the other sort to surmount the obstacles, overcome the difficulties, and triumph over the forces that oppose our victorious onward march. Meeting such conditions and triumphing over them spells achievement that is most needed these days. Almost any one can start a work. It's a different and vastly more difficult thing to carry it on successfully. It's one thing to get people into the experience. It's quite another to get them along successfully in their experience. But both are possible by the grace of God.

Adverse conditions are challenges to real men. They furnish opportunities for the exercise of our faith, the use of our talents, and the further development of our powers. The only folks who get anywhere in any walk of life get there by battling their way through just such discouraging conditions. This is the ordinary pathway to the worth while things of life. It is the pathway trodden by our Lord in His earthly ministry, and by His prophets and apostles, and by the saints of all the ages. In treading it we are in a goodly fellowship.

There are no real occasions for discouragement in the pathway of the man who is in the will of God. Such occasions furnish opportunities for displays of the grace of God; opportunities for winning victories in hard fought battles; for mighty achievements in the service of our Christ. They are among the "all things" that are working together for good to those who love God, to those who are called according to His purpose. Glory to God for such opportunities.

Anybody can lie down and acknowledge defeat under such circumstances, but God has not been training us for that sort of thing. He has been getting us ready to know no defeat, to shout the victory in the teeth of the Adver-

sary, and sweep on to ever increasing triumphs. The lion's den was no occasion for discouragement to Daniel, but just another opportunity for him to see the power of his God manifested. It was simply an opportunity for Daniel to win the greatest victory of his life and bear his most telling testimony to the power and faithfulness of his God.

The Lord bless you over there. These are great days for testing us out, and showing what use we have made of the opportunities God has given us in the past; of proving the practical value of our training, and showing up what we are really made of. Raise a few shouts of victory and let the Devil know that you are not all dead yet, and that you do not propose to die; that you are in the fight, not only to stay, but to win. Hallelujah! The Devil's a defeated foe and he knows it. It's up to us to let him know that we know it, too. "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost."

Your victorious and affectionate brother in the Lord,
H. O. FANNING.
OLIVET, ILL.

class of labor has its organization for the protection of its own interests, but we would inquire of them, "Could not these labor unions be made just as effectual and successful without any form of pledged secrecy?"

c. Social—Do we need signs, pass words, and obligations to make the proper protection and atmosphere for social gatherings? Who can believe that we do? Once while visiting an aunt in Chicago, who had taught sixteen successive years in the public schools in that city, I asked her why the school board had banished fraternities from the schools in that city, whether for mental or moral reasons. Her reply was for both mental and moral reasons. Many of the states have spanked the "frats" and turned them out of school, among them our own.

Wendell Phillips well said, "Secret societies are not needed for any good thing and may be used for almost anything bad." Any unbiased mind will learn by reading history and by observation that organized secretism has been found detrimental to the Christian religion, to politics, to justice, in our courts of law, to education, and to the home. I have had the best of Christian mothers tell me they would so enjoy the presence of the husband in their home evenings instead of being at the lodge.

Third—*In the Light of the Bible:* We have seen that secret societies have their origin in heathendom. This fact condemns them for Christians. If the Christian religion had no better, clearer origin than secret societies, we would be in the same class with the Mormons, who claim to have dug their Bible, or standard of religion, out of the ground.

When God gave His law to the Jews He called Moses up on the mountain. When Jesus died to deliver us from sin He was lifted up on the cross in full view of the public. When candidates join secret societies they secrete themselves, pull down the curtains, and have one or two guards at the door. When Christians join the church they take their family with them, stand up publicly before the world and openly declare their faith. It is a significant fact that in the whole Bible history of God's people they were separate from all secret societies. If God is in favor of them why did he not declare it in His Word. Rome was honeycombed with secret societies and we know that Jesus, the apostles, and the early fathers were all against them.

As St. Paul says, "For the things which are done of them in secret it is a shame even to speak of," referring to the Eleusian mysteries. God says in 2 Cor. 6: 17, 18, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord almighty."

Mackey's Encyclopedia, page 641, reads: "Freemasonry is not Christian, nor a substitute for it. It does not meddle with sectarian creeds or doctrines, but teaches fundamental religious truths. The religion of masonry is not sectarian. It admits men of every creed within its hospitable bosom. It is not Judaism, though there is nothing in it to offend a Jew. It is not Christianity, but there is nothing in it repugnant to the faith of a Christian." Ibid, page 162: "If masonry were simply a Christian institution, the Jew and the Moslem, the Brahmin and the Buddhist, could not conscientiously partake of its illumination. But its universality is its boast. In its language citizens of every nation may convene. At its altar men of all religions may kneel to its creed, disciples of every faith may subscribe."

Now, we see if freemasonry is the right religion, the religion of Jesus Christ is a farce. The Jews rejected Christ, and God himself has pronounced a curse upon them, yet they can be good freemasons and pass into the "grand lodge above."

While writing this essay I copied the following from the Grand Rapids Press:

"Detroit, April 24, 1917.—Earl R. Price, son of a Detroit pastor, died today as the result of a hazing received in a barn Sunday by members

Secret Societies and How to Deal With Them

BY C. I. HARWOOD

FIRST—*Their Origin:* In the investigation and research of any organization, religion, or nation, their origin is a great determining factor.

One of the hard, bony facts that atheists have never been able to digest, is the origin of that "first lump of dirt." They have, in their estimation, quite a connected chain of material evidence until they come to the origin of the first handful of dust, and "the first Molusk." Just there the believer in the divine inspiration of the Bible walks off with the honors of the question.

The Jews pointed with pride to the Patriarchs and to Moses receiving the law from Jehovah on Mt. Sinai. While, for a very significant reason multitudes of professing Christians do not care to have their beliefs and lives compared to Jesus, the true believer looks to Jesus not only as the "finisher," but also the "author" of our faith.

Modern Russellism is more than half destroyed when the life of the author is known. If the Catholic church could prove that St. Peter was in Rome and Christ made him the first pope, with all the pretended powers, the Protestant church would be shattered to atoms. Fortunately for us, at least three centuries elapsed between St. Peter and the origin of the Catholic church. There is in man an inherent disposition to trace his ancestry back to some noted family or person.

Now where did secret societies originate? They have an historic origin. They can be traced back through the history of the United States, France, on back through Rome, Greece, Persia, and Egypt. We have no authentic history of any country or people more remote than Egypt. Here we find unmistakable evidence of secret societies, or mysteries. In fact, lodge men, with pride, refer the antiquity of their organization to Egypt. No well read person can believe any existing secret society had its origin back there. However, some of the symbols and much of the spirit of ancient secretism has been handed down to modern secret societies. If we can not tell just how the mysteries came into existence, we have history that shows where they originated.

No doubt secretism had its rise in Egypt, and that in connection with their religion. Now everybody knows that the Egyptians were heathen. They knew not God. So we see that secretism was born in heathendom. It has been handed down to us through Egypt, Chaldea, Rome, Greece, France. Missionaries going into heathen countries today find people who never

heard of Christ or the one true God, who have their secret societies.

Modern secret societies can be divided into religious, patriotic, industrial, insurance, and social.

While they differ in their rituals and purposes, they all partake of the ancient mysteries in that they have initiations and secrets. And most of them have religion as a prominent feature.

Second—*Their Essence:* Secret society advocates tell us they are a much needed institution. They talk much of their principles. Like the ancient mysteries, they profess to pass men, by initiation, from the profane to the good. Mackay, in his work, says, "What regeneration is to the Christian, initiation is to the Odd Fellow." Most of the lodge defenders I have ever talked with said, "If our members live up to the ritual they will be good Christians. They will be good enough to go to heaven." This is their estimate of the virtues of the lodge.

But what are the facts of lodges? *Organized secretism is a parasite that has attached itself to almost every good institution of our land.* To demonstrate:

a. The religious "orders"—Is there any part or phase of the Christian religion that can not be obtained and understood without being initiated into a lot of man-made codes, forms, and oaths?

Now we know that the religion of Jesus Christ is the only religion in the world that could be universal. No other religion is adapted to all nations of people. This can not be said of any secret society in the world. Every one knows that secretism is not needed in the Christian religion.

b. Patriotic—Can a man have and exercise true natural born patriotism without secretism? Just now when our President is calling for men to enlist, do our boys have to be initiated into some mystery to be patriotic? Everybody knows they do not. Patriotism does not need secretism.

c. Insurance—Is it necessary to be blindfolded and be initiated into a lot of nonsense, and make a lot of promises that no one else may know, in order to get a little honest protection for our families? Surely it is not.

d. Industrial—Let us take the great working class of people, who constitute a large percentage of the population of the United States. They are the men who work in the mines, the great factories and manufacturing establishments, the railroads, oil fields, shipyards, stores, shops, and offices of the country. Each

of an eastern high school fraternity, who were receiving him into membership. Efforts to learn the identity of those concerned in the affair are being made by the prosecuting attorney and the school authorities. The boy died of a broken neck, supposed to have been suffered by a fall. He was seventeen years old."

When will the Christian churches wake up and separate themselves from the world and take a stand with God against all secret societies, and clear their skirts of the blood of all those who have been either foully murdered, or foolishly killed by these orders?

The Pentecostal Church of the Nazarene and Secret Societies—Our church is not silent on the issue of organized secretism. The section on church membership in our Manual reads: "It is required of all who desire to unite with the Pentecostal Church of the Nazarene, and thus to walk in fellowship with us, that they shall show evidence of salvation from their sins by a godly walk and vital piety; that they shall earnestly desire to be cleansed from all inbred sin, and that they shall evidence this—*First*, By avoiding evil of every kind—such as (clause 7) "Membership in or fellowship with oathbound, secret orders or fraternities." The following General Assembly added to this clause 2 Corinthians 6: 14, 17.

The Pentecostal Church of the Nazarene has had the courage to charitably but firmly and unalterably come out against secret societies. As a church we have the opportunity to see what influence and power organized secretism has had on the churches that have admitted them. The only safe way with churches and secret orders is the same as with intoxicating liquor, "Total prohibition."

Fourth—How Best to Oppose Them: Here we need perfect love. No one can hate sin and love the sinner like God. It is one of the finest of the fine arts to hate and denounce sin, and yet love and draw the sinner to Christ.

I will give a few suggestions how to oppose them:

The church—In my judgment one of the very best ways to oppose them is to make it a test of church membership. If all churches had done this, organized secretism would not have the following and influence it has today. In the early history of our country in a naval battle on Lake Champlain the captain said, "If I can get my boat alongside of the enemy I can beat them in battle." He succeeded, lashing the two boats together, then his men boarded the enemy boat and conquered them at the point of the sword. When a church permits itself to be lashed to secret societies, they must expect to suffer defeat. Let us take the Bible and D. L. Moody's advice, Separation! Separation!

The truth—Let every pulpit sound out the truth relative to secret societies. "Pour the light in on them," as Moody used to say. Light and truth are powerful weapons against this evil. If ministers who join secret societies were initiated in broad daylight before the public, their congregations would turn away in disgust. Anti-lobby literature is plentiful and cheap. Keep a supply on hand and wisely hand it out.

The Bible is plain and surely speaks out against them. There is not one instance of one of the holy prophets, Christ, or the apostles ever belonging or attending the mysteries of their day. They condemned them. This ought to convince any honest Christian.

Revivals—During revivals, while the heart is tender under the convicting and drawing power of Christ, is an excellent time to impress seekers with separation from secret societies. Preach *entire consecration*. I never heard of holiness people being asked to join secret societies. Preach *holiness*. Remember, we must stand before God and answer not only for our own souls, but for warning others. We are Christ's ambassadors.

The children—We teach the children to avoid all forms of evil. Why not teach them the evils of secretism. It is becoming a duty to do so. There are some Sunday schools that have instituted secret societies in a mild form. You see they are after the children. Let us be

after them, before they are drawn into the net of secretism.

To close, in our personal work to separate people from their orders, we should never leave

the impression that it is merely a church matter. They will lose all conviction if we do. Make it a matter of the truth and their conscience, God, and their soul.

A Trans-Atlantic Macedonian Call

BY S. C. AND M. P. KRICKORIAN

[This article was sent to us by Rev. C. E. Cornell, who personally knows the writers and recommends them as loyal Pentecostal Nazarenes. They are Armenians, with a call to their own people.]

IN all the history of the world there has never been a time when the whole earth was writhing in so much sorrow and heartache as in the day we are living. The troubles of the past have been local and comparatively temporary. Now there is not a nation or race or even continent that is not deeply affected with this awful death grapple of nations. The ravages of this world-wide conflict have been to such a great extent upon some that it has nearly meant their crushing, or rather utter annihilation. It is in behalf of such a people, the first and oldest Christian people, the Armenians, that we want to recite a few cold facts and bring our readers face to face with the conditions.

It was in the fall of 1914 that Turkey entered the war, and after the failure of the Franco-British expedition at Dardanelles Turkey felt free to put to practice her long cherished and utterly selfish scheme of "Turkey for the Turks" or "Mohammedanization of all the Christian people within her borders."

At the time of declaration of war all the Armenian men from fifteen to fifty years of age inclusive, were called out for service under the pretense of war, only to be taken some distance out from their respective homes, given a chance to deny Jesus Christ and accept Mohammed, and upon their refusal some to be killed ruthlessly in cold blood, while others organized into labor gangs to work under the whiplash of the Mohammedan taskmaster. The wives and children of these men, along with the aged and feeble, comprising the remainder of the Armenians throughout all the Turkish empire, were given but a few hours' notice to prepare to start out on a long journey.

The order from Constantinople, the capital of the Turkish empire, read deportation referring to this journey, but as we have seen its working out, it is in reality utter annihilation. Yes, the powers in Constantinople had in mind and succeeded in accomplishing to a great extent the annihilation of an innocent, industrious, peace-loving Christian people, who had been the backbone of the empire morally and financially.

This, the most barbarous of all schemes, the plan of deportation, began in the spring of 1915 and was applied to the different sections of the country till it disturbed, nay, rather ruined, every Armenian home in the Turkish empire.

In many places where these deported groups started out numbering ten thousand, after weeks and months journeying, traveling under the scorching sun of the day and halting at night, subjected to the cold and dew-laden breezes of the open air, out of ten thousand only one thousand, five hundred, and sometimes as low as two hundred have been able to reach their destination, the howling wilderness in the Mesopotamian deserts. Thousands and hundreds of thousands of the weak and aged unable to keep up the pace any longer along the march, have fallen by the roadside to exhale their last breath of agony and suffering. Mothers, unable to carry their children any longer, were forced to kiss them for the last time and leave them by the roadside, while others who gave birth to children were lashed and bayoneted along the march by the heartless Turkish police till the merciful death came and relieved them and their children.

Ever since the spring of 1915 the unfortunate survivors have struggled through three long years of unimaginable and ever-increasing suffering; and since their arrival at their desert destinations myriads have bid good-by to this old sorrowful world.

They are there today exiled from their comfortable homes, robbed of their possessions, wanderers in a desolate land, homeless, unthinkably destitute, with the ever-present prospect of starvation ahead of them, with only one ray of light in their ever-darkening leaden sky, and that is the generosity of their Christian American friends across the waters. Their pitiful eyes, dimmed, sunk deeper in their cavities, and their faces grown extremely pale and deeply furrowed through three long years with scant clothing and food, bear their messages and say to us, "If you fail us, only death awaits us." It is for the barest necessities of life that they are stretching out their hands, yes! for that one bowl of vegetable soup with a little piece of bread once a day that they have turned their eyes to you, friends, in this free and prosperous land. Shall we let them starve? Unless we are willing to sacrifice and meet this, their most humble necessity, through these awful cold, snowy, and stormy winter months, there soon will be no more people to be helped.

Not very long ago it was in one of these deportation camps a little Armenian child who was almost starved, asked for a piece of bread, and when the missionary gave her a plate of soup she would not take it, but insisted on the bread, and when it was given to her she kissed it and put it under the pillow of her shabby cot and went happily to sleep, saying, "Now I can look at the bread every morning when I wake up." What would you do if your child was in such a condition because you chose to stay true to Jesus?

The United States and other governments appropriate millions of dollars for relief of women and children of France, Belgium, Serbia, and other lands. But the United States can not legally make a loan to Armenian sufferers because Armenia no longer exists with a national government. Their only hope for the barest necessities of life lies in our generosity and spirit of sacrifice for the sake of Jesus Christ, whom we love and serve. God has called upon Armenians to testify by their lives and he is calling upon us for an expression to our loyalty through sacrifice. Will we disappoint Him?

"The relief work is now being carried on effectively at all the centers under increasing friendliness on the part of the Turkish officials and with a need that is constantly growing greater as the winter advances," is the statement made by Abram I. Elkus, the late United States ambassador at the port in Constantinople.

We have the definite call from God to return to our country as the life-long missionaries of the cross, but since this awful world war has closed our way home, God has laid the burden of our starving people upon our hearts. To this end we have started out from Los Angeles and now are on our way to the states of Oregon and Washington and then east to do all we can to bring the tragic story as well as the gigantic need before our American friends.

We want to take this opportunity of expressing our heartfelt appreciation and humblest gratitude in behalf of our destitute, martyred, and starving race, to all our Christian friends who have so nobly responded by their prayers and means. And especially we feel grateful to Dr. E. F. Walker and Rev. C. E. Cornell for their unexcelled interest in this great cause of starving women and children.

It is with much prayer and burden for the cause that we present the above report to our readers and pray that your unceasing intercession and co-operation might be continued in behalf of your Christian Armenian brothers and sisters, who chose rather to suffer with Christ than deny Him and be comfortable.

The Statistical Work of the Pentecostal Church of the Nazarene

By Rev. C. A. Kinder
General Statistical Secretary

THE world war is being fought with statistics. Not, of course, by battalions of figures, columns of additions, etc.; but nevertheless being fought with statistics. Never before in the history of this sin-torn world has accurate knowledge of resources been so completely relied on as at the present time. Sir Eric Geddes, first lord of the admiralty in the British cabinet, has declared that he makes no move without first having the statistics complete before him. Valuable time seemingly is wasted before action finally is taken—but that does not alter his policy; he must know before he acts. And the British government thinks well enough of Sir Eric to keep him in his high place, at the head of the greatest navy in the world, the proud "Mistress of the Seas."

Again, this world war has vitalized figures. Not that they need to be dead at any time, or that there ever was a time when they could not tell the interesting story they now tell. But in the presence of such a world catastrophe—when every resource of twenty-seven nations of earth was being searched out and counted as an agency for victory; when nation after nation was calling its population to an accurate accounting of its efficiency; when time was an element on the side of victory—when these and other dire necessities began to press hard upon the rulers and governments, then it was that the need of accurate knowledge was revealed.

Like a moving picture, showing the same film, or like a Victrola repeating the same record, were the resources of the nations searched out and made a matter of accurate accounting. Premier Lloyd George, then at the head of munitions in the British government, performed the impossible—not by any trick of magic, or exhibition of occult power; but by the careful recording of the available man power of the nation, the available machine producing power, and the bridging of the two together in the establishments prepared for their housing. And the thing that could not be done was done, and the productivity of the tight little isle was multiplied manyfold. Sir Eric Geddes, mentioned above, was not satisfied to know that so many ships composed the British fleet, and that so many officers and men composed its personnel. But the minutest detail of ship condition, tonnage, speed, equipment, etc., was necessary that he might know accurately. Because, knowing accurately, he could forecast with great accuracy just what could be expected from them.

In fact, statistics are more than a compilation of figures. They are revealing characters of vital facts, by which governments are conducting the greatest war ever known to the world; and by which, also, every other enterprise of earth is coming to be governed. No more can manufacturers go into the beginning of a new manufacturing period without accurate information, tabulated so as to reveal the vital points of the business. To cause their enterprise to prosper, their statistical organizations must be maintained at high standard. In fact, the statistics make or break the business.

And just as statistics are essential to the successful, permanent conduct of secular business, so are they essential, yea, more so, to the successful, permanent conduct of that greater enterprise, the revelation of Jesus Christ to the hearts of a lost world. In saying this we do not in the least refer to a mere enumeration, a simple "counting of noses," and money expended. But we do mean that vital compilation of facts which will reveal the true strength of our Pentecostal Church of the Nazarene.

Therefore, as regards the work of the Pentecostal Church of the Nazarene, statistics are to be carefully prepared, having two objects in view,

1. The revealing of our own strength.
2. The revealing of the field of operation.

As to our own strength. Always, first, comes that which is imparted by God—our inward, spiritual strength divinely bestowed. No compilation of figures will ever bestow that strength; nor can any compiling of figures, as such, increase it. It comes from above. But just as after that great day of Pentecost there were "added to the church daily such as should be saved," so now it is essential that proper record be kept, both of the added ones, and of those yet to be added. Is it not reasonable to conclude that the fact of our being organized for aggressive work for God and His Christ demands that all effort expended be carefully registered for future use? If God yet requires at least one-tenth (and we believe He does) of all our income, and by such exaction indicates an exact manner of giving, can we do less than keep accurately the manner of its distribution? If God warms our hearts, and causes us to rejoice so in His wonderful salvation that many are added to the church, can we forget to supplement His works by carefully keeping trace of such additions? and causing them, in all the activities of the church, to be fruitful and abound unto every good work?

We believe in the need for and permanency of our church work. Therefore we build churches, or buy church houses already built. We believe these should be kept in repair, or enlarged as growth demands. Certainly, then, we should be careful that every item of information enters into the statistics. We believe in education. We are not ignorant, nor do we encourage ignorance. So we give liberally to the upbuilding of our educational institutions. I believe we really gave more in the last year to education than we did in the previous year; yet the statistics show that we gave over \$7,000 less. How essential that the gift of every Pentecostal Nazarene be made a matter of record in some church statistics, and thus find place in the total of the general church!

Likewise, we believe in extending the sphere of our church, in entering new

fields, in planting new enterprises for God. And no doubt this belief found greater financial expression in 1917 than in 1916. Yet the statistics reveal that we did less by \$251. Shall we believe the general statistics? Shall we be content for those outside of our church to believe them? We have many calls from different national organizations for our statistics. As I said in the beginning, the conduct of national, yea, of world, affairs is based on statistics. Shall we send to these organizations incorrect statistics? I believe we gave more to these two institutions in 1917 than we gave in 1916—but others take the figures.

Returning to the statistical work of the government, we find that the insistence for accuracy is placed at the point where the information is obtained. The government desires to know the acreage sown to wheat in Ford county, Kansas. Ford county, Kansas, gives the exact acreage. When these figures, with others from all sections of the country, are tabulated the government can know just what that acreage is. We have a church of sixty members in Indiana, for instance. John Smith feels led to contribute \$500 to Olivet University; William Jones, himself the beneficiary of church extension work (as are all of us), desires to give \$100 to furthering the work of that board. Now the work itself will receive the money given, but unless accurate record is kept, in the statistics of the church where these brethren worship, the inspiration of their giving will be lost.

Does your church believe in education? we are asked. Certainly it does. Well, I see it believes less this year than it did last. Of course we know it does no such thing; but the only source of information many have confirms the statement that our financial interest has lagged behind. How essential that every expenditure be made a matter of record, and credit given in its proper place. Not that we may prove God with us, so much as to let others know that His strength is effectively working.

As a church we are gaining ground on all points. But it is not possible to prove that we are by merely asserting that we are. Assertion must be proved by fact; and in this case the fact is the statistics covering our effort. Our strength comes from God; its expression lies in our activities; its proof is in the published reports of work done. These reports, the statistical tables, come from thirty-five different sections of the world, and in turn these are compiled from Districts comprising from two to fifty-three churches each, in all 942 churches compile statistics covering our activities.

To make our statistical work really efficient every church should keep a complete record of all work done, all gifts made, and see to it that such are placed in the proper column in the tables. As a body of people each church makes its gifts unto God for His approval. And in as effective manner will the printed record of its work inspire a corresponding effort on the part of others. Not to be seen of men, is it properly and accurately done; but that His name, which is worthy, shall receive the full measure of the honor and praise of all men.

SUNDAY SCHOOL LESSON

MARCH 31

Jesus, Our Example in Service

Phil 2:1-11

GOLDEN TEXT—*Let this mind be in you, which was also in Christ Jesus.*—Phil 2:5.

MAKING THE PRACTICAL APPLICATION

BY REV. C. E. CORNELL

Easter falls this year on the last Sabbath of the quarter, so we will study that lesson briefly. The resurrection is one of the great themes of gospel preaching. The apostle Paul gave particular attention to this subject, and the chapter from which this lesson is taken furnished a conclusive and unanswerable argument in substantiation of the resurrection. If there is no resurrection of the body, then is Christian faith vain. But with the apostle, we like to believe without the slightest scintilla of doubt, that "this mortal shall put on immortality."

We quote from a number of authors in confirmation of this glorious fact. "Easter is the festival of our Lord's resurrection, and is one of the most joyous days observed by the Church."

"It corresponds to the passover of the Jews, and in the early church pascha designated the festival of Christ's crucifixion; later it meant both the festival of the crucifixion and the resurrection. The term Easter was first used when Christianity was introduced among the Saxons, the Bede traces it to *Eostre*, a Saxon goddess, whose festival was celebrated annually in the spring."

Easter is generally observed by all Protestant churches throughout the entire world.

Dr. Benjamin B. Warfield says: "It would certainly be difficult for any candid mind to doubt a fact so broadly spread upon the surface of the New Testament record. Our Lord himself deliberately stakes His whole claim upon His resurrection. When asked for a sign, He repeatedly pointed to this sign as His single and sufficient credential (John 2:19; Matt. 12:40). Paul's whole gospel was the gospel of the risen Savior; to His call he ascribes his own apostleship, and to His working all the elements of the Christian faith and life."

"O! death! death! how men hate thee! How the living fear thee! Thou art the Damoclean sword suspended over the head of human joy; thou art the worm gnawing at the root of human peace; thou art the dread enemy who upon the pale horse dost drive through happy homes and over loving hearts, evermore tearing a path of ruin and of anguish through the world of human life. Sin's ravage—sin's victory art thou—the arch enemy of God the living, and of man the dying one. But this last enemy of mankind Christ is to destroy. Death is swallowed up in victory."—Rev. S. S. MITCHELL, D.D.

"If Christ be not risen, then death has absolute power in the world. If the cross of mankind kills, so that there can be no future making alive, then Christ himself becomes the greatest witness to this fact; the wisest and most powerful and purest of men, having no defense against death and no power afterward of returning into life. That is true if Christ be not risen; and every grave is sealed for ever, and death is the signal of eternal sleep."—Rev. RICHARD S. STORRS, D.D.

"Consider the lilies of the field. All the winter they are dead, unsightly roots, hidden in the earth. What can come of them? But no sooner does the sun rise into sudden life and beauty as it pleases God, and every seed takes its own peculiar body. Even so is the resurrection of the dead."

"St. Paul bases the argument for immortality on the richness and splendor of this mortal life. Because this world is so great and beautiful, therefore there must be another greater and still more beautiful. St. Paul makes heaven not a compensation, but a development."—PHILLIP BROOKS, D.D.

"Object one: The body may be scattered—an arm in Africa, a leg in Europe, the rest of the body here. How will it be gathered on the resurrection morn?"

"Another object: The body changes every seven years. It is perishing continually. The blood vessels are canals along which the breadstuff is conveyed to the wasted and hungry parts of our bodies. Says another: A man dies; plants take up parts of his body; animals eat the plants, and other men eat the animals. Now, to which body will belong these particles of matter?"

"Are these all the questions you can ask? If not, ask on. I do not pretend to answer them. I fall back on these words: 'All that are in their graves shall come forth.'"

"There are some things we do know about the resurrected body:

"1. It will be a glorious body. The body, as we now see it, is but a skeleton to what it would have been were it not marred by sin.

"2. It will be an immortal body.

"3. A powerful body—unconquerable for evermore—never tired."—TALMAGE.

"A gospel of a dead Savior would be a miserable failure and delusion. The resurrection is the victory of righteousness and life over sin and death."

"Shall man alone, for whom all else revives,
No resurrection know? Shall man alone,
Imperial man! be sown in barren ground
Less privileged than the grain, on which he feeds?"

YOUNG PEOPLE'S SOCIETY

SUBJECTS FOR YOUNG PEOPLE'S MEETINGS

Choosing a Career

BY REV. R. T. WILLIAMS, D.D.

The destiny of every life hangs upon right choices. The importance, therefore, of proper consideration and discussion of choosing a career, can not be overestimated. The most far-reaching decisions must be made in early life, when one is not mature in judgment, and is in great danger of unwise choices. We may not be able to understand why life has been so arranged, but the fact remains that those questions that determine success or failure are to be settled when we are yet in our youth.

Every person must choose a career. He must decide whether he will be a professional man, an artist, a business man, a farmer, or what, and he must make his choice in time to work out a worthy destiny. Perhaps, the majority of failures can be traced to the fact that "square" men get into "round" holes, that those failing chose wrong careers. We might with some profit notice a few reasons for this mistake.

One person fails because he permits his loved ones to choose a career for him. Many a parent in his zeal for a child has decided what the child is to be and do, and has urged and insisted upon a profession for which the child was constitutionally unfitted. The writer has heard mothers and fathers say in the presence of a small boy, that they had given him to the Lord for a preacher. This thought is kept before the child till it may not ever occur to his mind that he has any choice or right to pray over the matter for himself. As much as any parent might desire his son to become a preacher, he has no right to call the son, as that right belongs to God alone. Some young people are hurried off to a medical school just to satisfy the fancy of a father who happens to be a physician himself, and desires that his son follow in his professional footsteps. Never let any one do your choosing when you come to face the question of a career. Do that choosing yourself, as your life depends upon a right choice, and you must live out that life. No one can do it for you.

Another person takes a foolish fancy to some particular career, and because of that abnormal fancy, prunes that he is to go in that path. One should not be led off by "fancy." Cool, calm, deliberate decision is needed at this point in one's life. Every question upon which this choice could have a bearing should have careful consideration.

Others choose a career because it seems to offer an easy life, with lots of wealth, and satisfaction for the flesh. Such a person does not stop to think that a career into which he could not fit would be the hardest possible life. Again he does not seem to remember the eternal truth, that a selfish motive or life can never yield one any degree of real pleasure or happiness.

What rules should govern one in choosing a career? This question can not be answered so as to satisfy every case, though a few simple and practical principles might be helpful.

First, one might with some safety choose that career in which he takes great delight, and in which he finds much pleasure. One can never do well that which he dislikes. The intellect and the heart succeed best when they are agreed. The mind can learn algebra much more easily and more rapidly when the heart loves the study. Let the heart hate algebra and the mind is at great disadvantage in trying to master it. Some of the world's greatest physicians began their practice of medicine on the cats and the dogs and the pigs while yet on the farm. To doctor a wound or rub a sprain was a delight. They found their greatest delight in the thought that some day they would be great doctors. A man who does not like his career will never succeed in it.

Again, one must choose a career for which he has ability. A man without a tongue can not make a very good public speaker, nor a man without feet a good soldier. A man without eyes can not successfully pilot a boat nor operate an engine as engineer on a fast passenger train. A person must have talent for a particular career to be successful. Men try to preach without religion, and often without a single gift for preaching. This means failure. God is too wise to call a man to do that which the man can not do. If God calls, one may rest assured that he has some ability for the calling. If you feel that you would like to fill a certain place in your life, ask yourself the very important question, "Have I any ability, and gifts or graces for this career?"

Third, one should be influenced in choosing a career by an "opportunity to be a blessing" to mankind. Where one's life could count most for good, where it could be most successfully invested for others, it should be placed. The few years in this world should be poured out years, instead of hoarded and self-centered years. They should be objective and not subjective.

The last and the most important, is the call of God. If God would call us into existence, and then demand an account of us at last, would He not be interested in us enough to show us where He would be pleased to have us invest our all? I believe with all my heart that God will aid every young man and woman in finding his right career, if only he is consecrated and earnestly seeks the leadings of God in choosing his career.

THE WORK AND THE WORKERS

READY FOR AFRICA.

God has been graciously blessing in the services here recently. We are looking to Him for greater things. Join us in prayer for a mighty revival.

I also praise the Lord for the way He has been sending in the money for our outfit and passage to Africa. Some came from Canada. More is needed, but I believe He will provide it. All glory be unto Him! Pray that we may get on the field as soon as will most please Him.

J. F. Penn, Leighton, Pa.

HOLINESS RALLY

The regular monthly all-day meeting of the Suffolk Nassau Counties' Holiness Association was held on Washington's birthday, February 22d, at the Simpson Methodist Episcopal church, Amityville, N. Y., Rev. H. E. Marsland, pastor. Although the day was stormy, the saints gathered from Orient, Sag Harbor, Sayville, Rockville Center, Flushing, Brooklyn, Woodmere, Hicksville, Farmingdale, Bellmore, Plainedge, East Northport, and Huntington.

The morning service was given to prayer and testimony, and was a source of great blessing. The afternoon preaching service was in charge of a young business man, preacher, and trombonist, Mr. Theodore H. Elsner, of Brooklyn, N. Y. His text was from John 10:10. In answer to the altar call eight seekers for regeneration came forward. Among them were the two daughters of the pastor and it was blessed to see him working at the altar with them and his parishioners who were there. During the day five Methodist Episcopal pastors were with us and two of them extended invitations to us to meet in their churches. At the evening service Mrs. Ester Olson Knight, who at one time was in evangelistic work in the Dakotas with Miss Edna Baming, brought the message from Leviticus 17:11. God wonderfully blessed the message and one soul came through to victory.

John A. Duryea, Secretary.

EVANGELIST TOME HAYS

We just closed our meeting at Clearwater, Kas., Sunday night. We were at Clearwater about twenty days. The Lord gave us a good meeting, with several praying through. There were several sanctified. They have a nice church building there. Brother Charles W. Davis is pastor. He and his wife are doing a great work.

We are now at Newkirk, Okla. We began our meeting last night. The Lord is blessing us here. Brother C. L. Wells is the song leader. My address is Duncan, Okla. I have a good gospel tent and a good singer. If you need our help write me.

REV. I. L. GORDON

After running meetings in the People's Mission, Greenport, L. I., for four or five weeks with Brother Luke Kikkert, of Paterson, N. J., leading, Brothers Potter and Gordon from Patchogue came down to help push, pull, and pray, and God has blessed us with seekers at nearly every service, with some good cases of salvation and sanctification. This is new soil for holiness and on each Sunday evening the building is too small to hold the crowds. We came for three or four days and the interest is so good the mission folks have kept us here for three weeks, with services every night.

EASTERN AND NEW ENGLAND NOTES

Brother Gilbert Latte, of Everett, Mass., has been holding evangelistic meetings for some of the Methodists during January. Brother Latte has been graciously used of God the last few years in getting many souls saved and sanctified.

Rev. A. W. Morrill, one of Rev. John N. Short's licensed preachers from Cambridge, Mass., has been helping the Pentecostal Nazarene church of New York City the last few months.

Brother R. H. Whitman, of Providence, R. I., supplied the pulpit on a recent Sabbath at the Wesleyan Pentecostal Church of the Nazarene of that city, while their good pastor, Rev. G. G. Edwards, was conducting a funeral elsewhere.

We are indeed glad to hear from Evangelist L. J. Miller, of Nashville, Tenn. Hundreds of seekers for the double cure have been to the altars of the church the last few months where Brother Miller has been holding special services. No church will be sorry if they get this evangelist to conduct a series of meetings for them.

There is a blessed revivalistic spirit in the John Wesley Pentecostal Church of the Nazarene, of Brooklyn, N. Y., of which the writer is pastor. Souls are seeking and finding God. "And the end is not yet, praise the Lord."

We feel we owe a word of appreciation to Brother A. E. Fitkin, of New York, who especially made it possible for us to have Evangelist Joseph H. Smith and Walter Malone and wife in our mid-winter campaign.

Captain Randall, of Brooklyn, N. Y., led this week's Tuesday holiness meeting on Atlantic avenue, Brooklyn. The Tuesday meeting is held each week in the Pentecostal Nazarene church near the Long Island railroad station, on Flatbush avenue. Let all our holiness folks in and about Brooklyn and New York plan to attend and pray daily for this union holiness meeting.

Rev. Benjamin Rowe and wife were helpers in their son's (Howard) church at Springfield during the recent revival meetings there. God was there in power. The seekers, the old-time power, the raising money for all needed expenses went beyond many of their expectations.

Sister Knapp, of the revivalist office at Cincinnati, has gone to the West Indies for some time in the interest of God's kingdom. May the rest and change do her good physically as she is being used of God in a spiritual way to others. May God bless her there and return her to her people in the fullness of the blessing of Christ. Amen.

Over two hundred seekers for the "double cure" were reported at the extra series of meetings in Verana, Pa., where Evangelist L. J. Miller, of Nashville, Tenn., held forth. Brother Miller went from there to Clymer, Pa. The work opened up and about seventy seekers were reported the first part of the meeting. Even a dance had to be called off at that place. Brother Miller, keep bombarding the bulwarks of the old Devil until many more places of sin will be closed up.

The writer closed last night his services of special evangelistic meetings held in the Pentecostal Nazarene church, at Springfield, L. I. There were several souls at the altar for pardon or purity. God gave us a blessed campaign there in February. To God be all the praise. "Keep on believing."

John Norberry.

EVANGELIST ARTHUR F. INGLER

Rev. W. H. Tullis, evangelist, of Nampa, Idaho, recently held a three weeks' revival with our Everett church and did us a great amount of good, for which we are still praising the Lord. He proved the man for the hour. We are contemplating yoking up for evangelistic meetings in churches, campmeetings, etc., and ask your prayers for divine guidance. Brother Tullis is an able preacher of full salvation and loyal to the Pentecostal Nazarenes. We are open to calls and will prayerfully consider any that may come, and reply early.

We are now (March 6th) at Wenatchee, Wash., assisting Rev. A. A. Perry in the city mission in a gracious revival. Splendid audiences are coming and the melting power from heaven is falling. The altar is filled with hungry seekers at nearly all the night meetings. Some souls are praising God for deliverance from sin and are taking their liberty in the services. Amen.

Any one desiring to get into communication with us may do so by addressing me at 2329 Lombard avenue, Everett, Wash., or by writing to Rev. W. H. Tullis, at Nampa, Idaho, in care of the Northwest Nazarene College.

A. F. Ingler.

EVANGELISTS JARRETTE AND DELL AYCOCK

On January 6th we began a battle against sin in the Pentecostal Nazarene mission in Los Angeles, which lasted for twenty-five days. God blessed and some were saved and sanctified, and we found Brother Frazier, the superintendent, a man of prayer and a congenial collaborator. The mission is moving on and destined to swing open her doors many years yet for down-trodden humanity.

On January 31st we opened a meeting with Brother F. A. Neufeld, pastor at Escondido, Cal., where we remained for twenty-four days. We found a fine bunch of holiness people in this little city, though many of them were members of other churches. However, the pastor has the hearts of the people and is moving things for God, and is making an effort, which we believe will be successful, to lift the debt from the church. Here God gave us more than twenty souls, either saved or sanctified.

Three united with the church. We will shortly turn our faces again to the middle west. Our address at present is 833 Kensington Road, Los Angeles, Cal.

EVANGELISTS HENRY AND IRENE BELI

Since our last report we have held three meetings, two while teaching at the Nazarene Bible School, at Hutchinson, Kas. We held one seven miles west of Hutchinson in a school-house, and it was the poorest meeting we have ever seen. Some nights not a soul would be there. The Bible school students came and helped us a lot and one of them got sanctified. He was the only one at the altar.

Our next meeting was with the colored Pentecostal Nazarene church in Hutchinson. Pastor Buford Johnson was sick with the rheumatism, and most of his members could not get in from the country on account of the cold and snow, but we had several saved and sanctified. Brother Johnson received less than fifty dollars salary last year, but he continues working faithfully.

We held our next meeting in Beatrice, Neb. The meeting lasted three weeks, and there were souls forward every night except three. Two of these nights were very stormy. The altar would not hold the seekers the last Sunday night.

In our Beatrice revival two young men definitely received their call to preach. They plan to go to the Nazarene Bible School next fall. We spent a few months teaching there last fall, and we can recommend the school highly. Since the rearrangement at Christmas time the school is far more spiritual than before. We doubt whether there is a school any more spiritual. We hope to be able to direct many students from Nebraska that way.

We are now at Page, Neb., visiting Mrs. Bell's parents. Her brother Charles left for Camp Funston the day after we came, but, bless the Lord for ever, he was sanctified at 4 o'clock that morning. He left us four hours later. Next Sunday we start a revival in the Page auditorium. The owner let us have it free. The town has several hundred population, too. Pray for our meeting.

Our permanent address is Denison, Iowa. Any one wanting a meeting write us there.

NEW BEDFORD Y. P. M. S.

Monday, March 4th, the Young People's Missionary Society met at the home of Sister Caldwell, corner of Mill and Newton streets. It was well attended and the young folks were given a missionary talk by Mrs. Beebe, the pastor's wife. Brother Beebe's two sons, Gordon and Paul, played duets on the cornet and French horn. The Nazarene male quartet was present and sang two selections. Miss Minnie Sweet, a (sweet) singer in Zion, sang two selections, which were greatly enjoyed. Brothers Brand, Manchester, and Beebe prayed for the poor heathen and that the whole land might be evangelized. A new board was elected as follows: Alton Manchester, president; Deaconess Manchester, treasurer; Anna Thomas, secretary; William W. Atwood, reporter.

REV. H. M. LANCE

I have just closed a few nights' meeting. The Lord has blessed me very much. I have held three other meetings. This is surely a needy field. We need some good holiness workers, some good singers, and prayers. I have the blessing just now.—Griggs, Okla.

CAMPAIGN OPENS WELL

The campaign in the interest of Olivet University began on the Indiana District at Mowhawk, Ind., with twenty preachers, and the District Superintendent, U. E. Harding, present, also Rev. W. G. Schurman, and Rev. M. E. Borders, pastors of First Church, Chicago, and promoters of the great drive for Olivet. The business manager, Russell Gray, of Olivet, Ill., was also present. The Ladies' Quartet of First Church, Chicago, was present, and proved a great blessing to all with its message in song.

The convention was opened by Brother Borders bringing us a message from I John, after which Brother U. E. Harding was elected as chairman, and Brother C. P. Roberts as secretary. Several papers were read, which were very interesting, and many good ideas were gathered from same.

Friday evening Brother Schurman brought us a message from the text: "He is able," which stirred all our hearts, and in which he won the hearts of all the people. Saturday was spent in planning the campaign on the District. Eight conventions will be held in the largest churches on the District, and a visit will be made to each of the several churches by the District Superintendent, and some other main worker.

CHURCH NEWS

Modoc, Ind.

We have just closed a very successful revival meeting in which the Lord blessed and wonderfully poured His Spirit on us. We were especially blessed with the efficient service of Evangelists George and Effie Moore. They are people of God and He is blessing their labors. There were a goodly number saved and sanctified and the offering for the evangelists amounted to \$110. Praises be to God for the way our church has been helped and lifted to greater visions of the possibilities of God's grace. Sunday, March 3d, was a high day in Zion for us. In the morning we took in nine new members. Sister Moore conducted the service and how the Spirit did come down on us! In the afternoon we had a great love feast. Rev. Clyde Green, of Bluffton, was with us. We have a fine Sunday school of about fifty members. Our plan is to give the first Sunday's offering of each month to foreign missions. March 3d our offering amounted to nearly six dollars.—Lyle O. Green, Pastor.

Bellingham, Wash.

We commenced evangelistic services February 13th. The interest and crowds have increased to date. Several have been saved. Brother S. L. Mendel has been with us. Brother H. D. Brown and wife were with us yesterday, and although they have just recovered from a terrible automobile accident they are still able to go forward in the front of the battle. Their presence was an inspiration to us all. Rev. C. E. Roberts expected to reach us today and continue the battle.—J. C. Scott.

Emmett, Idaho

We are praising God for His manifest presence among us here at Emmett. The fire is falling and our folks are encouraged. We are looking for greater victories in the future. We have seen a few souls pray through to victory and five new members have been taken into the church. We had a marvelous time in our service last Sunday night. The glory of God came down on our people. The testimonies were mingled with shouts of joy and victory. The preacher had no time for his sermon, but simply made a few remarks in regard to missionary work. Our little but faithful band responded by giving \$29.54 to this worthy cause. Praise the Lord, we are moving on with a conqueror's tread, with only victory in view.—Daniel Hallstrom, Pastor.

Bluffton, Ind.

We have just closed the most wonderful revival we have ever had in Bluffton. The meeting lasted four weeks. The first ten days Rev. Clifford Pearson, of the St. Marys, Ohio, Friends' church, was with us, and the last two weeks Rev. Charles M. Harrison, our own evangelist, made a whirlwind finish. To God be all the glory.—Rev. Clyde E. Green, Pastor.

Paulding and Payne, Ohio

We are grateful to the Father for the marked degree of success He is giving us. In December at the Olivet church, near Paulding, the people were visited by a mighty wave of glory. Brother Fred Canady, of the Methodist Episcopal church, was with them for two weeks. A great number were sanctified and some saved. Some of the young people received definite calls to the work and these earnest people are moving on. We are ready to complete our new church, which was built last spring. The future looks bright. Hallelujah! At present we are in a hard battle at Payne, Ohio. We are praying for a great victory here. Ten souls have been saved and one sanctified. Great crowds are coming. We ask for your prayers.—R. L. and Pearl Rich.

Yoakum, Texas

This has been a trying winter on the work here on account of so much severe cold weather and sickness. There have been times when there were not enough well ones to care for the sick, but through it all God has kept His hand upon the work and is still blessing us. Sunday was a great day on account of the blessed presence of our Lord. Sunday evening the pastor brought a message on "Christian Perfection," at the close of which three came forward and a young husband and wife were brightly converted, for which we give God all the glory. Our spring meeting begins Friday night before the fifth Sunday in the month, with Sister Bessie Williams as human leader. We covet the prayers of the Herald of Holiness family for a great outpouring of the Spirit, and that the cause of holiness will be greatly advanced in this place.—Jason Dean, Reporter.

Woodbine, Kas.

The month of February has indeed been full of interesting things for the church at Woodbine, Kas. On February 3d our pastor, Rev. L. A. Windsor, preached a fine sermon and one soul bowed at the altar. In the evening Young People's meeting and preaching service

were held as usual, and we had a good time in both. The evangelist, Rev. J. E. DeCamp, had charge of the evening service. His theme was, "America and her Allies in the World's Greatest War." The crowd was greatly enthused as he used Nebuchadnezzar's vision of the metallic image, and Daniel, second chapter, to describe the conditions in the European troubles. The usual prayermeetings were held during the week. Our pastor and the evangelist attended the National Association convention at Newton, Kas. During the pastor's absence the Sunday services were conducted by some of the members, who were appointed for the purpose. Sunday, February 24th, Brother William H. Lee was with us and spoke both morning and evening about a work for the soldiers at Fort Riley and Camp Funston. The people here were greatly interested and over seventy dollars was given toward the building of a gospel tabernacle in Junction City, Kas.—Miss Ruth DeCamp, Reporter.

Everett, Wash.

The revival campaign conducted by Evangelist W. H. Tullis, of Nampa, Idaho, came to a close on Sunday, February 24th. It was a most blessed and successful conflict with the powers of darkness. Many prayed through to victory. God's hand is certainly upon this workman. His quiver is full of sharp arrows that pierce to the very joints and marrow of all who are living short of a genuine sanctified life. He is now in the midst of a gracious revival at Wenatchee, Wash., where already numbers have thronged the altar. Rev. A. F. Ingler, the well-known song evangelist, has again entered the field in company with Brother Tullis, and is also at Wenatchee pressing the battle. These two men should be kept busy. They are "big" enough for any of our churches and will strike fire wherever they go. A scourge of sickness has interfered with our attendance at both church and Sunday school, but an excellent spiritual atmosphere prevails.—D. Rand Pierce, Pastor.

Wichita, Kas.

God has surely given us a gracious beginning in our revival. We were appointed here from the Assembly held at Plainville, Kas., and from the very beginning the Holy Ghost has been poured out until the shouts of the saints and the cries of the seekers are characteristic of almost every service. We have just closed a six weeks' special service. We

Sunday morning arrived with every one being at their best. The song service was led by Brother Stansberry and Brother George Moore, which ended in a glorious time of shouting, weeping, laughing, praisings, and blessings unto our God. Brother Borders then brought the message from the text, "No man careth for my soul," as a result of which five came to the altar, and after a season of prayer claimed the victory. Surely it was a great time of rejoicing. At the afternoon service the Ladies' Quartet sang. Brother Borders read an interesting paper, after which a plea was made for Olivet. Everybody seemed free and willing to give, and \$2,350 was subscribed on the debt. Brother Borders began to get blessed, and a great time ensued.

The evening service was spent in the interest of the local church at Mohawk. Resolutions were read and adopted for a new church building. It was voted unanimously to build a new church. Brother Harding then proceeded to secure subscriptions for same, and in a little while \$1,600 was subscribed for the new church.

The convention closed with the blessings of God on it, and every one seemed to be more than satisfied with what had been done, and all were willing to give God all the honor, praise, and glory.

O. E. Enos, Reporter.

EVANGELIST F. R. MORGAN

The Oolagah meeting has come and gone. However, we believe the revival has just begun. The meeting was held in a large church, and it was crowded to its utmost capacity several times. We were entertained in the good home of Brother Smith and wife. The Oolagah church is rather a small church in number, but I do believe there are some of the cream of eastern Oklahomans there. They know how to cry, fast, and pray until heaven opens. There were only fifteen professions, but all seemed to be real. The high school professor's wife was wonderfully sanctified, and one of the leading teachers in the school was at the altar seeking the blessing of holiness. We are now at Newberg church for a revival and I have never seen better prospects. There are great crowds and good interest at every service. Rev. E. M. West is the good pastor here. He knows how to pull with the evangelists. The church is moving on under his care. Pray for us this year.

WESTERN GROUP MEETING OF THE WESTERN OKLAHOMA DISTRICT, Erick, Okla., March 28th to 31st

PROGRAM

- Thursday, March 28th—
- 7:30 p.m.—Preaching, Rev. B. F. Neely.
- Friday, March 29th—
- 9:00 a.m.—Devotional service led by Rev. J. P. Ingle, Hollis, Okla.
- 9:30 a.m.—Organization of group meeting.
- 10:00 a.m.—Paper, "Influences from the Parsonage," Rev. Ira Campbell, Carnegie, Okla.
- 10:30 a.m.—Paper, "Successful Sunday School," E. E. Carson, Roosevelt, Okla.
- 11:00 a.m.—Preaching, Rev. B. F. Neely, Okla.
- 2:00 p.m.—Devotion, Rev. S. L. Wood, Leedy, Okla.
- 2:30 p.m.—"Church Loyalty," S. H. Owens, Altus, Okla.
- 3:00 p.m.—"Young People's Society," Mrs. Rosa Ingle, Hollis, Okla.
- 3:30 p.m.—Street services.
- 7:00 p.m.—Prayer and testimony, led by M. I. Barnum, Tipton, Okla.
- 7:30 p.m.—Preaching, Rev. B. F. Neely.
- Saturday, March 30th—
- 9:00 a.m.—Devotion, led by J. A. Smith, Carnegie, Okla.
- 9:30 a.m.—"The Board of Stewards and Its Work," L. H. Gresham, Altus, Okla.
- 10:00 a.m.—"A Successful Pastor," Rev. J. P. Ingle, Okla.
- 10:30 a.m.—"Systematic Church Work," M. I. Barnum.
- 11:00 a.m.—Preaching, Rev. B. F. Neely.
- 2:00 p.m.—Devotion, Rev. Frank Current, Mangum, Okla.
- 2:30 p.m.—Deacons rally, led by Mother Ingle, Erick, Okla.
- 3:00 p.m.—Paper, "Successful Evangelist," Rev. Frank Current.
- 3:30 p.m.—Street service.
- 7:00 p.m.—Prayer and testimony, led by Brother Hall, Brinkman, Okla.
- 7:30 p.m.—Preaching by Rev. B. F. Neely.
- Sunday, March 31st—
- 10:00 a.m.—Prayer and praise.
- 11:00 a.m.—Preaching, Rev. B. F. Neely.
- 3:00 p.m.—Address, Rev. B. F. Neely.
- 7:00 p.m.—Prayer and praise.
- 7:30 p.m.—Preaching, Rev. B. F. Neely.

All preachers, Sunday school superintendents, deacons, and young people's presidents are expected to attend. Also as many of the laymen as will.

Come to this four-day feast of good things—entertainment for all.

Rev. J. I. Hill, Dist. Supt.

Rev. R. M. Parks, pastor.

Erick, Okla.

DALLAS DISTRICT PREACHERS' MEETING

Bonham, Texas, March 28-31, 1918

Thursday—

7:30 p.m.—Preaching, Miss Ina Lee Hughes.

Friday—

- 8:30 a.m.—Devotional.
- 9:00 a.m.—Discussion, "The Strength That a Class Should Have for Organization, and the Weakness for Disorganization."
- 9:30 a.m.—"Preparations for a Revival," Rev. J. L. McLindon.
- 10:00 a.m.—"Proper Methods of Dealing With Seekers at the Altar."
- 10:30 a.m.—Welcome address.
- 11:00 a.m.—Preaching, Rev. Z. B. Whitehurst.
- 2:00 p.m.—"Deacons and Dorcas Work," Mrs. N. B. Harold.
- 2:30 p.m.—"Our Ministers' Relation to Peniel College," Rev. J. E. Bates.
- 3:15 p.m.—"The Evangelist's Relation to the Pastor," Rev. Oscar Hudson.
- 3:30 p.m.—"The Pastor's Relation to the Evangelist," Mrs. Nettie Hudson.
- 4:00 p.m.—"The Pastor's and Evangelist's Relation to the District Superintendent," Rev. J. B. Blackburn.
- 4:20 p.m.—"The District Superintendent's Relation to the Pastors and Evangelists," Rev. L. F. Cassler.
- 7:30 p.m.—Preaching, Mrs. H. C. Cagle.

Saturday—

- 8:30 a.m.—Devotional.
- 9:00 a.m.—"The Work of a Janitor and Who He Should Be," Discussion opened by Rev. E. G. Theus.
- 9:30 a.m.—"Missions," Rev. E. H. Sheeks.
- 10:00 a.m.—"The Evangelization of the Dallas District," Rev. E. G. Theus.
- 11:00 a.m.—Preaching, Mrs. Nettie Hudson.
- 2:00 p.m.—"The Selection of Subjects and the Order of the Preaching Service," Miss Ina Lee Hughes.
- 2:30 p.m.—"Pastoral Visiting," Rev. P. L. Ingle.
- 3:00 p.m.—"The Relation of the Pastor to the Lally and of the Lally to the Pastor," Rev. I. W. Young.
- 3:30 p.m.—Drill on Manual, by the Choir.
- 7:30 p.m.—Preaching, Rev. Virgil Fisher.

Sunday—

- 9:30 a.m.—Love feast, Rev. Z. B. Whitehurst.
- 11:00 a.m.—Preaching, Rev. James B. Chapman.
- 3:00 p.m.—Speaking of Sunday school and Young People's Societies, leading Speaker, Rev. Virgil Fisher.
- 7:30 p.m.—Preaching, Rev. R. B. Haynie.

were surely directed of the Lord in securing the Rev. W. O. Nease, of Phoenix, Ariz., to assist us in this meeting. For five weeks this man poured out the truth under the anointing of the Holy Ghost. We kept no account of the number that came to the altar, but we received more than forty into the church during the meetings, making over sixty since we came here in September, and still they are coming. I want to recommend Brother Nease as a sound and safe man to employ. I know of no better. Our District Superintendent, Rev. Fred H. Mendell, was with us over the last Sunday of our revival. Over six hundred dollars was raised for missionary and other purposes during his visit. This church and pastor loves Brother Wagner, our outgoing missionary to Japan. He was with us and gave us a stirring talk.—B. H. Edwards, Pastor.

Wann, Okla.

Since our last report to the paper we have had some great times in the Lord at our appointments. Sunday, February 24th, was a great day at Hominy church. In the afternoon we preached the funeral of one of the greatest mothers that ever lived in the holiness movement, Mrs. Sallie Nash. Mother Nash was known by most of our great preachers. She will be missed much at the church at Hominy. At our last appointment at Wann there was a young woman saved and last night at our mid-week prayermeeting there was a member of the church wonderfully sanctified. Our dearly beloved District Superintendent, Brother Cain, has recently visited both of my churches and did us great good. Brother Cain is truly the right man in the right place. I do appreciate all of our great preachers and all Pentecostal Nazarenes. I do appreciate the dear Herald of Holiness.—F. C. Savage, Pastor.

Escondido, Cal.

We have seen the desires of our hearts to some extent, but we want to see greater things yet in the future. Rev. and Mrs. Jarrette Aycock rendered faithful service. The anointing of God was upon them in every service. They surely endeared themselves to the church and people of the town. We had good crowds and great interest from the beginning to the close. The people gave liberally toward the support of the evangelists and running expenses of the church. All the bills are paid. We gave the evangelists \$110 and there is money in the treasury. We give God the glory. A number knelt at the altar and most of them received what they were seeking for. The church is farther up the road, spiritually, and in a financial way also. New faces are seen in our church services and at prayermeeting, for which we praise God and take courage. As a church we are coming up the road and "the end is not yet, praise the Lord."—George W. Knour.

Everett, Mass.

Sunday, March 3d, was a red letter day at our church. We held our annual missionary rally in the afternoon. Rev. Robert J. Dixon preached a great missionary sermon. Brother

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Our new full salvation song book, "Songs of Beulah," is receiving a warm reception and is now used in many churches and by many evangelists.

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BIBLE STUDY

Young People's Society

SUFFERING AND REJOICING

Lesson XII

Acts, 27th chapter

By Rev. E. J. Fleming

1. How does suffering promote the extension of the kingdom? 2 Tim. 2:9.
2. How did the malice of the Jews cause prominent persons to hear the gospel? Acts 24:24; 25:23; 26:1.
3. What things did Paul suffer about this time? Acts 23:12; 24:5, 6; 2 Cor. 11:23-28.
4. How did God permit Paul to suffer from the malice of men? Acts 22:22-24; 23:10; 24:27.
5. Who could have sympathized with Paul? Psa. 31:13; Jer. 11:19.
6. Whence Paul's source of comfort? Acts 27:22-25; Psa. 31:14; 56:3, 4.
7. What reward have those who suffer for the gospel? Matt. 5:11; 10:22, 39; 2 Cor. 12:10; Phil. 1:18.
8. The tempestuous circumstances of this chapter cause the gospel to be heard and the providence of God witnessed by whom? Acts 27:37; 28:2 (first clause), 8-10.
9. Of what might Paul have been assured? 2 Tim. 2:12 (first clause); Matt. 26:60, 61; Acts 24:5, 6; Phil. 3:10; Rom. 8:17 (last clause).
10. What heritage have the saints? Phil. 1:29; 2 Cor. 1:7.
11. What object can suffering secure? 2 Cor. 4:11 (last clause); 2 Thess. 1:5.
12. To what examples are we pointed? James 5:10; 2 Chron. 36:16; Jer. 2:30; Matt. 21:34-36; Acts 7:52.
13. What is the first thing for God's folks to do in the midst of trials? Acts 27:22 (first clause); 24 (first clause); 23:11; 1 Sam. 30:6 (last clause); Job 22:29.
14. What is the next thing for us to do in trouble? Acts 27:25 (middle clause); Num. 23:10; 2 Chron. 20:20; Luke 1:45; Romans 4:20, 21.
15. What else should we do? Matt. 5:12 (first clause); Acts 5:41; 2 Cor. 12:10 (first clause); 4:17 (first clause); Phil. 2:17; James 1:2; 1 Peter 4:13 (first clause).
16. How would it do to start a praise meeting? Acts 27:35 (middle clause); 2:47 (first clause); Psa. 100:4; 60:14, 15.
17. How do Paul's sufferings compare with twentieth century history?
18. How do native converts in heathen countries suffer now?
19. How do Christians in America suffer for Christ now?
20. In what way can such suffering promote spirituality?

Dixon also preached in the evening on the subject, "The Test of Faith." It was a heart-searching message that brought two seekers to the altar, while deep conviction was upon others. During the day over one hundred dollars was brought in for missions and about fifty dollars for other purposes. Monday night we held our monthly board meeting. Good reports were given of the work done the last month. A unanimous vote was taken for the present pastor to remain for the fifth year. From March 14th to 24th we are to hold some special evangelistic services, assisted by Rev. Fred C. Norcross, pastor of our church at Malden, Mass. We are looking for a good meeting, in which a goodly number shall be saved and sanctified.—A. K. Bryant, Pastor.

Jonesboro, La.

The Lord continues to smile on us here. Last Sunday was a good day with our church at Hudson. We are expecting Rev. A. G. Jeffries with us March 17th for a two weeks' revival. On the fifth Sunday we hope to have our District Superintendent with us to dedicate our nice church. Pray for us.—S. D. Slocum, Pastor.

Haskell, Okla.

Our good District Superintendent, Rev. J. I. Hill, came to us February 28th and stayed two nights and truly his visit was owned and blessed of God. There were seekers both nights, out of which six were sanctified and two saved. The communion service was truly wonderful. Out of many tears, sighs, and penitent groans the saints partook of the emblems of the broken body and shed blood of our Lord. We also had the privilege of taking Brother Hill to see the location of our new church building, which we now have under construction. We have named our church "Mount of Blessings" and if any one should pay us a visit they would not ask why we named it thus. Truly the blessings of God are on us and we are marching on. Brethren, pray for us.—Ira McNew, Pastor.

Berkeley, Cal.

We take great pleasure in announcing that we have secured the services of Rev. Mrs. Rose Potter Crist, of Denver, Colo., as pastor of the Berkeley church, who will perform the duties of same until the end of the present church year, when, as previously reported, the Rev. P. G. Linaweaver, of Lindsay, Cal., will take charge. Mrs. Crist has been in evangelis-

tic work for the last fifteen years and is a beautiful type of Christian womanhood. Mrs. Crist has only been pastor for over three weeks and already her ministry is bearing much fruit in the building up of the spiritual individuality of the church and the saving of the lost. On February 17th Brother Linaweaver paid us a visit from Lindsay, preaching to us morning and evening. Sister Carson has gone to take up a position as teacher in the Northwest Nazarene College, of Nampa, Idaho. We wish her success in her new sphere. We are glad to welcome the return to our midst of the Misses Thomson and Panel, both of whom are taking up the nursing profession with the University of California hospital, San Francisco.—A. M. L.

Stockton, Ill.

God promised to give us a revival at our next appointment. Now we can praise Him for answered prayer. Surely God has done great things for us, whereof we are glad. Our estimate is about eighty already. The revival is still in progress. Brother Ernest S. Mathews has consented to remain with us at least another week. The work done will surely stand until Jesus comes. Many of those receiving help from the Lord belong to other churches of the town. Many precious souls who were thought beyond reach have been gloriously saved and sanctified. Old accounts are being made right, enemies made friends, and prayers offered from lips that once profaned His name.—A. J. Laird.

Fredericktown, Mo.

We are in the second week of a revival. God is blessing in saving and sanctifying and building up the saints, for which we give God all the glory and praise. The Deboard brothers are the preachers in charge and are doing some good preaching. They are fearless in giving out the true gospel. Rev. R. L. Hollenback is our pastor and we all love him.—J. H. Settle.

Marcus, Ark.

The work is in fine shape. We have had one revival since the Assembly, with good results. There were four additions to the church. Sister Lovelace, of Des Arc, Mo., outgoing missionary to Africa, was with us two nights and the Lord came on the services and the saints shouted, and sinners wept, and our souls were made fat on the bread of life. We gave her a free will offering of \$33.86. Brother and Sister Brantley, from Mansfield, were with us and preached once for us and the Lord blessed us all. Brother F. R. Morgan is our evangelist for the summer meeting, commencing July 12th. We are looking for a great time.—T. W. Hughes, Pastor.

Lexington, Ky.

We are beginning on the third week of a revival being held at the Pentecostal Church of the Nazarene, Rev. D. L. Brandenburg having charge of the services, with Rev. Frank Cassidy, pastor. We thank God for sending Brother Brandenburg to Lexington. There have been several conversions and believers sanctified. New members are being added to our church. We are looking forward to the building of a new church, as our present place of worship is too small to accommodate the crowds. We haven't any fear of our great undertaking, for we believe God wants us to have a church here.—N. L. Allen, Reporter.

Mena, Ark.

God is blessing the Mena work and we are pressing on toward the prize. We had Sister Lovelace, our outgoing missionary to Africa, at Wicks, March 5th. The people got the vision and gave her a liberal offering. She gave us two services at Mena and our people were greatly helped in regard to missions, and responded with an offering of \$40.80. Our Sunday school at Mena is growing. We have about eighty in our Sunday school and new scholars nearly every Sunday. We ask your prayers.—A. M. Gilbert, Pastor.

Seattle, Wash.

We have just closed a great meeting here with C. E. Roberts and wife and F. W. Sutherland and wife, with the largest congregations the church has seen for years. There were a great number of seekers, about forty the last Sunday. Finances came easy. We needed about one hundred and fifty dollars to provide for the balance of the church mortgage of \$1,800. Brother Roberts presented the matter on the last Sunday night and in a few minutes the whole amount was raised. We expect to have a "mortgage burning" the Sunday before the Assembly. The church is in the best spiritual and financial condition it has been in for years.—G. S. Hunt.

Portland, Ore.

The First Church has been blessed by the ministry of Rev. W. B. Yates, of Marion, Ky. There were about sixty seekers. Every one who was on bleasable territory was blessed and helped. Brother Yates' singing was owned of the Lord and he did some excellent preach-

ing. The Spirit of the Lord was in a blessed way manifest. Money never came easier. Genuine conviction was on the people. First Church is going, and going on and up. The Sunday school is on the go. The Young People's Society is doing good work. The deaconsess is at work and the pastor is doing his best to keep the glory of God in our midst.—C. Howard Davis.

Fifth Street Mission, Los Angeles

The first month of the new year was crowded with unspeakable blessings from the hand of the Lord. We enjoyed a continuous revival, a goodly number sought and found the Lord. There were some real good cases of salvation. A number of those who have been the subjects of prayers for months have dug through and now have ringing testimonies and a shine on their faces. The attendance has been unusually good, the hall well nigh filled every night since the holidays. Almost three-fourths of the audience are new folks. Some have made the remark that we are getting hold of the nicest class of people they ever saw in a mission. We are hoping it will be better when the saloons close the last of March. Evangelist Aycock and wife have been with us for the last three weeks. His stirring messages have led many to seek the Lord and have greatly blessed the saints. The all-day meeting was simply great. Evangelist Aycock, General Superintendent Goodwin, and Brother Wilde did some great preaching. The Wilde-Knight quartet sang the glory down like a mighty whirlwind, lifting the people from their seats. The attendance was unusually good. Afternoons and nights the hall was crowded, especially at night. More than three hundred were crowded in and some turned away. The praise meeting will never be forgotten. There was old-time shouting in the camp. Some remarked it was the greatest all-day meeting they ever attended. A number of seekers were at the altar during the day. In the last five months we have had about four hundred seekers at the altar, many of whom were happy finders. All the glory be to Him who enables

"Inasmuch"

And the King shall answer and say, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.—Bible.

God is surely setting His seal on the "Inasmuch" fund and its helpful ministry these days, as its monies are being distributed in Herald of Holiness subscriptions to needy fields everywhere, including the many copies that are being sent to our National training camps. The following letters speak for themselves:

You will never know what it has meant to me to get the Herald of Holiness. It is all and all to me as a holiness paper, and I can not express my thanks enough for your kindness, for I do n't know how I would get along without it.

Your Sister,

Dear Brother:

I am in receipt of your kind letter, and in reply I want to return my thanks for your kindness in sending the Herald of Holiness. I can not tell you how much I appreciate this act of kindness, for surely we would miss this paper and the blessing that it brings to us. We had to let all our papers go, but the Herald of Holiness was the last for us to give up. May God bless you richly.

Your Brother,

Offerings to "Inasmuch" Fund

Previously reported	\$101.76	A. W. Agnew	\$ 2.00
Della Bushaw	1.50	Mrs. J. V. Lucas	1.00
Alma Falk	1.50	Esten Hardy	.70
T. W. Wilder and Wife	7.50	Leo Martindale	1.50
Augusta Ruegge	1.50	M. V. Cooper	1.75
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us to triumph in every battle and brings us through every fiery trial.—W. C. Frazier and Wife, 1343 East Vernon Avenue.

Upland, Cal.

Brother George Marine, of Venice, was with us February 24th and was enjoyed by all. Two seekers answered his altar call. Our pastor, William H. Nerry, and his wife, before the Sunday morning service, February 17th, resigned their pastorate with us to take effect when the District Assembly meets in June. While they have been with us they have fed the people, served the church, and lived such lives that we can truly say that they leave us having a good report and full of the faith.—Edwin Motsinger, Secretary.

Peniel, Texas

We had a great missionary service here yesterday. The message took hold of the hearts of the people, and they responded with an offering of nearly six hundred dollars. We have organized a live missionary society, which will be of much service in conserving the missionary interests of the congregation, and at the same time will create interest and enthusiasm. We are also planning for a great children's missionary program.—Oscar Hudson, Pastor.

DEATHS

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

Appling—Friday, February 22, 1918, our church family was again bowed with sorrow over the sad and sudden death of Henry William Appling, forty-seven years of age, who went to his work in the morning, apparently in good health, and at 6 o'clock fell from his place in an elevator building at Dixie, Wash., and was instantly killed. He was a good father and husband, and a loyal, faithful, sanctified member of the Pentecostal Nazarene church of Walla Walla, Wash. He leaves a mother, widow, and three sons, besides several brothers and sisters, and a host of friends, who sadly miss him.—Mary H. Willis, for the pastor.

Duke—On February 14, 1918, the death angel visited the home of Rev. A. F. and Minnie Duke and took from them their darling little girl, Gladis Dora, two years and eight months of age. We shall not weep as those who have no hope, but will look for

Jesus to bring her with Him when He comes in the clouds. Brother and Sister Duke are members of the Pentecostal Nazarene church, Terral, Okla.—J. T. Stanfield.

Farmer—William D. Farmer was born April 30, 1845, in Benton county, Arkansas. He came to Texas forty years ago and settled in Montague county. He was married to Miss Mollie Redwine more than fifty years ago, and was the father of ten children, four of whom survive him. When a grown man he was happily converted and was a believer in the doctrine of holiness. He died March 2, 1918, in his seventy-third year and went to his reward. The writer preached his funeral to a large audience at Illinois, Texas. God bless the bereaved ones.—J. T. Stanfield.

Tisdale—Rev. Frank Tisdale was born in Hot Springs county, Arkansas, in 1859, and departed this life on December 29, 1917. He leaves a widow and three children. He was converted at an early age, and was reclaimed and sanctified in a holiness meeting in 1910, and later joined the Pentecostal Church of the Nazarene. He was called of God to preach about a year after his conversion and remained true to his calling. About two years before his death he was stricken with lung trouble. His last testimony, given on his deathbed, was full of fire and glory.—J. A. Sheets.

Fleming—Nellie C. Fleming, wife of Andrew M. Fleming, was born at Battle Creek, Mich., January 11, 1842, moved to California in 1893, and was united in marriage to Andrew M. Fleming April 16, 1894. She was converted at twenty-four years of age, and was sanctified wholly under Dr. Breese, and lived a victorious life to the end. In a marvelous vision a few days before her death she saw things hard to be uttered. In describing it she said it seemed that Jesus and His cohorts of angels were coming toward her. Great folds of the most exquisite lace fell down before her. Jesus was standing close by. She looked "within the veil," and saw some loved ones, including our dear Dr. Breese. There were other familiar faces which she did not name. Her funeral was from First Church, Friday afternoon, March 8th. Rev. C. E. Cornell, her pastor, preaching the funeral sermon from a text that she selected, 2 Corinthians 5:1. She was laid to rest in beautiful Forest Lawn to await the resurrection of the just.—Rev. C. E. Cornell.

Keethley—Mrs. Sarah Keethley was born January 20, 1838, and departed this life February 20, 1918, at the age of eighty years. She was married to William H. Keethley February 12, 1857. To this union were born four sons and three daughters. Sister Keethley was converted in early life and in 1857 united with the Methodist Episcopal church, in which she lived a true and faithful member until her death. She was a true and devoted mother to her children and was always happiest in their com-

pany. The deceased was laid to rest in the cemetery at Mt. Gliliad, near Sparta, Tenn. — D. I. Proctor.

McCullum — On March 11, 1918, a little daughter came to Rev. K. C. and Versa McCullum, at Worthington, Ind., just to brighten the home a few hours and then its little spirit took its flight to heaven to be with Jesus. Rev. J. S. Randle held the funeral service at 2 p.m., March 12th. Interment was in the Patterson cemetery, at Farmers, Ind. — Lussie Randle.

Miller — Mrs. Mary Miller died in the triumph of faith at Patchogue, L. I., New York, on February 25, 1918. Born in Germany about seventy years ago she came to this country at the age of six. She was converted at the age of twenty-five and was sanctified wholly about a year afterward. Her husband preceded her some twenty-five years ago and left her with a large family, nearly all of whom are Christians. She was a member of the Pentecostal Church of the Nazarene, of Patchogue. The funeral was at the home of her daughter and was conducted by her pastor, Rev. C. A. Rency. She was then taken to Brooklyn to be buried beside her husband, and another funeral was held in the John Wesley church by former pastors. — C. A. Rency.

Gafford — The death angel came into our midst and took from us one of the best boys our Pentecostal Nazarene church here had, Leslie Gafford, fourteen years of age. He was taken very ill December 28th and suffered intensely for thirty-seven days with peritonitis and bronchial pneumonia, and died February 4th. The funeral services were held in the Pentecostal Nazarene church and were conducted by Pastor C. P. Clayton. He was wonderfully saved last August in a revival held by Brothers Self and Clayton. All during his illness he talked of going to heaven to be with Jesus. His remains were laid to rest in the Mart cemetery, to await the resurrection of the saints. — D. C. Gafford.

PERSONALS

Pastor J. W. Roach, of Bounds, Mo., writes that God is surely blessing his work. He has two churches and an open field with great opportunity to work for God and the church.

District Superintendent C. A. Thompson, of the Manitoba-Saskatchewan District, writes: "Our work is pushing ahead and revivals are in progress and souls are being saved, for which we give God the glory and take courage. We begin our campmeeting May 17th and run right through the summer without a break. We have two big autos to carry us and our equipment from place to place. We should like to be remembered in prayer from headquarters. Amen!"

The Bresee Chapel, Indiana church, has recently enjoyed a blessed revival under the leadership of Pastor Shook and wife, who did the preaching and singing. There were several professions and the church was helped generally, according to an unsigned report from that place.

Rev. Theodore E. Beebe has been compelled to give up his pastorate of the New Bedford, Mass., church on account of ill health. He plans to go to southern California for the present, to see if he can not, in that lovely climate, regain his health. Let all those who believe in prayer remember our dear brother at the throne.

Sister M. M. Tomlin, of Graft, Colo., wishes to express her thanks to the many kind friends who wrote her personal letters in response to her request published January 16th. She says she has been greatly blessed and encouraged to know that the brothers and sisters have prayed for her. This is no more than we are commanded to do, and as a matter of reward we are always blessed as much or more than the person for whom we pray.

We announced last week that Rev. J. E. Linza had accepted the pastorate of the Rayville and Blue Ridge, Mo., churches, which was a mistake. Brother and Sister Linza have been preaching some at these churches, but will continue their evangelistic work

TELEGRAMS

CHICAGO, Ill.

HERALD OF HOLINESS:

We had a blessed day at Mohawk, Ind., March 10th, at the convention in interest of Olivet University. District Superintendent U. E. Harding presided. The special workers were Rev. M. E. Borders, Rev. W. G. Schurman, and R. C. Gray, business manager of Olivet University. Twenty-four hundred dollars was raised for the school in the afternoon. Sixteen hundred dollars was raised toward building a new church at Mohawk at the evening service. There were seekers during the day. The Aeolinn Quartet of First Church, Chicago, captured everything in sight.

W. G. SCHURMAN, *Secretary.*

[DELAYED]

LACONA, Iowa.

HERALD OF HOLINESS:

During the last week Rev. E. G. Anderson and myself visited the following places in the interest of the Olivet University campaign: Farmington pledged \$125; Bloomfield pledged \$1,400; Ottumwa, \$55; Lacona, \$1,550. On with the campaign to victory!

E. A. CLARK, *Dist. Supt.*

WEBSTER CITY, Iowa.

HERALD OF HOLINESS:

During the last week Rev. E. G. Anderson and myself have visited the following churches in the interest of Olivet University: Chariton pledged \$551; Mason pledged \$702; Grinnell, \$225; Marshalltown, \$100; Webster City, \$652. Some of these churches will report more later on. Victory ahead for Olivet!

E. A. CLARK, *Dist. Supt.*

through the summer. Their home address is 7480 Maple boulevard, Maplewood, Mo.

Evangelists Allie and Emma Irick are having a great meeting with Pastor P. L. Pierce, in our church at Sherman, Texas.

It is surely encouraging to note the revival spirit which seems to be upon our people over the entire connection at this time, and although we have had the most severe winter for years, and the most strenuous times any of us have ever known, yet the reports show that we have had the best revivals and the greatest spiritual victory in years. We have nothing to fear but our own neglect and unbelief.

ANNOUNCEMENTS

Request for Prayer — The home of Rev. James W. Short, District Superintendent of the Pittsburgh District, has been recently invaded with the dreaded disease of smallpox, and Mrs. Short's mother, Rev. Mattie Wines, who with her husband are pastors of the church in Dayton, Ohio, is now in a contagious hospital. Sister Wines first succumbed to smallpox on Monday one of three children has developed it. Sister Short is ill with symptoms of the disease. Brother Short has been compelled to cancel a full slate on the District and go home to be with his family. Let the brethren pray God through faith to stop the advance of smallpox in this home and to speedily raise up the afflicted. Brother Short is beloved by the Pittsburgh District. Let us show it by letters of cheer, for they may send no mail out, but can receive same. Pray and believe God. — Myrtle A. Pelley, R. N.

Group Meeting — The northwest Kansas group meeting will be held at Falco, Kas., March 28th to 31st. A splendid program has been arranged and a cordial invitation extended to all. The meeting will open Thursday, March 28th, 7:30 p.m., and run over Sunday, the 31st. Rev. Ira F. Stevens, Supt. Rev. Frank Mayhew, Sec.

Change of Address — With all friends please take notice that I have moved to 21 North Dewey street, Oklahoma City, and address me accordingly. — J. W. Oliver.

Notice to Pittsburgh District — The District Assembly will be held in our church at 212 Sycamore street, Mt. Washington, Pittsburgh, Pa., on May 1st to 5th. General Superintendent R. T. Williams will preside. Let our pastors and churches send

as soon as possible, lists of all delegates who will be present, to the pastor, Rev. J. M. Hampe, 313 Virginia avenue, Pittsburgh, Pa. Also send \$2.50 for each delegate, without fail, as recommended and passed by our Assembly last May. (See Minutes, page 24.) This will help defray the heavy expenses and equalize things. — J. W. Short, District Superintendent.

Notice — I have been called into the service of Uncle Sam and I must answer the call, as I promised to do when I became a citizen of this country. I am sorry that I will have to call in my meetings, which I had arranged for, but I must be loyal to our country. — Sam the Nazarene.

Lost — During the General Assembly some one left a watch in the church at Kansas City. This was brought to my desk and subsequently advertised. While at Kansas City lately I learned that this had never been claimed. Unless it is claimed soon I shall turn it over to some part of our institutional work. If any one thinks this watch to be theirs I should be glad to hear from them in the near future. — Fred H. Mendell, secretary of the General Assembly, 420 East Fifth street, Hutchinson, Kas.

Ready for Calls — I am ready for calls again this year in the evangelistic field anywhere in Texas or Oklahoma. On account of failing health in the latter part of the year I was not able to get to several of my appointments, but my health is better for which I am praising the Lord. The only charge I make for my preaching is free will offerings. Any one needing my help please write me at once. — S. A. Logan, Denison, Texas.

Wanted — I would like to correspond with some one who has children to put in Olivet University, and who, with some capital to invest in a dairy, could take active management of same. Address H. S. Hester, Box 74, Olivet, Ill.

Sunday School Convention — The third annual convention of the Pentecostal Nazarene Sunday schools of the New York District will be held in the John Wesley Pentecostal Church of the Nazarene, Saratoga avenue and Sumpter street, Brooklyn, N. Y., beginning Monday evening, April 15th, and continuing Tuesday morning and afternoon, April 16th. The committee has prepared an interesting program and subjects of vast importance. The Sunday schools of our churches are to be discussed. Papers bearing on these subjects are being prepared and after they are read open parliaments are to be held, and all workers are invited to participate in the discussion. Sunday schools of the District are requested to send as many representatives as possible and thus make this the most profitable convention ever held on the District. All delegates will be entertained free. — Louis B. Reed, Sec.

Notice — Oklahoma City is looking forward to one of the greatest revivals ever held in this city. God has made it possible for us to have with us Rev. A. P. Gouthey, an evangelist, who is filled with the Holy Ghost, and whose message touches and moves upon the hearts of the people. Brother W. B. Yates, with his daughter Eva, an accompanist, will direct the choir. Brother Yates is well known in nearly all the states of the Union, where he has assisted in evangelistic meetings. Miss Virginia Shaeffer, a converted grand opera singer, who has given her voice to God's work, will sing each night. This meeting begins May 1st, and runs until June 9th. We urge all to come who can, and take part in this great battle for God. — Mrs. J. D. K. Shaffer.

Wanted — A specialized man to work in auto tire repair shop, at Cleveland, Miss., and one to work in a shop at Greenville, Texas. If you have the blessing you may answer; if not, do not waste your time. Good wages to right man. Address F. C. Williams, Box 174, Cleveland, Miss.

Announcement — The Pentecostal Church of the Nazarene at Maplewood, Mo., has selected Sunday, March 24, 1918, as a homecoming day for all the present members, and all who have in the past been members of this church; also all who have attended its services, or who have helped it financially, or in any way contributed to its success. Services of the day are specially arranged and a treat for the Sunday school children will be provided. Dinner and

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17 7 "From that time J^hs began to preach, and to say, "Repent: for the kingdom of heaven is at hand"

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supper free at the church. We have reasons to believe that there will be a large attendance and that the day will be one of real victory. Remember the day and if you can not come, pray for us that we may see some poor soul plunge into the fountain. —Charles F. Crites, pastor.

Young People's District Convention—There will be a Young People's District convention held in the Pentecostal Church of the Nazarene, Anderson, Ind., March 28th to 31st. Let all of our young people on the District rally to this convention, as this is the only one provided for this year. The special workers will be Rev. Lewis Bacheller, of Chicago District; Rev. M. E. Borders, pastor of First Church, Chicago; District Superintendent Rev. U. E. Harding. The girls' quartet of First Church, Chicago, will be present to furnish the singing. This in many ways will lead all conventions in the past on the District. For further information address the pastor, Rev. Ira R. Akers, 20 East Nineteenth street, Anderson, Ind.—U. E. Harding, District Superintendent.

Notice—As a commissioned evangelist of the Indiana District, I am ready for calls after April 1st, assisted by my sanctified daughter as pianist and coworker. Any one desiring my service please address me at Evansville, Ind., R. R. 3, Box 172.—Belle Snyder.

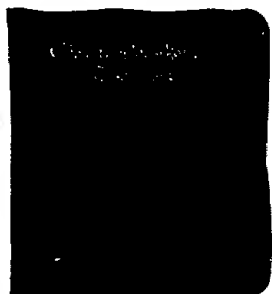
Appreciation—The committee appointed by the church board of the Pentecostal Church of the Nazarene in New Bedford, submit the following as their report on the departure of our pastor, Rev. Theodore E. Beebe:

We desire to place on record our appreciation of his worth and service for us. To many Brother Beebe was not a stranger when he came among us, for he had once before been the pastor of our New Bedford church. He came when that great divider of churches, the gift of tongues, had gained a hold on some of our members. Under his heart-searching messages they withdrew and founded a mission. There is now a sweet spirit of fellowship and unity. Under the leadership of Brother Beebe the work has greatly prospered in all its branches, and is marching on to victory in His name. Brother Beebe preaches a straight second blessing gospel of true holiness. He is untiring in his efforts to build up and maintain unity among his flock. In all his work he is aided by Sister Beebe, his wife, who is a licensed preacher, an earnest worker, and a true servant of the Lord Jesus Christ. While we deeply regret his going from us, we rejoice in believing, as he does, that the Lord has a greater work for him in other fields. We, the committee, in behalf of the church, bid him Godspeed in whatever service He calls him, and we realize, too truly, that what is our loss will be some one else's gain.

Anna T. Thomas,
William W. Atwood,
A. B. Manchester,
Committee.

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Announcement—Dr. N. B. Shade, commissioned evangelist, who is a solo singer—tenor in chorus singing—would like to be yoked up with some evangelist to sing and give Bible readings for His glory in the north during the summer. We believe in a piano of five in singing holiness, as well as preaching it. Address N. B. Shade, M.D., Princeton, Ala.

Wanted—A sanctified young girl or elderly woman to do housework. Will give two dollars a week and all clothing needed. Prefer one who can sing and play the organ or piano. Also want a sanctified man who understands farm work. Will pay thirty dollars a month. Prefer one who can preach as I am just a quarter of a mile from a schoolhouse. I need help in organizing a Sunday school.—Mary Wilkens, Maundville, Mo.

DIRECTORIES

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Res. 4024 Agnes arc.; office, 2109 Troost ave.

Foreign Missionary District Assemblies
British Isles.....Postponed indefinitely
Africa.....June 12-16
Presided over by District Missionary Superintendent Rev. H. F. Schmelzenbach.
Cape Verde Islands.....June 12-16
Presided over by missionary in charge, Rev. John J. Diaz.
Central America.....July 3-7
Presided over by missionary in charge, Rev. R. S. Anderson.
China.....July 3-7
Presided over by missionary in charge, Rev. Peter Kich.
Cuba.....July 3-7
Presided over by missionary in charge, Rev. J. L. Hinds.
India (eastern).....July 3-7
Presided over by District Missionary Superintendent Rev. George J. Franklin.
India (western).....July 3-7
Presided over by District Missionary Superintendent Rev. L. S. Tracy.
Japan.....July 3-7
Presided over by District Missionary Superintendent Rev. William A. Eckel.
South America.....July 3-7
Presided over by missionary in charge, Rev. R. S. Winans.
Mexico.....July 3-7
Presided over by missionary in charge, Dr. V. G. Santin.
Mexico (northern).....August 7-11
Presided over by missionary in charge, Dr. S. P. Athans.
Manitoba-Saskatchewan.....July 3-8
Rev. H. F. Reynolds.

E. F. WALKER.....Glendora, Cal.
San Francisco, Lindsay, Cal.May 13-19
Southern California, Pasadena, Cal.June 19-23

J. W. GOODWIN.....Los Angeles, Cal.
Home address, 255 West Dakota St., Pasadena, Cal.

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

District Assemblies
Washington-Philadelphia, Darby, Pa.April 10-14
New York, Brooklyn, N. Y.April 17-21
New England, Lowell, Mass.April 24-28
Pittsburgh, Pittsburgh, Pa.May 1-6

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

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East Thornburg street.
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Kansas—Fred H. Mendell.....Hutchinson, Kas.
424 East Fifth street.
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2522 West Walnut street.
Little Rock—T. W. Sharpe.....Delight, Ark.
Louisiana—T. C. Leckie.....Ellis, La.
Manitoba-Saskatchewan Mission—C. A. Thompson,
Box 208, Regina, Saskatchewan, Canada.
Michigan—C. L. Bradley.....Berlin, Mich.
Mississippi—Charles A. Brown.....Houston, Miss.
Missouri—W. I. Deboard.....Des Arc, Mo.
Nebraska—M. F. Llenard.....Omaha, Neb.
509 S. Twenty-sixth avenue.
New England—N. H. Washburn.....Beverly, Mass.
New York—Paul Hill.....Clintondale, N. Y.
New Mexico—J. E. Threagill.....Estancia, N. M.
See route, B. 27.
Northwest—J. T. Little.....Newberg, Ore.
West Oklahoma—J. I. Hill.....Oklahoma City, Okla.
1717 Linwood boulevard.
Pittsburgh—James W. Short.....Dayton, Ohio
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EVANGELISTS' DATES

M. C. Adam—	
The Plains, Ohio	February 18—March 23
Springfield, Ohio	March 24—April 21
Toledo, Ohio	April 21—30
Pittsburgh, Pa.	May 1—5
John W. Clark—	
Indianapolis, Ind.	March 17—April 8
R. R. A 1 (Flackville).	
F. W. Cox—	
Leslie, Ark.	March 28—April 14
Harry Joseph Elliott—	
Richmond, Ind.	March 20—April 21
Elwood, Ind.	May 2—26
Winchester, Ind.	May 21—June 21
Oral Hollenback—	
Vincennes, Ind.	March 24—April 21
Alle and Emma Irick—	
Liberty, Kas.	May 4—20
Moberly, Mo.	June 14—20
Jasper, Ala.	July 4—15
Mt. Hope Camp, Goddard, Ky.	July 18—29
Wayne, Kas., Camp.	August 2—12
Hillcrest Camp, Nebo, Ill.	August 10—26
Ashland, Ky., Camp.	August 30—September 16
Goss, Mo., Camp.	September 20—30
W. P. Jay—	
Princeton, Idaho	March 14—31
Cauby, Ore.	April 3—21
W. Owen Jones—	
Allen, Wash.	March 13—31
Ana Cortes, Wash.	April 3—14
Montecena, Wash.	April 16—30
Rev. and Mrs. Julius Miller—	
Menominee, Wis.	March 26—April 7
Goff, Kas.	April 12—28
George and Effie Moore—	
Winchester, Ind.	March 6—24
Greenfield, Ind.	March 25—April 7
Stringtown Church.	
F. R. Morgan—	
Broken Bow, Okla.	April 12—28
Antlers, Okla.	May 4—18
Poteau, Okla.	June 1—16
Marcus, Ark.	July 12—28
Lenox, Ark.	July 29—August 11
Hornley, Okla.	August 16—September 1
R. H. Morse—	
Chelan, Wash.	March 10—24
Parna, Idaho	March 31—April 14
Portland, Ore.	April 21—May 5
(Highland Park church.)	
National Association Coast to Coast Rollies—	
Billings, Mont.	March 10—24
Denver, Colo.	March 26—31
Omaha, Neb.	April 2—7
Mitchell, S. D.	April 9—14
Des Moines, Iowa	April 16—21
Cincinnati, Ohio	April 29—28
Philadelphia, Pa.	April 30—May 5
August N. Nilson—	
McPherson, Kas.	March 18—April 3
Racine, Wis.	April 7—21
W. H. Tullis—	
Ashland, Mont.	March 21—31
Jesse Uhler—	
McCune, Kas.	March 15—31
Hunter and Martin—	
Colorado Springs, Colo.	March 1—24
C. E. Roberts and wife—	
Seattle, Wash.	March 18—31
340 Fifteenth avenue West.	
Yakims, Wash.	April 3—14
210 North Sixth street.	
C. C. Cluck and Wife, and J. A. McCammon and Wife—	
Van Alstyme, Texas	April 25—May 12
Noble, Ga.	July 28—August 4
Friendsville, Tenn.	August 8—18
Louisville, Tenn.	August 22—September 1
Sevierville, Tenn.	September 6—15
Heiskell, Tenn.	September 19—29
Kingsston, Tenn.	October 3—13
Townsend, Tenn.	October 17—27

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