THE PREACHING NEEDED

IT IS not our purpose to speak of the manner of sermonizing, how best to present the subject in hand, its divisions and subdivisions, and all that. We leave that to the discretion of the one who preaches. But our purpose is to speak of the great need of preaching in the Holy Ghost, or with the Holy Ghost sent down from heaven. If the message is not from God it is a useless thing. Much time may be spent in careful preparation, the subject may be the very best conceivable, and may be the one needed at the time; but if it is not accompanied with the power of the Holy Ghost, it is a dead message. God alone can make a sermon effective. We may fascinate the audience, speak intelligently on the theme we have chosen, make a deep impression on men by the truth uttered, and yet there may be no vital, quickening power in the thing said. The mind may be cultured, the reasoning faultless, the rhetoric perfect, and the preacher may be eloquent to the extent of holding his audience as one person from beginning to end, and yet no life-giving power in the message.

WE NEED the best there is in reasoning power; we need the most careful preparation of mind and body, and we need it very much in some places in the holiness movement. There is entirely too much liberty among us in permitting any and all kinds of irresponsible men who claim to be obeying God to stand within the sacred desk and speak any way and every way regarding the great salvation God has prepared for a lost race. The time has come for us to demand some kind of a standard of fitness in learning as well as spiritual qualifications. If a man will not read good books, if he will insist on contradicting every system of theology and every reasonable interpretation of the Word of God, and force upon innocent people a theory of his own which is not in harmony with the Word, and which has the endorsement of no scholar or responsible teacher in the movement, he ought to be silenced in our churches by the proper authority. In saying this we have no reference to any young men who have a call upon them to preach, but who have not had the proper scholastic training, and are conscious of their inefficiency in every way, but who are alive to their need, and who study day and night to culture the mind and fill it with the truths they must know. There are such whose ministry is a benediction wherever they go. They realize their need. They are teachable, easily treated, willing to listen and quick to grasp. There is a large place for all such.

But the one paramount need of the hour is the spiritual equipment. The man must be clean. He must know God in the pardon of his sins. There must be no question about it, no doubt whatever regarding the regenerating power of God in his own soul. He must know more—he must be able to state beyond the question of a doubt that he has met God in the sanctification of his soul, and that the Holy Ghost abides. Not that he at one time did know it, but that he now knows it. Men lose God and go right on preaching as before. They become accustomed to saying things, and stating doctrine until they are but little more than human phonographs—no emotion, no convicting power, no vital, living message that stirs the sinner and uncovers the carnal mind.

But when the man of God speaks, there is unmeasurably among the sinners. There is a time of awful heart searching among regenerated people, for the Holy Ghost alone can uncover the carnal mind and reveal its true character, its unspoken deception, its pretended piety, false smile, hypocritical handshake. He alone can reveal that even a thought may be murder, a look a black lie, an imagination the basest of evils, a long prayer but a polished sin. We have not yet discovered the depth of carnality. It never will be seen as it is in this world where the vision is so blurred. God the Holy Ghost alone can reveal it to man himself, and when he sees its true character there will be a wail that will startle others, for the man sees the deeper horror of being evil rather than doing evil.

Men need not be rough, harsh, unkind in speech, using language that shocks decent people, thereby defeating the very object of preaching. It is not our cutting words that converts, it is rather the truth uttered under the inspiration of the Holy Ghost. The nearer we keep to the Bible language in simplicity and transparency the better we will succeed in uncovering the dark underground caves of the soul.

Men who know how to pray are the men whom God can use. It is not our theory, not our fluency of speech, not our human sympathy, not our pathetic stories—it is rather the power of that unseen Spirit that enters the heart and unmasks its innermost idol, and brings it out before the vision of its possessor as it really is. Men need to linger long before God, and long in the study of the Word, for the two are essential. The man of God must be well informed in the old Book, and must have the mind of the Spirit that inspired it. The ministry of such men will be honored of God.—E. M. I.

KEEP BUSY

GOD has no idlers. There is no place for them in His church. And yet how much time is wasted. How the hours do slip out of our grasp and nothing is done. Young men ought to keep busy while their minds and bodies are active. Every young preacher ought to make every moment count for God. Good books ought to be purchased, at least a few now and then, and they ought to be read, carefully read. If you can not buy more than one good book, get it, read it, digest it; let it become a part of you. Be careful what you buy, but do not try to get along without reading much. Men who fail to read become stagnant in mind. They are not fresh, for our intellects are usually very small and need to be nursed by careful reading. Do not be afraid to think deeply and long on great themes. Get busy in your reading.

Pray much. Many of us lose much time that might well be spent in the place of prayer. If we spend all the time reading and do not pray as we ought, we soon will be depending on our intellects to carry us through, and thus we will become dry and cold. There is a happy combination of prayer and reading which is essential. We must be symmetrical in our lives.

It may be that we do not call as much as we ought. Many of us could grow in grace by seeking the bedside of the sick and infirm. How God has poured out His blessing on us when in prayer in some humble home! Time lost is never reclaimed. It is gone forever, and we are poorer for the loss, not only in this world but also in that to come.—E. M. I.
WHEN Jesus stated the doctrine, "Thou shalt love the Lord thy God with all thy heart," and "Thou shalt love thy neighbor as thyself," truly, as He said, He comprehended all law. The statement, "Love is the fulfilling of the law," is so reasonable that our minds at once give assent to it. That which force compels, love offers. Duty might be driven by law to service, but love would be found already there.

History reveals the fact that men do not learn to love their neighbors as themselves, until they first love God; and the word of Jesus, as well as experience, proves that men love God best who best love their fellow men.

Love is the great corrector; it is the universal panacea for all that destroys, harms, or brings discomfort. Love rights wrongs, prevents injustice, banishes fear and distrust, as well as gives beneficent motive and furnishes power.

Love is the cure for sin, and all that sin has brought in its fearful train. Before love, war shall fade away as the night-storm before the rising sun; tyranny and greed shall be recompensed when love sits as judge; hatred and revenge lose their way in the presence of love; and want and misery are called abundance and joy when love comes in. Not all men are quick to love, but all men crave love. It is the universal, unappeasable hunger. Jesus was love incarnate. Not only did He teach and admonish—He lived love. The profoundest analysis of His character is found in the statement that when man had had his cruel will of Him, "He loved unto the end."

The charity of the world pities, perhaps even in tears, as it hears of want and suffering, yet at the same time it is oppressing its own hireling, and rises to curse the beggar from its door. The love of Jesus goes out and dwells in the hovel while it lifts the poor and degraded into well-being and wholesomeness.

So great a part does this doctrine of love have in the gospel of Jesus, that He makes it the deciding test of disciple—ship: "By this shall all men know that ye are my disciples, if ye love one another." "He that loveth his brother abideth in the light." "This commandment have we from him, that he who loveth God love his brother also."

Perhaps the most utterly rejected of the doctrines of Jesus, by a proud, self-sufficient world, is the law of out-flowing love—the law of self-sacrifice—and yet such is the highest, most universal law of life. It transcends the law, the boasted, bloody law of men and nations—the law of self-preservation—and finds life where that law would yield but death. Life is only to be purchased by life surrendered; mankind rises but by stepping stones of the altars of the self-devoted. The yielding of life in self-forgetful love lies at the base of all service. Not he who receives most, but he who gives most of himself, builds the highest monument—C. A. McC.

The Master has just done some of us up in small packages, set us where the crowds pass by, and hung out the placard: "Christian—Sample—Try One."

THE UNIVERSAL DEMAND

HOLINESS is not the foolish doctrine of a few enthusiastic, mentally-unbalanced dreamers; it is the very center of the teachings of Jesus, the doctrine upon which all the other doctrines of the Bible depend, and from which all radiate. So far from its first estate has the race fallen, that the jewel of holiness—purity—is indeed a rare gem among men, and precious must it be in the sight of a pure God. Yet, not only is it insistent in the life of Jesus Christ, and demanded by all the teaching of the Bible, it is ineradicably written upon the consciences of men. Everywhere men, even the most shameless and profligate, are compelled to acknowledge the reasonableness of purity. The despoiler of virtue, himself, will deny to another the right to such course, if the object of the evil be one of his own.

The state of purity—holiness—is not an abnormal condition; it is moral health, delightful alike to the possessor and beholder. Holiness is right living; it is the fulfilling of obligation; it is the rendering of justice; it is obedience to authority; it is harmless helpfulness; it is in-tune-ment with God's unfallen universe.

Every law on the statute books points an index finger towards holiness; and the sword of justice hangs over only those who would be unholy. Every rule of commercial life, every demand as to weights and measures and quality, is laid upon the inviolability of the doctrine of holiness. The sacredness of property, the rights of contract, the strength of word and oath, all proclaim dependence upon holiness.

All men believe in holiness—all men demand it of other men. No complaint was ever laid against one man by another, that did not have for a basis the charge of unholliness, according to some specification. "Ye holy for I am holy," the demand of the living God, fills this universe, and no man shall stand before the bar of judgment who can say that his conscience did not in this life acknowledge its reasonableness—C. A. McC.

Capacity for faith is a bedrock principle in all conquering and worthy character. In every sphere, in business, scholarship, invention—everything, it is the man of large faith who succeeds. So it is in religion.

“NEVER LOST A BATTLE”

SO OFTEN we hear the expression: "I am serving a Christ who never fails; a Captain who never lost a battle." It is one of those great truths, which, stated without qualification and received without understanding, carry the possible harm of untruth. At every point where His life was tested, He proved true; He never failed. To every call made upon His endurance, His patience, His sympathy and His love, He showed Himself all-sufficient. In Himself, He is ever victorious, and in the finality of His sacrifice there is no defeat. That is true; yet there is a parallel truth: that in all that human life means today, all that pertains to the redemption of a lost race, the present success of Jesus Christ depends upon our faithfulness. As He appointed me to be a worker together with Him, as He has chosen me as His personal representative in this world, Jesus Christ suffers defeat when I go down in failure before sin. Jesus shed His blood that I might receive pardon; in my refusal to accept His sacrifice and forgiveness, Jesus suffers defeat.

JESUS was crucified without the gate, that I might be made holy; if I fail to appropriate the cleansing stream, and so bring that child of the devil, carnality, up to heaven’s gate for entrance, the awful battle that Jesus fought in Calvary’s hour of darkness for my soul has been lost.

Jesus grants His Spirit that we may be like Him in every affair of life; if we fail to show His Spirit, but deny Him in freethinkers, worry or doubt, He suffers defeat in our life. If His yoke is upon us our yoke is upon Him.—C. A. Me.

There is no protection so perfect, from the harm and evil of this world, as a clean heart.

The bond servant can and does say, “Thy will be done;” but it is said with a frown and a groan. Only the love servant can sing: “Thy will be done,” with a spirit of joyful submission.
The Sun

The Sun comes forth; each mountain bright
Shews with a tinge of rosy light.
And flowers that sh瑟ner through the night,
Their dewy leaves unfold.
A flood of splendor bursts on high,
And ocean's breast reflects a sky
Of crimson and of gold.

Oh! thou glorious orb of day!
Exulting hearts thy beams obey.
Creation swells a chorale lay.
To welcome thy return,
From that all nature draws her bliss,
Thy beams the insect's wings suffuse,
And in the diamond burn.

Yet must thou fade; when earth and heaven
By fire and tempest shall be riven,
Then, from the sphere of radiance driven.

Oh! Sun! must fall at last;
Another heaven, another earth,
For other glory shall be born.

When all we see is past.

But He, who gave the word of might,
"Let there be light"—and there was light,
Who bade thou chase the gloom of night.

And in the diamond
When the rose

Thou, from thy sphere of radiancy driven,
"Let every life with cloud but come to know this truth. Dr. ov'erflowing the possibilities of God, all the promises of the gospel to many friends to pity and relieve, the providence gratulated himself that his enemies had left him. "No, same blessing. Didn't think he'd be happier and there were for evermxm all the things which he possessed.

The Best Things of Life

Our Father has arranged to provide every life with an abundance of good things; to satisfy every normal, right and holy desire. It is because men in the feverish pursuit of happiness that they miss happiness. Happiness is never caught that way. She is a home-body, and dwells in service. The sky, the earth, the commonplaces of home, are filled with poverty and in the overflowing windows ever open to him who lifts his eyes. The best things of life are those we are accustomed to call common, so abundant is the love of God to usward. What a revolution this would be in the provision of fruitless striving and unsatisfied longing, if men could but come to know this truth. Dr. Hall gives two illustrations of this thought:

When Jeremy Taylor's house had been plundered, all its worldly possessions squandered, and his family turned out of doors, he congratulated himself that his enemies had left him. "the sun and the moon, a loving wife, many friends to pity and comfort, the providence of God, all the promises of the gospel, my religion, my hope of heaven, and my charity toward my enemies." A man's life does not consist in the abundance of things which he possesses. A business man took over a negro trader through the snow, humming to himself. He talked with him and found that he was in his element. Finally he asked him if he didn't think he'd be happier if he were rich. "No, boss, all the rich men I work for neber laugh." A man's life does not consist in the abundance of the things which he possesses.

Custodians of the Faith

To know truth and receive it, is to be changed in our own lives. But that is not all. To know truth is to come under obligation to cause others to share in the same blessing. With what force this applies to the truths of God? If we have come to know it this way, "I know," in that we have become debtors to the race who do not know. There is one and only one way by which we can "keep the faith once delivered," and that is to bring that faith to others. To us a gracious Father has given knowledge of salvation from all sin, and "Personal holiness—this is our trust; and only shall we be trust-worthy as our lives are given to the proclamation of that truth. Every thought, every word, every act must be positive with a heart to keep the faith. For others to lose by our neglect or failure is for ourselves to become losers. The following strong words from the Continental are commended:

Every conviction of truth that a man can attain to by deep living and high thinking and close observation, to everything that makes for certain knowledge, that makes for the truth, it is for himself to communicate to others; it is for him to answer for his words. It is for him to bear the consequences of his words.

Dynamic Belief

The measure of our influence upon men, is the measure of the force with which our message grips ourselves. Hypotheses and speculations have never rallied an army about any standard, nor have they lighted one soul through the dark valley. The divine message which is to be believed; they moved men to leave all and follow, because the truth they proclaimed had become a vital part of their being. It would seem that in the proclamation of the gospel of the Son of God, upon which so vast and important issues depend, men would be filled with an assurance, an earnestness that would arrest attention and compel faith. No other experience of life is as knowable as that of salvation from sin; no other truth so far demonstrable. A half-hearted proclamation; an hesitating, apologetic presentation of the mighty truths of the Bible can prove but one thing; that the preacher does not believe what he speaks. Our preachers have experienced saving grace, and whose heart is filled with the glow and glory of the Spirit of God must needs give forth his message with the shock and thrill and moving power of a dynamo. Indeed, it is what salvation is, is charged with power from on high. In this connection President-elect Wilson is quoted as saying:

The analytical and doubtful processes of our pulpits cool the process of belief and chill the power of acceptance. Will you believe preaching of a man who himself does not believe? Youth is molded by authority. What really gives authority for any utterance, in or out of the pulpit, is confidence in the words of the lips, but of the heart. Nothing impresses the young so much as a kind of earnestness that means business.

Having Faith

Perhaps the most unhappy people in the world are those of the suspicious, doubting class. There is a constant fear that one's residence is ever being cheated in their business affairs; there is not one of their friends whom they really trust; there is nothing they dare call good. As to God, the highest height they reach is, "I don't know," based on words they have nothing to say for it. The difference between faith and such lack of faith is the difference between life and death. Faith is vital to growth and progress—doubt is the rot of dissolution already begun. Faith is knowledge come from belief put into action. Faith is victory, faith is rest.

As the Michigan Christian Advocate, well puts it:

Man has never discovered anything to take the place of faith, and never will. It is higher than gold, grandeur, fame, power, learning. It may have all these, and yet thrive; or it may have none of them, and yet triumph. Faith answers our every need in every situation. It is that answer that can give us peace. Without faith it is impossible to please God. Without pleasing God life is vain.

The Grace of Forgetting

Psychologists tell us that memory is insubstantial; that nothing is really ever forgotten. However that may be, there is a forgetting very important to Christian life. When God, speaking of our sins, says that He will remember them no more, it is not understood that through some mental process He succeeds in forgetting them, so that the fact of their having been committed can never be recalled, but that He says that His attitude henceforth will be as though there had been no sin. Not infrequently we hear the expression, "I have forgiven, but not forgotten," which usually means that there has been no real forgiveness. What God means by forgiveness is a forgetting. We can hold such an attitude toward the forgettable one as we held before the act of offense. Man must forget for himself be forgiven...forget with the heart. His mind may be made to recall the offense, but in his heart it is as though it never had been committed; it is forgotten there. There is much room for the exercise of this grace among us. Again, some are under bondage to their own past and forgiven. They are always going to forgive—to leave under the blood, "...In a better light, things which are behind," thanking God that they are behind. Dr. Jowett, speaking of the need of forgetting many things, says:

I suppose that one of the most urgent needs of the common life is the sanitization of the memory. If the memory were to be really balanced, it would allow many things which it now remembers, and forget many things which it now forgets. We are apt to retain worthless things and destructive things—things that ought to be swept and buried and left in the grave in past years. But we carry them with us to our undoing. The ministry of the Holy Spirit will deal with this unwise retention, and will make a memory leaky where it is wise for it to be loose.
Machine-Made Charity

Such we might characterize the benevolence of the world. It is a giving of that which calls for no sacrifice, and which seeks its own glory or ease of its conscience, rather than the joy and well-being of the recipient. We would not deny nor underestimate the value of various movements which labor for better environments and more equitable economic conditions for the poor—their results are things of value; however, a charity, a love, which goes deeper than all this, without which there can be no real uplift to lives, and that is the charity born of the love of Christ; that which gives itself. It is heart coming into sympathy with living life, the indwelling presence of the Christ in His disciple, giving the personal, healing touch to blindered eyes and withered limbs, the laying of loving hands upon the dead that they may live. No other love than that which the heavenly man works, will heal this world's woes, or lift humanity up from its degradation, for that alone can touch character. Rev. Charles Stelzer, in _Herald and Presbyter_, acknowledging this fact, says:

A somewhat extensive, and, in a measure, a rare method of both scientific methods and the spirit of Christian workers among the so-called masses, has led me to the conclusion that more effective work is being done today in behalf of the truth among the women who have not been "scientifically trained," than is the case with those who have the ability to glibly quote a few pedantic phrases from the formal ritual worship, but who never had a real love for their fellow. Scientific training plus human love is the ideal equipment for the social work. But the latter is more important than the former.

Accustomed To It

Future generations will look back upon this day, with its enlightenment and marvellous advancement in all departments of civilization, and its humanitarian spirit and zeal for wholesome economic and social conditions, and marvel at the presence among us of the saloon and brothel. It will be past their understanding how any intelligent, self-respecting community could, for an hour, tolerate such breeding places of vice, such fountains of all streams which tend to destroy whatever is good, whatever is holy, whatever is uplifting in home and public life. "Why," they will say, "did they not rise up as one man, and tear down, and burn, and destroy; until there we not left a vestige of these horrors?" The only answer we could give today is, "We are accustomed to it all." Humanity is so under the hypnotic influence of sin, that seeing, it sees not, neither does it understand. Nothing short of the indwelling Presence can ever give the aroused men from their carnal sleep, to where the exceeding sinfulness of sin shall be realized, and so call forth the action needed for its overthrow. The _Kansas City Times_ notes a case in point:

A boy twenty-two years old held up some men near Kansas City Sunday afternoon. We expectec to see a girl and was captured after he had emplpyed his revolver. A man who had worked with him expressed surprise when he heard of the incident. "Yes, boy," said the man, "you are a good worker and a nice young fellow." Why did he suddenly turn criminal? "Oh, he was drunk, of course," you say. As if that were a sufficient explanation and there were nothers to say and nothing sort of things. People were not accustomed to do it, do you suppose they would stand for a minute the sale of a drug about town which every day or two turns some "nice young fellow" into a homicidal maniac?

Confidence in God

How all the universe of God is filled with appeals to man that he have confidence in Him, shall love and trust Him. The exact order and precision of the planets in their courses about the sun; the perfect harmony in the illimitable sweep of solar systems; the orderly march of the equinoxes, bringing in, at their appointed time, spring and summer, autumn and winter, appeal to the natural man in the changelessness of God. Then, even in nature, to one who will read, there is the ever-increasing assurance that His works are all beneficent—that God is love. But it is in the realm of spiritual life, when man's eyes are lifted from the material and gazing to the eternal things of the spirit, that God floods the soul with proofs of His love, assurance of confidence and love. Says the Congregationalist:

God's claims to confidence are based upon what He has already done for men. He con

Acclimated To It

To test to be by His promises and their fulfillment in experience. He will justify His word through the assurance of the heart's acquaintance with Him. The amazing element in the offers He has made and the confidence He seeks is that He trusts His reputation so unreservedly on the love and the fact of the Indwelling Christ that God asks a confidence which includes total self-giving in obedience. He asks it on the evidence of His character as revealed through men. The Indwelling Presence serving comes from the godly lives of men whom we ourselves have known. This testimony is confirmed and enlarged by the record of those who have cast in their lot with Him. God asks a confidence which involves the entire giving of oneself. He asks for the evidence of God's love, for the assurance of His presence.

The Indwelling Presence

The doctrine of the Indwelling Presence, the incarnation in men of the Spirit of Christ, the abiding within of the Comforter, is so staggering to the human mind. Its surpassing greatness as to privilege and possibility, may well enfold the one who has been born from above, vitally, mightily, with tears of joy, into a relationship with the eternal things of the spirit. The theologian might explain it, but the soul would see that the brooding, fruiting Spirit of God had well-nigh withdrawn His presence from a careless, pleasure-seeking, world-married church. How great the need of every true child of God to cry mightily, with tears and great striving, until the Holy Ghost shall return in power, and Zion shall travel and bring forth sons and daughters unto God. The seriousness of the situation moves the _Continent_ to the following observations relative to its own denomination:

According to the very best face that can be put upon it, there are 1,500 to 2,000 Presbyterian church houses in this country where the gospel is regularly proclaimed Sabbath after Sabbath and all the forms of church activity by the people over-riding for a whole year even one child to follow the Master Jesus Christ. There might be conceived a worse Christian ineffectiveness than this, for it is not only called appalling, and it is no wonder that the Board of Home Missions in New York has issued a general appeal to Presbyterians to pray seriously about this thing. The man who trusts God and himself for but little gets but little. We are commanded to open our mouths wide for the divine filling. The rule is "according to your faith be it done unto you."
Hallelujah! Sin's Captives We'll Free

D. RAND PIERCE

Up, brother! the battle is raging, Your armies are spread out in fray, Forth into the heat of the conflict— Our Captain is calling today.

Your courage, oh, let it not fail; Your weapons be furnished and bright; For Christ, our unconquered Redeemer, Is leading us on in the fight.

Then sing! and shout! As onward to battle we go, With Jesus to lead us no power can defeat us, Hallelujah, we'll rout every foe. Then sing! and shout!

For Satan's black army doth flee. With Holy Ghost fire our souls to inspire, Hallelujah! sin's captives we'll free.

Oh, think of the millions in bondage, That Satan has bound with his chain; They struggle and wrestle for freedom, But all of their struggling in vain; Yet farther and farther they are pressing.

From home and from heaven away, Haste soldiers of Christ to the rescue, Our Captain is calling today.

How can you stand idle, my brother? How can you one moment delay? With cries of distress all around you, From hearts that are bleeding today? Oh, hark! hear the cry of Jesus.

His blood, how it cleanses from sin; His grace, how it cleanses from sin. In this vicinity, we need holy men who have the call of God, to go into new places, preach, pray and live unspotted from the world, to open new fields. The heart-cry of those who have made it possible for us to have a Pentecostal Church of the Nazarene has been for centers of fire. I might for a moment speak in regard to the laity of our church. Our membership must be ascended and satisfied with the needs and wants of like faith; we are one, and our interests are one.

The God-Man

[Extracts from the Bible Study Course at Central Nazarene University, by Rev. Andrew Johnson]

As human he was born of Mary. As divine we are born of Him. As human, He grew in favor with God and man. As divine, we grow in His grace and favor.

As human he was taken into Egypt to escape Herod's wrath. As divine, He brings us out of “Egypt” that we may escape the cruelty and tyranny of sin.

As human, He was presented in the temple amid the joy and rejoicing of Simeon and Anna. As divine, He will present us faultless before the presence of His throne with exceeding joy.

As man, He learned obedience through suffering. As God, He requires obedience, even to suffering.

As man, He attended the feast in Jerusalem. As God, He conformed the re-ribbinical Gammalies of the law.

As man, He attended the wedding in Cana of Galilee. As God, He turned the water into wine—“The water saw its God and blushed.”

As man, He went to the fig tree to find fruit thereon. As God, He cursed, with withering blast, the non-bearing tree that only had leaves.

As man, He became hungry. As God, He satisfied the desire of every living creature. He made addition work by the rule of subtraction when the loaves and fishes were put under the multiplying touch of His divine fingers.

As man, He wept over the grave of Lazarus. As God, He raised him from the dead.

As man, He was the son and offspring of David. As God, He was the Lord and root of David.

As man, He sat upon Jacob's well, tired, worn and waiting for the disciples to bring bread. As God, He saved the spiritual soul of the Samaritan woman, giving her a well of water springing up into everlasting life.

As man, He walked on the land and shore. As God, He walked upon the sea, the yielding sand being a surprising pavement under His feet.

As man, He ate the broiled fish with His disciples. As God, He caused their nets to encircle a miraculous draught of fishes.

As man, He slept on the storm-tossed vessel of Galilee. As God, He quieted the tempest, stilled the storm and lulled the troubled sea to sleep.

As man, He stood before the judgment seat of Pilate. As God, He will bring Pilate before the judgment seat of the great Assize.

As man, He died and was buried. As God, He broke the fetters of death, unseated the rocky Gammaliels of the law and came forth unto life forevermore, with the keys of death and hell and the grave bound to the “thick bosses of Jehovah's buckler.”

As man, He did not know the exact day and hour of the second advent. As God, He knoweth all things, establisheth all limits and bounds and appointeth the days, times and seasons.

As being man only, He is believed on by Ebionites, Arians, Socinians, Unitarians and infidels. As being God only, He is believed on by Gnostics, Docetists and Idealists.

As being perfect God and very man, unfalsified in two natures and indivisibly in one person, He is believed on by all true orthodox Christians.

His lofty claims, His unique character, He is exalted; His attributes, His miraculous works, His superhuman energies and His highest honors establish His Messiahship, constitute His authority and prove His deity.

The “Also” Grace: Rom. 5:1-3

MARTIN HILIBISH

In using these words for a text we well know the common interpretation as de-
HeralD of holiness

scribing the justified relation only. The Scripture use of the word peace is not understood by the world's dictionary. It conditioned on grace in heart experience. The world would say the Scripture teaches there is "no peace to the wicked." The world is condemned of God, having no favor with Him (Isa. 57: 21; Rom. 3: 17). The world nature can not have peace from God's description.

The old man who sat down before the Christ's first coming, "I came not to send but peace but a sword." The angel's short of "Peace on earth" were words of prophecy, as well as promise in proclamation of a universal way for man to find peace. The angel's short the very ones that have the Christ's first coming. "I came not to send but peace but a sword." The world finds God the dispenser of cross-peace, or peace by the blood through faith. The one taking God's way becomes reconciled by the merits of the blood (Eph. 2: 11; Acts 10: 38; Rom. 5: 1). Christ taught His disciples of two-fold experience of peace for them, or for the believer (John 14: 17). There are no common class words used in expression of well-wishing. First, "Peace I leave with you, and I give peace to you. My peace I give unto you." Second, "My peace I give unto you." Also read John 16: 33. He is pleased to emphasize the possessive portion of this possession; or, we may say, the inmost, intimate state, as in himself, but as the actual gift of His own Spirit of peace to be in you as an experience. This was His pledge of inmost tranquility for the children of His Father, to be known in holiness and contentment.

Paul proclaims a two-fold peace in experience. First, "Peace of God" by faith in Christ. Here is clearly taught the truth further expressed, "There is no condemnation to them in Christ." This is forgiveness of God closely joined to adoption. For one is consistent with the other, and of relation bringing peace by faith, enough to thrill the soul into shouts of praise to God. Oh happy is the heart saved from sin by faith in Christ, for His这样说 face then is seen!" Yet the common afterward is a testimony of surprises into dissipation. Some how undesired and unseen experiences arise of selfishness, vanity, ill will, instability, hunger, urge, envy, unjoys, doubting, feelings to be struggled against. Many find the near faith fruitful ways in these days of waiting for God to work out, the secret state of His ways. The soul has to be primed for praise and halted for service, not having proven that all His ways are ways of pleasantness and all His paths are peace.

Second, "The peace of God," for those in Christ, or "the also grace;" "By whom also we have access by faith into this grace." (Phil. 4: 7). The emphasis is to be placed on the difference between with and of. The justified have peace with God. His believers have peace of God. Paul's explanation of this also grace is shown to be the presence of the Holy Spirit in the heart. "Because the love of God is shed abroad in our heart by the Holy Ghost which He has given unto us." This is the access by faith into the Spirit pacific (Psa. 37: 11). The dam is burst out, the channel cleansed and the fulness known. This peace of God will understand that our Christian youth would all get this also grace." This peace-grace became endurance in patience for the roughness of life so as to glory in tribulation also. The fault does not make the wheat, though it may make the kernel to be of the most. Halalujah!

Richard Baxter was a constant physical sufferer, yet out of his inmost heart experience of the "Peace of God" he wrote his "Saint's Rest." Further, very as, "Let the peace of God rule your heart." Say yes to the will of God, and keep free from blame in business or pleasure or dress or society in holy ways. "Thou wilt keep in perfect peace whose mind is stayed on thee because he trusteth in thee." May each believer in Christ as Savior enter this "access by faith" in Him for the "also grace" of the peace of God.

The Old Man

C. A. Mcconell

I do not know how old the old man is; he was here when I came, and yet he seemed to be a very close friend. I do not know that he has had any parents before I could talk. The old man is a most elusive fellow; while at times he is very much in evidence, at other times people will declare that he never had an existence. There is so much of his nature he has been called primal strength, and human nature by some, but others who have fallen out with him have gone so far as to give him the ugly name of nick.

The old man is the best pleased if you will let him go by your name. If, in shame or contrition, you would reject as yours some of his antics that have led you into folly or sorrow, and examination is about to locate him, he will argue that there has been a mistake will around, and prove from the leading ecclesiastics that he never did exist.

The old man believes in holiness, and can tell you to a dot how far short of it his neighbors live. He demands the strictest honesty in dealings between man and man, as you will find out if you owe anything. He believes in exact justice—he will fight the whole community, if necessary, to get what is coming to him.

The old man is quite sentimental, and will use his handcuff with great effect when the evangelist pulls out the truncheon and tells about his angel mother. To be sure, we know that the old man can cut the hair of his mother cut the wood, carry the water and milk the cow, and a growl or muttered curse was the best praise he gave her—but "mother, home and heaven" so stirs his sensibilities now that he becomes really grateful.

The old man glories in a fine temper. He is none of your milk-and-water weaklings; he is strong, and things have to get out of his way when he moves. In little things, about the home, he may acknowledg e his nerves, if pressed, and, if the law presumes to question in some case, he will admit a brain storm.

One way in which the old man proves himself the greatest show is to know that nearly everybody else is bad or of no account. He can name the hypocrites in the church by the hour—or says that he can. In fact, he does not now call a single person with whom he deals as he used to do. He is not so very wise or judicious, nor is he as well read in his own field as he was once. Yet, it will not do to call the old man proud; not a bit of it. He is really humble. I have seen him put on old clothes, refuse to black his shoes or wear a collar, and brag on every corner street that he was not stuck up like some folks he could name.

The old man dearly loves a handle to his name, and will swell up when you call him Doctor; but if he can not earn a tithe for himself, he will hold up to scorn all who do not possess his dignity. He is modest, silent, unless he is putting. In fact, he is so lopsided that he cannot always keep within the bounds of exact truth, but he can tell a lie, publicly, and defend it with as much assurance, as you can proclaim and defend your own.

While the old man is conscious of the fact that, really, there is no one but himself in his community who amounts to much—if only his merits were properly recognized—he is not a solitary individual. He is a member of a secret sect, and so he gets some of his select fellows together and they organize a lodge. Then they pass their evenings calling each other, in turn, Most Exalted Ruler, or Worshipful Master, or Supreme Chancellor. He is, of course, quite military. He enjoys the marching—in the city streets—the staring of the crowds along the pavements is quite inspiring, and the touch of the gift sword in his hand fills his soul with such noble emotions. But, (I must confess) I am far from being enthusiastic. I am frightened to death at the thought of the bed to find him when the governor calls out the militia.

The old man dearly loves to see his name in print, and occasionally will even go so far as to sign a subscription list to that end. But if his courage should fail him to this, he signs a patent medallion testimonial.

The old man has a fertile imagination. If he sees two friends conversing apart he can tell exactly what mean things they are saying about him. He has uncleanness in his own heart, and yet he oversees he carries in his pockets. The theatre billboard is more attractive to him than the most wonderful sunset. Yet the old man's strong point is speaking evil of pure and modest womanhood.

The old man has his religion—the sensible kind—but he has great contempt for superstitious tales of miracles and such. The supernatural is all stuff. He believes in reason, is strong on Christian Science, Theosophy, Astrology, New Thought, and several other scientific religions. Sometimes the old man has a call to preach; but the brand of the cigar the bishop smokes has more interest for him than the kind of crowns martyrs wear. He does not believe at all in mis-
The Comforter
A. COLUMBIA SCHMIDEL
O Comforter! Aye, there is none
That can compare with Thee!
Thou stillst ever boisterous wave
Upon life's troubled sea.
Thou givest calm, and peace, and rest,
And stiller than the sleep of death.
Thou guardest each eager soul,
And sawest from defeat.
Thou teachest us to watch and pray.
To know and love the Truth,
To cling to Christ whatever betide.
As to Naomi, Ruth.
Brooklyn, N. Y.

How It Felt
"Sing!" sang! coaxed Margaret Dear, but the little fellow was quite another story. And still the bird was talking; he never even took time to perch himself on a branch, and a cuttle-fish to sharpen yourself on! You don't show much gratitude. You sing, only you just won't. I know now what I am going to name you—Stubby. Because you are a stubborn little bird.

Margaret Dear had discovered the little fellow in dreadful peril of his life from Cynamone's claws; instead of carrying him away, and setting him to music, he was trying to escape. The bird had decided to "make a canary bird" of himself, and have him for a cunning little pet. Nothing was easier. There was "Mike's" old cage up in the attic, where the mother bird was nesting. She didn't even love him. She got it down, and carefully cleaned it for the fluttering little new tenant. He had not seemed from the very first to appreciate his luxurious home, and not a single sweet note of music had escaped his little throat. Margaret Dear had coaxed and petted, but now, very soon—in about another minute and a half, he will be out of the way.

"When I went an savin your life, Stubby!" she cried. "You ought to sit right up there, and sing perch-sing to pieces, to that folk's!" But still the bird drooped and willed.

"Mother!" called Margaret, from her perch above the hall. "While we were at school this morning, another bird came to the window and called on your "canary." I was in the sitting-room, dusting, and saw it—they did try so hard to get at each other. Do you suppose it could have been your little bird's mother, Margaret Dear?"

"I don't know, I'm sure," returned Margaret Dear, indifferently. She wandered to grandmother's door and stood looking in. "I'm his mother now, any way—he doesn't need two mothers. I've named him Stumble, grandmother! He's such a stubble bird!" "Yes!" Grandmother's voice had an upward inflection. "Is it 'stumble' to want your own mother?"

"I'm his own mother. It's stubble not to sing one speck of a note. He just sits there in his lovely house all sulk's to pieces." All day long and several days long Stubbie "sulked" to pieces. He made only faint-hearted little pecks at his generous dinner and supper, and now and then, it looked as if he wanted to go. But he remained, and after a single time did he sharpen himself on the new big cuttlefish. Not once did he flutter up into his cage, and have a spin and rock and forth joyously, as Mike had done.

"You see, dear, he is a little wild bird—Mike's was tame. And so is my grandson, but he is a bit fidgety, and it is uncertain whether to pity him or not. He might be a wild little bird again. Even if it were solid gold with diamond window panes!"

"Mr. Stumble," Margaret Dear laughed, but refused still to call him Stubby. It took something more than grandfather's gentle words to make her. It took the Dreadful Time.

One night it was so warm that Margaret Dear could not sleep in her usual sound and dreamless way. She tossed and rolled on her little bed, and grew warmer and more uncomfortable. It was in the middle of the night that she found herself trying to get into the large gold window house with diamond window panes, to go to mother and grandmother. The Dreadful Time had come.

"God! Let me in!" Margaret Dear cried, in a sudden fright. "I want to go to mother, and you must help me. I shall do my best to try. You are in a lovely little house with plenty of nice things to eat!" The voice had a sweet, singing sound like birds, Margaret Dear must not see where it came from, but it went on soaringly and coaxingly in her ears.

"Why don't you sit up straight and sing to pieces?" But she only struggled fiercely to get out, she could hear mother crooning to the baby, and grandmother's rocking-chair cree-croak-ing somehow, and the boys shouting to her to come on out and play. It was dreadful not to be able to get out of the little golden house. She began to feel a great hunger as well as fright. She must get out!

Mother came and talked to her through the glass diamond window, and opened her out her arms to her, but it was of no use—the golden bars were between them. "I can't get in—you can't get out," she was said, said, said. She held the baby up to comfort Margaret Dear, but the little fat hands could not reach the window. Oh, the Dreadful Time!

"Let me out! Let me go to my mother!"

"Margaret Dear pleaded, pitifully: and then the silver, sweet, singing voice said a strange thing in her ears: "I am your mother now," it said; "you don't need two mothers."

"Oh!" Margaret sat straight up in bed. It was the early morning, and the gold window was in the east. She had dreamed the Dreadful Time! She sat lost in a moment reviewing the dream, and a little shudder shook her shoulders. Suddenly it seemed to her that she could never get to mother and grandmother quick enough. She wanted to run—run! She wanted to get to the bed and kiss her hand.

But there was something to be done first. Margaret Dear knew what that thing was; she must go and get her mother. She slid her feet over the side of the bed, and went paddling away on her little bare feet.

"I'm comin', Stumble!—I'm comin'!" she called softly, as she ran. "Here I come to get you, poor little bird! Oh, dear! You shall be a little wild bird again. I'll put the little bird house away in the attic.

She was in a hurry. She ran from beside Stubbie's window. Her voice trembled with eagerness; her hands trembled over the "catch" of the little golden diamond window. "O Stumble, I know how it feels! I've been in a cage!"

The tiny door flew open. Margaret Dear watched the little bird fly away toward the pink east. Somewhere off there she hoped he would find his little bird mother for him again.

Then Margaret Dear went scurrying away to find her own mother. It felt so good to be free—Constantia Knox, in Zorn's Herald.

Cigarette Fiends at a Discount
The great world has small use for the creatures in human form that smoke clear- ettes. Whether to pity them for the injury they may do themselves, or blame them for the harm they do society is a problem. They are an ugly lot.

Chief Croker, of the New York City Fire
Department, has no use for cigarette fiends. When these chaps get into the thick of something that they don’t understand, Croker says: “I want some men with brains, yes; but I want all of them with lungs.” Let me suggest to you one of the worst types of men for much brains and lungs, too, is a hopeless task. There may be some traces of lungs among these long-haired brains, in large measure, never existed.

Cigarette fiends are not wanted in any position of trust in this world. Unreliable physically, mentally, and morally. Only a man who will give himself over to the consumption of “coffin nails” is simply expediting his steps toward the coffin, and not far enough from it for what is beyond the coffin; he is no good in life, less good in death, and worst of all after the coffin.

Boys especially who become addicted to the cigarette habit become slaves to it, for they see in it an escape from the attacks of mental and moral insufficiency. Is there a safer place for them than any home or business office or working occupation. More and more the brand of failure is being burnt on the cigarette users.—Michigan Christian Advocate.

What Will Make You Glad

When the years have slipped by and memory cannot remember the things of 10 years ago, you will be glad that you stopped to speak to every friend you met, and left them all with a warm feeling in their hearts because you did so.

You will be glad that you were happy when doing anything, and that the things of life that you served the better you could in life’s lowly round.

You will be glad that men have said all along your way: “I know that I can trust him. He is as true as steel.”

You will be glad there have been some rainy days in your life. If there were no storms the wondrous sky would dry up, the skies would be dead, with poisonous vapors, and life would cease.

You will be glad that you stopped long enough to pray for others, and to have a prayer in your heart some part of God’s message to those He loves.

You will be glad that you shut your ears tight against the evil things said about one another, and tried the best you could to stay the wild wings of evil.

You will be glad that you have met with a hearty handshake all the hard things they carry; I just wanted you to know they were on hand.

“Ah, thank you, Tad!” the girl said, heartily.

They were starting out now, and as Sarah took her place hastily beside Daisy she reflected on how polite and thoughtful she must be to others! Do you always act that way?

They hurried on caught only a part of Daisy’s answer, and that was: “Of course; why shouldn’t we be? We are sisters; it is only our being repeated with some addition: Why should not all sisters and brothers be happy in the same love and confidence that Tad and Daisy gave to each other?—Selected.

Why Roger Gave Up His Ride

SARAH M‘CREARY

“Your Uncle Lawrence is coming this afternoon to take one of you for a ride in his new automobile,” Mrs. Dawson said to her children, Ada and Roger, as she hung up the receiver.” He is sorry he can not take you both, but there will only be room for one this time.”

“I wish I could go,” and Ada’s face lighted up bright and hearty.

Roger started up studiously. “No, sir, I’m going. It ought to be my turn first, and I am best and the biggest, and,—and I am a boy,” he ended.

“Come here, children; I want to tell you a story of a man who could ride which one shall have the ride,” and Mrs. Dawson invited the rocking to the shady end of the porch. The children thought this would please the darlings to tears.

“On go, mother, we are both ready,” requested Roger, who would always listen to a story.

“Once upon a time, many years ago, there was a young man named Moses, who lived across the countries in the land of Egypt. You will learn all about that, country and study geography. Moses went into the land of Egypt, and he made a journey on foot, for there were no trains, and as he was tired he sat down by a well to rest. While he was sitting by the flocks of the priest of Midian came to water their father’s flock.”

“Papa, let me lead Dick to water yesterday,” interrupted Ada.

“Some shepherds were at this well, too, with their flocks,” Mrs. Dawson went on, “and one of them named Aaron drove his flocks away, and Moses could water their flocks first. Moses saw what these men had done and he told them they should not do it. They thought Moses was a strange man, so he made the shepherds stand back and he watered the flock for the daughters of the priest. When the shepherds were glad, and polite to the women because he was a man and the stronger. A boy should be thoughtful and polite to girls, as Moses was to these women,” finished Mrs. Dawson.

Roger bit his lip a moment. “I guess Ada had better go for the ride this afternoon; I can go some other time.”

“I think so, too,” agreed his mother; “and I am glad that you learned a lesson from the story.”

“Mother, I’ll try to remember that should do the hard things, instead of Ada, because I am a boy and stronger and tougher than she is,” he promised.

“And I am sure you will remember,” his mother assured him. —The Herald and Press.

Resisting Temptation

“Grandma, what is resisting temptation?” asked five-year-old Maude.

“Why do you ask, dear?”

“Because the teacher wants us to tell her next Sunday.”

“Your question reminds me of something else. It was Nellie, a little girl like you,” answered Grandma.

“Please tell me” pleaded Maude.

It is of a little girl who came to a little girl, and to which she almost yielded. Her papa gave her a big, round silver doll, saying, “Nellie, take this to the candy shops in that beautiful old city which you will see as the train. I can carry them; I just wanted you to know they were on hand.

She said, gently, “I shall go, but I wouldn’t go without Tad for anything.”

“Oh, it wouldn’t be nice to go without you,” she said.

“Well, here he comes!” cried the boy the men had spoken; and just then a lad of 10 years old could be seen running along the street. In a few moments he joined the group, and asked anxiously: “I don’t see you yet, you’re waiting long, don’t I?”

Sarah."

Tad’s Sister

She was only an ordinary girl with an ordinary school-bag hanging over her arm, and, as my mind was busy with other objects, I should scarcely have noticed her at all, had it not been for the kind words I heard her utter.

She was waiting on a street corner for a car, and she, with some other children, was standing there too.

“My Lord!” one of her companions exclaimed. “What are you waiting for, anyway?”

“I’m waiting for Tad, of course,” she answered, good-naturally.

“Oh, well, let’s not wait for him!”

“Bother, I promised him, you know,” was the sentiment expressed withoutsar,.

“Very well, it’s only your brother. You needn’t be so particular about keeping your promise to him.”

“Do I need to be too particular about keeping my promise to anybody—my brother just as much as anybody else,” Daisy replied, firmly, but in the same, low, sweet tone. “I need to be just as good to Tad, if I can help it, and he knows it, too, and depends upon me. Mamma says breaking a promise is as bad as telling a lie, and you don’t want to do that, you know.”

“I guess it is, too. Where is he, anyhow? He ought to be here by this time,” remarked one of the boys.

She went home at two o’clock to go on an errand for father, and he was to meet me here to go out with me. The concert. “I’m afraid we’ll be late,” grumbled another lad.

“You will,” some one else said.

“Then suppose you all go on and don’t wait for me,” Daisy said, gently. “I shall go as soon as I can, but I wouldn’t go without Tad for anything.”

On the front porch, Mrs. Dawson sat down on the steps. “I heard when I was a little girl that there was a little girl who came to a little girl, and to which she almost yielded. Her papa gave her a big, round silver doll, saying, ‘Nellie, take this to the candy shops in that beautiful old city which you will see as the train.’ I can carry them; I just wanted you to know they were on hand.

Roses went home glad that she had resisted temptation which had almost overcome her.

“Dear, Grandma, and I’m so glad she resisted.”

“Well, you see, dear, there is always a thought sent us showing the right way to resist the temptations which come to all of us,” replied Grandma.—Child’s Gem.

Lessons to Learn

Learn to laugh. A good laugh is better than medicine.

Learn to attend strictly to your own business—a very important point.

Learn the art of saying kind and encouraging things, especially to the young.

Learn to tell a story. A well-told story is as welcome as a sunbeam in a sick room.

Learn to avoid all ill-natured remarks and everything calculated to create friction. Kindness and patience are necessary to yourself. The world is too busy to care for your life and sorrows.

Learn to stop grumbling. If you can not find anything good in the world, keep the bad to yourself.

Learn to hide your aches and pains under the smile. When you have the headache, or rheumatism, say Woman’s Life.

Learn to greet your friends with a smile. They carry too many trens in their own hearts to be bothered with any of yours.
Louisiana District

Iowav District

We closed out at Bona, Iowa, with some salvation work, and the saints refreshed. Rev. T. Lehman, a young man, a good pastor, beloved by his people. My next church to visit was Marshalltown, Iowa. Rev. P. T. Jones, a young pastor, but a fine man. They do things at Marshalltown. I preached four services there, saw six at the altar, four of whom prayed through to victory. The advisory board met at Marshalltown while I was there. Sister Edna Wells is going on a trip at Marshalltown. May the Lord give them blessed victory.

My next church to reach was Grinnell, Iowa. I am sure a fine place, just in a battle. Charles Baurle is the noble young pastor. Since he came here last fall he has visited over three hundred homes and prayed in many of them, scattered tracts, and invited the people to church, and his labors are paying fruit, as souls have been saved in the prayer meetings and regular services. I wish more of our pastors would do more visiting and seeking people. Did you know that choice fruit is handful picked? The meeting is starting well; all our homes are invited. Many people. We will run the meeting till February 22nd. From here we go to Stockton, Ill., to assist Brother Buzzamore in a meeting February 26th to March 9th. Rev. H. D. Sutton and wife will have charge of the same services.

Come on with all of your missions, and a good offering for the Publishing House, and help us to its work. We say Amen in your prayers and with an offering to be sent to Dr. E. F. Walker, Olivet, Ill.

B. T. FLANERY, Dist. Supst.

Pittsburg District

At New Galilee, Pa., we found the pastor at his post praying and believing for a salvation time. A number of souls prayed through. We had a good meeting. The little town is overrun with churches; almost everybody belongs to some church. It is a case of converting church sinners and the work is rather slow. Brother and Sister Davidson are faithful workers, and are doing splendid missionary work. We are the district advisory board at this place and had a profitable meeting. The board is made up of five members, appointing Christian men who believe in doing things. To this we say Amen.

The Pittsburg District Assembly will convene May 28th to June 2nd at East Palestine, Ohio. Let us in the name of our Captaian take the name of the Lord's Sleeper, roll up the calves of our legs, and work with determination or come up to the annual assembly prayed up and paid up. Amen.

N. B. HERBELLA, Dist. Supst.

Dakotas-Montana District

We have closed our meeting at Fairmount, Mont., with the Free Mission church. Although we went to this people a stranger we report blessed victory. Many were finding salvation, and found what they were confessing they had never seen it before on this line. We have planned another meeting for the month of August and both we and the people are looking forward to an organization there when the time is ripe. We go next to Tri- ville to finish a meeting begun by Brother Clymer on February 5th, but which he had to leave because of the death of his father. From here we go to Yankton, S. Dakota. Going through on this pioneer line.

LYMAN BROUGHT, Dist. Supst.

Abline District

God is blessing on the Abline District. We have had some profitable visits to the churches. At present am at home for a few days, taking the special course taught by Rev. Andrew Johnson. He is giving perfect satisfaction.

W. E. ELLIS, Dist. Supst.

Northwest District

Rev. H. J. Elliott closed meetings at Pullman on Sunday, February 2nd, and on Monday evening following a class closed in McGregor. Brother James Foley chosen as pastor. Brother Malley has just terminated his pastorate of the church of Pullman, and I can only assist us to help push the work on holiness lines. Owing to the snowstorm, but few could be present on Monday evening, and several others expect to unite soon as they have opportunity.

Rev. J. H. McRiddle has been marvelously used of the Lord in our Walla Walla revival, and expects to be with us for some time, but hopes to be with us for a meeting, if fortune enough to do so, will do well. Address him at Ridgefield, Wash. or care of the district superintendent. February 20th to March 2nd, and Cornell Wash, March 7th-23rd. Others wishing to arrange with him for meetings should address himself to Bidwell Ave., Portland, Oregon, or write the district superintendent.

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The Work and the Workers

Announcements

SPECIAL NOTICE

It is getting very near to the time when the general superintendent is to commence holding the district assemblies. Many of the churches have made no response to our several appeals for their contribution toward the travelling expenses of the superintendents. We are greatly in need of money for this purpose and trust that all of our pastors will do their best to provide the amount which the manual asks each to contribute. Kindly make your remittances to the district treasurer designating how much you have sent and whether or not you wish the money held if you may need it for more convenient mail direct to the undersigned.

E. G. ANDERSON, Treasurer.
6156 Egleston Ave., Chicago, Ill.

WANTED

We are in need of a sanctified man and wife to take charge of the farm and garden of the Berkel. Home will be at Angleton, Texas.

CURTIS T. HOGAN.

TEMPLE MEETINGS

I have made arrangements with the district superintendent of the Alabama District to begin evangelistic meetings on his district, with my camp-meeting band and our little 1st. We ask the prayers of all your readers.

A. R. WELCH, Evangelist.

REQUEST FOR PRAYERS

F. R. Morgan, Mansefield, Ark., asks prayers for the recovery of his child.

HOLINESS RALLY

Where: Church of the Nazarene, 14th and Johnson streets, Little Rock, Ark. When: March 27th-30th. Who: Revs. G. E. Wadde, district superintendent, James W. Pierco, C. R. Jerrejion, and Jos. N. Speakes. Why: To get sinners saved, believers sanctified, the church

tests at most of these places and are trusting that all of them will be real, Holy Ghost campmeatings.

IOWA

Oskaloosa—May 1-18, H. T. Flumery and others.
Waterloo—May 29-June 1, F. J. Thumon and Russell W. Miller.

IS WISCONSIN

Deer Molles—June 4-June 15, F. J. Thumon and Brother.

MINNESOTA

Marshalltown—June 26—July 6, H. T. Flumery and Brother, and Brother.

SIOUX CITY

July 25—28, H. T. Flumery and Brother.

EVANSVILLE

July 5—12, T. Flumery and Brother and Mr. Beeley.

Rockwell City—B. F. Flumery and S. L. Smolman.

CEAR NWAY

Rutland City.

HUGHESVILLE


Davenport—A. T. Flumery and Brother.

Washington—B. T. Flumery.

Edna Wells.

Rensvik.

ILLINOIS


WATONNA—B. T. Flumery and A. F. Moore.

Freepont—E. J. Fleming.

Cauton—J. D. Driver.

Danar.—L. L. Henderson.

The advisory board is, as far as possible, to provide for expenses of these camps by offerings and solicitation of funds, the same to be credited as church extension fund; the district advisory board to constitute the church extension fund of the Iowa District.

DIVISION OF THE DISTRICT

RESOLVED:—That in consideration of the large number of churches in the Iowa District, the present board counsel and all our efforts toward the establishment of more than one district superintendent in one section of the state, it is the decision of the board that the district who compose the district advisory board, board of general superintendents, and board of district superintendents, be divided into two districts, and that the two districts be taken to form before the Iowa District assembly next year, and that the resolution this being adopted shall take effect from the first of January.

We further recommend the division of the state of Iowa into one or two districts as the case may be, and that such districts as the state of Illinois now has in the division of the state of Illinois be known as the Illinois District.

Further, the advisory board, authorize the creation of the superintendent of the Iowa District, and this matter up with the several churches of the Iowa District, and it is also the recommendation of the board of general superintendents for their action.

A. F. MOSELEY, Secretary.

DALLAS DISTRICT

Spending time at Milton church over Sunday. Ideal weather, large attendance and one saved. Also very profitable time with thosom church.

W. M. NELSON, Dist. Supt.

General Church News

CAMPAIGNING ON THE PACIFIC COAST

Accompanied by Mrs. Williams and our two little twin boys, We left home on October 22nd, for the fair at Berkeley, Calif., and Round Springs, with our old friend W. H. Lee, spoke in the mission that night, and to the students in the Bible school the next morning. Saturday afternoon we arrived in Berkeley, Cal., and opened the campaign the next morning in the Nazarene church with H. H. Miller, pastor. Berkeley is the home of the state university, and while we were there the annual foot-ball game was on. Thousands poured in from all over the state to be present. The ticket agent of the S. F. R. R. informed us that on the day of the game the day of the game that the gate receipts were fifty-four thousand dollars, seats selling as high as twenty-five dollars each, and two dollars and a half for standing room. In spite of the rain that fell for a couple of days, the game was played. The players were so covered with mud that the game could be stopped and in the middle of the ground were soaked with fifty-four thousand dollars, seats selling as high as twenty-five dollars each, and two dollars and a half for standing room. In spite of the rain that fell for a couple of days, the game was played. The players were so covered with mud that the game could be stopped and in the middle of the ground was soaked with mud.

We were informed that the ground was soaked with water, and the players were so covered that the score stood for, that they were followed by persons carrying pails of water, and the game would be stopped and in the middle of the ground was soaked with mud.

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father, according to her wish. We lingered at the grave alone, and lying on our face between the earth, we confessed them to the faith and prayed the battle until called to meet them above. Huddling the silent mourners farewell, we went on our way, and, getting the first train west, we were soon speeding back to the coast and to the battle, this time at San Diego. The Lord is our helper. Brother Bowes is pastor of the church of the Nazarene at this place. He is one of the straightest, cleanest young men in the household of faith that we have had among us, and he does not hesitate in going about it. In connection with his church he runs a day school with eighty scholars, and while the scholars were making good grades in the regular branches of study they also spend one half hour weekly in the witness work. We are venturesome in the assertion that there are not ten preachers in the United States who can give offhand and at the time of writing any of them to know that they will do all in our power to promote their interest.

Here is another expression, given by one of the original students of the school, who has been attending here from the beginning:

Brother Bryant, in taking a retrospective glance over my school life at the E. H. U., to bring to light personal experiences. Especially have I observed the hand of God in this work that we had to do in the four years of its existence.

One of the main features throughout our attendance was the blessing of Heaven and their consequent education. Through the school we have found a method of teaching faith and sacrifice on the part of those who have given away all of their power and ability to the Lord for the service of the Church and the extension of the kingdom through the administration of the school. To this, we, who have been the work of the school, and are acquainted with Dr. Walker, feel that he has been the most prominent and devout president. The interests of the church are well expressed in the school, and its influence is evident in the work of the community, and in the lives of the students, who are in all ways extending the influence of the school, and in all the good work and in all their associations, and in all their work, who prefer in all round education, education, mind, art, and character, can affect the Lord's kingdom of God.

One of the newest and most earnest of our students, a young man recently married, feels the importance of some education that he might better serve his now Master, has just come to us, and has been followed:

To those who wish to know, and holding the school question squarely in the face, I would state that when I take the student out into consideration.

Whether the students are all well qualified for the duties. The students as a body are more than ready for the work of the Church, and I have every reason to hope. We are more than happy to know that the students are of the best of the grace of God, and I am sure that the young men and women to victory through the blood of Jesus Christ."
The meetings of revival effort under the leadership of Rev. C. T. Dilley, assisted by his wife, Mr. and Mrs. W. B. Davis, and Pastor E. Tate, have come and gone into the history of the church here. God poured out His Spirit in conviction. There were some people of different denominations who came to hear the preaching of our pastor and others. God, yet some choice to take the narrow way, for which we are praising Him. There were some clear cases of conversion and some brilliantly sanctified. The first prayer meeting after the services closed was glorious and knit us closer together, to take courage and push ahead.

EUGENE HUDNALL.

STEWART, TENN.

We are having blessed times in the Lord on our work, having missed one appointment on account of Judas, a drag. We are trying to do our best for God. We are planning to build a Nazarene church on Long Creek in the near future. We have a quarterly rally last Sunday where the Lord supplied in plenty that place March 1st-2nd. Our district superintendent, J. J. Rye, will be with us.

E. T. COX, Pastor.

NEW BEDFORD, MASS.

Brother Arthur Jordan, returned missionary from West Africa, gave a very interesting account of his trip, and work, in our church on February 12th. A goodly number were out, and listened attentively for an hour and a half, to his remarkable experience. Brother Jordan made a lasting impression on the minds of the people. One man ran to the altar and gave the close of his address, prayed for the baptism of the Spirit, got the victory, went home blessed. Our brother's meek, humble, gentle, spirit, fits him for his line of work. We commend him to those who would go a good missionary work. We closed the magnificent campaign at our church, February 11th, with the Roberts as workers. The revival was on before the meetings were opened and the meetings closed at a time with several at the altar. We have as a result, eight additions to the church, and three more preachers to license. The Lord is blessing Waco church.

THOMAS D. DUNN, Pastor.

DIETRICH, IDAHO.

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W. M. FRANKLIN.

CORSICANA, TEXAS.

I am still here engaged in collection work, and the Lord is still saving souls. There have been some remarkable cases of conversion. One of the most noted criminal lawyers of the state was converted, and he now lay upon his bed sick, as we prayed with him.

EUGENE HUDNALL.

BLANKS sent to pastor's had no space for recording "Church Buildings," so but a few reported.

FINANCIAL.

Value of church property ............................................. $902,111 $1,039,799 $147,688

Indebtedness on church property .................................... 197,040 240,688 42,898

Raised for buildings and improvements ............................... 69,604 92,525 22,922

Raised for support of General Education .................. 1,406 3,277 1,872

Raised for support of District Superintendents .............. 7,642 10,256 2,608

Raised for support of pastors ........................................... 99,095 121,247 22,242

Raised for support of deaconesses ................................. 615 710 333

Raised for support of evangelists .................................. 26,108 31,488 5,372

Raised for rent .......................................................... 11,385 11,727 192

Raised for the present expense ....................................... 11,074 13,984 3,059

Raised for home missions .............................................. 4,551 6,477 1,066

Raised for foreign missions ............................................. 1,369 1,350 765

Raised for church extensions ......................................... 6,137 5,706 668

Raised for education ................................................... 2,425 2,384 349

Raised for rescue work .................................................. 5,313 5,198 355

Raised for other benevolences ......................................... 7,869 8,673 804

Raised for Sunday school expenses ................................. 9,851 20,241 10,388

Total raised for all purposes .......................................... $504,521 $592,584 $88,063

JAMES W. GILLIES, General Statistical Secretary.
The New Pentecostal Church of the Nazarene here was dedicated on January 5th. Rev. W. B. Tait, district superintendent, was the preacher for the dedication service. The congregation was well supported with a full house on hand. The church is a well-built structure and is expected to be a great help to the work in this district. The membership stands at 34, and the Sunday School has 150 members. The church is located at 213 S. Minnesota St.

In addition to the dedication service, several ministers visited the church to show their support. Among those present were Rev. W. B. Tait (district superintendent), Rev. G. W. Winfield (superintendent for the region), Rev. F. H. Reynolds (superintendent for the state), and Rev. J. B. Hall (superintendent for the territory). The ministers were enthusiastic about the new church and the work it would do in the community.

The church is located at 213 S. Minnesota St., and is open for services on Sundays and Wednesdays. The church is well-designed and provides a comfortable space for worship and community activities. The church is also dedicated to serving the community and reaching out to those in need. The dedication ceremony was a great success, and the church is looking forward to a bright future in service to the community.
against us God bless the Herald of Holiness. Not a family has not been blessed and even if we first came here—a great calamity. Now nearly every family has subscribed—a great blessing. Let us push our church to victory. Yours for victory.
L. H. KEELER, Pastor.

DODSONVILLE, TEXAS

I come to you especially of the Abilene District in behalf of our great publishing plant at Kansas City. We must, as a district, do something financially for this institution. We must as pastors do something as well as individual members. A little help from all amounting to a few dollars will accomplish a great work. I believe there is an opportunity to build up a strong church here in this beautiful city of 125,000 people.

A Fifty-Five Cent Book for Two Cents

The Rescue Number of the Herald of Holiness contains much real life salvation matter as the average fifty-cent book. It will be especially designed to reach the hearts of the people and afford an excellent opportunity to spread the truth.

"THOU SHALT BE A BLESSING"

In God's covenant with Abraham He promised him that he should be a blessing. To be a blessing to others is a matchless privilege. The Rescue Number of the Herald of Holiness will prove a blessing to all who will read it. Be a blessing to those around you by putting your heart and hands to a few others, in a mission. Later they organized a church. They have a good little church to-day and are members fifty. I believe there is an opportunity to build up a strong church here in this beautiful city of 125,000 people.

JAMES W. SHORT.

A WONDERFUL STORY OF REDEMPTION

Rev. Carl Daniel's story, which will be published in the Rescue Number of the Herald of Holiness, will be worth ten times the price of the paper. If every church were to have such a paper, the Lord would bless it and cause it to grow. We all justly desire the peace and joy and success a sanctified brother is ever so willing to impart.

HAROLD HOWES

Brother James Mailey has been appointed pastor. Brother Mailey comes as one having authority and ability for this particular field. We must thank Brothers W. F. Fowler and Bud Robinson for taking part in the work. In the past Brother St. Clair assisted the elect by hearty Councils of the church. He was a friend to all. The 16th inst. was especially a good day. Brother H. W. Bliss of Spokane was there. We all justly desire the peace and joy and success a sanctified brother is ever so willing to impart.

ELYSIAN HEIGHTS, LOS ANGELES

These are days of real victory in this community. During the week souls are led to God the Lord. Brother W. F. Fowler and Bud Robinson for taking part in the work. In the past Brother St. Clair assisted the elect by hearty Councils of the church. He was a friend to all. The 16th inst. was especially a good day. Brother H. W. Bliss of Spokane was there. We all justly desire the peace and joy and success a sanctified brother is ever so willing to impart.

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LESLIE H. GUYER

We have closed a meeting with the Free Methodists in this city with W. A. Knight, pastor. The Lord was with us from the beginning and especially in the presenting of their truth. Some twelve or fifteen seekers were at the altar. A few open confession were made of backslidings. God's financial blessings upon us were greatly enjoyed. We were brought forth the goods. A folk who had not understood it before promised to give God His own.

R. DOVERSPIKE. 

PULLMAN, WASH.

Through the efforts of the Rev. H. J. Elliott during a two weeks' battle for holiness, a Nazarene church has been organized here.

DODONAS AND MONTANA

Lyman Benson, F. W. Dove, N. D. Montana and Idaho District Assemblies.

Bovey, N. D. .................................. August 6-10

J. B. Cleatton

Beiko, Idaho

IOWA

T. B. filmmer

Olive, III.

Rev. R. E. Fleming

Olive, III.

Brother Jim Pitchford

Sousa City, IA, 13th North Avenue, Mar. 21-Apr. 6

KANSAS

A. S. Cochrane, 3146 Wayne Ave., Kansas City, Mo. District No. 4 reorganized.

Hawk City, Okla.

Dodge City and Evasii, Kans. .................................. March 5-9

KENTUCKY

Howard Zook, 230 Madison St., Louisville, Ky.

T. C. LOCKIE

HAWKEN

Henderson, La.

MISSOURI

Mark Whitney

Cabrini, Mo.

NEW ENGLAND

T. N. Fogg

Springfield, Mass., New England District Association, 11th District

June 28-30

NEW YORK

J. A. Ward, 1710 Dean St., Brooklyn, N. Y.

New England District Assembly. Assemblies, July 18-20

NORTHWEST

DeLancey Wallace, Box 306, Walla Walla, Wash.

NORTHWEST

S. H. Owen

Alta. City, Okla.

NEW ENGLAND

J. F. Lord

Oil Center, Okla.

PITTSGUMB

J. R. Nelson

Pittsburgh District Assembly. Red Plains, Ohio.

May 28-June 1

SOUTHERN CALIFORNIA

W. C. Wilson

San Diego, Calif.

SOUTHEASTERN

W. H. Hanson

Greenville, Ga.

SOUTHEAST TENNESSEE

S. W. McGeehan

Murfreesboro, Tenn.

WASHINGTON-PHILADELPHIA

H. B. Hasley

357-9 S. St., Washington, D. C.

E. M. Isaac

2560 16th St., Oakland, Calif.

SOUTHERN CALIFORNIA

W. C. Wilson, Jr., Los Angeles, Calif.

CHESHTN MOUNT, TEX.

I have victory to report from the Monroville circuit. My work is for the most part in Smith county, near the junction of the Candy Fork and Cumberland rivers. Carthage is the county seat, about forty miles east of Nashville. I have three organized churches, one in Granville, Jackson county, one in Chestnut Mount, Jackson county, and one in Carthage, Henderson county. All these towns are surrounded by a fine farming country well populated with good people. Our churches are not specifically in these parts, two of them not a year old yet. Our membership is small, but on the increase. They all seem to be prepared and are learning to do the part of true Nazarenes. We are introducing system in the Lord's work and methods that the use of the little light may help us out very greatly. We have two good Sunday schools and expect to organize at least one more in the near future. We have been at prayer meetings, and hope to dig out another one. Our people subscribe for and read the Herald of Holiness. We are greatly obliged to aim is to put it in every home in our circuit. We believe that the Publishing House are worthy, and we have reason to believe that they are going to do more. God bless our paper and publishing interests. We intend to pray for and stand by it. My wife as well as myself is much improved in health since coming here.

J. A. CHERNAULT.
The Easter Number of the Herald of Holiness will be a RESCUE NUMBER

We as a church have officially recognized the Rescue Work as a part of our church work. Our General Assembly appointed a National Rescue Commission, and made provision for the recognition of this work. What subject could be more appropriate for Easter than Rescue Work? It is our plan to make this paper of such an excellent character and fill it so full of the real gospel of salvation that it will create a great interest in Rescue Work. At the same time the character of the matter will be such that it will be an excellent agency to promote a revival spirit in the church, and arouse sinners to their need of salvation. "Do you believe in real missionary work?" If so, you should do all in your power to help circulate this number of the Herald of Holiness. We will do our part by producing a most excellent number of the paper, and also by making the price so low that everybody can afford to give away several copies, at least.

Contents

† Besides the editorials, which will be in keeping with the day and the subject, there will be an article by Dr. P. F. Breesen, on EASTER AND A LOST WORLD

† One special feature of this paper which no one can afford to miss will be the LIFE STORY OF REV. CARL DAUEL who was saved in a marvelous way through the agency of two girls from the Seth Rees Rescue Home in Chicago. The wonderful story of how God saved this bartender, and made him a preacher of the glorious gospel will thrill your soul and cause you to sing praises to God.

† As an evangelizing agency this story should be scattered broadcast in every community!

A Partial List

† There will also be a number of special articles from the pens of those who are familiar with this great work, and whose words will be a blessing to the church.

WHY THE CHURCH SHOULD ENGAGE IN RESCUE WORK
By Seth C. Rees, Pasadena, California.

WHAT TO DO AND HOW TO DO IT
By J. T. Upchurch, Arlington, Texas.

DOES RESCUE WORK PAY?
By J. P. Roberts, Pilot Point, Texas.

WHY HAVE RESCUE HOMES?
By Mrs. Johnny Jernigan, Oklahoma City.

A Remarkable Offer!

□ □ □

† In order that this paper may have the widest possible influence, we have decided to make the price exceptionally low.

PRICES

Single Copies mailed to separate addresses:

3 cents each; two for 5 cents

In packages to one address:

12 copies for......................$ .25
25 copies for....................... .50
60 copies for..................... 1.00
100 copies for.................... 1.50
1,000 copies for.................. 13.50

† This is your opportunity to stir up the community around you. Do it!

The Herald of Holiness

is our church paper, and its sole aim is to help the church to fulfill its mission. We are fully convinced that to flood every community where our church is located with salvation literature will not only be a means of salvation to many, but that the church will immediately feel the stream of influence thus set in motion.

† No community is too small to need this paper and no church is too small to scatter at least a few.

† We can easily scatter 50,000 extra copies of the Rescue Number if all our people will only do a little. Brother, sister, we pass this way but once. Let us leave a mark on the world showing we have passed through it.

† Begin now by presenting the matter to your church, and plan to help circulate this special paper.

† Orders should be in in plenty of time to give us opportunity to provide for them. We want to mail this paper in time to reach every point in the U. S. by Easter Sunday, March 30th.

A Partial List

TRAPS FOR GIRLS.

QUALIFICATIONS FOR RESCUE WORK.
Miss Lue Miller, Kansas City, Missouri.

TRAFFIC IN GIRLS.
F. M. Lehman, Kansas City, Missouri.

Hindrances to Rescue Work.
G. W. Schurman, Haverhill, Massachusetts.

† We expect to have some other special articles, which are not yet definitely arranged for.

Publishing House of the Pentecostal Church of the Nazarene
2109 Troost Avenue
Kansas City, Missouri