

# HERALD of HOLINESS

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

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## EDITORIAL

### The True Beginning of Life



THE NEW birth may be called the real beginning of life. Man may be said to exist before the new birth, but he never really lives in the sense of his royal privileges until he has been born again. This great truth was taught to Nicodemus. The reason Christ took such pains to teach this great truth to Nicodemus was that he was a sincere inquirer and earnestly desired to understand the way of life, that he might seek and obtain it and live it. We do not share the view that he was cowardly, but incline to believe that he came to Jesus at night that he might have His time alone to study the profound problem that troubled his sincere soul.

#### A Striking Message

Christ told him that "Except a man be born again, he cannot see the kingdom of God." Asked how this could be, Jesus answered that "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." Life is in the spirit and the only real living, therefore, is when we live in the Spirit of God, and we only live in this Spirit when we are born of His power and receive eternal life. It is the Spirit that gives life.

Paul throws light on these wonderful words of the Lord when he says, describing the natural or unregenerated man, "Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart" (Eph. 4:18). This is the life born of the flesh. Apart from the new birth man's life is a darkened life, it is a blinded life. He can not see or understand God or things divine or godly. Hence he needs and must have a life imparted from above divinely, by the power of God himself, before he can see and understand.

Paul further describes the unrenewed or unregenerated man as living a life of "enmity" to God. He says, "The mind of the flesh is enmity against God: for it is not subject to the law of God, neither indeed can it be" (Romans 8:7). Say what we may, the human heart naturally is averse to God's regnancy over it. Men may like the good company of church people and the respectabilities of religion, and be willing to join some church for these ends; but when it comes to the real spiritual life, which enjoins crucifixion to the world and a life in harmony with the spirit of the Christ, men do not want it but will war against it, and

the cry of fanaticism is soon heard. This is and ever has been true of the human heart, and it will never change but by power divine.

We are further taught by the same apostle that the natural life is essentially a selfish life, ruled by the things of the flesh. Referring to the natural or unrenewed man he says, "They that are after the flesh do mind the things of the flesh" (Romans 8:5). Here is the fleshly life described as a life centered on or which is governed by the things of the flesh. Flesh governs in all things and everywhere and all the time. As long as you propose a religion that does not interfere with the fleshly appetites or ambitions or aims men will listen and profess and give you their support; but the moment the religion proposes to cross these fleshly tendencies and tastes men reject your teaching and turn against you and your religion. True regeneration is not popular and never will be. It is contrary to the natural loves and inclinations and tendencies of human nature and men will have none of it. It is thus after all not so much opposition to holiness, as we sometimes have supposed, that men feel and urge, but it is really opposition to the only preparation for it, which is the birth from above. Men do not want to pay the price for the real thing of a new birth. Once they are induced to go down and pay the full price and become born of the Spirit they will not be found so opposed to holiness.

#### A Tremendous Truth

Thus does the apostle teach us the tremendous truth that the new birth is radically a very beginning of life with the soul of man. Naturally he is dead—dead in trespasses and sins, and he must be born from above to live truly. The life he is now said to live is a deception and is only a death. There is, however, a life for him if he is willing to pay the price of admission to it. This so few are willing to pay. They cry out that the price is exorbitant and too high. It is not. No price is too dear to pay for this priceless trophy of divine life. It is the life of God. It is the current of heaven sweeping through the darkened minds of flesh and enlightening it. It is the freedom of Christ delivering from the bondage of Satan and death. Oh, what a precious thing to live *for* and *in* God the Father almighty! What a privilege to be linked with the divine and united to Him in our plans and our aims and expectations! Preach this glorious truth and urge men to accept it and begin to live really and truly.

## The Preacher—An Example

WITH A young preacher, once, we were sitting in the office of a venerable pastor in a great city, whither we had gone on business. After the business was through, the conversation drifted on other subjects of a ministerial character, and along lines of advice and counsel to the young preacher. After many things had been said by both of us older ministers, the old pastor looked with a benignant expression and with a voice of great tenderness said to the young preacher, "Brother, all we have said to you has been good and helpful, but I have yet a more important thing to say to you. If I had my ministerial life to live over again I will candidly say to you that over and beyond all things else I would strive to cultivate *personal piety* as a preacher and as a man. I am more persuaded that this is by all odds the most profoundly important and most needed of all things in the preacher. I would cultivate the habit and the life of prayer, and make it the great business of my life to be personally and intensely a *good man*, illustrating in my life and walk the godly traits and the religious duties I am called to preach in my sermons. After all, my young brother, it is this that will give power and influence to our preaching, far more than learning or sprightliness or social gifts or aught else. If I could speak to every young preacher in the world today before I go hence I would say strive, more than for all else, to be personally and intensely and wholeheartedly pious. Live a personally clean and holy life, whatever else you may do or have or may lack."

Reinforced by the beautiful life and career of this devout man of God, these words made a profound impression on me. The young preacher was also impressed and should have been. I want to insist upon this for all our preachers. It is this pious life—this godly walk and conversation—we need in our preachers, and must have if they impress the world and do the work to which they are called.

"Preach by your lives, or preach not at all," is a saying all gold. It has been well said, "A man can not be a faithful minister until he preaches Christ for Christ's sake." It is tremendously important also to say with emphasis a man can not be a faithful minister who does not preach as strongly and well by his life, outside of the pulpit, as he preaches by his sermons in the pulpit. To live the gospel is harder than to preach it, but it is the living which makes the preaching of it easy and saving.

The preacher in spirit and conduct is to be an illuminated gospel. His character and conduct are the pictures which embellish and impress his sermons. The preacher's example will influence when his sermons are powerless. The life will preach when the sermon is forgotten. The life will live when the sermon is dead. The disciples won by the preacher's holy life will be his most enduring work. It ought to be written in gold over every preacher's study, "The first duty of a minister is humbly to beg God that all he wants done in those who hear him may first be truly and fully done in himself."

It is impossible for the sermon to be divorced from the character of the man who preached it. It is impossible for the preacher to bring his people by his sermons to a higher piety than his own. His own life will hang like weights on his preaching, and bring the preaching down to the level of the preacher's living. The sermon may be beautiful in utterance and in word, may pattern the life of Christ, but if the preacher himself be not Christly the subtle poison of his own character and conduct will deprave the fruitage and despoil all the flowers of the most honeyed and heavenly deliverances.

The world will not read God's Bible. The world will not see God's Christ. We must give them an open Bible which they can not help but read. We must bring them to a Christ they can not fail to see. The preacher, by his holy life, is to be an open Bible and an alluring Christ to the world. Men see them whether they will or not. Their examples are an open Bible, a constant sermon, a present Christ. Such a preacher presses on men's consciences like the all-surrounding and all-potent air, and draws, warms, and sweetens like the light. The Bible shuts the preacher up to preach by his life, or to be silent.

The Bible relegates to silence and oblivion, homiletics and preaching rules, but it charges the preacher by constant, minute, solemn iteration and reiteration to be an example in all things.

## Talked Up or Talked Down

READER, did you ever stop and think how much your pastor's success depended upon how you talked about him? Did it ever occur to you that you can either talk the pastor up or talk him down? More. Did you ever stop to think that you can not expect perfection in your pastor? We mean that you can not expect him to live and preach and walk before the eyes of the church without, at times, doing things that will evoke criticism and fault-finding. Often and generally this fault-finding will be without foundation, for it must needs be, if the preacher is faithful, that he will have to rebuke, exhort, and correct, and he can not hope to evade giving offense. Even if he should be at times untactful and unwise in his manner of doing these delicate and unwelcome things, remember that he is mortal, that his aim was righteous, and you must stand by him when he is assailed by others.

Sometimes, however, he may be clearly at fault in matters of a graver or minor character, and there will be ready swift objections and criticisms. Even in these cases you must be his friend. What! Be the friend of a man in fault! Yes, why not! Of course we do not mean you are to defend the mistake or the wrong he has done: by no means. But while he understands that you are not defending him in his wrong, at the same time you are not ready to condemn and send to the gallows your brother for one mistake; for then you yourself would have to follow him there if your kind of justice be meted out to all alike. How many a preacher has been ruined by some small blunder due to lack of years of experience, and the absence of some few broad-minded and charitable members who stood promptly in the breach, not to defend the wrong, but to say to the multitude of critics, "Let him that is without sin cast the first stone." What a boon are a few such true men who forgive an erring brother, and determine not to let a carping and critical crowd damn a brother for one mistake of ignorance of youth or some weakness which he has not yet had time to outgrow.

Stand by your preacher at all times, and if he should finally sin the unforgivable sin and impenitently turn back to his wallowing in the mire, then, when you have to leave him to his folly and sin, do it with a sorrow in your heart and a prayer that God may yet arrest and save him.

We started out to say something on a different line. We want to insist upon the members talking up their preacher in his daily work. He will be criticized often by the thoughtless. Some will say, "Well, we had a very poor sermon today." Such expressions as these will often be heard in criticism of your pastor. Now, brother, never join in or agree with such an expression for fear you will be considered a poor judge of preaching. Be true to your pastor on all such occasions. Just remind the critic that he may not be an infallible judge of preaching and that very few men are. Tell him that God would hardly have called the brother into the pulpit if He had not seen something in him that you and the people need to hear. Remind him that very often the lack of interest in the sermon is more due to the listener than to the preacher. Remind him that lawyers have not one-tenth as many speeches to prepare to deliver as the preacher has to get ready, and the wonder is how a preacher can be as interesting as he is generally. From this view of the case we ought to be ready to overlook his failure to be fresh and interesting, even when we can not believe but that he did lack these things on this special occasion.

The church at Ephesus or Philippi never advertised a bazar or a strawberry festival, or a "pink tea."

# The Awful Sleep of Sin

By REV. C. H. LANCASTER

"But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin" (Heb. 3:13).

**N**O ONE can deny the truthfulness of the above caption. Hence the great importance of exhorting "one another"; and there is great need that every one exhort himself, and his neighbor "daily"—upon each day; or day by day, while we have the opportunity, lest sin through its deceitfulness cause one to fall into the awful sleep of sin. "While it is called To day." While the "today" lasts is the opportunity. A man once said, "Tomorrow is the day when idle men work, and fools repent."

The story found in Exodus 8:8-10 presents to us the compromise which Satan has so successfully proposed to men and women who have heard God's voice and purposed obedience thereto. "If you must serve God. *do it tomorrow.* Do not be in a hurry. Consider well. Remember that this is a grave and serious problem. Do not be precipitate. Be prudent. Think it over! You can not decide it in a minute. There is time enough—*wait.* Of course I understand ultimately you expect to become such a servant of God, but do not throw away the present day pleasure or profit." Yes, tomorrow is the day that never is. Satan's suggestion is tomorrow, and he cares not how many good resolutions you form, if you will only fix them for tomorrow. "Tomorrow; oh, tomorrow is the philosophy of fools. Tomorrow is the subterfuge of moral imbeciles." There is a story that once Rev. Thomas Chalmers, a mighty preacher of righteousness, suddenly stopped in the midst of a great sermon, and flinging his arm out, pointed his finger straight at a noted judge who sat at the rear of the congregation under the gallery, and cried, "Judge, God says 'now.' Satan says, 'Some other time.' When do you say?" It is said that the judge rose to his feet and with trembling voice, said, "I have resisted the voice of God too long. I have compromised day by day. I yield *now* to God. I say with Him 'Now.'" God says in His Word, "Boast not thyself of tomorrow. You know not what a day may bring forth."

"Lest any of you." Please note that the "you" is very emphatic. "That from among you no one be hardened." Men are hardened. We frankly admit, and it really appears that as the years go by they become harder and more difficult to reach; and it can be attributed to nothing but the "deceitfulness of sin." How deceiving and disappointing is sin! It offers its best first, and with its best comes laughter that ends in weeping; joy that ends in sorrow; pleasures that end in pain; and bright hopes that end in bitter disappointment."

I pass the following along which I read a few days ago: "A certain woman was sick. She took five grains of morphine when she intended to take five grains of quinine. She at once became very sleepy. Her appearance so alarmed her relatives that they sent for the physician. He soon discovered the mistake, and, with the husband and friends, endeavored to arouse her from the stupor of the drug. They shook her and sprinkled water on her, but all the time she begged to be left alone. 'If I only get to sleep I will be well,' she would say; while the physician said, 'If she does get fairly to sleep; she will never awaken,' and, compelling her, they walked with her, one on each side, about the room one whole night. Toward morning consciousness began to return, and she was saved." We

## Soul-Winning Tracts

There is need, now and then, to remind ourselves of the important fact that great results are frequently achieved from most humble beginnings. Here is an instance:

One day a little boy belonging to a Sunday school in Philadelphia met one of his friends, to whom he mentioned his expectation of a visit to his relatives in the country.

"Well," said his friend, "and what are you going to the country for?"

"Oh, I shall run about and play in the fields and enjoy myself very much."

"Well, so much you are going to do for yourself. What else do you expect to do?"

"Why, I can help the farmers perhaps."

"Well, so much for yourself and the farmers. But what, my little friend, do you expect to do for your heavenly Father?"

"What, me!" replied the child, in astonishment. "What can such a child as I do for God?"

"You can do much. Now, I'll give you a bundle of tracts. Take these, and when you go into the country, distribute them."

"Oh, to be sure, sir, I can do that." And he received the tracts.

Now, here was the seed sown. Let us see the result. The boy thus armed, went into the country, as he anticipated. After being there a day or so, a boy living in the neighborhood asked him if he would help gather the cows together and bring them home.

"Oh," thought the juvenile missionary, "here will be a good chance to give one of my tracts." So off they started for the cows.

The child (for he was no more) took out one of the silent preachers, saying, "Here is something for you."

"What is it?" looking it over; "what is it?"

"It is something good to read," said the lad.

"But I can not read. Never mind, I'll take it home; they can read it there."

Some days after, the country boy met his city friend. "Well," said he, "that little book you gave me made a great stir at our house, I tell you."

"Did it though? How do you mean?"

"Why," replied he, "they read the tract, and then they read the Bible, and when Sunday came, they made me get out the old carriage and clean it up, and then we all got in who could, and the rest got on before and behind, and rode off to church. That tract's done great things, I tell you."

Subsequently it was ascertained that this one tract was the means of converting twenty-four souls.—*Selected.*

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do not wonder that the husband, friends, and neighbors became alarmed at this threatening of physical death and made a desperate effort to save the woman's life. She had taken into her system a deadly drug which had caused all consciousness of danger to disappear and if it had not been for the efforts of those who were aware of the danger she would have fallen to sleep never to awaken.

But people are daily drinking a more deadly poison than morphine—they have drunken it until their spiritual sensibilities have become deadened. Oh, the awful condition of this sin-ridden world—drunken, deluded, and asleep on the awful drug of sin—asleep! ASLEEP!

The world is sleeping the sleep of eternal death! What can be done to wake up men? They are moving hellward by the multiplied thousands. Nothing will cause men to see themselves and show up the wickedness of this world like the preaching of the unadulterated gospel, with the power of the Holy Ghost sent down from heaven. Something must be done! Men and women are asleep on the drug of sin. *They are sleeping the sleep of eternal death.*

HARTFORD, CONN.

## The Administration of the Holy Spirit

By REV. N. B. SHADE, M.D.

**G**OD ALMIGHTY, Maker of heaven and earth; who made the moon and the stars—the work of His fingers, which He ordained—seemed to cease for a season to contemplate the havoc caused by Lucifer and his angels, and when He considered His plan to put away sin and "destroy the works of the devil," He wanted Mother Eve to hear the ultimatum, for He knew from the beginning that nothing was impossible for Him to formulate and accomplish, for the "wisdom of man is foolishness with God." When He placed the government upon His Son, God the Father's administration ceased—as pertaining to the salvation of men—and He filled His Son with Himself at the Jordan.

Jesus the man at once recognized the part that had been put upon His shoulders, and He said, "All power is given me in heaven and earth," and from that moment the Son's administration began. He had fulfilled all the law and the prophets, and began to preach the kingdom of God that "cometh not by observation"; but that is "within you" (Luke 17:20, 21).

The long period of time—since God said in the presence of Eve, to Satan, "her seed; it shall bruise thy head"—culminated in His incarnation by the power of the Holy Ghost; by forging a way through sin, death, and hell, and bringing us back to God; by breaking the bars of death, leading captivity captive, and giving gifts unto men. This was so amazingly and wonderfully accomplished within three short years, by the tragic scenes of Calvary, following the greatest battle on earth in Gethsemane. Christ Jesus proved His divinity and began casting out devils at once. Soon was ushered in the Pentecost, when His administration ended, and He and His Father came on the day of Pentecost (John 14:6-26), filling the hundred and twenty; three thousand the next day, and have been filling Christian men and women every day since, who are willing to be purified by faith (Acts 15:8, 9), and receive the Holy Ghost, which is God's Spirit in His "greater fullness."

So we are and have been living the Spirit

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life under the administration of the Holy Spirit nearly nineteen centuries, during which period the Bride—the *ecclesia*—the Church, is being prepared to be caught up to meet the Bridegroom in the clouds in the air.

Now the three administrations of God Almighty (the First), Maker of heaven and earth; and God the Son (the Second); and God the Holy Ghost (the Third)—the last administration which is now preparing the Bride, the Church, to be caught up, "for whosoever the carcass is, there will the eagles be gathered together"—will fill and complete the Gentile age, which is very near at hand. The Bride will be composed only of those who are sanctified wholly, which means to be filled with all the fullness of God—the Holy Ghost—and have Jesus Christ, the Hope of glory "shed abroad in our hearts by the Holy Ghost, which is given unto us"; which is a heart "purified by faith" (Acts 11:15-17).

We must have a clean heart, perfect love, Christian perfection, death to the "old man" (Romans 6:6, 7), be "crucified with Christ" (Gal. 2:20); that is, the life I lived in the

world—my worldly life—is dead. The principle of sin is destroyed, so that all the desires of the heart are pure, which were before worldly; not angelic perfection, but Christian perfection—the second, definite work of grace, properly so-called—which enables us to live holy lives. No others will be in the first resurrection, unless they are walking in all the light the Holy Spirit has given them (1 John 1:7).

Jesus Christ—in action now in Spirit—is the Comforter, the Spirit of truth, and comes into every converted or justified believer; purifying, occupying, and inhabiting, which is death to the things that once filled your heart and mind. This death is doctrinally called "entire sanctification" and the "abiding in the vine." "In whom [Christ] are hid all the treasures of wisdom and knowledge" (Col. 2:3). We must live under this administration of the Holy Ghost or forfeit salvation. If, however, you "have not heard whether there be any Holy Ghost," you will be saved, if you walk in all the light you have.

## The Man From Nazareth

By J. M. NICKELS

(Continued from last week)

FIRST, LET us examine the statement that brands the best Man who ever lived as a base impostor. This statement is so startling to us today that it seems almost preposterous to ever mention it as a possible opinion of men. The light of research and investigation of nineteen centuries as it shines upon history's pages—sacred and profane—unquestionably proves the absolute existence of the character of one, Jesus Christ. After nineteen hundred years of investigation the historical fact of the life, labors, and teachings of Jesus is as firmly fixed as the fact of man's own existence. Foolish indeed would be the man who would dare deny the fact of the historical Christ. Indeed only an ignoramus or self-conceited idiot could deny the advent and existence of Jesus Christ, of the work He did, of His wonderful activities in the age in which He lived.

We have yet preserved a letter in the Mastyn library, in which Publius Lintulus, a Roman soldier, writes to the Emperor Tiberius a detailed description of the personal appearance of the Christ, which reads as follows:

"There appeared in these days a man of great virtue, named Jesus Christ, who is yet among us, of the Gentiles accepted as a prophet, but His disciples call Him the Son of God. He raiseth the dead and cureth all manner of diseases, a man of stature somewhat tall and comely, with a very reverend countenance, such as the beholder must both love and fear. His hair is the color of a chestnut,

fully ripe, plain to the ears, whence downward it is more orient; curling and waving about His shoulders. In the middle of His forehead is a stream or partition of His hair, after the manner of the Nazarites.

"His forehead is plain and very delicate, His face without spot or wrinkle, beautiful, with a lovely red. His nose and mouth are so formed that nothing can be reprehended. His beard is thick, in color like His hair, not over long but forked; His look innocent and mature, His eyes gray, quick, and clear.

"In reproving He is terrible; in admonishing, courteous and fair spoken; pleasant in conversation, mixed with gravity. It can not be remembered that any one has seen Him laugh, but many have seen Him weep. In proportion of body, most excellent; His arms and hands delicate to behold; in speaking, very temperate, modest, and wise. In all a man of singular beauty, surpassing the children of men."

This very remarkable letter so fully and clearly delineating the personal appearance of Christ Jesus is or ought to be evidence enough as to the existence of the great Nazarene Teacher. One other testimony to the fact of His existence, and the character of the man. The one people who as a race held out longest against the Christ, and branded Him as an impostor, have long since divided on that question, and many of the world's greatest Jewish thinkers now honor Jesus as one of the great-

est of Jewish teachers, and proudly own Him as a great product of the Jewish race.

Besides this, thousands of them have accepted Him as their Messiah and personal Savior. Their greatest rabbis ever and anon startle the world by their tribute to Jesus as a great Jewish teacher and the founder of a great system of religious truth, and while they do not accept Him as *The Christ of God*, they do give Him a place with the greatest of their teachers, thus testifying not only to the fact of His existence among them, but to the character of His work as well.

Let me quote from a recent lecture by Rabbi Sale, recognized as one of the greatest scholars and thinkers of the Jewish race. Speaking on the theme, "Was Jesus a Jew?" he said, "I would enter my protest against those who would undertake to dissolve into thin air the great individuals, the men of force and character who have helped to make and shape history. The New Testament problem is perplexing enough as it is. There is not a shred of evidence to support the theory that Jesus was of Aryan ancestry and not Jewish. There is no scientific evidence to support such a weird contention. The term "Jew" should never be used by those who care to be exact, to connote either the race or nationality, because it has reference simply to the religion of those who are thus called.

"Thus understood, Jesus was a Jew of the purest type, or the record of the New Testament is altogether untrustworthy. The strength of our religion was never in the race; and, if I have not misread its past, and do not mistake its genius, the forces which have sustained it through the ages and made it the most potent humanizing influence known to history have been the matchless ideals of its prophets. It seems to me that every good Christian ought seriously to condemn the attempt to show that the Founder of the Christian religion was descended from the Meles or other hybrid races who at that time occupied the lowest intellectual levels, and, as compared with the Jew, had no culture or civilization worth mentioning. *Jesus was a Jew*, and was not ashamed of His ancestry.

"Aside from the folly and futility of the attempt to prove Jesus an Aryan, from the point of science, I can not conceive of anything from the viewpoint of religion more harmful and more destructive of the teachings of the Man of Nazareth than this stupid conceit of race pride."

This statement of this great rabbi, taken from one of his sermons or lectures, is one of the clearest testimonies that could be given as to the existence and character of Jesus of Nazareth. The greatest glory of the Jewish race centers around the character of Jesus Christ, and their leaders will be the last to yield that there never lived the Nazarene among men. The Jewish race will be the last to accept the idea that Jesus was a myth, purely the creation of the poets' fancy to meet the needs of the day, as some have declared.

The glory of the past, yea, the promise of the future glory of the Jews is so centered around, or in, Jesus Christ that they must ever stand for, and by Him as a great Jewish prophet.

One other reference will suffice to fully demonstrate that there is all the historical evidence needed to establish the fact of the coming work and character of Jesus Christ. Josephus, perhaps than whom there has been no greater historian, has this to say of Jesus Christ:

"Now there was about this time Jesus, a wise man—if it be lawful to call Him a man—for He was a doer of wonderful works, a Teacher of such men as receive the truth with

pleasure; and He drew over to Him many of the Jews and many of the Gentiles; 'He was Christ'—and when Pilate, at the suggestion of the principal men amongst us, had condemned Him to the cross, those who loved Him at the first did not forsake Him. for He appeared to them alive again the third day, as the divine prophets had foretold. These, and ten thousand other wonderful things concerning Him and the tribe of Christians so named from Him, are not extinct at this day."

This great Jewish historian, born about five years after the death of Jesus Christ, certainly is a competent witness. He was trained in the rabbinical schools at Jerusalem; no doubt by some of the very leaders who caused Jesus to be put to death; and he was, of course, fully aware of the man Christ Jesus. We hear him not only testifying as to the existence, but also of the wonderful character of the Man, of His miracles, of His death on the cross at the demand of the leaders of His own race; and also testified of His resurrection and appearance on the third day. Such evidence from so great an authority unmistakably settles all questions as to the fact of the existence, teaching, and death of the Man who came to earth and claimed to be the Son of God—this Man, whose life was so wonderful, each day being filled with events so startling that the world stopped, in its mad rush and base intrigues, to listen to His words.

The sick were healed, the dead raised, the deaf made to hear, the lame to walk, the lepers cleansed, the devils cast out, and the climax of ministration, the poor had the gospel preached unto them. No such life had ever burst upon the world before; hence we are not surprised that men everywhere quit their shops and fields that they might hear His words; nor are we surprised that jealous preachers and doctors of divinity rested not until they had crucified the Man who was showing the world what a priest of God should be and would be if he was called of God.

The people marveled at His teaching, and everywhere thronged His pathway—His was a life so void of deceit that no man who heard Him could be deceived or misled. To think of such a life as His, and to think of the possibility of His being a base deceiver or an impostor is as absurd as to think a sweet, innocent babe, sweetly resting on its mother's bosom, could be a depraved, debauched, filthy drunkard at the same time. The wonderful character of Jesus Christ could not be developed from a deceiver. This would be a psychological absurdity. No man, conscious of his absolute depravity and aware of his base deception, could for a moment dare assume the divine prerogatives and power of the Godhead. To a Jew there was no crime so great, no depravity so base, no sin so hideous as to even seem to claim the attributes of Jehovah. There could be no more devilish or absurd thought that could be conceived in the mind of man than this one—that Jesus of Nazareth, a Jew among Jews, a descendant of the house of David, a man of such thoughts and ideals as even His enemies accord Him, could possibly have consented to represent a character so depraved as would of necessity have needed to fill the place of the Nazarene had He not been as He claimed—the Son of God.

Human history gives us the records of a Nero; a bloody Mary; a cruel Herod, slaughtering the innocents; and scores of other characters equally depraved; men and women who willingly committed any crime to attain their purposes; but nowhere in all the annals of history has there lived, in no literature has there been conceived or presented to the world a twofold character that would embrace in one

person a character as would of necessity represent the Christ, had he been a base impostor. We repeat, it is an absolute psychological absurdity to even think that a character such as the Nazarene is given, even by those who hate Him, could lend itself or give consent to deceive and mislead the world.

To assert Him an impostor is to declare a poor, uneducated Jewish young man has for nineteen hundred years deceived the greatest and most profound thinkers the world has ever produced; it is to admit that the code of morals, or religious truths, He promulgated has captured and held bound for nineteen hundred years the thought and investigation of the greatest philosophers, the most sublime poets, the greatest orators, and the most astute thinkers the world has ever produced; it is to assert that these, as well as the millions who have followed in their footsteps and have believed what they wrote, taught, or spoke, have been living in ignorance and deception. If He was a deceiver or deceived, then He succeeded in deceiving all of the world's millions, for even our commerce, our very existence as a world, a people, a nation, is dated and counted to or from His birth. The chronological conception of all history is based on a myth, and our very existence has no date to fix as its beginning, no time to fix as to its ending.

But why waste time to consider so base a thought? No man could possibly conceive or believe such an idea of the Christ unless he

has passed below the place that gives him the right to be called a man, and has taken a place among the unthinking beasts of the earth; or else to crush out the awakenings of his conscience, he thus seeks to convince himself that such an absurdity is true. How strange, if Jesus was mere man, that this poor, unlearned Jewish carpenter should so deceive nations that they would send forth armies to suppress and destroy that which did not exist or was of no potent force in the world. Strange that kingdoms should be stirred, totter, and fall because of their rejection of something that did not exist.

And the very fact that this character, for nineteen hundred years, has stood the test of agnosticism, infidelity, and higher criticism, yea, every devilish machination of Satan, is conclusive evidence of the fact that the Man of Galilee was not an impostor, but that the divine record is true.

The historical fact of His life, work, and character is so firmly fixed, and by such an array of evidence that there is no excuse or pretext left to the world as to the question of His presence in the world, or the character of His life and teaching. And only men degraded and debauched by sin and hoping to find some excuse for their sins, thus hoping to deceive their own souls, would dare to bring such an accusation against the Christ in the face of so much unassailable evidence

(To be continued)

## The Wage Problem

By REV. DE LANCE WALLACE

"Tell me, what shall thy wages be?" (Gen. 29:15).

THE QUESTION of wages has been a mooted one for four thousand years. "Trusts" and labor unions are fruits of it. In Jacob we have a representative of the laboring masses of today. He established his own wages. He was not right with the Lord. He had practiced deception upon others because he was not satisfied with his portion, and later upon Laban. When suing for a wife he claimed no other recompense for his labor, but began immediately to connive to defraud his father-in-law. Carnality is never satisfied. For his own acts of deception he was rewarded by like deception on the part of his employer, and was compelled by the rigid oriental law to suffer the consequences all his life thereafter.

Labor today is living a life of discontent, harassed by jealousies and whims, reaping

its own sowing. It has sown to the wind and is reaping the whirlwind. There is about the same prospect for a change for the better that Jacob had—Leah outlived Rachel, and her children outnumbered those of her sister.

Jacob's lot would have been far better had Laban set the wages and he been satisfied to let God give him his wife.

Laban is certainly not a type of the heavenly paymaster. He contracted to give Rachel, but he substituted Leah—just as the Devil is always doing for folks. He (Laban) knew that if he gave Rachel to Jacob first, he could never snare Abraham's posterity into the Syrian's heathen custom of plurality of wives, for Abraham had forever separated himself from them and their customs that he might walk with God.

Laban was perfectly willing Jacob should have Rachel, but "He must conform to our customs," and today the Devil doesn't care how religious we are if he can get us yoked up in unholy wedlock, either in business, employment, or marriage. Jacob served not only seven but fourteen years. He got Rachel, but also all that filled the long life with anguish over the treatment of Joseph and Benjamin by the children of Leah.

Jacob's life stands forever as a warning to us to obey God.

"The wages of sin is death." Joseph's brethren received thirty pieces of silver for him, but also famine, fear, remorse, and slavery for the Jewish race.

Judas received thirty pieces of silver for betraying Christ, and also the hangman's noose. If we serve the Devil he will pay us in his own coin, and we can't buy one thing with it that is worth having. Take, for example, the rich man and Lazarus.

Labor often is entirely unrewarded here on earth: Columbus died in poverty; Howe, the inventor of the sewing machine, the same way; and Christ, who opened heaven's gate to a lost world, received the thorns and nails,

### The Bible

By W. A. SULAVAN

1. Life is a voyage from the scenes of time to the shores of eternity, and its varied experiences are as changeable and restless as the ocean. What the anchor is to the ship, hope and salvation are to the soul. Keys are emblems of authority, privilege, and power, and are useful to open doors of blessing and hope. Jesus himself holds the keys of life and death. But to His people He has committed the keys of blessing and help.

2. The Bible is the Book of books. It contains the mind of God, the state of man, the way of salvation, the doom of sinners, and the happiness of believers. It is given us in life, will be opened at the judgment, and will be remembered forever.

the spear and death for His portion. But this life does not end all. "There's a better day coming." Lay up for yourselves treasure in heaven.

What will our last pay check be? "Well done, thou good and faithful servant," or "De-

part from me, I never knew you"? We are settling eternal destinies. "Tell me, what shall thy wages be?" Eternal life or eternal death, as we ourselves determine.

WALLA WALLA, WASH.

## The Mission of America

By H. O. WILEY, D.D.

"It would be a misfortune of lasting consequence, if the missionary program of the world should be interrupted. That the work should be continued seems to me of capital necessity. I hope there may be no recession or slackening of any kind."—President Wilson.

**T**HESE WORDS of President Wilson regarding the missionary program during the war are quoted from Flora L. Wilson's article in *The North American Student*, and are significant as voicing the great mission of America in the Christian world program. Israel was a people with a message. The apostle makes it clear that Israel was elected to a work, was given a mission, and enjoyed certain privileges in order to fulfill the mission which God had given her.

America likewise has a place in the prophetic history of the world. When the "Pilgrim Fathers" started on that memorable journey across the Atlantic to the bleak New England shores they held first a service of consecration in their church, and then in solemn procession marched to the sea, led by their pastor, John Robinson, who, as they marched, read from the Bible the great commission which God gave to Abraham. "Now Jehovah said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee; and I will make of thee a great nation, and I will bless thee, and make thy name great; and be thou a blessing; and I will bless them that bless thee, and him that curseth thee will I curse; and in thee shall all the families of the earth be blessed" (Gen. 12:1-3, R. V.).

So striking is the parallel that the Christian world, especially the student class, is beginning to catch the vision of God's great plan in the founding of this country—to evangelize the world. A recent writer has said of this parallel, "It was a summons across the centuries to a new and profound application of the principles of religion to nation building. The conviction burned in their hearts that God was sending them out on a divine mission, and that they were to found on this side the sea a nation which should bear an important part in the world plans of Christianity."

That America was to be a center for world evangelization is very evident from the writings of the founders of the republic. The opening words of the Mayflower compact are "In the name of God, Amen," while the closing words of this historic document are, "For the glory of God and the advancement of the Christian faith." The early settlers of North and South Carolina declared that in developing their new territory they were actuated by a zeal for the propagation of the gospel. There can be no true Americanism without a recognition of the great purposes for this country which were in the minds of the founders of this great republic.

That God has a great Christian world plan for America is further shown by the fact that this country has largely been explored and developed by the home missionaries. A recent writer has said, "The march of our civilization is to the music of our religion"; and another with profound recognition of the importance of the early missionaries has said, "The home missionary was a founder of schools, a builder of churches, a maker of

states, a signer of treaties, an unfurler of flags, and always and everywhere a genuine American."

The modern missionary movement for work among foreign peoples is another development born of true Americanism. It is true that the way was blazed by Carey and others, but it is equally true that since that time practically all the great movements for foreign missionary work have begun in America. The real impetus to this work which has developed to such proportions was due to the blessing of God upon the educational work of America, which began with the few students of Williams College and Andover Seminary. From the time of the "Haystack Convention" among the colleges there has been a deepening of this purpose in the hearts of truly Christian students.

It should be remembered also that the modern missionary movement has another great debt to the student world. The Young People's Missionary Movement, which was organized about 1902 and later changed its name to the Missionary Education Movement of the United States and Canada, has been largely instrumental in making possible the excellent missionary literature which we have at the present time. It has published and circulated in America alone more than one million copies of text books and other publications along missionary lines. This has been of untold benefit in stimulating thought and interest in the great missionary problem of the world.

The winning of the war furnished a great purpose which molded all true Americans in a common cause. Now that the war has ceased and peace has been declared, how great it would be if America could catch the vision which God has for her, and merge all her great resources into the evangelization of the world, declaring the message, "Glory to God in the highest, and on earth peace, good will toward men."

NAMPA, IDAHO.

## The Common People

By WILLIAM E. ELLIOTT

"And the common people heard him gladly" (Mark 12: 37).

**W**HILE THE ears of the learned folks seemed to have been closed, to a great extent, to the gospel preached by the precious Son of God, we are glad to know that He did get a hearing, even though it was by the illiterate fishermen of the shores of Galilee. I, for one, know how to appreciate this, being the son of a man who was a lumberman and fisherman. We spent the most of our time in the woods in the winter, and in the fishing boats in the summer. Living a long distance from school, we did not have the advantage that the most of children have.

When a young sailor, at the age of twenty-five years, the gospel of Jesus gripped my heart strings, and after He had become the Gem of my soul I learned to read without spelling. Thanks be to the dear old Book of God, from which I learned to read! I am so glad He preached the gospel to the poor. Hal-

lelujah! While we happen to be one of the common people, we feel safe in saying there are many others.

As missionaries go to the mission field they learn and speak the language of the people. If we are preaching to two nationalities at once—such as French and American—we speak American, as they both understand us. Should we preach in French, only one class would understand us. Use a lot of oratory and a few understand it. Preach a plain gospel and there is a chance of everybody getting blessed. It does my heart good to sit under some of our Pentecostal Nazarene preachers who would make the best of Presidents and statesmen, with a command of language that would put many a lawyer to shame, and hear them preach in a way that a ten-year-old child can understand them. That makes me feel as though I was sipping honey from the Rock, rolling in clover, and drinking from the river of Life.

While this is true in the preached Word, it is also true on the printed page. The educated writer does not know the inconvenience he puts some of us to, as we are grazing in a nice, green clover field, fresh and sweet, and all at once have to drop it and go feeding on the broom-sage of Websterism for about the space of ten minutes before we can get our bearings.

Seeing not many wise are called (1 Cor. 1:26), and our church, above all churches, is built up mostly of common people, may the Lord help the writers of the *HERALD OF HOLINESS* never to drift from the language which can be easily understood by both the educated and illiterate.

## The Blending of the Word of God in our Church Name

By S. T. OLSON

**S**OME SEEM to feel that there is a reproach connected with our name, as a church, in "the eyes of the world." Are we ashamed of such a glorious name as "Pentecostal," which is one of the greatest names in the Bible?

What does "Pentecostal Church of the Nazarene" signify?

1. "Pentecostal." Pentecost, in the old dispensation, was a time of great rejoicing among their sons, daughters, men, and maid-servants, the Levites, strangers, fatherless, and widows. How typical to the day of Pentecost, when the Holy Ghost was bestowed upon the 120, when they had things in common. Being filled with the Holy Ghost was demonstrated on the day of Pentecost, with the fruits and signs following.

2. "Church"; temple, tabernacle, wherein rested the altars, and the ark, with its contents. Here the people made their offerings and sacrifices to make an atonement for their sins; also, the Jehovah-God manifested Himself in the holy of holies through the Shekinah glory.

3. "Nazarene," closely affiliated with "Nazarene," or one who was dedicated by a vow to live a life of purity and devotion, separated from sin and holy unto the Lord. Jesus was a Nazarene (Matt. 2:23). How He was despised and rejected by man! Yet He took upon Himself the form of a servant! When He was scorned and belittled He loved and showed mercy for their ignorance! Praise Him! He did not seek the applause of men. Shall we, oh beloved, be followers of this meek and lowly Nazarene, whose name we bear?

POMONA, CAL.

## Discipline of a Church

By REV. H. G. COWAN

**C**HURCH discipline is of scriptural origin and authority, and has always been a strong arm of the church for the maintenance of purity of doctrine and godliness of life. That is to say, when false doctrines have been propagated, and ungodly living has been discerned, in the church, there has always been a scriptural way by which offending ministers and members could be dealt with, to the end that heresy be suppressed and wrong habits of life corrected.

1. For cases of personal offense between brethren (Matt. 18:15-17).
2. For falsehood (Acts 5:1-11).
3. For unholy ambition and attempted bribery (Acts 8:18-23).
4. For false doctrine (Acts 15:1-35; Gal. 1:6; 3:1-29; 1 Tim. 6:3-5; 2 Tim. 4:1-5; Titus 1:9-14; 2 Peter 2; 2 John 2:11, etc.).
5. For immoral conduct (1 Cor. 5).
6. For looseness of life and walking with the world (1 Cor. 6).
7. For divorce (Matt. 5:32; 19:9; Mark 10:11, 12; Luke 16:18; Romans 7:2, 3; 1 Cor. 7:10, 11).

These references may not cover every case in the Scriptures requiring discipline: and the principles of action, rather than statute laws, are in most cases given in the Scriptures. But from the earliest days of the church discipline was administered upon offending members; and in every well-established Christian organization today it is recognized as a necessary part of church activities. Mosheim, in his "Ecclesiastical History," says:

"One of the circumstances which contributed chiefly to preserve, at least an external appearance of sanctity in the church, was the right of excluding from it, and from all participation of the sacred rites and ordinances of the gospel, such as had been guilty of enormous transgressions, and to whom repeated exhortations to repentance and amendment had been administered in vain. This right was vested in the church from the earliest period of its existence by the apostles themselves and was exercised by each Christian assembly upon its respective members. The rulers, or doctors, denounced the persons whom they thought unworthy of church communion: and the people, freely approving or rejecting their judgment, pronounced the decisive sentence. It was not, however, irrevocable, for such as gave undoubted signs of their sincere repentance and declared their solemn resolutions of future reformation were readmitted into the church, however enormous their crimes had been, but in case of a relapse their second exclusion became absolutely irreversible."

But church discipline has in the course of time as the church has lost spirituality, on the one hand, sought to build up a great ecclesiasticism; or, on the other, to liberalize its standards and become more acceptable to the world—become subject to great abuses. In churches of a prelatical or monarchical form of government (particularly the Roman Catholic church) the tendency has been to undue severity, even to the burning at the stake of those accused of heresy, and of depopulating by the sword—through crusades of holy (?) wars—vast territories inhabited by those who would not conform to the church. In almost all churches, however, there has been laxity in executing discipline on account of the commission of sin, and at the present time there is an insistent demand for greater liberality in the participation of the church in the lusts and pleasures of the world, so that discipline is well-nigh becoming an obsolete word in

church circles. It is here that the holiness movement has entered a protest, and the Pentecostal Church of the Nazarene has taken a firm stand for righteousness and for entire sanctification as the normal life of the church.

Our position is stated in our Manual in these words, "The object of Church Discipline is not the punishment of offenders; but the vindication of the truth of God, the purification of the Church, the warning of the uncareful, and the reformation and salvation of the guilty."

Discipline may be executed upon a member or minister of the church for un-Christian or imprudent conduct, of which the "General Rules and Special Advices" of the Manual seem to be gauges, by a court consisting of members or ministers, as the case may be, before which the usual rules of evidence and modes of procedure in ecclesiastical and civil trials are valid, and guilt must be clearly proved before sentence can be pronounced.

The wisdom and fairness of this form of discipline can not be doubted, and it would be a grievous error to provide for the excommunication or dismissal of members or ministers from the church without a fair and impartial trial by a committee of one's peers, with the rights of counsel, of challenge, of witness, of cross-examination, and of appeal. These are rights inherent in English-speaking Protestant Christians, through centuries of struggle against civil and ecclesiastical tyrannies, from the wresting of Magna Charta from King John by the English barons, and the landing of the "Pilgrim Fathers" on Plymouth Rock, where they founded a "church without a bishop, in a state without a king," to the day when the Hunnish hordes were rolled back from the Marne, the world gained "a new birth of freedom," and the kaiser and his armies went down in ignoble defeat. But these are not only the rights and privileges of those who have been born and reared, or naturalized, on English or American soil, or whose membership is in churches which acknowledge no pope; for these are the rights God has given to all His children of whatever name or race or creed, in the blessed gospel of His Son Jesus Christ. "If the Son, therefore, shall make you free, ye shall be free indeed."

It has happened at times that the entire membership of a church has needed to be disciplined by the general body, and that instead of a single man or woman, a congregation has been called to answer charges. And when we look for principles and precedents here I must confess myself to be at a loss, for there seems to be nothing in the Bible and very little in church history to serve as a guide in this matter. It remained for the General Assembly of the Pentecostal Church of the Nazarene, in the year of grace 1915, to do a "new thing," namely, to provide for the "disorganization of churches" by the "action" or "pronouncement" of a Superintendent. No committee of one's peers is allowed in this case, no counsel, no challenge, no witnesses, no cross-examination, only an appeal from the Superintendent's action. "A fully organized church" enjoys "the right of selecting its own pastor, . . . the election of delegates to the various Assemblies; the management of their own finances, and of all other things pertaining to their local life and work." But the "fully organized church" is disorganized by the fiat of a Superintendent, and the rights mentioned above have ceased to exist.

The church is composed of those who are spiritually regenerate, and are seeking completeness in Jesus Christ, and there is nothing against their Christian character (for if any of them demands a letter to another church he may receive it), but by the word of a fellow-man their means of grace are discontinued, their meetings for spiritual benefits are closed, and their united efforts for the salvation of men must cease.

It would seem that we need a competent court to pass upon the constitutionality of a law passed by the General Assembly; any law that violates the basis of membership, or that interferes with the rights of a "fully organized church," as agreed upon at the organization of the church, is clearly unconstitutional and void, and ought to be so declared. But, as we have no such court, and it may not be wise now to institute such a one, I would suggest the following amendment to the Manual: Strike out paragraph 14, page 63, and insert in its place the following:

The General Assembly shall have power to pass such laws for the government of the church as are in harmony with the holy Scriptures, provided, that proposed changes in the name and doctrines of the church, of the basis of membership, and of the rights of the local churches shall require the affirmative action of three-fourths of the District Assemblies next following the General Assembly.

And I further suggest that an amendment be added to the section headed "Discipline," pages 68-71, in the following terms:

### *Discipline of a Church.*

When any church shall habitually neglect or refuse to comply with the provisions of the Manual, and shall by any official act or declaration show a determination not to conform to our doctrines, general rules, or temporal economy, it shall be the duty of the pastor and District Superintendent to make every reasonable and proper effort to induce the church to conform to our Manual and usages; and failing in this, the District Assembly, or the District Advisory Board, in the interim of the Assembly, shall appoint a committee of five members, none of whom shall be a member of the accused church, but of some other church or churches of the District, who shall meet at the place where said church holds its regular meetings, and shall constitute a competent court of trial, and shall decide the case according to the generally accepted rules of evidence and procedure: provided, that the said church, by its representative, shall have the right to challenge any number, not exceeding that of the committee, and the right of appeal to the ensuing District Assembly. It shall be the duty of the District Superintendent to preside at the trial, except he be a member of the accused church, in which case the District Advisory Board shall provide a chairman. The committee of trial shall appoint a secretary, who shall take regular minutes of the proceedings, and convey the same to the District Assembly in case of an appeal. The accused church shall be furnished with a copy of the charges at least twenty days before the time of trial. If the church be found guilty of indulging in immoral or dishonest practices, holding and teaching doctrines contrary to truth, as found in the holy Scriptures, and as set forth in our Manual, or of persistent repudiation and disobedience of the law of the Manual, and will not agree to conform thereto, it shall be declared no longer in connection with the Pentecostal Church of the Nazarene.

# THE WORK AND THE WORKERS

## FROM P. B. BRAY

Since our last report we have held three revivals; one at Pleasant Grove church. After this meeting we called Brother E. A. Clark to organize us into a church. The influenza broke out and kept us away for some time; then we were unable to have our Superintendent with us.

Our next meeting was at Cincinnati, Iowa, with Rev. C. C. Goltry, pastor of the Methodist church. There God came and gave us twenty-seven souls. Sister Keel was there about nine years ago and scattered Holy Ghost fire, which was still growing. After this meeting we came home for a two week's rest, and then went to Numa, Iowa, under the leadership of Brother Goltry. God heard and answered prayer, and five seekers were at the altar, praying through to victory. At this writing we are at home, and have open dates. Any one desiring our help please write us at Montrose, Iowa. We can furnish a tent if desired. Pray that God will give us many souls during the summer months.

## EVANGELIST A. F. DANIEL

I am at Halltown, Mo., in a campaign with Rev. W. J. Mason, pastor. The outlook is fine. We just closed one of the best meetings of our lives Sunday night at Jonesboro, Ark. Rev. John M. Mitchell was my collaborator. Rev. J. E. Linza is pastor there, and has the work well in hand. He has the confidence of the church and town, and we are looking for a great year for the church at Jonesboro under his wise leadership. He stood nobly by the evangelist, and the folks proved their appreciation of the meeting by giving a good offering. Thirty-five or forty prayed through, and struck the fire. The saints shouted and had a great time. May God bless the dear HERALD of HOLINESS and its staff. I want to put it in every home possible this year.

## A PREACHING TOUR IN MISSISSIPPI

I have just returned from a preaching tour in which the Lord gave victory. Last Saturday night, Sunday morning, and Sunday night was spent with Brother Gammell at the Buckhorn church. The Lord was with us, giving a time of refreshing to some and conviction to others. We had a good crowd and good interest. We returned on Thursday to the home of Brother O. L. Kimbrough. We preached in his home to a good crowd, there being a cottage prayer-meeting in progress in that vicinity on Thursday night. The Lord is blessing the cottage prayer-meeting there, and also at Houston. Some are being saved, some sanctified, and others are hungry. JOHN SAXON.

## REST COTTAGE ANNIVERSARY

It was my privilege to visit Rest Cottage, our rescue home at Pilot Point, Texas, and be at the great anniversary the 2d of February. The 11 o'clock service Sunday was the most impressive service I've been in in a long time. Rev. Albie Irick brought the message from the text, "Where there is no vision, the people perish." God put His seal on this service. After the message was delivered the old and the new board of directors of Rest Cottage Association were asked to stand on one end of the rostrum, and the girls and workers in the home, with Rev. J. P. and Sister Minnie Roberts, superintendent and secretary-treasurer of the home, who were asked to stand on the other end; while Brother Irick addressed the board, the girls, and the workers. We, the members of the board, pledged our support to these broken-hearted girls, whose lives have been blighted by sin, but who are trying to make good, and be pure. The only unsaved girls in the home, at this time, knelt at the altar and were blessedly saved. Several Districts have adopted this home, and each District has a representative on the board. We have made no mistake in adopting this home. The property is in fine condition, and free from debt. A cleaner, more sanitary home can not be found. Being one of the inspection committee, I am able to know about these things. All unfortunate girls who apply for admittance are taken in and given a home, and a chance to start life over. This home never turns away a girl, no matter how crowded. There are in the home at this time a number of

poor, broken-hearted mothers who are yet in their teens, and many sweet, innocent babies, who must face the scorn of the world. God help us, who have been more fortunate than they, to remember that Jesus said, "Inasmuch as ye did it not unto the least of these, ye did it not unto me." ETHEL BARRHAM

Secretary, Board of Directors.

## EVANGELIST W. OWEN JONES

I have been in some wonderful meetings, where God poured out His Spirit upon the people and many prayed through. Such was the case at the Jefferson Street Methodist Church, Atlanta, Ga. Over a score came to the altar. About fifteen knelt at the altar the closing night. We praise the Lord for all these victories. The pastor stood by us nobly and our labors were greatly blessed. We then came up into Kentucky, the charge at Delmer being our first meeting. Brothers Flote Taylor, Croley Furton, and Samuel Muse helped the effort with their presence and prayers. Having no pastor has greatly hindered the work, but the saints are holding on and there are some choice spirits in these parts. We did not realize the meeting we desired.

From here we went to Shafter. The attendance was very poor, there being only one Pentecostal Nazarene family in attendance.

I am in Georgetown, Ill., at this writing. Dr. Brookshire and Brother Livingston have rented a theater down in town, and our crowds are great. God is honoring the Word, and souls are praying through. Last night a Cumberland Presbyterian prayed through and was sanctified. There was a good deal of shouting in the camp. We go from here to Ellington, Mo. I covet the prayers of the people.

## OPENING A NEW WORK

Barwick is five miles west of Calera, Okla. We are here in a good community, and people are hungry for a holiness organization. A Sunday school has started with seventy-one pupils, with Brother Bud Taylor, superintendent, and Brother John Scott, assistant. People are hungry for holiness, so pray the Lord to bless us here in this needy place. I want the saints to pray for my wife. She is still at Hot Springs, Ark.

At 2:30 o'clock each Sunday we have meeting, and prayer service each Sabbath evening.

E. M. SANDERS.

## CHICAGO CENTRAL DISTRICT PREACHERS' ASSOCIATION

Twenty-five or more preachers of the District met at the Woodlawn Church, Chicago, for their annual ministerial meeting. The river of salvation overflowed the banks occasionally. Papers on important topics were ably presented. Rev. T. H. Agnew presided well, and General Superintendent Williams' lectures and evangelistic messages were an important feature of the convention. The church and pastor certainly did their part well in providing for the people. Miss Shaffer sang, and we will make no attempt to describe the effect it produced. Many visitors were present. The officers for the ensuing year are: District Superintendent C. A. Brown, chairman; W. T. Willingham, vice-chairman; L. W. Mounts, first vice-chairman; C. H. Strong, secretary; Luke Milby, treasurer. C. H. STRONG.

## OUR STOP AT NASHVILLE, TENN.

On our way from Olivet, Ill., to Florida Mrs. Harding and I stopped off for four days with our church and school at Nashville. We have a great work at Nashville, a good church building, and as fine a class of people as we ever met anywhere. On Sunday we took dinner with Mrs. R. T. Williams and little son, and had a most delightful time. Dr. and Mrs. E. P. Ellyson are in the college work at this place. Trevecca College, it seems, has as bright a future as any school of our movement; the location is the best. It is so close to this large city, right on the street car line and one of the main streets leading downtown, and the campus can be made the greatest of any place in the land.

This surely will prove the gateway to this great Southland for our movement, which is so badly needed in this part of the world. This school has of late put on a campaign to lift the indebtedness, and I am sure that there is no place in the land where our people can put money where it can be used better and for greater good and a needy field than in this southern school. I am greatly moved for our work in the South.

On Saturday Dr. and Mrs. Ellyson, the pastor and wife, and the writer and wife, went out to the old home of General Jackson. We also had a nice visit at the Pentecostal Mission Publishing Company. U. E. HARDING.

## COAST TO COAST CONVENTIONS

Los Angeles is perhaps the most popular winter resort city in the United States. Its genial climate, its flowers, and its fruit bring tourists there by the tens of thousands. The day our convention party came into the city, it was estimated that five thousand tourists arrived. It is also a great holiness center. It was there that Dr. P. F. Bresee organized the Pentecostal Nazarene church, about twenty-five years ago. From that church, other churches have sprung up over the city. They are one and all seeking to keep to the front, in their different fields, the gospel of an uttermost salvation. Then the Southern California Holiness Association is a large and important factor in spreading the good news of full salvation. We were informed that the association has a membership of about twelve hundred. This constituency is made up of members from all the orthodox churches and represents a manifold effort to bring holiness to the attention of church people in general. Our convention was invited to the city by this association, and right well did they support it. We shall not forget their welcome and their courtesies. Brother R. L. Wall is acting president of the association.

The convention was marked by several things. In no other meeting have we had so large a number of holiness workers and leaders present. Dr. McLaughlin, the senior editor of the *Christian Witness*, lives there. We were greatly helped by his testimonies, prayers, and exhortation. Dr. G. W. Wilson, an old-time soldier of the cross, was present several times. We had Rev. Fred Ross, recently a chaplain in the army, with us in a few services. We had Evangelists Bud Robinson, Stephens, Moore, Cooke, McBride, and others. Then we had Pastors Cornell, Roberts, Showers, and others too numerous to mention. One afternoon we had fourteen ministers on the platform, besides the regular convention workers.

The interdenominational complexion was noticeable. We had the usual representation from the well known denominations. There were sixty-two individual churches represented in the Sunday afternoon meeting.

Then we had the largest offering made anywhere for the general support of the work. More than \$500 was given in cash and pledges to spread scriptural holiness over these lands.

The closing service was the most fruitful service of the convention. Sister Beezley represented the missionary work of the National Holiness Association to an interested audience. Then Brother Babcock brought the closing message. God blessed both the preacher and people, and twenty souls came to the altar for pardon or purity. We thank God for the seal He has put upon the convention work on the Pacific coast. We are turning toward the east now. Good crowds have greeted us in the opening services at Phoenix, Ariz. We look for decisive victory. REPORTER.

## EVANGELIST S. B. RHOADS

The writer is assisting Pastor Ludlam in a meeting here at Deming, N. M. The boys are entertained continually in various places in all manner of worldly entertainments to rob them of their soul's salvation. Very few of them go to church unless it is to an entertainment, such as was given here last week, which was a burlesque on Christianity, in the shape of some kind of an "old maid's convention"; however, some are coming. Four boys held up their hands for prayer last night, some are seeking holiness among which is the postmaster of the place. We are going on this week, preparatory to the national convention next week. Camp

body is demobilized; a few hundred, however, remain.

**OKLAHOMA HOLINESS COLLEGE**

We are now busy with the second semester of school. Our special Bible course and midwinter revival has come and gone. Rev. J. B. Chapman, D. D., pastor of the Bethany church, conducted the special course and held the revival. His lectures were certainly appreciated, and his sermons were great for truth. There were a goodly number of seekers and finders during the revival.

Our high school is now accredited for twenty-two units, which gives us state affiliation. We expect to have the normal high school course for the coming year, and upon the completion of this course, and the certification of the grades to the state board of education, the graduate will receive a two years' state teacher's certificate. Peniel College at Peniel, Texas, will be the college for the Southern Educational District, and our two years of college work will be accredited with that institution. We will also seek to have our two years of college work accredited at the state university.

Because of the drought, the war, and shortness of finance, we did not get our Bresee memorial building completed for the present year, but it will be completed and furnished for the coming year. We anticipate a large enrollment for the coming year. The outlook is encouraging.

At the present we are preparing a history of the college covering the last ten years. We especially desire to get in touch with all of the graduates, also those who have been pupils of the institution during former years. Please write us at once. **REV. C. B. WIDMEYER, President.**

**RESOLUTIONS**

Whereas, At the annual meeting of the board of directors of Rest Cottage Association, held at Pilot Point, Texas, February 3d, a committee on resolutions was appointed by the chairman, to draft resolutions to be published in the HERALD of HOLINESS, and the persons whose signatures are below were appointed:

Whereas, Rest Cottage has been owned and controlled by the Pentecostal Church of the Nazarene these years by and through Rest Cottage Association, and the work and management of said institution being approved and accepted by the church in a wide district of the Southwest, and

Whereas, At said annual meeting, a new charter and by-laws and constitution were drafted and voted unanimously for adoption, which will forever express definitely, clearly, and unmistakably to all, the exact status and relation of Rest Cottage to the church, and

Whereas, Rest Cottage Association is now an incorporation composed of all members of the seven Districts now associating with this institution, and all others who may become later affiliated therewith, and

Whereas, The board of directors are chosen equally from these seven Districts at their annual Assemblies, serving for one year, and

Whereas, This association holds in trust for the Pentecostal Church of the Nazarene, this institution, and transacts the business of said institution for the church through the representatives of the Districts by the board:

Therefore, Understanding the true and exact condition and relation of this home to our church and its various interests; be it

Resolved, That the board of directors express their glad, deep, and generous approval of the wise management; the excellent moral and spiritual condition; and the neat and beautiful appearance of Rest Cottage during the years past and gone.

The buildings are well kept, fences repaired, grounds well tilled, rich, and fertile. The inside of the institution is clean, airy, neat, sanitary, inviting, and comfortable. Therefore, be it further

Resolved, That Rest Cottage Association give unstinted praise and appreciation for the great work accomplished by these noble workers associated within and without the home during the last year;

Resolved, That the church at large rejoice and be exceedingly glad of the new and enlarged movement wherein the seven great Districts of the Pentecostal Church of the Nazarene have united in adopting, approving, assisting, and controlling Rest Cottage as their own denominational home, and thereby increasing the power to serve, redeem, restore, and rescue the unfortunate;

Resolved, That the church in general give special praise to God and rejoice with all that

this institution is free from debt, and the valuation, from a safe estimate, is above \$15,000; and that this home is not owned, controlled, and manipulated by man or by a few men, but is absolutely owned and controlled by a board of directors from the seven Districts of the Pentecostal Church of the Nazarene, and are amenable to their respective Assemblies as to the institution and its management.

The love and harmony existing between the board, the manager, the matron, the workers, the Districts, and the thousands of co-operating friends over the land are something beautiful.

**REV. ALLIE IRICK,  
REV. C. B. JERNIGAN,  
REV. M. V. DILLINGHAM,  
Committee.**

**REPORT OF THE BOARD OF DIRECTORS**

The board of incorporation and directors of the Peniel Orphan Home, Peniel, Texas, met at Peniel, Texas, February 18th, and transacted a large amount of business; and completed the by-laws of the home, thus making it now the property of the Pentecostal Church of the Nazarene. The church is represented on the board by one member of each of the following Districts: Dallas, Hamlin, San Antonio, New Mexico, Eastern and Western Oklahoma, Kansas, Missouri, Little Rock, Arkansas, and Louisiana (eleven in all), and this is one big child of the church. Rev. Oscar Hudson was elected president of the board and manager of the home; Rev. G. F. Haun, of Wister, Okla., was elected secretary of the board of managers; also secretary of the board of directors.

The report of the home is as follows:

**NUMERICAL**

From August 1, 1918, to February 1, 1919:	
Children in home in August.....	47
Children received from August to February.....	11
<b>Total.....</b>	<b>58</b>
Children placed in homes from August to February.....	12
Children died from August to February.....	1
<b>Total.....</b>	<b>13</b>

**FINANCIAL**

<b>Receipts:</b>	
Cash on hand August 1.....	\$ 900.00
Donations from August to February.....	4,347.22
Received from other sources.....	2,002.86
<b>Total.....</b>	<b>\$7,250.08</b>
<b>Disbursements:</b>	
Groceries.....	\$1,280.81
Furniture and Improvements.....	1,184.11
Salaries.....	692.90
Other expenses.....	4,084.39
Cash on hand February 1.....	28.28
<b>Total.....</b>	<b>\$7,250.49</b>

**G. F. HAUN, Secretary.**

**SUMMERS-GROSECLOSE WEDDING**

On January 29th there occurred a very quiet and blessed wedding at the home of Brother and Sister George Slocum, at Sublette, Kas. The parties were Brother George W. Groseclose, of Hutchinson, Kas., and Miss Maud O. Summers, of Lakin, Kas. The couple are well known on the Kansas District, and both are members of our church. The bride is a licensed minister, and has held some successful pastorates; although for a few years she has not been able to do much because of ill health. She is a former student of our school at Hutchinson. Brother Groseclose is a member of our church at Hutchinson, and for a number of years was a trustee of the Bible school.

The presence of the Lord was real at the wedding, and the writer experienced a real blessing to his soul as he officiated.

Immediately after the wedding this happy couple left for a trip south, in the interest of the bride's health. Sister Groseclose feels that the most important thing in her life is her call to preach the gospel. She has a burden on her heart for a lost world, and longs to be at the battle front. Let us pray that her desires may be granted. They will be at home after April 25th at Lakin, Kas. **GEORGE L. DECH.**

**EVANGELISTS O. E. AND MAY ROBERTS**

Our last meeting was with Portland First Church, Rev. C. Howard Davis, pastor, and O. F. Goettel, assistant. First Church has just purchased a building on Tenth and Weidler streets, in a splendid location, easily reached from every part of the city. It is large and very handy for Sunday school and young people's meetings, with a good basement for all-day meetings and entertaining the Assemblies. The meeting ran four Sundays, and the revival started on the first day. There was never the least letup until the close. We had a prayer-

meeting every evening from 6:30 to 7:30, and such earnest, prevailing in prayer it has not been our privilege to see in many places. The pastors and people stood by loyally, the Lord heard prayer, needy souls came in and prayed through, and the church was greatly helped. A missionary convention of two days was held during the second week by General Superintendent Goodwin, Rev. E. G. Anderson, and Brother Samuel Krikorian. It was a great impetus to the revival. One thousand dollars was taken for the work in Jerusalem, where Brother Krikorian is soon to open up a Pentecostal Nazarene work. Glory!

We hope to be able to preach in it some day. Our HERALD of HOLINESS found its place in the revival. When the evangelist took the pleasant task of presenting the paper the loyal people responded with 103 subscriptions, 83 annual and 20 for six months. No doubt this is the best any one church has ever done for the paper in one meeting. Come, workers, and let us get up five thousand subscriptions this year.

Brother Davis has been pastor of First Church for eight years. We heard many say they wished he could stay eight more years. The personnel of the church is far above the average. There are some splendid pray-ers and workers in the church. No doubt but the church will move on for much greater things in their new location. It was the understanding that Brother Goettel was soon to enter the evangelistic work, and we bespeak for him a large field in that great Northwest.

Leaving Portland we came to southern California, where we spent a Sabbath worshipping with Los Angeles First Church, and Pomona at night. Southern California has done the greatest giving in the campaign to free Pasadena University from the debt we have ever heard of. They have given to the limit. Can't every lover of this loyal and much-needed institution send, at once, a gift of some kind to help raise this \$100,000?

**IDAHO-OREGON DISTRICT**

The work on our District is starting off with a mighty tide of victory. Revivals are breaking out all over our territory. We went for a three days' convention with Pastor Flowers. The momentum was such by Sunday night that we went on. The revival was old-fashioned, with large crowds, deep conviction, ready seekers, and happy finders.

Brother Flowers has wrought wonders with his small band. They have bought new property, moved the church, and now have a church and parsonage worth \$4,500. This is one of our coming churches. The location of our church is ideal for a strong work.

The revival at Enterprise, Ore., is reaping a good harvest, and Evangelist Jay is assisting Pastor Miller. The revival at Buhl, Idaho, with Rev. Newton Kendall, evangelist, is going with a swing of victory. The revival at Meridan, Idaho, with Pastor Urshel, is going well. Brother Hall, pastor of our church at Claytonia, Idaho, is building a new church house. Also Brother Parker, of Emmett, Idaho, is in the midst of the building of a new church.

The revival which broke out with the students at the college is still on with increasing victory. February 23d was the day set for launching the victory campaign to raise \$100,000 to complete the Northwest Nazarene College. It was truly a great day. We broke bread at the morning service. Dr. Wiley preached a great sermon. At 2:30 o'clock in the afternoon we began again. After the plan was explained and the need of the completed plant set before the people, then we placed a blackboard in front and invited the people to come and write down what they would give. Some doubled their gifts, and others gave on Monday till the total was about \$29,000. We did no soliciting in any way among individuals. It was the most spontaneous, freewill giving we ever witnessed. The Nampa church, with Pastor Short as its leader, is a host indeed. The church's seating capacity is 120 x 40 feet. This was well filled morning, afternoon, and night. The revival is still going on.

We believe the Pentecostal Church of the Nazarene is just getting under headway to begin to do the work the Lord has for her. There is much land ahead to be possessed, and by faith we mean to take it. **N. B. HERRELL,  
District Superintendent.**

**A STATEMENT**

This is to certify that my connection with the board of directors of Eastern Nazarene College for the last two years has been extremely pleasant, and perfect harmony has prevailed

between myself, the board, and the faculty. God has enabled us, during the year, to raise over \$50,000 for the institution, and the outlook was never brighter than at present for a great college in this eastern country. The God who has enabled the people to subscribe this magnificent sum will undoubtedly lead this institution on to marvelous success. The board is composed of capable, wide-awake men who are loyal to our church and its doctrines, and have the gift of good common sense.

The institution is supported by the New England, New York, and Washington-Philadelphia Districts, and now that a part of the Pittsburgh District has been added to its constituency by the General Board of Education there is ample territory to secure a large student body, and sufficient membership to finance the institution easily. Memories of the pleasant association with the people of these Districts and the victories God has enabled us to win in the salvation of souls will ever linger with us. While we hate to leave the institution at this time for numerous reasons, yet we feel that God has definitely led us to accept the presidency of Olivet University.

So, assuring the people of this eastern country of our interest in Eastern Nazarene College and asking their co-operation with the board and faculty in building up a great college, we remain,  
Yours in Christ,

J. E. L. MOORE.  
Pres., Eastern Nazarene College.

#### RESOLUTION ADOPTED BY THE BOARD OF DIRECTORS

Inasmuch as Dr. J. E. L. Moore has tendered his resignation to the presidency of Eastern

Nazarene College, to take effect June 5, 1919, to accept the presidency of Olivet University, Olivet, Ill.; therefore, be it

Resolved, That we, the board of directors of Eastern Nazarene College, in session at North Scituate, R. I., February 20, 1919, do hereby express our sincere thanks for his whole-hearted and efficient service during his stay of two years. We appreciate his loyalty to the church and the board of directors, and his consideration of their interests and desires. Perfect unity has existed between him and the faculty and the board of directors.

Dr. Moore is a man of strong and pleasing personality, genial disposition, scholarly attainments, and an able exponent of the doctrine of holiness, as well as a proficient administrator. His evangelistic labors while in our midst have been owned and blessed of God and many souls were given him for his hire. He is held in high esteem by our people.

Through the efforts of Dr. Moore our people have enthusiastically subscribed over \$50,000 to make the school a college. We consider ourselves most fortunate in having had Dr. Moore, whose executive ability has been of great value during the transition period from corporation control to the control of the Pentecostal Church of the Nazarene. We acquiesce to his desire knowing that our loss is others' gain.

We do most heartily commend him to our people in his new field of labor, and pray God's richest blessings upon his labors.

REV. E. E. ANGELL, Secretary.  
REV. PAUL S. HILL.  
REV. J. T. MAYBURY.  
MR. G. A. CHENEY.

## CHURCH NEWS

### Sidney, Ill.

We closed our revival Wednesday night, February 19th, Rev. T. H. Agnew was with us. The church was helped in many ways, and is more firmly established in Sidney than ever before. There were three saved and three sanctified and about ten in all were seeking. Brother Agnew certainly knows how, by the power of God, to search hearts. He was called away while here to attend the funeral of his mother. We are glad He saw fit to send Brother Agnew our way. We raised for the evangelist \$62, and the evangelist raised for our pastor \$50, and for the pianist \$15, all told \$117, for which we praise the precious name of Jesus.—Otis Pope, Pastor.

### Ashland, Ky.

We were called here by this church the first of the year, and arrived on January 14th, just in time to get in a real, old-fashioned revival, with Evangelist L. M. Williams, and God surely blessed him in preaching the rugged way of the cross. He is a real Holy Ghost preacher. However, the Lord did not see fit to allow us to attend but a few of these meetings, when we were taken down with pneumonia, and was at one time, as we all thought, very near the shore, but the hand of the Lord touched us and our fever left, and at this time we are again at the front for God and holiness. Praise His precious name! During these days of illness we had a deep, settled peace that passeth all understanding. The revival went on, and stirred the city and the surrounding cities and places; people came from Huntington, W. Va., Coal Grove, and Ironton, Ohio. The church was filled and they turned many away. This was the greatest meeting held in this church, so the members say, and brought the best results, spiritually and financially. It brought the church before the people as never before. Ashland is a ripe field for a great church, and it has a number of real, self-sacrificing people, with their whole hearts in the work. We took full charge Sunday, February 16th, for the first time since our illness, and God gave us a good day. We received two new members, with more looking this way. Sunday night the church was full, and over a dozen raised their hands for prayer. We are now contemplating finishing our church building, which has been started by the former pastor, Rev. W. W. Hanks, this spring. Let every reader of the HERALD OF HOLINESS who knows how to pray remember Ashland.—J. W. Henry, Pastor.

### Cambridge, Mass.

The Spirit of the Lord is blessing our church in a special manner, and as a result several have received special blessings. Some have been led to make restitution. Nearly a year ago one sister went into a store to buy a skirt. She saw on one of the tables, a lot which was marked down. After looking them over, she picked one out (which she knew was better than the others) and told the clerk that she would take that one. After looking at it, the clerk said that the skirt had been put over on that table by mistake. The sister told her that that was not her fault, and said she wanted that one at the reduced price. After a little more argument the clerk sold it to her. She took it home, but soon found that her peace had gone. Every time she prayed, she prayed up against that skirt, and every time she testified that skirt came up before her. Finally she decided to give it away to a friend. But that did not help, for when she saw her friend with it on she felt just as badly as ever. At last she decided that she could stand it no longer. She went to the store, and, although the clerks laughed at her, she paid the difference of \$1 and peace came back into her heart. This is the work of the Spirit of God, and so the fire is spreading from one to another. Our pastor, John N. Short, never preached as he is preaching now.—A. R. Shepherd, Reporter.

### Clareholm, Alberta, Can.

We have just concluded a series of revival meetings in which the blessing of God was very evident. Rev. Mary T. Clink, of Calgary, was the evangelist, assisted by Miss Lydia Wolff, of Edmonton. Sunday afternoon, February 9th, was set apart as a missionary service, upon which the Lord in a very signal manner set His seal. After the delivery of the missionary message about fifteen young people presented themselves before the Lord as volunteers for His vineyard, many testifying to a definite call to the home or foreign field. It was a scene not soon to be forgotten, as these young people dedicated themselves, parents at the same time signifying their willingness that God's purpose for their lives should be fulfilled. After the consecration service came a hallelujah missionary march, in which \$720 was placed on the table. Needless to say, God sealed the campaign with the salvation of souls, giving us some real trophies of redeeming grace.—One young man has since sold his farm and will shortly be ready

to take a pastorate in the Alberta field, to which God has called him, while others expect to go to our schools this fall, with a view to preparation for further usefulness in the harvest.—Charles E. Thomson, Pastor.

### Gilman City, Mo.

We have just closed a nineteen days' meeting in the Methodist church at Gilman City, Mo. This is only six miles from our Blue Ridge church. Our faithful members were present and assisted greatly in prayer, testimony, and song. Brother A. N. Meek, one of our members, led the singing and did it well. From the beginning the attendance was large, in spite of bad roads and unfavorable weather. On Sunday night the church could not accommodate the people. In the afternoons prayer meetings were held in different homes. God was present from the very first service. The people of God were blessed, sinners were convicted, many believers received the light on holiness, some received pardon, and also some of the best people in town were sanctified. To God be all glory. We are planning and praying for a great tent meeting here in the summer. We are to be with our St. Joseph, Mo., church for a revival beginning March 9th, to assist District Superintendent W. I. Deboard. Remember us at the throne of grace.—Charles W. and Florence Davis.

### Iola, Kas.

The Iola church has just had a refreshing from on high. Brother B. H. Edwards, the evangelist from Wichita, was with us over four Sundays. Everything was God-sent and God-arranged. Brother Edwards preached with the mighty power of God on him, and about thirty to thirty-five precious souls came to the altar for prayer, while scores with tear-stained faces held up their hands for prayer. Conviction ran through the services, and those who refused suffered considerably. The pastor expects to continue the revival. Six joined the church the last day of the revival, and more are looking our way. Brother Lord, our new District Superintendent, and Sister Lord were with us during the week-end following the revival. Glory to our God who does not have to gather into storehouses nor barns in order to be able to grant us the desires of our hearts. The church has grown steadily despite the fact that there are three other holiness churches in the town, but we believe our job of preaching a hobbyless, aggressive Christianity amply warrants our being here.—H. Milligan, Pastor.

### Vincennes, Ind.

The Lord is blessing the Pentecostal Nazarene church here in all departments. We are now in the midst of a gracious revival of old-time religion. Rev. U. T. Hollenback, of Greenfield, Ind., is assisting the pastor, Rev. P. C. Belew. The Lord's presence is very manifest, and souls are being convicted, converted, and sanctified. We give all the glory to God. Pray for us.—Ada M. Gillespie.

### Portland, Ore., Sellwood Church

The Sellwood Church is making excellent progress. God is answering prayer, and His blessings are upon all departments of the work. Brother Luke Rader is supplying the pulpit and God is giving him many souls who pray through to victory. This week a canvass will be made dividing the town into districts and placing captains over each district, who will see that every home is personally visited. We believe God will not only make this a great blessing to the community, but also to the workers. Our young people are doing good work, and their meetings are times of refreshing from the Lord. We give Him praise for a united band of folks who are praying as one for precious souls.—R. L. Russell, Reporter.

### Dennis Port, Mass.

We have been holding revival meetings in our church, beginning January 21st until the 9th of February, with Rev. R. J. Dixon in charge. He is one of God's men, and he uncovered sin and preached the old-time salvation. There were some who went to the altar for pardon and for sanctification. One woman came forty miles to the meeting and went to the altar for the experience of heart purity. She went home to her church and gave a definite testimony to the work done. We gave the evangelist one hundred dollars and had money enough to pay all the expenses and have some left in the treasury. The saints were refreshed, and the Lord sent us a holiness brother and wife from an adjoining town to help us push the battle, who will take

charge of our meetings until the Assembly. The meetings closed with great conviction on the people. Pray for the work at this end of Cape Cod.—Louise Rogers.

#### Ponca City, Okla.

We have just closed a most successful revival of five weeks here. Although the special services have closed, the revival spirit still continues. Brother Charles Robison, evangelist, and helpers, Lawson, Brown, and Miss Verdie Sallee, song evangelist, were at their best. The power of God was manifested from the very first services, and many seekers lined the altar and prayed through to victory. The church is in fine condition in every department, under the wise leadership of our pastor. Brother Coulson, and wife, who have the work at heart. We have a good Young People's Society and a number of new members added as a result of the meeting. By His grace we are pressing on.—Nadine Smith, Reporter.

#### Allix, Ark.

We have just closed a ten days' meeting here in Allix, with our District Superintendent, Rev. T. C. Leckie, who did most of the preaching. Praise God for the results, which we believe will last till Jesus comes. We also praise God for our dear Superintendent, who has his heart in the work.—Rev. D. H. McGonagill and Wife, Pastors.

#### Pleasant Valley, Neb.

Revival meeting began here about December 1st, held by Rev. V. A. and Anna Scofield, and closed December 17th on account of stormy weather and the influenza. We haven't been able to finish the meeting, but with faith in God we pray that He will see fit to start the meeting again. Pray for us.—Mrs. Myrtle Meyers, Reporter.

#### Everett, Wash.

We have been in a union holiness meeting in the holiness tabernacle of Everett, with the Free Methodist and Evangelical churches for some time, and God has been blessing, saving, reclaiming, and sanctifying some precious souls and convicting others, for which we give Him praise. We have been visited by the following brethren during these meetings: General Superintendent J. W. Goodwin, E. G. Anderson, secretary and treasurer of the General Foreign Missionary Board; Samuel Krikorian, outgoing missionary; and Rev. D. Rand Pierce, who is now at Bellingham, Wash., preaching in our church; Rev. J. T. Little, of Newberg, Ore., District Superintendent. All gave us helpful sermons, and at almost every call they saw souls sweep into the fountain. Then their sermons encouraged the saints much. Brother Pierce has been out of sight for some time, caring for his precious wife, whose health has been poor, and he will take up regular pastoral work soon. The church that secures his services will get a good man, a strong preacher, and a splendid worker, who is a true Pentecostal Nazarene. Pray for us in Everett.—B. T. Flanery.

#### Oak Grove, La.

We were glad to report victory here at Oak Grove. God is blessing our hearts while we preach His precious truth. The interest of the people seems to be good. There has already been one conversion and several asked an interest in our prayers. We are trusting God for a good year at this place. We also have a number of other places to hold services. The harvest is truly ripe and the laborers are few. Pray that God may give us great victory here.—Rev. L. L. Swett.

#### Arndts' Chapel, Ind.

We have just closed a revival service of one month's duration, the pastor doing the preaching in the fore part of the meeting, but for the last two weeks of the meeting we were successful in securing Rev. C. E. Ellsworth, of Greenfield, Ind., who is certainly a fearless and forceful preacher of gospel truths, and we feel that our church is farther up the road and our souls have been led into deeper truths by the faithful preaching of this man of God. Any church desiring a successful revival will make no mistake in securing this man, who has had twenty successful years of experience in evangelistic work. There were fourteen seekers in this series of meetings, eight for pardon and six for purity and all were happy finders. Pray for the work at this place and for us.—A. B. Dayton, Pastor.

#### Darby, Pa.

We began revival services Sunday, February 9th. The church had been praying for and expecting God's blessing for some time. For a number of weeks cottage prayermeetings were held, and here the saints held on to God for souls. The meeting was well advertised by signs and handbills and some of the brethren about half an hour before service went out on the streets with an illuminated sign announcing the meeting, some with brass music, rang doorbells, and distributed handbills, and also announced through a megaphone that revival meetings were being held. The meeting was well attended and some nights we had difficulty seating the people. We believe the Lord led us in selecting the right man for the evangelist, Rev. J. H. Parker, of Lansdale, Pa. God richly blessed him and made him a blessing. We had nearly forty seekers for both works of grace, and most of them new material. The church was blessed, finances came easily, no special collections, and we feel grateful to the blessed Lord.—John N. Nielson, Pastor.

#### Delta, Colo.

After thirteen weeks of quarantine we are open for services again, but with a more serious situation than before, possibly, as we have fifty per cent more cases than when the ban was on. At present wife has a nervous breakdown and has been confined to her bed for several days. When you pray remember us at Delta, as our new church feels the strain of the situation. Our cry is, "Lord, give us souls."—J. R. Hunter, Pastor.

#### Lexington, Ky.

Revival services have been held at this place. Rev. D. L. Brandenburg preaching for us three weeks. When he had to return to his church at Franklin, Ohio, Brother Kird came to preach for us, and close the services. Souls are being saved and new members added to the church. God's blessings are surely on the work that has been started here. The building lot is paid for and the permit for the new church has been granted. The Sunday school is grand, with thirty and thirty-five little children. We have a wonderful pastor, Rev. Frank Cassidy, and we feel that when we get a new church it will be a real, soul-saving place for God.—Nannie L. Allen, Reporter.

#### Moscow, Idaho

My son, Milo Wesley Goss, who is pastor of the United Brethren church at Cornwall, Idaho, sent for me to come and assist him in a revival in his church. I was engaged in this meeting with him for two weeks, beginning February 2d. During that time there were about thirty definite finders of the blessing of holiness. Our Pentecostal Nazarene church in Moscow is enjoying the blessings of the Lord continually. There are souls seeking God at nearly all our regular services. The people in this country are hungry for the Word of God and gladly receive it.—L. W. Goss, Pastor.

#### Santa Fe, Tenn.

The Lord is still helping us on the Water Valley circuit. We had our second quarterly rally last Saturday, February 22d and 23d, and it was a blessed time; each church of the circuit was well represented. The business of the circuit was up in good shape, collections all up to date, and the women's missionary society doing a fine work. It is surprising to see what the women can do when you give them a chance. We have three little eleven-year-old girls at Fly, who were saved last year in our revival, who are doing a fine work. In two days they made \$9.50 for mission money. They get on a pony and ride up and down the country working as hard as they can. The first year we were on this work it paid \$90 for missions; last year it paid \$250; this year we have pledged ourselves to pay \$500. Some one said that it would hurt the pastor's salary, but the circuit has obligated itself to pay the pastor \$1,000, and it is coming up to date; so it never hurts to pay to foreign missions, as the money that is paid there should not be saved back to pay to other things. We are expecting a great blessing from the Lord this year on this circuit. Pray for us.—E. T. Cox, Pastor.

#### New Home, Kas.

God is sweetly verifying His promise at New Home church. When our beloved pastor, L. A. Windsor, took the charge we had only nine members. All through the quarantine God so

sweetly blessed us in our prayers, and now we report victory in our prayed-down revival. Our pastor was assisted by our beloved Brother Ed Kimmel as our evangelist, and God marvelously spoke through them both for the greater part of four weeks. We were also blessed with the presence of our District Superintendent, Rev. E. J. Lord, who was with us three days, doing great work for us and leaving us greatly encouraged. We are glad to report eight saved, six sanctified, and five reclaimed. In spite of the sorrow and loss of our pastor's beloved wife, he is a shining light, shouting the victory and doing great things for us through God who strengthens him. Bless God, we feel like traveling on.—Mrs. Bertha Stull, Reporter.

#### Nampa, Idaho

God has been pouring out His Spirit on us continually. Not a Sunday but what souls have been praying through in the good, old-fashioned way. During the long quarantine we had a few open-air meetings, with good interest. All this time our church was faithful to look after its pastor in a material way, and when the ban was lifted all our running expenses were paid in full. Last month we raised \$330 cash for payment on the parsonage. Last week a basket offering of \$132 was given one evening for the suffering Armenians. Dr. Wiley conducted a splendid missionary service the first Sunday evening of this month, and nearly \$100 was given for foreign missions. Under the able leadership of our Sunday school superintendent, Brother Swalm, the Sunday school is forging ahead on all lines. The last month we have had over three hundred at Sunday school on a single Sunday, with an offering of \$28. Ever since we got back in our church, after the long close, the church and school have been praying for a revival. We planned special services in March, but the Lord was pleased to visit us earlier and four weeks ago the revival burst upon us in glory and salvation. This is the fourth week, and the end is not yet. The meeting started with some all-night prayermeetings at the college, and on the next Sunday morning it swept in on us at the church. One of the students gave a message and the fire fell, with many seekers at the altar. A great soul burden has been on many, especially the students. Some great tides of glory and rejoicing, then weeping and praying for lost souls have alternated at the services. We were never in a more heart-searching meeting. Many have dug through to definite victory. Some nights there was no place for a sermon, no regular preacher or evangelist, but the Lord has put burning messages on different ones. Last Sunday was a great day, with large congregations, and over fifty seekers at the altar. The college is making progress on all lines and enjoying a good semester. Our revival meeting continues. This is a splendid field to labor in for Jesus, with a great future for church and college. We continue on pentecostal lines. Personally we are enjoying good health, and Jesus is the One altogether lovely, the Holy Ghost abides, and we are going on in the good old way. On January 14th there arrived at the parsonage a fine boy, whom we call James David. Mrs. Short has been in very poor health for a long time and at present is critically ill. Will not all our many friends pray that God will raise her up and spare her to her family, and the work whereunto God has called us?—James Wiley Short, Pastor.

#### Calhan, Colo.

There is still a Pentecostal Church of the Nazarene at the Stem schoolhouse, near Calhan, and we are pressing on with good spirit to greater things. None of the flock was taken away, although several were quite sick for a time. We are praying for a revival, and solicit help at the throne. The Herald of Holiness has been a great blessing to us in these shut-in days. All the interests of our church are on our hearts, and we feel like holding steady in every hard place and pulling through with the conquerors, then joining in the shout of victory. We have services only every alternate Sunday, with the Calhan people, and devote the other time to the new work at the little town of Eastonville, where we make our home. At this place we have a congregation of various denominations, ours being the only religious meeting in the community. We have a good sized audience here and it is appreciative, but we are in real need of a genuine revival. Please remember Eastonville when you pray.—R. J. Plumb, Pastor.

## Zion, Mo.

We just closed a ten days' meeting here, and the Lord has blessed with old-time power in saving sinners and sanctifying believers. Rev. G. W. Owenby did the preaching. He preached the old-time religion, and the Lord blessed with old-time conviction. God is moving on the hearts of people. They prayed through in the old-time way. Pray that God will continue the work and we may have a church established here.—Mrs. Effie Cooper, Reporter.

## Minot, N. D.

We have recently been blessed with a real successful revival. Evangelist Harry Joseph Elliott was in charge. The Lord certainly did bless his labors in our midst. We did not have a great landslide of souls, but a number of seekers for pardon and purity, who are proving to be real substantial material to build a church out of. The last night of the meeting we took ten into the church and two the following Sunday night, and still others are expecting to come in. We raised \$97 for the evangelist. Now we have our taxes, interest, and part of the principal on our church indebtedness to raise. About three-fourths of this amount is already pledged. While the special series of meetings is closed the revival still goes on, with seekers at the altar both Sunday nights following the meeting. Minot is a great field of opportunity in this northern district. We desire your prayers.—C. C. White, Pastor.

## Mountain Home, Idaho

Brother and Sister E. E. Martin are putting themselves and all their worldly possessions into the work here, that holiness may have a place in this town. We are pushing on to victory. We believe the saints are walking in the light and measuring up to the tests as Brother Martin puts them out. Last Sunday when Brother Martin gave the opportunity for all who would go through to meet him at the altar many came to the altar and promised to stand by the work. A year ago when the Lord sent Brother Newton Kendall over here from Boise our young people knew nothing about holiness, and now we know that some of them meet together Sunday afternoon and talk holiness. One precious girl, who has a most beautiful voice, was saved, and then came to the altar for sanctification. The Lord showed her she would have to give her voice to Him, so the voice was dedicated to God and is being used for His glory. His blessings have attended our work and we are pressing on.—Mrs. Phelps Whitney, Reporter.

## Oklahoma City, Okla.

Our revival meeting is on in full blast, with good interest and a revival spirit. Great things are in anticipation, both for the revival and the National Holiness Association convention, which meets with us March 18th to 23d. Brothers Ruth, Babcock, Owen, and Johnston are to be with us. We are praying, believing, and looking up for a great uplift at this time. Our membership is considerably more than a hundred, more are coming, and we are asking God for enough to swell it to two hundred by the time of the District Assembly. We are improving our church property to more than \$700, with the money all in sight. Our people are enthused over the improvements. A new Epworth piano has been ordered from Williams Piano and Organ Company, Chicago, and will be in this week. The pastor never had better liberty in preaching to a people. Much of this success is directly attributable to the Dorcas Society. This is one of the best working bands of women we ever saw. Pray for us.—J. W. Oliver, Pastor.

## Griggsville, Ill.

Since our last report the Griggsville church has fought some battles and won some good victories in the name of the Lord. We were called upon to preach the funerals of eight persons who were victims of the dreaded influenza. We were not allowed to have anything but a short service at the grave, but the salvation of Jesus is so simple and plain that we can tell it in a few words. None of these was a member of our church. We thank the Lord for His protecting care. Our flock rallied when the ban was lifted, and the Lord is blessing our efforts. We have just closed a two weeks' meeting in which a goodly number got to the altar and claimed victory through the blood of Jesus. Seven new names were added to the church roll and more are to follow. The church is greatly encouraged to push

## BIBLE STUDY

## Young People's Society

## WITNESSES

Hebrews 12:1, 2

BY REV. E. J. FLEMING

"Wherefore . . . witnesses": To what thought does the word "wherefore" lead? What should witnesses do? Luke 16:28. Why? To what should witnesses testify? John 3:32. Who was a witness? John 4:39, 44; 1 Peter 5:12; Rev. 22:16.

"Lay aside": What are some "weights" that hinder our Christian race? Relatives—Matt. 10:37, 38; riches—Luke 8:14, 18:22-25, 1 Tim. 6:9, 10; worldliness—Luke 21:34; carnality—2 Cor. 7:1, Eph. 4:22, Col. 3:8; covetousness—Luke 12:15. Illustrated—Luke 9:50-62. What must we do? Luke 14:33.

"And the sin": What sin may beset us? Heb. 10:35-39.

"Let us run": What must we observe in our life-race? 1 Cor. 9:24-27. What will assist us to win? Gal. 5:7. How? Phil. 2:16. What was Paul's testimony? Phil. 3:10-14, 2 Tim. 4:7.

What relation has patience to the promises? Heb. 6:15, 10:36. Wherein is patience necessary? Luke 8:15; Romans 2:7; 12:12.

"Looking unto Jesus": How do witnesses look? In prayer—Isaiah 8:17 and Psalm 27:14; in trust—Isaiah 31:1; in faith—John 1:29, 6:40, 8:56; in expectancy—Heb. 9:28, Phil. 3:20; Titus 2:14. How is Christ the author of a witness' faith? Heb. 2:10, Mark 9:24, Luke 17:5. How the finisher? By a better hope—Heb. 7:9; by one offering—10:14.

"For the joy": Note carefully Heb. 2:7-9. What joy do you see revealed in Psalm 16:7-9? In Isaiah 49:6? In Isaiah 53:10-12?

What preceded Christ's glory? Luke 24:26, John 12:24, 32.

"Endured": Read Heb. 10:5-12 and give a lesson for us. What did Christ suffer? Matt. 16:21, 20:18, 19, 28. How should His witnesses follow Him? Mark 14:36. What was Jesus? A reconciler—Eph. 2:16; a sacrifice—5:2; a sin-bearer—1 Peter 2:24 and 3:18; a redeemer—Titus 2:14. In what sense may we enter somewhat into the lives of others as He did above?

"Despising the shame": What shame did Jesus despise? Matt. 26:67, Mark 9:12, Luke 23:11. Did the saints of old partake with Christ therein? Heb. 10:33, 36; Acts 5:41.

What example worthy of careful consideration did Jesus leave to witnesses? 1 Peter 2:21-23. How should witnesses regard reproach and suffering? 1 Peter 4:14-16.

The patriarchs and prophets so walked with God, in faith, in suffering, and enduring, in being and accomplishing, for God and His kingdom, that they became the "cloud of witnesses" to those to whom the apostle wrote. Luther, Knox, Wesley, Finney, Moody, Breese, Walker, and others—an innumerable company—form a "cloud" upon which we gaze, gathering inspiration to carry us forward on our earth journey for God and humanity. Wherein do we, who are on the firing lines of the present day, need so to live that the next generation may be inspired by our example? Discussion.

the battle. Rev. Roy V. Starr, the pastor of our new church in St. Louis, was with us and proved a great blessing. He is a strong holiness preacher and gets results at the altar. Rev. O. C. Myres and his band of singers from East St. Louis were in charge of the music, and their singing was appreciated by all and attracted great crowds to the meetings. The pastor and wife have special cause to praise the Lord, as our son who went to the front with the 35th division and who was wounded in the Argonne Forest battle September 26th, has recovered and returned home in good health. Also a new son, J. D., Jr., was born December 12th.—Rev. J. D. Roach, Pastor.

## Akron, Ohio

God has been graciously blessing our little band. The attendance is steadily increasing and interest growing. A number of souls are under conviction and four prayed through to victory. Brother Arthur Allen, one of our members, has entered the Cleveland Bible School for a special course of training. By faith we expect to scale every mountain of difficulty and cross every sea of hindrance.

We are asking and expecting great things because we know our Christ is abundantly able.—H. B. Macrory, Pastor.

## Muncie, Ind.

Every department of our work is showing advancement. We have in cash for missions \$900 and we think we will reach the \$2,500 mark by Assembly. Our Olivet money is also coming in. We have recently closed a good meeting with two of our local workers, Brother George H. Maggs and Herbert Groves. These dear brethren were much blessed in presenting the Word, and our church was much helped and blessed and many souls were helped in a definite way. Our Muncie people are always appreciative of any who honestly preach the Word. We have quite a crop of young preachers coming in. Some of our young folks feel called to the mission field. We will soon be engaged with Rev. E. E. Curtis in a siege meeting. We are going in for a great time in the Lord. We are going to sow down this city of forty thousand with full salvation literature. We are getting up a folder in which we will give the outside to advertising with some good, strong truth. The inside of the folder we will give one-half to the state and the other half to our general work, and of course we will push the Herald of Holiness. We are going to pour on the truth in every way. We will use the daily papers and put in a large display ad. We will buy space to pour on the truth. We have one daily that touches more than 200,000 people every day. I do not want to get lazy on the job. The greatest joy to me in this world is the joy of soul-saving. When I think that one billion people have never heard of Jesus in this world, eighty-five per cent of people in the United States never go to church, when I think of the deadness of the professed church, it stirs my soul.—Everette O. Chalfant, Pastor.

## Rayville, Mo.

We have just closed a good revival with about twenty professions with our pastor, Rev. C. I. Deboard as evangelist. The Lord is blessing our church. We have a tithing band, which insures our financial success. All bills and apportionments are fully paid and we have money in the bank. Our membership is small, but our faith is strong, and our little band are loyal to God and the church.—E. H. Bartlett, Reporter.

## Yakima, Wash.

It was in direct answer to our earnest prayers that the Lord gave us such a glorious revival. From the very first day there was scarcely a service that we did not have seekers. The church was crowded night after night. District Superintendent T. E. Beebe proved himself one of the most successful evangelists we have ever had. His cordial manner drew the people close to him, and his direct, convincing appeals brought them to the altar. He is exceptionally successful with the altar work. He makes a direct attempt to persuade every convert to unite with our church, and the result of this was wonderfully beneficial to us as we received a large class of fifty-three members. Rev. Frank E. Blackman led the singing. His personal bearing, his strong, beautiful voice render him a leading revival singer. He is also a good altar worker. In the midst of the revival was an opportune time for the missionary services of General Superintendent Goodwin, E. G. Anderson, and S. M. Krikorian. Their presence and missionary spirit were a great blessing to our people. Brother Goodwin preached a great sermon the first evening, and Brother Anderson gave stirring messages in both afternoon services. Following Brother Krikorian's address the second evening, Brother Goodwin asked for subscriptions for the "Jerusalem Fund." There was a great shout in the service when it was announced that the amount was \$1,143.60. It is remarkable how our people have given for all these interests. While giving the offering of \$749 on the church debt on the third Sunday of the revival the people shouted, waved their handkerchiefs, and followed Brother Beebe in a march around the church. Including this amount we have paid \$2,000 on the debt since last Assembly. The attendance of our Sunday school for February showed an increase of forty-five per cent over that of January. On last Sunday the attendance was 172. We are getting ready for a great time at the Assembly, which meets here in June.—A. M. Bowes, Pastor.

TELEGRAMS

IRONTON, Ohio.

HERALD OF HOLINESS:

The Ironton church went over the top with the greatest revival in years. God undertakes. Many are saved. Our pastor, Rev. H. W. Welsh, wields the Sword, uncovering sin. We shout glory and move on. Pray for us.

J. L. GRUBS, *Secretary.*

CALGARY, ALTA., Can.

HERALD OF HOLINESS:

Alberta Assembly filled with missionary enthusiasm; great vision; intense loyalty. Raised \$7,400 for the general fund for missions; \$1,600 for Jerusalem; total, \$9,000 for missions; \$4,500 for District school site; over \$3,000. for home missions. Good tide of salvation at evening service. Convention continuing over March 9th, General Superintendent Goodwin in charge.

A. C. METCALF, *Reporter.*

(DELAYED)

ST. LOUIS, Mo.

HERALD OF HOLINESS:

March 2d was a great day at the Flower Memorial Pentecostal Nazarene Church. During our two weeks' absence, assisting Rev. J. D. Roach, of Griggs-

ville, Ill., our people planned a happy surprise on our return. The result: One hundred and fifty at Sunday school; twenty-three who presented themselves for church membership. This puts us over the one hundred mark. Special offering of \$205. The glory is on the saints, conviction is on the people, and souls are finding God.

R. V. STARR, *Pastor.*

PENIEL, Texas.

HERALD OF HOLINESS:

Great service yesterday. Nearly nine hundred dollars raised for missions.

OSCAR HUDSON, *Pastor.*

SPECIAL ANNOUNCEMENT

OLIVET, Ill.

HERALD OF HOLINESS:

The board of trustees of Olivet University desires to make formal announcement through the columns of the HERALD OF HOLINESS of the election of Dr. J. E. L. Moore, of North Scituate, R. I., to the presidency of Olivet University. Dr. Moore will enter upon his duties at Olivet, June 1st next. With the incumbency of Dr. Moore, Olivet University will enter upon a career of great usefulness and prosperity.

DR. EDWIN BURKE, *President,*  
REV. E. J. FLEMING, *Secretary.*

steps looking toward a clean nation, but Columbus, Ohio, is undertaking to make that city the cleanest in the world.

If you are interested to know whether or not the Lord is blessing the Pentecostal Church of the Nazarene and her workers, just read the reports from the various fields in this issue. Never in our history have our churches enjoyed a greater revival spirit than at this present time. Never such a missionary spirit possessed our people, and never has there been such a spirit of liberality in giving to the various interests of the church. Read the reports and judge for yourself.

Pastor A. M. Rowes, of Yakima, Wash., recently sent from his church twenty-six subscriptions to the HERALD OF HOLINESS at one time. Here is a pastor who is interested in the spiritual welfare of his people. Some others are doing the same, but too many of our preachers neglect the important matter of placing proper literature in the hands of the people whom they serve, and many a church is weakly because of the lack of proper food. Brethren, don't forget the HERALD OF HOLINESS in your meetings.

ANNOUNCEMENTS

*Correction*—In the deaconess columns last week, the name under the picture of our deaconess should have been Mrs. Alice Robinson, who is now in glory, instead of Mrs. Cora Hudson.

*Announcement*—Special revival services will be held in the First Pentecostal Nazarene Church of Philadelphia, Pa., March 16th to 30th, with Rev. F. W. Cox, of Ashtabula, Ohio, as evangelist. If nearby give us a call.—William D. Shelor, *Pastor.*

*Notice*—This is to certify that Rev. I. T. Stovall, 522 Olive street, North Little Rock, Ark., has been duly appointed to take the place of G. O. Crow, on the District Board of Examination of the Arkansas District.—T. C. Leckie, *District Superintendent.*

*Wanted*—A sincere, Holy Ghost evangelist who boldly and skillfully preaches true holiness, to come to a run-down church and hold a revival for two weeks or more, as the Lord may lead. Entertainment and freewill offerings guaranteed. Send references. No "tongues" man wanted. Address James Wiltse, Route 2, Rulo, Neb.

*Wanted*—I would like to hear from some good song evangelist who would like to work in Missouri this year. I would like to have a man and wife who could play and lead the singing. I want them to be able singers and workers. I have a good tabernacle. My work will be mostly in the northern part of the state. I can give good references. Address me at Malden, Mo.—L. Hibner.

*To the Dallas District*—Are you praying and planning for success in our hallelujah march the first Sunday in April? Do your bit for our Publishing House. Let every Sunday school on the Dallas District take part in the drive. If your pastor isn't taking hold of this matter as he should, remind him of it. If you have no pastor, arrange

NOTES AND PERSONALS

It is said that a good annual rice crop for Japan is about 235,000,000 bushels.

One Bible agency distributed more than sixty thousand Bibles in South America last year.

There are 1,500,000 Spanish-speaking foreigners in the great Southwest, who greatly need the gospel.

More than \$4,000,000 worth of Liberty bonds have sold since the Fourth Liberty Loan drive closed.

On February 26th there was born to Rev. and Mrs. Charles Bauerle, of Webster City, Iowa, a son, Wesley Paul.

The Board of Publication is in annual session this week at Headquarters, and its presence is always an inspiration to us.

It is estimated that the German war debt amounts to \$35,000,000,000, or over two-fifths of the total wealth of Germany.

The American board expedition, for the relief and reconstruction of Armenia, plans to establish fifteen new mission hospitals in Turkey.

There are said to be 80,000 Chinese and 100,000 Japanese living in the western part of the United States, with little missionary activity among them.

China is a great farming country, and has been doing intensive farming for forty centuries. Her exports of foodstuffs every year amount to millions of dollars.

Last year there were twelve hundred Christian Sunday schools in Japan with an attendance of 228,000 children. This is greatly alarming and harassing Buddhism in many parts of Japan.

It is stated from a reliable source that in the athletic leaders' corps of the Y. M. C. A. in Mexico City, not one member used tobacco or intoxicants of any kind. Give us more of the Mexican type.

Since the landing of the Mayflower on our shores an endless procession of immigrants, representing seventy nationalities and numbering more than 34,000,000, have passed through our ports of entry.

Nearly 100,000 subjects of neutral nations, who withdrew their declaration of intention to become citizens of this country to avoid military service, will be forever barred from becoming citizens of the United States.

Had you ever noticed the gaudy costumes and the sparkling trinkets and jewels of various kinds which are worn by all heathen people, whether in heathen lands or in the United States? It is all prompted by the same spirit, regardless of location.

In Korea more than one thousand miles of good railroad bed have replaced the cow trails; and postal, telegraph and telephone service has been established. Last year foreign trade with the United States alone amounted to more than \$60,000,000.

The last published census gives the population of the Japanese empire, including Korea, as 69,771,568. Of this vast number only a very small portion has been reached by the gospel. We probably do not have a better mission field in the whole world than Japan.

Rev. C. J. Kinne, of Los Angeles, gave a series of illustrated missionary lectures in First Church, Kansas City, last week, which proved a great inspiration to our people. Brother Kinne's methods are thorough, instructive, and produce real missionary fervor. He will be a blessing to any church or community which is fortunate enough to secure his services.

Evangelist C. E. Roberts has just sent us a nice list of seventy subscriptions for the HERALD OF HOLINESS. Here is one evangelist who rarely holds a meeting without securing a nice list of subscriptions. This not only helps the Publishing House, but helps to conserve the work for God and the church. A little effort on the part of any evangelist or pastor would produce the same result.

On Friday, March 7th, the employees of the Publishing House held a special service to dedicate the first five hundred tract boxes, which are being mailed out this week. We confidently believe that this is the beginning of greater things for the Evangel Colportage and Tract Society. We now have 1,260 paid up members, and nearly one million tracts ready for distribution. Each member will receive a nice assortment of tracts free.

Houston, Texas, under the leadership of the mayor of the city, has equipped a municipal farm and established a clinic in which fourteen thousand courses of treatment have been given. This will greatly help to clear the moral atmosphere of this southern city. Many other cities are taking similar



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Winner's  
Gospel**

by  
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The author of this little book is one of those who have been favored with success in personal evangelism, and he aims to help others as he himself has been helped in this work. The book is characterized by simplicity and directness. The saving doctrines of the Gospel of John are here presented as interpreted and applied in personal work, with resultant conversion. This book will be of interest and profit to every Christian worker.

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for the march, anyway. God will bless you in the effort. You will feel good, if, after the receipts are all in, your church is listed among those that average 50 cents a member.—E. G. Theus, District Superintendent.

**District Preachers' Rally**—There will be a District preachers' rally held with our church at Poteau, beginning March 26th, and we are expecting one of the greatest rallies ever held on Eastern Oklahoma District. A number of preachers from the adjoining Districts will be present, and almost all of our preachers on the Eastern Oklahoma District will be present. We invite all who know how to pray the fire down to come. Poteau is a new church and a very promising one. All who can't come, please pray. Free entertainment is promised all that will come. Come praying, planning, and expecting a great time in the Lord.—G. F. Haun/Pastor.

**Christian Workers' Training Camp**—There will be a Christian workers' training school conducted at First Church, Indianapolis, Ind., March 31st to April 6th, with Rev. John W. Goodwin, General Superintendent, as instructor. This school will be on the line of a Bible institute, or a training camp for soldiers of Christ. Lectures will be given daily on helpful subjects. Books in our course of study will be used as reference books. No persons taking the course of study can afford to miss this school. Services will be conducted each evening in our four city churches and nearby towns by the persons attending the school. Persons of other denominations are welcome to attend and get the benefits of the school. For further particulars address Rev. Guy C. McHenry, Greencastle, Ind.—U. E. Harding, District Superintendent.

**DEATHS**

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

**Avery**—Regina E. Avery slipped quietly away to be with Jesus Wednesday, February 5th. She was born in Greenville county, Ohio, July 2, 1844. When a young girl she gave her heart to God, and a very few years later was sanctified wholly in John Inskip's meeting. After coming to San Diego she united with the Pentecostal Nazarene church. She was married to the late Charles C. Avery. She leaves to mourn their loss, two children, George and Anna. The funeral service was held at Johnson-Saums' undertaking parlors, conducted by her pastor.—C. W. Griffith.

**Bacheller**—Lucille Evelyn Bacheller, only child of Rev. Lewis H. Bacheller and Nellie M. Bacheller, was born May 5, 1918, at Kewanee, Ill. She departed this life on February 21st. The funeral service was held at the Chicago Heights church, of which Rev. Mr. Bacheller is now pastor. From here the body was taken to Kewanee, Ill., for burial. Rev. H. Higbee Lee, the District evangelist of the Chicago Central District, officiated at the service.—Rev. H. Higbee Lee.

**Clevenger**—Mrs. Minnie B. Clevenger was born in Salem, Ore., October 20, 1868, and died in Burns, Ore., February 19th, at the age of fifty years. Mrs. Clevenger was a member of the Pentecostal Church

## International Sunday School Lesson

March 23d  
ISRAEL WARNED AGAINST COM-PROMISE  
Joshua 23:1-13

**GOLDEN TEXT:** "Evil communications corrupt good manners" (1 Cor. 15:33).

**THE LESSON OUTLINE**  
H. ORTON WILEY, D.D.

**I. THE PROMISES FULFILLED.**

- Joshua at the close of his life is still full of faith and courage. As he gathers the people and the officers about him to recount the blessings of God there is a depth of gratitude and a hopefulness which is never found in one whose life has not been devoted to God.
- How careful Joshua is to give the glory of all Israel's success to Jehovah. "Ye have seen all that the Lord your God hath done unto all these nations because of you; for the Lord your God is he that hath fought for you."
- Israel had received the land which was their inheritance and it had been divided to them by lot. Joshua reminds them that this was received as an inheritance by faith.
- Joshua expresses his deep faith in the promise of God to drive out all the remaining enemies and give to His people the land in its fullest possible sense.

**II. THE EXHORTATION.**

Joshua, from a life filled with experience in the things of God and man, earnestly exhorts Israel to the observance of those things which make for their success and prosperity in the promised inheritance.

- "Be very courageous to keep all that is written in the book of the law of Moses, that ye turn not aside therefrom to the right hand or to the left." This was the injunction given to Joshua at the beginning of his mission. He appreciates more deeply now the wisdom of following fully the law of God and gives to his successors the same wise admonition.
- He especially warns Israel against idolatry. The beloved Apostle John, in the New Testament, lovingly gives the same admonition to his people. "Little children keep yourselves from idols." The directions given by Joshua against external idolatry are equally profitable for the spiritual idolatry of the Christian dispensation.

**a.** Come not among these nations that remain among you. There is to be a separation of the Christian from all that is worldly and sinful.

**b.** Neither make mention of the name of their gods.

**c.** Neither swear by them—give them any legal acknowledgment.

**d.** Nor serve them—allow social or political countenance.

**e.** Nor bow yourselves unto them—in any wise be brought into the power of idolatry in any of its many forms.

**3.** Cleave unto the Lord your God. God gives strength to those who by faith rely upon Him. "One man of you shall chase a thousand; for the Lord your God, he it is that fighteth for you."

**4.** "Take good heed unto yourselves, that ye love the Lord your God." Here Joshua states the supreme end of the law, which unfolds in beauty and strength in the New Testament dispensation.

**III. THE WARNING.**

Joshua enforces his exhortation to obedience by warnings, pointing out some of the dangers along the way.

- Their chief danger lies in the influence which the surrounding nations will have upon them. There is always a danger in desiring to become like the nations round about. Familiarity with sin lessens its hideousness in a measure and the only safety lies in keeping apart from it.
- Entangling alliances will be the second danger. Had Israel kept the first injunction of Joshua many of the national calamities would have been averted.
- There must be no compromise of sin. In whatever form it exists, however gilded it may be, sin will only prove a snare and a trap. It will prove to be scourges in the side and thorns in the eyes of all who give it any countenance. They who in any form hold sin lightly, excuse it in others, or fail to do thorough work in dealing with penitents have never seen the hideousness of sin.
- Sin brings ruin to all who tolerate, whether individual, church, or nation. Sin when it is finished bringeth forth death.

of the Nazarene of Burns, Ore., and one of the most spiritual members of the church. She died as our people die, with triumph, and in faith. She was buried in Payette, Idaho, from the Presbyterian church. The service was conducted by her pastor.—Rev. George Ward, Pastor.

**Perch**—Miss Gertrude Perch, after a short illness of influenza, died December 31st. She was converted at an early age, and a few years ago was sanctified. She was a charter member, and also secretary, of the Pentecostal Church of the Nazarene at Stur, Texas. She would have been twenty-six years of age had she lived eight days longer. She was a consistent Christian and will be greatly missed in services. She leaves a widowed mother and several brothers and sisters.—Nellie A. Hill.

**Reinholdt**—Grandmother Reinholdt slipped away to be with Jesus, February 17th, at the age of seventy-five years. She was a member of the Pentecostal Church of the Nazarene, of Sawyer, N. D., having transferred from the Danish Free church, of Britt, Iowa, in 1911. Hers was a life of devotion, and the funeral service was unusual. It seemed so real that she had only gone to receive her crown. Her eight children surely "sorrow not as others who have no hope."—J. O. Young, Pastor.

**Saltzman**—Nellie Muriel Saltzman, of 13 Whitney street, Cliffdale, Mass., died at the Lynn hospital February 24th, after an illness of seven weeks with meningitis. She was twenty-one years of age, and was a patient sufferer. She bore testimony to the saving grace of Jesus Christ and her readiness for the celestial city. We laid her body away in Riverside cemetery, to await the resurrection morning.—Cora M. Hudson, Deaconess.

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Topeka, Kas.....	April 1-6
St. Louis, Mo.....	April 8-13
Louisville, Ky.....	April 15-20
Cincinnati, Ohio.....	April 22-27
Bellatre, Ohio.....	April 29-May 4
Lyman Brough:	
St. Paul, Minn.....	March 13-23
C. C. Cluck:	
Hodgson, Tex.....	March 14-24
Haskell, Texas.....	July 4-14
Goddard, Ky.....	July 17-27
Dodsonville, Texas.....	August 1-10
Friendsville, Tenn.....	August 14-24
Louisville, Tenn.....	August 28-September 7
Mansfield, Ark.....	September 11-28
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F. W. Cox:	
Philadelphia, Pa.....	March 16-30
Home address, Ashtabula, Ohio.	
Harry Joseph Elliott:	
Fulton, S. D.....	March 7-23
Van Hook, N. D.....	March 27-April 13
H. W. Galloway and Wife:	
Maxwell, Neb.....	March 12-April 6
Lee L. Hamric:	
Norman, Okla.....	March 7-25
U. T. Hollenback:	
Vincennes, Ind.....	February 26-March 23
Jeffersonville, Ind.....	March 20-April 20
Conninsky, Ind.....	April 25-May 11
A. H. Johnston:	
Oklahoma City, Okla.....	March 18-23
Lincoln, Neb.....	March 25-30
Topeka, Kas.....	April 1-6
St. Louis, Mo.....	April 8-13
Louisville, Ky.....	April 15-20
Cincinnati, Ohio.....	April 22-27
Bellatre, Ohio.....	April 29-May 4
Lewis and Mathews:	
Oregon.....	March and April
Alberta, Can.....	May to October
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John M. Mitchell:	
Hoxie, Kas.....	March 7-23
George and Effie Moore:	
Indianapolis, Ind. (Fourth Church).....	March 14-30
Indianapolis, Ind. (First Church).....	April 6-20
Huntington, Ind.....	April 21-May 11
Deputy, Ind.....	May 23-June 8
Indianapolis, Ind. (First Church, tent meet- ing).....	July 25-August 17
Lynn, Ind. (Cherry Grove camp).....	August 17-31
Joseph Owen:	
Oklahoma City, Okla.....	March 18-23
Lincoln, Neb.....	March 25-30
Topeka, Kas.....	April 1-6
St. Louis, Mo.....	April 8-13
Louisville, Ky.....	April 15-20
Cincinnati, Ohio.....	April 22-27
Bellatre, Ohio.....	April 29-May 4
C. W. Ruth:	
Oklahoma City, Okla.....	March 18-23
Lincoln, Neb.....	March 25-30
Topeka, Kas.....	April 1-6
St. Louis, Mo.....	April 8-13
Louisville, Ky.....	April 15-20
Cincinnati, Ohio.....	April 22-27
Bellatre, Ohio.....	April 29-May 4
W. E. Shepard:	
Cincinnati, Ohio.....	March 18-29
Troy, Ohio.....	March 30-April 20
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Cincinnati, Ohio (camp).....	June 6-15
Racine, Wis.....	June 22-July 6
Racine, Wis. (Spring Park camp).....	July 10-20
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# MISSIONARY TIDINGS

## THE GOSPEL IN PRINT

BY REV. ROGER S. WINANS

From the day we first took up missionary work among the Spanish-speaking people of America the printed page has appealed to us as an important method of reaching the people. Especially is this true in this section of Peru, where the great masses of the inhabitants can read and write intelligently, although their general education is rather limited. The scarcity of missionaries makes it necessary for them to give a great deal of their time to the larger towns, but the printed page goes everywhere. There is no village too small, nor farmhouse too remote, for the printed page to find its way there. The printed page is much like the long range artillery, which smashes up the enemy's defenses and prepares the way for the advance of the remainder of the army. To get a clear idea of what is being done and what should be done in the circulation of gospel literature it is necessary to classify the work under different heads.

1. The circulation of Scriptures.
2. The circulation of gospel tracts and free literature.
3. The circulation of gospel books and booklets, and such other literature as is preferable to sell instead of giving away.

The circulation of the Scriptures dates back to the days of Diego Thompson, in Peru, nearly one hundred years ago. During the last thirty years this circulation has been much more rapid, and has given excellent results. The large Bible societies of the world are putting their immense capital and their splendid organizations back of the circulation of the Word of God in these lands, until about all that is left for the missionary to do is to fall in line and co-operate with them. During this last year we have been able to circulate over thirty-five hundred Scriptures, without any special expense or effort on our part. Practically all of these Scriptures have been sold at prices within the reach of the very poorest, but sufficient for the people to appreciate what they are buying. Next year we hope to increase considerably the circulation of Scriptures, but do not need any extra finances for that purpose.

The free circulation of gospel tracts and papers goes well with the sale of Scriptures. The reading of a tract often leads to the purchase of a Gospel or a Testament, or causes some who have Bibles laid away to get them out and read them. Tracts and papers awaken people to think, and often cause them to attend the services and give their hearts to God. From year to year we circulate thousands of tracts, and plan on circulating more in the future. Many of these tracts are given to us free, but most of them cost us hard cash. It pays to circulate them, whatever they cost. Sometimes the native Christians help us buy tracts, and sometimes friends in the homeland help us, but usually the missionary pays most of the bill.

The circulation of good books in general, such as are either calculated to point people to Christ as a personal Savior, or build them up in the faith, is the most difficult and perhaps most neglected of all kinds of propaganda. The principal difficulty is the expense connected with

it. A letter to a Bible society agent will bring a box of Bibles in return, as a rule. A dollar bill will buy a thousand tracts and pay postage on them besides. Twenty dollars will only buy a very few packages of gospel books, and the missionary finds it necessary to sell them at cost, and never at a very great profit, oftentimes there is a loss in the sale of books. In order to meet this difficulty in the circulation of books we have organized a Peruvian Book Concern. The book concern is composed of eight members, each of whom agrees to pay in \$5 within ten months' time. Five of these members are native Christians and the other three are missionaries. To further increase the capital of the society the writer made a small donation of books which he had on hand, then we used \$21 from the special fund for the same purpose. The profits from the sale of English books, and the entire proceeds from the sale of Scriptures in the mission hall, all go to swell the fund. Still we find ourselves short of funds and are unable to secure the books we need to supply the demand of the public for gospel literature.

## REVIVAL IN SALAMA, GUATEMALA

BY EUGENIA A. PHILLIPS

The year has cycled again to the time when we can wish you a merry Christmas and a happy New Year, and indeed it is with a heart full of thanksgiving to God that we come to the Christmas time again, for I think I never felt so glad before for the coming of the Savior into this sin-cursed world to bring a full redemption. Also that the war of the nations has ceased. Thank God that it is so.

We have been very sorry to hear of the ravages of influenza at home. So far we have suffered very little from it in Coban. Two or three in the home have had it, but very slightly compared to what you are suffering from it in the States. Our protection is the ninety-first Psalm. In the lower, hot climates many have died from it.

The campmeeting in Salama began November 17th, and closed December 1st. It was a great meeting. The service room was filled almost every night, and many times there were more at the doors and window and in the street than there were inside. Many nights a part of our outside crowd consisted of the upper class of society of Salama. The order was comparatively good and the people had an opportunity to hear the gospel, for which we thank the Lord. There was definite conviction on the people, and the Lord uncovered sin in the lives of professing Christians and helped them to get right with God. There were several who prayed definitely through to conversion, and a number sought and received the blessing of sanctification.

Especially beautiful was the experience of an Indian who had walked some twenty-five miles to seek the blessing of sanctification. He had been converted a short time before at a conference meeting. On this occasion he prayed aloud several times, and then silently, and finally he said, "I believe." Nobody said anything, and in a few moments he said, "My heart is satisfied," and arose to his feet with

a smile of divine glory on his face that would not come off. For a few nights he did not come, and when he did come he brought his wife and another woman with him. As soon as the altar call was given both the women came to the altar and were converted. A few nights later two more women from the same village came and were converted. The man told Brother Anderson that he had five convinced in his village that the Christian religion was the true religion, but that by some he was treated badly because he was a believer. Please pray for these converted Indians and their mountain village.

God was with us, and I believe that only eternity will reveal what He did in the campmeeting at Salama. I am glad to report victory in my soul, and I ask you to pray for me and the children in the school, especially that God will pour out His Spirit on the school this coming year.

## "ANOTHER WORKER AVAILABLE"

BY MISS ESTHER CARSON

The meetings we have been having in Chepen, and the interest we have found in our house-to-house visiting there, lead us to ardently wish for a mission to be planted there as soon as possible. Our Brother Perez, who has been doing colporteur's work regularly in Chepen and other towns near Pacasmayo, earns his living as a carpenter, and of course this takes the greater part of his time. I asked him what would be the least he could live on, and give all his time to the work in Chepen. He said, 50 soles a month (\$25) including mission rent (20 soles at the very least). That is really close figuring, considering the high cost of living here since the war.

He is the man who stood the persecution so well at Chota, and is a courageous, convincing speaker. He was a skeptic before his conversion. That adds to his influence among the Peruvian men, for a large percentage of them have no faith in the Catholic religion.

We are urgently impressed with the state of things at Chepen. It has a population of ten thousand and there are two evangelical Christians there already. This seems to be the critical hour of opportunity.

Perez has been reading and studying the Bible, Bible dictionary, books on church history, doctrines, and devotional literature ever since he was saved, and is a devoted worker, if we have seen one. He is very desirous of systematizing his reading and study to conform to our requirements for licensed preachers and for ordination.

## EXTRACT FROM A LETTER OF BROTHER TRACY'S

I have just returned from a few days in the district with Brother Fritzman. We went and camped in the village where several of the people have been for some time inquiring the way to salvation. We held several meetings with them, preaching the gospel with the blessing of the Lord. They did not step out then, but the prospects are good. He expects to send an Indian preacher out occasionally, station one there later, and visit them as often as possible. There is good reason to expect good fruit there shortly.