

# 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

### God's Prescribed Equipment



OD HAS His own way of rendering assurances to His servants. In the case of the call of Joshua after the death of Moses He gives to the newly called servant and leader of Israel the assurance that, "As I was with Moses, so I will be with thee; I will not fail thee nor forsake thee." Behold the Lord God almighty thus assuring the weak human leader, for the immense task of leadership of the great people in the conquest of the land God had given them. He takes the human servant in His arms and strengthens and bolsters him up with the enswathement of His own omnipotence. He wraps about his frail frame the garments of His own almightiness, and makes him feel the thrills and throbs of the infinite might of the great God, that he might go forth strong in the strength which is thus supplied by the holy One of Israel.

Is not this enough, Joshua? Yes, we can hear the great general say—great from the very moment he first felt that almightiness course his veins and realized the oneness with the Divine, and heard the voice of the Triune God assuring him of the amplitude of the supply of power at his command. We want to ask is that not enough for us? Can we desire or expect or need more than this divine reservoir of munitions for the great battle before us? Lift up the hands that hang down and strengthen the feeble knees. Hope thou in God, for He it is that hath promised and He will bring it to pass. Trust in Him and His Word, and be thou strengthened and panoplied for the warfare. Say thou, that what time I am afraid I will trust in God. As the enemies multiply about me, the dangers seem to thicken, and the very devils in hell array themselves against me, I will flee to the omnipotence of God and there find the refuge of His everlasting arms, and rejoice and bid my fear away and rest with and in and through Him forever.

#### God's Message to Joshua

But that is not all yet. Listen to what He says to Joshua. He has one word further yet to say, which is important as complementary of the first. We must always wait to get all the message from God before we go forth to the battle, or we will lose in the end for sheer lack of full and accurate knowledge.

He adds these words to Joshua: "Be strong and of a good courage." "Only be thou strong and very courageous." This is right and proper. There is something for us to do, and we must rise to the duty if we

would inherit to the full of the great promise we have been considering. Supineness will defeat us entirely. Presumption will destroy the blessings we might otherwise receive from God's assurances, as noticed above. We must do our part promptly and cheerfully, if we would get on ground where we can avail us of the riches of the great promises. It is so easy to make a mistake here. We must exercise all the courage and strength we possess and to these God will superadd His own. There must be a summoning of every ounce of courage we have if we would get on the ground of the promise and realize the blessings from them.

#### An Enduring Book

But more than this remains yet to be considered. Listen to these words: "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt have good success." Here we have completed the great conditions of faithful discipleship as outlined by the Father himself. This Word of the law must not depart from us at all. Evermore it must, as it were, be upon our lips, in our mouth, ready to be uttered for the discomfiture of the Enemy, as the Lord himself used it in His wilderness temptations and obtained the victory. It must be meditated upon day and night, if we would succeed and be prosperous in our work for the Lord. We are positively assured that only thus can we be sure of prospering and having good success.

We are sure that the main cause of the weakness of the average Christian is ignorance of the Word of God. We fail to use it as we should. If we knew the Word we would use it as we ought, for we would so love and prize it we simply could not fail to use it when needed. It would be like holding in our hands a modern gun or sword whose uses we had been carefully taught, and with which we were familiar when attacked by a dangerous enemy. What would we do with the sword? If we knew the purposes for which it was made we would naturally and quickly wield it for our defense without a shadow of a doubt. We hold in our hands the Sword of the Spirit, and are often surrounded by the most dangerous and determined enemies the world ever saw, who are bent upon our destruction. We stand idly by and let the Enemy slay us right and left from sheer ignorance of the uses of the Sword in our hands. We have never learned the uses of the Sword and thus fail to use it to save our lives. God will not hold us guiltless in a coming day

for falling before the foe. He will exact an account of us for the use or disuse of the Sword He placed in our hands to foil the foe with, and which we let stand unused in our hands and die as the result.

Use this Holy Bible as your best and greatest defense, and as the best weapon of offense as well, and you will come off more than conqueror. Let it not idly dangle at your side and you be defeated in the great conflict in which we are engaged. Fight bravely and sternly if you would conquer and not die ignobly at the hand of the Enemy of God and man.

## God's Property

ONE GREAT trouble about the profoundest religious truths is the proneness of men to make them metaphorical or symbolic or merely figurative. They thus miss the force of these truths and are serious losers thereby. This is the case with so many of the vital truths of the Bible and of life. Take, for example, the truth that men belong to God. Most men will agree to this statement but in their hearts and minds they mean only that sentimentally or figuratively they belong to God; but when we come to the real facts of the case they feel that in the most real sense men belong to themselves and what they possess belongs to them also. Only in a kind of sentimental sense or in a figure do they mean that we belong to God.

Yet it is one of the most momentous facts of all life that all men absolutely belong to God. It matters not whether they have surrendered to Him in penitence and faith and become His children or not; God's right of ownership is one and absolute over one and all human beings originally and inevitably, whatever man may have done or not done to ratify and acknowledge that ownership. We understand that mankind is divided into two great classes—those who have surrendered to God, and those who have not.

This is not our point at all. We go back behind this and speak of mankind as a race, and aver with all the earnestness we can command that all men belong to God by every right that can attest ownership in this world. God really and truly owns us by the right of creation, by the right of preservation, and by the right of redemption. These several phases of right are the title deed which God holds to us, even if we refuse to acknowledge His title. Men can not alter the title, long and ungratefully as they may disregard this deed He holds to them.

Go back to Genesis and there find recorded in heaven's recorder's office the fact put down in letters indelible that He made us and hence we are His. Then come over into the New Testament and hear Paul, who spoke God's thoughts as few men ever spake them. He says, "We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." This is a terse and lucid and strong statement of God's right of ownership by the right of redemption. His gracious providence over us, by which He rules and protects and blesses and keeps us day by day, blazes out on so many pages of the Bible that it were tedious to attempt an enumeration of them.

These facts make up a case of indisputable ownership of the most real and absolute kind conceivable. We are not our own. We are bought with a price, even the precious blood of Christ. Therefore we should glorify God in our body and our spirit *which are His*. Man possesses not one power that is not God-given. All he is or has or ever will be or have come from God and from Him alone. All we have or are that is essential and natural and right we have and are by the gift and act and blessing of God. We are His—soul, body, spirit, and all. We are but concrete thoughts of God. We have no vocabulary adequate to enforce and properly express our sense of the absoluteness and reality and force of this ownership of God to one and all of us.

G. Campbell Morgan once talked with a man who said to him that, "I have nothing to thank God for. I have nothing to thank man for." Morgan asked him what he meant and he replied, "I was born to no accident of wealth, I have never had

any one to help me; I have fought my own battle; I have won my own way. I have come to the position I occupy in life through the unaided efforts of my own endeavor. I have nothing to thank God for." Morgan asked him how much he had paid during the last twenty-five years to physicians. He answered, "Nothing." Morgan then said to him, "And you have nothing to thank God for! A man living in God's sunlight, breathing God's air, walking God's earth under God's blue sky, in strong, robust health, physically and mentally, and yet nothing to thank God for!" What folly in men supposing that they belong not to God. Everything they have is from God. All their physical energy, all their intellectual force, and every particle of power of every possible kind comes from God.

Truly may we ask: What have we that we have not received? And with what force can we add the exhortation: "Therefore, glorify God with your bodies and spirits which are his." How this thought of God's ownership should stir us to give to Him our lives in holy and unreserved consecration. How we should gladly heed the admonition to turn unto God and live the life of faith and leave the beggarly elements of the world which perish with the using. Let us give ourselves to God, and be absolutely His, not only by His title deed, but also by our own acknowledgment and acceptance. Turn, turn ye today, for why will ye die?

THE Sunday newspaper is a nuisance and a curse to this civilization and to the best interests of every class of citizens in any community. It is a wholesale desecrator of the Sabbath, and the champion teacher and exemplar of Sabbath desecration in all the land. Every Christian and every moral man should frown on the institution and unite to stamp it out of existence.

It is amazing how very easily satisfied men are with religion. They are hard to satisfy with money or fame or power or pleasure. The more of any one of these one gets the more he wants. But people are satisfied with a very small quantity or quality of religion. A name to live, the form without the power of godliness, a love mixed with fear, amply satisfies the average believer of today. Perfect love which casteth out fear men seem to be afraid of. Yet this last is God's richest gift and man's greatest blessing. Why fear your Father's best and greatest blessing?

GOVERNMENTS, corporations, and combinations of men have no more right to violate the Sabbath law of God than have individuals. The corporation is simply the organized aggregation of human units, and God's stern judgment eye will mete out punishment to these responsible sinning units as though each in himself were the corporation. In the moral government of the world it is cowardly false and criminal folly to hide sinning behind the gauzy fiction of a legal human right.

As CHRIST was so poor "there was no room for him in the inn." His Spirit must feel more at home in a hovel than in a palace.

THE bizarre titles for sermons and promises of "attractions" at Sunday night services that appear in the secular press, as ingeniously set forth as those of the theatrical column, discredit the pulpit and dishonor the gospel of Christ.

God has not changed His plan, and what He did for the hundred and twenty prostrate and seeking disciples at that memorable ten days' prayermeeting He is willing to do now, whenever and wherever the conditions are supplied.

It is not Christ's method of measurement to measure the "success" of a preacher or a church with a dollar yard-stick, and to foot up "results" like a bookkeeper's column of figures. The Master counts converts and not coin.

## Entire Sanctification

By C. CYRUS DIPBOYE

**T**HERE IS in the heart of every regenerate Christian who is walking in the light a longing for another experience, a reaching out after something he has never received. He realizes himself a child of God, a joint heir with Jesus Christ, and he has the witness of the Spirit to the fact. "The Spirit himself beareth witness with our spirit, that we are children of God" (Rom. 8:16, R. V.). He is, in the sight of God, as though he had never sinned. "And their sins and iniquities will I remember no more" (Heb. 10:17). His life then is free from sin, for "Whosoever is born of God doth not commit sin" (1 John 3:9); and he has the gifts of faith, hope, and love, and enjoys the blessings of God on his soul. But if he will examine his heart in the light of God's Word he will discover that there is in his heart the principle of sin, the "carnal mind," the "old man," the "body of sin," which causes him to get angry, speak the quick word, and makes it difficult for him to do right. For "the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be" (Rom. 8:7).

Now this "body of sin" can be destroyed—taken out. "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed" (Rom. 6:6). So now we face the query: When can this great work be done? Not after death, for "In the place where the tree falleth, there it shall be" (Eccl. 11:3). Not in conversion, "For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?" (1 Cor. 3:3). We find no instance in the Scriptures where any one ever received this blessing in conversion. The apostles were Christians prior to the day of Pentecost, for Jesus had told them to rejoice, not because the devils were subject unto them, but rather because their names were written in heaven.

Neither were they backslidden; for, on the day of Pentecost, they were of one accord and in one place, praying and praising God, when the Holy Ghost fell suddenly upon them. Neither can this experience be obtained by growth in grace: "And the Lord, whom ye seek, shall suddenly come to his temple" (Mal. 3:1). We have no instance in the Bible, neither in the world's history, where any one has ever received it by growth. The writer has never yet heard a single individual testify to having grown into it, but he has heard hundreds testify to having received it as a second work of grace. We grow in grace, but not into it. Of course that there is a gradual approach to sanctification, as there may be to justification, none will deny. A man may be said to be dying for several days, but there comes a moment when he dies.

"Oh, but—" says one, "I do not believe any one can get to where he can not sin, does not make mistakes, is not tempted," etc., etc. No, dear reader, we will never in this life get to where we will not err both in judgment and in conduct. In fact all of these may exist with real sanctification for "Christ was tempted in all points as we are, yet without sin." Neither will it destroy our natural appetites and passions (1 Cor. 9:27). It does not mean that we do not like ice cream the same as ever; or that we do not enjoy an automobile ride the same as before, but that our heart is cleansed, and our whole spirit, soul, and body are set apart for the glory of God. It is simply this: in justification we fight the Devil from the inside; and in sanctification we fight him only from the outside. "Well," you may

say, "how shall I receive this blessing?" You may receive it as did the apostles on the day of Pentecost; viz., prayer, faith, and "waiting for the promise of the Father." "But how shall I know when I am sanctified?" "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith" (Acts 15:8, 9). "For by one offering he hath perfected for ever them that are sanctified. Whereof the Holy Ghost also is a witness to us" (Heb. 10:14, 15).

So it is clear that we need not be in doubt as to the work being done, for the Holy Spirit witnesses to the fact. The witness comes in various ways, to different individuals. It may come like a flash of lightning, like the rising

### Prayer

BY FREDERICK C. DAVIS

Make me like Thyself, O Jesus,  
For I long to be like Thee,  
Since my sins are all forgiven,  
Since I'm saved by grace so free.  
In my heart and in my spirit  
Perfect there Thy meekness, love,  
Give me gentleness and patience,  
Make me harmless, like a dove.

Though my sins have been forgiven,  
Though I'm fully justified,  
And the efficacious cleansing  
Has been freely, too, applied;  
Still there is a great desire  
And I pray that Thou wilt bless  
Even me, for I do thirst for  
More of God and righteousness.

More of love's most wondrous blessing,  
For of all that's from above,  
There is nothing quite so fragrant  
Or so fraught with God, as love.  
Grant me just a little more—  
While I wait my heart is thrilled—  
For I know that life will be  
Akin to heav'n when I am filled.

But do I lack Thy greatest blessing?  
Do I sound like brass to Thee?  
Lord, my heart is open, fill it  
Full of love and charity.  
Fill me now with all Thy fullness,  
Help me, Lord, to grow in grace,  
Let my countenance reflect a  
Perfect likeness of Thy face.

Make me very meek and lowly,  
Even more like unto Thee.  
More submissive and obedient  
Deep down in humility.  
Give me grace each time I'm tested,  
Patience in each trying thing,  
And, when dealing with my brother,  
Give me all long-suffering.

May I always, ever, only,  
Have a heart with goodness filled,  
And an open mind, receptive,  
In my mind Thine own instilled.  
And may every meditation,  
Yea, moreover, every thought,  
Be according to obedience,  
In captivity be brought.

And when all these heavenly graces  
Graciously Thou dost impart,  
Help me ever to retain them,  
Keep possession of my heart!  
Chastened I must be, but spare not  
Though I faint beneath the rod,  
Withhold naught that helps to make  
A blameless, harmless, child of God.

of the sun, as an inner assurance of purity, profound joy, or "peace that passeth understanding."

To accept by faith is the test. Do all you know to do, and believe He does the work, trust Him to do it, throw yourself wholly in God's hands for sacrifice or service, to sink or swim, live or die, survive or perish; anything for His glory. Do not seek "good feeling," for feeling follows faith. When you get the blessing, or rather, the Blessor, you will have a constant, overflowing joy, even amidst sorrows. Trials will come thick and heavy, testings will be more severe, but there will be no response within, it is all on the outside.

Reader, if you have not this experience, get it at once, it is for every Christian (John 17:20). If you are backslidden, get reclaimed before trying to seek it, but do not stop until you obtain it; because

1. It is a necessity. "Follow after peace with all men, and the sanctification without which no man shall see the Lord" (Heb. 12:14, R. V.).

2. It is His command. "Sanctify yourselves therefore, and be ye holy" (Lev. 20:7).

3. It is His will. "For this is the will of God, even your sanctification" (1 Thess. 4:3).

4. It is His call. "God hath not called us unto uncleanness, but unto holiness" (1 Thess. 4:7).

5. Jesus died that you might have it. "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (Heb. 13:12).

Dear reader, if you are saved, get this blessed experience before you sleep tonight. It is for you. Praise the dear Lord!

VILONIA, ARK.

### A Modern Miracle

By A. G. BURLINGAME

**T**HE USUAL conception of a miracle is that of some outward, physical, instantaneous manifestation, contrary to, and transcending the ordinary laws of nature. The word "miracle" instantly suggests the supernatural power of our Lord in transforming water into wine, making the lame to walk, the blind to see, restoring the sick to health and strength, feeding the multitudes, and similar acts of divine mercy.

These miracles were wonderful, indeed, and may well have excited feelings of reverence and awe in the hearts of all beholders. But there are miracles taking place today in our own midst, before our very eyes, which far transcend in power the merely physical supernatural works of the Master.

The following testimony, recently heard by the writer, is the record of just such a miracle. In a testimony meeting in a western city a large, fine-appearing man arose, stated that he was a commercial traveler, a member of "Gideon's Band." Then he related his experience, which was practically as follows:

Seventeen years ago he was a criminal, a slave to vice, an outcast from society. He had sunk so low, had become so degraded that his very appearance was repulsive, and people shrank from him. Pathetically he told of his awful misery, his helplessness, hopelessness, without a friend in the world, a vagabond, a physical, mental, and spiritual wreck.

Without a friend? No. There was One whom the man had neglected and rejected, but who still loved him. Behind the prison bars of a cell, in a Colorado city, Jesus spoke to him. The precious Holy Spirit wooed him, he surrendered, and the light and joy of

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heaven entered his soul. He was a free man in Christ Jesus. Up to this time he could not read or write. As a boy he had been thrown upon the mercies of the world to shift for himself. Now he occupies an honored position in society. He is a successful traveling man, doing business daily with bankers, merchants, and professional men. But after his day's work among men of this class he does not hesitate to go out on the street at night, often alone, where there is no one to join him, and proclaim to the passing throngs the "unsearchable riches of Christ."

At the request of the pastor, who knew him, he sang that beautiful song, "I've Found a Friend Who Is All to Me." His voice was remarkably clear and musical, and he sang

with a feeling and pathos that was absolutely thrilling.

As we gazed on this man, noted his dignified and manly bearing, saw the unmistakable lines of Christian character in his features, the joy of heaven shining through, and realized the immeasurable gulf which separated his past from the present, we could but exclaim, "This, indeed, is one of the miracles of the ages; a miracle of grace."

Who would dare say that such a one could ever, by his own volition, his own unaided strength, extricate himself from the awful quagmire of sin, and win his way to Christian manhood and respect? The thing is incredible. It is true he surrendered to the power and guidance of the mighty One, but to God be all the glory!

## The Man From Nazareth

By J. M. NICKELS

(Continued from last week)

THE SECOND thought demands a closer investigation, as this affords unbelievable a resting place. There are those who would not dare assert the first proposition as true, who will find in the second proposition that which seems to satisfy their faith. This thought that "Jesus was a great and good man, but not divine" seems to be a favorite argument with the Devil in his attempt to delude men.

Satan is always ready to compromise with the soul on this great doctrine—if he can but get men to accept this halfway ground. The surest way to cause the downfall of the spiritual structure is to take away the foundation Corner Stone. The Jewish nation rejected the Stone that was to become the Head of the corner, and their religion was destroyed—there was no more holy fire on their altars after the death of Christ. The divinity of Christ is the rock all Christian faith must rest upon; those who reject this are pagan in belief, not Christian.

Accepting this idea of the Nazarene—first of all, we take the Hebrew race. As a whole, as I have suggested, no higher praise as to the humanity and purity of Jesus Christ has been paid Him than that which the Jewish rabbis of recent years have ascribed unto Him. They have placed Him side by side with Moses, Elisha, Elijah, Isaiah, and other of their greatest prophets. As already suggested, the greatness of all Jewish historians, Josephus, recognized the greatness of the work of the Man from Nazareth, and immortalized His name in the greatest Jewish history ever written.

This same thought concerning the Nazarene represents perhaps the best thought of the Jewish world of today; and while they did not then or do not today accept Him as the Christ of God, yet they do accord Him a place above

that of mere man, and, as Josephus, hesitate to class Him as a man.

The second class of any consequence which accepts this view of the Christ are the Unitarians. To Jesus Christ they give a place but one step removed from the divine; yet fail and refuse to bring forth the royal diadem and crown Him Lord of all. They recognize His life, miracles, and resurrection from the dead, a man from God, and celebrate the Lord's Supper; but from their spiritual structure they have removed Him as the chief Corner Stone. To this class may be added the Universalists, Spiritualists, Christian Scientists, and Russellites, or those who have, to deceive people, classed themselves as international Bible students. Perhaps no heresy of recent times has struck so hard a blow at the foundation of the Christian religion.

It is not my purpose to enter into an expose of the false teachings of these latter day rejecters of Jesus as the Son of God, but merely to give briefly their position on this one greatest of all questions—the divinity of Christ. They teach that before the advent of Christ in this world He was not divine; Jesus said He was. They teach when He was in this world He was still not divine; Jesus himself claimed so to be. They teach His atonement was purely human; Christ died as the Son of God. They teach that His body was not raised from the dead; Jesus after the resurrection walked and talked to men, and said, "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have." Thus we see that they give the lie to the very words of Jesus himself, and reject Him as the divine Son of God. Hence they can not claim to be Christians, as no man who rejects Christ is a Christian.

These modern infidels are deluding and de-

ceiving the nations and are the most dangerous of all modern false religions. These classes give the Christ a place so high, and ascribe unto Him such a beautiful and absolutely pure character, that it seems short of the acceptance of His divinity, yet they reject Him as the divine Son of God and place Him in their creed as a great God-given, God-sent man: pure, holy, and good, yet not possessing the attributes of the divine—not one of the holy Trinity.

One other class, perhaps, will embrace all those who accept, as true, this second thought of the Nazarene. That class embraces all those who would do away with the atonement and its benefits, those who reject or do not desire the benefits of His death and passion. There are those who, by some inherent power of their own, hope to merit eternal life and get to heaven some other way. This class Jesus refers to as thieves and robbers—those who are trying to climb up some other way, refusing to accept the way prepared through the shed blood of the Christ of God.

Thus briefly have we presented the classes who accept this second view of the Nazarene; also their conception of Him. The nearer a counterfeit coin resembles the real, the more dangerous it becomes and the harder the detectives try to run down the counterfeiters. The nearer a false diamond resembles the real in luster, brilliancy, and appearance the easier are men deceived and robbed of their wealth. It is just so in spiritual things. The great danger of all these false doctrines is in their close resemblance of the true and real. All of the good in all religions is from Christ; but they do not all have all of Christ in them. Christ may be a central figure in their system—around which may be gathered much that is true and noble—yet that system of religious teaching that in any way detracts from the perfect character of Jesus Christ as the only begotten of the Father is built upon a foundation that the storms of God's wrath in the day of judgment will sweep from before it and blot out forever from His presence.

Let us now examine into the real teaching of God's Word, and the application of human reason to these positions, to see if they are tenable. In the first place I ask your consideration to the fact that Jesus Christ could not have been good and true and holy if He was not what He claimed to be. A man who claims to be an honest man and who does not pay his debts is a dishonest man, however much he may shout about his honesty. No man can be a true man and a false at the same time. All that Jesus said was true, or not any of His statements are worthy of belief, and can be assailed as coming from one who was untrue.

The thought that Jesus was but a good man and conceived the character of the Christ and followed out the idea even unto death is unconceivable to our mind. Why had not some other great teacher conceived the Christ idea instead of the poor Nazarene carpenter? Jesus the Nazarene was not the product of any great university; He had not the wisdom of the schools, yet He spoke as never man spake. Nine hundred years before Christ, Homer lived, thought, and wrote, but he never dreamed of the Christ idea. In the fifth century B. C. Pythagoras, Confucius, Socrates, Pericles, Plato, and other great philosophers and thinkers lived, wrote, and taught; yet none of these ever approached the Christ idea in their thought, much less in their lives.

In the fourth century B. C. lived Diogenes, Euclid, Epicurus, Aristotle, and Demosthenes, yet their greatest dreams and mightiest logic could and did not even suggest the Christ idea. Coming down to the century before the advent of Jesus Christ there lived Cicero, Ovid, Vir-

gil, Horace, Livius, and Strabo, and others as great as these, yet with all their learning and wisdom, their highest conception of their ideals was as far beneath the Christ idea as was the wisdom of the slaves in their palaces beneath the wisdom of these great teachers and philosophers.

No, thank God, the Christ idea was not born of man, nor the product of man's wisdom, but came direct from the very heart of God himself. I might here suggest that the world would yet be in the mazes of darkness waiting and crying out for a Savior if we would have had to look to any of these great teachers for deliverance from the bondage of sin. True, all these great men had dreams of man's uplift, of man's freedom, and of man's enlightenment. It was in some a burning desire to see the uplift of the human race. Men had thought, dreamed, and planned, yet with all their concentrated wisdom and philosophy they had not even approached the idea conveyed by the angel in the annunciation, "Thou shalt call his name Jesus; for he shall save his people from their sins." The idea of human philosophy was to lift up the people in their sins, the Christ idea was to save the people from their sin.

So we find that after centuries of thought and wisdom the world's cry was still unsatisfied, and men were groping in darkness so dense that they were almost hopeless. Mark you the great universities with their great wisdom and the concentrated thought of the ages did not give to the world the Christ idea. They were as absolutely powerless to meet the

demands of human souls as was the poorest slave in the realm. It remained for One not trained in the schools, for One who had never learned from the great teachers of the world—the humble Carpenter from Nazareth—to give to the world the message that should stir the universe and cause men everywhere to rejoice that life, hope, and liberty were at hand. The Christ of God, the humble Nazarene, stirred heaven, earth, and hell when He gave His message to the world. "Come unto me, all ye that labour and are heavy laden, and I will give you rest." This was the message that the world's ear was waiting to hear; this was the proclamation of freedom that Satan's slaves everywhere were waiting for; this was the climax of all the thought of the world's great thinkers. How far above man's conception was that of the Christ. Was it the conception of a mere man?

If so, why had it not been born in the mind of some great philosopher? Why wait to find its birth in the heart and mind of a poor, Jewish carpenter? No, thank God, no! It was the thought conceived in eternity, a thought as old as man's need, a thought direct from the loving heart of the great God himself, and brought to this sin-cursed world by the Christ of God—the humble Nazarene. Why had Christ, the unschooled, Jewish carpenter, solved the problem that had puzzled the great sages for centuries? There is and can be only one answer—He was divine; the Son of God manifest in human flesh.

(To be continued)

## Don't Read This

By EVANGELIST W. E. SHEPARD

UNLESS YOU want to learn something you perhaps do not know, and which might be just the thing you ought to know, viz., some of the problems of the Publishing House.

Some of us who in the past have had something to do with the publishing business, and also have had opportunity to frequent the Publishing House, and know the inside workings, can appreciate better the real problems they have to face.

An article to cover the whole situation would be too long, so we will touch only a few points.

Let it be distinctly understood that there has come no hint from our Publishing House for this article, and no one there has the slightest suggestion that such was ever in the writer's mind, and these lines are written, not knowing but they will find their way into the waste paper basket.

We wish to classify our suggestions under separate headings.

### 1. Telegrams.

It might be of interest to the readers to know that nearly all the telegrams printed in the HERALD OF HOLINESS are sent collect at the office.

Why a church or individual should expect the Publishing House to pay for its own interests is a problem which this writer has not yet been able to solve. And when we take into consideration that these telegrams frequently come too late for the current issue, it makes it doubly hard. When a telegram reaches the office later than Monday morning it can not appear that week.

Again, are there not some of these telegrams which could be written and sent in as a report to come out the following week rather than to impose the expense on the Publishing House? I know that "the world do move," yet it might not stop if the report was a few

days later. Now do not fall out with me, brethren; this article is *gratis*, and I have no "ax to grind."

### 2. Reports.

Reports sometimes come in too late for the current issue, and the writer may be tried over the delay in its appearance. Do not blame the Managing Editor for your own tardiness.

But the trial may not be in the delay; it may be in the change which happens to the report. "If he can't put it in the way I write it, I'll not send any more." Now, here is a chance to "let patience have her perfect work." If she did not have some work to do occasionally she would get lazy and might refuse to work altogether.

Brethren, in all seriousness, who knows better how a report ought to be than the one who has charge of a paper? If, in his mature judgment and wide experience, he sees that a report ought to be cut down, why not have grace enough to say, Amen?

Frequently some parts of a so-called report are not applicable to that department, but might be all right for another department. It is like testifying and preaching at the same time. Preaching is all right in its place, but usually out of place in a testimony meeting.

Too much itemizing spoils a report. The common run of us readers are not particular to know whether the preacher got to his appointment in a Ford or a Packard, or whether he took the trip on a flier or a freight; the principal thing is what happened when he got there? Did anybody get to God for pardon or purity? A little practice on boiling down when the report is written would be much better than boiling over after it is changed. So please pray for the Managing Editor instead of preying on him.

### 3. Articles.

In spite of the fact that the request has

been made in the paper for all articles to be written double-spaced, yet so many come in single-spaced. It may not be generally known, but most of the articles have to be rewritten in the office. This takes extra labor and expense. Hence, every writer should do his very best in writing as correctly as he is able, and when possible to use a typewriter and double-space the lines.

"But when my article appeared it was changed!" Is it not possible that it was changed for the better? Where is the scribe who never had an article changed? They have run the changes on all of us. More than once this writer, anticipating the possibility of a change, has notified the editor beforehand that he had perfect love, and if the article should find its way to the waste paper basket it was all right. I am rather looking for some changes in this present writing.

But, after all, doesn't the Managing Editor know better than the rest of us how it ought to be, and what ought to appear in the paper? A man who sits at his desk from day to day and pores over the manuscripts as they come in certainly ought to be competent to discriminate and correct, and if he is not, the General Board of Publication ought to put in some one who is. It is my humble judgment that they have made no mistake in the present management.

One may be tried over the delay in the printing of an article, but many others are accumulating, and the editor must choose from the list such as will best fit the present edition. I think we have all wondered before now if our piece would ever appear. In due time it will come, providing it is thought best to publish it, and if not best, then "My grace is sufficient for thee," will have to be claimed by the disappointed writer. "He giveth more grace" is the promise. A brother who hasn't enough grace to stand having his article rejected from publication without an unkind retort or unpleasant demand for explanation certainly needs another dip. This is plain speech, but if holiness does not keep one from cutting, impatient retorts, what does it do? A brother who can't stand to have his article delayed or denied is in no spiritual condition to write for a paper.

And while I am on this plain line let me add, when writing to the office for information, where the correspondence is not of mutual interest, always inclose a stamp for reply. If not, in the course of a year the expense on the Publishing House will be considerable.

### 4. Poems.

Now comes the sensitive part. "Surely my beautiful poem ought to have been printed. It was the outburst of my full heart. I even caught the inspiration in the middle of the night and arose and penned the lines as the Lord gave them to me. And it never came out in the paper!"

Listen a minute! Don't you know that good poetry is a scarce article? Almost anybody can write a rhyme, but few can write real poetry. So do not be put out if your piece is not put in. It may have been too long, or it may have lacked the proper merit. I never but once ventured to write poetry for a paper, and I had it printed upside down in order to get folks to read it, and get those who were troubled over their contributions right side up.

### 5. Lengthy Obituaries.

It is perfectly natural for loved ones to feel that a page or so should be taken up with the record of the precious pastor, and doubtless he was worthy of it, but to establish such a precedent in the paper would lead to trouble. While space is properly given to leading men in the church, such as a General Superintend-



ent; or some connectional officer, it stands to reason that such space could not be given to every pastor or evangelist who is promoted to the better world.

#### 6. Debts and Debtors.

Remember no one has suggested this article. I am writing it on my own initiative. I take all responsibility. Let my boomerang fall on my own pate, if I throw it amiss. But if all the \$13,500 which is at present owed to the Publishing House could be collected at once it would greatly add to its assets. The scores of people who have purchased books and have failed to pay, and some who have sold the books, having purchased them to sell again, and even then failed to remit, are working a continual hardship on the House, that ought not to be. But the sad part of it all is that too many fail to acknowledge any communication from the House regarding their obligation. It is a great question in the mind of the writer how any one can succeed in the ministry who will allow himself to get in debt to the Publishing House, or anywhere else, and then refuse to answer a courteous request for pay.

The least that could be expected would be a kind reply, with the explanation of delay; but where it is utterly unheeded it is certainly reprehensible. When financial stress has overtaken one, even if a small regular payment should be made, it would hold the confidence of the House. The \$13,500 due in bills outstanding would greatly assist the publishing interests if all could be collected at once. No

wonder there has been a five-thousand-dollar deficit annually at our Headquarters!

#### 7. Publication of Books.

Don't be hurt over the advance in the price of books. Publishing houses everywhere, it seems, are advancing. With the continued increase of material and labor I wonder that books can be printed at all with the expectation of sales. While you may pay only fifty per cent more for a book, remember that the cost was far more than fifty per cent production than formerly. Has not everything doubled in price lately?

Let me close by saying that the Publishing House management has its burdens which many know nothing of, and let us, instead of adding to them, try to lessen them. To my personal knowledge the General Manager, Brother Sanders, is a much over-worked man. He is actually working himself to death for the good of the cause. He might have an assistant to share the awful burden resting upon him if there were only available funds for this purpose. More money for the Publishing House would not come amiss in providing the adequate help.

Let us all help to shoulder these burdens, and the least we can do would be to pray for these burden bearers, and meet all our obligations and not find fault with any line which is doing its best, even though it may not be exactly in harmony with our sentiments and desires.

I feel this burden is now off my heart, and so I leave it with the readers.

ders of the church in Jerusalem, for the relief of the needy brethren in Judea, and there their mission seems to have ended.

Somewhat later a disputed doctrine caused the church in Antioch to again send delegates to Jerusalem, and "they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question" (Acts 15:2). The journey of these brethren, and the sessions of the assembly in Jerusalem were occasions of "great joy" and spiritual power, notwithstanding the dry, doctrinal discussions which ensued; and in the end the Jerusalem church sent a return delegation to Antioch (Judas and Silas) with instructions to say to the church that no greater burden than things essential to salvation was laid upon them. And while Judas returned to his home church, yet Silas received a call to go out into the foreign field from Antioch and became a notable missionary.

In these three or four instances of representative government in the New Testament church the spiritual, financial, and doctrinal interests of the church received proper attention, and all was done for the upbuilding of the church and the strengthening of the disciples in the faith.

In 2 Corinthians 8:18, 19, 23, and Ephesians 6:21, 22, and Colossians 4:7-9 there are references to personal representatives sent by the Apostle Paul to confer with the churches at Ephesus and Colosse with reference to his work and condition and to certain brethren "chosen of the churches to travel with us with this grace," evidently "messengers of the churches" in the collection and distribution of funds for the relief of the poor, in which work Paul was greatly interested. These were probably the first general "secretary-treasurers" of church funds, "chosen of the churches," and traveling among the churches for the purpose of soliciting and caring for the offerings of the churches for benevolent purposes.

In these instances of representative government and administration the form of government obtaining in the New Testament churches was what is called in civil government a "democracy," or "government of the people, by the people, and for the people." There is nothing in the Scriptures to indicate that any general officer or board regulated or controlled the affairs of the church, but that the people in their local churches gave their votes for whomever they would as their delegates, and that the delegates attended strictly to the business upon which they were sent, and then returned home, or went into other work. And the method of voting may possibly be indicated in Acts 14:23, "And when they had ordained them elders in every church," in which the word "ordained" is represented in the Greek by *cheirotoneo*, which means to "extend the hand in voting."

The regular or periodical assembling of church councils, conferences, associations, assemblies, etc., is of modern origin, those in the New Testament and later times seemingly having been called only at times when important questions needed to be settled, but they have left on record accounts of their doings and decisions for the guidance of the churches in all future ages.

The principle of representative government for the church was, therefore, established in the days of the apostles, and was in practice in the New Testament church. And that which was found to be necessary and useful then is no less essential to the well-being of the church today. It should be understood, therefore, that the Pentecostal Church of the Nazarene

## Representative Government in the Scriptures

By REV. HORACE G. COWAN

THE SELF-GOVERNED local church, selecting its own pastor, managing its own finances, and all other things pertaining to its local life and work (See Manual, "Basis of Union," page 13), though not in isolation and complete independence, but in union with other churches of a common faith and order, drawing together in the Spirit for mutual help and counsel, and for co-operative effort in larger things for the salvation of men than one church could undertake, is the ideal Christian community. This leads us to the consideration of interdependence and connectional interests in church life, in which a representative form of government must be provided. There is much confusion in the minds of men as to the composition, powers, and privileges of the local church. There is the tendency, on the one hand, to regard the local church as supreme in all things, and to recognize no delegated authority as having the right to speak for a community of local churches upon matters and things which are too large for one church alone to undertake; and, on the other hand, there is a tendency of delegates to overlook the derivation of their powers from the local churches and Assemblies, and to exalt the General Assembly as supreme, to the end that its acts may not be called in question by the membership in their local churches and Assemblies. But between these two extremes there is a middle ground where authority is evenly balanced, where the God-given rights and privileges of the local membership are duly recognized, and the delegated powers of officers, boards, and committees are respected. But these things can not and will not be done except the Bible is recognized as supreme in the organization and operation of church government, as well as in the establishment of doctrine and experience.

But do we find representative church government in the Scriptures, and may it be proved from the Word of God that such gov-

ernment is in divine order? Most certainly; there are examples and principles given us in the Bible from which we may safely conclude that representative government in the church was established by the apostles, and left by them as a heritage of the churches throughout all ages. The first instance of the kind occurred after Evangelist Philip went down to the city of Samaria, and preached Christ unto them, and a great revival followed. That Philip was not an independent worker, and that the church which he organized in Samaria was not of a different faith and order from that in Jerusalem is evident from the fact that the apostles sent General Superintendents Peter and John to Samaria to put in order the things which in the establishment of a church they were especially commissioned to provide. And their mission was purely spiritual, for "when they were come down, prayed for them, that they might receive the Holy Ghost: (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost" (Acts 8:15-17). After holding the prayermeeting in which the people of the church in Samaria received "the second blessing, properly so-called," Peter and John, as the delegates of the twelve apostles, seem to have returned to Jerusalem, and we find no other case of delegated authority, or representative government in the churches until Prophet Agabus came from Jerusalem to Antioch, "and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cæsar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judæa: Which also they did, and sent it to the elders by the hands of Barnabas and Saul" (Acts 11:28-30). The delegates in this instance took the freewill offering given by the church in Antioch to the el-

is a representative democracy in her form of government, the individual church "enjoying the right of selecting its own pastor, subject to such approval as the General Assembly shall find wise to institute; 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" (Manual, "Basis of Union," page 13). The delegates are the representatives of the people, who can not all go to Assemblies, but who may have their interests cared for and their wishes carried out, so far as may be practicable and consistent with the general good, by their representatives. In like manner the delegates represent the people of the counties in the state legislature, and in congress, those of their districts, being careful in each case that no harmful legislation, as regards their constituents, be enacted. In this respect the delegates to the General Assembly of the Pentecostal Church of the Nazarene, held in Kansas City, Mo., in 1915, were not as wise as the children of this world, or they would not have enacted into law paragraph 1, page 46, and paragraph 12, page 64, by which it is possible for one man both to disorganize a church and to dictate the policy and work of a District Assembly. In all well regulated legislative bodies there are restrictions upon the powers of the bodies to act, and they must stop when the limit is reached. Thus the duties of a District Assembly are defined on pages 47-49, of the Manual, under sixteen heads, and beyond these the Assembly can not go; it may not undertake foreign mission work, nor the establishment of a publishing house or a university. All these are under the direction of boards provided for by the General Assembly. In like manner the General Assembly has its program laid out for it, but with the fatal defect that "anything else" may be done which the "wisdom" of men may "dictate" as being "in harmony with the Holy Scriptures" (paragraph 14, page 63). This paragraph has a pious sound and an innocent look, but there is in it the possibility of much wrong legislation. The history of the church in all ages shows what men, in their wisdom, have proposed and contended for, and those who have had the power have dictated the most adverse doctrines and practices, which they have claimed were sanctioned by the Scriptures, but which have proved to be destructive of spiritual life, and of the "clean hands and pure heart" which the psalmist says those shall have who "ascend into the hill of the Lord and stand in his holy place" (Psalm 24). See, for instance, Mormonism, Christian Science, and the "tongues" movement.

In order, therefore, that our representatives in the General Assembly may truly represent the church from which they derive their powers, the paragraphs mentioned above should be eliminated from the Manual at the next General Assembly, and suitable restrictions upon the legislative powers of the General Assembly should be provided. It should be understood that our representatives should represent those who elect them, and consent to no laws which would take from them any inherent or God-given right or privilege, as, for instance, the right of the regenerated to church membership, which is violated by the power of Superintendents to disorganize a church.

The making of the Manual, or the laws by which the church is to be governed, should be the work of the General Assembly, or the elected representatives of the church, and all proposed laws should be discussed months in advance of the meeting of the General Assembly. While brethren may privately discuss their views and preferences with regard to needed legislation, yet no serious attempt to

amend the Manual should be made without giving publicity to the matter through the church paper. If President Wilson is right in contending that secret diplomacy in the affairs of nations must come to an end, in the interest of democracy (and we believe he is), it can not be successfully maintained that private agreement by brethren, however exalted their stations may be, to advance certain views of government in the ensuing General Assembly, without public discussion of the same,

is in harmony with our rights and privileges as fellow-citizens with the saints and of the household of God. Let them come out into the open and say through the HERALD of HOLINESS what they think ought to be done, for ours is a church of a representative government, upon a scriptural basis, and not one where secret agreements may be made by the ruling powers, and afterward thrust upon the people as their law.

FREEWATER, MONT.

## The Nazarene Vow

By REV. D. E. MILLER

**W**E ARE convinced that a great many of our Pentecostal Nazarenes do not know, or else willfully break "the Nazarene vow," as recorded in the sixth chapter of Numbers; and for this reason we desire to give a few words of comment on this wonderful Scripture.

I think we all agree that the vow represents the work and experience of sanctification. Let us consider what this vow means in a spiritual sense.

1. "One separated" (v. 2). This is the Old Testament definition of sanctification, and is primary. It is one that needs to be emphasized in these days of worldly mixing. Look at the "lodge holiness," "dead church holiness," "money-loving holiness," "world-conformity holiness," especially the "dress craze" of women. Think of holiness women wearing short skirts, and low-neck waists, and bare-arm dresses, sporting jewelry and costly apparel. Every Pentecostal Nazarene woman guilty of this sin ought to get on her knees and read the third chapter of 1 Peter (also

pages 25 and 26 of our Manual), and practice what she professes, then she could look for the salvation of her unsaved husband (1 Cor. 7:14); and not only women, but let the men measure up, and they will also see results.

2. "Abstain from all carnal joy" (vs. 3, 4). This is what "the wine and strong drink" here represents. We know of holiness people who have spent hundreds of dollars for fashionable and costly things, all for the pleasure and joy of self. "The joy of the Lord is our strength," and it is enough. We do not have to join the "ungodly, Sabbath-breaking joy-riders" of this world. Common homes and common things all go to make up this "common salvation." Jesus "denied self," Paul "suffered the loss of all things," let us "do likewise." Amen.

3. "Reproach" (v. 5). "The long hair" means reproach (1 Cor. 11:14). The Enemy has forever tried to steal our power; this can be done when we lose our reproach and become popular. When we lay our "head in Delilah's lap and go to sleep" what are the results? "Lost vision," "bondage," "sacrificing to the god of Dagon" (false worship), "making sport for our enemies," awful beyond description; but this is where many souls have made shipwreck of the faith.

4. "Shun spiritual death" (v. 6). Such as false teaching, worldly association, fleshly lusts (Gal. 5:16-21), "of the which I tell you, that they which do such things shall not inherit the kingdom of God."

5. "No compromise" (vs. 7, 8). Especially with your own unsaved family and carnal kin. Many holiness people let the above-named persons put the "ban" on their regular attendance of the means of grace, they have to stay at home and cook for, and entertain their Sunday visitors, they can not tithe their income, or entertain any of God's preachers, for fear of "a storm in the home." We can never win our loved ones to God by compromise, therefore beware!

6. "Duty of vow-breakers" (vs. 9-21). These verses teach that all "vow breakers" must repent and make a perfect consecration or else give up their profession altogether. Remember God's last message to the last church (Laodicean) was, "I would thou wert hot or cold. So then because thou art lukewarm . . . I will spue thee out." This is our message, will we receive it? If so, we can have the blessing of the Lord (vs. 24-27), and He will write His name upon us. Amen.

CHURCHSVILLE, OHIO.

It only takes a little care, effort, and prayer, and by tucking a tract where some one is liable to see it, for one to be an instrument in the saving of a soul.

What are you doing for Jesus?

Have you taken the responsibility of a tract box?

### Notable Sayings By Noted Men

Selected by C. W. JONES

"The blood of the martyrs is the seed of the Church" (Tertullian).

"Better wear out than rust out" (Bishop of Cumberland).

"Eternal vigilance is the price of liberty" (John Curran).

"England expects every man to do his duty" (Lord Nelson).

"One example is worth a thousand arguments" (William Gladstone).

"I would rather be right, than President" (Henry Clay).

"God's in His heaven, all's right with the world" (Browning).

"Be sure you are right, then go ahead" (David Crockett).

"Hold the fort, for I am coming" (General Sherman).

"I propose to fight it out on this line, if it takes all summer" (General Grant).

"Tell your master that if there were as many devils at Worms as tiles on its roof, I would enter" (Martin Luther).

"The world is my parish" (John Wesley).

"I have fought a good fight, I have finished my course, I have kept the faith" (Apostle Paul).

"Words are good when backed up by deeds, and only so" (Theodore Roosevelt).

"When you have read the Bible, you will know that it is the Word of God, because you will have found it the key to your own heart, your own happiness, and your own duty" (President Wilson).

"Here am I, Lord, send me" (Isaiah).

"If ye love me, keep my commandments" (Jesus).

## Religious Patriotism

By DR. L. W. MARSH

**G**REAT effort has been exerted during the last year or two in developing the spirit of national patriotism. Religious periodicals, the secular press, pulpites, and lecturers have been lending their influence along this line.

Our country needs men and women who will, through love, toil, and sacrifice in the interest of her welfare. Thousands of our boys, splendid specimens of manhood, have made the supreme sacrifice for their flag. Other thousands will carry through life the results of wounds or disease, while millions have the same spirit of patriotism, the same devotion to the Stars and Stripes, the same spirit of sacrifice as those who have shed their life's blood in "no-man's land."

Applying the general thought of patriotism in a more special way, would it not be a splendid thing if every church member would be loyal and devoted to the church of his choice, and would with as much devotion and loving sacrifice defend her doctrines and requirements? Our church stands for the highest type of Christian experience. Every Pentecostal Nazarene should with one accord defend, in season and out of season, the doctrines for which we stand, the which are so essential to the soul's salvation and maintenance of a high state of spiritual experience.

1. To be loyal to the church is to be loyal to God. No one can be at his best for the church without being on good terms with the Lord. "One can not choose to do a part of God's known will, and choose to refuse to do part of His known will, and be a Christian." One must walk in all the light and render a perfect obedience. The Savior said, "If ye love me, keep my commandments." Grace and power and unction and victory result from a close walk with God, and with perfect love in the heart, with a spirit of perfect obedience, and the exercising of a childlike, simple faith in God in one's life, he becomes a mighty power for God and holiness in this sad, sin-cursed world.

Blessed fellowship and communion with the Father is the first and most essential requisite in being loyal to the church.

2. To be loyal to the church is to be loyal to its constituency.

True children of God are "blood relation"—members of one great family—which relationship is more sacred, and often, if not always, more binding and more satisfactory than that of natural ties. They are one in Christ. Men and women of various nationalities, with varied interests, with varied intellectual and temporal acquirements, of varied temperaments—all made equal and brought to a common level through the merits of Christ. It is strange, marvelous, mysterious, miraculous, yet true. How they should love one another. What harmony and patience should exist. Quarreling, scolding, criticizing, fault-finding, strife, jealousy, envying, and such like should be foreign to this family.

Let our love cover the unintentional blunders and mistakes and poor judgments of the brethren, constantly remembering we are still limited in viewpoint, not having the ability to understand the motives and intentions of the heart. A thousand seeming inconsistencies may be consistent with perfect love in the heart. God looks on the heart and understands our frame.

Pray for your brothers and sisters in the Lord; do good to all men, especially those of the household of faith; ye that are strong in

faith, strengthen the weaker ones; bear your own burdens, and help bear your brother's burdens; weep with those who weep, and rejoice with those who rejoice; serve each other with a self-forgetting love; and whatever you would that men should do unto you, do also to them. May it be said of us, "Behold, how they love one another."

3. To be loyal to the church is to be loyal to her requirements.

These are awful days. The Evil One seems to be exerting himself to the very utmost to accomplish all he can in the short time left him before Jesus comes back to earth. Until then let us "watch and pray" lest we "enter into temptation."

Surely the Devil is doing his best to entrap God's people, and destroy faith from the earth. To safeguard the interests of the church certain rules and restrictions have been formulated to which one must subscribe in order to find a church home among us.

These rules have not been instituted to be

arbitrary, dogmatic, or eccentric, but from the experiences of past years they have been found necessary; in order, first, to maintain the standing, the dignity, and the influence of the church; and secondly, to safeguard the interests and spiritual life of its members.

In formulating these rules no restriction or admonition has been inserted that is inconsistent with a New Testament standard of Christian experience and godly piety, a fact which can be verified by a prayerful study of the Manual.

If the foregoing statements are correct, and we believe they are, we can fearlessly assert that to be loyal to God and to the church one must of necessity live a life that is consistent with his promise to observe the rules of the church, and he who knowingly fails in this respect grieves God, jeopardizes, if not terminates, his fellowship with the Lord, dissipates his influence for good, burdens the saints, and not infrequently brings reproach to the cause of Christ and the church.

Let us be loyal to God, to the brethren, to the church, and by so doing we will serve our own soul's best interest.

## Missionaries

By W. H. MORSE, M.D.

**W**E WERE talking about the missionaries, in the Bible class. The members are from several denominations, and included in the number are those who are not avowed Christians. The 1918 meeting of the American board here in Hartford was the animus of the discussion. A young man connected with one of the newspapers brought it up. His paper had published a good deal concerning the work of the board which was of considerable local interest from the fact that Secretary Patton was a Hartford boy. The newspaper man was particularly interested in that which had been printed relative to the number of missionaries in the field, and he rehearsed a formidable lot of statistical information on that head.

One of the Methodist members had hardly digested the last of the array of figures when he began to say some things about the missionary enterprise of his church. He spoke about the 1919 centenary of Methodist Episcopal missions in the old-time '76 ardor in which we used to talk "centennials;" and made us look at this missionary centenary as being of as much consequence as that of Bunker Hill or Yorktown. To fortify him, another Methodist member brought forward a recent copy of one of his denominational papers, in which were the pictures of the new missionaries who have recently gone, or are to go soon, to foreign fields, a goodly number.

This signaled a Presbyterian member to tell about General Allenby finding the Presbyterian missionaries bravely holding the ground in Syria and Mesopotamia. He also laid stress on the matter of numbers. A Baptist member started with Adoniram Judson's story, and gave the class a historical sketch of Baptist work. A Lutheran brought up the world war in connection with missions, and spoke of the plan of his denomination to undertake evangelical work in the land of Luther, as soon as possible after the haze of war was out of the atmosphere.

The Congregationalist followed by telling what the board would do in Turkey, now that Europe's sick man had taken his medicine, and there was hope for the Armenians. The Baptist put in a word for his denominational work in Russia, and a Red Cross worker told

of that which would be done in the hospitals "In His name," now that peace has been restored.

Matters were becoming quite enthusiastic in the class, and some one started the hymn:

Jesus shall reign where'er the sun  
Doth his successive journey run!

After it was sung one of the Italian members stood up. He is a bright fellow who worships with the Pentecostal Church of the Nazarene, but neither by accent or act shows his race. But true to the Italian disposition to pick up all the strands before weaving, he spoke of the numbers of missionaries, and then of the heritage from the war. Having done this, he continued:

"Listen! In the last three years, according to the records in the secretary of labor department at Washington, 208,607 missionaries have left the United States for Italy."

He paused to let this sink into our minds; and, it is unnecessary to say, we were all paying attention.

"The Italian government," he continued, "called to the colors the reservists from America, and 208,607 sailed. Reservists? Yes. Missionaries? Yes, if we will but receive it. For every man was eagerly welcomed, and told of that which he had seen and known in America—of business opportunities after the war, of large wages, and so on. Some, not all, and far from all, carried God's Word in the hand and heart to my land which the policy of Rome deprives it of. They were missionaries indeed. Would to God that all had been thus equipped! Who can estimate the amount of good done?"

One of the Methodists interrupted, "Oh, pshaw," he said, "you do not do right to call such men missionaries!"

"My friend," said the Italian, "every one in the Pentecostal Church of the Nazarene has the Word in his or her hand and heart. We teach therefrom the pentecostal blessing. If those two hundred thousand had gone out from our doors, all would have been missionaries of the cross."

HARTFORD, CONN

The Publishing House will gladly answer any question you may ask about books or Bibles.



# MISSIONARY METHODS

BY REV. C. J. KINNE

We of the Pentecostal Church of the Nazarene, in common with the other churches, share in the responsibility for evangelizing the world. We are only a small people, and, hence, have only a small portion of the aggregate responsibility. And yet our responsibility is just as great in proportion to our members as that of any other body. And considering the experience we profess, may we not have a greater responsibility?

It is useless to argue about the advantages of having plans and methods for our work. We have them in everything else, at least those who succeed do, and there is no valid reason for not having them in the Lord's work. Our task is so stupendous, and we are so few, the hindrances are so many, that of all people we need every advantage we can gain.

On this page we are presenting a few methods of work for your consideration. If you have better methods, well and good, but if not, perhaps some of these are worthy of a trial.

## STEWARDSHIP

One of the great and burning questions which are fundamental to that of missions is stewardship. The chief reason for the failure of the Church of Christ to fulfill the command of the Lord, "Go ye into all the world," is that the Church has failed to put into the hands of the Lord the resources which she holds in her hands. If we are to have a revival of missions it must begin with a revival of stewardship.

We believe that our preachers are lax along this line. "My people are destroyed for lack of knowledge," and, "I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me." Surely the sin is just as great to allow our people to die spiritually because they fail to honor the Lord with their substance, as to see them die through other sins without warning them. There is so little preaching about the sins arising from the love of money. Our pastors and Superintendents have a grave responsibility for this. We should be just as zealous in insisting that our people obey God in the matter of giving Him of the means entrusted to our care as we are in seeing that they pay men what they owe.

Doubtless many of our preachers need help in preparing for such ministry as is needed. We call attention to some books which are advertised in this issue of the HERALD OF HOLINESS.

"A Man and His Money" is a treatise on stewardship, by Rev. H. R. Calkins. This is a really great book, and it is especially helpful to preachers in studying the fundamentals of this question. Every pastor ought to study it thoroughly. We ought to have some such book in our course of study. We heartily recommend it to all ministers and laymen as well. Brother layman, if your pastor is laboring for a small salary and finds it hard to buy new books, it would be a brotherly act for you to buy a copy for him. You would be amply repaid in the improvement in your pastor's preaching. He would be a poor excuse for a preacher

who could not profit by reading such a timely and helpful book.

"Money, the Acid Test," by David McCaughy, is another book along the same lines, but not so broad in its scope. This one is better suited for circulation among the laity. It is intensely interesting and deals with the very problems which give rise to the conditions we have mentioned. There is not a dry page in it. Every man who is interested in the welfare of the church and in the extension of the kingdom should get this book. When you have read it twice then you can do missionary work of a practical nature by lending it to others. No one can read this book without getting a better understanding of his relation to God, and of his responsibility to both God and man.

## STUDY CLASSES

A Christian is just as much responsible

### MY SERVICE CARD

Name.....

Address.....

#### I AM WILLING

To lead a mission study class.

To have a class meet in my home.

To join a class.

To help secure members.

To take charge of a reading circle.

To read the text book.

To sit still and do nothing.

Please check the thing, or things, you are willing to do. It is not necessary to check the last. If you do not check any others the last checks itself automatically.

Return this card to the chairman of the missionary committee.

cient methods of helping our people into a knowledge of the great field which is white unto the harvest, and for the evangelization of which we are responsible. Having recently written an article on this subject we will not say more here, but will again direct your attention to the "Mission Study Class Manual." Get a copy and try to interest your people in a study class.

One excellent way to introduce the subject to the congregation is by the circulation of service cards, which can be handed out at some appropriate service. When the pastor preaches a missionary sermon, would be a good time. We herewith present a sample of a service card which we use, and which may be obtained from our Publishing House. We are indebted to Mrs. E. C. Cronk, in *The Missionary Review of the World* for the idea. Get a supply of these cards and put your people on trial before their own consciences as to whether they will longer neglect the study of the greatest problem in the universe. Don't be discouraged when they do not all respond. Start with those you can get. The next time all those whom you now enlist will be enthusiastic recruiting officers for the mission study class.

## THE MISSIONARY COMMITTEE

What can the missionary committee do? It can be of great service in lining up the membership of the church in service to missions. The committee should know who among the members are not regular contributors to the support of missions. It should inaugurate a most thorough and energetic campaign to reach such members and instruct them as to their duty and obligation. After loving but persistent efforts, if any still remain indifferent to missions their cases should be made a special subject of prayer by the congregation, just as they would do for any other members who might be in awful peril, or who might have fallen into any other sin. As long as there is one member who is not a regular contributor to the support of missions there is serious business for the missionary committee.

The committee can render great service by organizing and conducting mission study classes. Also by arranging for special missionary meetings.

## Missionary Books

All the books mentioned on this page can be bought from our Publishing House.

See Ads in this issue and order today.

Organize a Mission Study Class and watch the missionary interest of your church grow.

for the improvement of his opportunity to learn about the countries and peoples to whom he is commanded to go, as he is to learn about the things which concern his own family affairs or his business. The lukewarmness of many Christians concerning missions is usually due to an ignorance of the conditions which prevail among the heathen. We think a man who fails to inform himself concerning the vital interests of his country lacks in patriotism and devotion to his country. What of the citizen of the kingdom of heaven who fails to inform himself concerning the chief interests of his King?

Most of us need help in getting into the best methods in the affairs of this world, and we need the same sort of help concerning spiritual things. To form mission study classes is one of the most effi-

# THE WORK AND THE WORKERS

## EVANGELIST C. C. CLUCK AND WIFE

We have just closed a very successful meeting at Hudsonville, Texas. The Lord blessed from the first service, and there were twenty-five or thirty at the altar every night. I don't know the exact number who were saved or sanctified, but there were from one to ten in every service. A great number of young people were converted and all of these tried to get some one else saved when they got blessed. The Lord is very good to us.

## EVANGELIST F. W. COX

I closed my meeting with Brother Tovey and his noble band of Pentecostal Nazarenes at Walbridge, Ohio. Prejudice in that small town against holiness and our church is rank. The battle was hard. A few sought God, and some found and were very happy. Among them was one big Englishman. When God sanctified him, or his knees at the altar, he just swayed, and praised God with great joy and liberty. I am now at Rio Grande, N. J., in our church. This is our second day. The audience and interest so far are quite encouraging. We are having much liberty in preaching the Word. The saints are fine in this small class. On my way here I stopped off in Pittsburgh, Pa., and was engaged by our Pittsburgh holiness union to preach three times in our monthly all-day meeting. It was held in our church on Mt. Washington, of which Rev. J. N. Hampe is pastor. God gave us a good day. To God be all the glory.

## A VISIT TO OLIVET

It is a pleasure to write about a place where God's blessing rests, and such is the case with Olivet. It is beautiful for situation, and is the well known eminence of holiness in Illinois. To be in its halls and hear the songs of joy and the praises of students in the classes, is wonderful. The associations at Olivet suggest that our school can rank with any, and that education and the Bible go together. Professor J. W. Akers has everything well in hand, and his administration is well liked by the students, and his chapel talks greatly enjoyed. The spontaneity of the Spirit upon the students in their classes, until tears and smiles and shouts and glory prevail, is common. The students work hard, and a great many have places to preach.

It is a great institution, and merits the united support of the great Middle West. Those in charge covet your kindly interest and prayers. Boost Olivet and do all you can to send students. They can accommodate a great many more. They have a large dining room, a fine auditorium, a great institution all round. I am convinced that Olivet offers about as good a possibility for usefulness as any in the land. Geographically it is undoubtedly the best. Especially for those who are anxious to come in from the regions around about. May God bless this dear school and make it ideal in all its expectations. With a good president at the head, and a fine student body with deep piety, there is a promising future for this institution.

W. OWEN JONES.

## BETHANY TRAINING HOME

We desire to report the wonderful things which God is doing for us here in Memphis, Tenn. This is strictly a Pentecostal Nazarene work, and we use Pentecostal Nazarene literature and song books, and stand for the fundamental doctrines of our church. God is graciously blessing in the rescue home. On February 13th we were notified that unless we could purchase the property by March 1st, that the owners would tear down the building and put ten or fifteen bungalows on the grounds. It is a four-acre plot, on one of the principal streets, with a twelve-room house upon it. The ground is worth \$20,000 and the dwelling is worth \$8,000; a total of \$28,000. The owners offered it to us for \$13,000; that is, if we could raise the first payment of \$4,200 by March 1st, and one year from that date make another payment. The superintendent, Rev. A. J. Vallery, called for a fast, and prayer was made to our heavenly Father, who never slumbers nor sleeps, and whose eyes are upon the righteous,

and whose ears are open to their cry. Bless His name, God has answered prayer, by sending in \$3,700, leaving a balance of \$600 to be raised at once. Also, concerning the mission work here, we are on the upgrade, hallelujah! Sunday, March 2d, was a great day. Rev. T. C. Leckie, Superintendent of the Arkansas District, was with us all day. God gave wonderful meetings, with about one dozen souls seeking justification and heart cleansing. We are planning for a great religious campaign here very soon under a tent, and we expect as workers, General Superintendent Roy T. Williams, Dr. C. E. Hardy, Rev. B. L. Patterson, Rev. S. A. Gallaway, and others. We also expect in the near future to have with us for a few days Rev. U. E. Harding, Superintendent of the Indiana District, and we desire your prayers for this campaign.

Brethren, Memphis ought to be a center of holiness for the Pentecostal Church of the Nazarene. It is a city of nearly 200,000 people and no holiness work but our mission, with the exception of the "tongues" movement. After our spring campaign we expect to organize a church. Any Pentecostal Nazarene preachers coming this way will find a hearty welcome if they stop by to see us at the Bethany Training Home, 901 Chelsea avenue.

REV. ALFRED L. FORD, JR., *Manager.*

MRS. ALFRED L. FORD, JR., *Matron.*

REV. A. J. VALLERY, *Superintendent.*

## BEERS AND COOPER EVANGELISTIC CAMPAIGN

We are now in the fourth week of the evangelistic campaign, with Rev. O. E. Laird, pastor of the Tigert Memorial Methodist Church, South, at Cairo, Ill. Up to this writing God has given us 38 souls who have really and definitely gone down and gotten through to God on real Bible lines, and we rejoice to say that, with the exception of three or four, they have gotten either saved, reclaimed, or sanctified with an outburst of glory. To Him we give the honor.

It seems as though the meeting has just begun, and God only knows how long it will continue. We have had to postpone some of our engagements, as God is holding us here longer than we had anticipated; however, this will give those with whom we were engaged time to better equip themselves for the battle. So join us in prayer that God will enable us to preach His Word in its simplicity and sin-killing power. Write us at Cairo, Ill., in care of Rev. O. E. Laird.

M. S. COOPER.

*Reporter.*

## EASTERN AND NEW ENGLAND NOTES

The Wesleyan Pentecostal Church of the Nazarene of Providence, R. I., had a good time when the holiness convention was held there, under the Cape Cod Union Campmeeting Association. Dr. Archibald and other blessed holiness preachers stood by and pushed the work ahead in preaching the truth of full salvation.

Evangelist Henderson has been used of God in a series of holiness meetings, held in the Pentecostal Nazarene church at Syracuse, N. Y. Rev. George J. Kunz stood nobly by Brother Henderson, and a goodly number of precious souls were converted and sanctified to God, and others blessed.

Evangelist Guy Wilson has been doing good work among the soldier boys at Camp Devens, Mass. Brother Wilson has been giving the gospel outside of the camps as opportunity afforded him.

The friends of Pastor Beers of the Pentecostal Church of the Nazarene at Lynn, Mass., will be glad to learn that though our brother was near the gates of death, God has raised him up again.

Brothers Howard Rowe and Theodore Elsner have been helping in revival meetings in New York City and Jersey City, N. J., under the auspices of the Billy Sunday Evangelistic Campaign of New York.

The Suffolk-Nassau Counties Holiness Association holds a holiness meeting each month in

some Methodist or Pentecostal Nazarene church. Brother John Duryea, of Huntington, L. I., N. Y., will gladly send any of the Long Island holiness folks a card each month of the coming meetings, if they will write him for information.

The New York District Assembly will meet in the John Wesley Pentecostal Nazarene church of Brooklyn, N. Y., about the middle of April. Pastor Norberry and his people are busy getting their church all repaired and everything in readiness for the Assembly.

Pastor Miller, of the Atlantic Avenue Pentecostal Nazarene church, has had a good year. In addition to all the temporal and material blessings, God has also given them one of the best years on spiritual lines. Praise the Lord.

Rev. H. M. Brown, of Danielson, Conn., helped in a series of meetings this winter in the Methodist church in Nyack, N. Y. Brother and Sister Reed stood nobly by to encourage our brother in preaching full salvation. Brother Brown also helped Brother Clougher a few nights in his Berger street mission, Brooklyn, N. Y.

Evangelist George J. Kunz, of Syracuse, N. Y., is now holding extra meetings in the East Rockaway Pentecostal Nazarene church. After a few weeks of meetings there, it is expected that Brother Kunz will stop a few weeks in Brooklyn, N. Y., and hold special meetings. Brother Kunz is one of God's true holiness preachers.

The special series of revival meetings held in the Springfield, N. Y., Pentecostal Nazarene church, closed last Sunday night. God blessed the labors of Evangelists Theodore and Mrs. Theodore Elsner, who have assisted Pastor Rowe in this campaign. Seeking souls were at the altar, and, thank God, got the victory.

Pastor Norberry is to hold a series of meetings in his church right after the church repairs are completed, which we hope will take place the very last of March. We expect District Superintendent E. E. Angell, Evangelists Henry Elsner, Theodore Elsner, Howard Rowe, Pastor French, and other Brooklyn holiness workers.

"Keep on believing."

JOHN NORBERRY.

## PENIEL COLLEGE

Ever since the beginning of the history of Peniel College, it has been our custom to have a midwinter revival. We have had some of the strongest men in the holiness movement to hold these revivals, which have been times of great refreshment, when God has graciously poured out His Spirit upon us, and hundreds and hundreds of boys and girls, some of whom have now grown into manhood and womanhood and have homes of their own, can look back to the altars of Peniel College, where they gave their hearts to God either in pardon or purity. We feel that along with such mental development as they have received in this school, that they shall also be glad for the midwinter revivals, which continue to be times of great soul saving.

We have just come through that precious season of this term of school. We had as our special evangelist, Rev. W. E. Shepard, of Los Angeles, Cal., who was surely God's man. His messages were clear and forceful, and with the unction of God resting upon him, we felt that God was working in the place. Every one who waited upon his ministry felt keenly the presence of the Lord in the services.

Brother Hudson, our pastor, had very carefully worked the field and had the people praying. Professor Bracken, our acting president of the school, had so invested into the minds of the students the principles of righteousness and right living, and he, along with other members of the faculty, had talked of the meeting until at the beginning it was the one thing in the minds of the people. Soon the altars began to fill with anxious, seeking hearts, and God's Spirit was graciously poured out upon us, and souls were saved and believers were sanctified, and the Christian people received help that will enable them to be better prepared to render good service to God.

Since the close of the meeting, we have had a meeting of the board of curators, and have been able to correlate the educational interests of the Southwest, until we are now in a position to do for our people in this part of the

country, in the way of education, what we have not been able to do before. And in this arrangement Peniel College has been accepted as the A1 college of the territory, and we expect soon to begin a campaign of money-raising, which will enable us to bring it to state recognition, so the grades received at Peniel College will be accepted in the universities. We ask your prayers, your interest, and your co-operation.

J. E. BATES, *Manager.*

#### FROM DEACONESS MRS. M. E. GASAWAY

I am still at Plantersville, Miss., and so far in 1919. I have prayed in 125 homes, held three meetings, helped forty souls to get saved, reclaimed, or sanctified, held two street meetings, preached six times, and have the victory just now. I am saved and sanctified. Pray for me.

#### WESTERN OKLAHOMA DISTRICT

Our pastors have been very faithful in standing by the work, and, without an exception, they have great faith for a spring and summer campaign for the church. Our church at Blackwell has closed one of the greatest revivals ever held in that city. The pastor, Rev. V. P. Drake, reports many additions to the church.

Rev. S. H. Owens is doing a great work with the Altus and Center View churches. Center View church has recently purchased a very nice church building from the Methodist people, leaving our church the only one in that part of the community.

Brother Cleghorn has been appointed pastor of the Purcell class for the balance of the year. Rev. J. W. Oliver, pastor of the Oklahoma City church, is having improvements added to the interior of his church, amounting to \$700 or more, which makes the Oklahoma City church the best finished church on the inside on the District. The church is also growing spiritually, numerically, and financially. Brother Oliver is a real pastor indeed, and souls are being saved continually. We are planning to launch a great home mission campaign, and endeavoring to establish several new churches.

J. I. HUI,  
*District Superintendent.*

#### EVANGELIST C. H. LANCASTER

March 6th I had the privilege of being in an all-day meeting with the First Pentecostal Church of the Nazarene in Philadelphia. Quite a few were in attendance from other points. We had the honor of preaching three times during the day; and God blessed the saints, and we had a very profitable time throughout the day. Rev. W. D. Sheler is the pastor, and he has associated with him very choice people. God is blessing them right along. On Friday afternoon I had the pleasure of preaching to the Philadelphia Holiness Association at St. George's Methodist Episcopal church. We found them an appreciative and responsive people. Brother Neilson, our pastor at Darby, Pa., is the efficient leader and God is blessing our precious brother in the work.

At the present I am engaged in a revival with our church in Baltimore, Md., of which Rev. J. T. Maybury is the pastor. We had a fine start last night. There are some excellent people in this church, and they love the truth.

#### IN NEW TERRITORY

I have just closed a meeting at Mineral, a small town ten miles west of Athens, Ohio, where we had a great meeting. Forty were saved and five sanctified, with others seeking. We have no class there, only two or three holiness people. Brother L. H. Stanley and wife came out from Athens and helped in the singing, praying, and altar work. There was great conviction on the community, with real deep repenting and some wonderful cases of salvation. Some of the best people in the place prayed through to victory.

I have calls for two meetings out a few miles from this place, if we can get a place to hold them. There are some vacant churches, but most of them are closed to holiness. I have calls for meetings next summer, if I had a tent. If any one has a tent that will not be in use, write me.

G. W. APPLEMAN.

#### EVANGELIST C. B. JERNIGAN

We closed with signal victory at Lake

Charles, La., after a twenty-three days' fight. The church was revived, sinners were converted, and believers were sanctified, and all rejoiced in the power of God. Rev. R. J. Kirkland is a splendid pastor, and knows how to pray and plan for a revival; and his people know how to pray and pay, as well as to work with people at the altar. Every one who came to the altar prayed clear through to victory, and there were many who came.

I am at present with Rev. Thomas Ahern, pastor at Cisco, Texas, and the third service the house was packed, and six were forward for prayers. Prospects are good for an old-fashioned revival. Thank God, the revival dispensation has not yet closed, but our people sing and shout, and sinners are cut to the heart as of old, and rush to the altar to pray. On with the revival while Jesus tarries.

#### EVANGELIST L. L. HAMRIC

At this time I am in Norman, Okla., with Rev. Tommie Hays and his good church in the beginning of a great revival. Flood tides are coming upon us. Yesterday, the first Sunday of the meeting, three fine services were held, with seven or eight souls praying through to victory; and the altar was full of earnest seekers last night. Great crowds are coming, and we have two more Sundays yet, with great things ahead. Norman has a fine pastor, a fine class, and a nice, large brick church. God is wonderfully blessing and leading both pastor and church.

These are good days to me. My faith is anchored in Him. My home address is Vilonia, Ark.

#### EVANGELISTS D. S. CORLETT AND WIFE

We have just closed a very good meeting with Pastor Roy F. Smea and church in Lindsay, Cal. The meetings were well attended and God gave victory along many lines. There were not as many seekers as we had expected, but we had some very clear conversions and sanctifications, and the church seemed helped. The church was in excellent condition, and a good spirit of prayer prevailed throughout the entire meeting. We have never worked with a more loyal people than we have here, and God is adding to their number such as are being saved. The pastor and his wife worked faithfully throughout the meeting, and we had the co-operation of other pastors of the town. God is blessing and we believe there are greater days ahead for the Lindsay church. Our next meeting is in San Diego, with Rev. C. W. Griffin.

#### EVANGELISTS HENRY AND IRENE BELL

The Buhl, Idaho, folks called us to hold a meeting for them, and to be pastor until Assembly, June 4th to 8th. Before leaving Lincoln, Rev. L. R. Hoff, the pastor, asked us to preach the last Sunday night. The saints in Lincoln are coming up the line in every way, and we saw them raise the debt on the church the day before we left. They now have a church and two parsonages that would probably take \$25,000 or more to build. All this has been accomplished in five years, by the help of God.

On our way out here we stopped at Denver and preached prayermeeting night. Rev. A. G. Crockett started two years ago with a class of about fifteen, and now has about 150. Everything looked bright there. In fact, everywhere we go we find God is blessing the movement.

We arrived in Buhl March 1st, and found a splendid class of saints. How they can testify and shout! Pray for us.

#### WASHINGTON - PHILADELPHIA DISTRICT

The blessing of God is resting on the churches of our District, and a spirit of revival is manifested everywhere. Since our last report we have visited Hollywood, Trenton, Philadelphia First and Second Churches, Martinsburg, Bridgeton, and Washington. We found the work progressing nicely in all these places, and expect to go up to the District Assembly with the best report ever given in the history of the District.

We are especially pleased with the work at Bridgeton, N. J. The pastor is Rev. Harry Stiles, a new man among us, but he is proving the right man for the place. They have rented a neat chapel in a part of the town where there is no other church, and have spent considerable money in fixing it up comfortably. We spent Sunday, February 23d, with them. The attendance was excellent and the spiritual tide ran high all day. Seven were received into membership that day, and six bowed at the altar for pardon or purity.

Our new pastor at North East, Md., has the work practically born again, and will soon begin building a new church. Considering the condition of the work when Brother Barlow took charge, his success here is another striking demonstration of how a faithful God answers prayer.

We will visit the remainder of the churches soon. Our directory will show what order.

J. T. MAYBURY,  
*District Superintendent.*

#### EVANGELIST H. HIGBEE LEE

After closing our meeting at Chicago Heights we went to our home at Olivet, Ill., for a few days, and then came on to the ministers' mid-winter convention. Dr. Williams did some fine preaching. I never saw such a fine spirit manifested throughout the entire time I was there. They were so kind and hospitable to all. Brother Balsmeier and his excellent wife are fine workers, and God is using them at Woodlawn Church. The finances came easy, and God gave a great victory.

The money all came in to get Brother Brown, our District Superintendent, a Corona typewriter, and on Monday, the 3d, he purchased one of these fine little machines. I wish to thank every one who responded and helped make it possible to give our District Superintendent this beautiful gift. He is delighted with it. May God make this a blessing as he uses it for Jesus.

We go from here to Virginia, Ill., to help Brother Grigsby in a meeting. Pray that Jesus will give us a blessed revival.

*District Evangelist.*

## CHURCH NEWS

#### Burns, Ore.

During the time the ban was on and we could hold no services we all felt the presence of God in a peculiarly sweet way, and we are all rejoicing today that "He is strong to deliver and mighty to save." Our pastor and wife, Brother and Sister George Ward, have endeared themselves to the church and whole community by their godly lives and Christian sympathy during these last months, when sickness and death have visited nearly every home. During the time when we could have no public service the people poured out their tithes unto the Lord, and all our bills were met promptly and the pastor's salary paid in full. We have found it pays to tithe. We are now praying that a revival may break out here that will sweep souls into the fountain that saves and cleanses.—Roberta Hibbard, Church Treasurer.

#### Mitchell, S. D.

We are rejoicing in the fact that we have a new church in Mitchell, S. D., and a place to worship. We organized Sunday school February 16th, with seventeen members. Brother Guy Reece was appointed superintendent. We had our first preaching service February 23d, and the Lord met us and the glory came down. We laughed, cried, shouted, and praised the Lord. Through the kindness of our two pastors, Sister Winnie Crouch and Brother John Nolt, and their church boards, the money was secured for the lumber bill, without the usual hard struggle. Mr. Tullia was architect and builder, with the exception of a few days' assistance on the shingling and laying the floor by some of the people and Brother Nolt. We have just one Pentecostal Nazarene family besides ourselves living in Mitchell. Others are

planning to move in soon. I never was more sure of anything along the line of venturing a work in a hard place than I am that the Lord wanted a church in Mitchell. About everything we have prayed for so far has come our way. A good organ, heating stove, and a part of the material for the seats were donated. The day before Thanksgiving a big donation, almost a wagonload of good things to eat, was sent in by Sister Winnie Crouch's membership; potatoes to do us all winter, flour, meat, lard, canned fruit, apples, chickens, butter, milk, beans, squashes, and other vegetables. Brother Strong, from near Artesia, S. D., sent in a quarter of beef and apples later. Brother Wagner, of the Loomis church, remembered us in a substantial way. Brother Lehman sent in three sacks of flour. The most important thing is yet to come. That is a heaven-sent revival. We will begin meetings March 2d. Please pray that God will do a mighty work in Mitchell. Brother Earl Perry, of Richland, Ore., has come to South Dakota to take work with us. He will assist with the work here in Mitchell. We have other meetings in view when this one is over. February 9th Brother Nolt dedicated the beautiful little church in Loomis. He had completed a nice six-room parsonage also. We appreciated his faithful labors. Evangelist Harry Elliott, of Nampa, Idaho, is now in revival meetings at the West Church on Brother Nolt's work. Owing to the stormy weather we have not been able to attend the meetings, as it is twenty-one miles from Mitchell. Pray for the South Dakota work.—Sister Tullis.

#### Pasadena First Church

The revival campaign, with Rev. Bud Robinson as the evangelist, is progressing at First Church. Well on to a hundred persons have been at the mourners' bench, and there have been a number of cases of old-time salvation. The meeting will run for ten days yet, and it is hoped that we may have the best of the wine at the last of the feast. I received nineteen new members recently, and there are others to come in later. This makes fifty-two new members received, despite the fact that we were closed thirteen Sabbaths on account of the influenza. God is with us and we are pushing on for victory. This church has given to the Pasadena University about \$23,000 this Assembly year. This is pretty good, for less than three hundred members. We expect three hundred in the Sunday school next Sunday, March 2d. Pray for us.—C. E. Cornell, Pastor.

#### Little Rock, Ark.

The Lord has been graciously blessing us since the Assembly, in drawing us together and settling us down and saving those who would be saved and sanctifying those who would be sanctified, and has also given us several new members to help us push the work. We are still praising God and looking up and expecting greater things yet. We expect to begin a revival May 15th, with Rev. C. B. Jernigan as evangelist. Will all the saints join us in prayer that God will give us a great revival with many souls born into the kingdom and many believers sanctified wholly and our church membership increased?—M. G. Jobe, Pastor.

#### Newcastle, Ind.

We have just closed a wonderful, old-fashioned, red-hot, God-sent revival with Rev. P. F. Elliott, of Lansing, Mich., as evangelist. Brother Elliott is a God-fearing man, his messages are heaven-born, and are heart-searching. About seventy fell at the altar, most of them receiving two definite works of grace. Twenty-one united with our church, and others are looking our way. We will organize a Young People's Society as soon as Brother Callie Johnson, our District organizer, can get to us. We dedicate our church March 30th, with Rev. U. E. Harding, District Superintendent, and General Superintendent J. W. Goodwin. We are expecting a great time in the Lord.—Charles M. Harrison, Pastor.

#### Holtville, Cal.

God is with us at Holtville. Souls are getting saved in our regular services. We have put on a new addition to our church, and yet we are crowded every Sunday and Sunday night. Last Sunday was missionary day, and we got in cash about \$90. We had a good day today, and a number of people were turned away for want of room. Rev. Bud Robinson is to be with us for a meeting beginning March 26th, and running over three Sundays. Let all the folks in

reach take notice of the date, and attend all you can. I never loved the way of old-time holiness better than I do today. We have a strong church here. Many of our old-time friends from Texas and Oklahoma have located here. Pray for our revival.—I. M. Ellis, Pastor.

#### Lufkin, Texas

We are glad to report victory for the Lufkin church. Our pastor, Rev. J. L. McLendon, came to us in December, and we can truly say that the church has had a great spiritual uplift under his ministry. A deep spirit of Christian harmony prevails among the members. Our midweek prayermeeting is well attended, and is an occasion of great blessing and much rejoicing in the Lord. Our Sunday school is growing some in attendance. Our Sunday services are a feast to the soul. Rev. Mr. McLendon's strong, scholarly messages on the soon coming of the Lord, and the rapture of the watchful church, are heart-searching and powerful. We are planning a children's day service for the benefit of foreign missions. Our church finances are improving, and a few of our members are titheers, the titling plan being recommended to all through a system of tracts. We believe our God will put it in the hearts of His children to support His work. Our educational service by Rev. J. E. Bates in the interest of Peniel College is dated for the last Sunday in March.—R. L. Mathews, Reporter.

#### Sparta, Tenn.

Under the leadership of our beloved pastor, Rev. F. C. Beakley, our church work is steadily growing. Brother Beakley knows the first secret in getting people saved, and that is to first gain their love and respect. Then it is much easier to lead them to know God. The little folks know he will shake hands with them on Sunday mornings, the boys ask no better companion in a hunting or fishing party than he, while the girls share much of his Irish wit and good humor; then it follows naturally that when he invites them to an altar of prayer they come. At the Sunday evening service three young women came forward for heart purity and eight people asked for prayer. Our splendid Sunday school is growing in interest, efficiency, and numbers. Passing through the dread epidemic of influenza, our school suffered the loss of two valued members, each a lovely little girl of eleven years. How we miss their bright faces, which were seldom absent! The motto of the Sparta church is "Over the top for our Lord."—Mrs. R. C. Rogers, Reporter.

#### Sherman, Texas

God is so good to us here at Sherman. The fire that burned in Moses' time is burning today. We have victory almost every service, and souls pray through in the old-time way. There have been thirty-one professions in our regular pastoral services, and twelve additions since we have taken charge. Brother and Sister Irick are coming next Saturday for a three weeks' siege, and the church is on a tiptoe expectancy. Pray for us. A great door is open here for us.—J. W. Bost, Pastor.

#### Jonesboro, Ark.

The good Lord has blessed the church here with an old-time revival. Souls were reclaimed, saved, and sanctified, and God honored in the battle. It was a time long to be remembered because of the refreshing showers from heaven. Rev. John M. Mitchell, of Berryville, Ark., and Rev. A. F. Daniel, of Grandview, Ark., were the evangelists. It was a delight to our soul to work with these men of God. They preach the Bible with good results. Brother Mitchell just recently became a Pentecostal Nazarene. He came to us from the Independent Holiness Church. Rev. T. C. Leckie, our District Superintendent, gave us a visit the last of the meeting, and preached two good sermons while here. May God bless the HERALD of HOLINESS. We are going to send some new subscriptions soon.—J. E. Linza, Reporter.

#### Elwood, Ind.

The Lord is putting His seal on the work at this place in a special way, and we are going forward on every line. The revival which was conducted by our pastor, Brother Ed Van Buskirk, closed with eleven at the altar, making a total of seventy-seven seekers. Most of these were happy finders. Nineteen united with our church, among them four men and their wives, and there are more coming, thank the Lord. Our Sunday school is growing fine, last Sunday's attendance being ninety-six, and the offering was \$13.68. We have organized a new class

of young men, with twelve members. A year ago there was just one young man in our Sunday school. He was faithful, and God has honored his faithfulness. The young people are now organizing a brass band. They already have a choir of about twenty or twenty-five, who have good religion, and get blessed in the old-fashioned way. Our missionary society is also increasing, both in attendance and interest. Last Sunday they had charge of the morning service. The study of India was especially interesting, the precious Holy Ghost fell on the service, and practically every young man and young woman present responded to an altar call for all who were willing to do foreign missionary work for God, if He put the call on their hearts. Our church finances are increasing, too, and we have been enabled to pay about \$250 on our indebtedness since January 1st, besides meeting every item of our incidental expenses easily. The battle is real, the victory is sure, and we are marching on.—Mina Gill, Reporter.

#### North Little Rock, Ark.

Sunday was a good day for the church at this place. It was our last Sunday before the special revival begins. In the morning we preached on "The Battle Is Not Ours," taking the twentieth chapter of 2 Chronicles as the lesson. God marvelously blessed and encouraged our souls to look forward for a great revival. At night we had a platform service on prayer, five ministers taking part. God blessed the messages and the special songs. We intend to make this a week of special prayer. Rev. T. C. Leckie, our District Superintendent, will conduct the revival, which will be in progress by the time this is before the readers. The membership of this church is small, but the finances come easy. Taking everything into consideration they give very liberally. The pastor's needs are supplied each week. The church visits the parsonage each month with groceries. We have recently purchased a nice piano for the church. The piano, accompanied by Brother A. W. Sharp's horn, is helping to make the song services better. God is blessing and leading on, and we give Him all of the glory for what has been accomplished.—I. T. Stovall, Pastor.

#### Marion, Ohio

We have just closed the greatest revival ever held in the history of our church here. We opened a series of special revival meetings February 12th, and continued until March 2d. Rev. Edna Wells Hoke, of Decatur, Ill., was the evangelist, and Mrs. Lois Breuninger, of Marion, Ohio, was the singer. The first night Sister Hoke was greeted with a splendid congregation, and from that time on the attendance kept increasing nightly until every seat was taken, extra chairs were hired, and people were standing up through the entire service. There were many seekers at the altar, weeping their way through in the old-fashioned way, and thank God some found Him. Sister Hoke is a forcible preacher of the old-time religion. God blessed the truth, conviction seized the people, and not only brought many to the altar, but many restitutions were made. Many homes are praising God for salvation, because of this revival. We are expecting to add some new members. Sister Hoke had a unanimous call to return for another revival.—C. H. Hopkins, Pastor.

#### Lacona, Iowa

We have just closed a three weeks' meeting with Evangelist D. M. Spell, of Colorado Springs. Twenty-one prayed their way through to victory, and the church was greatly blessed. Good crowds all through the meeting were present, and the church was full almost every night. We are believing for greater things in the future, and are expecting to see many more souls pray through to victory before the close of this Assembly year. If any of the pastors need an evangelist we heartily recommend Rev. D. M. Spell.—W. L. Fear, Pastor.

#### Butlersford, Ill.

We had a revival meeting in December, held by Brother Lee, District evangelist. There were several souls saved and sanctified, and much good was done. We had a Christmas service for the children. Brother Lee was with us two weeks, and also Brother Brown, our District Superintendent, was with us one week, doing the church much good. We have with us Brother and Sister Keen, who are certainly led of God. Brother Keen's preaching is with power from on high. The church has been built up wonderfully since he came to us. Last Sunday there was \$120 made up, for the ceiling and bell. Pray for us.—Mrs. Elsie Rutan, Reporter.



## TELEGRAMS

MERIDIAN, Texas.

## HERALD OF HOLINESS:

Mrs. Orval J. Nease departed this life March 11th at her home here. She leaves a widower, infant son, and church grief-stricken. Funeral will be conducted by Rev. E. W. Wells, of Austin. She was a follower of her Master, consecrated, and devoted to His cause. Her life was one of service.

MERIDIAN CHARGE.

NAMPA, Idaho.

## HERALD OF HOLINESS:

Great missionary convention with Brothers Goodwin and Krikorian; great tides of victory all day Sunday, with salvation at the altar. Received a class of forty-two new members into the church. Victory campaign for the college has reached \$32,000.

J. W. SHORT, Pastor.

Jeffersonville, Ind.

We are leaning confidently and confidingly on the everlasting arms of Jesus. We are praying for a revival here, and are becoming more and more burdened for the same. Our protracted meetings begin the 26th of this month; but we are earnestly desiring that the Lord will break things before then.—Lloyd B. Byron.

FIDHAM, Ill.

We have just closed our revival meeting, which has continued for thirty days, with Rev. R. R. Still and wife, of Colorado Springs, as evangelists. The church was greatly encouraged and helped by the deep, straight preaching. The town was stirred by the unfolding of prophecy regarding the last days, and the coming of Christ. Numbers were at the altar of prayer, some being justified, some sanctified, and others reclaimed. Sister Still is a good personal worker, and pianist, and the special singing of the two was fine. Pray for us.—Grace Edwards, Pastor.

Lindsay, Cal.

We have just closed a two weeks' meeting in our church here with Rev. Mr. and Mrs. Corlett. Brother Corlett has just returned from France

BIBLE STUDY  
Young People's Society

## ABIDING IN CHRIST

John 15:1-7

BY REV. E. J. FLEMING

1. "I am": What is the "true vine" besides? "True light," John 1:9 and 1 John 2:8; "true bread," John 6:32, 35; "truth," John 14:6; "true God," 1 John 5:20. Read Isaiah 4:2.

What is the relation of the Father? "The husbandman," Isaiah 60:21 and 61:3; the Keeper, Isaiah 27:2, 3; the Proprietor, Matt. 20:1 and Mark 12:1. What double relation in 1 Cor. 3:9?

2. "Every branch": "Three classes of persons: 1. Those who bear no fruit. 2. Those who bear some fruit. 3. Those who bear more fruit. Four degrees of fruit-bearing: 'Fruit' (v. 2); 'more fruit' (v. 2); 'much fruit' (vs. 5, 8); 'abiding fruit' (v. 16)" (Sandham).

How do some become fruitless? Luke 8:13, 14; 1 Cor. 13:1. Why rejected? Heb. 6:7, 8.

"Purgeth": "Representing the whole process of sanctification including all needful trials and afflictions" (Binney).

Compare this verse with Psalm 51:7-13 and draw a lesson.

Upon what principle? Matt. 13:12. What assurance? Romans 2:28. What watch against what? Heb. 12:15, 16. Against what is there no law? 1 Tim. 1:9 and Gal. 5:22, 23.

3. "Now . . . clean": Through the Word, Heb. 4:12; John 13:10; 1 Peter 1:22.

4. "Abide in me": John 6:57, 63, 68.

How? By hearing, Luke 8:15; by continuing, John 8:31; by believing, John 6:59 and Heb. 10:39; by cleaving to, Acts 11:23; by walking in Christ, Col. 2:6 and 1 John 2:6.

How does Christ abide in us? By faith, Eph. 3:17; by the Spirit, Romans 8:9, 10.

5. "I am the vine": How fruitful? Mark 4:20. Apply John 12:24 to this verse.

Compare Luke 13:6-9 with this verse and find a lesson. What relation between holiness and fruitfulness? Romans 6:22. What can God do for us? 2 Cor. 9:10. What is the character of gospel fruitage? Eph. 5:9 (R. V.).

Four things: Be filled, Phil. 1:11; do all, 4:13; profit by, 4:17; every sort, Col. 1:10.

6. "If a man abide not": Matt. 7:19. Compare with Romans 11:17-21 and note lesson. What becomes of such branches? John 13:10, 11, 26, 27; Matt. 26:14-16; 27:5. When? Matt. 13:41, 42; Rev. 20:15; 21:8.

7. "If ye abide": How store His words? Deut. 6:6 and Psalm 119:11; also Prov. 4:4. Result of not having? John 8:37. Compare our zeal with others, Job 23:12 and Ezek. 15:16.

"Ye shall ask": Of the Father, John 16:23; in Christ's name, 14:13; in obedience, 1 John 3:22; according to His will, 1 John 5:14. Why poverty? James 4:2. A mighty promise, James 5:16.

as a soldier for Uncle Sam. The meetings were the best attended of any held in our church for years. Though there were only about fifteen who knelt at the altar, only two went away who did not profess to get satisfaction. There were several definite and glorious cases of conversion and sanctification. The saints were built up and the church is greatly encouraged. We raised nearly \$200 for the expenses of the meeting. On Tuesday night of the second week Brother Corlett gave his experience at the French front. He told of God's keeping power while he lay on the battle field wounded by a German machine gun bullet. By request Brother Corlett repeated his experience in the Baptist church. On Monday night following the meeting, this church was full, leaving no standing room. There will be several additions to the church membership, for which we thank God and press forward.—Roy F. Smee, Pastor.

St. Paul, Minn.

We are still holding the fort at St. Paul, with Sunday school and two preaching services each Sunday. Two have professed conversion in our regular meetings since our last report, praise the Lord. We expect to begin revival meetings March 13th, with Brother Lyman Brough as evangelist. Services are held every evening at 7:30 o'clock, with good spiritual singing, and straight, Holy Ghost preaching. Pray for God's blessing on this work. The meetings are at 1563 Randolph street, St. Paul, Minn.—L. W. and Mildred L. Scott.

## REQUESTS FOR PRAYER

The following is a letter we received this week: "I can now inform you that I am sanctified, and you can have my name removed from the prayer list. I was sanctified at the Pentecostal Nazarene convention held at Calgary, Alberta, Canada, on February 5th. May God's richest blessings rest on your upper room services, that many afflicted may find perfect rest of both soul and body."

"Mrs. T. J. Ruslik."

51. Pray for a man in Oregon to be convicted and converted.

52. Pray for the healing of a brother in Louisiana who has been afflicted fourteen years, that he may again enter the Lord's work.

53. A sister in Philadelphia desires prayer for her little daughter, that her lame foot may be made straight.

54. A sanctified sister in Arkansas desires prayer for her healing. She also desires prayer for her husband and father, that they may be saved.

55. An unsaved man in Indiana who is greatly afflicted with doubts desires to be saved. He also asks prayer for the healing of his body, which has been afflicted for years.

56. A sister in Texas desires prayer for her husband and two sons, that they may be saved. Also pray that the way may be open for her to move to Peniel, Texas, to educate her children.

57. A sister in Arkansas desires prayer for the salvation and healing of her afflicted husband.

58. A sister in Texas desires prayer for her sister, that she may be saved. She also desires a church in her town.

59. A sister in Kansas asks prayer for the salvation of her husband, who is a backslider.

60. A sister who has been confined to her bed since last October from the effects of the influenza, desires prayer that she may be healed.

61. Please pray for a sister in California, who must undergo a serious operation, that her life may be spared to her backslidden family.

## MONEY

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## International Sunday School Lesson

March 30th  
GOD'S HAND IN A NATION'S LIFE  
Joshua 24:14-28

**GOLDEN TEXT:** "Righteousness exalteth a nation: but sin is reproach to any people" (Prov. 14:34).

### THE LESSON OUTLINE

H. ORTON WILEY, D.D.

#### I. THE CALL TO HOLINESS.

Israel had been delivered from Egypt and had already won many signal victories in the land of their inheritance. But despite the rapid advances which had been made, there still remained the vestiges of idolatry which had been inherited from their fathers on the other side of the flood in Egypt. The present lesson deals with a call to a holy worship and a holy service.

1. No Christian can be an idolater, but in every unsanctified heart there are tendencies to sin, which if not resisted will lead the soul from God. The Apostle John did not hesitate to write, "Little children, keep yourselves from idols."

2. No worship can be acceptable to God which is not from the heart, in sincerity and truth. The heart, therefore, must be purified from sin and filled with perfect love to God.

3. The cleansing of the heart from sin takes place only as the believer voluntarily chooses to offer himself to God for this purpose. "Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you," is the instruction of our Lord to every seeker after salvation or sanctification.

4. Christian testimony is a means of grace. "As for me and my house we will serve the Lord," was a definite, purposeful testimony which doubtless had great weight in influencing the people to enter into a covenant with God.

5. "God forbid that we should forsake the Lord to serve other gods." The sincerity of these words was attested by the fact that throughout the life of Joshua and the elders which were with him, the people remained

true to God. Our testimony must always be accompanied by worthy acts and deeds.

#### II. JOSHUA'S EXHORTATION.

1. Joshua clearly states the law of God in reference to worship. This worship must be twofold: (1) It must be unmixed—God alone must be worshiped; (2) This worship must be of a spiritual nature—there must be no idols or images to represent the divine nature or to provide an incentive to worship.

2. God promises good to those who serve him acceptably. This must be a continued service in holiness. "If ye forsake the Lord, and serve strange gods," said Joshua, "then he will turn and do you hurt, and consume you, after that he hath done you good" (v. 20).

#### III. THE COVENANT AND ITS SEAL.

1. Joshua makes a solemn, public service out of this act of the people, and having done so, he wrote the words of the covenant in the book of the law of God and then set up a stone as a witness under an oak near the door of the tabernacle.

2. The stone was intended to represent the permanency of the covenant. It was to be a witness, lest they should deny their God. In the New Testament the principle of consecration and sanctification takes deeper significance. The witness of the covenant in the new dispensation is the Holy Spirit. "For by one offering hath he perfected for ever them that are sanctified. Whereof the Holy Ghost also is a witness to us" (Heb. 10:14, 15).

3. God still requires of His people a depth of consecration which will lead to the entire sanctification of the heart and life. "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Rom. 12:1, 2).

## NOTES AND PERSONALS

It is estimated that the American Bible Society in New York turned out last year more than three million bound copies of the Bible.

Pasadena University is still making progress in its great campaign. Don't forget to watch the thermometer and act as God leads you.

Our church at Morehouse, Mo., under the leadership of Pastor John A. Hill, is planning to build a house of worship in the near future.

Pastor E. R. Shook, of our Ottawa, Kas., church, visited Headquarters last week. He reports the work in Ottawa to be in a thriving condition.

Of the 350,000 American Indians, of whom 40 per cent are nominally Christian, only 20 per cent are Protestant. There is truly a great field at home.

Rev. P. M. Covington, of Jasper, Ala., is suffering a relapse of the influenza and desires an interest in the prayers of God's people that he may be able to resume his gospel work.

Evangelist Will O. Jones worshiped with Kansas City First Church last Sunday. He will sail for England soon to take a pastorate, at the invitation of Superintendent George Sharpe.

It is an established fact that native Christians in all heathen countries put us to shame in the matter of sacrificing for the cause of Christ. The spirit of sacrifice is the spirit of Jesus.

The General Board of Publication closed its annual session last Friday. The brethren report a most profitable meeting, and they are greatly encouraged with the future outlook for our publishing interests.

In less than two years' time the American people have freely given in cash and supplies to the American Red Cross more than \$400,000,000. There are today more than 17,000,000 full paid members in this institution.

The American and British Bible Societies have been trying for fifty years to circulate the Word of

God in the republic of Argentina, but its seven million people are as ignorant concerning the Bible as any of the pagan countries.

Evangelist C. L. Wireman, of Kentucky, has recently held a meeting at Excelsior Springs, Mo., a beautiful little city where we should have a good church. He visited the Publishing House on his return north for his spring meetings.

The American Red Cross has designated the week of March 24th to 31st for a nation-wide collection of used clothing, shoes, and blankets for the refugees of Allied countries. They expect to collect ten thousand tons during that week.

District Superintendent W. I. Deboard, of the Missouri District, spent a day last week visiting the Publishing House. He reports the work on the District to be in a prosperous condition. He is now engaged in a siege meeting with our church at St. Joseph, Mo.

Trevecca College is launching this week the big campaign for \$40,000 with which to pay off all indebtedness. No doubt they will succeed in this undertaking, and Trevecca will take her place among our best church schools. Let every one pray for the success of this campaign.

Sister Martha Curry has resigned her position as assistant pastor of our church at Lowell, Mass., and will re-enter the evangelistic field. She is at present confined in the hospital with a dislocated elbow, resulting from a fall on the ice.

Dr. Wiley, president of our college at Nampa, Idaho, writes that they have just closed a five weeks' revival without any special evangelist. Pastor Short received over forty new members into the church. The victory campaign has reached the \$32,000 mark. Nampa church has averaged about \$150 a member. They will push this campaign to a finish.

## ANNOUNCEMENTS

*Lead Singing*—I would like to correspond with a young man who would like to lead singing in tent

meetings this summer. Address me at Casper, Wyo.—Robert Loeb.

**Announcement**—We are just out of school and are free to do service for Christ. Any who desire evangelistic preaching, playing, or singing write us at Fredericktown, Mo.—M. M. Summers and Wife.

**Wanted**—These second-hand books in the course of study, "Psychology," by Halleck; "Evidences of Christianity," by Hopkins; "New Testament History," by Smith, cheap. Please write Lutie M. Kohnenberger, 821 Marshall street, Portland, Ore.

**Revival Meeting**—Our spring meeting at Jasper, Ala., will be held April 18th to May 4th. Rev. Allie Irick and wife, of Peniel, Texas, will be the evangelists in charge. They need no commendation. We will be glad to have any of our friends stop over and enjoy the meeting.—H. J. Beaver, Pastor.

**Announcement**—Rev. S. B. Damron and daughter and Miss Sallee, will begin a revival meeting at Shamrock, Okla., March 15th. We ask an interest in your special prayers for this meeting, as it is the first Pentecostal Nazarene meeting to be held at this place. Let those who live close come and help us in this meeting.—L. A. Dodson.

**Divine Healing**—As I am preparing a book on divine healing, I am desirous of getting some testimonies of marked cases on healing, from the individuals who have had the work done. If possible, we would like to have the photographs of such cases, that we may have some living proofs of God's hand to heal these days. If you have a cut already of your photograph, this will be taken care of and returned when through with. Send to Delta, Colo. Rev. J. R. Hunter, Pastor.

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14 Muiryauld Drive, Parkhead.	
Chicago Central—Charles A. Brown.....	Olivet, Ill.
Colorado—A. E. Sanner.....	Kirk, Colo.
Dallas—E. G. Theus.....	Peniel, Texas
Dakotas—Montana—Earl C. Pounds.....	Sawyer, N. D.
Eastern Oklahoma—E. C. Cain.....	Bethany, Okla.
Florida—B. F. Sheffer.....	Pensacola, Fla.
Georgia—E. H. Kunkel.....	Manassas, Ga.
Hamlin—J. Walter Hall.....	Hamlin, Texas
Idaho—Oregon—N. B. Herrell.....	Nampa, Idaho
1621 South Sixth street.	
Indiana—D. E. Harding.....	Newcastle, Ind.
124 North Twentieth street.	
Iowa—E. A. Clark.....	University Park, Iowa
Kansas—E. J. Lord.....	Hutchinson, Kas.
618 North Poplar street.	
Kentucky—C. R. Pollard.....	Nashville, Tenn.
904 Gallatin road.	
Little Rock—W. B. Pinson.....	Texarkana, Texas
1802 West Fifth street.	
Marcus, Lenox (Bismarck).....	March 24-29
Kingsland, Ebenezer (Bismarck).....	April 2-6
Westmoreland (Prescott).....	April 8-13
Caney, Barham's Chapel (Cale).....	April 14-17
Haynes Chapel (Dalark).....	April 19-22
Little Rock (Danville).....	April 24-27
Bayley Branch (Danville).....	May 1-4
Pine Log (Barber).....	May 5-10
Mansfield, Hartford (Mansfield).....	May 11-16
Bates, Waldron (Waldron).....	May 18-21
Parks (Waldron).....	May 21-23
Mena, Corinth (Mena).....	May 24-June 1
Vandervoort, Cove (Vandervoort).....	June 3-7
Wickes, King (Wickes).....	June 8-15
Louisiana—S. D. Slocum.....	Jonesboro, La.
Manitoba-Saskatchewan Mission—C. A. Thompson.....	3326 Fourth avenue, Regina, Sask., Canada.
Michigan—C. L. Bradley.....	Grand Rapids, Mich.
1825 Gardner avenue.	
Mississippi—S. E. Galloway.....	Houston, Miss.
Missouri—W. I. Deboard.....	Des Arc, Mo.
Nebraska—Theodore Ludwig.....	Lincoln, Neb.
1020 E street.	
New England—N. H. Washburn.....	Beverly, Mass.
New Mexico—H. C. Cagle.....	Roswell, N. Mex.
New York—E. E. Angell.....	Richmond Hill, N. Y.
701 102d street.	
North Pacific—J. T. Little.....	Newberg, Ore.
Northwest—T. E. Beebe.....	Walla Walla, Wash.
248 Marcus street.	
Pittsburg—John Gould.....	Columbus, Ohio
1388 Hunter avenue.	
San Antonio—W. F. Rutherford.....	Meridian, Texas
Box 5.	
San Francisco—P. G. Linaweaver.....	Stockton, Cal.
435 East Wyandotte street.	
South Dakota—W. H. Tolls.....	Mitchell, S. D.
Acting Missionary District Superintendent.	
Southern California—Howard Eckel.....	Los Angeles, Cal.
1405 East Thirty-ninth street.	
Tennessee—B. L. Patterson.....	Nashville, Tenn.
Care Trevecca College.	
Washington—Phila.—J. T. Maybury.....	Baltimore, Md.
825 West Lombard street.	
Philadelphia.....	March 24
Lehighton.....	March 25
Roomsburg.....	March 26, 27
Harrisburg.....	March 28
Sicklerville.....	March 31
Rio Grande.....	April 1
Port Elizabeth.....	April 2
Darby.....	April 3
North East.....	April 4
Baltimore.....	April 8
Capitol Heights.....	April 10
Park Lane.....	April 11
Chicamuxen.....	April 12, 13
Norfolk.....	April 15, 16
Western Oklahoma—J. I. Hill.....	Oklahoma City, Okla.
1700 Linwood boulevard.	

## CHURCH SCHOOLS

Arkansas Nazarene Seminary.....	Vilonia, Ark.
N. W. Sanford, President.	
Central Nazarene College.....	Hamlin, Tex.
E. G. Cornish, President.	
Eastern Nazarene College.....	North Scituate, R. I.
J. E. L. Moore, President.	
Hutchinson Bible School and Academy.....	Hutchinson, Kas.
R. E. Dunham, President	
Nazarene Bible Institute.....	Des Arc, Mo.
I. B. Sipes, President.	
Northwest Nazarene College.....	Nampa, Idaho
H. O. Wiley, President.	
Oklahoma Holiness College.....	Bethany, Okla.
C. B. Widmeyer, President.	
Olivet University.....	Olivet, Ill.
J. W. Akers, Vice-President.	
Pasadena University.....	Pasadena, Cal.
A. O. Henricks, President.	
Peniel College.....	Peniel, Tex.
A. K. Bracken, Acting President.	
Trevecca College.....	Nashville, Tenn.
C. E. Hardy, President.	

## EVANGELISTS' DATES

C. H. Bahcock:	
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
Bellaire, Ohio ....	April 29-May 4
Lyman Brough:	
Rock, Minn. ....	April 1-13
Elmore, Ohio ....	April 20-May 11
Lake City, Mich. ....	May 15-25
Mohall, S. D. ....	June 1-15
Ottawa Lake, Mich. ....	June 22-July 13
W. R. Cain:	
Franklin, Ohio ....	March 20-April 6
Indianapolis, Ind. ....	April 10-27
Nashville, Mich. ....	May 1-18
C. C. Cluck:	
Halesboro, Texas ....	July 4-14
Goddard, Ky. ....	July 17-27
Dodsonville, Texas ....	August 1-10
Friedensville, Tenn. ....	August 14-24
Louisville, Tenn. ....	August 28-September 7
Mansfield, Ark. ....	September 11-28
Home address, Dodd City, Texas.	
F. W. Cox:	
Philadelphia, Pa. ....	March 16-30
Home address, Ashtabula, Ohio.	
Harry Joseph Elliott:	
Van Hook, N. D. ....	March 27-April 13
H. W. Galloway and Wife:	
Maxwell, Neb. ....	March 12-April 6
R. L. Hollenback:	
De Nova, Colo. ....	March 12-30
Permanent address, Hotchkiss, Colo.	
T. Hollenback:	
Jeffersonville, Ind. ....	March 20-April 20
Combskey, Ind. ....	April 25-May 11
A. H. Johnston:	
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
Bellaire, Ohio ....	April 29-May 4

## Lewis and Mathews:

Oregon .....	March and April
Alberta, Can. ....	May to October
Permanent address, 341 West Marquette road,	
Chicago, Ill.	

## 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
Lynd, Ind. (Cherry Grove camp).....	August 17-31

## Joseph Owen:

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
Bellaire, Ohio ....	April 29-May 4

## C. E. and May Roberts:

Kansas City, Mo. ....	March 30-April 20
Columbus, Ohio ....	April 22-May 4
San Francisco, Cal. ....	May 18-25
(Revival and Assembly)	
Yakima, Wash. ....	June 10-15
(Revival and Assembly)	
Upland, Cal. ....	June 17-22
(Assembly)	
Mitchell, S. D. ....	June 29-July 13
(Revival and Assembly)	

## C. W. Ruth:

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
Bellaire, Ohio ....	April 29-May 4

## W. E. Shepard:

Cincinnati, Ohio ....	March 18-20
Troy, Ohio ....	March 30-April 20
Nampa, Idaho ....	April 25-May 11
Topeka, Kas. ....	May 18-June 1
Cincinnati, Ohio (camp).....	June 6-13
Racine, Wis. ....	June 22-July 6
Racine, Wis. (Spring Park camp).....	July 10-20
Denton, Md. (camp).....	July 25-August 3
Wheeling, Ind. (camp).....	August 8-17
California, Ky. (camp).....	August 22-31
Permanent address, 5518 Walnut Hill avenue,	
Los Angeles, Cal.	

## Howard W. Sweeten:

West Union, Ohio.....	March 23-April 13
Battle Creek, Mich.....	April 18-29

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# Trevecca College Campaign

## One of the Greatest Opportunities Before Our Church Today

is the development of the great southeastern part of the United States. This section was the last to unite with our church. This was accomplished in 1915 when the Pentecostal Mission and the Pentecostal Church of the Nazarene were united at Nashville.

WHEN the above union was effected the entire Southeast was thrown wide open to the Pentecostal Church of the Nazarene, and the work is prospering throughout this section in an unusual way. With this great opportunity comes added responsibility.

ONE of the strongest and most necessary features of this work has always been the Bible school known as Trevecca College, at Nashville, Tenn., and from the very beginning, in 1898, when Rev. J. O. McClurkan founded the institution, the blessing of God has rested upon it.

ITS students have gone out to be a blessing to the world. Numbers have gone to foreign mission fields, many are preaching in the homeland, others are engaged in Christian work of some kind, while still others are teaching or filling important positions in business circles. The influence of this institution will live forever.

ONE special advantage that this school offers to the minister and Christian worker is the privilege of doing practical work. Combined with the theoretical is the opportunity of doing the real work. The city offers a place of service in street meetings, prison services, missions, cottage prayer-meetings, hospitals, and other spheres.

TREVECCA COLLEGE must live and do a greater work in the future than ever in her past history, if the work in the Southeast is to grow and develop as it should. We have reached a crisis and the future of our work in the Southeast depends on how we act at

this time. Should we fail, we will have suffered one of the greatest defeats we have ever known.

THIS SECTION of the country up to this time has never called on the general church for assistance, but in this crisis we must ask that every loyal member of the PENTECOSTAL CHURCH OF THE NAZARENE pray earnestly and come to our rescue.

GENERAL Superintendent R. T. Williams, E. G. Anderson, general missionary treasurer, and District Superintendent B. L. Patterson are the director-generals of a campaign to raise \$40,000, that the above institution may be liberated from a crushing debt under which it has been laboring for several years. Unless it is relieved from this debt it will have to discontinue the excellent work which it has been doing; and this would mean an untold loss to the cause of God and holiness in the Southeast.

TO FAIL IN THIS EFFORT WOULD MEAN TO BLIGHT SOME OF THE BRIGHTEST PROSPECTS IN OUR CHURCH AND CLOSE A DOOR WHICH PROVIDENCE HAS THROWN WIDE OPEN TO US, THAT WE MAY BE OF GREAT SERVICE TO THE CAUSE OF GOD AND HUMANITY.

### We Must Make this Campaign a Success

IT begins March 19th and continues until April 6th. WILL YOU HELP?

BELOW is one of our regular contribution pledge cards. Fill this out for whatever amount you wish to invest in this splendid cause, and mail to John T. Benson, treasurer, 136 Fourth avenue, North, Nashville, Tenn.

REV. R. T. WILLIAMS,  
REV. E. G. ANDERSON,  
REV. B. L. PATTERSON,  
*Director-Generals.*

#### Facts Worth Knowing

Trevecca College is the church school for the Southeastern Educational District.

This campaign has been endorsed by the General Board of Education, the three General Superintendents, and all of the District Superintendents in the educational district.

This will be the first general money-raising campaign ever launched in this section of the country.

### TREVECCA COLLEGE DEBT-RAISING CAMPAIGN

I pledge the amount checked below toward liquidating the Trevecca College debt; same to be paid just as soon as possible within two years from date:

\$1,000      \$500      \$250      \$100      \$50      \$25      \$

☐      ☐      ☐      ☐      ☐      ☐      ☐

Cash inclosed herewith \$\_\_\_\_\_ Date\_\_\_\_\_

Name \_\_\_\_\_ P. O. \_\_\_\_\_

Street or Route \_\_\_\_\_ State \_\_\_\_\_

Return this to JOHN T. BENSON, 136 Fourth avenue, North, Nashville, Tenn. The manner in which you use this card may determine the future of this institution. We accept Liberty bonds or War Savings stamps (paid or part paid)