

# HERALD of HOLINESS

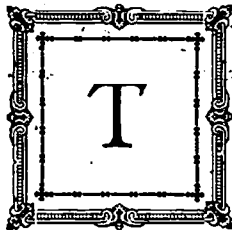
"How beautiful are the feet of them that preach the gospel of peace and bring glad tidings of good things"

VOL. 7. No. 2. WHOLE No. 314

KANSAS CITY, Mo., APRIL 17, 1918

## EDITORIAL

### What Life Is a Success?



THE present is an hour that gives profound emphasis to the importance of this question. All the great literatures of earth, the Hebrew, the Greek, and the Roman, voice through proverb, or myth, or verse, the fact that there are two conflicting elements in man, one lower, the other higher, and as the higher element rules the lower by that measurement can we note the degrees of onward and upward progress in the individual and in society.

Matthew Arnold, the chief apostle of modern culture, says man is possessed of two natures; one with a tendency to vice, the other with a tendency to virtue; when the former rules the latter, barbarism obtains; when the latter dominates the former, it brings "sweetness and light." But the boldest and clearest statement of this proposition is the one given by St. Paul, when he says: "I keep under my body, and bring it into subjection: that by any means, when I have preached to others, I myself should be a castaway." He gives the name "spirit" to our higher nature and the name "body" to our lower nature, and teaches in substance that true life comes to a man when the spirit holds sway, but when the body holds sway, that is death. If in his time the proposition had been submitted to Paul, "Is life worth living?" the prompt reply would have been given, "Yes, if the Spirit rule; any other life is mere death in life." If that modern cant utterance, "There is nothing that succeeds like success," had been proposed to him, he would have solved its equivocation and confuted its fallacy by declaring, "There is no success, there can be nothing but failure, unless you be led by the spiritual nature that is in you. When the carnal nature rules, misfortune and calamity will be your lot, whatsoever may be the other results reached."

This is the judgment of the wisest men the world over and the ages through, and it is the master key to the philosophy of life, of culture, of social progress, of civilization. It also makes clear and simple to every human being what is his constant and everyday duty, his chief concern in all his purposes, and plans, and labors. While this truth in its full, rich meaning may well occupy the mind of the most thoughtful, and challenge the attention of the most profound, it is equally suited to the learned and unlearned, to men in all callings and under all conditions and emergencies.

Throw the calcium light of this potent truth upon the seething rush of the world's mad race for success, and see its true but marvelous revealings.

What do you see in him, the foremost of earth's successful mammon-worshippers, whose higher, God-side nature is swallowed up in the lower? By divine measurement he is a bankrupt; by the standard of an irrevocable and eternal rightness he is adjudged to be a pauper — his life a signal failure. But see that plain, patient, humble, frugal man,

whose sweating toil from day-dawn to darkness is an unceasing struggle to earn meat, and bread, and shelter for wife and children. Though his hands are horny, his muscles hard and knotty, yet his inner, higher being rules "with sublime repression," as Tennyson says, "that lower, rebellious self," whilst joybells in his soul make a loud, unquestioned anthem answer that his life is a success, infinitely bigger, and sweeter, and nobler than that of any plutocratic king. The soul power — the higher living of that unknown and unnoticed son of toil — makes his life essentially a regal success; whereas soul slavery to sordid wealth verily makes the millionaire a pauper in high-ordered manhood, and his life a mocking failure.

According to the gold standard in weighing men, Rothschild, of London, would outweigh a thousand Gladstones, but according to the true, unerring test, the God standard, Gladstone would outweigh and outmeasure a universe full of Rothschilds. See John Bunyan and John Howard, of Bedfordshire, England. They were the plainest and humblest of their generation, but possessing that sublime Pauline soul-equipment over the "carnal," they had about them a power that struck keys which have vibrated the world over and will go ringing music through the coming ages.

Livingstone died a martyr and a pauper upon his knees in pleading prayer in the heart of Africa, but the soul-power that led him to lay down his life to give a continent to Christ has canonized him as a prince among earth's kingliest men. John Wesley died worth less than fifty dollars, but the true worth of the man — his higher being, the spirit power-house that God set up in his soul, which so abundantly and steadily streamed currents of inspiration and light all through his long, eventful life, and its far-reaching seed-sowing labors, has marvelously enriched the world, and paid such royal spiritual dividends that only the judgment day can rightly tabulate their volume and value.

Therefore it is that the more you put God into your life the richer and higher its success. The less hold God has on your life the more certain its failure. That man is the greatest success who has and uses the biggest amount of soul-power. Put the divine in you supreme over the human, and you get in right relations with God, and your life will earn and receive the "Well done" award.

### Heroic and Apostolic

A T a great meeting once given to Mrs. Ballington Booth at the New York Academy of Music, on the eve of her departure for England, there sat with her on the platform a row of six of the most forlorn looking, younger women, their dresses faded, patched, and frizzled. People wondered that such specimens of slum life would

thus be exhibited on such an occasion, and fronting an audience of the highest culture.

After opening the meeting Mrs. Booth said: "I want to introduce to you six of our officers," and the six young women stepped forward. "These lassies," she went on, "have all ridden about this city in their own carriages and once lived in palace houses. They have long since given up those things, and are now working and living in the poorest parts of the city, where they can not venture to wear the uniform of the army; they are trying by dress and manner of living to enter as nearly as possible into the life and sympathy of the very miserable and unfortunate to whose help they have gone." Each young woman spoke. When they stood out in the light their refined faces were seen and their refined voices were heard, and their words breathed the deepest interest in the poor outcasts. One or two were quite young — eighteen or twenty years old. Suddenly one of them broke out in her speech, "You, my hearers, look sorry for us! you need not be!" — and her tone was plainly exultant. "We would not give up and go back to our old home lives of ease and plenty for the world."

"This giving of the all of self — this surrender — this sacrifice on the altar to serve the lowliest humanity is not human but Godlike. It is the express image of Christ. To place the self-ease, the worldliness of the general Church of this day alongside this consecration, this self-denial, makes a saddening contrast.

## Conservation

**W**E are assured that food is to win this war. Hence conservation has been very properly the great slogan. We have meatless and wheatless and heatless and all sorts of — less days, and very properly so. We heartily indorse all this. We are asked to save and economize and divide our coal with neighbors who are out, which is also right and proper. The great coal order closing down all manufactories for five days, and the ten Mondays of closing of all stores have been observed loyally and very properly so. We are now having it gravely proposed to have the churches to close their doors to save coal. All right; but just here it is in order to ask a few questions.

First, we would like to know whether the coal burned in saloons for about eighteen hours seven days in the week would be worth anything in the way of conservation. Is the coal they use as good as that used by the churches? What of the millions of tons used also by the German breweries? Is this coal as good as that used by the churches, for distribution to government ships and people who are unsupplied?

It has been shown that one cause for the coal shortage has been the drunkenness of the miners. It is also a fact known to everybody except the congress of the United States that beer is one of the worst and most debauching businesses ever allowed in a civilized country. It is also known that there is a vast area of land worse than wasted in the production of hops with which to make beer, while we are being besieged to farm every acre possible to raise great crops. Not one word do we hear of protest against this beer business which is debauching and damning the country with waste and criminality and ruin. It is a fact that liquor has been the direct and indirect cause of enough waste of coal to have supplied every home in America with the necessary coal for the winter's needs.

Supplying breweries with materials necessary for the making of this beer, and saloons with the manufactured product, has used enough cars and trucks and wagons to have conveyed coal to homes and schools, factories, and churches throughout this whole country.

We are not surprised to hear that the breweries are very anxious to have the churches closed to save fuel for war purposes. Patriotic saints indeed! We would like to suggest of these government pets if there be no ulterior purpose in this earnest desire on their part to have the churches close? First, they would be rid of the thundering protests of these thousands of pulpits against the beer infamy, and the result on the action by state legislatures on the constitutional amendment. But, if they can shift the burden of closing on the churches, they may be able to see enough coal saved to relieve the breweries from closing at all.

We wish to inquire where is the consistency, not to say justice or decency, in making churches, or even business institutions to close and let these death-dealing and destructive institutions like the breweries remain open all the time? Saloons remain open seven days in

the week and for some eighteen hours daily. We never hear a suggestion of asking these murder-mills to close up to save fuel. No! No, never! They must not be interfered with in their delightful murder business. Let them alone! Lay not profane hands upon these darling institutions of our government! Let them continue and delight the eye and ear and heart of their protectors by the cry of the outraged widow and the pitiless need and hunger and nakedness of the orphans, and the gurgle of the dying, and the despairing wail of the wild and delirious, all caused by the use of the intoxicants made and sold by these glorious institutions which must not be stopped a moment in their sublime business!

We would like for some smart scholar to point out to us the consistency of our great government in this business. Let the defense be heard at once, for it is badly needed and ought to be promptly brought forth.

SOME PEOPLE ARE SELFISH even in their sorrows. A good woman had a greatly afflicted little boy who was doomed never to walk. Her pastor called, and thinking to comfort her, said, among other things, "Well, sister, there is a word to say on the other side, dark and sad as is your case. It is true, nevertheless, that yours is not the only or the worst sorrow anybody has to suffer. Look, for instance, at my own case." He had in his own home a far sadder tragedy in the way of an afflicted son. The woman mentally resented what he said as cold and unbrotherly and cruel. Never from that moment has she spoken of him in any other way than as very cold-blooded and unsympathetic and unkind. She can not tolerate him at all. The simple trouble was that she was intensely selfish in her sorrow and was unwilling for anybody else to have as great a sorrow as she had. "She wanted everybody to bow down at the shrine whereat she worshiped her own sorrow, and all who refused were not her friends, but her enemies.

GOD NEVER LEAVES US IN DOUBT about His will for us in relation to the work He wishes us to perform. If we are dutiful and earnest and really desire to be in His will He will make perfectly clear His will. In the case of Moses how wonderfully clear was His call and commission to His servant. "The angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed." Moses could never forget or doubt this sight which he beheld. God fixed the appearance indelibly in his mind. He should have been henceforth buttressed against doubt or fear as to the fact of his divine call to his work.

WE CAN NOT BRING OURSELVES to believe in retaliation on the part of England for the brutality of the German air raids on England. It is too barbarous to be allowed. No country can afford to return to Indian savagery and butcher and murder innocent non-combatant women and children because a heartless assassin like the Kaiser introduces it. England's murdering of thousands of German women and children will not bring back the killed and wounded of her own women and children, nor will it stop the German brutality. It is the very nature of the Kaiser to murder and butcher, it seems. Let him glory alone in his unspeakable shame.

THE TONGUE AFLAME with altar fire is the tongue to declare the unsearchable riches of Christ.

TO EVERY CONSECRATED soul the event of this moment is the will of God concerning that soul.

THE SELFISH LOVE of wealth and the lustful love of pleasure characterize corrupt civilization the world over.

A TRUE REVIVAL of spiritual religion is impossible with a church whose religion is all in the head.

IT IS WHAT we are and not what we appear to be that determines one's condition here and hereafter.

# Holiness the Need and Privilege of the Church of Christ

BY JESSE W. BROWN

THE Christian Church in its infancy was not strong in numbers but mighty in Spirit. Luke tells us that they only numbered one hundred and twenty when all had gathered in the upper room to pray. "The number of names together were about an hundred and twenty" (Acts 1:15).

It was a peculiar company that met in the upper room. They were counted as followers of an impostor, one having a devil, and a blasphemer. They were hated by the world because the world hated Jesus. Truly it was as Jesus had told them, that He had sent them as sheep among wolves. "Behold, I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents, and harmless as doves" (Matt. 10:16).

To this people were given the keys of the kingdom. Jesus made Peter the custodian of grace for the Jews, Gentiles, and Samaritans. Whatsoever he should bind on earth was to be bound in heaven, and whatsoever he should loose on earth should be loosed in heaven (Matt. 16:19). This same promise was made to the whole assembly in Matthew 18:18, "Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven." On this little band of humble people rested the salvation of the world. To them gave He the great commission: "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). But before He gave them this commission, He said, "Behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:49). Then, just before Jesus swept away to His home He again said, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

The commission of Jesus and the last two promises concerning the Holy Ghost formed the future of His disciples. Never again could they be the same men and women. Their field of labor was more clearly outlined, and the need of the Holy Ghost was stamped indelibly upon their minds and hearts. With great joy they returned to Jerusalem to tarry and pray. In an upper room they assembled, and after a fast of ten days the Holy Ghost fell upon them. Jesus had been with them forty days after His death, and now when Pentecost was fully come, suddenly a sound from heaven as of a mighty rushing wind filled the house. The Holy Ghost fell upon each of them. "And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance" (Acts 2:3, 4). This Holy Ghost was the blessed Spirit of the Father, a real person.

There was a great commotion in the city that morning. Thousands of people had gathered together to keep the feasts of Pentecost, and in the midst of this great company of people there was shouting and great glory from the followers of this man Jesus. That little band of meek, holy people became clothed with the strength of Jehovah. Timid, bashful women preached and exhorted about Jesus in the tongue of their neighbor. Every one had great liberty in the Holy Ghost. So great were the manifestations of power and unction that the onlookers classed them as wine drinkers, thinking they were drunk. Peter sprang to his feet, filled with the Holy Ghost, and preached with such power that nearly three thousand people were put under conviction and accepted the risen Lord as their Savior. Those of the upper room had received something which no man could question. John no longer wished to call fire out of heaven on people. He had received

a baptism with perfect love. Some time later Peter, in speaking about the Gentiles, explains more fully what had been done for them. In Acts 15: 8, 9 he said, "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." Their sin trouble had ended for ever.

This wonderful experience of heart purity and indwelling Holy Spirit is the theme of the New Testament. It is characterized by various terms which are given it. Some nineteen phases of this Holy Ghost life are given by the different inspired writers. In Hebrews 6:1 we have an exhortation from Paul encouraging his brethren to go on unto a perfected state after they had repented of sin. "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God." These people were considered to be through with dead works and now were to enter this second state through faith toward God.

When writing to the church at Corinth Paul found some there who had really entered into this experience, and here calls it sanctification. "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God" (1 Cor. 6:11).

Paul was writing to Titus one day, and he explained how he had received the experience,

## No. 2

## SERMON OUTLINE

## SUBJECT, "THE DEATH TO SELF"

Text, Gal. 6:14-17

BY REV. C. E. CORNELL

## 1—THE RESURRECTION MARKS A COMPLETE REDEMPTION.

a. From the manger in Bethlehem to Olivet.

b. Those who would be like Christ travel the same rugged way.

## 2—THE CRUCIFIED LIFE.

a. The spiritual mind.

Speak of the laws of the mind. How it needs educating.

b. The propensities to be guarded.

Self-love, curiosity, sociality.

## 3—THE GRACE OF SILENCE.

a. Our general conversation not to be unprofitable.

Herman Franke, the devoted servant of God, said: "Make not the things of this world a subject of conversation, except when God may be honored, or good done to our neighbor thereby."

The devout Kempis said: "As much as lies in thy power, shun the resorts of worldly men; for much conversation on worldly business, however innocently managed, greatly retards the progress of the spiritual life. We are soon captivated by vain objects and employments, and soon defiled. I have wished a thousand times that I had either not been in company, or had been silent."

b. Too much conversation. Outward silence favors inward silence. A help to spiritual rest. Proverbs 21:23; James 3:2; Matthew 12:30.

c. Avoid expressing ourselves in a violent or passionate manner. Be calm.

d. Do not speak about ourselves.

e. Nor the persons or concerns of our neighbors.

If we are falsely spoken against, do not be hasty in reply.

It is said of Jesus that He answered them never a word, inasmuch that the governor marvelled greatly.

## 4—THE CRUCIFIED LIFE AND ITS RELATION TO PARDON AND ENTIRE SANCTIFICATION.

which he calls the renewing of the Holy Ghost. "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost" (Titus 3:5). It is wonderful what the Holy Ghost does when He comes in. We find that in Hebrews 9:14 it is explained how our consciences are purged from dead works, and now we serve the living God: "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?"

The apostle John received this same experience, but terms it perfect love (1 John 4:17, 18). "Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love."

James speaks in the same terms as Peter, speaking of it as a purification. James 4: 8, "Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded." Matthew verifies this statement by quoting the words of Jesus from the sermon on the Mount. Matthew 5: 8, "Blessed are the pure in heart: for they shall see God." There was a process of death in the experience which Paul received, for in writing to the Romans he said, "How shall we, that are dead to sin, live any longer therein?" (Rom. 6:2). This death he also states comes by the way of the cross of Jesus. Galatians 2: 20, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." In this same text we find that Christ now lives in him since his crucifixion. Again when he was writing to the Corinthians he tells them that he has the mind of Christ. 1 Corinthians 2:16, "For who hath known the mind of the Lord, that he might instruct him? But we have the mind of Christ."

Peter calls it partaking of the divine nature. 2 Peter 1: 4, "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." Romans 6:18 carries the same thought. "Being then made free from sin, ye became the servants of righteousness." In a letter to the church at Ephesus Paul exhorted them to be filled with the Spirit. Ephesians 5:18, "And be not drunk with wine, wherein is excess; but be filled with the Spirit."

Jesus, when speaking from the Scriptures, commanded His people to have a supreme love for God. Luke 10: 27, "And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself."

John gives us another side of the work in the heart, and uses the term cleansing us from all sin. 1 John 1: 7, "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." Paul has a similar term in 2 Corinthians 7:1, "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." In this same text Paul also uses the term "perfecting holiness." He gives us in Romans 6: 6 encouragement that it is possible to have the old man or body of sin destroyed. "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." No longer do we, who are crucified with Him, have a carnal warfare within our own souls. Glory to Jesus! We are dead indeed unto sin and alive unto God.

In the last book of the Old Testament, Malachi, there is a beautiful prophecy or promise relative to this experience of heart holiness. It is for the purification and purgation of the sons of Levi: Malachi 3: 3, "And he shall sit as a refiner and purifier of silver: and he shall

purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." We, who have become priests through Jesus, our high priest, have a right to claim this promise for our own cleansing.

Many have fought the doctrine of entire sanctification with the argument that man is not totally and universally depraved. The Bible clearly teaches that men are entirely depraved, having no good whatever within them worthy of acceptance with God. John 3: 6, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." Genesis 8: 21, "And the Lord smelled a sweet savour; and the Lord said in his heart, I will not curse the ground any more for man's sake; for the imaginations of man's heart is evil from his youth; neither will I again smite any more everything living, as I have done." Ephesians 2: 3, "Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others." 1 Corinthians 2: 14, "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." Romans 8: 8, "So then they that are in the flesh cannot please God." There are some other terms used, meaning the same thing, such as: the universal need of regeneration, John 3: 7, "Marvel not that I said unto thee, ye must be born again"; universal death, Romans 5: 12, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Romans 6: 23, "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

This depraved condition can be remedied by

the blood of Jesus. Through the blood of Jesus, our atonement for sin, we may enter into this state of grace known as heart purity, or entire sanctification. For heart cleansing I would give this definition: "Entire sanctification is accomplished through the application of the blood of Jesus by the Holy Ghost, in full consecration and appropriating faith, whereby our affections and will are wholly cleansed."

From holiness opposers and rejecters has come the argument that the apostles were only regenerated on the day of Pentecost. Because of the sinfulness of man's heart he seeks to argue from the Bible rather than to it. In John 17: 14, 16, "I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world." "They are not of the world, even as I am not of the world." Jesus testifies to the Father that His followers are not of the world and that it hates them. Luke 10: 20, "Notwithstanding in this rejoice, not that the spirits are subject unto you; but rather rejoice, because your names are written in heaven." Here, from the lips of Jesus, we have the announcement that the names of the apostles were written in heaven. No further proof is needed to prove that they are saved people, I mean converted—justified by faith. But Jesus, being supremely interested in His followers, prayed that they might be sanctified. John 17: 17, "Sanctify them through thy truth: thy word is truth." It is plainly seen by their rejoicing and the testimony of the Scriptures, in Luke 24: 53, that they were not in a backslidden or apostate condition. "And were continually in the temple, praising and blessing God." So when the Holy Ghost fell on the day of Pentecost no other work remained to be done except their sanctification—an inner work of grace—burning up all carnality and filling their hearts with perfect love.

all right. He teaches, and He knows just what we need to be taught the most, and how He does insist at times upon us learning our lesson. He guides. There are times when we, like Baalim, just seem to be bent on heading the wrong way, but He just whirls us around, sometimes roughly, and sometimes gently, but He gets us down the right lane. Above all, He purifies the soul and mind. You have that awful falling of a quick temper? Well, when He comes He just pushes that right on out in front. Pride? Yes, that has to go also. That is the thing that is damning the world. There is more or less of the Naaman in the most of us until He comes. The most of us would rather bathe in the clear rivers of Damascus, or better still, in these days, get into a nice porcelain bath tub. If we haven't had the "strut" taken out of us, then we haven't yet received Him. Counterfeit must also go—that seeming to be one thing in the presence of some, and something else after awhile; that doing things, you know, with a motive; that making little thrusts and allusions at some one else for the purpose of self aggrandizement. When you hear a fellow for ever running down some one else, you look out, he has an ax to grind somewhere. This, I believe, is the most "shady business" that I know of. No, when He comes in we will be as "clear as the sun" in all manner of conversation and living, for He will renovate our entire nature.

He will inspire the prayer life to something more than a walking groan, and will deepen it to a kneeling cry. Some of us sick folks will get well, because our stomachs will get a rest while we fast. Oh, God, help us to pray, pray until the very heavens shall smile and rejoice with us, and the trees themselves shall clap their hands. We heard of a young man who had just proposed and been accepted. As he walked across the meadow to his home on the clear moonlight night, he stopped and looked up at the moon, and said, "why, old fellow, you're glad too, ain't you?" Then he looked at the stars and every one of them were just blinkin' and blinkin', and he just laughed right out loud, as he said, "Oh, Lord, I hain't got nothin' agin' anybody in this whole world." Brethren, let us pray.

In concluding the first part of this discourse, we want to notice the personal appearances of the Holy Ghost—"fire" and "dove." Now, my brother and sister, when we talk about the "fire" you don't need to feign innocence. We were holding a meeting in a Methodist church recently and a dear sister had the habit of getting a nervous spell at a very convenient time, and having to get up and go out. We learned that she was not on speaking terms with her own daughter-in-law and it made her so nervous that she couldn't sit on the same side of the church with her. Some folks can stand water well who have no use for the fire. Like it was with this dear sister, it is too penetrating. I am told that it is no use trying to wash a jug that has had vinegar in it. The only way to purify it is to get it "red hot." The writer was at one time a hostler on the railroad. It was our duty to fire up the engines when they were wanted, take them out and put them away in the roundhouse. I remember getting a rush order one time for an engine. After the fire was built for a short time I tried to take her out of the house on thirty pounds of steam. I opened the throttle wide, but she did n't budge. After several attempts the old engine began very slowly to move and we moved out slowly upon the turn table. When about the right place to stop we reversed her and tried to stop, but there was n't steam enough to overcome the momentum and she just kept on going off the other end of the table. I believe you understand what the fire is.

We do n't want to forget right here that He has another personal appearance, that of the dove. There is something about the appearance of a dove, with its white purity, that wins its way to our heart at once. Mind you, these personal appearances can not be substituted one for the other. We must recognize them both. There is no need for one brother to start to

## The Holy Ghost, Plus

BY REV. M. F. GROSE

### In Two Parts

### Part One

"Have ye received the Holy Ghost?"

THERE are still many like the Ephesians, who "have not so much as heard whether there be any Holy Ghost!" Then again there are those who have heard, but either their hearing has been dull, or their informers have been unscriptural, or themselves blind leaders of the blind. There are some very important things that it is necessary to know in connection with this subject, which we will endeavor to set forth in the following order, *who, why, and what.*

Who is the Holy Ghost? Notice the choice of relative pronouns in this question. We have said *who* because it expresses personality. We have to part company with Mother Eddy right here on the very start. She proceeds to strip the God of our Bible of His personality, leaving us without a Savior, the personal Son of a personal God and Father. This, of course, would destroy the personality of the Holy Ghost. Then, again, there is that set who call themselves the Pentecostal people, who say so much about the "baptism," asking the question, "Have you received your baptism?" These are commonly called "Tongues" folks because of their undue emphasis of some special gift mentioned in the Testament which they claim to have and claim that every one must have as a witness of their "baptism." We want to call attention first to the fact that these people are unscriptural. There are only five places in the New Testament where the term is used in respect to the Holy Ghost, and each of these have reference to the initial coming on Pentecost. The post pentecostal terms used to designate the incoming of the Holy Ghost are, "fill," "power," "earnest," "sealed," "anoint," etc.

The Holy Ghost is not a somewhat or something, an emanation or influence, but He is a person. He is the third person of the God-head

and is referred to by our Lord as He. In John 16: 13 he refers to him thus six times in the one verse. Always when speaking of the Holy Ghost Jesus refers to Him with the personal pronoun. The personal names of the Spirit of Truth, Spirit of Holiness, Sanity, Power, Illumination, etc., are applied to Him. Again His personal acts are referred to as He searches, instructs, directs, appoints, etc. He has personal feelings and can be grieved, lied to, blasphemed, quenched, etc. Notice His personal appearances are referred to as "dove" and "fire." "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you."

Why? Having established the personality of the Holy Ghost, let us now turn to the *why* He is given. If we break down here, we break at a very important point. If you want the Holy Ghost so that you may act like some one else, then in all probability you will only be rebuked, as Simeon was. It is sometimes embarrassing when we have to sit still and every one else around us is shouting, but if God wants you to make a fuss He will help you do it. Amen. You say, "I want the Holy Ghost so I can preach like Brother —." "Well," you say, "I have done everything I know," exactly so, now let's quit doing everything we know, for some of us know but very little—"O Lord, come now and purify my heart. Thank you, Lord. Glory!"

Why does He come? He comes to comfort. Oh, the comfort that He brings, when your friends, like Job's, have done their best, and you have not been able to make them understand, then HE steps in and—well, it just can't be described. You try to weep and laugh all at the same time—yes, He understood you.

holler "fire" when another begins to talk about love; neither is there any sense in hollering love when another mentions fire. The only way I see out of this dilemma is, when a brother hollers fire, let's all holler fire. Then when another brother hollers love, let's all holler love, for where the Holy Ghost is there is unity.

Now in conclusion, just a little illustration taken from the old second reader. We usually have to go back to primitive things to see our way clearly. We read of the Sun and the Wind one day having a dispute. The object of their dispute was a traveler on the highway. The Wind said, "Watch me blow that fellow's coat off." The Sun said, "You will never do it." The Wind insisted, so the wager was made and he began to blow. He blew, but the traveler only drew his coat the tighter. He blew harder, and tighter the traveler drew his coat. So he blew, and he blew, and he blew until the poor fellow was almost frozen to death, but he never dreamed that the Wind was trying to get him to take off his coat. Finally, the Wind spent itself and its fury and had to give it up, so the Sun took its turn and began to shine. Soon the traveler began to thaw out and the Sun kept shining until the fellow got nice and comfortable and the Sun kept on shining till finally the fellow pulled off his coat altogether. Dear reader, God bless you, if you have a tendency to blow, quit it and go to shining. This old world is cold, and frozen, and dark, and is looking for light and warmth. Shall we supply it? The world is not nearly so gospel hardened as it is gospel starving. "Have ye received the Holy Ghost?"

## "Two Miracles In Cana"

(John 2: 1-11, 4: 46-54.)

BY REV. W. D. SHELOR

JESUS performed two miracles in Cana of Galilee. The first miracle is typical of conversion, or regeneration, and the other a type of entire sanctification. The first miracle was wrought when Jesus came to Cana the first time—the second was wrought when "he came again into Cana." The first blessing always precedes the second, and in their order. Regeneration takes place when He "first" comes to the heart, and sanctification upon "His coming again" to the heart.

In the first miracle the water was made wine by supernatural power—in the second the nobleman's son was healed, likewise, by supernatural power. Both were a divine work—not possible to man. Some seem to think that while conversion is a work wrought by God, sanctification is an experience reached by ourselves after a long, slow, growing process. If the type here is a correct one (and it is) both works are equally supernatural and instantaneous.

In each case there was a request—a prayer—which was immediately answered. The first prayer, or request, was for wine, which is typical of the joy received in regeneration. The other prayer was for health, which is typical of soul health received in sanctification.

### MAIN LESSONS OF THE TYPES

1. *The conversion of water into wine.* The water underwent a mighty change—a mighty transformation—and was now no longer water, but wine. Regeneration is a mighty work of transformation and the sinner who experiences such a work of grace will not be the same creature as before. He will be "a new creature in Christ." The old water of a sinful life will have become the new wine of salvation. Remember that the "first miracle" wrought in Cana was that of transformation and answers to regeneration.

2. *A miracle of complete healing* (John 4: 46-54). The first thing that attracts our attention is the fact that this was a son, and he had life. He was not dead—he had life. Typically speaking, he was a regenerated soul. In Eden God generated man into life and by his fall man became degenerate, or dead, and in

Jesus God has provided for man's regeneration, whereby he may be quickened back into life with God.

The second thing arresting our attention is that although this son had life, he also had a disease. If his "life" typifies regeneration, his "disease" would represent carnality, or in-born sin. Carnality is so common among us that we all know it to be a disease. Disease is any malady that would destroy health. We are unable to think of a better picture of the "old man" than this. It is his business to at least attempt to destroy the health of both the soul and that of the Church.

The third thought coming to us is that his disease was dangerous. The record says that "he was at the point of death," which is equiv-

alent to saying "he may die"—may lose the life he has. Oh, the many who have died of carnality over the land! It is dangerous to harbor sin.

The next thing we notice is the seeking. He sought; first, to have the disease destroyed, and, second, to be made completely well. This is mainly the work of sanctification, negative and positive sanctification, sin destroyed and the Holy Ghost received, and there can not be complete soul health until this is experienced.

The last thing we note is that he found deliverance from his disease—his "old man." This is one of the grand possibilities held out in the New Testament. There is deliverance for every seeking heart! Hallelujah!

PHILADELPHIA, PA.

## A New Thing Under the Sun

BY REV. W. E. FISHER

Superintendent, San Antonio District

The Williams-Robinson party are now in their fourth meeting on the San Antonio District. After about five months of campaigning on this District, having had ample opportunity to test the character of the work done, and to see the fruits following, the writer is thoroughly convinced that the outlay of time and money is well spent and will bring great dividends in the day of rewards. Neither do we have to wait until the time to gather fruit, for this campaign is characterized by the sowing with one hand and reaping with the other as they go. So far as I know, the undertaking is an entirely new departure in the holiness movement. Both of these preachers are emphatic in their claim that the plan is a God-given one. When we consider the marvelous way in which God has led them forth, and so signally placed His seal and blessing upon the effort, one can not but feel they have a right to their claim. It was indeed a great undertaking. Thousands of dollars must be in hand before the first service could be had. Then after the great tabernacle had been made and the tents were ready came the task of finding the right men and women to compose the company. It proved to be that scattered up and down the country God had both men and money. The result: a finer equipment and a more excellent company of self-sacrificing and truly consecrated men and women would be hard to find. Through the summer's heat and the winter's cold they have continued to sing and shout, preach and pray. I am reliably informed that up to this time they have been able to meet every financial obligation, the salaries of the workers have been paid when due, and although the evangelists have not grown rich by many odds, yet the Lord has supplied their needs according to His riches in glory.

I only wish that our denomination could realize the opportunity we now have in this great enterprise and that we would get behind it with our means and make it go as never before. The writer has often felt the need for just such a work as is now being accomplished by this party—a straight-out, red-hot evangelistic campaign on full salvation lines, in our great cities—something on a large scale—something out of the ordinary. Many others have felt the same way. The Williams-Robinson party comes to help us solve the problem. While we are spending our time forming ways and means committees who never seem to be able to find either the ways or means—while we are where-as-ing and resolving, they are doing the work. They are proving it can be done. Christian Science, Russellism, New Thought, and every other devilish thing, is raiding our cities while we sit by with folded hands and surrender the territory. We have more right there than they, and here is at least an opportunity to begin. Many people will attend a meeting of this nature who could never be brought to our churches. The very bigness of the thing attracts attention. The big brown tent, the

big car, the great singing, and the great preaching—such as many never heard before—all tends to a reaching out and a winning of souls from all classes of people, who would not otherwise be reached.

During the campaign in San Antonio this winter thousands of people thronged the city from the east and north, and because of the campaign many heard the glorious gospel of full salvation for the first time. The meeting at Camp Travis for the soldiers was one long to be remembered. One scene in that meeting I shall never forget. On one side of the long altar stood a row of uniformed men with tear-bedimmed eyes and bowed heads as seekers after God, while just inside the altar stood another long row of officers and soldiers, many of whom had been brought to the Lord during the meeting, and ready to pray for the others. As we went to prayer how God did help the workers and bless the seekers. It would have done your souls good to hear them pray through in the old-time way and to have seen them leap to their feet with a shine and shout of victory.

The other night I dropped in on the meeting at Austin, the capital city of Texas. The meeting was on in full swing, with seekers at the altar both afternoon and evening. A fine looking man made his way to the altar, confessed out his sins, and found deliverance. He stood up to testify, saying, "I am a member of the legislature. I came up to the special called session, not to go to church, nor to get religion, but to help to make Texas dry, and give the women a chance to vote. But during these night services God has been getting a hold of me. I have been a church member for many years, but that is all. Thank God, I now know what it means to have salvation!" In this service three young women from the state university—one of them a teacher—were gloriously saved.

A new thing under the sun happened during this meeting. The Texas legislature voted a special order of the day to hear Miss Shaffer sing. The invitation was given and accepted. Miss Shaffer gave them several sacred songs and closed with "The Star Spangled Banner." She received a great ovation and Dr. Williams was invited forward and asked to announce his meetings. Thus a Pentecostal Nazarene revival found its way into the legislative halls of the great state of Texas. I presume this was the first time a revival of any denomination has had such recognition in this country.

There are thousands of hungry hearts all over the land, who are starving for this thing we have. The holiness movement has a message for them. Here is a means at hand of getting it to them. Let our church get behind the undertaking. Let us lift from these men's shoulders the burden of the financial responsibility and leave them free to wholly consecrate their tears, time, and thought to their ministry of winning souls.



# The Sacred Battalion

BY REV. PAUL GOODWIN

**P**ROFANE history tells us of a small band of three hundred cavalry in the Theban army who proved a great terror to any enemy with whom they were called to fight. This band was composed of companions who had bound themselves together by a perpetual friendship, determined to stand together until the last drop of their blood was spilt upon the ground. They were called "The Sacred Battalion, the Band of Lovers," and they were bound both by affection for the state and fidelity to each other. Thus they achieved marvels, some of which seem almost fabulous.

"The Sacred Battalion"—what a name for the Church militant! What an appropriate synonym for holy unity! What a characterization of the Christian Church as it should really work in this world!

St. Paul must have had an ambition of this sort for the early church when he besought them: "Ye walk worthy of the vocation to which ye are called . . . endeavoring to keep the unity of the spirit in the bond of peace."

It must have been this ideal for the church that the founders of American Methodism had when they exhorted their people in the Articles of Religion (1784):

"Let us be deeply sensible (from what we have known) of the evil of a division in principle, spirit, or practice and the dreadful consequences to ourselves and others. If we are united what can stand before us? If we divide we shall destroy ourselves, the work of God, and the souls of our people."

The casual reader of the history of Methodism is quite aware that division was not uncommon in the early days of that church. The Articles, therefore, no doubt reflect the bitter and sad experience of the leaders. We are led to wonder whether some of these troubles might not have been avoided had the foresight been given them to see the dire consequences. But they were blazing a new trail and they did their work nobly.

The organized holiness movement is in its incipency now as Methodism was then. Schism was the great danger then. Schism is the great danger now. Indeed, success or failure will depend upon our power to rise above it. But we have the accumulated experiences of those who have gone before, by which we may be saved many bitter experiences. Yet already that Article on "The Necessity of Unity" might be recorded in our annals quite reflectively. And our parallel lack of a deep sensibility to the dire results of schism may be responsible for a great deal, and will surely be responsible for a great deal more unless we bestir ourselves.

The words of Dr. Hodge are none too strong or emphatic, "All sins against unity are sins against the Holy Ghost." Spurgeon said, "Some men appear to have been born upon the mountains of Bethor, for they do nothing but cause divisions; and baptized in the waters of Meribah, for they delight in causing strife, but this is not the case with a true Christian." Nor is it the case with a true, sanctified Pentecostal Nazarene!

If we would deliberately destroy ourselves, our own victory and glory, banish the presence of the Holy Ghost, and quench the fires of Pentecost, we need but let division creep in amongst us. If we would tear down and destroy the church, blacken its character, and blast its bright future, we need but pamper and coddle schism and strife. If we would damn thousands of precious souls who are watching us, whose salvation depends upon us, we need but let division, that child of hell, have a place among our churches, or a niche in our hearts.

Truly division is rather to be chosen than such unity as frost produces, and the roaring storm is better than the peace of the grave. But a spectacle such as would make angels ween is division among brethren!

If our sacred battalion is to put the cohorts of sin to complete rout and pull down the stronghold of sin behind which the Enemy has been hiding, we must first of all have a spirit of unity that will shed the last drop of blood rather than surrender or disseminate. We must lay aside our personal differences and combine against the common foe.

Lord Nelson is reported to have taken aside two of his under admirals, Collingwood and Kothertam, before the battle of Trafalgar, to reconcile a personal difference which had come between them. Leading the way to an immittance the admiral pointed out the opposing fleet and said, "Yonder are your enemies, shake hands like good Englishmen and be friends." We are all familiar with the results of that engagement.

The mighty presence of the Holy Ghost, that which we so highly cherish, that which is the secret of our success as a church, is conditioned upon our being of one mind and one heart.

St. Paul wrote to the Corinthians, "Be of one mind, live in peace; and the God of love and peace shall be with you" (2 Cor. 13:11). The

## A Great Opportunity

BY REV. JAMES T. BLACK

**T**HE city, which Jesus wept over and said: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" (Matt. 23:37) has been wrested from the wicked hands of Turks and it is hoped that in the near future its gates will be open to civilization and salvation.

It is said that a proposition is already on foot to install a sewer system and erect new buildings, not only making the city attractive, but healthy. Why not make it the beauty spot of the world, commemorating the life, death, and resurrection of our Lord? But while the city is being rebuilt and beautified, let us not forget our calling, brethren. The Pentecostal Nazarene church was called into existence to spread scriptural holiness and now the greatest opportunity that has ever come to our doors is heaving in sight. Of course, it is but twilight now, but why not get ready to launch one of the greatest missionary movements that has ever been staged by any church? We are well able to go in and possess the land.

Why not make Jerusalem a great holiness center, placing one of our spiritual leaders, such as Rev. Roy T. Williams, or Rev. H. F. Reynolds, at that place, with money to build or buy a good, convenient, and attractive building, making it a missionary center?

There will be a great influx of people into that city just as soon as the war closes, and why not be on the ground with a nice church to receive them? I believe we can have a strong church in that city in a short time. Let us rise and build.

But, some one says, "Where is the money?" Never mind that. Holiness people can do anything they undertake if God is in it. We are living in a day of big things, when great propositions are launched and great things accomplished, battles fought, and victories won. They say, "Hooverize and win." Amen.

Great opportunities come but once. Let us rise up and embrace this one. Some one says, "No use, for Jesus is coming soon." Yes, I think so myself, but I want to be busy until He does come. "Ye are the light of the world." There are plenty of excuses if we want them. When the Hallelujah March was launched to raise fifty thousand dollars to pay off the debt on the Publishing House, some said, "It can not be done." Nevertheless we crowded it very close, and if all had stood by the old ship we would have wiped it out completely.

REDLANDS, CAL.

inference is plain that division and strife in the church precludes the presence of God as much as peace and unity insure His blessed manifestation. This is worth striving for. "Let us therefore follow after the things which make for peace."

A new light may be shed upon our holiness shibboleth, "Follow peace with all men, and holiness, without which no man shall see the Lord." If we consider that our entrance into the kingdom is as much conditioned upon a holy, humble, peaceable life, as it is upon a holy heart. They are both necessary. An honest thief is no more a contradiction or impossibility than a quarreling Christian.

Not only ought we to deeply realize the necessity of unity and the dangers of schism, but we should make this unity possible by continually urging our people to secure and maintain the experience of complete heart cleansing. We yet believe that real heart holiness unites the holy people, for holiness is perfect love, and love unifies not only with God, but with all His sanctified children. Carnality, manifested in envy, pride, selfishness, or some other fruit of spiritual corruption, is at the fountain head of all division among brethren.

Jesus prayed the Father to sanctify His disciples and then to unify them. The spiritual unification of all God's people is the logical antecedent of entire sanctification. But concision, in St. Paul's time, as in our own, is the logical antecedent of spiritual corruption. Bitter waters flow from a bitter fountain.

There are some things, however, which sanctified people should avoid, if they would maintain this spiritual unity:

How careful we should be not to speak slightly or deprecatively of each other's gifts or talents; not to thoughtlessly gossip in the home or out of it concerning the mistakes or shortcomings of our brethren; to be quick to see the good and no less ready to pass over the unfortunate, or even evil; in word and action to be watchful, not to offend a weaker one that the ministry be not blamed, cultivating a sweet, sympathetic spirit to bear the infirmities of the weak; to be more ready to defend a brother than to find fault with him, gladly giving up our own opinions and ways in a desire to glorify God and advance the best interests of the work, in honor preferring and executing the methods of others when our own are not acceptable; to for ever abandon an envious spirit that refuses to appreciate a good work when done by what we consider a lesser human instrument, or by one who is not of us, and then to seek with our fellow members only to be "perfectly joined together in the same mind and in the same judgment."

"Bind thyself to thy brother," said Chrysostom. "They bear all things lightly who are bound together by love." Oh, how beautifully harmonious all will be when the sanctified people, endeavor "to keep the unity of the Spirit in the bond of peace!"

John Elliot, that apostle to the Indians, when complained to by a certain minister that there were persons in his congregation whom he could not reconcile or come into fellowship with, that lover of peace said earnestly, "Brother, compass them. Brother, learn the meaning of those three little words, bear, forbear, and forgive." Here is the secret of lasting unity and fellowship among the holy people.

Beloved, would we be known as the "Sacred Battalion, the Band of Lovers"? Would we be as invincible in our onward march as a church as the Methodists were in the days of Asbury? Would we raise the standard of "Holiness unto the Lord" so high that this old world would have to stop and take notice? Then let us first of all fear with a holy fear all that savors of strife and division; let us bind ourselves afresh together in a holy fellowship that will bear all things, believe all things, hope all things, endure all things; let us blend our life blood in a sacred stream that will make spiritual unity deeper and more real to us than natural unity, a living token to three worlds that perfect love "never faileth."

# The Prayer Life In the Ministry

BY EVANGELIST AUGUST N. NILSON

**B**OOKS have been written on this so much important subject. Sermons have been preached, and laws governing the ethics of the ministry of prayer have been laid down until "the world can not contain it all."

We have heard and read the pro and con on this subject. We have attended conventions for the specific purpose of teachings on prayer. We have sat and listened in profound astonishment at some marvelous discourses by prominent and pious men on this subject. How well we remember some years ago when we read Dr. Andrew Murray's book, "With Christ in the School of Prayer." How it stirred our inmost soul with holy emotions! Then again we read Dr. White's book, "Prayer," and as we did so we felt as if we had never known before what it meant to pray. Again we remember reading Dr. Gordon on "Quiet Talks on Prayer" and it, too, had a most marvelous effect on our spirit.

But the climax came when one day the book of books, "Preacher and Prayer," by Dr. Bounds, came into our hands. It surged through and through us with its profound utterances. We wept, we shouted, we cried, we moaned, and we groaned as the truth came searching, and the light came pouring in upon our prayer life. We went down before God in humility and shame, as we saw that up until that time we had considered praying as "a something" rather than the essential part of our life.

Prayer up until this time had been somewhat of a necessary part of our spiritual experience, but after reading that book prayer became not part of our experience, but a part, nay, the ruling passion of our life.

The object of this article is not to deal with prayer as a necessary part of our Christian experience, but a part of our very life. And as this article is especially addressed to the ministry, and especially to the ministry of our beloved Pentecostal Church of the Nazarene, we expect to say some very plain, unvarnished truths on this subject, which we trust they will receive in the same spirit of perfect love as we write them.

It ought not to be necessary for me in this paper to remind you that above all men the minister should, nay must, be a man of prayer. He should be an exemplar of prayer so as to be able by his life of prayer to teach others to pray. Nothing in a minister's life can take the place of prayer. He may be ever so learned, ever so scholarly, have ever so many university degrees (and they are not by any means to be despised), he may have the gift of oratory, be ever so cultured, his pulpit manners be ever so perfect, but if he is not a man of prayer he is nothing more than "sounding brass and a tinkling cymbal."

If he is not a pre-eminent man of prayer, though he may preach the truth ever so straight, ever so logical, and ever so convincing, yea, even uncompromisingly, he will be nothing but a miserable failure.

Studying and reading good books and keeping up with the topics of the day, necessary as these all are with a minister, yet they will never be a substitute for prayer.

Works of benevolence, such as visiting the homes, the sick, yea, even the unfortunate in our jails and penitentiaries, clothing the poor, and feeding the hungry, are all part of a minister's work; and though they are all very commendable for reward both in this life and in the life to come, they can never take the place of prayer in the minister's life. Even should the minister be able to preach so as to build up the church in membership, and even be so fortunate as to have people really saved at his altars, let him not think that this will ever take the place of prayer in his life.

Many are the ministers, both of the past, as well as of today, who because they see people converted, yea, even sanctified under their ministry, become elated over their successes, forget to pray, and though the church approves

of their labor and gives them recognition in the church paper, God's approval is not upon them, the "glory is departed" out of their lives.

Whenever a minister lets down in his private prayer life that indescribable something we call "unction" departs out of his life, and he becomes more and more mechanical, and legalistic, and many times sarcastic. Whenever prayer has gone, God has gone. Prayer is the connecting link between God and man. The minister may have faith so that he can "remove mountains," heal the sick, work miracles, and hold his audience spellbound, yet if his life of prayer is something of the past angels are trembling for him and demons are awaiting with hellish glee the day when he will fall from the pinnacle of his deluded self-exaltation and become a prey of hell's eternal torments.

God grant that whatever we may lose in this world, though it be the dearest friendship, homes, and loved ones, yea, even the confidence of church and state, we may never lose the spirit that alone produces the life of prayer.

Let not that preacher who has not the spirit of prayer prevailing in his life think for a moment that he is any longer an accepted minister of the gospel of Jesus Christ. For as sure as the flame of prayer was ever burning in the center of the life of the Master, so surely will that sacred flame be the consuming passion of His ministers. That minister who in days gone by knew what it was to commune with his Lord until his "heart burned within him" and his eyes were filled, as it were, with "fountains of tears," but today has so busied himself with the "cares of this life" that his praying is nothing more than the daily family morning or evening prayer, needs to go back to the place where he "lost his first love" and do "his first work" of repentance over again. For as surely as heaven is above the earth, and night follows day, so surely has that minister backslid who in days gone by knew what real communion with God was, but today can get along with a mere form of prayer.

Please notice what I am saying. I am speaking of "the spirit of prayer" and not the burden of prayer. We must distinguish between the "spirit" and the "burden" of prayer. The first is, or should, and blessed be God, will be, the permanent outcome of a faithful minister, which he can not live (spiritually speaking) without. The other is a special endowment given by the Holy Spirit for special occasions and under which it would be absolutely impossible to live under at all times.

The spirit of prayer in the faithful minister will at times under special provocation produce the burden of prayer until at times it may seem as if he would be crushed under the burden. The reason why so many ministers today have so little of the burden of prayer is because they have so little of the spirit of prayer in their lives. And is it not a sad fact, my beloved brethren, that the reason so many of us have so little of the spirit of prayer is because the Holy Spirit is not the abider, but rather, as it were, a visitor in our spiritual lives?

Praying in the Holy Spirit is the admonition of Jude, and how can we pray in the Spirit without the Spirit's indwelling?

Another phase of the prayer life of the minister that ought to be very prominent is "praying through." By this we do not mean to convey the idea of praying till you get blessed, or "feel good." Feeling lies in our physical nature. Feeling, blessed or happy even though it be, to the extent of ecstasy, is no sign that we have prayed through, though sometimes this may be a sign that we have done so. But we mean by praying through that kind of praying that prays, and prays, and prays until the answer comes; in other words, our prayers are materialized.

Too many of our prayers are never answered.

Shall I dare to say, most of our prayers are never answered? I leave that to you to answer. Ask yourself the question, "When did I have an answer to my prayers the last time?" Perhaps it was so long ago you have forgotten. God pity that minister who seldom or never gets an answer to his prayers. Something must be wrong, or perhaps "the wire is grounded." The connection on a certain telegraph line was broken. All that was the matter was a large spider had built its web between the wires and then dropped to the ground. That night the dew fell on that fine and almost unnoticeable web, grounded the wire, and the connection was broken. It was not easily detected, the cause of this connection was so small—only a spider's web.

And so in many a minister's prayer life the connection is broken perhaps by only a small unnoticeable connection. And, my brethren, if your prayers do not go through, or bring the answer back, you had better examine the wires. Suppose you look and see if some spider has not woven its web of "unkind criticism or faultfinding" on the line. Maybe there is an "unpaid vow, or unpaid pledge" or perhaps some "back pay of the Lord's tithe money" on your line. Maybe on the wires of your heart's affection you will find a little hard feeling against some one, or perhaps some "taint of jealousy" toward that other brother minister, because of his more successful ministry, or larger salary than yours. Better pray like David of old, "Search me, O God, and know my heart; try me, and know my thoughts." God will, if you are honest, always answer that prayer even if all your other prayers go unanswered.

## He Is Just the Same Today

BY REV. D. RAND PIERCE

**O**CCASIONALLY we hear a melancholy-faced individual say, "The day of miracles is past; they were just for the early days, when men needed to be convinced of the supernatural."

Poor souls! There is more subtle unbelief in the supernatural today than ever before in the world's history. We are reaping the fruits of a hundred and more years of Unitarian and Universalistic sowing. And as if this decoction of hell was not enough to damn the souls of uncounted multitudes, Christian Science and Russellism were let loose to make more certain the fearful catastrophe.

But the Devil is always a liar. Beloved, we have an unchangeable God. "Jesus Christ the same yesterday, and to day, and for ever." No, the day of miracles is not past, but most of the miracle-producing faith is past. "According to your faith" is just as true and just as availing today as it was on the day it fell from the Master's lips.

This was clearly demonstrated in our midst just recently. While our revival campaign was in progress we held some afternoon cottage prayermeetings. One was held at the home of an elderly man who had suffered seriously from a case of ptomaine poisoning, and had been given up to die by the physicians. They said he had cancer of the stomach. His face and scalp were fairly copper colored. He could eat but little and spent much of his time dozing on a couch. We had called a few times prior to the cottage meeting. We had learned that he had been seriously seeking to know his sins were forgiven for eight months. During that time, though born and reared in early life by Catholic parents, he had united with the Presbyterian church and had done all he knew how to secure the witness of his salvation. Neither he nor his friends expected anything but death in his case, and the man with the scythe was expected to cut him down most any time.

On the day of the meeting, while a small company were on their knees praying and exhorting him to grasp the promises of God, and

were singing over and over again while he jolted in with impressive earnestness, the song that has helped the faith of so many,

I can, I will, I do believe,  
I can, I will, I do believe,  
I can, I will, I do believe,  
That Jesus saves me now,

I felt something in my soul suddenly give way. I had felt the same sensation so many times when souls prayed through at the altar, that I instinctively said to myself, "Something has

happened; he has yielded to God." At once a change was apparent. Yes, something had happened, glory to the matchless name of Jesus! He had not only been touched in soul, but healed in body. I saw him yesterday. His complexion is getting almost ruddy. He eats without the slightest distress. He has left his couch for a hoe and shovel in his garden. He is giving God all the glory, and I trust some day to meet him on the streets of gold. The day of miracles is not past!

## Obligations

BY REV. WILMER C. SURBER

ONE of the great sins of the age might properly be termed, "The ignoring of obligations." There are spiritual obligations as well as temporal or financial. Many people, respected by the public because of their morality, treat very lightly, if not altogether ignore, their obligations to the Almighty.

There is prevalent in the land today a belief, following the course of least resistance and making an easy way for sinners, that it makes little difference what one believes if he is sincere in that faith. With this as a reason or excuse, they give little heed to the Scriptures, and plunge into sin the deeper; while the person who has carelessly drifted on the tides of sin, offering only the sincerity of his belief that all would end well, will be lost. The ignoring of truth does not do away with eternal facts.

This same spirit of shirking responsibility enters the pale of the church, spreading destruction broadcast. There is a responsibility of Christians to the church, which, being disregarded, weakens the church so that it is not the potential force it should be. Today we hear many and varied excuses for the neglect of church duties, such as attendance upon the regular services, and how ridiculous they appear, viewed in the light of eternity! Some, to earn a little extra money, will work on prayer-meeting night; others will work so late on Saturday night that they can not arise in time for Sunday morning worship. A guest, a visit, or any minor indisposition, serves as an ample excuse for evading the duty of church attendance. But, because these excuses are acceptable to the pastor is no reason that they will be to God. There is a certain diligence about the affairs of His house which pleases Him; and carelessness along these lines can not have His divine approval and blessing. Men who become lax in this phase of the Christian life do so at the expense of the bright, glowing experience they received when the Holy Ghost came upon them. They not only suffer themselves, but, necessarily, the great work of the church, and with it the cause of Christ. On regular attendance upon the means of grace depends one's spiritual growth, the power of the church, and the salvation of others.

There is also a financial obligation which the individual bears, not only by church membership, but by virtue of the fact that he has been born into the kingdom of Christ. It would be inconceivable for anybody, saved directly or indirectly resultant of the work of the church, not to be desirous of seeing the church prosper; for all are thus saved, and all agencies for good have been born in the church. This is the strong argument in favor of the organized church. But especially does one holding the relation of a member bear financial obligations to the church. He has a voice in the church (whether he uses it or not). The church has called a pastor who must be supported. The church's expenses are proportionately each individual's expenses, as they are the obligations of the entire membership. One has no more right to dodge his church obligations (until he has done his best to liquidate them by conscientious giving) than he has to avoid payment of any other legitimate debt. The reason some people never pray, are not unctuous in testimony, are so irritable and prone to backslide is because they are robbing God.

The church, also, as a local organization is obligated very heavily. It calls its pastor, and it must support him to retain the blessing of God and its spiritual power. It owes the pastor, however, its moral support as well as its financial. To uncharitably and wrongfully criticize a pastor, not only hurts the pastor and hinders the harmonious workings of the church—and hence, its success—but it reacts upon the critic, overcasting his spiritual sky with the clouds of condemnation. It is a fact that most congregations either make or ruin their pastor to the degree in which they love and co-operate with him. There is only one occasion when criticism of the pastor is in order, and that is when he is being considered for the next year's work. Even then, sanctified sense should be used rather than personal preferences. The good of the work; how it has prospered; what are the prospects if we keep him next year; is it the mind of the Lord that he stay should be the considerations.

Then, the apportionments of the District Assembly, being voted upon by the representatives of each church, rest as obligations, as well as great privileges upon the local churches. These connectional interests of the church, which make the church what it is, and without which it would cease to exist in a few years, are totally ignored by some, and nearly so by other, churches in our connection. Any excuse seems acceptable for churches not meeting these obligations, and reports are read at our Assemblies without manifest concern that they fail to show a proper regard for their responsibility to the greater church.

To set the salary of the District Superintendent by vote, and then for any one or more churches to fail to raise their apportionment, not only embarrasses the District officer, curtails his usefulness to the District, retards the progress of Christ's kingdom on earth, but is the violation of a contract on the part of the church, and will exclude the possibilities of grace and victory on the church banners. To vote to raise funds for education—one of the great works of the church fundamental if we are to exist in the coming years—and failure to raise them, not only cripples our institutions of learning until many of them are so embarrassed financially that it is a question just how long they can perpetuate themselves under such conditions; but it also reacts on the churches that fail. The failure of a church to meet its missionary pledge cripples the activity of the board which, with these pledges as a basis, has planned its work. This failure lessens the number of workers who can be put into active service in foreign fields; souls are lost as a result, and the blessings of God are not on the church.

There is a belief that spirituality comes first and finances second, which is erroneous and harmful. It is true that a spiritual church is more to be desired than a wealthy church; but God has always demanded that man fulfill his part of the contract first, swearing by His immutable Self that He will then perform His. The Scriptures say, "Ask, and it shall be given you; . . . knock, and it shall be opened unto you"; "bring ye all the tithes . . . and prove me . . . if I will not open you the windows of heaven; and pour you out a blessing." It is a fact that many churches can not and will not have a spiritual revival until they first get under conviction for the way they treat their

pastors, Superintendents, and the educational and missionary, as well as all other, branches of the great work of which they are a part, and in which they bear responsibility.

The pastor, also not escaping responsibilities, bears probably the heaviest load. There is a practical business side to the minister's life, which will either add to or decrease his success according to how it is managed. Our preachers as a rule are sincere. The only proof of this necessary is the salary they receive as remuneration, compared to what the world is offering them for less of care, responsibility, and criticism. Certainly the pastor has obligations which he must meet, and he needs money regularly and so stipulated in amount that he may plan his domestic affairs. If he is unable to meet his financial affairs properly, those who fail to support him are among the first to criticize him for it.

But more than the local needs should be appreciated by the pastor. He is a leader in a great movement which is encircling the globe, with an army of Superintendents, evangelists, preachers, and missionaries going over the world as flaming evangelists of light, liberty, and blessing. They must be supported, and the pastor is largely the key to the situation. For a pastor to fail to be missionary and evangelistic is for him to fail in his great mission. Failing, at once he becomes limited, narrow, and self-centered; not falling in line with the heroes of faith and the great forward movement of holiness and of the church.

There are nobler reasons for giving to the great evangelistic and missionary branches of this work than the fact that we break moral obligations if we do not, and thus commit wrong. A proper vision is all that is necessary. If we can catch a glimpse of dark Calvary, where Jesus of Nazareth died between two thieves for the whole world; if we can see the superstitious darkness and sin in heathen lands, with millions perishing without Christ or hope, we will be urged on to greater work by our enlarged vision. It will then be a privilege rather than a duty that impresses us. If we can but see the toil and sacrifice through which the message has come to us, we will be valiant enough to carry it on; for this glorious message of the great salvation has been carried across the sands of the desert trail by weary messengers, and prints of blood in the snow mark the path over which the good news has traveled. Without regard for wind or wave, perilous seas have been crossed to bring the gospel. Through the arena, the dungeon, and prison cell; by way of the cross, the guillotine and the stake they have come, bearing light and salvation to us; and the Light must go on.

In 1895, that blessed man of God, under the persecution of the old church, walked out under the stars, as it were, and organized the First Church of the Nazarene, in Los Angeles, Cal. He had seen the vision of Calvary, with its thorn-crowned Prince; he had caught the spirit of devotion of the apostles, and so fell in line with the great forward movement of the church under the leadership of the Holy Ghost. He called of God to carry their work on, organized the first church of a movement which is world wide today; for the sun never sets on the great Pentecostal Church of the Nazarene, with its hosts of workers. Each week our Publishing House sends forth thousands of pages of literature to all parts of the world, carrying light knowledge, and salvation. Our schools and colleges are training talented, as well as spiritual, young men and women for the enlargement of our work in the coming years. In such a movement we may touch a world, if true to our vows. Our prayers, our money, and our influence will bless a world, and we shall find, at that momentous occasion when the great general assembly shall convene in the great convention hall of the skies, with delegations from every land and clime present, that souls will rise up from every kindred and tribe of earth to call us blessed, who have unitedly pushed the great work of salvation.

WASHINGTON, D. C.



# "A GIFT AS IF FROM THE OTHER SHORE"

We had prayers the other day together, the lady in whose home I am entertained, and as usual I had to pray for our missionaries in the foreign field. I also asked Father to please give me the money for the "hallelujah auto" for Sister Myrtle Mangum to take with her when she goes back to India next fall. When rising from our knees I asked the sister to pray and ask Father if he would let her give some, so that she might have a share in the good work that this auto will accomplish. Today as I sat in my room, busy studying, I heard a noise at the door as if some one was trying to push something under the door. I looked, and it was an envelope. Going to the door and opening it I found no one there, so taking up the envelope I opened the same and found the following letter with inclosed \$2.05 in it:

Rev. August Nilson:

When the Lord took papa to heaven he had this money in his pocket. I knew I could never spend it for myself, so today, as I washed the dishes, the Lord said so plainly to me, "Give it for the auto, he would want it so." Here it is. I can not tell you in words, but wherever it is told give it in papa's name, and may it help be a blessing, though the gift is small. From James Dick.

By

MATILDA DICK,  
McPherson, Kas.

Surely this was a gift as if from "the other shore," and as I thanked our heavenly Father for it I thought that perhaps there may be others in our church, or that may chance to read this article, who have some little tokens of remembrances of loved ones who have "crossed over to the other country," but you would not think of using it for yourself, and it is no good to you to have it laid aside. Why not do as this good sister did—let God have it, and put it in the "hallelujah auto fund?" Maybe you have some old gold rings, watches, or even money like this sister had. This sister's husband was an old-time acquaintance of Dr. Bresee, and no doubt both of them are rejoicing at "the eastern gate" over the joy that Brother Dick's last "pocket money" is going to be used for this purpose. Brother Dick departed to glory last November, from McPherson, Kas., at the ripe age of ninety-four years. He has a son, Sam Dick, in Annaheim, Cal., a member of our church. Let me say here I still need over two hundred dollars for the auto. Who will help me? Will you? Send donation to headquarters, telling it is for the hallelujah auto fund for hallelujah village in India.

AUGUST N. NILSON,  
Evangelist.

P. S.—If you desire to contribute to the hallelujah auto fund, remit to E. G. Anderson, treasurer, 2100 Troost avenue, Kansas City, Mo.

## FROM KUMAMOTO, JAPAN

Our Christians with us have been mightily praying to God for an outpouring of the Holy Spirit and a real revival to break out in our midst. Quite a number of the workers and Christians have set one day each week for fasting and prayer. We want to praise God that the revival is on. During the last month there were 158 who definitely sought God at our altars. We especially praise Him that many of these were our Christians, seeking to be sanctified wholly. Last Monday night, January 28th, Brother Nakada, who has charge of Cwman's work in Tokyo, visited us and our work. The house was packed to its utmost capacity, over one hundred of our own Kumamoto members being present. Brother

# MISSIONARY

Nakada preached with unction. He remarked: "Oh, how easy it is to preach here, there is such a blessed response from your audience."

When the altar call was made folks came rushing to the altar, no one pulling them up or speaking a word. They were praying in all parts of the house, and thirty-three souls were quickly kneeling in three rows at the altar. Such weeping and calling upon God. I thought several times how I would like for our friends there to see it. Tears were falling everywhere, and many around the altar did not have a handkerchief, and as the people here mostly use paper for handkerchiefs, I quickly took two newspapers, and, tearing them in pieces, gave to the weeping ones for handkerchiefs. After a season of prevailing prayer every one claimed to have gotten through. It was a wonderful time. Twenty of this thirty-three were our young converts seeking the Holy Ghost. There have been quite a number during the last month who have joined our number who are already tithers. Our motto is, "Every member a tither, if possible, and every member a prevailer in prayer." Then we are sure the windows of heaven will be opened and the blessings fall.

Yesterday while Brother Hiroshi had a special meeting in the church God blessed them and eight were at the altar, while I with five of my Bible women was invited again to speak in the weaving factory here, where over six hundred are employed. I spoke to them for over an hour from the Word of God. Souls were deeply touched and over fifty earnestly desired to find the Lord. The first and second manager were present; both of them are earnest seekers. They are coming to our home Monday evening when we expect them both to find the Lord. They have arranged for me to speak in the factory once or twice in each month here, also in Omuta, where they have a larger factory, also in their Karume fac-

tory near Omuta, where we are opening another station. We praise God for this remarkable opportunity for the gospel to be preached in these factories to hundreds of needy souls, this being the first time they have ever had the gospel preached to them in these factories here.

We are praising the Lord that He is giving health to us all, including our native force.

Yours in His service for the lost, and seeking a home in heaven, Mrs. M. L. STAPLES.

## AN INDIA LEAFLET

Miss Fannie Claypool has prepared a most excellent leaflet on India, to be used in the meetings of the Women's Missionary Society. She has also prepared a list of suggestions for the use of the leaflet. We are pleased to submit it herewith to our readers. We shall be pleased to furnish free of charge a supply of these leaflets to any of the societies requesting same.

### Suggestions for Use of Leaflets

1. This leaflet is the first of a series to be prepared for use in the regular monthly meetings of the Women's Missionary Society.
2. One object is to give, in a concise manner, important information about the different countries in which our church is doing missionary work.
3. Another object is to aid the president in preparing programs for the meetings.
4. Suggestions for programs:
  - a. Opened with appropriate devotional service.
  - b. Transact any business that may be necessary.
  - c. Have different women to discuss the various topics on India as given in leaflet, these having been previously assigned to them.
  - d. The president or some member should tell about our missionary work in India. This information can be gotten from "The Other Sheep."
  - e. An inspiring feature would be a discussion of William Carey and other missionaries to India.
  - f. Do not fail to make the meeting a time of special prayer for India and our workers there. At the close of the meeting is a good time for this prayer feature, as the members have all the facts before them.
  - g. A general suggestion—every society should have a club of "The Other Sheep," and every member of the society should have a copy and preserve every issue for future reference in securing information for programs, and for keeping in close touch with our workers.

Order from General Foreign Missionary Board, 2100 Troost Ave., Kansas City, Mo.



Rev. A. H. Gregory



Mrs. A. H. Gregory

## Returning to India, Their Former Field

Rev. and Mrs. A. H. Gregory, who have been in America on a furlough for a few years, are now ready to return to their field of labor in India. Brother and Sister Gregory labored for a number of years in western India under the supervision of the Pentecostal Mission friends of Nashville. They returned to America on a much needed furlough just previous to the union of the Pentecostal Mission and the Pentecostal Church of the Nazarene. Since their return they have been in labors abundant, serving various pastorates in Kentucky.

At our last annual missionary board meeting, the great need of re-enforcement in India was given careful consideration, and among the appointments made we included Brother and Sister Gregory. They have the language and are ready for work immediately upon arrival in India. We

plan to have them sail from San Francisco April 20th. The money needed for transportation and equipment has not yet been secured. We will need at least \$1,000 for this purpose, and we appeal to the readers of "The Other Sheep" to respond liberally to this fund. Immediate action is necessary if we are to have the money on hand to send them on April 20th. Will you do your best? These consecrated missionaries are willing to risk their lives in order to reach their field of labor, and surely we should be willing to sacrifice to make it possible for them to do the work that God has called them to do.

Please make your remittance either to your District treasurer or direct to the undersigned. Please pray about this matter, and act promptly.

E. G. ANDERSON, Treas.,  
2100 Troost Ave., Kansas City, Mo.

# THE WORK AND THE WORKERS

## KENTUCKY DISTRICT

God is blessing the Kentucky District. Since our last report we have visited Kingswood College, preaching for them eight times. God was with us and gave us a good meeting. The saints were blessed and wept and shouted as we preached the old-time gospel.

Our next meeting was at Owensboro, Ky., March 3d to 17th. Our work there was closed last year and the outlook was very discouraging, but we felt God wanted us to go to Owensboro. Brother Peters, a loyal Pentecostal Nazarene, arranged for us to hold our meetings in the courthouse, and he, with a few others, stood by nobly with their prayers and money. Brother Shifley, the city engineer, entertained us royally at his home. A few came to the altar and professed to pray through. Despite the fact four other churches were holding revival meetings at the same time, and the opposition was great, we feel the meeting was a profitable one and expect in the near future to have a strong Pentecostal Nazarene church in that city.

From there we went to Newport, Ky., for our preachers' meeting, March 19th and 20th. This was the first preachers' meeting held in the Kentucky District and it was a great spiritual uplift to the preachers and local church. Our hearts were knit together as never before, all feeling a greater zeal for the work and a greater love and passion for lost souls. It was voted unanimously to have one more preachers' meeting before our Assembly. We remained with the Newport church ten days. Sixteen souls prayed through in the old-fashioned way, and the last night we were there we had the pleasure of taking five new members into the church. Brother Fibbs, our pastor, and his coworkers are doing a good work in that city. We appreciated the kindness of Brother and Sister Sheton, who opened their home and entertained the visiting preachers. May God bless the Newport church and give them many precious souls.

Our dear pastor at Louisville has been very ill and his life despaired of, but God touched his body and he is slowly recovering. Pray for Brother Dodson's speedy recovery.

H. REES JONES, Dist. Supt.

## EVANGELISTS HUNTER AND MARTIN

On February 24th we closed our siege meeting with Rev. C. P. Ellis, at Montrose, Colo. Over 150 seekers were at the altar while we were there. Some old-time shouts were heard from the seekers, as well as from old saints.

From there we went to Colorado Springs, with Rev. R. J. Plumb and his dear people. Again God was on hand to rout the Enemy out of the trenches and give us another victory. There were many seekers in this fight and deep digging was in order. We had preachers and mission workers at the altar as seekers. All who paid the price found what they were seeking as usual. Many were healed in body, as well as soul, at both places mentioned. There were some very marked cases of healing. We received a very liberal offering at each place and on the last Sunday we raised \$445 for the new church, which is not yet complete at Colorado Springs.

## DISTRICT PREACHERS' MEETING

The Dallas District preachers' meeting in session this year at Benham, Texas, closed Sunday night. The attendance was not as large as in other years on account of heavy rains, but judging from the testimonies, papers, and sermons there seemed to be no decline in zeal and spirituality.

Rev. E. G. Theus, as chairman, presided well, and by his earnest talks and helpful sermons endeared himself to those present. Rev. J. E. Bates, business manager of Peniel College, was present, and by his able presentation of the work of the college our hearts were stirred. This interesting address brought to our minds some of the things this college has accomplished in the past years. She has had an annual average of three hundred students, and has given the different Protestant denominations seven hundred ministers and thirty missionaries to the foreign fields. She has produced one General Superintendent and nine college presidents, twenty-five college teachers, and many teachers of public schools. Her students are making successful lawyers, doctors, merchants, United States army officers, and fifty of her sons are now with the colors.

Our former District Superintendent, Rev. P. I. Pierce, and wife were present and each spoke to the edification of us all. Brother Pierce brought a most helpful paper on "Pastoral Visiting." The evangelization of the Dallas District was ably discussed by Rev. E. G. Theus and we are expecting great results from the proposed efforts along this line. Time would fail to tell of all the different papers and addresses by Revs. Oscar Hudson, De Jernett, Castler, Short, Robinet, Lee, and others. Sunday was a great day, beginning with a love

feast led by Rev. E. C. De Jernett, followed by preaching morning, afternoon, and evening. The sermons by Brothers Hudson, Bates, Castler, Theus, and the writer were owned of God. The music was well conducted by Rev. Frank Farmer and wife. We would not forget the earnest efforts of the pastor, Rev. J. L. Forman, and his good people, who entertained us so pleasantly. We said good-by with a greater determination to put into practice the good things we had heard, and to do our best to live scriptural holiness and spread it over this land.

INA LEE HUGHES, Secretary.

## BY LEWIS AND MATHEWS

The writer left Brother Mathews to finish up the fine meeting we had at Stockton, Ill., and had a meeting at Lerna, Ill. Brother and Sister M. E. Bouton are in charge of the work at Lerna, and God is using them to His glory. We had good crowds and a few seekers and finders. Praise the Lord! We did not get to finish the meeting, but hope we may at a future date. We ask our friends to pray definitely that the Lord may always lead us in planning our meetings and ever keep us in the center of His will. We are now in a real battle at Martintown, Wis. "We'll work till Jesus comes."

E. A. LEWIS.

## OUR BELOVED PUBLISHING HOUSE

In passing through Kansas City I made it a point to visit our Pentecostal Nazarene Publishing House. Without any pretense I can truly say the management, the neatness, and good order, to-

## Children's Day Missionary Program!

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gether with the Godlikeness of the spirit of Christian love and patience that fills the whole place is such that it should give anything but a good Godspeed to the whole arrangement I ought then to go to the altar and get saved or seek that degree of love that knows how to give honor where honor is due." No one claims mental perfection or any degree of infallibility for the Publishing House, but with all their mental faults and errors in judgment I am convinced that the overseers and all hands on deck have done so well that they have merited a good word of encouragement and the patronage of the entire church. I bought myself a fine Bible from the book department, and did some other trading. May the Lord bless the Publishing House and all its interests is my prayer. I was glad to meet our beloved Dr. Reynolds and Brother Anderson.

F. W. Cox, Evangelist.

## BY W. OWEN JONES

We are far up on Puget Sound. The Lord has graciously been with us. We closed what we believe to be the most remarkable meeting of all our ministry. During the great meeting in Burlington this winter the writer was asked to come to Allen, four miles away, a needy place. Weather conditions prevented. At last on March 14th we started in, with only two in the church whom we could call on to pray. The break soon came. Fifteen came to the altar on Monday night. We never did see such a host of young people. Twenty-five or thirty came to the altar, and we then had a lively chorus. Between fifty and sixty came to the altar during the meeting. It has meant the death knell to a craze for dancing among the young people. One family contributed six daughters, the mother, a son, and his wife, all praying through, also a school teacher residing in the home. Another, a Welsh family, gave four daughters. There were several instances where parents came with several of the family. That's what made the meeting all the more remarkable. People came from far and near. The Burlington Free Methodists closed down Sunday nights and attended. The Methodist Episcopal people of the same place were a great help. Next Friday we commence again with Brother W. E. Cox, at Burlington, with Brother Joseph H. Smith. From there we go to Nooksack, and an invitation has come from Rev. Mr. Phillips, Sedro Woolley, Wash. Pray for the writer.

## DISTRICT RESCUE EVANGELIST OF CHICAGO CENTRAL DISTRICT

I thank God for the privilege of working for Him in this needy field. I visited the rescue home in St. Louis, Mo., November 28th and 29th. I spent Thanksgiving day with the precious girls and Mother Pratt, which to me was a great privilege. I preached twice in their mission while there. In February I visited the Redemption Home, in Springfield, Ill., accompanied by Rev. Mrs. Edna Wells Hoke, of Decatur, Ill. It was truly a great blessing to meet dear Sisters Hunt and Mannly, who are laboring so faithfully there and accomplishing such great things for God. The home, which is so thoroughly and conveniently equipped for the work, was at that time sheltering twenty-two redeemed girls and a number of children. We conducted services in the reception room, which was blessed of God and nearly every girl gave a clear testimony to the saving and sanctifying power of the blood. Praise the Lord! One of the most striking features of the work in Springfield is the systematic way in which it is managed. This greatly encouraged us.

We went from Springfield to Auburn, February 20th, where we held a rescue service with Rev. Mrs. Bertha Lillenas. The Lord gave us a good service and helped us to raise a very good sum of money for rescue work. We enjoyed our visit with the Auburn church very much.

We went from there to Bloomington, where we were to make some investigation as to property supposed to be given soon to rescue work, only to find some misunderstanding in regard to the matter, so we are praying God to launch the home where He will. We believe it should be near Chicago. Any one wishing to donate a lot or both lot and building for this great work on our District please write me or District Superintendent Rev. C. A. Brown, of Olivet, Ill. I am ready to arrange a date for any one desiring a rescue service. I hope all the pastors will be interested.

MRS. GRACE EDWARDS.

## EVANGELIST LEWIS H. BACHELLER

In our closing meeting in Anderson, Ind., we had a gracious time. They surely have a real church in Anderson, with a good large crowd of young people who are on fire for God and have a passion for lost souls, and they pray until victory comes. The Young People's Society has an efficient leader in Brother Kirby Fields. The last Sunday of the meeting was the red letter day of the whole campaign. Brother E. G. Anderson, of

the General Foreign Missionary Board, preached a powerful message in the morning. At the afternoon service District Superintendent U. E. Harding had charge of a great Olivet service and at this and the evening services combined \$1,550 were pledged toward the \$100,000. Amen! Surely Olivet will be saved if all do their best. At the evening service seekers were at the altar. We were glad for the privilege of laboring with Brother Akers, pastor of Anderson church.

Our slate is well filled now, except two or three weeks in October, and if any one wants to put in a revival campaign then write me at 816 North Main street, Kewanee, Ill. I have written many songs and am selling some in meetings, the proceeds of same go to missionary work in India. Send me a self-addressed envelope and stamp and 5 cents and I will forward you a sample copy at once. We now have two different songs off the press at 5 cents a copy.

#### EVANGELIST B. F. NEELY

At the close of our four weeks' campaign at Colling, Mich., with Rev. A. H. Kauffman, Jr., I accepted an invitation from Rev. E. I. Miller, former District Superintendent of the Michigan District, to hold a three days' convention at Ellington and Caro, Mich., respectively. At both places the Spirit of the Lord put His seal on the work. Conviction was present and revival fire fell on the people. Several real cases of salvation resulted. Brother Miller is a most congenial Christian gentleman and has wrought mightily for God and holiness in that part of the vineyard.

Next we went to Erick, Okla., as special evangelist for a fifth Sunday rally, March 27th to 30th. Rev. R. M. Parks, formerly a professor in our college at Hamlin, Texas, is pastor at Erick. The spirit of fellowship and harmony in the convention was beautiful. The attendance was good. Seats were at a premium on Sunday night. A number of good papers were read and interesting discussions followed. The Holy Ghost was there to convict and a number bowed at the altar and prayed through. Brother and Sister Parks have a splendid hold on their people and under their consecrated efforts the work of the Lord is sure to prosper. I am to begin at Peoria, Ariz., with my old friend, C. R. Brightwell, on the 6th inst.—Hamlin, Texas.

#### TESTAMENTS FOR SOLDIERS

Some time ago I sent an article to the HERALD OF HOLINESS asking for help to place Testaments in the hands of one thousand soldiers. God has faithfully helped thus far. Contributions have come from Massachusetts to California, and from the Great Lakes to the South. And such heart-stirring letters as accompany these contributions! I wish I could answer them every one, but I can't. Remember, your kind words and money are not being lost. Many of them find their way to the Bible society for future use, with the money for the Testaments. Friends, let's keep pushing this work till Jesus says, "It is enough." The thousand mark is not reached yet, but by His grace and help it will be reached. These are our boys and what we do for them we must do quickly. Many of them will soon be in eternity, and what about the Testament you could have given?

Mrs. ESTHER BONHAM, Vilonia, Ark.

#### SISTER ORA V. LOVELACE

It is with deepest gratitude we review our visit to the churches of Arkansas in the interest of foreign missions, gratitude to Him who again verified His promise, "Lo, I am with you"; and to the Superintendents of both Districts, with the pastors, who stood so faithfully by us, thus proving their great devotion to the cause it is our happy privilege to represent. Nor could we forget the dear people of God who responded so readily to the plea for Africa's millions, and to the needs of their outgoing missionary.

In the tour of the Arkansas District the extremely cold and unfavorable weather seemed a great disadvantage both to the churches and ourselves. However, we found many loyal Pentecostal Nazarenes who loved God and the perishing millions of heathendom and were willing to brave the cold and storms. Of course God rewarded with some gracious services.

We found the Little Rock District wide awake and marching forward, anxious for a part in carrying the gospel to the ends of the earth. Truly these dear people have endeared themselves to us. Their words of encouragement, their willingness to put their money into our lives, and the promise of their prayers that follow us are a source of strength and inspiration for the great work to which God has called us.—Des Arc, Mo.

#### ALBERTA DISTRICT

We have once more started on the road, expecting to cover much of this province. At the last writing we had left Stettler and started for Delburne, where Brother MacDowell was awaiting. ready to drive us to Cumberland. There is a fine body of people there, some through the fountain, others coming. God gave us blessed times in two services. The report from Brother Bell tells of a few days spent there with good results and another point opened. Brother MacDowell has a large field.

Edmonton was next visited, but we arrived late for the commencement of the meeting, owing to snowdrifts on the track. Brother McLaughlin had the meeting going good and the Lord blessed us much. We arrived at Longhead, to a people without a pastor. Brother George Bauerle will take charge about April 15th. Some time ago Brother F. Bell held a meeting there and several people were saved. The people were just hungry and so it was readily arranged that we have two services a day for eight days. God was with us mightily and some were sanctified. We had a blessed time. The last meeting was held when one of the worst blizzards we had this winter was blowing, but the people were there.

Clive was our next point, and although very cold and much snow, a few came to meeting. Results are assured at Clive. Nearly two hundred miles south lies Claresholm, where last summer's camp-meeting was held, and since that time a gracious revival under Brother Roberts. Brother E. F. Martin and his wife have been in labors incessant and God has surely set His seal upon the labors. A good meeting was held on Friday night. Much liberty was upon the saints.

A week-end was spent at Drumheller, services being held in a coal mine boarding house in the morning, and in the church in the evening. We are at Drumheller at the present time for a two weeks' meeting. Pray for us. We arrived home after six weeks and at Colling, our home church, on Sunday. We are in need of Holy Ghost baptized men for some new places we have in mind.

REV. JAMES H. BURY, Dist. Supt.

#### EVANGELIST J. W. ROACH

We have just closed a meeting at Clarkton, Mo. I was called there by the pastor, Rev. I. Hibner. We have some choice people at Clarkton, and they have the confidence of the entire town. Brother Hibner has been in the evangelistic work long enough to know how to arrange for a meeting, and he knows how to treat the evangelist. The offering was \$54.18 for one week, which I think is good for a small church.—BONDS, Mo.

#### GREAT REVIVAL IN LOWELL

We have just closed an excellent meeting with the Pentecostal Church of the Nazarene in Lowell, Mass., with Rev. A. B. Riggs and Rev. Martha E. Curry as pastors.

This is one of the oldest and strongest churches in the East. Brother Riggs has been with this church for about seventeen years. He was compelled to go to Florida this winter on account of his wife's health. There is not a finer class of people on the earth than is found in this church. The membership is large enough to fill the large auditorium. They have a strong band of young people, many of whom are excellent Christian workers. There was special singing by Miss Lulu Barnard and Miss Rose Wright. The male quartet and the chorus choir were great indeed.

Miss Curry is a strong exponent of the doctrine of holiness—a person of great faith and prayer and a real pastor in deed and in truth. We kept no definite count of the number of professions, but there must have been between seventy-five and a hundred. The finances of the meeting came easy; in fact this is a church noted for its liberality.

The many precious seasons of prayer and wonderful scenes around the altar when souls prayed through beggars' description. The climax was reached on the last Sabbath of the meeting, when a special song was being sung. A Baptist woman arose and came to the altar without any invitation. Then the invitation was extended to all and the altar was filled with many seekers, most of whom were definitely blessed. So we were unable to have any preaching in the morning service.

In the evening after the sermon on "The Unpardonable Sin" the altar was filled and some knelt at the front seats. The altar service continued until about 11 o'clock and most of the seekers prayed through to victory.

We bespeak a great future for this church. On the last evening the audience rose en masse, thanking us for our services and asking us to return. Brethren, let us go in for an old-time revival of religion in all of our churches.

J. E. L. MOORE, D.D.

#### SOUTHEAST KANSAS GROUP MEETING, COFFEYVILLE, KAS.

We praise God for the best group meeting we have ever attended. The blessing of the Lord was on every service. Thursday evening, March 28th, the group meeting was opened by singing led by Brother R. S. Ball, and Brother H. J. Beaver brought a message on "Practical Holiness." The text was found in Matthew 5:33-48. The presence of the Lord was felt from the very beginning of the service.

Friday morning opened with devotional services. Reports from each pastor were given, and it is good to know that the Lord is blessing in each place. The talk given on "How to Finance a Church" was very helpful. The Dorcas Society was next discussed. A very good paper was read on "Young People's Society." Friday night Brother Savage, from Wann, Okla., brought the message from Romans 5:1, 2, at the close of which there were several at the altar. Saturday morning there were devotional serv-

ices, with God's blessing upon the reading of the Word (Col. 3). Following this Brother Beaver preached a missionary sermon from Matthew 25:31-46, after which Brother Milligan gave us much information of "What we are Doing as a Church in the Foreign Missionary Field." We then had a march and \$36.45 was laid on the table for missions. Praise God.

Saturday at 2:30 p. m. Brother August Brandice, from the Hutchinson Bible School, led the devotional service and then Brother E. W. Kiemel told us of some of the obstacles in the church. Brother G. M. Davall then told us "Why Every Pentecostal Nazarene Family Should Take the HERALD OF HOLINESS and The Other Sheep." Saturday night Brother Kiemel brought the message from Luke 16:25, "Son, remember," after which several were at the altar.

Sunday was a blessed Easter day. Brother Ball led the song service, then Brother Milligan read Psalms 16. His text was Matthew 28:2. God wonderfully blessed and six souls responded to the altar call.

Sunday afternoon Brother Kiemel brought the message from Exodus 30:22-33. The Sunday evening song service was led by Brother Milligan, after which Brother Ball read 1 Peter 5:5-11 and took for his text the tenth verse. Six responded to the altar call. A revival meeting will continue with Brother Ball as evangelist. The glory was on every service and we do praise God for permitting us to be there. To God be all the glory.

Mrs. M. E. KIEMEL, Secretary.

#### SWAMPSCOTT RESCUE HOME

A very profitable rescue service was held at the Haverhill, Mass., Pentecostal Church of the Nazarene, Rev. L. N. Fogg, pastor, on Sunday evening, March 17th. God honored the service from start to finish. Everything went with a swing, as it always does when God has the right of way. After a rousing praise service, led by Gospel Singer Lillian Thackery, and a solo by her, a duet by two young women, and prayer by the pastor, the service was given entirely to rescue work. A blessed spirit prevailed throughout the service as Rev. Meda Clifford Smith spoke in behalf of this great work, after which a table offering was taken of \$52.41, while nearly all joined in a grand march, singing, "We're Marching to Zion." An altar call was given and five precious souls knelt at the altar. We trust they were all finders.

We are thankful to this church for such a liberal offering for the work of Hope Cottage, 145 Essex street, Swampscott, Mass. One dozen fine linen napkins were also given, and the promise of another dozen, also baby clothes. Go thou and do likewise.

God is especially blessing our seasons of prayer held with the girls each day. The Spirit's gentle touch is manifestly present and the girls have been all melted and broken up. One day recently six gave evidence of seeking God.

FLORENCE M. RIPLEY, Field Secretary.

#### COAST TO COAST CONVENTION IN DENVER, COLO.

Denver is another one of the interesting cities of the great West. The high altitude, pure air, and genial climate make it desirable for those seeking health. It is also a great business center, and has in it that snap and push that characterize a genuine western city. The snowcapped mountains can be seen in the distance and withal it is a city beautiful for situation.

Our convention was held in the great People's Tabernacle, of which Dean Peck is pastor. It is a large, commodious auditorium, fairly well located and withal we had a pretty good hearing. There were a goodly number of seekers, some genuine work done at the altar, and we believe the convention left a good influence. The Pentecostal Nazarene and Free Methodist preachers attended our meeting and shared in the services. There was quite a good representation of the different churches, and we trust many of them carried the blessing and power back to other hungry people.

Dean Peck is a most interesting and delightful brother. He is one of the old-timers in Denver, is well and favorably known, and his hands are certainly filled with good works. Dean and Mrs. Peck have not less than a half dozen institutions under their supervision in the city. Their work is known as the City Temple Institutional work. They have two orphanages, a Friendly Inn for working girls, hospital, kindergarten, and a training school for girls. They have quite a large ministry to the temporal and spiritual needs of the people. Brother Peck was very courteous and kind to us and we greatly enjoyed his delightful fellowship. We closed Sunday night with a good crowd with six or eight at the altar.

REPORTER.

#### LITTLE ROCK DISTRICT

Since my last report I have visited the churches at Little Rock, Liberty, Bells Chapel, and Westmoreland. All are in very good condition both spiritually and financially. The District has been blessed with a visit from Miss Ora Lovelace, our missionary under appointment to Africa. Miss Lovelace was an inspiration to us at every place she visited. We gave her as a special offering on,

## CHURCH NEWS

Norfolk, Va.

The church in this city is pressing on with victory on her banner and the "great arm of our God leading." We are at this time closing our third year of the pastorate of this place and will leave for our Assembly at Darby, Pa., with the best report the church has ever had since it has become a Pentecostal Nazarene church, and we are praising the Lord for it all as He has been the one who enabled us to make this report. The church is in a healthy condition spiritually and our finances all met. All departments of the church are in good shape and the members are encouraged as never before to press the battle to the front for lost humanity, also to spread scriptural holiness. Our missionary offering this year is three times as large as last year and all other offerings are also ahead. The church and board has extended the pastor, Brother J. W. Henry, a unanimous call to return for the fourth year and raised the salary to twenty-five dollars a week. During the three years of our pastorate here our membership has more than doubled, as well as the Sunday school. The salary has come up from a little over six hundred dollars to thirteen hundred dollars. The secret of the success is "Jesus." We desire the people of God to pray for this work, as we are away from all the Pentecostal Nazarenes, our nearest church being about two hundred miles, and this is a needy field.

where holiness needs to be preached and lived. The Pentecostal Nazarene church is little known of here, but we want by God's help to leave a real holy influence that the church we love so much will stand out before this city as a real model of our church, and one to be proud of, for we are intrusted with the greatest commission heaven could afford, and that is to live and preach holiness.—J. W. Henry, Pastor.

Greeley, Colo.

It has been two years since we came to this beautiful city to take charge of the First Pentecostal Church of the Nazarene, but I am glad to say we have been on the job doing our best for the upbuilding of this work to the glory of God. When we came to this charge we found the church very much discouraged and spirituality at a very low ebb. The condition, however, was not the fault of my predecessor, because the existing conditions were here before he came. During our first year the work went quite well and much good was accomplished in the name of Jesus. To Him we give all the glory. Since our last Assembly the Devil has had his agents working, which almost destroyed this work. The "Mid-winter convention" was a God-send to us, which we hope, under God, has put the church back on the path of recovery. We have some of the best and most loyal people that ever graced the earth, belonging to this church. The church, to show their appreciation of my labor among them, gave me a very expensive and beautiful gold watch and chain last Christmas, and again last month they gave me a new suit of clothes costing over thirty dollars. I tendered my resignation to this church December 3d, which will take effect at the close of our next Assembly. I did this that the church might have ample time to secure another pastor, as I expect to take evangelistic relations next year.—C. O. Bancroft, Pastor.

Winchester, Ind.

We have just closed a four-Sunday meeting with Rev. George and Effie Moore as evangelists. We had some great times. Sister Moore is certainly a sin digger, and as a result of the close preaching old-time confessions were made and the church as well as the saints at large were united in a greater bond of fellowship and love. There were a number of definite finders for both pardon and purity, thank God. The Randolph County Holiness Association convened with us on the last day, Sunday, March 31st, with an all-day meeting and an old-fashioned basket dinner. We were blessed with the privilege of having our beloved Brother John Hatfield with us for four services, and oh! such preaching. We were never made so hungry to be more like Jesus. Finances came easy. One hundred dollars were raised for the evangelists. Six new members were received into the church. Well, bless God, we are pressing on and the glory holds today.—B. A. Fleming, Pastor.

Deming Mexican Church, Deming, N. M.

Perhaps some people might be interested in hearing a word from the Mexican church at Deming. Yesterday we reached our goal—to have seventy-five in the Sunday school, and the house was more crowded at the evening service, when we had four seekers, whom, we believe, found the Lord. We have just recently finished "pebble dashing" our adobe church and parsonage (a great preserver). We have same in the church who have a name to live, but they are dead; also some who are walking worthy of the vocation (holiness). We are planning a "spring drive" to be launched soon. We rejoice to report that the blood of Jesus Christ cleanses and preserves.—H. J. Kerns, Pastor.

Seattle, Wash.

Rev. C. E. Roberts and wife, and Rev. Fred W. Suffield and wife have just closed a two weeks' revival in the Tibbets Memorial Methodist Episcopal church in this city. No such revival has ever been witnessed or experienced in this church. It was an eye-opener to many. God wonderfully poured out His Spirit and conviction went deep, as was evidenced by cries and groans, some running to the altar for help, others seizing their hats and hastening from the church, as if to flee from the Spirit of God. We can not give the number of very earnest seekers, but they must have far exceeded a hundred. There were many real conversions, both among adults and the young people and children. Several backsliders were reclaimed and a goodly number sanctified wholly. The preachers dug down deep and spared none, and the sermons on restitution brought forth abundant fruit. Oh! it was blessed, blessed. Again and again there was a shout in the camp as the glory came down. Several all-day meetings were held, and the services were not run by the clock. Brother and Sister Roberts and Brother and Sister Suffield are a great team. Great power accompanies their ministry in both sermon and song. A large number were received into

the District \$371.45, and several churches were missed for different reasons.

We had a fifth Sunday meeting with the church at Westmoreland, and our entire District was fairly well represented. We had our entire Advisory Board and also Board of Missions, with one exception. Our District treasurer was present and gave a report of the financial standing of the District, which was very gratifying indeed. We have raised for missions about eight hundred dollars in five months, an increase of about eighty dollars over the entire last Assembly year. We are going to try for at least one thousand dollars more for missions the balance of the year. Rev. G. E. Waddle was appointed District missionary and accepted, and is now making the rounds of the different churches in the interest of home missions. We want to raise a special home fund of five hundred dollars in addition to the apportioned six hundred dollars for home missions. The plans were made to go into every town and city in the District, where we have no work, and hold meetings, establish churches, and put pastors over them until we will have a church in every town on the District. Our District Advisory Board had a profitable session and attended to some matters of importance. We had services Friday night and all day Saturday and Sunday. Dinner was served on the grounds both days and all were well cared for.

We had some visitors from other Districts and a majority of our preachers from our own District, and the Lord was present to bless. A spirit of unity and love prevails and we are looking up.

Rev. T. W. SHARP, Dist. Supt.

### International Sunday School Lesson, April 28

## Jesus Rebukes Selfishness

Mark 9:30-50

**GOLDEN TEXT**—If any man desire to be first, the same shall be last of all, and servant of all.—Mark 9:35.

### THE LESSON OUTLINE

BY REV. B. F. HAYNES, D.D.

1. We have in today's lesson great teaching on THE LUST OF LEADERSHIP. (vs. 33, 34.)

This is an evil, dire, widespread, and very ruinous. Strange, at first sight, that such a carnal propensity should manifest itself thus early in the bosom friends and companions and disciples of our Lord. True it is, however, that the disciples are found disputing among themselves who should be greatest. The notions were of an immediate establishment of His kingdom, and they began planning for the best places and offices in that kingdom. Thus was that lust of leadership ingrained in carnal human nature which has been so destructive in church and state in all the centuries past. It is a spirit of ambition and selfishness which seeks the best, which desires promotion and preferment and advantage and which in its lust will seek its attainment even at the cost of infringing upon the rights of others.

2. JESUS REBUKES THIS SPIRIT. (v. 35.)

He called together the entire twelve and solemnly says to them, "If any man desire to be first, the same shall be last of all, and servant of all."

a. Human ideas of greatness are in excelling in reaching positions of superiority in official or social or financial or political power. Christ's idea of superior greatness is to excel in the service of others. Living like our blessed Lord lived and toiled is the path of true greatness in the view of God.

b. Pride is here rebuked. This is a sin in the sight of God and leads to other sins. Contentions, over-reaching, ignoring the rights of others, and many other ills accompany or follow pride which finally lands the victim in destruction.

3. THE MASTER VISUALIZES OR ILLUSTRATES HIS POINT ON SERVICE. (vs. 36, 37.)

a. He takes up an infant in His arms by which to teach and enforce His lesson. A baby is entirely free from self-seeking, pride, ambition. It is likewise devoid of prestige, distinction, and glory which it can bestow in return for service bestowed upon it. You must have the simple, artless, humble, dependent disposition of a little child before you are like Me or can enter into My kingdom (Matt. 18:3, 4). With this childlike spirit you can and will receive each other in the true spirit; not of seeking to outstrip one another in a spirit of sordid ambition, but of brotherliness and humility and love (Luke 9:48).

4. REBUKE OF SECTARIANISM. (vs. 38-41.)

a. Partisanship is not religion. We are not to demand that all who cast out devils (engage in

Christ's service) shall bear our label or follow after us and accept our methods of terminology before we are willing to fraternize with them. If we see they are getting the devils out we must feel and exclaim, "We be brethren" though we walk in different paths.

b. We must, like our Lord, feel and exhibit pity for the weak saints. He did not break the bruised reed or quench the smoking flax. He warns us against offending one of these little ones. These disciples followed the Lord in all their attempts at service, but there were others who perhaps from timidity or lack of instruction as to its great advantages or other causes, did not join the band of disciples and personally follow them and the Lord from place to place. Yet they loved Him, and cast out devils in His name. The disciples would have forbidden these weaker brethren, but the Lord says: "Forbid them not."

c. Jesus rewards the smallest service. Not simply the great preacher who preaches to the thousands and is heard by the great and learned of earth is rewarded. The humble and unknown and poor disciple who has nothing to give but a cup of cold water to a thirsty, travel-worn pilgrim of our Lord and Savior shall not lose his reward. He rewards for the least, humblest, poorest gift, or sacrifice done in the name of Christ and for one of His saints. We here still have to do with these humbler children of God who are "these little ones" as opposed or put in contrast to the more conspicuous and favored servants or collaborators of the Lord. And in the forty-second or last verse of our lesson we further have:

d. Our Savior's defense of "these little ones" where He says, "Whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea."

There is no aristocracy in religion. Christ was a great Commoner and in the view of His ideal theocratic kingdom His disciples are ALL ONE. They are to enjoy a union and communion in and with Him. He utterly refuses to recognize or be swayed one iota in the bestowal of His honors or rewards or favors for the earthly or social or hereditary distinctions and diversities among men here below. And He likewise as insistently and vehemently forbids our making or being governed by such distinctions or inequalities among our brethren in the Lord. Not the blue blood, or wealth, or social influence, or goodly apparel, or ought else is to determine our attitude of fellowship or esteem for them, but we are to be of those of whom it can be and is said: "In their eyes a vile person is condemned, but they honor them that fear the Lord."

To the Christlike the race will be divided by only one line of demarcation—the line between godliness and ungodliness—goodness and badness.



the church. The finances came easy.—E. D. White, Pastor.

#### Topeka, Kas.

We have just closed a three-weeks revival with Rev. M. F. Lienard, of Omaha, Neb., Superintendent of the Nebraska District. On account of sickness Brother Lienard was detained at home several days. The Enemy was right on the job as usual, and we had many things to fight and test our faith, but through it all we can report victory. Rev. Mr. Lienard is truly a man of God, and his strength of character and purpose was an inspiration to all of us. His manner of presenting the truth of God in an uncompromising, straightforward way is commendable indeed, and he left us with a deeper determination to press the battle for God and holiness, with a firmer grip on God, and an enlarged vision. Who can tell but God what the result of this meeting may be? The group meeting meets here at the Topeka church this week. We are expecting a great time in the Lord. Pray for the Topeka church.—Ruth M. Williams, Reporter.

#### Venice, Cal.

Our church at Venice is now planning for a special revival campaign of three weeks or more, as the Lord may lead. The Wilde evangelistic party will be with us to assist the pastor, help lead the people on to victory, do the preaching, and open the windows of heaven with their inimitable singing. We expect to begin our meetings Sunday, April 7th, at 11 a. m. Our pastor, Rev. George W. Marine, has just resigned his pastorate with us, to take effect when the District Assembly meets in June. While he has served us as pastor for the last two years we have been much encouraged and the church and the people have been fed and blessed under his ministry. As a church and people we are greatly blessed and owned of God and we are prospering on all lines in our efforts for the cause of righteousness. To God be all the glory. Amen. As Brother Marine and family go from us in the near future our prayers and best wishes as a church and people go with them.—Miss Pearl E. Marine, Sec.

#### Lyons, Kas.

We closed a very good meeting on March 24th, after battling away for five weeks. Evangelist Thomas Keddle, Jr., was our human leader. Brother Keddle did us good work. He preached the simple old story of the cross and people were saved and sanctified. There were some twenty seekers, fourteen of whom prayed through to real victory, we believe. Nearly all who were converted were also sanctified. Six were taken into the church. We have taken in eleven new members this Assembly year; one has gone to heaven, four have moved away, leaving us just twenty at the present time. During the meeting over four hundred dollars were raised for different purposes. The evangelist was treated well. He took a special offering for the pastor, and had the congregation pledge enough weekly for the support of the pastor. Best of all, God is still with us. We closed the meeting with our group meeting. This was very profitable, and the effect was far-reaching. We are going in for several summer campaigns to open new work. God bless the great HERALD of HOLINESS family and remember us when you pray. The Holy Ghost still abides.—E. S. LANG, Pastor.

#### Vilonia, Ark.

It was my privilege to attend the fifth Sunday rally at Westmoreland church, in the Little Rock District, in the interest of our school. Sister Barmham is the pastor and she is a real pastor. The church loves her and is standing by her and they are bringing things to pass for the Lord. Brother Sharp, the District Superintendent, has everything well organized. The pastors are standing by him and they are bringing things to pass. Rev. W. B. Pinson was there to represent Rest Cottage, at Pilot Point, Texas. He gave a fine lecture. The people gave us a hearty welcome and have renewed their interest in the school and are going to stand by the work as never before. President Sanford filled the pulpit for us while we were gone and the Lord gave the people a great day.—Geo. H. HARMON, Pastor.

#### Westmoreland, Ark.

On Friday, March 29th, in response to the invitations sent out by Westmoreland church, preachers and lay members from different churches over the Little Rock District came pouring in. From the first song to the last benediction the presence and power of God was manifest in spiritual singing, powerful preaching, red-hot testimonies, and prayers that brought heaven right close to earth. The District Advisory Board was present and plans for the good of the District were laid. The District Board of Missions also met and plans for the advancement of the home missionary work on the Little Rock District were made, and Rev. G. E. Waddle, of Little Rock, was appointed home missionary. Our school at Vilonia was represented by Rev. George Harmon. The encouraging report which he brought to us made our hearts glad, and a number of us are planning to put our children there next September. We were honored with the presence of Rev. W. B. Pinson, of Pilot Point, Texas,

#### BIBLE STUDY

### Young People's Society

#### Lesson III

#### Life of Christ Series

#### Christ: High Priest

#### Hebrews 10:1-14

#### By Rev. E. J. Fleming

1. How did Christ become High Priest? Heb. 1:1 (margin), 5:4, 5; 1 Sam. 12:6 (margin).
2. How compared to the Aaronic and the Levitical priesthood? Heb. 7:11, 10, 22; 8:1, 2, 6.
3. After what order? Psa. 110:4 with Heb. 5:6; Gen. 14:18, 19.
4. How consecrated? Heb. 7:20, 21; 6:10, 17 (margin).
5. What was His character? Heb. 7:26, 28; 4:15 (last clause); Ex. 28:30; John 8:29; Acts 1:27 (first clause).
6. How did He differ from the Aaronic priests? Heb. 7:27; Ex. 29:30-42; Lev. 9:7; Heb. 9:12, 14, 23.
7. What sacrifices offer and how frequently? Heb. 10:11; Num. 29:6; Dan. 8:11, etc.
8. How did that compare with Christ's priesthood? Heb. 10:12; 9:11, 12; Rom. 8:34.
9. What sacrifice did Christ offer, and how frequently? Heb. 7:27 (last clause); 10:6-12; Rom. 6:10 (first clause); Titus 2:14 (first clause).
10. What was the purpose of His sacrifice? Titus 2:14 (second clause); Exek. 36:25; Rom. 11:26, 27; 8:3 (margin); Heb. 9:12, 28.
11. How will His second advent differ from His first advent? Heb. 9:8 (first clause); 2 Cor. 5:21 (first clause); 1 John 3:5 (first clause), with Heb. 9:28 (last clause); Rom. 8:10 (last clause); 2 Thes. 1:10 (first clause).
12. Where did He present His sacrifice? Heb. 9:12 (middle clause), 24-26; John 20:17 with 10-20.
13. Where does He now minister? Heb. 10:12 (last clause); 1:3 (last clause); Eph. 1:20, 21; Heb. 4:14.
14. Wherein hath He "an unchangeable priesthood"? Heb. 7:23, 24; 7:8 (first clause).
15. What advantage does that give us? Isa. 45:22; Heb. 7:25; 2:18; 9:24; Col. 3:1; Isa. 53:12 (last clause).

who came to us a week in advance in the interest of Rest Cottage, the Pentecostal Nazarene rescue home at Pilot Point, Texas. His lecture on Saturday evening on "Womanhood" was great, to say the least of it. After delivering the lecture a collection was taken for the home and an offering of fifty-two dollars was received. Just six days before this he lectured on the same subject at the Pentecostal Nazarene church at Caney, four miles from here, and received an offering of thirty-seven dollars. On Sunday morning Rev. G. E. Waddle brought the message from the text, "What shall be the sign of Thy coming?" Our District Superintendent, Rev. T. W. Sharp, brought the message at the evening service from that encouraging text, "Jesus Christ, the same yesterday, today, and for ever." Our people at Westmoreland will never forget the great blessings received at this group meeting. We will be glad to entertain you all again.—ETHEL BARRIAM, Pastor, Prescott, Ark.

#### Cliftondale, Mass.

After five years of faithful and untiring service our pastor, Rev. Tom M. Brown, has resigned his pastorate with this church. Words would fail to give expression to our appreciation of his ministry among us. Our joys have been his joy, our sorrows have been his sorrow, our necessities have been his also. In our deepest anguish and darkest hours his sympathy has been keen. Wherever God in His plan pleases to send him our love and prayers will follow him and his faithful wife and children.—CORA M. HUDSON, Secretary.

#### Alva, Okla.

Brother B. F. Sheline and wife have just recently closed a two weeks' revival meeting with us. Seven souls were saved, eight sanctified, and four members were added to the church. We are truly thankful for what was done. We have known Brother and Sister Sheline for a number of years. They get the fire down and souls get to God under their ministry.—J. W. YOUNGBLOOD, Pastor.

#### First Church, Chicago

Two years, with their trials and achievements, their testings, and their victories have rolled by since our beloved pastor, Rev. M. E. Borders, came to be our spiritual shepherd. As we look back with increasing wonder at the mighty things which have been accomplished in these two years under the leadership of this godly, sweet-spirited man we feel that we have been indeed blessed of God by his coming among us. As a slight token of love and esteem the church body tendered our pastor an anniversary reception Tuesday evening, April 2d, to commemorate his advent in our midst, also to celebrate his birthday, which occurred Easter Sunday, March 31st. A splendid program of instrumental music was rendered by our brass band, conducted by Brother Harry Messenger, the son of our much esteemed associate pastor, Rev. F. M. Messenger. An unique feature of the evening was the burning of a five thousand dollar note, a burden representing prayers and sacrifice and hearts

blood, which we were exceedingly glad to shake off and see consumed in smoke and flame. Dainty refreshments were served by the women and a very enjoyable evening of mutual fellowship and good will received its crowning touch by the presentation to Brother Borders of a check for one hundred dollars, the free-hearted, spontaneous gift of his people, who recognize and appreciate his sterling qualities. Easter Sunday was a great day with us, both spiritually and financially. Over one hundred dollars were offered for missions in addition to the regular weekly offering of nearly two hundred dollars. In the morning Rev. Mr. Schurman preached an object sermon, which held the attention not only of the children but of the parents, who were especially invited. An excellent congregation listened to Rev. Mr. Borders' evening sermon, and an effective altar service closed a day well spent in the house of the Lord.—HARRIET E. CRAIN, Reporter.

#### South Ingham, Mich.

God is blessing us here on South Ingham circuit. During the winter our services were much hindered by bad weather and roads. Now we are holding all our regular services. I began special meetings at Bunker Hill church March 3d. The interest and attendance were increasing and souls were being wrought upon when we had to close because of measles and mumps. That is a new appointment and we are praying for a Pentecostal Nazarene class there. At our other appointment, where we have our church and class of eighteen members, I began special meetings March 31st. The meetings were getting to a breaking point when my family came down with the mumps and I was compelled to stay at home. One sought for holiness and others were strongly convicted. Brother Placer, of Lansing, preached for us five nights. He is a good, straight preacher and was appreciated by our class. We are planning to hold a tent-meeting during the summer, convenient for the people at both appointments to attend. Our missionary paper was never circulated here until this spring. The missionary envelopes are used and we hope to raise up a loyal band of Pentecostal Nazarenes. The Olivet campaign chart is hanging in the church and we are doing what we can to lift the debt.—C. I. HARWOOD.

#### Fithian, Ill.

Our revival meeting, which was such a blessing to our church and town, closed March 24th. We were surely glad for the privilege of having Rev. Mrs. Edna Wells Hoke as our evangelist, and her niece, Miss Naomi Shipley, as pianist, both of Decatur, Ill. Sister Hoke is a successful evangelist and pastor. God gave us some clear cases of justification and sanctification, and three additions to the church. We were also glad to have our District Superintendent and former pastor, Rev. Charles A. Brown, of Olivet, with us over the closing Sunday. God blessed and used him in our midst. The work here is very encouraging. The revival spirit is still on; some are raising their hands for prayer; some sick ones have been saved in their homes. We are praising God for victory. We feel like pressing on. Pray for us.—MRS. GRACE EDWARDS, Pastor.

#### North Vernon, Ind.

In answer to prayer God sent Rev. F. W. Cox, of Ashtabula, Ohio, to hold a series of meetings for us. We closed the meeting March 31st. God gave us some conversions and sanctifications and four were reclaimed. Several were healed from bodily ailments. One of the greatest things accomplished was the new life instilled into the work. Brother Cox left our church with a more blessed spirit of unity and harmony than we have known for several years. Nearly our whole band has been lifted to a higher plane and with new fire and zeal they are now ready to push the battle for souls. Brother Cox is an Englishman of rare talent and ability. He preaches the Word in firmness, clearness, and yet with tenderness and unction from on high.—DON DAVIS, Pastor.

#### Erick, Okla.

Our fifth Sunday group meeting is a bit of history. It was well attended by both our preachers and laity. Evangelist B. F. Neely, of Hamlin, Texas, preached to the satisfaction and delight of all. Our services were blessed of the Lord with the shouts of the saints and with souls praying through. We consider our group meeting plan a great success and blessing to both our laymen and clergy. Our next group meeting will be held at Mangum, Okla., June 27th to 30th.—R. M. PARKS, Pastor.

#### New Bedford, Mass.

Monday, April 1st, the Young People's Missionary Society met at the home of Brother and Sister Brand, on Sycamore street. It was largely attended and every one present entered into the spirit of the occasion. After singing and prayer the business of organization was taken up. Sister Anna Thomas having resigned the secretaryship, our former president, Sister Hazel MacGregor, was unanimously elected to fill out the unexpired term. It was voted unanimously to send a sum of money every month to our esteemed missionaries, Brother and Sister Thatcher, now in Japan. May God in His own way wonderfully use them in turning many of those poor, benighted heathen into real



Christian soldiers. After the business session was concluded we adjourned and spent a very pleasant social season together. We separated after having spent one of the most enjoyable and profitable meetings in the history of this organization. Praise the Lord.—WILLIAM W. ATWOOD, *Reporter*.

#### First Church, Pittsburgh, Pa.

A great missionary rally was held at First Church, Pittsburgh, March 31st. We raised for all purposes nearly two hundred and fifty dollars. Our pastor preached a great missionary sermon March 24th and then had the people pray for a week over giving to missions and then make their offering with a hilarious march on March 31st. Our church is doing fine on all lines, with new members being added. We thank God and take courage.—REPORTER.

#### Muncie, Ind.

We are now in the midst of a gracious revival. The meeting has been going on for five weeks. Dr. and Mrs. J. H. Sloan have assisted us for over three Sundays. They are preaching very acceptably. We are having services each evening except Saturday and all day on Sunday. Yesterday we reached the climax in the meeting thus far. The house was full all day and twenty were at the altar last night. The fire is burning and we are having a revival. We are anxious to raise the standard and be able to carry a burden for lost men and women. These present services will continue two weeks yet.—EVERETTE O. CHALFANT, *Pastor*.

#### Lisbon, Ohio

We have just closed a two weeks' campaign with Rev. Lawrence Fick as evangelist. The messages were brought to us in love and in the power of the Holy Ghost. The Lord put conviction on the people. While the crowds were not large, yet a few found pardon and purity. The waste places are being built up and we are looking for greater things in the future. The evangelist and his wife brought some excellent messages in song. The writer also helped with the singing.—HELEN C. FRITCHARD.

#### Ontario, Ore.

The church here is getting along nicely and the attendance is fairly good considering our location, the time of year, etc. Last Sunday we had missionary service and the Lord came on us in great power. Seven of our young people offered themselves to the Lord for special service either at home or abroad, and the way His Spirit came on the altar service proved to us conclusively that many of the offerings were accepted. We will hear from this service again in a more substantial way. In the evening the pastor preached on "He is risen," and six responded to the call. Five of them prayed through in good style. The services all day were especially blessed of the Lord. The writer has taken charge of the work at this place until Assembly. We ask special prayer that God will use us to build this work up to His own glory. This is a very small class, but some very choice souls, and all of them seem hungry for the deeper things of God.—S. L. FLOWERS, *Pastor*.

#### Colorado Springs, Colo.

The month's revival meetings conducted by Evangelists Hunter and Martin here are a matter of history now. They began on March 1st and closed on March 31st. It was a real siege meeting and God gave real victors. The preaching and singing were great and the altar was lined with seekers time after time. It seemed that we were just well started when the time came to close, but we are looking for the revival to go on. No count was kept of the number of seekers, but we do know that we had a great meeting. A few new members were received into the church and we have reason to believe several more will soon follow. Rev. Roy L. Hollenback stopped off a few days on his way through and rendered valuable service in the meeting. Finances for the meeting came easily and a good sum was raised to apply on the building fund of the new church, for which we are all very thankful. This church is climbing and coming to the front. God bless the HERALD OF HOLINESS.—R. J. PLUMB, *Pastor*.

#### Westville, Ill.

We are still waging war on sin at Westville. This town of six thousand population has forty-three saloons, and the people need salvation worse than anything else. Beginning February 17th we started a revival campaign with Rev. Otis Pope, of Sidney, as evangelist. After a week we rented a store downtown for a month, surrounded with saloons. For four weeks we continued in the mission hall, holding street services every evening. Brother Pope stayed with us two and a half weeks and did good work, then Brother Lee, from Georgetown, helped us for a week, and the balance of the time the meetings were conducted by the pastor, with help from the students of Olivet. Some progress was made. Thank God! We are pushing on and already are planning another assault for the summer. Pray for us.—W. S. PURINTON, *Pastor*.

#### Portland, Ore.

The Lord is surely blessing First Church, Portland, these days. We are nearing the close of an

#### TELEGRAMS

#### EVANSVILLE, Ind.

#### HERALD OF HOLINESS:

The Olivet convention held at Evansville, Ind., closed in a sweep of victory. Dr. R. T. Williams, Rev. U. E. Harding, R. C. Gray, and E. E. Freshney were present. The total raised for Olivet school was \$835.35. Many souls prayed through.

E. E. TURNER.

#### RACINE, Wis.

#### HERALD OF HOLINESS:

Dedication of new church next Sunday. Full day arranged, with Brothers Goodwin, Brown, Schurman, Nilson, and others present. Revival follows with Nilson assisting. Pray for victory.

E. J. FLEMING, *Pastor*.

#### YAKIMA, Wash.

#### HERALD OF HOLINESS:

Greatest day in history of Yakima church. Closing revival. Church packed; seventy-five seekers; total offering for day eleven hundred dollars. Received ten members. District Superintendent Little dedicated church in afternoon service. Have had wonderful revival. Conviction so deep penitents rushed forward crying aloud and many were saved. There was leaping and shouting. Have never seen greater demonstration of God's power in a meeting. Roberts-Suffield party are great revivalists. Their sweet, spiritual singing crowded the church. The men are anointed of God to preach.

A. M. BOWES, *Pastor*.

close it has been one continual victory. The battle was set and the soldiers in line ready for the fray when the evangelist got here, and it went on with a steady march until last night, the closing night, with the altar well filled with seekers and finders. The attendance was good considering there were three other special meetings going on at the same time. A goodly number from other churches came and got saved and some of them sanctified, and left their testimony that they do not get this at their churches. People came from other churches and places as far as sixteen miles to be at the meeting. The last Sunday afternoon we had a praise and missionary meeting and an offering was taken for missions which amounted to \$359.31 in cash and pledges. The expense of the meeting, including a good offering for the evangelist, was taken care of without an offering being taken, so that left room for the missionary offering. There were between forty and fifty different seekers. We are praising the Lord for His goodness to us at Salem.—A. WELLS, *Pastor*.

#### CHURCH ORGANIZED AT DAVENPORT, IOWA

The writer began meetings at the above place on February 8th and continued for three weeks. During this time there were about thirty souls at the altar. When duty called me elsewhere on the District, Rev. D. S. Deware took up the work and continued the meeting during the greater part of March, and several others were at the altar. It was my privilege to be with them two nights the last week and on Thursday night, April 4th, I organized a church with twenty-eight charter members. We have some very substantial people here and I feel God is going to give us a strong church at this place.

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

## PERSONALS

Sunday was truly a great day at Kansas City First Church, when \$1,200 (\$810.50 in cash, the balance payable in thirty days) was raised to clear up all arrearages and place the church on a sure foundation. A beautiful spirit of harmony prevailed, and the day closed with two professions at the altar.

Sam the Nazarene, who for some weeks past has been delivering patriotic speeches under appointment of the State Council of Defense, has accepted a position from the Y. M. C. A., as lecturer in the army camps, and has begun his work at Ft. Harrison. He writes that in his lectures he has seen many souls both converted and sanctified. He says that God is greatly blessing him in his new work, which brings him in touch with many whom he could not otherwise reach.

The Roberts-Suffield band are at present engaged in a great revival campaign with Pastor A. M. Bowes of our North Yakima (Wash.) church.

The Wilde-Knight evangelistic party are engaged at present with Pastor Nerry, of Upland, Cal., with good prospects for a great revival.

## ANNOUNCEMENTS

Notice.—After June 1, 1918, I will move my family to our home in Surrey, N. D. Then we are going into the evangelistic field, as this seems to be the leadings of the Spirit. We have some meetings slated already, and if any one would like our services for some meetings, address me at Burns, Ore., until June 1st. After that our postoffice will be Surrey, N. D.—LYMAN BROUGH.

Open Dates.—I am open for calls in July and August to hold revival meetings where there are some holiness people, with or without a church. I am a member of the Pentecostal Church of the Nazarene. I have had some experience in revival meetings, and can give references. Address, Rev. L. B. Brown, Rte. 1, Wayne, Okla.

Campmeeting.—There will be a joint campmeeting of the Frye County Holiness Association and the Pentecostal Church of the Nazarene, Wayne, Kas., August 2d to 12th. Rev. Allie Irick and wife are the workers engaged for the camp. Please plan to come, and pray that this will be a time of great soul ingathering.—J. E. Klemel, *pastor*.

Notice to Tennessee District.—A holiness rally will be held with the Pentecostal Nazarene church in Paris, Tenn., beginning Thursday evening, May 2d, and continuing over Sunday, May 6th. The preachers and people of the District are urgently invited. Free entertainment will be provided.—F. W. Johnson, *Dist. Supt.*

Notice to Pastors, Tennessee District.—You have doubtless received your pro rata of the Minutes of the last Assembly. Please take this matter up with your congregations and collect fifteen cents a copy for the number of copies you have received, and send the amount to Mr. John T. Benson, Nashville, Tenn. This is an urgent matter. Please attend to it at once.—F. W. Johnson, *Dist. Supt.*

Correction.—The amount raised at Bloomfield, Ia., for Olivet University was \$1,400 instead of \$400, as previously reported.

Missionary Rally.—There will be a great missionary rally at Fair View church, Stuart, Okla., beginning Thursday before the fourth Sunday in April, at which time we will dedicate our new church building. All are invited.—L. H. Ritter, *pastor*.

Central Nazarene College, Hamlin, Texas.—We are now nearing the close of another school year, which has indeed been blessed of the Lord in a

other year of victory. Each department of the church is in good working order. On Wednesday night, March 20th, the church board met to nominate a pastor for the coming year. After prayer and while still on our knees we wrote our ballots. When the tellers counted they found a unanimous ballot for our present pastor, Rev. C. Howard Davis. Friday night of the same week was set for the church meeting; there was a good attendance and splendid spirit in the meeting. The secretary of the board read the nomination. The church balloted and the tellers announced a unanimous ballot for Brother Davis. Then on motion it was decided to increase his salary and they then surprised him with a new automobile to help him in the work of getting among his people. A committee was appointed to purchase the machine. Sunday morning the secretary extended the call from the church. The blessing of the Lord came on the people, the money was raised for the car, the side door of the church was opened, which revealed the new machine standing before the door, and the choir began to sing, "We'll Work Till Jesus Comes." The Doxology was sung several times. After a feeling talk by Brother Davis the congregation was dismissed, to return at night to hear a splendid message by the pastor on "Old-time Revivals." Five seekers were at the altar. Wednesday night's service was another time of real blessing from the Lord. Two souls knelt at the altar during the testimony service. Brother Davis has served this church seven years. He is truly a pastor of the people. We are looking forward to an old-time revival March 31st to April 14th with Rev. T. E. Beebe, of New Bedford, Mass. The Northwest District Assembly will be held with this church June 4th to 9th.—EDITH WHITESIDES, *Deaconess*.

#### Salem, Ore.

Last night we closed an eighteen days' meeting with Mrs. Stella Crooks, evangelist. This has been the best meeting we have had the privilege of being in. Right from the very first night to the

ardelous way. Great enthusiasm has been manifested in the different departments. We are now preparing for commencement. Rev. B. H. Haynie, former pastor of Dallas, Texas, will preach the commencement sermon, Sunday morning, May 20th, and programs will be rendered Monday, Tuesday, and Wednesday evenings. Brother Haynie has kindly consented to come to us a few days ahead of us, and a great feast is anticipated. Friends of the institution everywhere are invited to attend commencement. The general board will be in session at this time, and several forward steps in school work have been planned.—J. B. Galloway, acting president; J. C. Henson, business manager.

**Evangelistic Notice.**—To those needing evangelistic help in church or campmeetings, on account of a high altitude of Corvallis, Mont., I will have to leave the pastorate; and I will be glad to assist either church or campmeetings in eastern Montana, North Dakota, South Dakota, Minnesota, Nebraska, Iowa, Wisconsin, or other states further west. I have had several years' experience as pastor and evangelist, and can furnish references if desired. Write me at once if you want a revival on a good old Bible line of repentance, regeneration, the sanctification, the second coming of Jesus, and a final judgment.—B. T. Flanery, Box 170, Corvallis, Mont.

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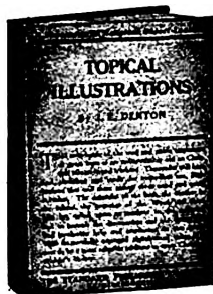
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Africa.....June 12-18  
Presided over by District Missionary Superintendent Rev. H. F. Schmelzenbach.  
Cane Verde Islands.....June 12-18  
Presided over by missionary in charge, Rev. John J. Diaz.  
Central America.....July 3-7  
Presided over by missionary in charge, Rev. R. S. Anderson.  
China.....July 3-7  
Presided over by missionary in charge, Rev. Peter Klehn.  
Cuba.....July 3-7  
Presided over by missionary in charge, Rev. J. L. Hinds.  
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Presided over by District Missionary Superintendent Rev. George J. Franklin.  
India (western).....July 3-7  
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Japan.....July 3-7  
Presided over by District Missionary Superintendent Rev. William A. Eckel.  
South America.....July 3-7  
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Mexico.....July 3-7  
Presided over by missionary in charge, Dr. V. G. Santin.  
Mexico (northern).....August 7-11  
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New York, Brooklyn, N. Y. ....April 17-21  
New England, Lowell, Mass. ....April 24-28  
Pittsburgh, Pittsburgh, Pa. ....May 1-5

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

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M. C. Adam.....  
Springfield, Ohio .....March 24-April 21  
Toledo, Ohio .....April 21-30  
Pittsburgh, Pa. ....May 1-6

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Official Paper Pentecostal Church of the Nazarene. Published Every Wednesday.

B. F. HAYNES, D.D., Editor.  
J. D. SCOTT, Managing Editor.

Subscription Price—\$1.50 a year in advance.  
Change of Address—Name the Postoffice and State to which the paper has been sent, and the Postoffice and State to which you wish it sent. Expiration of Time—Subscriptions are payable in advance. Unless payment is made or request made to have the paper continued, it will be discontinued at the expiration of time. How to remit—Send money order or bank draft, payable to Pentecostal Nazarene Publishing House, 2109, 2115 Troost Avenue, Kansas City, Mo. Entered as second-class matter at the Postoffice at Kansas City, Mo.

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