

# HERALD of HOLINESS

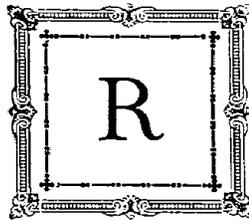
"How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things"

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## EDITORIAL

### Sinister Influences



RESPECTING the outcome of the present war, under normal circumstances there are no doubts about final victory for the allies. The prophecy of Daniel forbids Germany triumphing, for it distinctly tells us that there would be only four world powers and we had these in the cases of the Babylonian, the Medo-Persian, the Grecian, and the Roman. The fifth is to be not a civil, but a religious world power, even that of the Christ in His millennial reign. This settles for ever the fate of Germany in the final outcome. But in the defeat of Germany there can be great trouble and serious complications, and these may be nearer at hand than we sometimes would think.

There is only one cloud that we can discern on the horizon. Abraham Lincoln saw this cloud sixty years ago and it cost him his life to boldly point it out to his cabinet and to this nation. This cloud comes from Rome. It is a fact that Rome is in sympathy with Germany and her allies as she ever is in favor of autoeracy. Every word uttered so far by the papacy has been favorable to Germany. Besides this, Rome sat still and saw the most exclusive and absolutely subservient Roman Catholic nation—Belgium—ruthlessly and most brutally wronged and violated and ravaged by Germany with not a word of protest. In the face of this outrage, at which the civilized world stood aghast and against which the whole world protested and exclaimed in horror, Rome sat still and maintained her friendly attitude toward and with Germany, and when she thought the psychological moment had come to possibly secure some phase of peace favorable to Germany, she brought forth her peace proposal, which was a thin disguise of favoritism for German imperialism.

This Romish influence is strong in the United States and England and its methods are in warfare as ruthless and brutal and conscienceless as those of Germany, and even far worse. If this war has to go on until Germany is driven to the wall it may be that Rome, before she will see her friend and her ally thus beaten, will pursue her usual tactics too well known from history and by some bold stroke thrust through with terror these two nations suddenly at the psychological moment and thus try to turn the fortunes in favor of Germany, her national protege, by such a weakening blow.

When we consider the prodigious wealth of this Romish ecclesiasticism in this country and the well organized half million of her Knights of Columbus in this America of ours, said to be armed, it is not at all impossible for her to make some such a stroke as this in an emergency. On such an occurrence see how slow if not impossible it would be to get the American people informed and aroused against such an atrocity. The whole American press, practically, is con-

trolled by the Jesuits of Rome today. The police forces in all American cities are manned chiefly by Romanists. All our judicial and constabulary positions are similarly held by Romanists and Jesuits largely. How would we prevent or secure redress against such an atrocity? It would necessitate a state of internecine warfare, which would be the unhappiest of all wars and the most uncertain because of Rome's phenomenally well organized and armed state for war always, even in time of peace. Besides this, our own protective force would be practically all in foreign lands engaged in this great war. Romish soldiers similarly engaged would be enabled to serve their master nearly as effectively abroad as if they were at home, by mutiny. Romanists owe by solemn oath, and from time immemorial have paid, obedience first and foremost to the orders of the pope secretly or publicly given. No ties of blood or nationalism is ever allowed to supersede this obedience to Rome.

The saddest part of it all is the blindness of our statesmen to any such peril or possibility. How can they have read the world's history and doubt such a possibility or fail to see such a peril in the future if Rome finds such an attempt to her advantage? The bigness and horror of such an atrocity would be entirely in keeping with the awful and tremendous and gruesome happenings of these last days, and certainly with Rome's record.

The treachery of Romanism is illustrated forcefully and dangerously in the recent grave reverses of Italy in her fight with German forces and their allies. Italy lost most severely, and this has been openly charged to have been due to clandestine and sinister influences of the vatican. The London *Morning Post* says respecting this point:

The time has come when it is necessary that the Allies should consider with some care what is their position in relation to the vatican. That the recent Italian reverse was due largely to the influence of treacherous representations disseminated among the Italian armies is known; that the vatican was implicated in that propaganda is also known; and the result was a disaster so grave that its effects can not yet be measured. French and British troops have been dispatched to save the situation; and therefore both France and England are concerned with the fact that owing to machinations for which the vatican is partly responsible their ally has suffered serious injury, which is an injury to the common cause, while England and France themselves are suffering an additional call upon their resources. Since the beginning of the war, the vatican, in so far as political action is concerned, has maintained an attitude which, as it was temporarily neutral, was spiritually incomprehensible, inasmuch as violations of law and offenses against humanity were tacitly condoned.

The same journal insists that the Allies make an imperious demand of the vatican that it make "an unequivocal statement of its position." This the vatican will never do. It will make a denial of the patent facts through one of its

accredited agents, as it did very promptly, but as to an open and frank and unequivocal declaration Rome never does such things. She is ambiguous, and sinister, and duplex, and diplomatic, and unscrupulous in her arts of deception, but frank and unequivocal *never*. The *Morning Post* says further:

If we are to come to the plain truth, the vatican has leaned from the beginning to the side of Austria, in which country, out of all Europe, the holy see retains its strongest remnant of political subservience. And late events have shown that the vatican has gone further, and has furtively but actively espoused the Austrian cause. The country is entitled to demand of the government what in its view is the attitude of the vatican, and if any protest has been addressed by it to the holy see. As matters stand, we can not but conclude that there is in Italy a center of disaffection in secret league with Italy's mortal enemy.

Here we have Rome pursuing her old arts of treachery, politics, and intrigue, in the endeavor to gain some advantage for her monstrous claim to temporal power. The sooner the powers engaged in this war make Rome understand that they will suffer none of her characteristic performances, which have filled the world in past and unhappy days with horror, and blood, and treason, and terror, the better it will be for all concerned. Here is a foe which will have to be sooner or later met and vanquished.

## Christian Unity

**W**E do not believe that God desires, or has ever hinted at, much less commanded, that all denominational distinctions be abolished and all Christians be connected together in one great body or ecclesiasticism. This we positively believe not to be the will or desire of the Lord. We do not believe it at all practicable, and any attempts at it would only prove futile and injurious to the best interests of Zion.

While this is our firm belief, at the same time we most devoutly believe that there should be and that God desires and commands a positive spirit of love and harmony and unity to prevail among all the disciples of our Lord Jesus Christ. We must love each other with a pure heart fervently.

In passing we would say that it is easy for denominations to multiply needlessly. This tendency should be discouraged and only such denominations as seem justified be commended. There are too many Methodist bodies, it seems to us, and we have always held to this belief long before the sentiment for organic union of the Methodisms became popular. There is no difference in the beliefs of the two great bodies of this communion and practically no difference in church polity. It was sectionalism, or war politics, that divided Methodism, and both sides should have outlived the bitterness and uncharity which divided them in 1844. In the same way there are perhaps other churches which might unite with propriety and wisdom and lessen the number of denominations. This, however, is their business and not ours; so we let it pass.

One thing is certain; there is abundant Scripture which enjoins a spirit of unity and love and co-operation among all branches of Christian believers, and we disobey these commands at our peril. We must not be disobedient to the heavenly commands in this respect. Many of these commands are mistaken or misapplied to mean injunctions for organic union of the denominations. There are no such commands as this.

There are, however, very positive injunctions against division and discord and factional strife among believers in the church of God. A sample of it we find in 1 Cor. 1:11-17, where Paul tells the Corinthians he learns there are dissensions among them, and that one says he is of Paul, another that he is of Apollos, and another says he is of Cephas; and another that he is of Christ. The apostle asks sternly, "Is Christ divided? was Paul crucified for you? or were you baptized in the name of Paul?"

This, we must observe, was a case of division in an individual church society, and not among different denominations. These brethren in the same church society had become rent with divisions, or factions, as they tended to follow some personal leader who had ministered to them more or less in spiritual matters. This is often seen today in churches. Often has it occurred that the same admonition was needed to put a stop to such divisions and factions in individual churches. All such is directly contrary to the will and purpose and

mind of God and meets only and for ever His disapproval. All such should be frowned upon by all lovers of our Lord. We should seek to cultivate a spirit of concord and amity among believers everywhere. Members of different denominations should likewise cultivate the same spirit. There is no justification whatever for members of one denomination to dislike or show a spirit of lack of love and harmony toward another denomination. All should act as members of the one great family of God and should love and sympathize and affiliate together as brethren beloved. Nothing short of this will satisfy our Lord.

Too often we see a spirit of jealousy and suspicion and rivalry among the denominations, and this always hurts those who are so disposed. God will never prosper any church which practices or encourages this in its membership. Let this spirit be frowned upon always and the opposite be encouraged and strengthened. Then God will bless and help and use us to His own glory. The Holy Spirit is one with God the Father and He demands that we all be one with each other and with the same Father and Son. Let us strive to cultivate such a spirit of real Christian unity and thus follow the command of God and let the world behold and exclaim "behold how these Christians love one another." This unity will greatly augment our influence on the world. It is by exhibiting thus the beautiful spirit of the Master that we influence people to fall in love with Him and want to be like Him. When they see that we have become like Him they are encouraged to believe that there is hope that they may become like Him too. Disastrous indeed is the spirit of antagonism and sectarianism which is sometimes allowed to creep in among believers in the Lord Jesus Christ who chance to be in different branches of the great Church of God. Put away such a spirit and seek diligently to reach the very opposite and God will be well pleased and will help you mightily.

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**TACT IS THE GOLDEN RULE** in action. It is love mingled with wisdom operating in actual life among men. It teaches us to keep our fingers off the tender and most exposed spots of our neighbors. It teaches us to be blind when blindness would be a virtue and a benison to the unfortunate. It reminds us of our need of tender consideration, and leads us to exercise toward others the same consideration we feel we need from others.

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**THE REQUIREMENT OF THE RICH YOUNG RULER** that he go sell his possessions and come follow Jesus did not mean that we can not follow Jesus until we have parted with all we possess. It meant that his unwillingness to part with those possessions showed he thought more of them than of following Jesus, and as long as that was the case he could not follow Jesus. It means for us all that there must be nothing absolutely about us or in our possession which we think more of than following the Master; and that so long as there is there can not be a state of real obedience to the Master. If it had been learning instead of riches, the Master would have required renunciation of that and all its worth. Whatever it is we are more attached to than the Lord must be renounced and the chief place given to the Lord, or we can not occupy a truly saved relation to Him. It seems to have been the only barrier between the young man and his Lord, but it was fatal. He looked upon the ruddy features and loved the young man. He saw how near and yet how tragically far he was from real salvation.

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**THE AMERICAN CONGRESS** is making a spectacle of itself in allowing partisan politics to come into its councils. The opposition engendered to President Wilson, and Secretary of War Baker, and others of the Cabinet, is a disgrace to congress. Let politics remain out of this war and let us present a united front to the enemy of the country until victory has been achieved.

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**UNITARIANISM IS NOT A CHRISTIAN CHURCH**, though it sails under that cognomen. It is but a disguised counterfeit of Christianity. It is a crass form of ignorance and blasphemy, which ought not to masquerade under the name of a Christian church at all, and it only publishes its vulgar disregard of the proprieties of life when it does so.

# The Office and Work of the Holy Spirit

BY REV. C. A. THOMPSON

**T**HE Holy Spirit is the executive, administrative, witnessing, revealing, and instructing personality of the ever blessed Trinity.

He executes the will of the Father and the Son, and is ever present to enforce law, to reveal the sentence of the guilty, to plead with the sinner to leave his ways of folly, and assist him to find Jesus.

He is the divine officer, whose prerogative is to arrest the sinner, discover to him the turpitude of sins, and reveal the awful condition of the eternally lost. He reveals the justice of the law, the eternal holiness of the Father and the Son, and makes known to the sinner the hopelessness of his ever entering the kingdom of heaven unless he conforms to the demands of that holy law.

He administers punishment upon the sinner, revealing to him the just rewards for his sins, and allowing him a foretaste of that eternal punishment which awaits the finally impenitent. He metes out to the arrested sinner the suffering of hell, and the certainty of it, and no sinner who has had genuine conviction by the Holy Spirit will ever doubt the reality of hell and the punishment due.

Holy Ghost administration of the divine Trinity in conviction for sin and the present punishment of the sinner does not obtain unless there is the faithful ministry of the Word, by the same Holy Ghost sent down from heaven, coupled with prayer by faithful men and women.

The Holy Ghost may come in answer to the prayer of the seeker, or He may come in answer to the prayer of others who have audience with the throne, but He appears not to come except in answer to prayer. Jesus said He would pray the Father and He would send the Comforter unto the disciples.

He does come as a witness of every act of the soul, from childhood to the grave, revealing the right and wrong of every act and thought, but He seems not to come in the sense of punishing for sin, with real conviction, except in connection with the Word, and prayer.

He bears witness to all that takes place between the soul and God, and makes clear every step we take. He attests the fact that we have repented, and if we have never repented His testimony to the soul is wanting, but if the soul has really repented, He so clearly bears evidence, that all the powers of darkness can never shake it.

He bears witness to regeneration, which is His own work, and makes the soul to know it has passed from darkness to light, and is a new creature in Christ Jesus. Paul declares that no man can say that Jesus is Christ but by the Holy Ghost. Here is where a personal vital experience of Bible religion is of value. There is as much difference between historical knowledge of Christ, and that which the Holy Ghost reveals, as between light and darkness.

No seeking soul should rest until it has the unmistakable evidence from the Holy Spirit that regeneration has taken place, if in the case of seeking regeneration. Multitudes rest thus without the direct witness, and later find to their sorrow that they were never converted. Many are urged to take it by faith, but if the Holy Spirit has His way, there is little need to urge this.

Just as He has led in the matter of conviction for transgressions, and shown the awfulness of sin, so He just as certainly inspires faith in the soul when fully penitent, and assists the seeker to look away to Jesus, the virtue of whose blood is his only hope. A seeker coming through on these lines will not require a policeman to tell him when he is forgiven, but will be able to say with the blind man of old, "Whereas I was blind, now I see." There may be now and then a little help from urging people to take it by faith, but the Holy Spirit has reserved that particular prerogative for Himself, and never makes a bungle of it.

Just as the Holy Spirit led the sinner to see his transgressions, and his rebellion against the law of God, and led him to Jesus for pardon, and made the evidence plain to him, so He leads in the matter of entire sanctification. He reveals to the child of God his need of complete holiness, and the impossibility of reaching heaven without it. He reveals the perfect holiness of God, and at the same time reveals the sinful nature still lurking within the breast of the believer.

The Holy Spirit then makes clear to the moral sensibilities, the presence of evil in the heart, and causes this evil to be exceedingly

## Minding the Spirit

BY MRS. ALTHA MOORE

**M**Y spirit shall not always strive with man." "Grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption;" and "Quench not the Spirit," are messages in God's Word not only to the sinner away from God, but to the children of God, both those who have not and those who have received the Holy Spirit.

If the sinner rejects Him continually, he hardens his heart at last, seals his own destiny; and if the child of God refuses to walk in the light, he too, sooner or later, grieves Him away for ever. Now, coming to the burden of my message, if the sanctified one, the one to whom the Holy Ghost has come to abide with for ever (John 14:16), and to teach all things (John 14:26), and guide into all truth (John 16:13) if he grieves that blessed Spirit he jeopardizes his eternal interest.

John 12:35, 36, "Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light." The Holy Ghost is He who sheds the light on our pathway. How important that we obey His leadings. There is no victory back of light. "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." If we fail to walk in the light the blood fails to cleanse. And to fail continually is to crucify to themselves the Son of God afresh and put Him to an open shame. And the Word says it is impossible to renew them again unto repentance, having been once enlightened and having been partakers of the Holy Ghost, they having fallen away.

I know that the "Lord is merciful and gracious, slow to anger, and plenteous in mercy. He will not always chide; neither will he keep his anger for ever." "Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust." "The mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children; To such as keep his covenant, and to those that remember his commandments to do them." "The Lord is not slack, . . . as some men count slackness; but is long suffering toward us, not willing that any should perish. . . . But the day of the Lord will come as a thief in the night; . . . Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness. Looking for and hastening unto the coming of the day of God."

As the servant of Abraham is a good type of the Holy Ghost making up the bride, the Lamb's wife, how important that we follow His leadings in every detail and every step of the way as did Rebekah. Beloved, we are in the last of the Holy Ghost dispensation. Dr. Gordon says, "He seems to be withdrawing His restraining influence from the world." The Scriptures are being fulfilled fast. The Lord may come at any moment. Let's be sure we have our lamps trimmed and burning and oil in our vessels, that we may rejoice at His coming.

OZARK, ARK.

repulsive to the holy nature received in regeneration. When this evil is exposed and shown clearly by the Spirit, the soul must choose between its destruction and retention. If destruction is determined, and the will fully consents, the battle is well nigh won. The Spirit seldom leads so much in a detailed consecration, as in a complete and perfect submission of the will, to the end that sin may be destroyed and the soul sanctified wholly. "If ye be willing and obedient, ye shall eat the good of the land" is greater than whole burnt offering. Consecration is largely in the will, and the Holy Spirit looks at the will, more than whether we have given this or that, or laid off this or that.

The Spirit will lead the soul whose will is entirely submissive to God, out in the way of crucifixion, and up by way of the cross and at the proper time will inspire faith in the blood of Jesus to take away the remains of sin, and cleanse the heart from all unrighteousness. There will not be the dry "take it by faith" where the Holy Spirit has His way in sanctification, as again the same blessed Spirit who has been the person who has brought the sanctification will bear witness to what He has done and no powers on earth can shake such a soul as to what he has had wrought in him. There would not be so many dry holiness people in some quarters, if the blessed Spirit could have His way, and less human efforts made to sanctify, and make people believe they are sanctified. People who are sanctified know it, as much as they know any other fact of consciousness. Amen!

The Holy Spirit is a divine living person, to whom is attributed, omniscience, omnipresence, Creator, Jehovah, wisdom, inspiration, etc.

The blessed Spirit not only does all we have mentioned above, and much more, but He reveals the great and wonderful beauty in Jesus, without which revelation Jesus is still a root out of dry ground. He reveals His dying love for sinners and the Church. He sheds abroad this dying love in the heart or affections of the seeking soul, that it staggers him when he begins to attempt to realize the amazing grace which followed a sinful rebel to the gates of hell to redeem him.

He reveals to the saved sinner such loveliness and attractiveness in Jesus, that he is led to forsake all, and submit his will to the will of his Redeemer, and thus Jesus is crowned as king, with the Holy Spirit as the chief executive to administer the ceremony, and pronounce the matter accomplished. Amen!

The Holy Spirit does not speak of Himself, but always speaks of and exalts Jesus, just so when the soul has enthroned Jesus, in entire sanctification, by the same Spirit, Jesus, not the Spirit, nor the man, becomes the central figure. People who talk constantly about the Holy Spirit usually are found to be astray, and following a wrong spirit. Such people are often fanciful, have many visions, revelations, special inspiration, etc. Such folks fail to see that God still speaks through His Word, and the same Holy Spirit who inspired it, still accompanies it to produce conviction and lead the soul to Jesus.

The Holy Spirit never inspires faith in Himself, but in Jesus, and all fanaticism has this feature in it of looking to the Spirit rather than to Jesus. This opens the way for another spirit, but not the Holy Spirit, and accounts for the fearful havoc in some places, where the Spirit appeared to be leading.

The Holy Spirit reveals the humility and love of Jesus, and these two elements are wanting in all fanatics. They have a false love and a feigned humility. Holy, humble love, which always accompanies true humility, are the most unlike the Devil of anything in the world. The Holy Spirit will always lead the soul to a humble and modest opinion of himself, and ready to be taught by any who have the same spirit. The greatest beauty in Jesus was His great humility, and it is the office and work of the blessed Holy Spirit to lead us in such a way that we shall be like Him in these respects at least. Amen!

REGINA, SASK., CAN.

5. Christ was on trial before Pontius Pilate and now He is on trial before you, but there is coming a day when this order will be reversed.

a. A REVERSION OF AUTHORITY AND POWER. Christ will then be on the throne, and both Pilate and you arraigned before Him. Yes, you must appear before the bar of eternity, and before the Judge from whose decision there can be no appeal. The same Christ whom both Pilate and you have despised; yes, the very one who was mock-robed, thorn-crowned, and cross-crucified, but now, blessed be God, has risen and ascended with majesty and power, and has sat down on a throne of ineffable glory amid all the coronation celebrities of that celestial universe! In that day, He will not be hanging on a cruel cross, but sitting on a glittering throne; not holding a mock-rod, but waving every scepter; not thorn-crowned, but diademed with every honor and glory of the infinite eternal One; not wearing a mock-robe, but clothed with the dazzling vesture of the omnipotent God; not despised and forsaken, but surrounded by rank after rank of shining angels who delight to be His servants and obey His mandates, and myriads and myriads of unfallen beings from millions and millions of unfallen worlds who delight to pay Him humble homage and worship Him, the Redeemer of earth, Champion of the universe.

b. REVERSION OF QUESTION. The question Pilate asked was, "What shall I do then with Jesus?" In that great day, when both you and Pilate shall appear before Christ, I believe two questions will be asked.

First, "What shall I do without Him?" You seem to get along without Him here, but what will you do without Him when the worlds are staggering, stars are falling, the moon is bleeding, the elements are melting with fervent heat, terror-stricken sinners are crying, the happy, glorified saints are rejoicing, and when you look into the face of Him whose countenance is like lightning? The question then will be "What will you do without Him?"

Second, "Not what will you do with Him, but what will He do with you?" Say, what will He do with you, Annas, and you, crafty Caiaphas, and you, heartless Herod, and you, pitiless Pilate, you lawyers and doctors, scribes and Pharisees, and Christ-rejecting sinners? What did you do with Him? You lacerated His back, spit in His face, led Him bleeding through the streets like an animal, dressed Him in a mock-robe, without mercy and without pity, crowned Him with thorns, spiked His hands and feet to the cross, pierced His side, broke His heart, and treated Him worse than you would a dog; but now, "What will He do with you?" Listen! "Depart from me, ye cursed." To where? Into a lake of fire, into a furnace of fire, into a bottomless pit, the smoke of which ascends for ever and ever; into outer darkness, whose inhabitants gnash their teeth and gnaw their tongues for pain; into the abode of the damned, where there is no love to outrage, no mercy to resent, and no Christ to reject and crucify, where the sweet zephyrs of hope ne'er fan the cheek, where the howling storms of God's infuriated displeasure and wrath shall sweep on for ever, where the only music is the deep death-dirge of the doomed and damned, and the howling shrieks and screams of the lost.

6. Hell, the fruitage of a wrong choice. Let us imagine that after we have been in heaven a million years we are allowed to explore the dark domain of hell. We speed with the rapidity of light, which travels 185,000 miles a second. On and on we go, until, after having passed all that is blessed and beautiful, we are suddenly almost deafened by the sharp shrieks and shrill screams of this lost world. This horrible confusion of cries and walls is like the sound of ten thousand thunderclaps multiplied by as many desolating tornadoes, multiplied again by as many devastating earthquakes. At last, we are there. Oh! how unutterably awful! And if it was awful a million years ago, it is a million times worse now, for there is nothing in hell to make it better, and everything to make it worse. We begin to explore it, guarded by omnipotent power. We travel on through

# A Wrong Choice

BY REV. M. EDWARD BORDERS

In Two Parts Part Two

this dark domain for a thousand years, and this is a short time, for time will be no factor in eternity. Suddenly, we find Judas Iscariot. He still drags his intestines and a broken hemp rope. Ah! what are these words that I hear wrung from his parched lips? "I have betrayed innocent blood." *This will be the cry of every backslider in hell.* He seems to be persecuted by ten thousand devils, for numbers do not count here. They call him a coward, a backslider, and a two-faced betrayer of the innocent. He has had no peace and rest in all this million-year night. I pity Judas and speak to him and say, "Oh, Judas, Judas, what brought you here?" He shrieks his answer, "A wrong choice. I chose money instead of Christ!" He turns and is off through the dark, thundering ravines of hell, screaming as he goes, "A wrong decision, a wrong choice! I betrayed Him; I sold Him; I brought Him to open shame in the presence of His enemies; I turned traitor to my best Friend; oh, horrors! Oh, God! if I could only forget that sad, sweet face, that awful deed and that awful night!"

We travel on a few years more and we find Pontius Pilate, the great Roman governor of Jerusalem, before whom Christ was tried and finally condemned. Pilate seems to be in a delirium of dread and fear, as if haunted by some dreadful deed. He shed no tears in yonder world, but now he is crying, and seems to be vainly laboring to accomplish something. He is washing his hands in the billows of damnation, for there will be no water in hell. He is saying, "If I could only get this blood off my hands. Oh, these accursed hands!" He is kicked and cursed by millions of demons and tormented in the hissing, bellowing flames, but he seems oblivious to all this. He is engaged with the blood on his hands. He says, "All this external torture is nothing compared with this haunting memory." I say, "Pontius Pilate, what brought you here?" He answers, "A

wrong decision. I sought to please the multitude, and deliberately chose against the innocent One." The last we see of that poor, old man-pleasing, moral coward, he is wringing his hands and crying, "Oh, this blood! Oh, this blood! Oh, that horrible decision! Blood! Blood! Blood!"

Mounting some lofty pedestal, I lift the trumpet to my lips and ask the question that thunders to the four corners of this lost world, "Lost souls, one and all, why are you here? Did not God love you?" The united answer rolls back, "Yes, 'For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish.'" "Did not Jesus Christ die for you?" Again the united answer, "Yes, 'In due time Christ died for the ungodly. He tasted death for every man.'" "Were you ever told of this place and warned to escape it?" "Yes, a thousand times." "Did God ever call you? Did Christ ever knock at your heart's door? Did the Spirit ever show you your undone condition, and tell you about the previous meritorious blood, and invite you to it? Did you ever hear the earnest entreaty of a faithful preacher?" Suddenly, like the rumbling sound of a mountain torrent, or the surging crash of ten thousand Niagaras, the answer rolls back from this fire begirt world, "We are here, all of us, as the result of a wrong choice!" Then it seems that all pandemonium takes up this eternal wail, "A wrong choice, a wrong choice!"

7. I close with this appeal: Two thousand years ago Pontius Pilate stood out before the people and asked the question, "What shall I do then with Jesus which is called Christ?" The Jews gave the terrible answer, "Let him be crucified." As an ambassador for my Lord I propound the same question. What will your answer be? Oh, in God's name, what will it be? Come now, He is on your hands, and you must answer now. You can give but one of two answers and upon your decision depends holiness and happiness here, and home and heaven yonder. I present to you Jesus, who is the Christ, the greatest man, the mighty God, your best Friend, and only Savior. You are answering this very moment, "Yes" or "No."

Let me, as a gospel preacher, and as one who loves your immortal soul, entreat you with a burdened heart to choose Christ. Fleet-footed time, as he gallops on at fearful speed, cries to you, "Choose Christ." The ghastly monster death, the clatter of whose hoofs can be heard on the stones of time, waving his poisonous sting and pursuing you at rapid pace, warns you to choose Christ. The curse and consequence, pain and penalty of a broken law, waving flaming sword just above your defenseless head, awaiting the command from infinite wisdom to cut you down, as a cumberer, to the ground, warns you, "Choose Christ." Lost souls writhing in hell's torment, their fingers dripping infernal fire, pointing to the cross of Christ, with all the eloquence of their damned lips scream to you, "Choose Christ." The judgment day, with its lightning flash, pealing thunders, rocking, reeling worlds, bleeding moon, record books, howling demons, crying sinners, shouting saints, warns you, "Choose Christ." Calvary's cross, dripping with redeeming blood, lifting its substitutionary Savior between your lost soul and the yawning chasm of pitiless, endless hell, pleads with you to "Choose Christ." Mercy, long rejected and long outraged, with all the melting pathos of her sweet lips, entreats you to "Choose Christ." Bright, shining angels, as their immortal forms crowd the gilded galleries of the celestial city, turn their radiant faces to Calvary's cleansing fountain, and with all the earnestness of their angelic voices shout to you, "Choose Christ." Dear ones in glory are bending over the bannered battlements of their heavenly home and with outstretched hands are beckoning to you and saying, "Come this way. Oh! steer for the harbor light!"

Oh! my dear friends, you must choose! You must choose now! May God help every one of you to say from the bottom of your hearts, "For time and eternity, I now choose Christ!"

CHICAGO, ILL.

## I'm Lost!

BY E. F. STANTON

My heart is sad, my soul is sick,  
I'm lost, for ever lost;  
I've sinned, Oh! God, yes, I have sinned  
Against the Holy Ghost.

I've sinned against the Holy Ghost.  
He'll never come again.  
I "cast the dust" upon my head,  
And "gnaw" my "tongue for pain."

From heaven to earth the Savior came  
To seek and save the lost,  
But there's no hope for those who've sinned  
Against the Holy Ghost.

Dear sinner, don't reject the Lord.  
He loves you, Oh! so well.  
Don't be unwise like the "rich man"  
Who raised his eyes "in hell."

Remember Esau, who once sought  
Repentance with heart tears,  
But God refused to hear his prayer,  
He died with groans and fears.

When death is near to all my friends  
I'll sadly say "farewell,"  
Then I'll begin my fruitless cries  
In an eternal hell.

LONE WOLF, OKLA.

## "The Great Commission"

Matt. 28: 18-20

BY REV. WM. D. SHELOR

**T**HIS might be termed the missionary charter, a document bestowing certain duties and privileges. Here we find our justification for urging missionary work, whether it be home or foreign; and, too, we find here a special encouragement for the maintenance of that work which we feel so justified in doing. Here we have our positive duty announced: "Go ye therefore, and teach all nations," which can mean nothing other than the evangelization of the world. The Church of Jesus Christ is the greatest institution in the world and has committed to it the greatest task of all institutions, that of carrying the gospel of God's dear Son to every creature.

The Church, of which the Pentecostal Church of the Nazarene is a part, is the great conservatory of divine truth and is commanded, by its great Head, to deal out said truth to a world lost and ruined by sin. This, we feel, is our special burden, and if we fail in it, who will rise up and take the heathen the gospel? The saloon party will not do it; the lodge crowd will not. All worldly, carnal societies and institutions utterly fail when it comes to giving the heathen the gospel that saves to the uttermost.

The Church is the only appointed agent in performing this blessed task, which to each of us is a profound duty and privilege, whether we realize it or not.

Let us look at the source, object, and the encouragement of this great commission:

1. **ITS SOURCE**—The authority and commandment of Jesus answers to the source of the commission. (a) *The authority of Jesus.* These words were spoken by Him after His resurrection. He had, by His birth, death, resurrection, and in many other ways, proved to be the Son of God, in whom was invested all power in heaven and in earth. He had, by divine authority, turned the water into wine, healed the sick, cleansed the leper, raised the dead, claimed victory over death and hell, procured salvation for all, and now, by that same authority, commissions men whose names are written in heaven to go unto the remotest ends of the earth with the message of "good news," which is for all people. With such a commission, backed by such authority, how can we tolerate any indifference toward it for a moment? It is as much wrong to neglect this command as any other, since it is backed by the same authority as the others. (b) *The command of Jesus.* In commissioning His disciples, Jesus uses His authority. This command is Christ's claim on the "fishers of men" for the mission field. The first claim for missions and missionaries arises not from the wretched condition of the heathen—this claim comes not because of the heathen's need, be it ever so great; neither does it come from the fact that the gospel will lift and elevate the heathen to a better and higher plane of living; but, the first claim for missions and to missions is the direct command of Jesus recorded in Matthew 28: 19. As subjects of His redeeming grace we are under command to go, and the church, or individual, that neglects the cause of missions is disregarding the orders of Jesus and how can we expect to be blessed and at the same time disobey? when the Book says that disobedience is sin.

2. **ITS OBJECT.** (a) *To go.* The command was given to be obeyed. God expects us to put it into action, as the word "go" implies, "proceed," "move on," "pass from one state to another," "contribute," "enterprise, or push." The object, then, is that missions as a theory was to be set in action, and disciples, which means "students or learners," were to become apostles, those who propagate the gospel by preaching and teaching. God does not want us to for ever be disciples in the sense of being learners only, but wants us to launch out a little from the shore and give knowledge of salvation to those in regions beyond.

God expects the Church to enlarge its borders

and stretch its tents over more souls than the few housed within its own walls. Is it not a fact that it takes nine-tenths of our time and attention looking after the members and cares of the church at home? We believe that this order should be reversed and every member of the home church be a missionary for Jesus at home and abroad.

Christianity was born with fire and enthusiasm and to keep it alive it must ever be aggressive, and its professors not building their campfires twice in one place. If we do nothing for missions, home and foreign, we are camping in the same place, our campfires burning over the same territory all the time. (b) *To make disciples.* Those sent are to preach the gospel, the Word of God, which James says is able to save your souls. In Colossians first chapter Paul tells us, that in preaching, "Jesus" is his subject, "Warning and teaching every man" is his method, and "That we may present every man perfect in Christ Jesus" is his object. From these and other Scriptures we conclude that the object and design of the gospel is to make disciples of all nations and of all men. We believe in Christian education and in Christian ethics for the heathen, but believe infinitely more in the new birth, and believe this to be his greatest and first need. The horse must go before the cart to prevent a serious wreck. Many so-called missionaries fail in the vitals of the new kingdom. We are sure the heathen's head needs some straightening out, but if his

heart is straightened first it will make the other task easier. God's object and order is the heart first.

3. **OUR ENCOURAGEMENT.** Christ's presence, "Lo, I am with you alway, even unto the end." We preach Christ crucified, but not only so, we also preach Christ risen again. We preach Christ who lived, died, and is alive for evermore. He is still with us and this is not in any other department of our work more manifest than in that of missions. We only have to look back over the last twelve months to see that the Commander is still with us in our missionary activities. The missionary church is the church that has most of the presence of Christ. He is always present at a missionary meeting and with a missionary church and has promised to be until the end. If you want to shut Jesus out cut off all missionary efforts.

According to His promise here missionary work is to be continuous, never to end until He ends it with His coming at the end of the gospel age. If then, missions are to be a continuous work, and His presence is to be with mission workers until the end, He is then with us today in our missionary work as He was with the apostles at the beginning. This ought to spur us on to greater things. We have God on our side and with such a presence we can not fail. To say the least is to say that we should be encouraged to pray more, pay more, and plan more for the cause of missions than ever before.

The world is our parish and we have the gospel that is for all nations and shall we, when nations end, have a part in the rejoicing that, "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea?"

## Winning Them One at a Time

BY REV. C. E. CORNELL

**T**HERE is no substitute for personal effort in winning men to Christ.

But unfortunately there are but few skilled laborers in this wide harvest field. It seems to be the general thought that one must be a pastor, evangelist, or skilled laborer of some sort, with ability to scoop them in by the hundreds, or there is not very much use trying. This is a grand mistake. If there could be thousands who would make it their daily business to labor for the souls of men *one at a time*, thousands could be won in the course of a year. This phase of Christian activity, for some reason, does not seriously impress many, but it ought to.

H. Clay Trumbull, the former editor of the *Sunday School Times*, spent forty years of his life in this particular kind of work. He testifies that he won hundreds to Christ, many of whom became ministers, missionaries, and Christian workers. Let me give you a few pertinent illustrations of this particular phase of work.

A young man in Albany, N. Y., began a great work in soul-winning by singling out one unsaved friend. He followed him unweariedly with prayer and wise conversation and appeal, until he had won him. Then he selected another, and with the same untiring zeal pursued him, always lovingly and wisely. Thus, in a few years he, alone, had brought no less than one hundred souls to Christ.

Dr. Walker, in his matchless book, "Philosophy of the Plan of Salvation," tells of an infidel club, of which a certain man was the president. In a great revival, this man was deeply moved and saved. Then, with deep anguish over the thought of how he had led so many astray, he formed a great prayer list of all the members and made every personal effort to win them. Within a few years,

102 out of the 125 were gloriously saved.

A Sunday school teacher in New Jersey in the course of a number of years had 260 men in his class, and of these more than two hundred became Christians and earnest members of the church—some of them ministers, missionaries, and filling other eminent fields of Christian service.

Dr. A. M. Hills tells of a Sunday school teacher in Chicago who had a class of twenty-five young women. The burden came on her to see them brought to Christ. She began with them one at a time. She invited each one to her home, talked with them personally, sent them good, wholesome literature, kept at it, and in a few years had won every one to Christ.

A pastor in Philadelphia told the story of a Christian boy who requested some work in the church. His pastor directed him to earnest endeavor to win his seat-mate at school; thus began a career of personal soul-winning, which brought forty boys to Christ within a few years.

Dr. Chapman tells of a red-haired Irish lad in his church in Philadelphia who sought and found the baptism with the Holy Spirit. He immediately became interested in the men and boys in the vicinity of the church. Within a year he had won sixty of them for Christ.

Here is the field, my friend, where you can bestow your labors and be assured of the largest harvest. Make up your mind to go after souls, like an insurance agent seeks to write insurance. They untiringly follow up a "prospect" until they land him.

This is the greatest business this side of heaven, and we say it deplorably, as there seems to be very few skilled laborers. May the reader be aroused to both his duty and privilege.

LOS ANGELES, CAL.

# The Path To Maturity: or The Temptations of Joseph the Hebrew

BY REV. R. L. HOLLENBACK

For God hath caused me to be fruitful in the land of my affliction (Gen. 41: 52):

**T**HE path to maturity is through various trials, tests of character, temptations, and sometimes afflictions, and disappointments. We may not be able always to understand why this is necessary, but we will understand it better by and by. It is one thing to be saved from sinning, it is another to be cleansed from inbred sin, but it is still another to have that imparted grace tested, tried, and our character proved so that we are living examples of God's power to save and keep. It is a process that ripens the fruits of holy character, while it is an act that cleanses from sin. It is quite different to make the fruit tree free from disease so that the fruit will be free from worms, specks, knots, etc., than to ripen the pure fruit. An apple may be a perfect apple and yet be small and green. It may be just as pure in the immature state as the red, juicy fruit, but it takes food, growth, light, wind, and sunshine to mature and ripen the fruit.

So with the Christian, when God sanctifies the heart it is then as pure as purity. "Pure" is a superlative word. If a thing is pure it could not be purer. The sanctified soul partakes of the same purity as God. Freedom from sin is freedom from sin. No one can be free from sin and then at the same moment not be free from sin. It is a mistake to profess this great blessing too strongly when sin still remains, yea, indeed it is one subtle form of hypocrisy. We do not do away with the high standard of full salvation. But we do mean that this grace must be proved, tried, and the character must be ripened by the trials, winds, and frost of temptation. We can not measure our experience by our good feelings, blessings, or ecstasies, but it can better be measured by the way we stand the trial, temptation, and affliction. The time when our soul should be the most thankful and happy is after the night of temptation, test, and affliction. Then we can change the old song to read:

I'll tell you when I feel the best,  
'T is when my soul has stood the test.

The character of Joseph presents the best Old Testament type of Jesus, but also a type of the life of a true Christian warrior as he journeys ever upward, onward, and forward to the state of spiritual ripeness and maturity. From the home in Canaan (which may be typical of holiness) he travels toward the throne, his exaltation to the kingship being only the outcome of the Lord's plan—the ripening of the character fruit of his pure soul. That he was a holy man none need doubt. His temptations are similar to those which we shall meet in the experience of full salvation.

1. The temptation to pride. Paul was fearful of being exalted through the abundance of the revelations given unto him. Joseph dreamed two dreams which were doubtless inspired by the Holy Spirit, God Almighty. These were revelations of what God would do with him if he were true. His father and brethren would bow down to him in governmental obeisance. But no candid man could read the account and think he showed the least bit of pride or puff. In fact, there is nothing which makes us think he knew the interpretation, till after the family had spoken out of envy. But this was a temptation to even a pure soul. "I am going to be something great, a king, a ruler. My brethren will have to bow to me. How glad I am." Such would be the suggestion of Satan. And such would be the response of the carnal nature. But his humility is shown by his submission to their envious hands. He did not try to call down fire, but left it in the hands of God. The newly sanctified soon meet with this temptation. "You can pray, you can preach, you have a

better start than most of them. You are going to be a great man, you are too big a man already for this little place. You have a much better experience than he has, God wants you to climb, you are called to fill a high place." How many have escaped such suggestions? These are Satan's traps, which God allows to prove our character. Carnality approves, believes, yea, and swells at such and says a hearty amen. This pride will be felt or seen in the spirit of self-exaltation, railroading through school, disconcert at a brother's standing, taking offices that one can not fill. And it ends in falling flat in being put out of offices because we are not big enough to fill them. If God is pleased to reveal in us anything of our future exaltation or success we should humbly fall at the feet of Jesus in humble submission and think of our unworthiness.

2. The next is the temptation to dishonesty. There is every temptation in our path. Responsibility is a chance for Satan to tempt. Joseph was put over the house of Potiphar after he was sold into Egypt. It does not state the nature of the temptation, but if we believe the Devil lived at that day, we must believe that there may have been a temptation. There was the money, and silver, and gold. He could steal, no, not that, but he could borrow. The temptation comes to holiness preachers in this day to be always borrowing money instead of trusting God to supply the needs. Many have yielded to this temptation, and have borrowed so much they can not pay out. There are several evangelists who have been overcome by this, and while they still have some success in preaching, they kill their influence and overturn all they do by borrowing money which they never pay back. This is of course dishonesty, and does much more harm than the thief at night. Beware of this trap of the Devil. The Enemy will get us to the place (if we allow him) where no pastorate will want us, or will have confidence in us.

3. The temptation to social impurity. This pure soul was tempted by a devilish woman. Somebody says that if one conducts himself properly he will never be tempted. But we may be mistaken, as temptations are appointed for us. If we have not had them, it is perhaps a sign that such temptations are only ahead of us instead of behind us. Any of us may be the mark of a Satanic woman. We, too, may some day be found in a corner as Joseph was, and the only defense in that time will be the strength and purity of the Holy Spirit. How has the work of God suffered? and how have the souls of the victims of this subtlety suffered by the failures in this particular temptation? It was when he was about his lawful business, in the service of his master, that the devilish woman assailed him. But his pure soul repulsed and defeated the Enemy in this hour. How many who have imagined themselves fully able to hold out have we seen fall by the sword of the Enemy because of this? Marriage is not the least safeguard or refuge from temptation. It will come down the line yonder. God will permit it. He does not send it, and will impart purity if we meet the conditions.

4. Closely joined to this is the temptation which comes in the time of false accusation. How many are trying to run down lies? What waste of time! The Enemy lies about us. His angels on earth do it. But that need not hurt us. We may be tempted to think our work is killed, we are no longer of use in our present position, we should get us away and try somewhere else. This is false. We are perhaps in the place of greatest usefulness. The first duty is to see that we are perfectly innocent. If so, let the rest take care of itself. God will see to it. No doubt Joseph was told by the Devil that he was "ruined now; the folks believed the lie; your reputation is ruined. You

better keep silent about your religion now. You have need to be discouraged." But this is the time to trust. Let liars lie. And let those who believe them run them down. Close to this was

5. The temptation to discouragement. "The folks have lied. You had revelations of future success, dreams from God of future rulership; but now the dream is gone, you have made a blunder somewhere, it will never be realized, God is not leading, this is not the way to success, you have mistaken the leadings of the Lord somewhere. Give up, you may not have been called to this work anyway. Maybe you are not fitted for this kind of work." Then comes the Enemy to the pastor and suggests: "The work is going to pieces, you are not big enough to handle this, the present difficulty in the church will split it, souls are getting discouraged and it is because you are the pastor and not strong enough to lead them to victory." Such ghosts as "the church going to pieces" and coming to naught have been haunted before the minds of many who are able and called of God. These temptations must be resisted by the shield of faith. Believe God will bring things out. Believe that He will counteract the influences that are at work. Trust, and these will be seen to be the ghosts that the Devil has haunted in our face to discourage us. "But the Lord was with Joseph. . . . and gave him favor in the sight of the keeper of the prison" (Gen. 39: 21).

6. Temptation to compromise. The Devil may have suggested to Joseph that the way through the dungeon was not the way to the fulfilment of his dreams. Just then the chief butler and the chief baker dreamed dreams. The interpretation of the first was pleasant, easy, but the next was unpleasant and would perhaps be received with resentment. Tell him not the unpleasant features. Say nothing; if you can not say something good, keep still. But Joseph was true to God and told the truth. In the life of every preacher is the temptation to compromise. He sees compromising preachers have greater apparent success, greater money, greater results. The Enemy says, though in an angel's voice, "You are perhaps making a mistake, you are not liberal enough, you just belong to a radical set of folks, do you think all these people who sign cards are not saved? Then look, you are getting old, you will not have a job soon, you will be over the preacher's dead line some day, the holiness folks like noise and shouting and soon you will be too old to do it, they will cease calling you, and you are in a congregational church, you know. Preach the Bible but leave the particular sins out. Preach the truth what you do preach, but that which is particular—such as secrecy, tobacco, adultery—say nothing about it."

7. Later comes the temptation to despair. "I will not be a success. I will not reach the goal. I thought God had called me but I presume I have been mistaken. It seems that I am less a success than when I started, less a preacher than when I began to preach, have less grace than when I first entered Canaan." Such 'cloudy days' must have been the part of Joseph, when the butler failed to speak for him to the king. Such is the temptation of a preacher who has no family prestige. His father is not a preacher, so there is no one to boast, no one to recommend, no one has heard him, no circumstances have ever been right for a revival, and no great landslide has ever been his. It is a long road, no brother minister has confidence in him as a preacher of ability (though they have perfect confidence in him as a sincere Christian), no chance has ever been given to prove himself. A preacher's hardest work is to win the confidence of other preachers—not their confidence in his religion, but their confidence in his ability as a preacher. The weak delivery of two years ago is their opinion now. They hear you at first and if it is not a storm, they never forget the failure, they never give the second chance. But God has you in His mind. He knows the way through this dungeon, this tunnel has an end. God will

## What Is God's Plan for Israel?

BY REV. S. L. FLOWERS, D.D.

show you off when He wills; only believe, love others, keep at hard study, plod on, try, again and again, try, try, try, trust. Never despair, promotion may come suddenly. It did with Joseph. Some one will remember his faults. Some one will give you the push, some one will be impressed with your message. Look for it, trust for it, and give God the glory.

8. After the call to the house of the king came the temptation to rob God of the glory due to Him. "You can interpret dreams, you are a great man." But hear the great soul answer, "It is not in me: God shall give Pharaoh an answer of peace." So with the man of God, especially the minister. The Lord gives him a boost, souls are saved, the church sees its mistake, the leaders remember their faults, in not having confidence, the fire falls, calls come, revivals follow, your place is found. Then comes the other trial. You then may be tempted to swell, and if carnality has its way, or exists, the way your brethren treated you will be the way you treat those who are trying to climb. "I am having success, I am greater than the brethren think I am. I should have had such position long ago." To such thoughts the pure soul puts up the shield of faith, repulses them, and gives God the glory due to His name.

The victory that the pure-hearted Joseph won was the greatest in the Old Testament annals. Sin found no response in his heart. His soul was proved. The fruit was ripened, he was now prepared for the work of delivering the people. The sheaves would now make oblation without giving him the bighead, the "stars" would come to him to bow, and buy corn, but the fruit that was ripe would only yield more fruit to God. Were it plucked when it was green it might have spoiled before it became ripe. He was pure in the beginning, but this purity was proved by the test.

Pure soul, press on, those dreams will come true when you have gone through the dungeon, stood the test, and have come out still white as snow. Do not give up to despair, believe; believe in the God who called you, believe in your call, believe you are the one called, believe in the leading of the Spirit; be faithful to seek the leading and then do not look back to see if He led you, if He did not you could not tell it. Never give up to despair. If your heart is pure thank God and give Him the glory.

But if there is any response from within of the evil of sin, fly to the cleansing blood, seek the eradication of all sin, so that in the time of trial you may resist the temptation to pride—spiritual pride. Believe God in the time of financial reverses and do not let the Devil cause you to lose your influence through this sin which is unpardonable in the eyes of the world. Looseness in money matters will never be forgiven by the world. The same may be said of the impropriety of conduct toward the opposite sex. This blot will stay for ever, and you never can be the same man again, in the eyes of the world or the church, after this sin. But be assured, dear soul, that down the road it is before you and can not be escaped. The heart must be prepared by the cleansing blood of Jesus. You will be accused, but if it is not true then look up and keep still. When slander is on then silence is worth the world. Never be discouraged, your exaltation will come in due time. Never compromise, for you are working for future rewards and not for worldly compensation. Never despair. And when your success does come, then give God the glory. Follow not in the path of Saul; nor in the way of Alexander Dowie. Humbly do your best and reign with Christ.

Then when we are promoted to the throne of glory our fruit will be ripe and we will be shining as the stars for ever. A ripe saint here who has fought faithfully and stood the tests, and has come off a victor through thirty years or more of toil, is the most beautiful thing on the earth; how much more in their celestial splendor arrayed in the white garments and singing around the throne.

**S**URELY, the time is at hand when Israel will be restored to her place as foretold in prophecy. From present indications it would seem that God is preparing His chosen people for their proper place among the nations, from which they have been so long displaced.

It appears that the aspiration Israel now has is simply to become one of many small nations with a right to self-expression and an existence as an independent people. They have been so long without a home they seem to be willing to take almost anything that will make them a free people.

While we are glad to note this feeling of satisfaction with the hope of even small things, we feel that God has something better in store for His ancient people. We feel that He is preparing them for a larger place in His divine plan. Israel has been molded by centuries of trial and cruel want, and tempered by days and nights of bitter weeping, and unless we misread prophecy, God is yet to use her as a sword with which He will rule the nations.

For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.

God will surely call His people home again, and it looks as if this might be the time. The Zionists are hard at work, doing all in their power to bring about a general return to the holy city, as soon as conditions will permit such a move. And while we feel that God will not need to depend on this movement or any other man-made movement to put it into His people's hearts to return, it may be that He will let this have its place among the many means He may use, from a human standpoint, to lead His people back to the promised land. There will, no doubt, be many who will never return. Greed and a love for ease may keep some from returning to Jerusalem, as well as keeping them from returning to the Lord.

We feel sure, too, that Israel will be born again, not as a nation, yet most of the individuals of the nation; so much so that it will be said, "Israel has returned to the Lord."

Not only will Israel return to Jerusalem and to the Lord and fill the little niche she has planned for, but she will rule the nations again, and that in even a greater measure than ever in the past. We read in Micah 4: 1, 2, "But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem."

We are told that Ole Bull, the world's greatest violinist, once had a friend. This friend was an inventor and was so taken up with his laboratory work that Ole could not interest him in the many concerts he was at the time holding in the city of New York, in which the populace was being held spellbound night after night by the sweet strains of music from the violin of this master player. Three or four times Mr. Bull tried to secure the attendance of his friend at some of his concerts, but always met with the same answer, "I do not care for music." One day Mr. Bull tried another plan, and taking his violin into the laboratory of his friend, asked him to repair some trifling defect in the instrument, and while the repair work was go-

ing on, the subject of construction for efficient sound was brought up and, taking the violin in his hand, Mr. Bull said to his friend, "I will show you what I mean." Drawing the bow across the strings there flowed out such entrancing strains of soul-thrilling music that the inventor stood motionless for some time listening. The men in the shop stopped their work and gathered around the player.

When the player stopped, his friend cried, "Play on, my friend, play on, I never knew till now what I lacked." There was a place in that soul for music, but he never knew it till it was touched by a master hand.

Israel is indeed dead to the music of her Lord's voice and has been dead for so long that it will take the master hand of the great God to awaken her love for His sweet voice again. When Israel drove the nails into the hands and feet of her Savior, Jesus, she cut the strings which had given her music and from that day to this there has been no sweet strains of heavenly music for Israel.

In the great gatherings of this people one of the first and last things on the minds of the multitude is, "When will the Messiah come?" Oh! that they might be awakened to the fact that He has come and that by their own hand they have "crucified the Lord of glory." Some day they will see Him as He is and then, and not till then, they will accept Him and be saved and return to their own glorious possessions.

Dr. Haldeman very beautifully describes Israel in her present condition. He says:

The Jewish nation, like the fig tree, is putting forth its leaves; it is getting ready to bud, to blossom, and to fill the face of the world with fruit. The summer surely is nigh.

The people of Palestine would not honor the Lord's Sabbaths, or walk in His statutes. For this He said He would cast them forth to the uttermost parts of the earth; and while they wandered among all nations the people of the trembling heart and restless foot, the land should keep her Sabbath.

For centuries the soil has been uncultivated. The vine and the olive have cast their fruit, flung down their foliage, and fertilized the soil.

Wild flowers and grasses have clothed the barren rocks, the desert has blossomed as the rose.

The very dust has been quickened by the mold of ages.

Armies have fought upon its plains, and the blood of man and beast bursts forth in the beauty of its scarlet poppies. For twenty centuries it has been lying a virgin earth under the fierce caress of an ardent sun and the breath of orient winds. The grapes hang purple in the western light; the olives grow dusky green in the slant of the sun; apricot, pomegranate, and orange give forth their blossoms to the wooing air, harvests lie golden under the noontide haze. In every fold of its mysterious mountains, the snow-boded heights of Hermon and the darkling blue of Tabor, in every crease of its lonely valleys, pool-filled Baca and smoke-laden Topbet; in every bed of its deepening streams, by the shores of Galilee and Jordan's banks, in rock and river, where the dead lie buried, and the living toil and die, the land full of wonder and the witchery of buried ages, where the ghosts of old days and the footsteps of prophet, priest, and king go by together; the land where the rose of Sharon and the lily of the valley still bloom; where Bethlehem's roofs still shine as in the days of the incarnation; where Calvary still remains the place of the skull; where the shadow of the cross seems to grow crimson in the dying of the day—there, where the feet of the infinite Son of God walked in their weariness, and His voice was heard as never man spoke before, or since, in that land of lands, everything is waiting, palpitating, and ready to respond, with beating breast of fruitfulness.

Waiting, palpitating, ready for Israel's return. All these years of waiting have been for her long lost sons and daughters. Israel still vainly dreams of a glorious dawn of national prosperity in which the promised Messiah will rule. In her utter blindness she is still looking for her Redeemer. If she only knew that He had come and that, "He will arise with healing in his wings" the moment she accepts Him, her troubles would soon be over.

The hidden hand of the great Jehovah is plainly discerned, by those who read and understand prophecy, in His leading of His chosen people back to the promised land. He is slowly but surely leading them back to their place of power and glory.

# Statistics and the Field of Operation

By Rev. C. A. Kinder

*General Statistical Secretary, Pentecostal Church of the Nazarene*

**E**VER there should be in the thought of those engaged in the work of the Lord the need of permanency of the work. No order of endeavor in our labor for the promotion of the kingdom of God has place for transient effort. That much of our effort is transient can not argue for its continuance.

But permanency requires well-laid foundations. It is not enough that there be desire to see men and women brought to a knowledge of present salvation. If that were the end of our responsibility, then we are spending many thousands of dollars needlessly. Not, of course, that it is labor ill-bestowed to see any person brought to a knowledge of present salvation, but that it is highly essential that every effort be made to keep them in the way of the Lord. It is good to realize the zeal of fully saved men and women to have for themselves a proper place for worship; but how much better to realize that they have given heed to the opportunity that is afforded by having such a place, and have determined to lay hold of everything right and proper to assure permanency of their every effort.

Now need does no more than act as a spur—an urge to do something for God. Yet, properly comprehended, it can lead us into such deliberate survey of the things it reveals to us that we can build for God a mighty structure—one which may contain many who will shout with Him through countless ages around the throne. For instance, there is need for full salvation effort in every community. Zeal would prompt the establishment of such a center; and no doubt in nearly every instance a work could be started which would endure for a season. But would it really pay, estimated in the value of the principle involved? Would it be a proper presentation of a salvation that is everlasting to have its representatives fail to make the effort permanent?

And yet, too often such is the case. Many efforts fail altogether, and many others make no progress, though everywhere there should be those who can be added to the ranks of the sanctified. God's people are to multiply. It is not enough to say that the truth is too hot, or that men and women do not want to hear the plain truth. God expects His gospel to bear fruit—tangible, countable, permanent fruit—that will abide the day of His coming, and run the race to the triumphant end.

That such may be the case requires figuring: the use of statistics. The need being before us, what is required in the effort to fill it? Have we a place to which to invite the unsaved to hear the gospel? If we have not, are we enough in earnest to take calm stock of our resources to see if we can furnish such place? Do we speak frankly to each

other, and promise each other to stand by until the outsiders are made to realize that we are in dead earnest in our endeavor to afford a permanent place in which to present this glorious gospel of full salvation? Then do we calmly, being free from excess enthusiasm, set about to determine what we can pay our pastor? and after finding out, are we careful to make that a preferred claim on the church? and pay it regularly, so that the shepherd of the flock need not have to apologize for the delinquencies of his people?

But what has this to do with the title of this article? Everything. These questions have to do not only with vital statistics—but also with eternal statistics! What better proves permanency of effort than the possession of a permanent place of worship? And how can such be made permanent without the hearty concurrence of all the congregation? And how can this be made known without taking stock? How can we maintain the payments of the pastor's salary unless we first know what we can afford to give him? And to know we must take stock. And how can we hope to produce permanent impressions on the unsaved unless we maintain our obligations fully met? To do this we (and by "we" I mean any congregation) must have accurate knowledge of our own resources. Away with the fallacy that God will exact accurate spiritual accounting of our resources and allow any one to run riot with the temporal accounting! Every church should know exactly its resources not only in numbers and spiritual condition, but in dollars and cents as well.

And this knowledge is statistical.

A corporation engaging in the manufacture and sale of goods must know its field. Both the quantity to be manufactured and its distribution depend on the accuracy of the figures gathered by its statistical organization. Before building its plant it must know that it is properly located to serve its field. Better to pay well for the proper site than to accept as a gift the wrong site. Indeed, much depends upon being well and favorably located. But location does not solve actual distribution itself. To properly serve the field a knowledge of that field is essential. Not an "about" knowledge; but an exact knowledge. Because the field is the prospect; and proper distribution is the prospect sold. To illustrate. A certain large corporation dealing in hardware and farming implements has a card index of every prospect within its territory of several states. And the president of that concern can

ascertain within a few minutes the crop prospects of any neighborhood, and the financial rating of any prospect anywhere in its territory. And more than that: it has indirect information which helps to solve the direct problems.

Exactly the same condition should exist in our effort for the King. The manufacturing plant should be properly located. Granted it is, then the field should be carefully and systematically canvassed for information as to the prospects—their age, number in family, occupations or professions, whether members of any church, habits, income, whether new to that neighborhood, etc. And particular care should be exercised to enroll all newcomers in that neighborhood. This information should all be gathered before the church is located. How much of effort and money would have been saved in our church if this had been followed in the past!

Having this information, and keeping it up to date, care should be exercised to utilize it in every possible way. With much prayer, and by the exercise of God-given tact the information *at hand* should be so handled as to return a maximum result for God's kingdom. But, some object, we are not striving for numbers. No, not for our own kingdom we are not. But for God's kingdom we are—and don't let us ever forget it. And this other fact: that they will reach God's kingdom by way of ours, or of others engaged in the same effort as are we. The Lord will do the adding, and we will do the hustling.

God does not want His people to stand still for long continued periods. He does not desire the same low rate of progress year after year (which is no progress at all). Either God has no work for His people to do, or He wants them to be up and at it. The knowledge of their field will act as the great incentive to move congregations into activity for Him. There is more in the joy of the Lord than a personal testimony to His saving and keeping power. That is essential to spiritual success. But as I grow older in this way I am more and more convinced that He intends for me to maintain my integrity by becoming and continuing an active, intelligent worker in and of my field.

In fact, God desires adequate representation—a re-presenting of Jesus in all of His activities. And this means that He will equip His workers to respond to all the essential needs of men. Let us, like Him, not only go about doing good; but only after having obtained the necessary information to cause our efforts to return a maximum result. The truth, that the fields are white unto the harvest and the laborers are few should be a constant incentive to thorough preparation on our part before beginning operations. Knowing and doing is better by far than a leap in the dark.

**T**HE life of Jesus did not begin when He was born in Bethlehem. He was from the beginning. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not" (John 1:1-5). Paraphrased, this passage means that Christ was in the beginning, that He was coexistent with God, that He was God, that He was the Creator, and the life and light of men. As in God the Father, so in Christ there resided the divine grace, power, and love. *He was divine.*

In the revelation of Scripture there are statements of facts. The sin of Adam is recorded, the fallen state of the race is acclaimed, the judgments against sin are found, and the sufferings of the wilful are described. The necessity of an atonement is made plain, and the need of a redeemer is magnified. In the revelation of Scripture there are also prophecies. Many of them deal with the promised Messiah. Read on your knees the glorious fifty-third chapter of Isaiah, and then study, digest, and pray over this most remarkable passage, "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulders; and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever" (Isa. 9:6,7). Out of darkness was to come light, out of chaos order, out of death life, through the fulfilment of these prophetic words.

In "the shadow of death" waited a distressed, sorrowing, and sin-cursed people. They were waiting for the "dayspring from on high." Blasted hope was theirs through years of anxious waiting. The records were read and reread and interpretations given. Yes, a Messiah, a Savior had been promised, but how long shall we wait? Why do we wait? When will He come? Where is the sign of His coming? when lo! an angel made the pronouncement to the shepherds on the plains of Judea, "Fear not: for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord," and an angel choir sang to the whole world, "Glory to God in the highest, and on earth peace, good will toward men." Bethlehem had become the meeting place of God and man — the sign of God's love to man was in the Savior born — the sign of God's power was in the God-man cradled in the manger — and the sign of God's will to restore holiness to a sinful race was in the glorious yet unique fact that God had come to do so in the person of Jesus Christ. The event of the incarnation held for the world new light on God's love, new light on God's power, and new light on God's plan to save sinful men. Happenings there had been which opened up vistas of hope to the Jew, but this brought an abiding hope to both Jew and Gentile, for now God was in Christ reconciling the world unto Himself. What wonderful truths are in the incarnation!

1. *It was a change in the divine mode of manifestation.*

There is no change in God. He is always the same Spirit God. He has, however, through the ages manifested Himself so that individuals and nations have conceded the fact of God's presence.

Jacob was on his runaway pilgrimage. It was time to sleep. He had a stone for a pillow. The vision of the night was a ladder that reached from earth to heaven with angels ascending and descending. The Lord himself was there and renewed to Jacob the promise made to Abraham and Isaac. The divine existence was accepted in the words of the awakened sleeper, "Surely the Lord is in this place; and I knew it not. . . . How dreadful is this place!" The divine mode of manifestation to Jacob was through a dream.

Moses was in the desert attending the flock. A bush was on

fire. It burned on and was not consumed. Moses turned to it and from it the voice of God spoke. It immediately became holy ground. The man hid his face, for he was afraid to look upon God. From that experience Moses received his commission to become the savior of the people in Egypt.

The presence of God was manifested on Mt. Sinai by thunders and lightnings, and a thick cloud upon the mount, and the voice of a trumpet exceeding great. The mount was full of fire and smoke; it quaked. No wonder all the people trembled with fear. God had again changed the manifestation of His presence. Over and over again the people had to acknowledge God. He was in Jacob's dream. He was in the bush of fire that Moses saw. He was on and in the mount that quaked and was covered with smoke and fire, and where the thunders rolled and the lightnings flashed, but the most striking manifestation of God's presence is seen in the incarnation. This was and is the miracle of the birthroll of the ages. God in the flesh — the existence of the divine in a temple of clay.

Hitherto man had seen the things that made the presence of God real to him, now God is in him. It was the climax of the divine manifestation. Man becomes the vehicle of the divine display, the agent of the divine revelation that is to bring to men of all ages the consciousness and power and glory of the presence of God.

2. *It was a change in the divine mode of contact.*

God has had contact with His creatures in all generations. Moses shines out as the one sent by the I A.M. Priests under law fulfilled their functions, and when the smoke of God's presence was seen the people rejoiced in the provision made for their salvation. Kings ruled by divine right, chosen of God and anointed by His prophets. Prophets came before the nations, saying, "Thus saith the Lord," and from their lips fell the promises for righteousness, and the penalties for sin that God ordained. Officially the patriarchs, the priests, the kings, and the prophets represented God. The contact was one that was entirely human save as the fact of their divine acceptance and call was accepted by the people. Each fulfilled his office, but when the people saw them, heard them, and were led by them, they were only the representatives of the holy God — God-sent — God-anointed — God-filled, but never God himself. The incarnation changed things. God now dwells among men. When Jesus appeared they saw God. When Jesus spoke they heard God. When He headed their processions they were led by God. The contact had become personal. They really saw God in the God-man. He became, sublimely tangible and their expression concerning Him was that He was full of grace and truth.

Hitherto the contact came through the evidence of power that wrought miracles, that created terrible and wonderful demonstrations, that brought fear and trembling and anguish into the hearts of the people. Now, through the incarnation, a new atmosphere is brought to mankind. Fires, thunders, and lightnings have gone, and grace and truth have taken their place. Judgments and punishments have been replaced with love that seeks the lost and erring. The external evidence of God's presence has been succeeded by the indwelling of God in the flesh. Blessed be His name for ever, the divine mode of contact is still a fact. Although Jesus has gone to glory in our spiritual life, those who are joined to the Lord are one spirit and the contact is closer, and stronger, and greater than even in the days of His flesh. Hallelujah! No need now of patriarch, priest, king, or prophet. This glorious change in the divine mode of contact leads to perfection of heart and life, to the unification of God and man, and to the character that speaks of saints, angels, and heaven. Amen.

3. *It was a change in the divine mode of revelation.*

We shall here refer to two outstanding features of the evidence of the glory of the divine in the Old Testament, this glory being the active presence of the divine One with His people. On the journey across the desert to Canaan the Israelites ever watched the pillar of cloud by day and of fire by night. The leadings of God were made manifest through them. When they

(Continued on page eleven)

British Isles District  
Rev. George Sharpe,  
Superintendent

"Truths of the  
Incarnation"

By

Rev. George Sharpe

*And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth (John 1:14).*

# THE WORK AND THE WORKERS

## EVANGELIST AUGUST N. NILSON

We were called by Rev. D. D. Steckly, pastor of the Hepzibah Holiness Association church at Ramona, Kas., for a meeting. We were there for three weeks and one day. By the grace of God and the help of the Spirit we were able to preach holiness and the good old-fashioned gospel at that place until God gave victory and a number of souls were really both converted and sanctified. Some restitutions were made as well as confessions. One man returned two hundred dollars with accumulated interest. The saints got blessed and some of them had their bodies healed by the touch of the Great Physician. God, in answer to earnest prayers and tears, and at times burning the "midnight oil" in prayer, came to the rescue of this little struggling band of holiness folks, and defeated the Devil, and helped us to close the meeting with jubilant victory. Hallelujah! In appreciation of the services the writer rendered we were given a substantial offering.

We are at this time at McPherson, Kas., with our own folks. Victory is coming, the folks are praying, and we are standing on

promise ground! Pray for McPherson. The pastor, Rev. H. A. Dunlap, with his faithful few, is determined to stay by until God sends deliverance. We go from here to Racine, Wis. Address me 2109 Troost avenue, Kansas City, Mo.

August N. Nilson, Evangelist.

## COAST TO COAST CAMPAIGNS, NATIONAL HOLINESS ASSOCIATION

Walla Walla is about 275 miles east of Seattle. It is in the famous wheat belt. Their crops here are tremendous. When the wheat is ready for harvesting they have those great machines that cut, thrash, sack the wheat, and throw the straw off in piles. They say one of the largest machines can clear thirty-five acres a day. This country is well able to make a great contribution of breadstuff for the world. Walla Walla is called the "Garden City," and is the oldest in the state. The climate is good, the streets are lined with great trees, and the people are well to do. In 1847 the

famous Indian massacre occurred near Walla Walla. Rev. Marcus Whitman, a missionary, and his family, with ten or eleven other men, were killed by the Indians in the midst of their service in the Indian mission. We were out to visit the graves of these martyrs. A college has been erected as a monument to Whitman.

The Pentecostal Nazarenes are strong here. They have a good church with seating capacity of upward of six hundred, with a membership of over two hundred, and have a really strong work. They are thrifty, well to do people and can do about anything they want to in the way of carrying on a good holiness work. Mrs. DeLance Wallace, the pastor, has been with this church for eight years. She is a strong preacher, a real leader, and has gathered about her a fine lot of people.

Our convention was held in this church. The pastor and people gave us good support, but the convention was not as representative as others. However, we had a good hearing, a few seekers, and a splendid closing day.

We are now en route to Billings, and begin there Tuesday night.

Reporter.

## FLORIDA DISTRICT

Since December 20th it has been the pleasant lot of the writer to labor in south Florida, near Miami. During that time we have held meetings at Princeton, Goulds, and Homestead, and are now on our way to Ft. Lauderdale. In all of these meetings Dr. Shade, late of Washington, D. C., our pastor at Princeton, has stood by us, shouted the victory, and joined in the fight. God has sent down, in answer to prayer, awful old-time conviction and as a result a goodly number have found pardon and cleansing, while others have been reclaimed, and the saints have been encouraged and pressed on to higher things. At Homestead we used the Garden City theater for our services. Rev. C. E. Shaw of the Georgia District being our coworker in this meeting. Our attendance continued good, nearly every night the big red truck coming down from Princeton, six miles away, loaded down with Pentecostal Nazarenes and other friends. Sometimes as high as forty-one came on the truck and yet others by autos or wheels. Some of our people from Miami also attended the meeting, a quartet of musicians being present the last night. Brother Shaw gave several messages on the ministry of the Holy Spirit, and Dr. Shade brought many inspiring messages in song. A holiness prayermeeting and an afternoon Sunday service at the theater were instituted and left in charge of Dr. Shade and his church.

With a gospel tent and other necessary equipment Brother Shaw and the writer are now in a tent meeting campaign to spread scriptural holiness over Florida. Our itinerary will cover Jacksonville, Tampa, and such other places as the Lord may lead.

Pray much for us and the work on this large and as yet almost unworked District.

Homer L. Goodell, Dist. Supt.

## OFF FOR INDIA ABOUT SEPTEMBER

The Lord is giving me the very best year of my life. Victories are in sight. I go next to Philadelphia, closing there April 7th. March 29th, 30th, and 31st will be spent at Rio Grande, N. J. I will be at Darby, Pa., April 10th to 14th; Brooklyn, N. Y., April 17th to 21st; Beverly, Mass., April 24th to 28th; and Pittsburgh, Pa., May 1st to 5th. The last four are District Assemblies. This itinerary will be in the interest of foreign missions. Mrs. Jackson and I will probably sail for India about September, the Lord willing. It seems quite clear now that I am not to return to Central America a third time, at least at the present. We ask your prayers.

Rev. K. Hawley Jackson,  
2109 Troost Ave., Kansas City, Mo.

## EVANGELIST TOMIE HAYS

The Lord is blessing us. We have just closed a good meeting near Newkirk, Okla. We had a good time there. Some prayed through in the old-time way. One man about thirty-eight years of age prayed through Sunday night. We hardly had standing room enough for the people Sunday night. We found a few true Pentecostal Nazarene people there and some good holiness people in that country. We will begin our next meeting March 23d in southern Oklahoma. Brother C. L. Wells will be the song leader. Pray for us. My address is Duncap, Okla.

## FROM LEWIS H. BACHELLER

I am in evangelistic labors again and God is richly blessing. I have held two meetings since resigning the pastorate in Kewanee, Ill.

## Fresh News From Buddie

To the Readers of the HERALD OF HOLINESS and the Saints Scattered Abroad, GREETINGS:

Grace be unto you and peace from God the Father. Just a few words to let you know of the success of the big brown tent. Since our letter of a week ago there have been more than one hundred people kneeling at our altar seeking pardon and sanctification, and, thank the Lord, we have had many happy finders. During last Sunday we preached to more than three thousand people and on Tuesday night, our first week night service, not less than fourteen hundred heard Brother Williams preach his great sermon on the subject of "Seven Women Wanting One Man." This is the greatest discourse on this church age that it has ever been the privilege of this writer to hear, and numbers of others have said the same thing.

Our campaign is taking hold of Austin in a most remarkable way, and not only is it reaching Austin, but this campaign is well nigh statewide, from the fact that the called session of the legislature is now in session and members of the legislature and state senate have been in attendance at the big brown tent by the scores. Some of them have been at the altar seeking the Lord and, bless His dear name, they were happy finders, and are going back to their homes rejoicing in a Savior's love, and if it had not been for the big brown tent these splendid statesmen might never have been saved, for some of them have said to us that this was the biggest and greatest thing that they had ever seen or heard of in their lives. Some of them have been writing back, so they tell us, to their friends, trying to tell of the greatness of the campaign.

One gentleman told me he wrote a letter of many pages to a holiness preacher back in his country, in which he said he told him he thought this was the biggest thing on the face of the earth. He said he did not know that people were going to the altars by the scores and getting down on their knees and with their hands up, praying for mercy. He said he thought, from the preaching he had heard over the country, that such days as these were all done away with several generations ago, but he said he had lived to see such days as those he had heard about, in what was called the olden days. And so you can see, dear reader, that this campaign is well nigh a statewide rally.

But, after all, it is a fact that we are in a hungry world and where Jesus is held up as a Savior and Sanctifier, there will be hungry people seeking and obtaining this great salvation, and we are rejoicing today in the fact, that in spite of wars and rumors of wars, and bloodshed and misery and woe, Christ is still on the throne and the govern-

ment is still on His shoulders and of the increase of His government and of peace, there shall be no end. Isaiah said, "Thou wilt keep him in perfect peace, whose mind is stayed on thee." And the Psalmist said, "Great peace have they which love thy law and nothing shall offend them." Jesus said, just before He went back to the right hand of God the Father, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you," and then He adds, "that your joy might be full." And then St. Paul says, "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus," and before he completed his letter, he said, "But my God shall supply all your need according to his riches in glory by Christ Jesus."

With all of these rich promises before us, and they were handed down to us Pentecostal Nazarenes by Jesus the Nazarene, and Paul the Nazarene (for in the last verse of the second chapter of Matthew, we read that Jesus was to be call a Nazarene, and we also read in Acts 25:5 that Paul was the ring-leader of the sect of the Nazarenes) and with such leaders as Jesus and Paul, with an open Bible, and a whole world for a field to labor in, and hardly anybody on earth wanting or desiring to do the work that we feel called to do (for the great bulk of the American pulpits are as truly closed to straight second blessing scriptural holiness today as they were in the days of John Wesley), the Nazarenes have a clear open field.

Last year in a meeting in Kansas, held by the Pentecostal Nazarenes, many were getting saved and sanctified, and the Methodist pastor, who was a splendid gentleman, stood one day under a tent looking at a long altar of people seeking the blessing of sanctification, and he said kindly to the Pentecostal Nazarene pastor, "You Pentecostal Nazarenes have stolen the Methodist doctrine," whereupon the Pentecostal Nazarene brother said kindly, "Oh, no, brother, we have not stolen the Methodist doctrine, you laid it down and we Pentecostal Nazarenes have come along and picked it up," or, in other words he said, "You have lost it and we have found it." With these facts before us there is nothing to cause a Pentecostal Nazarene to look down his nose or hang his head, although he may worship in a small, neat wooden building, while others may worship in a large brick tabernacle. We are better off in a wooden building with a whole Bible than we would be in a brick house with a mutilated Bible.

BUD ROBINSON.

and have had blessed results. We were with the Swedish Baptists in Kewanee and Princeton, Ill. In the closing services at the Princeton church people were turned away unable to get in. The Swedes are surely fine people to labor with.

From Princeton we came to Elwood, Ind., for two nights. We were there a year ago with Brother Brandyberry, and it surely seemed good to see the saints again in Elwood. We go from here tomorrow to Anderson, Ind., for a series of meetings with our church there, and are praying and expecting a great meeting. Amen.

We are engaged a few months ahead for meetings, but have an open date the first two weeks in May for a meeting. If you want a meeting in any church, schoolhouse, hall, etc., write me at Kewanee, Ill.

**READY FOR SERVICE**

We are here in Elora, Tenn., in the service of the Master, and are still praising the dear Lord for His pardoning and sanctifying grace abiding in our hearts. Bless His precious name for ever. Any one desiring our services in either sermon or song please write us at Elora, Tenn. We also teach genuine vocal music schools cheaply. Write us your needs. W. H. Crawford and Wife.

**EVANGELIST H. W. SWEETEN**

We are here in the midst of a gracious revival in a small country church six miles from Eldora, Ill., with the pastor, Rev. A. E. Thomas. The meetings have been in progress about a week and have increased in interest from the first. Last night the break came. About seven or eight found their way to the altar, all seeking pardon. Some are also concerned about holiness. The pastor and presiding elder are both here and standing by us in the fight, and the meetings are taking on the appearance now of a real revival. Last night the crowd considerably exceeded the capacity of the church, but as the weather was pleasant quite a number of cars and other vehicles drove up and some on foot heard the Word from without. As the meetings are to continue another week and conviction is settling down upon the people we are looking for greater things during the week. When we close here we give a week of our time to the W. C. T. U. in the interest of "war prohibition" and the early ratification of the constitutional amendment. Then we go on to our next field. Will the readers pray for us?

**LEWIS W. AND MILDRED SCOTT**

Being left without a regular charge the last year we went over into Indiana and after engaging for a time in secular work the Lord helped us open a preaching place seven miles out in the country from Greencastle. We organized a Sunday school and held a revival meeting, Brother Guy McHenry assisting. There were some twelve or fifteen conversions and one soul sanctified. Since the meetings closed we have held two services regularly on Sundays, with seekers at the altar, about twenty-three in all. Most of these have given evidence of praying through definitely. We held our last service Sunday, March 17th, and took our leave for St. Paul, Minn., where by the help of the Lord we expect to undertake the establishing of a Pentecostal Nazarene work.

We earnestly request the prayers of the Herald of Holiness family in behalf of our undertaking, and would be very glad to get in touch at once with any reader who may be interested in that field.

Please address us at Princeton, Iowa. We expect to reach St. Paul in May, doing some evangelistic work on our way through Illinois and Iowa.

**PITTSBURGH DISTRICT**

Since writing our last report one month ago we have visited twenty churches and one mission on our District and find the work generally in good condition and God's blessing on pastors and churches.

At New Brighton we had a splendid closing day of the ten days' meeting. What blessed times we had there with Brother Ward and his people. He is called back as pastor for the coming year. At New Galilee we had a good service with Brother Fick and his people. We had a fine annual meeting with Brother Jonas Trumbauer and his church at East Palestine. Rev. Mr. Trumbauer would not consider remaining another year, so his son, Rev. H. G. Trumbauer, was called as pastor. They have had a good year there and the church is in splendid condition. At Lisbon God blessed. Brother Wisler has been supplying there. At present they are in a meeting with Brother and Sister Fick and we trust they are having victory.

At East Liverpool we had a good service with our people. They haven't called a pastor yet to fill Brother Trumbauer's place. Next we spent a good Sunday with Pastor Hampe,

**British Isles District**

(Continued from page nine)

moved the camp moved. "God is with us," would be the thought of all. In the operation of that presence was the surety of their safety.

Solomon built the temple in Jerusalem. Divine in its conception, and divine in its building, it needed only one thing on its completion to convince the people that it was the house of God. That came on the day of dedication, for when Solomon had ended his prayer, "the fire came down from heaven, and consumed the burnt offering and the sacrifices; and the glory of the Lord filled the house. . . . And when all the children of Israel saw how the fire came down, and the glory of the Lord upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised the Lord, saying, For he is good; for his mercy endureth for ever." The glory of the Lord brought the people down in prostration upon the ground and their thoughts were only of God.

They saw His glory, glory from the Father is the interpolation of John. This glory was veiled in the flesh, but it could not be hid. Oh, how often did this glory bring confession and testimony from the lips of men!

The disciples had been fishing. They had toiled all night and had caught nothing. Jesus took command. He ordered them to cast out their nets for a draft. What a result! The nets were crammed full and help was needed to care for the fish. It was a revelation. Down went Peter prostrate before Him, saying, "Depart from me; for I am a sinful man, O Lord." He saw in Jesus the glory of the Father. Here was God manifest in the flesh. Wherever this comes humility and confession are in evidence.

What a glory was seen on the Mount of Transfiguration. "His face did shine as the sun, and his raiment was white as the light." Moses and Elias were on the mountain. God speaks, "This is my beloved Son, in whom I am well pleased; hear ye him." The disciples were afraid, and they fell on their faces. They met the glory of the Father in Jesus Christ. It is the long needed revelation. Him they found that which caused them to fall down, and because of Him they were comforted when He said, "Arise, and be not afraid." How they must have been surprised when they saw no man save Jesus only, for this glory, the glory of the Father, is in no other save Jesus. Blessed be God, the law-giver and the prophet can never be collaborated with Him who was filled with such glory.

No wonder the shepherds found and worshiped Him. No wonder the wise men followed His star and brought their costly spices and gifts. They were honoring the Father—God, in the person of the Son, manifested in the flesh. It was the eternal God who had come, who was manifested, who was living with men, and whose glory was revealed to men and women indeed.

God had ever seemed far away, but now He is near at hand, and therefore the disciples could say, "He loved with us, we saw Him; we sipped with Him, we heard Him speak, we looked and wondered at His power. His glory brought us to our knees, we worshiped Him, for He was God manifested in the flesh." Glory to God! These truths are our truths. These facts are our facts. These experiences are our experiences. For to us today He is one with us in the flesh, one with us in fellowship, one with us in power and glory that introduces us to holiness and to God. Amen.

**CHURCH NEWS**

Pastor James Jack spent a few days at home recently. He was delighted with the progress of the work, and the saints were glad to see him.

Eight new members were added to the roll in Ardrossan recently, and on the first Sabbath of December five new members were received into membership in Parkhead.

We are sure the members of the churches in the District will rejoice at the great advance made by the whole church in its missionary offerings. The increase for the last financial year is over £8,000. This is as it ought to be, for holiness and missions are synonymous. Let us rally for a greater advance next year.

The new-year conferences in Parkhead and Paisley were times of blessing. At Parkhead Brother John Telfer, Brother E. T.

Herringshaw, and Pastor Roach were the speakers. God was in the midst, and the saints were greatly edified. At Paisley Sister Ledham, Brother Wilkie, Brother Leslie, Brother Herringshaw, and Rev. George Sharpe presented the truths of scriptural holiness with the power of the Holy Ghost.

The saints will be glad to hear that Brother F. T. Clark, now of Dunfermline, who was for years identified with our church in Perth, has opened his home for services for the propagation of holiness. A good meeting has been begun. The District Superintendent was there on the 24th of January, when the saints decided to organize a church. This is now being done. The prayers of the saints are asked for this new work.

If every one would pray for our missionaries, and our mission fields, we feel that even more could be done. Every believer in holiness believes in missions, and their gifts for the support of our missionaries should flow steadily into the treasury of the church.

The Sabbath schools in the District since they began supporting foreign missions, some eighteen months ago, have given fully £33. Aside from supporting a Sabbath school in Japan and an orphan in India, the District Sabbath school board voted £10 to the hospital work of Sister Cole in South Africa. The girls of the Willing Workers' Band in Parkhead church are also sending £1 for Sister Cole's work in South Africa.

**BIRKENHEAD**

Anniversary services brought us to Birkenhead. Here we spent five days, preaching nine times. The blessing of God was gloriously realized. The afternoon services were filled with spiritual unction; the evenings with gracious liberty and power. Sabbath was a high day in Zion. The evening service closed in a blaze of glory as the saints sang and marched around the church. There were between twenty-five and thirty seekers for the first and second blessings.

**MORLEY**

We arrived here from Birkenhead in time for the Thursday evening holiness meeting. We spoke on "Infirmities," and helped those present. Saturday evening occurred the annual business meeting. It was a beautiful and harmonious one. The pastor was unanimously re-elected. Morley takes twenty-six copies of the HERALD of HOLINESS. We are certain that this will make for loyalty to both the doctrine and the cause of holiness in the years to come. Their missionary offerings for the last year have greatly increased. The Sabbath was a triumphant day. In the morning the fire fell, and all were blessed with the Word. In the evening the Word was "in power and in the Holy Ghost." To God be the glory.

**GILDERSOME**

Gildersome and Morley are adjacent to each other. Fully two miles apart. We began our work here with the annual business meeting. It was good to be there. The revival spirit has been in Gildersome for some time. This added to the interest of the two services which we attended. At the business meeting the pastor, Brother Clark, was unanimously re-elected.

**LONDON—THE TABERNACLE**

Here we spent three evenings with the saints, who are under the care of Brother David Thomas. Brother Thomas is the head of a large business, but is on fire for God and holiness. Our first night was interrupted by an air raid. The service was abruptly dismissed. This affected the attendance the following nights, but we must say to the glory of God that the Word was sent forth in the power of the Holy Ghost.

**DUNFERMLINE**

The opening services of the Dunfermline church were held on the 23d and 24th of February.

Saturday night there was a goodly company. Brother Munro, of Perth, gave a most encouraging word. Mrs. Sharpe spoke on the necessity of building on a sure foundation.

The Sabbath services were indeed blessed, four souls seeking the baptism with the Holy Ghost.

at Pittsburgh church, and found the work in splendid shape. One sister was converted at the night service. At Tarentum we had two good little services. There were three or four at the altar who heard from heaven. Sister Van Sickle has done faithful work here the last year. We had a blessed service at Terrace with Brother Parker and his people. One soul prayed through to victory. Brother Parker has had a good year and the church is on fire and the work moves on.

From here we were called home on account of our little Martha taking smallpox, as Mrs. Wines had previously contracted the disease, but none of the rest of the family took it. Also our girl had it in a very light form and she and her grandmother are well, so I am only detained at home a short time. The Sunday I was at home I preached for Brother Wines and we had a splendid day with several seekers at night.

At Coal Grove, Ohio, we found Pastor Ship-ton in a good meeting with Bona Fleming and wife. At South Point we had a good service and also at Ironton with Brother Welsh. The work there has made splendid progress the last year and they are planning to enlarge the church soon. At Rarden, Ohio, we found Pastor Weaver in a good revival with Rev. F. W. Cox. The power was on, the hall full, and some prayed through. At Bentonville and Manchester, Ohio, we had a splendid time with Brother Dye and his churches. We had to stop and let them shout it out at Manchester. We had a good service with Brother Rose at our new church at Edwardsville, Ohio. Next we were at Springfield mission with Brother Conault. Here we did our best and the out-

look is better. At present they are in a meeting with Brother M. C. Adam and no doubt God is blessing. We found Brother Gould and his people marching on. They have had a great year and the church is in splendid condition. Brother Gould is called back for the coming year at Columbus. We had a blessed little service with our Millersport people.

Last Sunday found us at Marion, Ohio, with Brother Gilley and his splendid church. We had a blessed good day. Some new members were received. Brother Gilley has served this church faithfully and efficiently for three years and feels led to other fields. He has accepted a call to Lansing, Mich. We regret to have him leave our District, but we bid him Goodspeed.

Last night here in Toledo in our young church we had a blessed service. There were some seekers and a sister prayed through gloriously. Brother Henry Lytle is leading the flock on and God is blessing on all lines. Sister Channell from The Plains writes me that they have had a glorious revival with Brother Adam. Fifty were saved and twenty sanctified. Brother and Sister Rich are continuing the meeting at Payne, Ohio. We go to help them tomorrow for a few days. We will spend the month of April visiting the churches in Pennsylvania. Brother Benedum is at Oil City with Pastor Stillion in a revival. Also Brother Archibald is at Springboro, Pa., with Sister Rigg in special meetings.

We are looking forward to a great Assembly and let all our pastors, delegates, and churches pray that we will have a glorious time of salvation.

James W. Short, Dist. Supt.

## CHURCH NEWS

### Emmanuel Church, Los Angeles, Cal.

It is with unfeigned pleasure and gratitude to God that we can report victory and progress at Emmanuel church. This church had its genesis in a mission which some seventeen years ago came under the leadership and pastorate of one of its present pastors, Rev. Lucy P. Knott, mother of the writer. During these seventeen years God has kept the church from worldliness, coldness, fanaticism, and "splitts." The work and influence of the church has grown steadily until now it is acknowledged to be one of the strong spiritual centers of the great southeast section of the city. A private day school, now in its seventh year, is conducted by the church. This church believes in a well rounded out gospel, hence a place is found in its preaching and teaching for all the great doctrines of the Bible—regeneration, baptism with the Holy Ghost, missions, the pre-millennial coming of Jesus Christ, etc. In December a prophetic conference was held in Emmanuel church that was productive of great good. Ministers from many denominations took part in the program. Among the speakers were the following: Dr. Walter Edmonds, pastor of Glendale Presbyterian church, subject, "The Lord's Coming; The Key to the Scriptures"; Dr. G. A. Briegleb, pastor of Westlake Presbyterian church, "The Place of Prophecy in a Christian's Life"; Dr. E. F. Walker, General Superintendent Pentecostal Nazarene Church, "The Relationship of Pentecost to the Lord's Return"; Dr. F. W. Farr, pastor of Calvary Baptist church, "The Perspective of Prophecy"; Dr. Robert Renison, rector of St. Clements Episcopal church, "The Book of Revelation"; Rev. W. H. Pike, teacher in Los Angeles Bible Institute, "The Gentiles' Opportunity"; Dr. Howard W. Kellogg, professor of biblical literature in Occidental College, "Falling in Love With the Bible"; Mr. W. E. Blackstone, author of "Jesus Is Coming" subject, "Will God Rebuke the Nations?" and Dr. T. C. Horton, Superintendent Bible Institute of Los Angeles, "God's Plan for the Ages." Many other clergymen assisted in the services. There were splendid audiences throughout.—James Proctor Knott.

### Newberg, Ore.

The work at Newberg is moving on and God is leading. Our Sunday school is doing splendidly and the interest is increasing. New faces are seen quite often and we are expecting to reach the one hundred mark soon. The last few Sabbaths have been out of the ordinary on account of the presence of God. Three more have united with us, making a nice large class taken in since our coming here two years ago. Our apportionments for missions and Superintendent and District expenses are all met and we have a little margin to go on. We have had some glorious times together here in the past and God has undertaken for us mightily. At present we are praying for Him to lead in selecting the right man to carry on the work, for we feel it is in divine order for us to close up our work here as pastor at Assembly time. We are at Sellwood for a two weeks' meeting with our Brother Baker and are enjoying ourselves. The work is in excellent condition and the people are pulling and praying and God is answering. There has been real liberty in every meeting so far and a number have been at the altar; many, however, have been there before, but when they get cleared up the Lord will have a chance to work on others. We are looking up and keeping a window open on our own souls, and of course God is pouring in as we look up. Thank God for the true Pentecostal Nazarenes everywhere who are keeping the fire on their hearts. God is on the throne and will see us through. Amen. I see victory ahead.—O. F. Goettel, Pastor.

### Muncie, Ind.

We are glad to report victory at Muncie. We are moving up the road in every way and God is fighting our battles for us. We are now in the midst of our spring revival campaign, and we are proving to our own satisfaction and to God's glory that we can have a genuine work of grace in these war-ridden times. Evangelist W. R. Cain has been with us for two weeks and gave us some plain, rugged truth that laid a good foundation for a mighty revival. Last Sunday Dr. and Mrs. Sloan came to us and we are now getting a good start on a real outpouring of God's Spirit. The fire is really falling and souls are getting to God. The house was crowded with people last night. Finances are coming easy. To God be all the glory. We think with two or three weeks on this good start we will pull through with the best campaign. These long meetings count if we put our lives into them. On April 18th, 19th, 20th, and 21st Rev. J. W. Goodwin and Rev. U. E. Harding will come to hold an educational convention in the interest of Olivet University.—Everette O. Chalfant, Pastor.

### Sherman, Texas

The revival meeting conducted by Rev. Alle Irick and wife in our church was a great

## International Sunday School Lesson, April 14

### Jesus Requires Confession and Loyalty

Mark 8:1—9:1

**GOLDEN TEXT**—Whosoever will come after me, let him deny himself, and take up his cross, and follow me.—Mark 8:34.

#### THE LESSON OUTLINE

BY REV. E. F. HAYNES, D.D.

#### 1. A GREAT QUESTION. (v. 27.)

Passing through the towns of Caesarea and Philippi, along the roadways the Great Teacher asked His disciples: "Whom do men say that I am?" This question assumes a three-fold truth growing out of the fact that Jesus Christ is the subject of universal inquiry:

a. He appeals to all men and hence is taken notice of by all men, by the variety of His works. He did such works as no other man ever did and hence was unique, striking, and commanding in His personality. He taught, He comforted, He warned, He rebuked, He relieved, He strengthened, He encouraged, He instructed, He blessed by miracles of sight to the blind, hearing to the deaf, life to the dead, feeding five thousand with a lad's meager lunch with twelve baskets left, casting out demons, stilling tempests, walking on the sea, and such acts as proved His sovereignty over heaven, earth, and hell. No wonder His fame spread abroad until He was the object of universal inquiry.

b. He appeals to all men also by the vitality of His teaching. He "spoke as never man spake." He "spoke and it stood fast." His words were spirit and life. He could say: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

c. He appeals to all men as "the Son of man." He assumed our flesh and became man. Fellow-Sufferer and Sympathizer with us all He is hence "touched with a feeling of our infirmities, having been tempted in all points like as we are."

#### 2. RELIGION IS A PERSONAL MATTER.

Christ put the question to the disciples which every man must answer for himself: "Whom say ye that I am?"

a. He does not take for granted because they externally follow Him that they know Him. He would arouse them to a consciousness of the importance of KNOWING Him rightly. What a blunder the churches have often made in assuming that mere church membership indicated a personal, experimental knowledge of our Savior.

b. By this question the Savior would turn the thoughts of the disciples from others to themselves. We are prone to be unduly concerned as to others' opinions or voices and to neglect our own status in relation to Christ.

#### 3. HE TEACHES THEM AS TO HIS SUFFERINGS. (v. 31.)

a. Evoking their recognition that He was "the Christ" He gently leads them into the deeper mysteries of His sufferings and approaching death and resurrection. The more we know of Him and the broader and fuller our confession of Him the deeper will He lead us into the mysteries of Himself and His wonderful love and sacrifice.

b. Too deep water for Peter! This loving, impulsive apostle could not understand how He whom he supposed had come to be King of Israel should have to suffer. The thought of his death was repulsive and abhorrent to his ardent love. The idea of a resurrection from the dead was beyond his

comprehension, so he utterly fails to tolerate for a moment these ideas.

c. Jesus rebukes him and tells him how far below the true conception he was still standing.

#### 4. THE TRUE USE OF LIFE. (vs. 34, 35.)

He announces as the condition of our coming after Him that we "deny ourselves and take up our cross and follow him," closing with the wonderful statement: "For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it."

a. Christ's is not a kingdom of splendor. We must expect hardships, self-denial, cross-bearing, and scorn.

b. This, however, though trying, will be found highly useful as a discipline, developing vigor and breadth and depth of spiritual character.

c. Jesus our Leader. Man needs a leader and Jesus unhesitatingly assumes the place of leadership of His people. Elsewhere He is brought before us as man's Teacher, Master, Friend, Savior. Here He invites followers, and asserts His claims of leadership. His claim to this place and power of Leader is proved by the greatness and wisdom and perfection of His person and character. His summons to His disciples is like a commander addressing his soldiers. How full of clear vision, foresight, and high resolve, and noble encouragement and assurance.

#### 5. A GREAT QUESTION. (v. 36.)

"For what shall it profit a man, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"

a. The great worth of the soul. This is true from its capacity of understanding. It is the God-capacity—the divine faculty of trust in God, of participating in the divine nature, of union, and communion with God. This value is great also in respect of its capacity of moral perfection. Saved and cleansed by the power of the Holy Ghost the soul can smile again under this regaining of holiness which man lost in Eden. It is seen further in respect of its capacity of pleasure and delight. To know and enjoy God surpasses our powers of comprehension. Truly, "Eye hath not seen nor ear heard, neither hath it entered into the heart of man, the things which God hath prepared for them that love him."

b. The chief feature of the greatness and excellency of the soul is in its eternity. Age never dims or weakens its power. On the contrary it may be supposed to grow and enlarge and expand in its powers and engagements and delights throughout the ceaseless ages of eternity.

c. The tragedy and terror of the loss of the soul. The whole world is the Devil's price for a soul. This indicates his estimate of its worth as well as the awful tragedy in its loss. All the wealth and honor and glory and pleasures of the whole world owned and enjoyed through the longest life possible here is no compensation for the soul's loss.

d. Then the sufferings of the lost soul for ever and for ever is the saddest and darkest horror in all the tragedy of such a doom. Spurgeon said: "I do verily believe, that the winning of the whole world of power is in itself so slight a gain, that it were just to strike the balance, and say there is little left; for even Alexander himself envied the peasant in his cottage, and thought there was more happiness in the plains among the shepherds than in his palace among his gold and silver."

success. There was not a dry service in the entire sixteen days, and very few services that we did not witness fruitful altar services. The attendance was good, the house being frequently filled to overflowing. Quite a number of preachers and workers from other towns and communities came to the meeting. Among them were Rev. J. W. Bost and family, Rev. Lum Jones, Brother Jackson, and Sister Crow, from Kingston, Okla.; Rev. Mike Roberts, Brothers Maxey and Richie from Madill, Okla.; Rev. H. R. Lee, of Denison; District Superintendent Rev. E. G. Theus, and Rev. Mrs. E. J. Sheeks, from Peniel; Rev. W. B. Pinson, Rev. J. P. Roberts, Brother Wyland, and Mother DeArmon, of Pilot Point; Pastor Star, and a number of his people from Cannon; Pastor J. L. Foreman and several of his people from Bonham; Rev. C. C. Cluck and family, from Dodd City. These visitors were a great help to the meeting, as they entered as heartily into the work as if they had been in their own church. Brother and Sister Irick did all the preaching, and it was done well. These evangelists have a special grace of adaptability to the different classes. The educated and unlearned, the rich and poor, the respectable moralists, and the down-and-outs all feel that they have a special interest in the gospel that is being preached. The singing, led by our church choir leader, C. W. Ireland, was great; the testimonies had the old familiar ring; the altar services were scenes of real battle; such praying and holding on to God till the "fire fell," such shouts of victory as sinners found peace with God, and believers were sanctified by the baptism with the Holy Ghost. Sometimes a wave of divine glory would break in on the service in the midst of sermon, or song, and the speaker or singer would have to stand aside in honor of the commanding presence of the unseen Captain of the Lord's host. No count was kept of professions, but a conservative estimate would place the number at above fifty. The last Sunday of the meeting we received a nice class into the church, and there are others who will come in later as a result of the meeting. Our church is larger in numbers, stronger in faith, and more effective in usefulness as a result of the meeting. Rev. W. F. Farmer and wife were a great help in the meeting, having charge of the open air services on the street each evening, and doing faithful and fruitful work in song, prayer, and personal work. A very impressive service was held Sunday afternoon in the interest of rescue and orphanage work. Sister Irick brought a soul-stirring message. The house was filled to overflowing. A liberal cash offering was received for Pilot Point Rest Cottage and Peniel Orphans' Home. The finances for the meeting came easy.—P. L. Pierce, Pastor.

**Bonner, Miss.**

We praise God for our little church at Nazarene Chapel. Sunday was our day there. Before preaching we sang "Jacob's Ladder." The fire fell. Glory! How our people shouted that they were climbing this ladder! The joys of salvation were restored to some souls. Pray for us.—D. H. McGonagill and Wife, Pastors.

**Minot, N. D.**

We are glad to report that the battle is still on in this wicked little city and the victory is ours in Jesus' name. In the month of February we raised \$205 to pay on our church property debt, including interest and taxes, and a one hundred dollar payment. It looked almost impossible to some, but we prayed and paid and it came easy. Amen. We are a small church and are losing some of our number. One sister has moved into Canada, and a young man has entered the service for our country, and another family have moved out of town to farm. There has been considerable sickness around and we have not escaped. My wife had an operation performed for catarrhal trouble and feels better. Please unite with us in prayer for a revival here.—William M. Irwin, Pastor.

**Fortville, Ind.**

We love the Lord and our church paper as never before. The Lord is very precious to us and is helping on every line. We feel that this is God's appointed field for us, especially at the present. We have a band of very loyal people here who are standing by their pastor, and as far as we know all are in harmony and love one another. We are praying for and expecting a real visitation of God's Holy Spirit upon the people. We have beautiful homes and wealthy people, but godliness with contentment is the great gain. The people have almost everything the world has need of except old-fashioned, heartfelt religion, and after all that is the only thing which really satisfies. Praise the Lord! When you talk to Him don't forget Fortville.—Loren R. Pendry, Pastor.

**Bellingham, Wash.**

We just closed our meeting last Sunday night with Brother and Sister Roberts. We had seekers at every altar service and sometimes several. A number united with the church and more are coming. The success of

**BIBLE STUDY**  
**Young People's Society**  
**LESSON I**  
**LIFE OF CHRIST SERIES**  
**CHRIST: CREATOR-REDEEMER**  
**John 1:1-14**  
**By Rev. E. J. Fleming**

1. What is the teaching of Scripture relative to Christ as Creator and Redeemer? John 1:3, 10; Col. 1:16 (first clause); Isa. 59:20; 1 Cor. 1:30; Titus 2:14.
2. What marvelous one-ness? John 10:30 and 33 (last clause); 5:18 (last clause). Note the following carefully: John 5:17, 19 (last clause), 21, 23 (first clause), and 26.
3. How extensive are His words of creation? John 1:10; Gen. 1:26; Psa. 33:6; Isa. 45:12; Col. 1:16.
4. What provision has He made for this creation? Psa. 38:6 (last clause); 104:14-31; 147:4-9; Matt. 10:29, 30.
5. From when did His work of creation date? John 1:1 (first clause), 2; Col. 1:17 (first clause); Heb. 1:10 (first clause); John 17:5 (last clause); Prov. 8:22-25.
6. What right of proprietorship has Christ over us? John 18:15; 8:35; 10:29, 30; 17:10; Matt. 28:18; Luke 10:22.
7. In His creatorship what is He to the believer? Col. 3:4 (first clause); John 11:25; 20:31; Acts 3:15 (first clause marg.); Gal. 2:20; 1 John 5:12.
8. How does the believer's hope depend upon His creatorship? 1 Cor. 15:45 (last clause); John 6:40 (last clause); 6:54 (last clause); 11:25.
9. For what purpose did He create the earth? Isa. 45:18; Gen. 1:26, 28; Psa. 115:16 (last clause); 37:11, 22; Matt. 5:5; Romans 4:13.
10. For what purpose did He create the heavens? Psa. 115:16 (first clause); 69:11 (first clause); Isa. 66:1 (first clause); John 14:2; Matt. 5:34, 35.
11. What substantiality is assured? Job 26:7 (last clause) with Psa. 93:1 (can not); 104:5 (should not); 119:90 (last clause); Isa. 40:30 (last clause).
12. What elements of the divine being shine forth in our Creator-Redeemer? Jer. 10:12; 51:17. (1) Jer. 32:17; Job 38:4-7; Gen. 1:6-9 with Psa. 148:5 (last clause). (2) Prov. 3:10; 30:3, 4 and 5 (first clause).
13. In view of the wonderful wisdom, power, and works of our Creator-Redeemer, what may we say? Isa. 9:6 with Jer. 32:17-19; Luke 1:37 with Matt. 19:26. Lastly Psa. 140:5, 6.
14. What should this lead us to see? Eph. 3:20 (first clause); 2 Chron. 25:6 (last clause) with Phil. 4:10; Dan. 3:17 and 6:20; Rom. 4:21 with Josh. 21:45; Heb. 7:25 with Isa. 63:1 (last clause); Heb. 2:18 with Jude 24.
15. Finally, what should this lead us to do? (1) John 16:24; Matt. 7:7, 8. (2) Psa. 37:3, 5 marg.

In studying lessons arranged as these are, using such guide words as "first clause," etc., do not loosely overlook them. For instance, in No. 10 the first reference says "first clause." Now read "The heavens, even the heavens, are the Lord's" (Stop!); then (80:11) (first clause) "The heavens are thine" (Stop!); then (Isa. 66:1) first clause "Thus saith the Lord, The heaven is my throne" (Stop!). Now you have the connected thought. See?

hundred dollars were raised for the school. We are pressing onward and upward and praying that many will seek Jesus.—Mrs. Dewey Goode, Reporter.

**Stockton, Ill.**

"The Lord hath done great things for us; whereof we are glad." We have just closed a campaign of seven weeks. Surely the Lord mightily blessed. Over seventy-five knelt at the altar and many prayed through to definite victory and gave testimony with no uncertain sound. Sunday, the closing day, was a wonderful day. Ten members joined the church. The Spirit of God sweetly blessed and God was honored. We found Evangelists Lewis and Mathews straight on the doctrines and they were greatly used of the Lord. Before the services we had a membership of twenty-three; now, by full membership and probation, we have forty-one. The financial burden seemed almost beyond us at first, but without any trouble whatever during these seven weeks we raised over six hundred dollars. All praise be to our King. Our God is able and does answer prayer.—A. J. Laird and Wife, Pastors.

**First Church, Chicago**

A spirit of love and tenderness pervades the services at First Church, Chicago, and the sweet aroma of the presence of the Holy Spirit permeating the atmosphere is consciously felt by all who possess the indwelling of the Holy Ghost. Our pastors, Rev. Mr. Borders and Rev. Mr. Schurman, are doing double duty just now, having the burden of the Olivet campaign upon them, but in spite of this extra work we feel as though they never have preached such heart-searching, powerful, Spirit-filled sermons as they are giving us just now. Our beloved Brother Messenger is invaluable to us, not only in works, but in godly example. Our mid-week prayer-meetings are seasons of great refreshing from the Lord, and are greatly enjoyed by the good crowds which attend. Financially we have every reason to praise God and we give Him all the glory for the wonderful way in which we are being led of Him. More than all we rejoice with exceeding joy at the souls who kneel from time to time at our altar seeking for freedom from bondage of sin.—Harriet E. Crain, Reporter.

**Salem, Mass.**

We are glad to report victory from this battlefield. There seems to be a real revival spirit on the church. God is working in our midst and precious souls are being saved and sanctified. Sunday, March 17th, there were five seekers at the altar and yesterday (March 24th) we had three more. Thank God, the channel is open and we are planning to begin special services Easter Sunday, to run two weeks. We have received a few new members. God is also helping financially, for the old back bills are being paid up and we say glory!—R. J. Dixon, Pastor.

**La Junta, Colo.**

The Lord is still on the giving hand, even in a city like La Junta. Praise the Lord! This rugged way is sweeter as we onward go. We have labored under very hard conditions since we came here, but we have stood still to see the salvation of our God. Then when we were led to go forward we did so even to the very edge of the sea, and there waved the old blood-stained banner faithfully for our Lord and shouted praises to our Lord, who alone can deliver, until the waves of opposition were parted so we could pass over. Praise the Lord! We hope to have a revival here in La Junta beginning Friday night, April 5th. Pray God's richest blessings upon this work. Let's continue to drill until we strike God's never ceasing streams and let them flow our way, and keep the fire burning in our own souls and others will feel the warmth. Glory be to our God!—H. J. Brown, Pastor.

**Carnegie, Okla.**

I am praising Him today for victory in my soul. Sunday was a great day. God came in melting power. The people wept and shouted and prayed through. Others came forward for prayer. We give God all the glory. I left the Assembly without an appointment, but God has given me two nice churches. At Lake Valley we organized January 9th. We are having a great time and the end is not yet. At Pecan schoolhouse we organized a nice class. Praise the Lord! We are living by faith in Him. I am having the best time of my life. I am saved and sanctified. This has truly been the best year of my life.—Rev. F. A. Smith, Carnegie, Okla.

**First Church, Little Rock, Ark.**

Last night (March 24th) we closed one of the hardest battles in my seven years of experience as pastor. The battle raged for two weeks and the Enemy was stubborn and used his greatest weapons of war. He used his cannons and gas shells and almost fought with liquid fire, but with God on our side and Sister Beasle Williams as evangelist with her grit, grace, and uncompromising preaching and praying, and a few saints who fought like

the Eellingham work is no longer in doubt. The tide is sweeping in. Bless the Lord! We felt lonesome to part with our dear brother and sister, but we look forward to meet them again in that meeting in the air.—J. C. Scott.

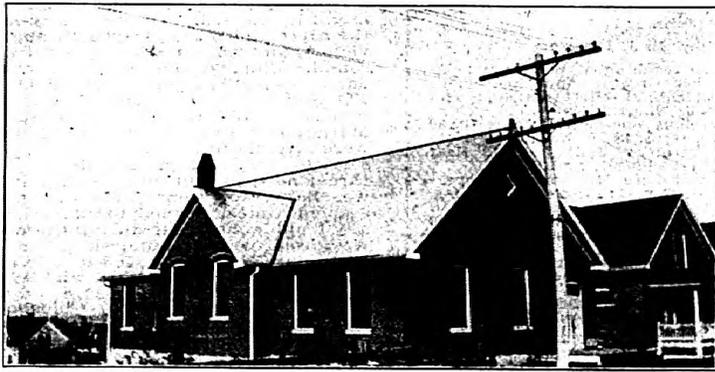
**Seattle, Wash.**

God is doing great things for us, whereof we are glad. He has given us a great revival. Many souls prayed through to victory and found peace to their souls. The meeting lasted two weeks and ended with about fifty souls at the altar the last Sunday. Ten girls from the rescue home prayed through to victory and are still singing His praises. Glory! The Lord is wonderfully precious to us here in Seattle. We can not praise Him enough. The evangelists were Brother Roberts and wife and Brother Suffield and wife (sometimes called the "Big Four"). The Lord wonderfully used them in preaching and singing His praises. It has been three weeks since the meetings closed and folks are still getting through. One precious soul prayed through this morning and came to prayermeeting this evening to tell us about it. We are praying for and expecting greater things in the future and are glorifying our precious Savior for His works among men. Amen.—J. W. Moore, Reporter.

**Bloomfield, Iowa**

We are having some splendid times here together with the Lord. Surely God is pleased with His little band of people at this place. God's richest blessing is upon every service. One soul was sanctified some days ago, and many are under conviction and have requested the prayers of God's people. Revs. E. G. Anderson and E. A. Clark were with us March 6th and 7th in the interest of the school at Olivet. God blessed in this meeting and four

## Home Coming and All-Day Meeting Maplewood, Mo.



Pentecostal Church of the Nazarene  
Maplewood, Mo.

OUR home-coming and all-day meeting which was celebrated on March 24th was a grand success in every way. The blessing of God was upon all who attended. God was with us in power and glory all the day. The attendance was large and all seemed pleased with results. The members of the church and the pastor feel that we took a step in advancement. We have in the main a loyal band of folks. At 9:45 o'clock we had Sunday school as usual, after which we gave out a large number of treats to the scholars. We then entered the morning preaching service and the blessing of God surely attended. The saints shouted during the long service, then the pastor preached with liberty, and at the close we had a blessed communion service. At noon the contents of the well-filled baskets were spread upon a table which had been provided for the purpose. The dinner was simply fine. At 2:30 o'clock we resumed our worship by indulging in an old-time bread breaking and coming closer to each other, that resulted in a blessing on us all. The preacher of the afternoon, who was the Free

Methodist pastor from St. Louis, Rev. D. R. Taylor, then gave the message, which was not calculated for hilarity, but to search the hearts, which it did. At 6:30 o'clock the young people had a great time, which extended through the time allotted to them and they could scarcely stop, so we could begin the night service. The pastor preached at night with great liberty and was gratified to have seekers and finders at the altar. We give God the praise and push on. In looking over the day we feel that it was a grand success and we accomplished what we had planned for. Our people are greatly encouraged and are looking forward to greater victories in the future. We plan a revival to begin April 27th with the Deboard brothers as evangelists. We have the only holiness church in Maplewood, which is large and commodious, beautifully furnished, fairly well located, and has a future before it. It has had its victories in the past and has not stood in vain these years. We propose to do our best while here to put it forward. Pray for us. — CHARLES F. CRITES, Pastor.

heroes, we finally gained the victory. Twenty-five souls were blessed and eleven united with the church, with possibly more to follow. Praise the Lord! Our God is able to do things. —M. G. Jobe.

### Auburn, Ill.

Our Sunday school is growing, with a large attendance, and our offerings are good, especially our missionary offerings are extra good, as we have a pastor who is a missionary pastor, Rev. Bertha Lillenas. We give the collections of the first Sunday in each month to missions. Our Young People's Society is getting along fine, with quite a number of members, who are loyal Pentecostal Nazarenes. Our meetings are spiritual. Our preaching services are extra good, our Sunday night services being on the evangelistic line. We have purchased a beautiful parsonage with two corner lots for \$3,300, for which we thank the Lord. All the indebtedness is paid, as we had some property left us by a faithful and saintly member of our church, who is now in glory. We have also raised our pastor's salary from sixteen dollars a week to twenty dollars. With our spiritual eyes fixed on the King of kings we feel like going on.—Grover Williams, Reporter.

## PERSONALS

A great Easter program was rendered by the Sunday school of Kansas City First Church Easter Sunday, which resulted in more than forty professions. The program was in charge of Superintendent C. W. Jones and the great altar service was conducted by Dr. Reynolds. It was surely a red-letter day in First Church. The evening service closed with happy finders at the altar.

The friends of Rev. and Mrs. J. Sam Curtis, acting pastors at North Little Rock, Ark., will be glad to know a ten-pound boy was born to them Sunday morning, March 24th. Both mother and son are doing well.

Evangelists T. L. and Etta Mulunoux, from the San Antonio District, will spend the summer in evangelistic work on the Missouri District. Their address will be Walnut Grove, Mo. They will be

ready to answer a call anywhere in the state.

Evangelists C. E. Roberts and wife and Fred Suffield and wife are having a great revival in West Seattle Methodist church. Over two hundred have bowed at the altar for prayer.

Rev. W. H. Tullis has had some good revival meetings since entering the evangelistic field. He is at present engaged in a campaign at Birney, Mont., with the Methodist pastor.

## ANNOUNCEMENTS

Notice—We are just in possession of the fact that Rev. B. H. Haynie has resigned the pastorate of the Dallas church, as he feels the call of God on his heart to enter the evangelistic field. Any church or congregation in need of an evangelist could do no better than engage Brother Haynie. He is a fearless, uncompromising, Spirit-filled preacher and a great soul winner. It affords me great pleasure to recommend him to our people.—J. E. Gaar, Hamlin, Texas.

Announcement—We wish to announce that a special revival meeting will be held in the First Pentecostal Nazarene church, of Indianapolis, Ind., beginning April 7th, and continuing until the 25th. Rev. E. E. Curtis, from New York state, will be the evangelist. Also from May 1st to 5th we are to have a great convention in this church in the interest of the Olivet debt. Brothers Borders and Schurman will be present and all others are invited.—J. G. Nickerson, Pastor.

To Whom It May Concern—This is to certify that Rev. B. H. Haynie has been the pastor of the First Pentecostal Church of the Nazarene, Dallas, Texas, for a year and a half and resigns his pastorate to go into the evangelistic field. We have found Brother Haynie to be a true man of God—a man of prayer, a good preacher, and all that goes to make up a true Pentecostal Nazarene pastor. We regret to lose him now, but duty calls and we most heartily recommend him to any church wanting a revival meeting. Our prayers are for Brother Haynie wherever he may go. Adopted at church board meeting March 17th, 1918, Dallas, Texas.

R. S. CARD,  
R. H. KIRBY,  
W. A. JONES,  
R. E. RIGG,  
E. S. DRUMMOND.

## A Message From Gen. Supt. Goodwin

I am very glad to say that the dear Lord has answered prayer, and I am fully restored to health. I have been gaining strength most rapidly this last week, and I am planning to leave for the East by way of Oakland, Cal., April 10th in time for the dedication at Racine, Wis., April 21st. While sickness, pain, and suffering has been a new experience to me, yet I rejoice in the midst of it all that I have been made a partaker of suffering which is common to so many of our people. For twenty-six years I have been in constant battle without missing one Sabbath in the service of our Lord. In all these years I have not stopped for rest or vacation one week, the Lord has given the strength and I give Him all the glory. When the dear Lord had allowed me to taste of pain and suffering He touched my body and how quickly the disease was withered at the roots.

I want to express my sincere appreciation for the kind words from the many friends by letter and otherwise, and the earnest prayers of our people everywhere. How precious Christian fellowship and united faith to one in trial. I believe I have seen more in the valley than on the mountain top. I rejoice with joy unspeakable and this all filled with glory.

Very truly,  
JOHN W. GOODWIN.

Wanted—A Christian maiden lady to make her home with two old people who are Pentecostal Nazarenes. A splendid home for the right one. Best of references. Address Mrs. John Benton, Box 315, Mulberry, Ark.

Recommendation—Last Sunday we had the good pleasure of receiving into the church at Bluffton, Ind., Rev. Benjamin Noonan and wife, who come to us from the Pentecost Bands. They live lives of prayer. Brother Noonan has preached for us a number of times and never fails to get the glory down and folks to the altar. He has held pastorates and done evangelistic work in the Pentecost Bands. If you should need the services of a very humble, prayerful, holy preacher, write him at 508 East Horton street, Bluffton, Ind.—Rev. Clyde E. Green, Pastor.

Warning—A man giving his name as Fred Hansen and his address as 1276 North 9th street, Philadelphia, Pa., is passing around among our churches representing himself as a member of the Pentecostal Nazarene church and is borrowing small sums of money from you to his dollar, promising to return them as soon as he gets home. The man is a crook and is simply taking advantage of the charitable-mindedness of the Lord's people to obtain money. If he tries to work this game on any other of the members of our church let them have him arrested and write to Rev. J. T. Maybury, 5404 Haverford avenue, Philadelphia or Rev. W. R. Gilley, 385 South State street, Marion, Ohio.—W. R. Gilley, Secretary of Pittsburgh District.

Books Wanted—If any one has the following course of study books to sell second hand I will be glad to buy them. I will pay postage on same: One of the higher theologies, Miley's preferred; One Hundred Years of Missions; Paragraph Writing; How to be a Pastor; Possibilities of Grace; Wesley and His Century.—Mrs. Martha C. Kiewer, Box 21, Meade, Kas.

Correction—Mrs. Elizabeth B. La Flash calls attention to the fact that her husband did not accompany her on her month's evangelistic campaign in Canada, as reported in the issue of February 13th, but that he remained at home during this time caring for the work at Worcester, Mass.

Announcement—With much regret we have had to give up our work as pastor in Buffalo. We were not able to stand the climate in that place, so we are again in the evangelistic work. Any one desiring our services please write to Rev. R. S. Ball, Sterling, Kas.

Notice—The yearly meeting of the Women's Missionary Societies of the New York District will be held on Tuesday, April 10th, beginning at 2 p. m., at John Wesley church, Brooklyn. Let each society not fail to elect one delegate to the meeting. Let all members who can make it possible come, and come praying and believing.—Dr. Julia R. Gibson, Women's Missionary Societies District Secretary.

Announcement—The minutes of the Mississippi District Assembly will be off the press next week. Will the pastors please take note and send in the amount their church subscribed? Please do this at once.—Mrs. S. E. Galloway, District Secretary.

Notice—I have resigned the pastorate of the church at Morrilton, Ark., and will give my entire time to the work of the Arkansas District. I would like to arrange with the pastors who desire meetings at the earliest possible date. My wife will be my collaborator in the work.—G. O. Crow, District Superintendent.

Announcement—On April 1st we will return to the midland west for our summer work. Our first meeting will be with Rev. Mike Roberts, at Madill, Okla., beginning April 5th. We have labored the last four months on the Southern California District. We have the last two Sundays in May and all of June open for meetings. Any one

TELEGRAMS

ANDERSON, Ind.

HERALD OF HOLINESS:

The Indiana District Young People's convention closed with victory Sunday. The closing day beggars description. In the morning Rev. E. G. Anderson, of Kansas City, Mo., preached with much unction and power. Four knelt at the altar and about fifteen requested prayer. In the afternoon Rev. Mr. Anderson and District Superintendent Harding presented the need of saving Olivet University, after which the people hilariously subscribed \$1,560. In the evening Evangelist Bacheller brought the message. Three knelt at the altar. The young ladies' quartet, of First Church, Chicago, sang thirteen times during the day and they surely can sing. The church was crowded at all three services. It was a great day.

Ira E. AKERS.

BURLINGTON, Wash.

HERALD OF HOLINESS:

Great revival with Evangelist W. Owen Jones, of Elwood, Ind. Altars filled, souls praying through, great things yet expected. Pray for us.  
Rev. F. M. BUSHONG,  
Pastor Methodist Episcopal Church,  
Allen, Wash.

desiring our services please address us at Atwood, Okla.—Jarrrette E. and Dell Aycock, Evangelists.

**Request for Free Literature**—Those having good books, Bibles, and papers which they would like to put in a worthy and needy place will please send same prepaid to Mrs. Lizzie Watson, Route 2, Box 1-A, Arkadelphia, Ark. (Representative of Prison Mission Society.) Also I wish to thank each one who has so willingly contributed to this needy work in the past.—Mrs. Lizzie Watson.

**Notice**—Will all members of the Pentecostal Church of the Nazarene located in Houston, Texas, or vicinity please drop a card to the address given below, in order that we might get our forces organized for a campaign in this city? Please give this your immediate attention.—Ellington D. Messer, 303 East 9th Street Heights.

To the Pastors and Churches of the New England District—The Assembly of the New England District will be held at Lowell, Mass., April 24th to 28th. Will all the pastors please mail at once to the writer the names and number of delegates com-

ing from their several churches? This will greatly help us in arranging for their entertainment. Also please make clear to other friends planning to attend that only pastors and delegates will be provided for during the Assembly. Any visitors desiring to attend will be directed to a good restaurant and a list of rooms will be secured for them to select from. At the ministerial meeting held in Lynn February 22d it was voted because of the increased cost of living that each church send five dollars to the Assembly for each pastor and delegate. We would appreciate the accommodation if the pastors would take up the money before the time and send or bring it with them. We are praying and planning for a great Assembly. Let all the delegates plan to be here on Tuesday evening, April 23d, for the great preliminary meeting.—Martha E. Curry, Associate Pastor, 21 Myrtle Street, Lowell, Mass.

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

**Notice**—We are dated for two tent meetings in Spencer and Muscatine, Iowa, beginning about June 1st. We could give one or two more meetings in Iowa following the above. If interested write us at Hutchinson, Kas.—Theodore and Minnie E. Ludwig, Evangelists.

DIRECTORIES

GENERAL SUPERINTENDENTS

H. F. REYNOLDS, Kansas City, Mo. Res. 4024 Agnes ave.; office, 2109 Troost ave.

Foreign Missionary District Assemblies

- British Isles.....Postponed indefinitely
- Africa.....June 22-26  
Presided over by District Missionary Superintendent Rev. H. F. Schmelzenbach.
- Caribbean Islands.....June 12-16  
Presided over by missionary in charge, Rev. John J. Diaz.
- Central America.....July 3-7  
Presided over by missionary in charge, Rev. K. 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.
- India (eastern).....July 3-7  
Presided over by District Missionary Superintendent Rev. George J. Franklin.
- India (western).....July 3-7  
Presided over by District Missionary Superintendent Rev. L. S. Tracy.
- Japan.....July 3-7  
Presided over by District Missionary Superintendent Rev. William A. Ekel.
- South America.....July 3-7  
Presided over by missionary in charge, Rev. R. S. Wiggins.
- Mexico.....July 3-7  
Presided over by missionary in charge, Dr. V. G. Santin.
- Mexico (northern).....August 7-11  
Presided over by missionary in charge, Dr. S. D. Athans.
- Manitoba-Saskatchewan.....July 3-8  
Rev. H. F. Reynolds.
- E. F. WALKER.....Glendora, Cal.
- San Francisco, Lindsay, Cal.....May 15-19
- Southern California, Pasadena, Cal.....June 19-23
- J. W. GOODWIN.....Los Angeles, Cal.
- Home address, 295 West Dakota St., Pasadena, Cal.
- R. T. WILLIAMS.....1422 Cabal ave., Nashville, Tenn.
- District Assemblies
- Washington-Philadelphia, Darby, Pa.....April 10-14
- New York-Brooklyn, N. Y.....April 17-21
- New England-Lowell, Mass.....April 24-28
- Pittsburgh, Pittsburg, 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.]

DISTRICT SUPERINTENDENTS

- Alabama—P. M. Covington.....Jasper, Ala.
- Alberta—James H. Bury.....Collingwood, Alta., Canada
- Arkansas—G. O. Crow.....Morrilton, Ark.
- British Isles—George Sharpe.....Glasgow, Scotland
- No. 1 Westbourne Terrace, Kelvinside.
- Colorado—C. L. Banner.....Kirk, Colo.
- Chicago Central—Charles A. Brown.....Olivet, Ill.
- Dallas—E. G. Thoms.....Peniel, Texas
- Dakotas—Montana—J. E. Bates.....Minot, N. D.
- East Oklahoma—E. C. Cain.....Shawnee, Okla.
- Florida—Homer L. Goodell.....Miami, Fla.
- 319 Fourth street.
- Georgia—E. J. Kinsel.....Donalsonville, Ga.
- Hampshire—J. Walter Hall.....Hamlin, Texas
- Idaho—Oregon—N. B. Herrrell.....Nampa, Idaho
- 1821 South Sixth street.
- Indiana—D. E. Harding.....Newcastle, Ind.
- East Thornburg street.
- Iowa—E. A. Clark.....University Park, Iowa
- Kansas—Fred H. Mendell.....Hutchinson, Kas.
- 428 East Fifth street.
- Kentucky—H. Rees Jones.....Louisville, Ky.
- 2522 West Walnut street.
- Little Rock—T. W. Sharpe.....Delight, Ark.
- Louisiana—T. C. Leckie.....Ellis, La.
- Manitoba-Saskatchewan Mission—C. A. Thompson,  
Box 298, Regina, Saskatchewan, Canada.
- Michigan—C. L. Bradley.....Warren, Mich.
- Mississippi—S. E. Galloway.....Houston, Miss.
- Missouri—W. L. Deboard.....Des Arc, Mo.
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17 "From that time Jesus began to preach, and to say, 'Repent: for the kingdom of heaven is at hand'"

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- Northwest—J. T. Little.....Oklahoma City, Okla.
- West Oklahoma—J. T. Hill.....1717 Linwood boulevard.
- Pittsburgh—James W. Short.....Dayton, Ohio
- 851 South Broadway.
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- 188 Princeton avenue.
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- Southern California—Edward Eckel, Los Angeles, Cal.
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- Tennessee—F. W. Johnson.....Nashville, Tenn.
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- phia, Pa. 1011 West Allegheny street.

**EVANGELISTS' DATES**

- M. C. Adam —
- Springfield, Ohio .....March 24—April 21
- Toledo, Ohio .....April 21—30
- Pittsburgh, Pa. ....May 1—5
- John W. Clark —
- Indianapolis, Ind. ....March 17—April 8
- R. R. A 1 (Flackville).
- F. W. Cox —
- Leslie, Ark. ....March 28—April 14
- Harry Joseph Elliott —
- Richmond, Ind. ....March 20—April 21
- Elwood, Ind. ....May 2—26
- Winchester, Ind. ....May 21—June 21
- Ural Hollenback —
- Vincennes, Ind. ....March 24—April 21
- Allie and Emma Irick —
- Liberty, Kas. ....May 4—20
- Moberly, Mo. ....June 14—30
- Jasper, Ala. ....July 4—15
- Mt. Hope Camp, Goddard, Ky. ....July 18—29
- Wayne, Kas., Camp. ....August 2—12
- Hillcrest Camp, N. Mo., Ill. ....August 16—26
- Ashland, Ky., Camp. ....August 30—September 16
- Goss, Mo., Camp. ....September 20—30
- W. P. Jay —
- Canby, Ore. ....April 3—21
- W. Owen Jones —
- Ann Cortes, Wash. ....April 2—14
- Montecena, Wash. ....April 16—30
- Rev. and Mrs. Julius Miller —
- Menominee, Wis. ....March 26—April 7
- Goff, Kas. ....April 12—28
- George and Effie Moore —
- Greenfield, Ind. ....March 25—April 7
- Stringtown Church.
- Muskegon, Mich. ....April 21—May 12
- F. R. Morgan —
- Broken Bow, Okla. ....April 12—28
- Antlers, Okla. ....May 4—19
- Poteau, Okla. ....June 1—16
- Marcus, Ark. ....July 12—28
- Lenox, Ark. ....July 29—August 11
- Hominy, Okla. ....August 16—September 1
- B. H. Morse —
- Parma, Idaho ....March 31—April 14
- Portland, Ore. ....April 21—May 5
- (Highland Park church.)
- August N. Nilson —
- Racine, Wis. ....April 24—May 5
- W. Ruth —
- Omaha, Neb. ....April 2—7
- Mitchell, S. D. ....April 9—14
- Des Moines, Iowa ....April 19—21
- Cincinnati, Ohio ....April 23—28
- Philadelphia, Pa. ....April 30—May 5
- C. E. Roberts and wife —
- Yakima, Wash. ....April 3—14
- 210 North Sixth street.
- C. C. Cluck and Wife, and J. A. McCammon and Wife:
- Van Alstyne, Texas ....April 25—May 12
- Noble, Ga. ....July 28—August 4
- Friendsville, Tenn. ....August 8—15
- Louisville, Tenn. ....August 22—September 1
- Seylerville, Tenn. ....September 5—15
- Heiskell, Tenn. ....September 19—29
- Kingsdon, Tenn. ....October 3—13
- Townsend, Tenn. ....October 17—27
- Lewis and Mathews —
- Martintown, Wis. ....March 22—April 7

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