

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

An “Uttermost” Salvation



WE ARE glad the Bible assures us that God can save us “to the uttermost.” This uttermost salvation reaches in several directions wherein great need lies. He can save us to the uttermost need of pardon, giving us a sweet sense of forgiveness and peace in believing. He can also save us to the uttermost corruption or pollution of the sin-nature of our innate depravity. He thus can meet all the needs of our *sins* and of our *sin*. This is a glorious truth indeed and should evoke from us the deepest gratitude.

But there is another step we can go, and say that there is no kind of guilt He can not meet in His saving power through the blood of His Son. He can reach and pardon the guilt of the deepest sins, whether of actual transgressions outward, or of sins of the mind in the deepest unbeliefs or disbeliefs. He can reach the case of the most hopeless infidel we have to deal with. In this last age this is a truth full of consolation. We are having to confront daily cases of the most twisted misbeliefs and disbeliefs. All sorts of people we meet who have been confused by the false cults and isms of the age, until they are discouraged and have given up all attempts to believe anything, and have settled down into a state of gloom and despair. Many of them have seen the fallacy of the teachings which have deceived them after the loftiest promises, and after the trial of this and that one of the systems of vain promises they have decided that there is nothing in religion anyway and have become infidels. God can reach any such cases and bring them to a perfect faith and to perfect peace in believing in His Son, our Lord Jesus Christ.

A Remarkable Case

Dr. Pierson tells of a very interesting case. He invited any one interested in his soul's salvation to meet him in the inquiry room after a service. He found in the room a young man about thirty years of age. He was fine looking and intelligent, and would have been handsome but for dark and heavy clouds which overspread his face, giving him a very forbidding look. The doctor inquired as to his case and the young man told him that he supposed his case would be considered a very desperate one. Assured that he had in the doctor a real sympathizer and one who would help him all he could, the young man expressed a desire to have help, but added that he was an infidel—an unbeliever and a disbeliever. Dr. Pierson said he supposed he

believed some things—for instance, that the Bible was the Word of God. The young man said he did not. He found that he did not believe in the deity of Jesus Christ, in the Holy Spirit, or in any phase of evangelical truth. He asked him if he did not believe in a God. He replied that there might be a God but he had no faith about the matter—that he didn't know. Pressed after these admissions as to why he was in the inquiry room, he replied in these words. We give the colloquy between him and Dr. Pierson on this special point in their own words. The young man said:

“I have heard you preach tonight, and it seems to me that you must believe something—”

“You are quite right, I assure you,” I interrupted.

“And it gives you peace and comfort?”

“Right again!”

“Well, I don't believe anything, and am perfectly wretched; and if you can show me the way to believe anything, and to get happiness in believing, I wish you would.”

“I understand you, and am sure I can help you, if you will follow my prescription.”

“Well, if you can, help me do it quickly, for I have been carrying this burden as long as I can. I am a law student, but I am so wretched I can not study nor sit still. I wandered over here tonight, and heard the organ playing in your church, and went in; and one thing has impressed me: that you have some faith in somebody or something, and you are happy in believing, and my envy of you brings me here.”

Behold how the charm of a human personality impregnated with a holy trust and sweet peace in believing in Jesus attracts and draws toward Christ. This young man was almost broken in the hold of infidelity by the power of such a personality in dear old Dr. Pierson. It was finding that the doctor drew real joy from his own faith that charmed and drew the young man to the inquiry room.

The Power of the Word

The young man asked the doctor to tell him something to read. The doctor replied that he did not need this—that he had already read too much. He would only recommend that he read the Bible. He told him that he saw no use reading a book he did not believe in, to which the doctor gave him John 5:39, “Search the scriptures; for in them ye think ye have eternal life; and they are they which testify of me.” Urging these words briefly and tenderly upon him, the young

man finally agreed to read the Bible and asked if there were anything else. The command to pray as recorded in Matthew 6:6 was then read to him. He asked what good it could do anybody to pray to God, when he did not believe there was any God. Dr. Pierson says in telling of it:

"That was a puzzling question. But a thought flashed across me, and although I never had given such counsel to any man before, I gave utterance to it, for I felt guided."

"No matter," I replied, "provided you are sincere. If it be only feeling after God, if haply you may find Him who is not far from every one of us: God will not disregard any genuine effort to draw near to Him."

Tactfully the young man was led by quotations from the Bible alone. He promised he would read these promises and his Bible until he saw the doctor again. He gave him especially John 7:17 and the sweet promise in Matthew 11:28-30, and on these he trusted the young man to leave him to read the Bible, and after kneeling and praying with him they parted. Two weeks later, at the close of service, this same young man came running toward the doctor, his face beaming with joy, and he exclaimed, "I have found Christ, and I am a happy man."

"He sat beside me and told me the story. He had gone home that Sunday night, taken out from his trunk the Bible his mother had put there when he left home, had opened it, and knelt before the unseen God. He simply, sincerely asked that if there were a God at all, and if the Bible were the Word of God, and Jesus Christ His Son and the Savior of men, it might be shown him plainly. And as he read and prayed and sought for light, light was given; he humbly tried to follow every ray and walk in the light, and the path became clearer and plainer and the light fuller and brighter until his eyes rested in faith upon Jesus."

Let us learn never to give up a case however far gone it may seem. God is able to save to the uttermost. Also, let us learn that the Word of God is our great weapon with which to slay infidelity, and we must get people to read it. We must also have the fire burning brightly on the altar of our own hearts if we would attract others to our Savior. Let us never be betrayed into the vain attempt to convince unbelievers by argumentation. Let the Word of God do its mighty work and get the seeker to praying, and God will hear and answer and save.

An Indispensable Element

PRAYER may have a great deal of earnestness in it and yet be defective. It may be made in secret and yet not accomplish what is aimed at. There is one indispensable element without which we may not expect the great things to occur. Superadded to all other requirements there must be *perseverance* in prayer. Faith must refuse to doubt or to cease its urgency. It must laugh at impossibilities and cry, "It shall be done." There must be the *wrestling* spirit. The word "agonizing" is used with reference to prayer, which implies persistency and determination. It was this kind of prayer which brought the great revivals of the olden time. It was such praying that gave victory to the saints and made to come to pass the wonders of other days.

A writer tells us of a pastor who once for four long and weary weeks fought out a battle for a revival, on his knees and in his pulpit. He preached faithfully and visited from house to house. He called at the shops and the stores and talked and invited the people. He hunted out the out-of-the-way places, and made his plea for attendance on his meeting and attention to the soul's eternal interest. This regimen he diligently pursued for a whole month in the interest of a revival, but it failed seemingly. On the fifth Monday night most of the official members were at lodges and only a handful of people were at church. That night after service the pastor spent the whole night in prayer. Near dawn a great assurance came upon him that God would give him the victory. A text came to him, and he felt that it was the text from which he should preach. He slept two hours, took a hasty breakfast, and visited his sick

members in the country. All day the assurance increased. That night it rained so hard that the janitor did not even light up the church. The pastor himself turned on the light and rang the bell. There were just three present—all of them young men. The pastor used the message that he "had prayed out" the night before, and he delivered his message with as much earnestness as if the church had been full of people. He made a personal appeal to each of the young men.

Two of the young men yielded and gave their hearts to God. Next night the church was full and the meeting grew and deepened and spread until the whole country was blessed and aroused. In two weeks hundreds had been converted. The membership was more than trebled, and there was a general and marked advance, of course, all along the line of church activity and work.

The lesson is for us to hold on to the promise that God has made to us. He will certainly redeem His wonderful and ample promise. His Word shall not and can not fail if we meet the conditions of prevailing prayer.

Social Unrest

GREAT social unrest prevails everywhere. Bolshevism, anarchy, and all forms of social schemes are having increasingly numerous advocates. It seems that no settlement will ever be achieved upon the old forms of competition, enormous profits, and mammoth combines and oppression of the laborer and the consumer and the poor. Dr. Earl Taylor, the secretary of the centenary movement of the Methodist church, says:

"The world can not be reconstructed by a formula. No mere agreement among diplomats can heal the wounds of war. No international constitution, however perfect in its phrasing, and no mere economic revolution, however sweeping in its scope, can bring about the universal peace and good will among men. Such a peace is the fundamental aspiration of every human heart, but it can not be realized through force, it can not be realized through government, and it can not be realized through law alone. World democracy can and will be realized only through the practical application of the religion of Jesus, and nothing but faithfulness on the part of the Christian Church need delay its realization now."

If man has for thousands of years had the governmental machinery in his hands and so signally failed, how can we hope that he can succeed any better until the government of the world changes hands? We see no prospect of improvement until Christ returns and takes the reins of government into His own pierced hands, and begins His reign in righteousness.

Pray, Trust, Be Steadfast

NEVER IN the history of this world was there greater necessity for prayer, faith, and steadfastness than today. Everything is in commotion, and nothing seems certain but God and truth. It behooves us to pray and trust mightily. Thrones are falling. Dynasties are being hurled to dust. Kingdoms are tottering. Government itself, of all kinds, seems to be unsteady and threatened. General unrest and discontent are in the air and evil seems to be defiant and to flaunt itself and to be aggressive as never before. The religion of Christ is being tried as never before. But there is no need of fear. We are only to maintain our belief and be true. We are to remember that God lives. He is not dead and is bigger than the Devil. God will work out His mighty plan for the ages, despite the enmity of hell and the malice of evil men and seducers. Christ is our Intercessor and our coming King, whose kingdom will stand and shall know no end. Look up, then, ye hosts of the living God, and hope ye in God the Father, and trust alone in Him, and not in what men say or do. Fear not either what devils may threaten or bad men may say or do. There is absolutely certain help and hope for this weary old world, whatever may seem to betide us. Make this a time for earnest and persistent prayer, and God will hear and heed our call.

Evidences of Being Full of Faith and the Holy Ghost

By ANNA NUTTER

(Moved and carried at the convention of group No. 3 held at Maxwell, Neb., March 21st to 23d, that this paper be sent to the Herald of Holiness).

WE REJOICE to know that such evidences are as strong, positive, and reliable as can be given to substantiate any fact. Indeed they are the very strongest of all evidences.

1. INTERNAL EVIDENCES.

(1) *The testimony of consciousness.* No testimony is more certain than this. We are as sure of this as we are of our existence. By it we know we live and breathe, love or hate, sit or stand, and that we are sad or joyful. By this evidence we may know that we are full of the Holy Ghost. Grace quickens, therefore our spiritual senses are intensified more than in justification.

(2) *The testimony of God*—the witness of the Spirit. This testimony is divine, direct, and positive. The Holy Ghost is the witnessing spirit. Convicted, penitent sinners will say they know by the testimony of their own spirit and the witness of the Holy Spirit that they are guilty and unsaved. The justified soul knows also by his spirit and the witness of the Holy Spirit that God has pardoned him of his sins. And as our spiritual senses become more acute with more of the Spirit, therefore, we can know with clearer and stronger evidence that we are full of faith and the Holy Ghost.

(3) Another evidence is by *the fruits borne.* "By their fruits ye shall know them." We might call this an external evidence with those evidences which we shall yet name, and yet it is an internal evidence to the soul itself. Justified Christians bear fruit. Those filled with the Holy Ghost bear more fruit, and those who keep filled, much fruit.

(4) There will be *no fruits of inbred sin.* The fruits of the Spirit are "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance," against which there is no law. There are characteristics shown or fruits borne by those who are full of faith and the Holy Ghost that are not borne by others. They are full of faith, not full of sight or feeling. The Word says we are sanctified by faith and that Christ dwells in our hearts by faith.

There are different or various emotional experiences experienced by those receiving this blessed experience; some receiving an unusual illumination of soul, others great ecstasy and joy, others as a rushing, mighty wind, and so forth; while there may be diversity of operation, yet the blessed results are the same.

We are inclined to name the blessing after the principal sensation harmonizing with our emotional experience, such as rest of faith, resting in God, perfect love, holiness, baptism with the Holy Ghost, the abiding Comforter, and so forth. If genuine, the work wrought in each case is the same.

The writer, after making the consecration, received a settled assurance that the work was done, with no thought of shouting. Afterward the feeling came, which was a sinking into God, a perfect peace, a resting, a blessed and holy quietness which is better felt than told.

The question might be asked, "Can we depend on our emotions as an evidence that we retain this experience?" I would answer, "No." "The just shall live by faith." Our feelings are controlled by many things; the state of our health, the weather (cold or hot),

the influence of other personalities, but the state of our wills determines our true condition. Many have depended on feeling and made shipwreck of faith, and have cast away their confidence, which would have had great recompense of reward.

(5) Another evidence of being full of faith and the Holy Ghost is that one *does not stagger at the promises of God*, but is like Abraham, of whom it was said, he "staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God." The stagger and wobble are taken out, and an evenness of temper and completeness are given. "Full of faith" means one is constant in spirit or faithful in all his duties; always found at his place, and can be depended upon.

(6) *Steadfastness.* "None of these things move me." Bishop Taylor said, "I have not had a single break with God for over fifty-two years." Enoch walked with God. They showed their faith by their works. Are we ready to shoulder the responsibility and bear the burdens?

(7) *Absence of all sin.* Any sin, whether of motive, of will, of the desires, or of the life, negatives its existence. Those who are filled with the Holy Ghost obey God decidedly, constantly, unhesitatingly, unreservedly, and cheerfully.

(8) Another evidence is *boldness*, which is possessed because of the assurance of right. Examples are found in Acts 5:27-29; 4:8-13; 29-31. Discernment of spirit is also an example of boldness. See Acts 18:6-12. Peter's dealings with Ananias and Sapphira given in

Acts 5:1-11, also show discernment of spirit. By this we are guarded against false spirits and false doctrines.

(9) Another characteristic or evidence is *a preserved people* (1 Thess. 5:23); kept sweet amid all the trials of life. There is no friction, but the oil of the Holy Ghost applied makes things run easy. It pays to tarry and get oiled up good. Then those filled with the Holy Ghost and who are full of faith are a powerful people (Acts 1:8; 4:33); and great power and great grace are upon them all. They are a victorious people. Through all the suffering and severest of trials they can rejoice evermore, pray without ceasing, and in everything give thanks.

(10) *A comforted people.* They may have deep grief and sorrow of soul, and feel it very sensitively and keenly, but they have the Comforter and with pure love are resigned to the will of God.

(11) Another evidence is the *oneness of the spirit* (Acts 4:32). And "they were of one heart and one mind." "Our fears, our aims, our hopes are one, our comforts and our cares."

Signs and wonders were wrought among the people, believers were added, and the sick were healed (Acts 5:11-16). I believe these signs follow where there is an outpouring of the Holy Ghost. I do not want to be misunderstood at this point. Some might say being well physically is an evidence. It may and it may not be. We are not exempt from physical suffering. Some Spirit-filled people will never be delivered from suffering until delivered from their temple of clay.

(12) *Perfect love* is an evidence (1 Cor. 13). Faith works through love, fear is taken away, there is perfect confidence toward God. Loving Him too much to distrust Him will bring the last evidence I will mention.

(13) *The state of bliss* gives a supreme delight in God, joy unspeakable and full of glory, and is a state of rest in which the tumult of the heart has been hushed into calmness, and fear and discord and doubt have given place to quietness and assurance. It is a state of deep and permanent quietude and assurance in respect to all our interests, temporal and eternal; rest from all conflict between the will and the conscience—a foretaste of the bliss of heaven.

Therefore, the evidences of being full of faith and the Holy Ghost include clear light, a submissive will, strong faith, nearness to God, intense spiritual affinities, worldly charms broken, and healthful activities, all of which combine in making the religious life natural and easy, by the grace of God.

ATLANTA, NEB.

My Faith Is Growing Stronger

BY N. B. HERBELL

Once I was a chronic doubter,
Yet I knew that Christ paid all my debt;
But I longed to be a mighty shouter,
Yet the least test always made me fret.

CHORUS

No! No! No!
I'll doubt Him no longer,
No! No! No!
My faith is growing stronger;
I need to never fret,
He pays my every debt,
I'm saved from strife,
I'm saved from strife,
Oh, yes, I have eternal life.

All my heart was filled with sinful sadness,

As I struggled onward day by day;
I had heard about the Christian's gladness,

We might have upon the King's highway.

Yes, the saints so very meek and lowly,
Prayed that God would cleanse me from all sin;

Then the Spirit sanctified me wholly,
Now the Comforter abides within.

Now I feel within my heart a yearning,
For to tell to those who've gone astray;
How the Lord is waiting their returning,
And to wash their every sin away.

I will trust and never doubt my Savior,
All His Word I gladly will obey;
Till we stand beyond death's surging river,

There to live within that perfect day.

The Atonement

By REV. E. G. SHEPHERD

DOES THE atonement of Christ save us from the commission of sin? or only the penalty of sin? I answer by assuring that it saves us from all real sins. I know that many teachers and preachers teach that Christians may commit sin, and it is not charged to them but to Christ, and already settled for in the atonement. Do you know this false idea is the best cudgel the Devil has to deceive and destroy forever the souls of men? It is a twin brother to the lie that he told Mother Eve in the garden that plunged the whole human race down under the wrath of God.

For the proof that the atonement saves us from the commission of sin we first notice Matthew 1:21—the message that God sent to

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this world by the mouth of an angel just before our Lord was born into the world—which says, "Call his name Jesus: for he shall save his people from their sins." There is nothing taught in God's Word more clearly than this; not merely the penalty but their actual sins.

Now, reader, if you are not being saved from the commission of sin you may assure yourself that you do not belong to Christ and are already lost, notwithstanding all of your good works. Let me assure you that God has only one way to save people from this world into heaven, and His arrangement is to save them from sin here and now, and all who are not in possession of this salvation are lost.

We notice again, "Who his own self bare our sins in his own body on the tree" (1 Peter 2:24). Here we are taught that He made a full and complete atonement for the sins that we committed, and then that we, being dead to sin, should live unto righteousness. God could not use a stronger term in the English language to show a complete separation than the word "death." We know that death means separation.

Again, in Romans 6:2, he says, "How shall we, that are dead to sin, live any longer therein?" And in Romans 6:11, "Reckon ye also yourselves to be dead indeed unto sin." This is too plain to be misunderstood. We are not

lacking for scriptural proof that Christians do not commit sin; for the Word of God abounds with the proof. But we have not the space for them all here.

The very word "salvation" means to be saved from sin; but the majority of sinning church members disregard the plain teachings of God's Word, take human experience, and say they know people who commit sin who they believe are good people, and good church members. Yes, but let us see what Christ says will become of them. In the last days "the Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them that do iniquity" (Matt. 13:41). And this is what will become of sinning church members in the end.

In conclusion, how does the atonement save us from the commission of sin? In Hebrews 13:12 we have the proof that He suffered without the gate, that He might sanctify the people with His own blood; so that everything in our hearts that produces sin might be destroyed, and our hearts filled with perfect love to God and man—that being the purpose of the atonement, that the righteousness of the law may be fulfilled in us. And where the law is fulfilled there is no sin (Romans 8:1-5).

LOUI, MISS.

Organized Holiness and Discipline

By Evangelist HENRY BELL

JOSEPH SMITH, on pages 35 and 36 of his new booklet, "Things Before and Things Behind in the Holiness Movement," says:

Perfect love is not free live. Holiness hospitality is no warrant for sponging. Faith in God's supply of our needs is no warrant for indulgence. Spiritual uncongeniality at home is no license for rending the life-long bond of marriage. The glow of affection in the freedom-of-meeting contact gives no right to familiarity approaching sensuality. Liberty is not license!

But these things must not only be said; they must be enforced, if we would protect ourselves and the cause of holiness from scandal and from shame. Railing against these things has not prevented some preachers, as well as some laymen among us, from falling into the very same things.

See then our dilemma! Discipline is not incidentally but inherently a necessity. The discipline of many of our churches has become a dead letter. We have welcomed into the fellowship of holiness those who accept the doctrine, who are in good standing in their respective churches. We are now suffering for lack of any disciplinary system among ourselves, nor do we want to assume ecclesiastical prerogatives in such matters.

Right here is the most serious defect of our holiness movement.

We find lapses into unholy living by some of our people and preachers, with no power to restrain or rebuke them.—We have no power

to offset the pernicious influence of their example.

Now, we are not going to use the above words of Brother Smith to condemn him, but we just merely want to bring out from them the necessity of organized holiness.

Our brother says, "The most serious defect of our holiness movement" is a "lack of disciplinary system among ourselves," and to this we agree. Every denomination backslid because she allowed her churches to become filled with unsaved folks, but as long as discipline was used and the church in this way kept clean, she was a power for God. If this is true of denominations, it will also be true of the holiness movement.

Let us see what Bud Robinson has to say along this line: "For the last twenty-five years the great holiness movement has put hundreds of thousands of as fine people as walked the earth into the leading churches of America. The churches have just opened their mouths and swallowed them up like the whale swallowed Jonah. They have frozen them to death, and today they are well-nigh hopeless."

Now, a large part of these people Bud Robinson talks about still profess holiness. Brother Smith says we have "no power" to discipline them. What is the result? Just

as the backslidden church members have killed most of the churches today, so these holiness professors have almost killed the holiness movement till in many parts of the United States it has almost ceased to move.

Are you good at reasoning? Well, here is a problem then. If Brother Smith is right when he says the greatest need of the holiness movement is discipline and that they can not discipline, then how are you going to meet that need? If you knew you were going to be hanged to a tree within a week you could figure out only one answer. What is that answer? Organized holiness, of course. For if we got them into a holiness church we could discipline them. Is there any one who still can not see through it? Well, listen again. If anti-holiness churches refuse to discipline members, if the holiness association can not, and organized holiness churches will, then where ought you to lend your influence if our brother is right when he says the greatest need of the holiness movement is discipline, and you know that for lack of this discipline the holiness movement is dying?

There are one million holiness professors in the United States, it is said. If that estimate is true, then there are probably five hundred thousand of these who belong to churches who do not discipline. Now, if many of these are backslidden and still profess holiness, how is the holiness association going to discipline them? The churches will not allow the association to come in and discipline their members, and so they will still belong to the church, attend the county association meetings, the annual state association meetings, and shout as loudly as the rest. You see they are members "in good standing in their respective churches," and the hands of the association are bound.

Several years ago the holiness association had its place. We believe it was of God. But any one can see that if the holiness movement is being filled up with mere professors and that this will kill the movement just like it has killed almost every church, the only thing to do is to start a new movement, and that movement is organized holiness. When the churches began to fight holiness in the early sixties God sent the holiness association. Now that the holiness association can not discipline members and is now "suffering" for such a system, according to the quotation above, who can refuse to believe God has started another movement? None who will prayerfully look into the matter. When the Catholic church died God sent the Reformation in England; when the Church of England died God sent the Methodists; when the Methodists began to fight holiness God sent the holiness association; now the holiness association finds itself powerless to discipline its members. God has sent organized holiness churches. The spiritual people, with few exceptions, lined up with each new movement. What will you do?

DENISON, IOWA.

The Child

By REV. OSCAR HUDSON

THE CHILD! Who can estimate its value or possibilities? Who can describe the extent of the tragedy of its neglect? Out of the child comes everything that has to do with the tomorrows. If we bless the world with any degree of permanence we must bless the elements of tomorrows.

Men of business look ahead. They build for the future. Their organizations are formed,

not for a day, but for an age. Their buildings are not erected on a foundation that will last only a few years; they dig to the rocks and there fasten their skyscrapers to the rocks, so they will stand the storms of the ages. They look ahead.

The most successful manufacturers of rubber goods have learned to not depend upon the raw rubber offered on the markets of today. They have purchased vast tracts of forest lands, planted their own rubber trees, and are raising their own rubber. The great iron foundries have gone to the source of supply of the material out of which they are to produce their wares.

The raw material out of which the Church of Jesus Christ is to be built is the child. Bud Robinson has well said, "The automobile may be the comfort of the holiness movement, but the hope of the holiness movement is the baby buggy." Shall we spend our energies and money on the wrecks of by-gone days who are still staggering along with the rush of the twentieth century society and at the same time neglect the child who, in such an event, is to fall into the same pit from whence we are rescuing the man of today?

We do not maintain that we are to neglect the man or woman of today who are in sin all about us; but that more of our energies must be devoted to the child if we wish to accomplish the most in our generation. Some one has said, "An ounce of prevention is worth a pound of cure." If this is true, one tear shed over an unfortunate child in an effort to train him in paths of purity is worth more than a dozen shed over some one already wrecked by sin; and one dollar spent in giving a child a chance to escape destruction through poverty and oppression will do more real good than a dozen spent in an effort to fish some one out who has already gone over the rapids.

Most people look upon their offerings to orphanage work as a charity donation. We want to help you to see that it is an investment. The aspect of pity should appeal to us all right, but children are a real asset to any organization that turns its attention to them. The Roman Catholic church has pursued a course that should put us to shame. They have built orphanages all over this country. In every case they have gone to Protestant business men for the money to erect their buildings. Business men have put their money into these buildings because they knew the necessity of giving the child a home and no one else was doing much for them. Out of these institutions thousands of children are pouring into society and almost every one of them is a Roman Catholic.

Can we not do the same thing? Like clay in the hands of the potter, the mind of the child responds readily to the teaching under which it develops. Shall we fail to grasp the opportunity which is now within our reach? Men of means are looking this way, and if we, as a church, will bestir ourselves we will soon be caring for a thousand or more of these unfortunate little ones, educating them amid Pentecostal Nazarene environments, and turning them into society to purify its pollutions, and to carry the gospel of full salvation to the ends of the earth.

Passing through a cemetery recently we read these words chiseled on a piece of marble:

MOTHER!

A precious one from us is gone,
A voice we loved is still;
A place is vacant in our home
Which never can be filled.

We wiped away a falling tear and rushed on, but our mind tarried by the grave and wandered out in search of the aching hearts. We found ourselves thinking of the thousands

of little fellows who could say, this, and whose mother's graves were not marked by a slab. Children who were not only suffering from a sad heart, but also from an empty stomach, a shivering body, and general disappointment in life which hold out no love and no opportunities. We thought of what an easy prey

they would be to vices and criminality; if left to their fate, and how easy it would be to lift them to nobility and usefulness if we could but stir the church to the realization of her opportunity.

PENIEL, TEXAS.

The General Superintendency

By REV. H. G. COWAN

GENERAL officers of the church are authorized by the Scriptures, the apostles having first held such positions, and there were doubtless others who exercised some oversight in the early church. The prelatical churches, as the Catholic and Episcopalian churches, claim that their bishops are the successors of the apostles, but this is denied by others; and it is probably true that the episcopacy was a matter of growth in the church, through several centuries of accommodation to the standards of the world and the establishment of state churches rather than of apostolic succession.

The Methodist bishops are of modern origin and are not true, historic bishops, as they are merely presbyters holding a higher office, and not a separate order of the ministry. In 1784 John Wesley (a presbyter of the Church of England) set apart Dr. Thomas Coke (also a presbyter of the same church) as a superintendent, "to preside over the flock of Christ in America," that is, the Methodist societies in America which had previously been under the direction of Mr. Wesley; and gave him authority to appoint Francis Asbury, who was already in America, as a joint superintendent with himself. This was done at the Christmas conference, held in Baltimore, Md., December, 1784, when the Methodist societies in America were organized as the Methodist Episcopal church, and the two joint superintendents were afterward known as bishops, but the Methodist discipline also calls them (the bishops) general superintendents.

The Catholic, Episcopalian, and Methodist bishops are chosen for life, those of the United Brethren and similar churches for four years, the General Superintendents of the Pentecostal Church of the Nazarene for four years, and the presiding officers of other bodies yearly, or whatever other intervals may be between their general meetings.

The General Superintendency in the Pentecostal Church of the Nazarene seems to have been of providential origin, when the "Church of the Nazarene" was first organized, and calls came from various quarters to Dr. Bresee to organize Nazarene churches, like the one of which he was pastor in Los Angeles, Cal. Thus there arose at an early day in the Nazarene movement "the necessity of a superintendency which (should) foster and care for churches already established, and whose duty it (should) be to organize and encourage the organizing of churches everywhere."

As the denomination grew other General Superintendents were elected to assist and co-operate with Dr. Bresee, who had been re-elected from time to time, until shortly before he was called to the General Assembly and church of the first-born above. We now have three General Superintendents, and their powers and duties are defined by the Manual, as has been the case since the adoption of the first Manual of the "Church of the Nazarene."

In the first place, the General Superintendents are presiding officers; "they shall preside over the General and District Assemblies." In this relation they are subject to the generally accepted principles of parliamentary

law, by which assemblies of the people of whatever kind, from a debating society to the houses of congress, are governed. The claim has been made that in holding a District Assembly the General Superintendent is more than a presiding officer, with the implication that he was superior to parliamentary law, but just how much more has never been defined.

It is likely that this idea originated from the freedom from restraint and the mastery of deliberative assemblies possessed by the eminent Dr. Bresee, whose unique personality entered so largely into the formation and up-building of the "Church of the Nazarene." "His energy, his endurance, his experience, his manly might and wisdom and tact qualify him for the mastery of men, the management of interests, the prevention of fanaticism, the holding of all sweetly and strongly to the essential interests as only a providential general can do." These words are from a fellow-laborer of his in the holiness movement, referring to the palmy days of his work in Los Angeles.

Dr. Bresee had his imitators, as most great men have, but success never abides with him who adopts another's sayings and mannerisms. The Nazarenes in the early days of the church looked up to Dr. Bresee as the father and founder of the movement for organized holiness, and accepted his decisions and respected his wishes without question. The likeness here to John Wesley and the early Methodists is remarkable, for both men were preachers of holiness of great power and far-reaching success, as well as organizers and founders of movements which have lived after them. But Wesley said, "The Methodist people have obeyed me as a father in the gospel, but they will not obey another." After Wesley's decease the Methodists found it necessary to adopt a "discipline," by which the powers and duties of their leaders are defined.

No man has taken the place of Dr. Bresee, and no man could. Our General Superintendents are able and godly men, and each fills the niche for which he was divinely prepared. In holding a District Assembly he is guided by the Manual, but where that fails to show the trail, as it does in many instances, the old guide posts planted long ago by the pioneers in parliamentary practice give plain and unmistakable evidence of the right path.

As defined by the Manual the powers and duties of the General Superintendents are, first, presidential (as found in paragraphs 3, 4, and 8, pages 63 and 64); and, second, administrative, or executive (as in paragraphs 2, 5, 6, 7, 9, 10, 11, pages 63-65). Further instances of these several powers and duties are as follows: Presidential, page 58, paragraph 3; 60-2, under the head *Recognition of Orders*, and the same under *Evangelists*; 59-5, and 58-4; and administrative, page 45, *Organization of Churches*; 46-1, 47-1, 3; 49-1; 51-2; 52-4; 62-8. In addition to these, paragraph 12, page 65, seems to be in a class by itself, as I am unable to determine where it should be placed, and the powers it conveys are so complex and intricate that neither a presidential nor administrative officer, in the usual

acceptation of the terms, could use them.

Presidential powers and duties are employed by the General Superintendents when presiding over the General and District Assemblies, and for the proper use of these powers reference must be had to parliamentary law. In no case is the General Superintendent, sitting as the chairman of an Assembly, superior to the rules which the accumulated experiences of the centuries, since men first began to meet in parliaments and congresses, have proved wise and essential to the orderly conduct of public business, and which have been gathered up and systematized for use in all deliberative assemblies under the title of parliamentary law.

Administrative or executive powers are those exercised by general officers in state or church (as presidents, governors, bishops, or General Superintendents) in carrying into effect the laws adopted by the congress, legislature, general conference, General Assembly, or whatever name the lawmaking body may be known by. There is a law, for instance (in the Manual of the Pentecostal Church of the Nazarene) that men, upon complying with certain conditions, may be elected and ordained to the office of elder, and the General Superintendents are charged with the duty of ordaining them. The District Assembly orders when this act shall be performed, either during the session of the Assembly or at some other time, and it is not an act of presidency but of administration, or carrying out the law, when the General Superintendent assumes this duty. As will be seen by reference to the Manual, by far the larger portion of the General Superintendents' duties are concerned with administration; and as they are not the lawmakers but executors of the law, how important it is that the laws, when put into effect, shall be fruitful in blessings to the church! If a law, in its essential character, is one that will benefit the church and have a tendency to carry into effect the great scheme of vital Christianity embraced in the gospel, it ought to be continued, and the General Superintendents should be honored in being the administrators of that law. But if, on the other hand, a law is found to be essentially injurious to the church, and inharmonious with the gospel, it ought to be repealed.

The following laws of the Manual are, as it seems to me, of this character, and it is to be hoped that the next General Assembly will amend the Manual as follows:

1. Strike out paragraph 1, page 46, as this law is clearly unconstitutional, and its enforcement could result only in harm to the church.

2. Strike out (1) "with the final approval of the General Superintendent having jurisdiction;" paragraph 1, page 47 (2) "subject to the approval of the General Superintendent having jurisdiction," paragraph 1, page 49; (3) "subject to the approval of the General Superintendent having jurisdiction," paragraph 2, page 51; (4) "subject to the approval of the General Superintendent having jurisdiction," paragraph 4, page 52; (5) "subject to the approval of the President of the Assembly," paragraph 3, page 58.

In these five instances the General Superintendents are given the veto power, or the right to forbid certain actions on the parts of those lower down in official position. These cases affect the right of a District Assembly to change its name and boundaries; of a District Superintendent to "organize, recognize, and supervise local churches within the bounds of his District;" of the appointment of a District secretary *ad interim*; of filling a vacancy in the District Advisory Board *ad*

interim; and of renewing the license of a preacher in the course of study.

There is no good and sufficient reason why the parties having original jurisdiction (that is, the District Assembly, the District Superintendent, and the District Advisory Board) are not competent to act upon the cases in question, without final approval from any source. I suggest, therefore, that the General Superintendents be deprived of the veto power. Those living in the District, and having constant oversight of its affairs, are surely better qualified to act in these cases than one who lives hundreds of miles away and is on the District but once a year, or in the case of a newly elected man has not been there at all and knows nothing of local conditions.

3. Strike out "supervision," line two, paragraph 1, page 63, and insert "charge of the work." This would be a return to the law as it existed from the first adoption of the Manual to 1915. The last General Assembly made the change. I submit that the original phraseology was satisfactory, and that the General Superintendents served the church acceptably under the old law.

But the main reason for making the change is to be found in the meanings of the words to be stricken out and inserted, viz., "super-

vision" and "charge of the work." A "charge" is defined by Webster to be "a load or burden," and formerly the General Superintendents bore the burden of the work of the church; but supervision is oversight for direction, to inspect with authority. In connection with the powers and duties of the General Superintendents these definitions are significant, when it is understood that there is no appeal from their decision except to the General Assembly.

It has been suggested, on the one hand, that the office of General Superintendent be discontinued, and, on the other hand, that it be "retained, strengthened, supported, and honored." In my opinion nothing would more certainly promote the latter end than a return to the law and practice prevailing in the church previous to 1915. Let the General Superintendency have "general charge" of the work rather than "supervision." And then with men in the office who are "strong in the Lord, and in the power of his might," rather than strengthened by the law and the authority of the General Assembly, men divinely strengthened to bear the burden of the work of the church, they will be supported and honored as they honor Christ and the gospel of full salvation.

FREEWATER, MONT.

A Challenge to Ministers

By N. B. HERRELL

GOD BREAKS time up into dispensations, which He calls ages. Each of these spans of time has opened with a new order of things intended to serve for that particular age. Along with the new order came new revelations from God based upon prophecies of the previous dispensations.

Then, again, we notice that each age ends with the wrath of God being poured out in judgment against the wicked. This was true of the antediluvian age, the Hebrew age, and will be true of this Gentile age.

In no age past has God sent judgment until first He sent messengers to the people warning them to repent before His wrath would burst forth upon them. The message of His messengers was an offer from God to be reconciled, provided that this reconciliation would take place on the terms set forth by Himself in the message. If they rejected His offered mercy, then He poured out His wrath in dreadful fury.

The Church Age

The present dispensation is known as the church age. The messengers of God during this period are the ministers of the Christian Church. Their message is to preach the gospel of Jesus Christ with the Holy Spirit sent down from heaven. The weal and woe of the

people as to the mercy or wrath of God depend upon the faithfulness of the ministers of the Church to preach the message given them by the great Head of the Church—Jesus Christ.

The Devil of the Ages

The Devil with which the Christian ministry has to deal is the same Devil with whom God and His messengers have battled through the past ages. Only as the ministers work together with the Father, Son, and Holy Spirit preaching sound doctrine can they hope to win sin-blinded people from the Deceiver of the ages.

An Angel of Light

As added light is given from God to His people, the more subtle Satan must become in his workings in order to capture the souls of men. The Devil has cloaked himself in counterfeit religious light to carry on his soul-damning business during this age. He has counterfeited God's messengers and their message in all ages. He is the god of this world, and his counterfeit gospel is one of this world. He deifies man and humanizes God in his angel-of-light religion. If the ministry of the Church is to detect the Devil in his work today it must be able to detect the real, illuminating light of Jesus Christ and the Devil's substitute. Jesus is the light of this world and any light which professes to enlighten man without Christ as its origin is false and from Satan.

German Kultur

German kultur has boasted itself of being the true(?) light of the world. When it is put to the test as to its foundation it is found that it is not based on Jesus Christ but on materialism. It is a light from the god of this world. The following gives a hint as to its sham origin.

German Kultur Based on Evolution

Once I was a protoplast; helpless, pale, and thin. Then I was a polywog, beginning to begin. Then I was a croaking frog along the

Trust Him Today

BY MISS IRENE LOCKWOOD

The Savior is calling, oh, sinner, today,
"Come trust Me, and turn from your dark
sins away.

Oh, give Me your heart, and all that you
own,

I'll comfort and guide to your heavenly
home.

I'll always be with you, wherever you go,
I'll cleanse you and keep you as white as
the snow."

Give Jesus your heart, oh, don't turn
away.

Accept His kind message, and trust Him
today.

deep blue sea. Then I was a monkey, sir, upon a banyan tree.

Presto! came another change, from monkey into man. Thank goodness for old nature and her well perfected plan. I am no longer a monkey sly upon a banyan tree, but now I am a German, sir, as cultured as can be.

Two monkeys sitting in a tree, amused at what their eyes did see. One asked inquiringly, said he, "How many monkeys can there be?" He counted "One, two, three," then said, "Out goes he," pointing to the cultured Ph.D.

This cultured German, with graceful bow, addressed those monkeys, and this is how—

With solemnity.

Parent monkeys, hear my cultured cry.
As you are now, so once was I;
As I am now, soon you shall be.
Prepare for life and follow me;
Yes, "me und Gott."

Destructive Criticism

The Devil inspired destructive criticism, which found fertile soul in Germany. The ambitious kaiser took the lead, followed by the scholarship of the universities. Soon the whole nation was inoculated with this germ of skepticism.

Faith in the Christian religion was destroyed; the holy Scriptures were pronounced uninspired; the deity of Jesus Christ put under question; salvation from sin through the atonement of God's Son ridiculed. They have boasted of making a new Bible. This poison of the old Serpent, injected into the fraternal fellowship of man through German kultur, has long been the curse of the religious world.

No country, religious denomination, school, college, or university but has felt the blighting influence of this serpent kultur from over the Rhine. This much boasted kultur is the "angel of light" garb which the Devil has donned in order to deceive the nations.

Samson and Delilah

Like Delilah, who enticed Samson to lay his head in her lap and rest, so German kultur lured the ministry of the Christian Church to lay its head in her downy lap and take a rest from its old standards. While Samson was asleep, Delilah had a man to shave off his seven locks. Just so the ministry while it slept in the new thought made in Germany, Miss Delilah (German kultur) had the old man of sin to shave the ministry of her seven cardinal doctrines; then this lassie from kaiserland cried, "The European infidels are upon you!" The ministry and the Church have awakened to find their power gone.

The Pretended Friend

Like Delilah befriended Samson, so German kultur posed as the friend of the ministry, but has proved to be her worst enemy. This new theology made in Germany has eaten the very heart out of the Christian religion. German kultur is the failure. Christianity has always succeeded wherever it has had an opportunity. Those ministers who were allured away by this new light of destructive criticism not only became supporters of the kaiser but worked the works of the Devil in the destruction of faith in Jesus Christ.

Teachers and Preachers

There are two classes of public servants who have much to do with molding the character of the future generations. They are the teachers of our schools and the ministers of our churches. It is our duty, who stand for the fundamentals of Christian doctrine and experience, to bestir ourselves and insist upon

having teachers and preachers who stand for the faith of our fathers.

Traitors to God and Man

Ministers and teachers holding to and setting forth German kultur are not only traitors to God and man but are the worst enemies we have, aside from the Devil. These ministers who teach destructive criticism are dangerous to the well being of the church and country. We may get rid of the kaiser and German militarism, but we will not be free from the bloody hands of Germany until we rid ourselves from German kultur in pulpits and schools. Will we be able to swing our ministry back to the old paths of true gospel preaching—Jesus Christ and Him crucified, risen, and able to save to the uttermost?

Slaying the Serpent

This cursed thing called German kultur has fastened itself upon the ministry of the world like a mighty serpent. What shall be done with it? Shall we permit it to continue to coil itself about the ministry, injecting its poison into the body of the Church? or shall we free the ministry from its grasp and save the Church from destruction? Oh, pastor, evangelist, what shall we do? Shall we permit this outrage to continue longer? Shall we rise in the all-prevailing name of our Christ and slay this monster? The armies of the Allies are fighting to make the world a fit place to live in. Will we fight to make the Church of Jesus Christ a soul-saving institution? If the ministry fails to slay this serpent of German destructive criticism in the Church, it will destroy the Church. I beg of

you, oh, ministers of Jesus Christ, cry aloud and spare not until our churches are free from this cursed beast of the pit.

The Opportunity Is Now

The world is shaping itself for the work of the ministry. Soon the guns will cease and the waste places will be ready for the men of one Book to bring the message of hope and cheer. The world will not want kultur; lectures will be disgusting; the souls of men cry out for the bread of life. Oh, ministers of Jesus Christ, will you fail in this hour of the world's greatest need of the old story of Jesus and His love? Creeds have had their day. The world wants reality. Will the ministry fail? Heaven is depending upon the faithfulness of the Christian ministry. The sad-hearted multitudes ask, "Watchman, what of the night?" The Gentile age is closing, eternity is in view. The coming of the Lord draws nigh. Oh, watchman, what of the night? The human family is surging on the verge of eternal destruction. The clouds of God's wrath are lowering against the wicked. Whole nations are dying in their sins. Oh, watchman, what of the long, long night of eternity? Oh, ministry of the Church of Jesus Christ, will you welcome the blood of souls upon your unfaithful head? Will you traffic in immortal souls? I beg of you to get on your knees with your Bible open before you, pray and weep until God in mercy hears you. Then go to the people with the true message of Jesus Christ. The people want to see Jesus and Jesus only. Will you fail to deliver the message, the gospel message of salvation? I ask again, will you fail?

The Missionary Vision, and Its Accompaniments

By REV. H. M. CHAMBERS, President, Missouri Holiness College

THE MISSIONARY vision is not only broad, but it is also inclusive. It looks away from our own shores upon the conquest of a world for Jesus; at the same time keeping clearly in mind the pushing of every enterprise here which has to do with providing equipment and securing and preparing workers for the various points in the great world field.

The peculiar thing about the real missionary telescope is that it not only brings distant objects clearly into the range of vision, but while doing this it does not blur objects which are close by. Nothing else affords perfect visual focus as to the near and the far, at the same time. From God's viewpoint there are no home and foreign fields distinct from each other, but rather one great field, a world field of activity and conquest. Each and every activity at home sustains a vital relation to the success and upbuilding of the cause in its world-wide aspect.

In successful military campaigns the training camp and the battle line are closely affiliated and interactive. The equipment, the sanitation, and the quality of training given at a training camp were just as vital to the winning of the world war, and in a sense may be just as truly imbued with the spirit of true heroism as was the service of the army out from the training camp, suffering, bleeding, and dying on the field of battle. Without the training camp, and what happened there, the Yankee would have been no match for the German. May it not have been a lack of appreciation of the pre-essentials that made trench and battle line the theme of song and ballad, and caused them to be the center of excited attention rather than the prosaic train-

ing camp? Why not as readily get sentimental and enthusiastic over General Leonard Wood and his painstaking and self-obliterating work of training soldiers at Camp Funston, as over the splendid and successful leadership of General Pershing on the actual field of battle?

The missionary vision is God-imparted, and He sees and appreciates all the real self-denial, the earnest praying, and the faithful service in the homeland; though instances of these things are far too few, which alone enable the maintenance of the mission stations on the far-flung battle line. Souls here, imbued with flaming missionary zeal, are kindred with the one yonder at his lonely and arduous tasks at the distant station.

To man the fields we must maintain the training stations here. Every holiness school is a missionary factory. Jesus said, "Lift up your eyes, and look on the fields; for they are white already to harvest." "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest." To obey this great command we must maintain the training stations. Impressed with the magnitude and ripeness of his broad wheat field, the intelligent farmer of today does not rush in with the antiquated sickle or cradle, which would be the quickest way in, but rather takes time and money enough to put into his field one or more of the latest improved binders or headers. It would spell disaster for him if no bindery factories were running.

Consider what we shall surely face in the judgment if we fail to properly equip and maintain our holiness schools.



Are Now Enrolled and Actively at Work and Others Coming

The FIRST THOUSAND

Nearly Thirteen Hundred Workers Enrolled

All working together for the same object and purpose—the salvation of souls!

Up to the present time there are thirteen hundred who have enrolled their names as members in the Evangel Colportage and Tract Society. Every state in the Union and five foreign countries are represented in this membership.

Each of these members has received the first instalment of assorted tracts and leaflets and is now at work sending forth the gospel on the printed page.

Think of the good that will be done in this one united effort. No doubt many souls will be reached who otherwise have not the opportunity to hear the full gospel of Jesus Christ.

We are making great plans and preparations to print and publish millions of tracts this year and every member will receive enough tracts free during the year amounting to more than the value of the dollar membership.

We ought to have FIVE THOUSAND MEMBERS enrolled during this year. With a membership of five thousand we can sow down this country with good, clean, full salvation tracts and literature. Will you be one who will help in this undertaking by securing at least five members for the society?

We will be glad to send one of our handsome, four-compartment free literature boxes to every one who will send in five members for enrollment in the Evangel Colportage and Tract Society.

If every person now a member of the society will send in at least three new members for enrollment we will have more than FIVE THOUSAND members in this society.

Will you do your best to bring this about and thus help accomplish much in the spread of the gospel in the whole wide world? It can be done! Amen.

A number of Young People's Societies in various churches have enrolled the entire society as members in the Evangel Colportage and Tract Society and are doing a good work in tract distribution by their united effort. This is a great opportunity for young people to do personal work, become soul winners, and home missionaries.

Five Hundred Dollar Donation

A brother who is deeply interested in the work of the Evangel Colportage and Tract Society and who wants to see it go has given his note for five hundred dollars, to be paid off at ten dollars a week.

He believes that the printed page is one of God's mighty agencies for the salvation of souls.

If we had a few more who would do likewise we could do much in offsetting erroneous doctrines which are being spread broadcast over the land.

We could use a few thousand dollars at once to print and publish new and needy tracts in large quantities.

Two Hundred and Fifty Dollar Donation

A good sister in Michigan sent us a draft for two hundred and fifty dollars to be used wholly for the purpose of distributing Bibles and Testaments to those who are worthy and who are unable to buy them.

This is truly a great work and will no doubt be blessed of the Lord.

We hope others will catch the vision along this line and increase the fund. There are many who are poor and deserving who greatly need and will appreciate a Testament or Bible.

Evangel Colportage and Tract Society

2109 Troost Ave Kansas City, Mo.

Sevens to Help Send the Gospel on the Printed Page

By your name as a member of the **Evangel Colportage and Tract Society** One Dollar a year

By subscription for one or more copies of THE WAYSIDE EVANGEL—monthly paper devoted to colportage and tract work. Copy, 25c a year; ten copies to one address, \$1.00 a year

Three By sending of the handsome, four-compartment, free literature boxes. Postpaid, 50c each.

Four By sending of the neat, one-compartment tract boxes. Postpaid, 25c each.

Five By sending of the free tract fund to be used in the full distribution of tracts.

Six By sending of the free literature box fund to be used in sending these boxes in public places.

Seven By sending of the free Bible and Testament fund to be used in giving Bibles and Testaments to those who are unable to buy them and who are worthy.

THE BOXES

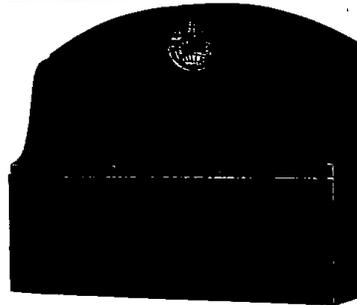
We are displaying on this page cuts of two sizes and styles of tract boxes which we now have on hand and which we are ready to supply in sending forth the gospel by placing them in public places, stores, etc., where they may be easily accessible to the public.



4 inches wide, 6 1/2 inches high.

These boxes are varnished on cherry on natural wood. Those who will agree to use or more than one box and will be filled with tracts on postpaid the small compartment box for each, the largest compartment box for each.

If you do not have a box, please send a note to a free literature fund and we will place where the people and the gospel.



11 1/4 inches wide, 9 1/2 inches high.

EVANGEL COLPORTAGE AND TRACT SOCIETY FINANCIAL REPORT, APRIL 1, 1919

RECEIPTS	
From membership enrollments.....	\$1,370.25
As donations.....	74.87
For Free Literature Box fund.....	245.89
For Free Bible and Testament fund.....	282.00
Total cash receipts.....	\$1,963.01
DISBURSEMENTS	
For stationery, circulars, etc.....	\$ 120.50
For tracts printed.....	923.80
For free literature boxes.....	387.80
For postage.....	158.66
For drayage and miscellaneous expense.....	57.18
Total disbursements.....	\$1,648.23
Balance cash on hand.....	\$ 304.78
Cash on hand for Bible and Testament fund.....	259.08
Cash on hand for Tract fund.....	45.70
Total cash on hand.....	\$304.78
War Saving stamps on hand.....	\$ 85.00
Note on hand.....	500.00
	\$585.50

They Are Delighted and Pleased

OKLAHOMA
 "I am delighted with my tracts. I have the free literature box in postoffice and am doing my best to scatter them over this town.—J. S."
 ones in charge of same upon their neat appearance and pithiness! Surely the Lord will bless these paper witnesses as they are sowed through the country.—M. C. H."

OKLAHOMA
 "Looked through the tracts just today received from you. Must say the tracts are the best lot of tracts I have ever seen in my life; they are the best assortment yet. I would that every member of our church had them and would pass them on. Oh, what a blessing they might be in sending them out and handing them to whom they meet, preaching the gospel along the way.—W. G. S."
 "Received tracts. They are fine. Can't be beat. Just what we need. Blessings upon the society.—C. H. S."

MICHIGAN
 "Inclosed herewith please find check for \$10.50. The 50 cents is to balance my account to date and the \$10 is for five tract boxes and the balance for a supply of tracts."
 "Some few of the members of our church are members of the Colportage and Tract Society, but we are interesting the whole church in that work and mean to work it on this line."
 "In one of our public services I asked for some volunteers who would become a tract committee to do the work for the whole church, furnishing the supplies, keeping the boxes supplied, and doing other work connected with it. A young men's Sunday school class volunteered to become the committee and have advanced the money to get started with."
 "Now if you desire you may enroll this Sunday school class as members of the Colportage and Tract Society to the amount of the inclosure after deduction for the tract boxes, or you may just send us the tracts to the value of the amount. Please send the boxes and tracts to my address as above. Respectfully, in brotherly love.—W. R. G."
 "P. S. You may assort the tracts as you think will be best for us.—W. R. G."

KANSAS
 "The tracts and boxes came yesterday. Thank you truly. Please pray that God may use them for His glory. I know some have sought the God of heaven from reading tracts I gave them. I inclose a few stamps to help pay postage. Yours in Him, C. H. K."

MASSACHUSETTS
 "The colportage tracts received. Am very much pleased with them. Will scatter them through this neighborhood well, D. V. Will adopt Hon. N. Dow's plan. Have a large field. Yours for the spread of Scriptural holiness, H. M. C."

TEXAS
 "I gladly received your package of tracts. I am handing them out and sending them to people to read, and will use them the best I can, as I understand, to get them to folks who I think will read them."
 "May the Lord bless your efforts for good and may we co-operate with each other in distributing to the world the teachings of the crucified and risen Savior. I am thine for service in Him, respectfully, W. H. C."

ILLINOIS
 "Inclosed find \$1 for membership in the tract society. Please send some tracts as early as possible. The Lord bless you in this great work and in every department of the Publishing House. The Lord blessed my soul this morning while in secret prayer for you. In Jesus' name.—Mrs. C. L. F."

Extract of letter from Dr. M. C. Hurd, Hemmingford, Neb.
 "Received a line of tracts from the tract society. May I congratulate the

THE WORK AND THE WORKERS

EVANGELIST F. W. COX

I am now in the battle at Venus, Pa., with Rev. Mr. Southworth, pastor of the Methodist church. He is a godly man, and has preached a high standard of separation from sin. He is standing by the full gospel. God is with us. The Holy Ghost is doing a wonderful work. We are having some of the best cases of holiness that I have ever seen. The seekers so far have been from quite an intelligent class.

My next meeting will be May 25th to June 9th at Defiance, Ohio. Write me in care of H. D. Stuckey, R. D. 8. September, October, and the first two weeks in November are still open dates. My home address is Lisbon, Ohio, Box 441. These are days of heaven upon earth to me. The glory abides.

KANSAS DISTRICT

My next visit among the churches was at Buffalo, where Brother A. A. Miller, our District treasurer, is the pastor. The society here is small. Pray that God will give Buffalo a mighty revival. Let all the churches on the Kansas District send missionary money to Brother Miller at Buffalo, Kas.

From Buffalo I went to Newton. The work here is in a very flourishing condition. Brother and Sister Young are leading on the hosts to victory on every line. The work is well organized in every department, their missionary offerings are rapidly increasing, and on top of this, they have increased their pastor's salary. Let all the pastors take notice, that if you want your offerings increased, and your salary increased, stir up your people to give to missions. Another very interesting feature about the work at Newton is the Junior Young People's Society, led by Mrs. Dr. Wood. Surely the Lord is blessing our sister in this good work.

My next visit was at Wichita. Here Brother and Sister Lenard are leading on the battle. God is giving the victory and souls are finding salvation. The work is coming on in fine shape, praise the Lord. From Wichita I came to Hutchinson. Brother Dunham is pastor here, as well as president of our school. The work in Hutchinson is moving forward in the name of the Lord. Pray for Brother Dunham, and for the school, that God will make this place a great center of fire.

While in Hutchinson the group meeting was going on, which proved to be a great blessing to the church and the school. I also visited our colored church in Hutchinson. The work here is small but is growing, and under the faithful labors of Sister Jennie Jones quite a number have been saved. We are expecting good things from this church. Pray for them that the fire may spread among our colored brothers and sisters, not only in this place, but that it may spread to other towns and cities. Amen.

E. J. Lonn,

District Superintendent.

HAMLIN DISTRICT

God has given us some blessed times of salvation on our last rounds with our dear pastors and their people. Our last visits were with Rev. George Nicholson, pastor at Eula, Buffalo Gap, and Abilene churches; and with Rev. S. L. Wood, at Childress, Garden Valley, and Hedley. We find all of our pastors doing their best for God and souls. At Garden Valley we found many hungry hearts, and on Sunday night a goodly number came forward for prayer and four prayed through to victory. God came to us in such victory at our Hedley stop. We felt we could not pass on for fear we would grieve God. Our prolonged stay resulted in many more finding God. Several were sanctified. The church will go forward with greater victory we are sure. We here have some of the real salt of the earth. Brother Wood is loved by all of his people and they will stand by him.

All of our pastors and people seem to be loving each other and pulling together. The time is drawing near for our commencement exercises of Central Nazarene College. This has been a good year for our school, in spite of the war and drought conditions. Professor E. D. Cornish, our president, has been faithful and successful in his work. God has blessed our school with a loyal band of faithful teachers.

We are now lining up the school work so as to get state recognition. We cordially invite all visitors who may, to come to our school exercises which will begin May 25th and close May 28th. If you plan to be with us, write Professor E. D. Cornish, president.

J. WALTER HALL,
District Superintendent.

EVANGELIST O. F. GOETTEL

Our meeting in Ridgefield, Wash., with Rev. F. E. Blackman, was owned of God to the regeneration and sanctification of souls. The people here are standing by their pastor and are planning big things for God. They have recently remodeled the inside of the church, and it is much easier to speak in. We have better ventilation also since the ceiling has been raised. Sister Blackman was presented with a love offering of \$33 during the meeting for her excellent services at the piano during the year. This community is made up largely of farmers, and this was a very busy time for them, but many came in every night; although weary and worn, they felt they must help push the battle. Every apportionment is up and they have called their pastor again for another year. A number of changes took place during the revival. Some families moved away, and one brother was translated. This broke in somewhat into the meeting. Brother Johnson was reclaimed a few weeks ago, while we were supplying here, and sanctified on the Sunday night prior to opening of the revival. His younger son was converted with others on Friday night. Brother Johnson said, after shouting and crying about it, "My last wish has been granted. I'm ready to go." Saturday night the son came in a trifle late from the neighbors, and his father was on his knees. Sunday morning when spoken to, he opened his eyes and looked at Sister Johnson with a smile, turned over and gasped, and was gone. Truly he fell asleep in the arms of Jesus. They stood by us well at Ridgefield, for which we thank God and take courage. Our next meeting begins next Sabbath at Olex, Ore.

PASADENA UNIVERSITY

A glorious revival of full salvation has broken out in our university in answer to prayer. Many have been swept into the kingdom, and we are holding on to God for the rest. We want to see every student saved and sanctified before the school year closes in June. Classes have been turned into prayer-meetings and students have been praying all hours of the night and day, and all over the campus. A number of new students and soldier boys have entered the school the last week, and more will enter this week. We are looking to God for still greater things. Many new students are writing to us from all over the country expecting to enter this fall. We are glad to say that we will have things in hand so that any energetic and faithful student who wishes to work his or her way through may do so, and thus finances need not stand in the way. We have never yet been able to supply the demand for our students, who can really be trusted, and any who would like to work their way this coming year will be welcome to the Pasadena University where we will give them plenty to do and see that they make ends meet. We will have a very strong faculty the coming year, since a number of strong professors have been added this year. Every department is well equipped, and best of all the tides of full salvation are sweeping over us as never before. Pray that from this hill may go forth an army of rough riders for Jesus and full salvation, for years to come.

A. O. HENRICKS, *President.*

NEW ENGLAND DISTRICT ASSEMBLY

The twelfth annual Assembly of the New England District, held at Everett, Mass., was easily the greatest we have ever seen: greatest in vision, glory, faith, numbers, and achievement. From start to finish the Spirit of God was upon the services, and the gales of glory broke over the Assembly very frequently. General Superintendent John W. Goodwin presided, and was a mighty inspiration under God to every soul present. Among the visitors present

were Rev. E. E. Angell, of the New York District; Rev. J. T. Maybury, of the Washington-Philadelphia District; Revs. Paul Hill, E. G. Anderson, S. C. Krikorian. Brother Penn and Sister Lovelace, outgoing missionaries to Africa, blessed us with their messages, and Brothers Krikorian and Anderson surely won their way into our hearts. Brother Speakes was also with us, representing the publishing interests and church extension work.

We were delighted to meet the newly elected president of our Eastern Nazarene College, Professor Fred J. Shields, and his genial manner and great enthusiasm proved contagious. For we all feel that our college is at the threshold of great opportunities and successes, and best of all, God is with us.

The reports of the pastors were modest yet inspiring, and made us rejoice that God has given us men and women with such fearless, courageous, holy hearts. And there appears to be an increasing number of young men and women among them.

The Sunday services were times of salvation. Our precious people filled the Broadway theater, and heard the messages brought by Brother Goodwin and Brother R. J. Dixon. A large number of seekers found God and a little of Pentecost was repeated. Dr. C. J. Fowler was to have preached Sunday afternoon, but was not able. He paid the Assembly a very pleasant visit, however, and we are always glad to see him.

The Everett church and its good pastor, Rev. A. K. Bryant, treated us royally, and we are grateful to them for making us so comfortable. The Assembly accepted enthusiastically the invitation of Rev. O. L. W. Brown to meet next year with his church at South Portland, Me. Rev. N. H. Washburn was re-elected District Superintendent, and Rev. O. L. W. Brown was re-elected District missionary treasurer. These men have stood faithfully during the year, and God has honored their labors.

The reports indicated that the year just closed has been decidedly missionary, the offerings for missions aggregating some \$8,900. A beautiful missionary banner, intended for the church giving the most a member for missions, went to our church at South Portland, Me. Their missionary offerings averaged \$10 a member. Thank God!

It would require too much space to give all the pastoral arrangements for the District, but I will give the changes made at this Assembly, also the arrangements effected during the last year and to be continued for the next.

Alberton, P. E. I., J. W. Turple; Bath, Me., R. W. Gardner; Beverly, Mass., C. S. Jenkins; Danielson, Conn., A. F. Gallup; Fitchburg, Mass., E. Dearn; Gardner, Mass., R. V. Pierce; Johnson, Vt., R. J. Kunze; Keene, N. H., M. E. Cove; Lewiston, Me., C. J. Washburn; New-meadows circuit, Me., R. S. Phillips; Oxford, N. S., M. A. Custance, A. S. Allen; Portland and Saco, Me., H. C. Stebbins; West Medford, Mass., Brother Gibson; West Somerville, Mass., W. E. Smith.

Sunday afternoon General Superintendent Goodwin presided at a very precious ordination service, at which two deaconesses, Mrs. Mary Isaac and Mrs. Margaret Walde, were consecrated, and Brothers Tom M. Brown and Alfred Cole were ordained elders.

J. GLENN GOULD, *Reporter.*

ARKANSAS DISTRICT

Since my last report the Lord has been good to me and has blessed with strength that has enabled me to keep at my job. At the close of the meeting at Greenbrier we were successful in getting Rev. Joe Bishop to take charge of that church. Brother Bishop is one of our coming young preachers. Both pastor and people seemed to be pleased, and we are expecting a better day for the church at Greenbrier.

From April 12th to 16th was given to Brother Tapley's work. Brother Tapley has three churches. The congregations were large at Pine Grove. We had three services at this place that were very encouraging. The 11 o'clock service on Sunday was a blessed time in the Lord. The Spirit came mightily upon us and there was great rejoicing. The congregation was good at Appleton for Monday night.

All seemed to enjoy the service, and invited us back again. This we appreciated, as most of the congregation were Methodist people.

The congregation at Atkins was small but appreciative. The Lord gave liberty to preach His Word. I am at this writing in a meeting with the church at Jonesboro. The blessing of the Lord is upon the service, with seekers at the altar. J. E. Linza is the faithful pastor of this church.

T. C. LECKIE,
District Superintendent.

EVANGELIST C. B. JERNIGAN

We closed out well at Cisco, Texas, where God gave us a great meeting with Pastor Thomas Ahern, and went to Wayne, Kas., where we had a very good meeting, but not the results we had hoped for. Rev. Joseph Klemel is pastor there. He is a fine pastor and knows how to plan for a revival. At present we are at Van Alstyne, Texas, where the first holiness church in the South was organized in 1900. We have planned for a great meeting here, and already the evidences of it are showing.

My next meeting will be at Little Rock, Ark., with Rev. M. G. Jobe, beginning May 22d.

NEW YORK DISTRICT ASSEMBLY

The New York District Assembly closed in a swing of victory. A great missionary rally was conducted by Rev. E. G. Anderson, and a great address was given by Brother Krikorian. All were met by a hearty financial response from the people. The gospel messages by Brothers Goodwin, Morgan, Shields, and Moore were in the power of the Spirit, and blessed with seekers and happy finders. Rev. E. E. Angell was re-elected District Superintendent to devote all of his time to the District.

C. A. RENEY, Secretary.

EVANGELIST L. HIBNER

Another battle has been fought and the victory won at Poplar Bluff, Mo. I assisted the pastor, Brother S. I. Young, in the southwest part of Poplar Bluff in the Methodist church, South. We are thanking the Lord for victory and that there are some Methodist preachers who will stand by the old John Wesley doctrine of full salvation. We preached the Word in its purity and the Lord honored the Word and gave the power. There were thirty-four who prayed through and claimed the victory. There were nine who consecrated all to God and were sanctified wholly. I never had people stand by me better. They gave me \$120 in the offering and they gave the organist \$17.75. I took an offering for the pastor of \$27.10. We are expecting the Lord to lead some one there this summer with a tent and finish the job and organize a Pentecostal Nazarene church. They want the writer to come. I go tonight to Fredericktown to assist the pastor and J. W. Roach in a meeting. Pray for us.

EVANGELIST JOHN T. HATFIELD

We held one meeting where all the members sat on the back seat with the sinners. About one-half of the house in front was vacant. We told them it reminded us very much of a funeral. We promised them we would furnish the corpse and preach the funeral if they would furnish the mourners and fill up the front seats; but the undertaker failed and the funeral was not. When our time was up the pastor wanted us to stay another night. We told him if he would keep the church members away we would come, but he lost his nerve; then we told the church folks if they wanted to see souls saved, and would fill up the front seats and would act like they wanted a revival we would come and do our best and make no charge; but if they did not, it would cost \$10 a night. There was no change in the program, and we left without money or souls. We did have some seekers at the altar, but as there was no travail in Zion, we had no births. We would not say a child could not be born in an icehouse, but it would never get over the cold it would take.

At our next place no two were in agreement, they were pulling notes out of each other's eyes, but failed to see the beam in their own eyes, and we seemed to get no results from our preaching. So we placed a chair in front of the pulpit and invited one of the members to take it, then we had the remaining ones to tell every mean thing that was being told on them, and so on until every member had taken the chair and listened to the news that was being told on "him." That is our way to dig up things in a dead church, but it takes grace, grit, and patience to hold a thing like that down. It worked, the hatchet was buried, and confidence

restored. Our time was up and we had to go, but we have been hearing good reports from the pastor, and some are praying through on their farms, and others riding along the road. The church machinery is running like it was greased with oil, no friction whatever.

Our next place was where they were just about at the little end of nothing, and we were at our wit's end to know the wisest thing to do. Good tactics were at a premium, but we finally reached a conclusion, and that was to leave the mystery as we found it; for one reason we were not equal to the task. We hand-picked some souls, and got some victories that way, but when we left the lid was still on just as we found it.

Now we are up for prayers. And if you are out of a job, and are wanting something to do, we think the way is open.

THANKFUL STUDENTS AT OLIVET

Some things for which I am thanking God: First, for His goodness to me since I have been in Olivet. In supplying all my needs, and keeping me in the consciousness of His presence; second, for the manifest presence of God in our midst; the beautiful spirit of harmony that prevails among the students; and for the way He has kept us in health during this year of sickness and sorrow; third, for the doors of opportunity He is opening to us, and the number of students who are preaching in the surrounding country; and the number who are going out to preach the gospel this summer; fourth, for professors who teach the truth; for what the school stands for; and for what it is accomplishing; and fifth, for the prospects of the greater Olivet of the future. May every reader's slogan be: More students, more of God's power, and more men filled with the Holy Ghost, for the greater Olivet now looming above the horizon.

JACOB A. HERTEL.

My heart is full of praise unto God, who hath loved us and redeemed us by His precious blood. His peace and joy fill my soul. I praise God for Olivet University, a school that honors God, and thus prepares men and women to go forth into this dark, sin-cursed world to live lives of usefulness and blessing. Praise the Lord for a school where our souls are made fat studying His precious Word.

STELLA SHANNON.

CHICAGO CENTRAL DISTRICT

At the time of our last report we were with the churches in southern Illinois. While there the Lord let us organize a splendid new church with twenty-five members, having their church property out of debt, which all came to us. Since then the membership has grown to about thirty-five. We spent three nights with the church and its pastor at Energy. This is a small, but a live, band of people, and under the leadership of their efficient pastor, Sister Minnie Steele, they are pushing on to victory. They hope soon to have their church in Herrin, a place nearby.

We went from there to West Frankfort, where we spent the day looking over the field.

We hope to soon get in there for a meeting, the Lord willing.

From there we went to Benton, Ill., where we organized a mission band. We had a splendid time with this people. The last Sunday in March found us in Lerna, where the Lord gave us a splendid Sabbath with our people. We believe the work at Lerna is taking advanced steps.

We spent the first Sunday in April in an all-day meeting with our people at Auburn, where we were permitted to preach three times to an appreciative people. The church at this place has grown and taken on life under the pastorate of Sister Lillenas, who is in her third year pastorate here. The second Sunday in April we were with the mission at Tolono, Ill. Here we have a nice little mission band, who have been under the leadership of Sister Muse, an Olivet University student, for the last few months since its organization. We had an enjoyable time with them, and bespeak for them a great future.

The week-end and the third Sunday in April was spent with the Chicago Heights Church, where the Lord helped us to bring the messages Wednesday, Thursday, and Friday evenings, and Sunday afternoon. One soul prayed through to victory on Friday evening. On Sunday we had the privilege of hearing Brother Milby, of Hull, Ill., preach in the morning, and Brother Bancheller at night. At the evening service a man was saved and his wife sanctified. At the afternoon service the mortgage on the church was burned amid the shouts of praises to our God. We rejoice that under God our people are lifting the debts from their churches. While there we visited the work at Harvey, where we had a profitable service. Here is the making of a good work, if we get the right man at the helm, and the people obey God. The success of all our work lies in humility and obedience to divine command.

Leaving Harvey, we spent the remainder of the week at home with our loved ones, and while there, looked after some matters connected with the Westville church and Lyons mission, and preached on Sunday morning at a place near Charleston, Ill.

On Monday, April 28th, we started for Hull, Ill., to spend the week with our pastor and his people there. The Lord let us have a glorious week with our pastor and his people there. The Lord let us have a glorious week preaching to this people, and enjoying the presence of the Lord with them. About three years ago a little band of folks here were organized into a church. Since that time they have worshiped in an upstairs hall. Some two years ago they purchased, on a credit, a beautiful corner lot, hoping some time to erect on it a place of worship. Through the efforts of their pastor and his wife, Brother and Sister Milby, who came to them at our last Assembly, coupled with their unselfish efforts and generosity, with also the splendid help of their friends on the outside, their hopes have been blessedly realized. They have reared on this lot a beautiful building valued at the least at \$5,000, and came up to the dedication with less than \$1,200 to raise. Amid rain, mud, and so forth at the dedication service Sunday \$1,500 was raised in cash and

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pledges to take care of the debt. God has brought to pass the humanly impossible. Brother W. G. Schurman preached the dedicatory sermon, and also preached at night to a crowded house. Thus closed a triumphant day for the work of the Lord in Hull.

We go from here to Griggsville to spend some time with Brother Roach, the pastor there. We covet your earnest prayers.

CHARLES A. BROWN,
District Superintendent.

ARKANSAS NAZARENE SEMINARY

We, as the board of trustees, desire to give a report of our school and its progress. The last two years have been by far the best school years in every respect. The progress of the school has been great and gratifying along all lines. The two years just past the school has been self-supporting, under the careful and wise management of Professor Sanford. Last year every teacher received his salary in full, and this closing year every teacher will be paid in full. This is something our school has never been able to do before. Our enrollment has

been the largest this year in the history of the school, despite the war conditions. The enrollment has passed the 150 mark. Everything bids fair for much large enrollment the coming year. We, the board of trustees, wish to express our appreciation of Professor N. W. Sanford, and his faithful labors and self-sacrificing spirit, which have brought our school up to its present standing. We are glad to have him remain at the head of our school for another year. We are glad to report that he has gained the confidence of the people over the state as a competent school man. The inspector will soon be here to inspect our school, and we expect to meet all the requirements the state demands. So we are certain of state recognition. The spiritual condition of the school has been good. A constant spirit of revival has been on all the year. There has been perfect unity between the church and school. The church has had a very successful year under the leadership of our dear pastor, Brother Harmon.

LEE L. HAMBIC,
President of Board.
GEORGE H. HARMON,
Secretary.

CHURCH NEWS

Danielson, Conn.

We had a blessed time at our last missionary meeting. We had the privilege of having with us Mrs. Lena Starr and Miss Aleta Knapp, returned missionaries from Africa. Miss Knapp is only fourteen years of age, but is a beautifully consecrated girl. She is here to complete her education, then she expects to return to Africa, where her father and mother are now missionaries. God blessed us all day, and in our Sunday school, where the average attendance is about twenty-eight, we raised over \$51 for missions. Last year we only raised a little over \$4; this year we raised over \$115. May God make us a live, missionary church. On April 13th we gathered in a home of one of our members, and gave our pastor a farewell reception, presenting him with a traveling bag and \$10. We had a very enjoyable time. God has certainly used him and made him a blessing in our church.—Mrs. Eva Ware.

Portland, Ore., Brentwood Church

We have just closed a revival with Lewis and Mathews as evangelists. The power of God rested on the meeting from the beginning, and the little Brentwood Church was filled almost every night. There were souls at the altar at almost every service and many prayed through to victory. About fifty souls bowed at the altar altogether. The last night nineteen came and lined the altar. Every one was an adult; some to be reclaimed, some for pardon, and some to be sanctified. All got what they came after except one, and she is still

holding on. I never saw such harmony in a meeting. We are on the firing line in Brentwood and have gone over the top. We are entrenched and getting ready to go over again. Glory!—C. U. Fowler, Pastor.

Hedley, Texas

We have just closed an eleven days' meeting here, conducted by Brother Hall, our dear Superintendent. God wonderfully blessed us in each service and some of our folks confessed out and God wonderfully blessed them. I feel that Brother Hall's visit to this church has been the salvation of the church. Our future looks brighter. There were a number reclaimed and sanctified, for which we praise the Lord. One Baptist brother got sanctified and is still shouting the victory. Brother Hall fearlessly preached a full gospel, and the people who heard it appreciated it and proved it with their free offering. Our summer meeting will begin August 22d, the Lord willing. Let all the Herald of Holiness family pray for great victory at that time.—S. L. Wood, Pastor.

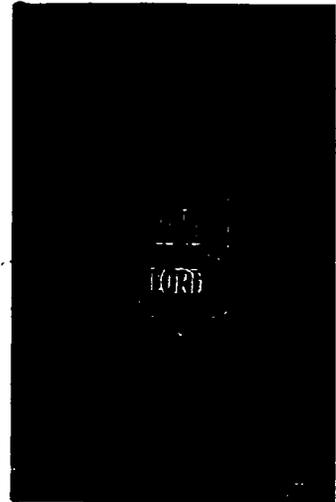
Surrey, N. D.

Brother Harry J. Elliott came to us March 30th to April 13th for a meeting. The attendance was good the second week and a few came forward for prayer. We very much regret that he could not stay one week more. The church was helped and we look for further results in our regular services. Just as we were going to morning service Easter Sunday the news came that one of our leading members, Jacob D. Luchsinger, had gone to his reward. He was a faithful and active member and his departure brought sadness to our hearts. This is the father of Rev. Jacob Luchsinger, who has been bedfast for two years. In the evening Brother W. W. Sieber, a student who has finished his course at Trevecca College, brought the message. Brother Sieber feels led of God to labor in the ministry on this District and will be ready to take a charge after our Assembly meets in June.—William M. Irwin, Pastor.

Moridian, Texas

God is marvelously with us. The last three weeks have been days of victory. We have been engaged in a revival campaign with Rev. W. O. Nease as evangelist. The truth came close and searching. The Holy Ghost honored the messages and men were smitten with conviction. The church was brought together, and after prayer and many heart-to-heart talks all were moved to tears, and the people are melted together as never before. This resulted in a downpour of the presence of God. Many came through at the altar of prayer for both purity and pardon. Some are to be added to the church in the very near future. The last Sunday the evangelist entered into a campaign with the pastor to raise the indebtedness of about \$550 on the church property. This was speedily done. We give God all the glory. Also some of the brethren inaugurated

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Internatibnal Sunday School Lesson

May 25th
REPENTANCE
 Jonah 3:1-10

GOLDEN TEXT: "Repent ye, and believe the gospel" (Mark 1:15).

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

I. THE GROUND OF REPENTANCE.

1. The Ninevites believed God. This explains their repentance. The Word of God must be our standard regarding the relation of God and man. Too often the way one feels is made the test rather than what God has said. When clear statements are made in the Bible concerning certain lines of living, we need pray for nothing further. We dishonor God by minimizing the authority of His Word. 2. It should be noted that Jonah preached the preaching which the Lord commanded him. The preacher must have the particular truth for the particular people to whom he preaches, and this must be accompanied with the power of the Holy Ghost if the preacher is to be successful.

3. The lack of heartfelt repentance at present, as in all ages of the world, is due to the evil heart of unbelief. They do not believe what God has said in regard to the consequences of sin and eternal death.

II. THE WORKS OF REPENTANCE.

There are those who hold that works have no place in the process of salvation, but these positions are quite often due, not so much to difference of opinion, but to differences in statement. There is a difference between works as a merit of salvation, and works as a condition or evidence of genuineness of faith. Genuine repentance will evidence itself in fruits meet for repentance.

We notice that the people of Nineveh showed their repentance by their works as follows:

1. They humiliated themselves. According to James this is the first requisite for receiving grace. "God resisteth the proud but giveth grace to the humble" (James 4:6).

2. They cried to God. True prayer can only come from the heart that has humbled itself before almighty God.

3. They turned from their evil way and the violence that was in their hands. Their sorrow for their sins was deep enough to turn them to righteousness. True sorrow for sin always leads the soul to forsake its sins.

III. RESULTS OF REPENTANCE.

1. God saw their works in turning from their own evil ways and His wrath was averted.

2. God spared them from destruction and saved them from the evil He had thought to do to them if they had refused to repent.

3. This is the plan of God. The wrath of God rests upon all ungodliness. While sinners persist in sin they are under the wrath of God and subject to the punishment which sin deserves. Through the grace of God in Christ a place is made for repentance, and those who turn from their sins and plead the merits of Jesus' blood may be delivered from the wrath of God and find salvation through Christ.

IV. THE NECESSITY OF REPENTANCE.

1. Jesus teaches that without repentance all men must perish. "Suppose ye that these Galileans were sinners above all Galileans, because they suffered such things? I tell you, Nay: but except ye repent, ye shall all likewise perish" (Luke 13:2,3).

2. Jesus teaches us not to attribute, unthoughtedly, human accidents as indications of God's wrath. All sinners, whether great or small, must perish unless through heartfelt repentance they turn to God.

**BIBLE STUDY
 FOR DEACONESSES**

'Expositiōn on Luke
 Chapter 3

By Nellie J. Barrett, Deaconess

In this chapter we read of the beginning of John's ministry, he being thirty years of age. This ministry began in the fifteenth year of the reign of Tiberius Caesar. Annas and Caiphas now fill the office of high priests.

He preached repentance and baptized unto repentance for the remission of sins. He heralded the approach of a mightier One who should baptize with the Holy Ghost and fire. Jesus is baptized of him. The Holy Ghost descended on Him in the form of a dove, and a voice from heaven said, "Thou art my beloved Son: in thee I am well pleased."

John was now shut up in prison by Herod, whom he had reproved. The remainder of the chapter is devoted to the genealogy of Joseph, the husband of Mary.

Our revival started April 10th and closed the 27th. The Deboard brothers preached in the power of the Holy Ghost. Thirty-five were converted and some were sanctified, and a church of seventeen members organized. Sunday morning, the 27th, we organized a Sabbath school. Thirty-two were present. Sister Graham, from St. Joseph, Mo., played the organ and sang during the revival; she also preached twice with great blessing. Arrangements have been made for a pastor, who will preach for us May 4th. Everything is ready to work and all are willing; there is plenty of material, and a great field is open here.—Rev. C. C. Schmidt, Reporter.

Stuart, Okla.

Canaan Church met April 20th, and our beloved pastor, C. C. Johnson, brought the message from Ephesians 6:17. Praise the Lord! The folks were made to rejoice. Oh, the burden of a lost world rolled on our hearts and made us more determined to do our best to rescue some mother's boy or girl from a life of sin. Pray for us.—Lidie McNutt, Secretary.

Cisco, Texas

No doubt it will bring joy to the hearts of our friends to know that we as a church are overcoming every discouragement by the power of the Lord. We are located in the heart of the new oil field and have unbounded opportunities to do real missionary work. Our town is growing by leaps and bounds and people are coming from all over the globe. Pray that the Lord will use us to lead them to Christ. The revival meetings conducted by Rev. C. B. Jernigan and Rev. Vergo McCaules, both of Oklahoma City, was a spiritual uplift to the church. They were not forgotten financially. We appreciate our pastor, Rev. Thomas Ahern, and look forward with joy to the building of our new parsonage. We have much to praise God for along this line. Sister Bessie Williams, of San Antonio, Texas, came over and gave us an opportunity to help in our orphanage work.—Mrs. H. H. Warner.

Delta, Colo.

We began our revival March 30th, and the first week we had no evangelist to help us, and the result was thirty-four knelt at the altar and prayer and sought and found God in salvation and sanctification. After the first week of great victory we had Rev. E. P. Ellis, of Grand Junction, Colo., come and help us and he stayed with us two weeks more. The results were that we had a total of seventy seekers during the three weeks. On one evening over a dozen came from Montrose to the meeting and sinners were saved. There came a request for us to have a special prayer for a sick woman who had severe heart trouble, and an invitation was given for all who wanted to be healed to come forward to the altar, and there were five who knelt in prayer. The first woman was healed of blindness in one eye and is well today. The second was healed of rupture, a young man of about thirty years. The third was a woman with heart disease and she was marvelously healed; the fourth was a woman with gallstones and she likewise was healed; and the fifth and last was another woman with heart disease and she gave testimony of her healing. Thank God, He never forsakes His own. While there is danger on

a movement to secure a Ford for the pastor. This has been accomplished and the pastor drives the car. We are now engaged in a campaign at another point on this charge, Cranfills Gap. The meeting is well under way. We are expecting great things from the God of revivals. Pray for us.—Orval J. Nease, Pastor.

Wichita, Kas.

We still find ourselves in labors abundant with some very satisfactory omens of victory along the way. Our five weeks' revival campaign closed March 30th, with a good tide of salvation in our midst and the results of the meeting were adding to the momentum of the work, both spiritually and materially. Our church membership is receiving an encouraging increase, and a goodly number of subscriptions to the Herald of Holiness have been sent to the Publishing House. We think we have just about doubled our subscription list, and trust the end is not yet. The Herald of Holiness and a revival go well together—they work day and night without getting tired. Our people are moving forward, with splendid interest, and we are looking for better days ahead. April 19th and 20th our District Superintendent, E. J. Lord, was with us. We had arranged for, announced, and advertised his coming; we were prayed up and we were not disappointed. Every service was the best in some respects, nothing monotonous, not even the six offerings which were taken during the day. We raised, by cash and subscriptions, the amount sufficient to cover our entire apportionment for the year for General and District Superintendents, besides our regular Sunday offerings. The Lord blessed us all good and climaxed it all by giving us two good, inspiring, and victorious altar services during the day. The ministry of Brother Lord was a benediction to the church and will be a lasting benefit.—M. F. Leonard, Pastor.

Joseph, Ore.

The revival here commenced March 25th, with Rev. W. P. Jay and wife, evangelists, and was a great victory. Souls were at the altar at every service and many prayed through. One sister fell under the power. It was exciting to some of the world. They carried her out of doors and wanted to send for the doctor,

but she told them she wanted to go back to the altar. So they carried her back and laid her at the altar. The Lord soon met her. She jumped to her feet with a shout of victory. Quite a few came from formal churches, prayed through, confessed they never had been converted, and were Pentecostal Nazarenes right away. Rev. N. B. Herrrell, our District Superintendent, stepped in on us over Sunday and gave us stirring gospel sermons in his usual way, which caused no small stir of joy and gladness among the saints. He also planned for the organization of a church, which was completed the last night of the meeting by Brother Jay. I anointed several for healing and they were healed. We closed with a membership of twenty-five, with others to follow. If you should need help in evangelistic meetings Brother Jay and wife will do good work. The revival will still go on until Jesus comes.—E. E. Miller, Pastor.

A New Church in Sedalia, Mo.

I was sent as evangelist of the Free Methodist church, in the year 1915, to build up a mission. God blessed us and in one year's time we had twenty-one members. We made plans to build a church, and I bought a lot 60 x 128, a corner lot on Thirteenth and Marvin streets, two blocks from the car line. As the money lenders do not loan money on churches, I built the church myself in order to turn it over to this little band when they got strong enough. But after two years or so I was sent from the Missouri conference as evangelist in the state of Missouri. In a year's time some members left, some died, and some dropped out, so it left only a membership of six, and as they were not strong enough to build the church they turned it over to me again. The Spirit of God moved me not to sell the church, so I held it over two years. I asked God to give me an understanding as to what denomination I should turn it over to. My daughter is a member of the church in St. Joseph, Mo., and she handed me the Herald of Holiness. I wrote to Rev. J. D. Scott, and he forwarded my letter to W. I. Deboard, Superintendent of the Missouri District. So we made arrangements to have a revival in April, and Brother J. D. Scott preached for us four Sundays leading up to the revival. Some were saved and some sanctified under his preaching.

TELEGRAMS

NEW YORK, N. Y.

HERALD OF HOLINESS:

The missionaries for Africa are safe on board the *City of Lahore*. Expect to sail today or tomorrow. Will leave pier tonight. They were happy and a host of friends were present to see them. Off after much delay. They are glad to go in His name and cause.

E. G. ANDERSON, *Secretary*.

PORTLAND, Ore.

HERALD OF HOLINESS:

Sellwood Church greatly pleased with services of Rev. Weaver Hess. Close of third Sabbath finds spiritual tide rising and blessed harmony and unity prevail. Brother Hess won hearts of the people at the very first service. He has been unanimously nominated by the board as pastor for the coming year.

R. L. RUSSELL.

this line of getting overbalanced (and we are aware of this), we also feel that these are the positive proofs of God in our midst, and it convinces the world that God has never lost His power. We have been called back for another year by the church here, by a unanimous call and vote of the church. These people are real Pentecostal Nazarenes and true blue at all times. We are still going on and up till Jesus comes over the treetops.—J. R. Hunter, Pastor.

Saragossa, Ala.

God has been visiting us in a gracious awakening of souls. We took charge of this little church January of this year, and our interest has been growing on all lines. Last Sunday was a red letter day for us. We are making a good start on missions this year. We are looking for a revival to start in the church and spread throughout the country. God is able. Praise His name. We ask all of God's saints to pray much for us.—A. D. Kimbrell, Pastor.

Willard, N. M.

Sunday, March 30th, was held the first fifth Sunday meeting in the Estancia Valley. It was held in the Methodist church, beginning Friday night and holding over Sunday. We were able to be there only Sunday morning and afternoon, and judging from those two services the Lord was greatly blessing. Brother Threadgill preached in the afternoon and there was a good congregation. Our District Superintendent, Brother H. C. Cagle, and his wife were with us, as well as Revs. Mary I. Hartline and Sister Harrell, of Lalande, the latter representing the Peniel Orphanage. We had a fine orphanage service, when a good sum in cash was raised, two sacks of beans and a box which later had to be changed for a larger one in order to hold all the donations. Rev. Mary I. Hartline makes her headquarters at Estancia and preaches at New Home and Moriarty and in between times is doing some good missionary work, for which we believe the good Lord will bless her abundantly. Thank the good Lord for such saintly women who will leave the comforts of home and go out to spread the blessed gospel of Jesus Christ. On the Wednesday following the fifth Sunday meeting in Estancia, N. M., Sisters Cagle, Hartline, and Harrell came here to Willard for a protracted meeting. Brother Cagle came also and preached the first night, but was obliged to leave for Texas early the next morning. Saturday night the little adobe church house (Union) was fuller than the writer has ever seen it. Sister Harrell, who had been sick most of the time, was able to be with us and we had a great service. While few were at the altar, we believe much good was accomplished. We believe that this devoted band

of women sowed a fine crop, and next summer when the reapers come with their big tent, which Brother Cagle expects to have ready for them, we are expecting a wonderful harvest in this, the Estancia Valley. Brother and Sister Crawford, of Estancia, have been faithfully preaching the Word of God every other Sunday here and at Cedarvale. At the latter place we have a church, and as that is our home town we want every loyal Pentecostal Nazarene to pray the Father that this little church in the foothills of the Rockies may grow to be a wonderful power for him in this valley.—Walter K. Twyeffort.

Dallas, Texas

Dallas First Church has achieved splendid improvement along all lines since our last report. Our Sunday school is thoroughly organized, and is becoming one of our best methods of acquainting the city with the doctrines of our church. The first Sunday of each month is our missionary day and it is regarded as our day for big things. A year ago our average monthly offering was \$8, but clear teaching and proper agitation have begotten within us a burning passion for the heathen world. Last month our offering was \$39. Our Young People's Society is growing both in numbers and in Christian strength. We now have sixty-six enrolled with 90 per cent regular attendance since January 1st. Every program timely and strong is telling upon the hearts of the young. Attention, earnestness, and piety are being produced as surely and as rapidly as the development of physical life. We have no more willing, active, and responsive energy in our church than is found in these industrious, rising, expanding, young Pentecostal Nazarenes. They are putting zest and fervor and spirit and feeling into every phase of the work. Recently we have closed a deep and searching revival with Rev. J. E. Bates as evangelist. During the meeting Rev. J. T. Upchurch, superintendent of the Berachah home, was invited to represent his work, and was given a cash offering of \$100. We are always glad to have the interests of this noble institution presented to our church. The meeting as a whole was victorious from the first service. Twenty-two prayed through to definite victory. We received some fine people into the church. Last week a man pledged his tithe to the church, which means \$75 a month. We love our church paper. The HERALD OF HOLINESS is the mammoth evangelist to the friends of a full gospel throughout the world.—Virgil H. Fisher, Pastor.

REQUESTS FOR PRAYER

No request will be published in this department unless signed by the person making the request. This will explain why some requests have not been published. While we do not publish the names, we must keep a correct list of all names listed. Please write name and address plainly.—Managing Editor.

Mrs. Josephine Hayes, of Jonesboro, Ark.: writes the following encouraging words. "I want to thank the readers of the HERALD OF HOLINESS for praying for me. I was very sick and Sister Linza requested prayers for me. The Lord healed me, praise His name. Please pray for my family."

100. A sister in Texas requests prayer for her aged father that he may be saved.

101. A sister in Texas earnestly requests prayer for a brother who is greatly afflicted with epilepsy, and has to be away from his wife and family in an epileptic colony. They are both members of our church.

102. A sister in Texas desires prayer for a Sunday school, which she is establishing in a very needy field.

103. A brother in Texas asks prayer for the salvation of one of his close friends.

104. A sister in Nova Scotia desires prayer for the healing of her body, that she may work for the Lord. She also asks prayer for the salvation of her children.

105. A brother in Texas asks all the saints to join him in prayer for the healing of his little son who has pellagra.

106. A brother in Alabama desires all of God's people to join him in prayer for the healing of his body. He has been a sufferer for eight years.

107. A brother in Florida who has been a sufferer for many years with asthma desires that he may be healed for the glory of God.

108. A brother in Iowa who is afflicted with stomach trouble desires prayer for his healing. He also requests prayer for the healing of another brother who has pneumonia.

Booklets for Christians and those Inquiring the Way of Salvation

Hester Ann Rogers

A short account of the remarkable experiences of this saint of God.

63 pages; paper, each 15 cents, postpaid;
Paper, a dozen \$1.50, postpaid.

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Or, A Pastor's Influence.

By T. E. Verner.

It pictures the sure and awful results of rejecting or opposing holiness.

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NOTES AND PERSONALS

The Massachusetts Bible Society distributed more than a thousand Bibles a day for every working day last year, or a total of 290,000 volumes of the Scriptures.

Rev. J. A. Chennutt has changed his address from Union City, Tenn., to Kenton, Tenn., Route 3. Those writing him will address him at the latter named place.

Rev. S. M. Lehman, from Sioux City, Iowa, called to pay us a visit last week, while on his way with his family to Berkeley, Cal., where he has accepted the pastorate of our church.

Pastor J. B. Chapman, of Bethany, Okla., writes that they are having great victory, with over forty professions the last three weeks, salary raised, and every department of the work prospering.

Evangelists Theodore Elsner and wife, of 1428 Pacific street, Brooklyn, N. Y., will begin their summer's campaign in June. During this month they are holding services in the various churches.

ANNOUNCEMENTS

Begin Revival—Brother H. H. Hooker, our District Superintendent, and wife will be with us at Sulligent, Ala., June 12th to begin a revival meeting. We earnestly request that every one pray specially for this meeting. All the workers who can, and will, are cordially invited, as we will entertain you during the meeting.—W. D. Killingsworth, Pastor.

To Whom It May Concern—To any pastor or church in need of an evangelist I gladly recommend Rev. A. M. Sprague, who has recently united with the church. Brother Sprague and I have worked together in a great many very successful revivals. You will find him to be a man who knows God, and a real gospel preacher. His address is Monroeville, Ind.—John E. Moore, Song Evangelist.

Notice to the Northcest Assembly—The first annual Assembly of the Northwest District will convene at Yakima, Wash., June 11th to 15th. The Assembly will be preceded by a week of revival services, conducted by Evangelist C. E. Roberts, who will also preach each evening during the Assembly. Let us believe God for a great time of salvation and victory.—Theodore E. Beebe, District Superintendent.

Notice to the Kentucky District in Particular—Rev. L. W. Dodson and Ralph S. Griswold are arranging for an evangelistic campaign of the District and would like to get in touch with the churches and pastors desiring their services in campmeeting or other meetings. If you want us write us soon, as our slate is fast being filled. Our address is 2403 West Chestnut street, Louisville, Ky.—Brother L. W. Dodson.

Announcement—There will be a seven days' revival closing with the dedication of our new church at Newcastle, Ind., May 10th to 25th, conducted by Rev. A. L. Whitcomb, of University Park, Iowa, and Rev. U. E. Harding, District Superintendent. You can not afford to miss hearing Brother Whitcomb. He is a man of more than ordinary ability, with few equals in the American pulpit. Persons coming from out of town will be entertained.—Charles M. Harrison, Pastor.

Commencement Exercises—The commencement exercises of the Arkansas Nazarene Seminary will begin May 24th and continue through the 28th. There will be preaching Saturday night, Sunday, and Sunday night. Programs will be given Monday, Tuesday, and Wednesday nights, closing with the graduation exercises Wednesday night. You are cordially invited to these exercises. This will be a good time to see the country and make arrangements to be with us next year.—N. W. Sanford, President.

Position Wanted—I am a boy of eighteen years of age, and have been a Christian for about five or six years and want to do something for the Lord. I would like to enter into His service. I have had some teaching by a good holiness man. If you know of any place anywhere that I could get in with a good holiness preacher and could help carry on the Lord's work, I would be glad to hear from you. I am a poor boy, but have a fairly good education. I want to help the Lord's work all I can. Address me at R. F. D. 1, Box 89, Springfield, Tenn.—Achie B. Gibbs.

Notice—Rev. C. C. Sellards and wife, from the Independent Holiness Church, have cast their lot with the people of the Pentecostal Church of the Nazarene, joining the church at Marshalltown, Iowa. Brother Sellards comes to us as an ordained elder, and has had years of experience in the evangelistic work. We can cheerfully recom-

mend them both to be wholly sanctified, sound in doctrine, and clean in life. They are ready for calls to hold meetings anywhere, and will come without any stipulated price, accepting such free-will offerings as the people feel led to give them. Brother Sellards is a strong holiness preacher. He and his wife are strong in faith and mighty in prayer. Their home address is Clifton Hill, Mo.—J. H. Vance, Pastor at Marshalltown.

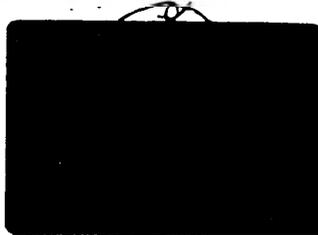
Notice to Eastern Oklahoma District—It will be remembered that at our last District Assembly we voted to make up our part of the deficit on the hallelujah march for the Publishing House. This amount was counted in on the pledges during the campaign last winter, when the hands of the clock went round, and now it is up to us to make good this pledge. Please look on the last page of the minutes, and see what your church is apportioned to raise. At the recent preachers' meeting at Ada, it was voted to set the first Sunday in June as the time to raise this amount, and to call it the second hallelujah march. It is understood that all churches, except station churches, will raise their amount on their first regular preaching day in June. All money raised should be sent to the Dis-

trict treasurer, Rev. A. O. Duncan, Ada, Okla., specifying what it is for.—E. C. Cain, District Superintendent.

New Mexico District Assembly—The New Mexico District Assembly and campmeeting will convene at Roswell, N. M., August 6th to 17th. The revival meeting precedes the Assembly and will be conducted by Rev. James B. Chapman, of Bethany, Okla., who will also lecture to licensed preachers twice daily on the course of study. We urge every elder, licensed preacher, deaconess, and layworker to come. Let the board of examiners be there from the very beginning. The pastors will please begin at once to make preparations to come, with a full representation from each church. We expect this to be the greatest occasion in the history of the work on New Mexico District. The plan of entertainment will be the old southern campmeeting style. Come prepared to take care of yourself and help take care of others. Bring an offering for the support of the meeting. General Superintendent Goodwin will preside over the Assembly. Come praying, come believing, come without fail.—H. C. Cagle, District Superintendent.

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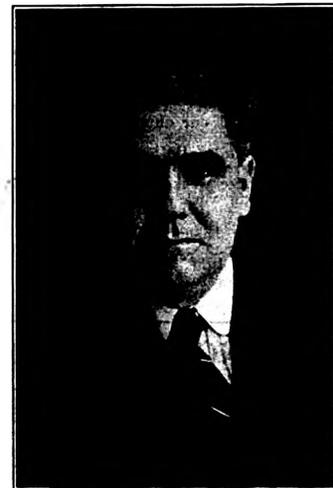
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Do not let anything prevent your being present at this time. Free entertainment for ministers and their wives (but not their children), provided they bring their sheets, quilts, and pillows.

Places for both men and women will be provided where they can sleep free of charge, provided they bring their own bedding. Lodging in dormitories can be had at 25 cents per night.

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