

HERALD of HOLINESS

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

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EDITORIAL

The Sunday Night Service



IT IS becoming a serious question with pastors what to do with the Sunday night service. There is widespread complaint that the night congregations have fallen off to an alarming extent. We heard a pastor tell the following experience on a visit to Atlanta, Ga. He went on Sunday morning to hear a distinguished divine at the leading Methodist church. At the close of the service the pastor announced that the First Presbyterian church of the city and his own had decided to unite their night services, and that the service for that night would be at his church and the Presbyterian pastor would preach. The reason assigned by the pastor for this union of night services was that the night congregations had fallen to such proportions that there were not enough people present in either church at night to preach to.

An Alarming Condition

Our informant, who was a pastor, said he mentally resented any such action and determined he would not attend the same church at night where such a confession had to be made. He wandered out late in the afternoon in search of a place to attend service, and saw large crowds on the streets and in the street cars surging all in one direction and asked what attraction there was in that direction to draw such crowds. The answer he received was that Dr. Len G. Broughton had a tabernacle down there and that these crowds were wending their way to hear him. He went promptly to the same place and got a seat by a woman of the congregation. He saw the immense tabernacle fill up and asked the woman what was up for the night. She replied there was nothing except that the pastor would preach. He said to her, "You don't mean to tell me that these crowds come out to hear simply a sermon?" "Yes," she replied, "but the crowd is not here yet." Our friend said he turned and looked up at the galleries and saw them filling up rapidly, and soon the seats were all filled. He again accosted the stranger by his side, "You really say that all these people come out here every Sunday to hear a simple gospel sermon and not to see a picture show? Does he do any antics or have any kind of attachments to attract and hold the people?" "Nothing whatever, sir, but a plain gospel sermon and an earnest appeal to sinners to be saved."

Just then Dr. Broughton entered the pulpit and asked to be indulged a few moments while he received

some members into the church. He proceeded to baptize four women. Our friend, who was all the while trying mentally to discount the work of this pastor of another denomination, said to himself, "Oh, I can get women to come to Christ myself. That isn't much." But immediately there came forward five grown men and were immersed. The visiting pastor turned, and said to the woman by him, "Are these not coming in by letter, or where do they come from?" "These people were converted this morning at the service here in this place, and we have these kind of services all the time."

We use this only as an illustration of our proposed remedy for empty churches Sunday nights. We insist that the Sunday night services should be made eminently evangelistic if we would draw the people to our churches. Nothing is so attractive as salvation, and any time that a soul turns to God and gets salvation there is a power in it to draw people. Every preacher is a witness to the joy and thrill and pleasure experienced when our ministry is blessed with people coming to Christ. Not only is it a matter of delight to the pastor but the people enjoy it, too. What equals the joy of a mother at the appearance of her new baby? Who but the mother herself can know the indescribable thrill and joy and new inspiration which the first sight of the newborn babe gives? How the father's heart leaps for joy and how the neighbors all join in the joy and delight.

Joy Among the Angels

So it is when a soul is born from above. There is joy among the angels of heaven over a soul born into the kingdom. So there is a joy among people at such glorious work as it progresses. There is no attraction comparable to this to draw the people to church. It is better than picture shows or any other attempts to mimic the world at her doings. Christ himself announced the great principle when He said, "And I, if I be lifted up, will draw all men unto me." We believe it is a profound mistake, to make it no stronger, to turn to music or "movie" pictures or any sensational methods to draw the people to church. We have absolutely no doubt if the simple Word of God is preached and a definite aim had to get people to the Lord, and every service made intensely evangelistic, there would be a happy and quick solution of the problem of the Sunday night service.

Such services can only be held where the pastor has faith for results. He must be in an expectant

attitude of mind and soul. Once a preacher approached Mr. Spurgeon, greatly troubled over the barrenness of his ministry. He said it had been years since he had had a soul converted at his services. He asked why it was that Mr. Spurgeon had people saved at almost every service, and he never had such results, or had not for years. Spurgeon asked him what he expected to follow his sermons on Sunday. This embarrassed the preacher for a reply, and he had to admit he did not expect anything special to come of the sermon. Spurgeon said, "Brother, here is doubtless your trouble. I never make a sermon or enter my pulpit to preach that I do not definitely expect somebody to be saved, and where I have not definitely and earnestly prayed for the salvation of souls as the result of that particular sermon to be preached at that particular hour." The man saw and admitted his mistake. No doubt many others will find upon close self-examination their trouble to be the very same. God sends us forth to make disciples and not merely to entertain or to indoctrinate or instruct. Souls saved and sanctified must be our desire and our expectation, and then such results will follow our ministry.

Sugar Coated

WE HAVE noticed that writers and speakers who invalidate the Bible by denying its real inspiration usually bestow the highest encomiums upon the beauty and glory and value of the Book. Language is almost pauperized in framing these eulogies by men who dare to discredit the Book and rob it of its supernatural origin and divine authority. They are unstinted in their praise of the Book, and no set of men can outdo them in this praise.

All this amounts to nothing, if we give up the truth that the holy Book is God-breathed and truly inspired. We care not a groat for the eulogies of men who deny the real value of the Book, by discrediting it and robbing it of its only claim upon our faith and obedience. Men do the same thing with reference to the deity of Christ. When they deny His essential deity they make haste to frame the most marvelous eulogies of His character. Who can transcend the matchless eulogy of Christ by Renan? He denies His deity, but accords to Him the greatest sanctity and the most transcendently beautiful life and spirit and works. Who cares for the eulogy of our Christ after one has taken from Him His real deity? What can He be worth to us? They take away our Lord and Savior, and then in place of His divine personality and power they proceed to give us eulogies of Him in human words, as if these words of infidels could supply the place of our Lord! It is only a piece of insolence to be thus trifled with.

What care we what men think of the beauty of the Bible and its poetry and its history and its prophecy and its literature, if they rob us of its divine authority and power to help us in life's conflicts and needs? This spirit in these skeptics betrays a conscious feeling of guilt, or is a trick to try to hide their perfidy in their act of robbery of mankind. It can not be that they would insult our intelligence by supposing that we can be artfully deceived into a supposition that matchless beauty of poetry and the treasures of history and art and tradition can supply us with saving influences, and substitute the place and prerogative of a truly inspired Bible. This assumption only adds to their guilt instead of deceiving us in our supposed ignorance.

If the pill be arsenic it will kill even though it be sugar-coated. Let the truth be admitted and let the sugar-coat be dispensed with. Let it be known once and forever that no amount of praise can atone for the discrediting of the Bible by these higher critics. Let it be remembered that we do not propose to be deceived by any such legerdemain or jugglery with words. Men shall not commit the unpardonable sin of denying the divineness of God's eternal and supernaturally inspired Word, and proposing to us the miserable and farcical substitute of their praise for this essential divineness and authoritativeness. Let these men who deny the divineness of the Bible cease their eulogies and take the shreds into which they

have ruthlessly torn this sacred Book and commit them to the junk pile where they belong, if these gentlemen are right. It is a bald and bold fraud if it be not God-breathed as it claims to be, and as Jesus himself treated it uniformly.

Let these men be consistent, too, if there be any who are not so, and repudiate the deity of Christ also. They must do this to be consistent. Christ could not be truly divine when He so uniformly treats this Word as of divine authority and inspiration in His quotations of and use of it. He could not be honest, much less divine, when He so carefully thus would deceive us, which He would be doing if the Word be not inspired. Let men take their true and logical positions, and be what they seem and seem what they really are. We want no straddling on these questions. It is not politics involved here, but the eternal verities looking to the destiny of men and women. Of all places let us have candor here. Let men cease drawing big salaries from churches and churchly places and at the same time deny the very fundamental principles on which the churches are founded. If these critics are correct they should spurn salaries and positions in churches and on tripods and in college chairs, all of which are built upon the supposed truth of the deity of Christ and the inspiration of the Word of God. Let men not eat the bread of the church, and betray and insult the hand that feeds them by warring against the very foundation of the Church in the deity of the written Word and of the incarnate Word!

THE FOUNDATION of good citizenship is laid in the home, and the cradle is the sill. Submission to authority instilled into the character of childhood forms the basis of loyalty to government and of true patriotism. Laxity in home discipline is a robbery of your child of its heaven-born birthright, is subversive of the very bulwark of your nation's safety, and will recoil on your own heart in bitterness and woe in a coming day.

LAWLESSNESS is no cure for lawlessness. The only cure for lawlessness is law.

THE CHURCHES are awakening from their long and guilty sleep on the place and power of the women and children of the church.

THERE IS GREAT room and need for reform in our funeral customs. The extravagances attending these occasions, and what "good form" decrees must follow them, have become such as to amount to a prohibition on a poor man dying.

IF A BOY could only see his opportunities as the adults look back and measure theirs by the light of experience, there would be grander and richer results from lives lived, and fewer bitter and unavailing regrets in life's meridian and evening.

IT IS NOT because of lack of numbers, or the lack of information, or of goodness, or correctness of intention on the part of Christian people that rum and kindred evils continue to debauch and curse us. It is apathy. People are too indifferent to arouse and unite for their overthrow.

AN INDUSTRIOUSLY prosecuted task of the Devil for many years has been to indoctrinate public men with the belief that one can be personally pure and politically corrupt. He has so far succeeded in the endeavor as to well-nigh wreck this republic, but there are signs of an awakening to a better view.

A VERY FEW years will bring to multitudes of boys and young men the sad fruits of the silly and pernicious cigarette habit in which they now indulge. A debilitated system from wasted nerve and vital force in this filthy habit will come to all, and in many cases premature and unnecessary death or insanity.

POVERTY is no crime, but crime leads to poverty.

The Tangibility of Things Unseen

By MRS. EVA DORRIS

"While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal" (2 Cor. 4:18).

WE WANT to speak of seeing the unseen. Everybody does not see the unseen, which is the spiritual. Certainly not everybody; not even all of those who are expected to see, do see.

The natural man does not see. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned" (1 Cor. 2:14). "But he that is spiritual judgeth all things" (v. 15).

Let us see what the Word says about these things.

1. The natural man perishable.

"Though our outward man perish" (2 Cor. 4:16). The outward man is of the earth earthy and perishable. Paul mentioned the possibility of its dissolution. Man is limited and weak, and soon he must succumb to the laws of degeneration, molder, and turn to dust.

2. Carnal things perishable.

"For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away" (1 Peter 1:24). "The earth also and the works that are therein shall be burned up" (2 Peter 3:10). Seeing, then, that "all these things shall be dissolved," the text says, "the things which are seen are temporal." The things one can see and those that are tangible are so keenly visible that their presence seems to be security for their duration. God says they will pass away (Heb. 12:27; 1:10, 11).

3. Spiritual things substantial.

"The words that I speak unto you, they are spirit, and they are life." "The word of God, which liveth and abideth for ever." "The things which are not seen are eternal." "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness" (2 Peter 3:13).

4. New man.

So our inward man will perish without the quickening of the Spirit. "And you hath he quickened, who were dead in trespasses and sins." "If any man be in Christ, he is a new creature: old things have passed away; behold, all things are become new." "Born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever."

The man Jesus healed of blindness is a type of the new man (Mark 8:23, 25). He said, "Whereas I was blind, I now see." "I see men as trees, walking." Indeed he saw; he saw men as trees walking. Men to his vision were much out of proportion. His sight was not adjusted to see things in their proper relation. He saw things too big. Oh, so many of God's children see things too big. Jesus touched his eyes again and he saw things clearly. Humanity is so degenerated by sin that the natural man sees nothing but the transitory, visible things of time; while many who have been made to see, see things in wrong proportions; but Paul and a few other Christians were actually

5. Spiritual.

"Them that are sanctified in Christ Jesus, called to be saints" (1 Cor. 1:2). "We look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal" (2 Cor. 4:18).

In our endeavor to set our eyes and affections on heavenly things, we do not intend to discredit God's creation. In the Scriptures the contrast is not between things spiritual and things material, but between things spiritual and things carnal and fleshly. "Now we have received not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God." If, therefore, we allow and cherish in our heart desires for the seen things of this age, giving them preference over the unseen, we expose ourselves to great spiritual damage.

We must be rid of the carnal, we must overcome ourselves, if we see things in their right proportions. How easy to choose to set our affections above, when we really see, or when we mix the Word with our faith. The spiritual ones are the truly illuminated, the truly wise. Their vision is properly adjusted.

God is leading out a people from this present evil world of seen things into a coming world of things unseen; which we now only realize by faith. But the very purpose of this feeble effort is to cause us to realize the reality, the tangibility, the actual existence of the things unseen as yet; that we may "lay hold" of those things that "cannot be shaken." Holy brethren, partakers of the heavenly calling, who have confessed that you are strangers and pilgrims on the earth, think how God has honored us in calling us His sons, making us members of His household.

6. Moses as an example.

"Moses . . . refused to be called the son of Pharaoh's daughter," and turned down the highest glories that earth afforded—great popularity, riches, luxury, position, and honor. The old world did her best to blind Moses' eyes by its glittering tinsel, to the splendors of that everlasting kingdom. He made the correct calculation, set the highest value on

things unseen (having seen them afar off), and was persuaded of them and embraced them. He chose "rather to suffer affliction with the people of God, than to enjoy the pleasure of sin for a season; Esteeming the reproach of Christ greater riches than the treasures in Egypt."

That was a real insult to proud old Egypt. How could Moses esteem the reproaches of Christ greater riches? How could he turn down such earthly glories that were already his very own? By seeing things in their true light, by seeing Him who is invisible.

We would like to take Elijah as an example, but space forbids. "Wherefore . . . brethren, give diligence to make your calling and election sure: . . . For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." "Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise."

A Neglected Ministry

By REV. OSCAR HUDSON

THE GOSPEL of full salvation is a whole gospel for the whole world. It is suited to every race and class, contains a panacea for every human ill, and a relief from every injurious oppression and environment. Its world-wide ministration is the heritage and responsibility of the church of the age.

Our church is making progress along many lines of her God-given mission of carrying the gospel of holiness to the ends of the earth. But there is one class of humanity which, it occurs to the writer, is being neglected, and, too, it is of all classes the most helpless and pitiable, yet in whom is the maximum of possibilities—we refer to the orphan child.

Here is a class of individuals vitally related to every interest of our work, and but little is being done to save them from destruction, and to God and the work of holiness. If we speak of missionary work, here it is at our door. Gathered in, trained, and educated in a Holy Ghost atmosphere, they will carry this gospel to the ends of the earth. If we speak of rescue work, here is the fountain head; and dimes devoted to orphanage work will accomplish more than dollars devoted to rescuing them, if we neglect them until they have fallen into the gutter. If we think of education, here is where dollars count. Most of the states grant decemoseenary institutions free school money, and a few hundred children in one place develops funds sufficient for the maintenance of superior academy equipment. Subjected to the rigors of neglect, the gutter offers the only reasonable exit from this world to many, but a few dollars put into their maintenance and education and many of them will become flaming evangelists of holiness.

The great body of orphans that has from time immemorial swarmed through society has been greatly augmented recently by the world war and epidemic. Statisticians tell us that 450,000 children had been made orphans up to December 15, 1918, by the influenza in the United States alone. Add to this the great number made orphans by the war and we have a vast army indeed. Not all of them are dependent, but the orphanage homes throughout the country are filled to overflowing, and still they come.

A man knocked at our doors recently and applied for admission for four children. When we informed him we were not in a position to favor him, he told us sadly that ours was the

Rules of Punctuation for a Christian Life

BY J. O. YOUNG

The comma: Indicates a short pause. Stop awhile every day to pray.

The semicolon: Indicates a long pause. Go to the midweek prayermeeting.

The colon: Stands for a very definite pause. Keep the Lord's day holy, and go to church twice.

The dash: Indicates a change in the thought. If God calls you to preach, or to the mission field, or to any unexpected service, obey promptly.

The parenthesis: Used to inclose something "thrown in," not expected. Whether it be sickness, or bereavement, or whatever it is, remember that "all things work together for good to them that love God."

Brackets: Used to inclose something added by another. Said one man of another, "He is a self-made man, is he not?" "Yes," was the reply, "except for the alterations made by his wife and mother." Others are constantly adding something to our lives.

The exclamation points: Thank God for them. The glory, the blessing, the hallelujah times that come to refresh our souls.

The question mark: Should be absent from a Christian life. God does all things well.

The period: There is not one in a life "hid with Christ in God," for the blood-washed "have eternal life."

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fifth home he had visited within a fortnight in a fruitless effort to secure assistance and a home for these children.

What are we doing, as a church, for this class of oppressed, suffering humanity? Comparatively little. We own one home, at Peniel, Texas (with inadequate equipment), sufficient to house seventy-five children. Are we going to continue our inactivity along this

line, while this vast field of golden grain goes to waste? No! We can not afford to make such a record. Let us pray the Lord of the harvest to send forth laborers into His harvest field.

When this work is brought to its rightful place we will have several hundred of them safely housed and under our training.

PENIEL, TEXAS.

The Man From Nazareth

By J. M. NICKELS

(Concluded)

ASK YOU to go with me to the east side of the Sea of Galilee, and follow a little band of Jews along the way to the city of Gersa, in the land of the Gergesenes, near where the great King Alexander died. As we follow these men we are startled by wild demoniacal cries, which issue from the tombs cut out of the rugged mountain side. It is not as some have supposed: merely the jabberings of a few crazy men who have taken refuge in the mountain fastnesses, but the bold challenge of a legion of devils, who challenged the entrance of Jesus Christ into their realm.

So mighty were these devils that we are told the men whom they possessed had lost all self-control, and could not resist them; yea, even more so, they were so powerful that the men became a menace to society, a danger to travelers, inasmuch that no travelers dared pass that way. Mark tells us that these men had been bound with chains and fetters, and that they snapped the chains and fetters asunder. Yes, they even became so fierce that men could not bind them at all, and were so absolutely in the power of the devils that these poor men cut themselves with stones and tried to kill themselves.

Oh, what an awful picture of the power of the Devil, when he once takes up his abode in men's hearts. Yet, listen! Jesus Christ walked that dangerous path from the Sea of Galilee to the city of Gersa. The legion of devils raved and cried out, and sought to do its worst, and even challenged the Nazarene to a mighty conflict. They threw down the challenge, and dared His mighty power. Hear them as they cry, "What have we to do with thee, thou Jesus of Nazareth?" They defied His power, and resisted His presence where they had so long held possession. Yet in the very presence of such mighty power on the part of this legion of devils Jesus uttered but one word, "Go." And this mighty legion was cast out of their long habitation, fleeing the presence of the divine Son of God. So mighty was this legion that the stubbornness of two thousand hogs could not resist their power. Thank God, we have a Christ who is able to defeat the greatest Enemy of the human soul

and bring freedom to every captive child of man.

Now, will you hear the witnesses as they testify to the deity of the Nazarene?

The first witness we call gives us the prophecy concerning the character of the coming Christ. "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace" (Isaiah 9: 6). How definitely does this testimony separate the coming Messiah from all the great teachers and philosophers of the ages, and give Him the one place above all others as the Son of the Highest.

The next witness is an angel, direct from heaven, as he announces to the virgin-mother the character of the child. "Thou shalt . . . call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David. . . . that . . . which shall be born of thee shall be called the Son of God." Surely a messenger direct from the throne of God should be a competent witness; but, lest men might doubt the story of Mary, God again sends His angel.

This time he comes to herald the message so all men may hear. Listen to the message to the shepherds on the hills of Bethlehem. "And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." But lest men should doubt the testimony of prophet or angel, God gives a direct testimony or revelation to perhaps the one man who was best prepared to receive it.

To Simeon, a man just and devout, and one who was praying and waiting for the Christ to come—being filled with the Holy Ghost—it was revealed that he should not see death until he had seen the Lord's Christ. Hear him as the child Jesus is presented in the temple, "Lord, now lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen thy salvation, Which thou hast prepared before the face of all people."

Later we hear the testimony of one of whom

Christ said none greater had been born of woman—John the Baptist. He testified, "And I saw, and bare record that this is the Son of God." Later he adds to this testimony, "Behold the Lamb of God!" and gives as the source of his information the one who had sent him to baptize. If any witness had reason for being prejudiced against the Christ, surely John had, for he knew that his greatness as a prophet must soon pass away, and that the life and teachings of Jesus should overshadow his, yet he unhesitatingly testifies as to the Sonship of the Christ.

Surely no one could testify more truthfully as to relationship than the Father of the Son. We hear the voice from heaven at the baptism, "This is my beloved Son, in whom I am well pleased." But lest men should forget, later on we hear the voice of God again saying, "This is my beloved Son: hear him." Thus God owns the Christ as His beloved Son, and authorizes Him to speak as God.

One's enemies certainly are not prejudiced witnesses for the cause; yet we hear the devils themselves ascribing the honors of deity to the Man from Nazareth. Listen as they challenge, as well as testify, "Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God." Again they cried out, "Thou art Christ the Son of God." Here the devils not only knew the Christ, but they designate Him so clearly that we can not mistake who they mean, "Jesus of Nazareth;" "Thou art the Holy One of God;" "Thou art Christ the Son of God." The record says Jesus "suffered them not to speak," because they knew Him.

The next witness is a man of prominence and great learning among the Jews, a man who could not have been misled or deceived. This man, Nathanael, gave his witness, "Rabbi, thou art the Son of God; thou art the King of Israel."

Next we would ask one of his most intimate friends to tell us what he thought of the Nazarene, and we hear Peter declare, "Thou art the Christ, the Son of the living God."

Next, let us hear a woman who was closely associated with the Lord, and who knew the manner of His life. "She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world."

Surely no one would think for a moment of accusing the heartless Roman judge, Pilate, with being a prejudiced witness. After subjecting the Christ to the most rigid tests, and trying to find some reason or cause whereby he might be justified in condemning the Nazarene to death, we hear him declare, "I find in him no fault at all."

The thief on the cross, as he is brought in the presence of divinity, recognizes and honors the Son of God. Hear him as he cries out, "Lord, remember me when thou comest into thy kingdom." Blind prejudice kept the great preachers and church leaders from seeing the deity of Jesus, but a heathen Roman centurion could be convinced, and cried out, "Truly this man was the Son of God."

Then let Peter and John, followers of the Christ, testify. The Nazarene had been crucified, raised, and ascended on high. "Surely now, Peter and John, you can tell us truly what you think of the Man of Galilee. Tell us now what you know." I hear them say, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

But, lest I weary you by bringing more witnesses, we shall rest the case by putting before you the testimony of Jesus himself. I beg you to remember that the world has never laid an

untruth at His door. Enemies as well as friends say He was a good, pure, and holy man. Creeds that deny His divinity, and churches that refuse His atonement, all accept Him as truthful and good. They themselves have given this Witness a name that is above all other names. Hence, His witness must be true, and be accepted by every honest inquirer. Hear Him as in John 3:16-18 He lays down the test of salvation. It is not riches, or greatness, but the acceptance of Himself as the only begotten Son of God. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."

Again, when talking to the Samaritan woman, who was looking for the coming Christ, Jesus said, "I that speak unto thee am he." But lest one should say this was in the earlier part of His ministry, and He may have been mistaken, what of the later years? We come to the most trying hour of His life, when He was arrested and brought before the high priest; the awful Jewish oath had been administered, and the testimony He gives is under the most solemn oath ever given to men. Listen as the judge asks the question and hear the Prisoner answer, "Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe: And if I also ask you, ye will not answer me, nor let me go. Hereafter shall the Son of man sit on the right hand of the power of God. Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am. And they said, What need we any further witness? for we ourselves have heard of his own mouth."

This is His witness, and it must be true or we must brand the best Man who ever lived as a perjurer. We might let the Nazarene testify at length, but one or two more references must suffice. It has been said that if ever a man is true he is so when face to face with God in prayer. Few men dare lie to God as they approach Him in prayer. I call all men to witness, as we ask Christ again for His testimony. This sinless Man was in the shadow of death, the hour was drawing nigh when He should give His life as a ransom for the sins of humanity. Base indeed would be the man who, in the shadow of death and the hour of prayer, would be guilty of blasphemous sacrilege. Hear him pray, and as we hear let our hearts respond, "Yes, Lord, we believe thou art the Christ, the Son of the living God." Ye skeptics, Unitarians, all ye rejecters of the divinity of my Lord, read John 17:1-26.

Surely this prayer of our Lord's should be evidence enough to satisfy the greatest doubter. No man who was a deceiver could pray such a prayer, no man face to face with death and God could be guilty of such blasphemy if he was not, as He claimed, the Son of God. Need we more witnesses? We might call them by the score. The doubting Thomas cries out, "My Lord and my God." The sainted Stephen beholds the Christ and honors Him as the very God of heaven. John, on Patmos, draws aside the mysterious veil of the future and shows us the glory of the Christ of God. Yes, we might call the deaf who heard, the blind who saw, the dead who came to life again, the devils which were cast out; these, and the great miracles that He did, were all testimonies to the divine Sonship of the immaculate Son of God.

Had I the power I would march before you the millions of modern miracles, all of which acclaim the divine Sonship of the Man from Nazareth; I would present to you the thousands upon thousands of demon, rum-stricken victims set free from their slavery by the power of the gospel of Jesus Christ; I would march before you the millions of saved and redeemed souls, washed in the blood of the Lamb of God; men and women from the deepest depths of sin, horrible slaves of hellish passion and appetite, who had dragged their victims to depths even below the brute creation. These I would bring, and have them testify to the power of Jesus Christ, the only begotten Son of God; not a man, but God. Yes, a man, but more than man—God's only Son, our elder Brother, He who died to save us

from the power and death of sin. And as this vast multitude of redeemed and ransomed ones pass before us I would have you listen to the song they sing, not of Christ as a great man, not giving Him a limited place in their lives and experience, but I hear them as their voices rend the skies,

All hail the power of Jesus' name,
Let angels prostrate fall.
Bring forth the royal diadem,
And crown Him Lord of all.

What think ye of Christ?
Whose Son is He?

I beg you to decide now. If He is the Christ (and He is), I beg you en throne Him in your life. Make Him your choice now, and crown Him Lord of all.

Are Our Schools Fulfilling Their Mission?

By General Superintendent R. T. WILLIAMS, D.D.

IF WE are to have organized holiness we must have educational institutions. This fact must be admitted by every thinking person. The holiness school is a necessity in a holiness organization.

The secret of success for any great movement is trained, efficient, and wise leadership. A church must have leaders, pastors, evangelists, and teachers who have some degree of training, if the church is to fulfill her mission in the world. Where shall we get these leaders? Shall we depend upon Methodist schools, Baptist schools, Presbyterian schools, or Catholic schools to furnish them for our church? No! These schools are busy in their own work. They have no time to train men for us, nor are they under any obligation to do so. They have their own mission in the world, and we hope they are doing well the work to which God has called them. They have their problems. We have our own.

Many good and wise men are in the Pentecostal Church of the Nazarene who came to us from other denominations. In fact the majority of our men have come into the church, having received their training in other denominations, but it is highly probable that very few more will come. We must now look to our own schools and depend upon our own methods of training for leaders. Are our schools meeting the needs and fulfilling the expectations of the church? This question is not easily answered. They are doing their best, and the men operating our schools are making more real sacrifice than any other class of workers in the connection.

We have made some serious mistakes, that is, it is our judgment that we have. Some may not agree with us at this point.

In the first place, there has not been the close and brotherly co-operation between the schools that there might have been. There has been some competition, and that not always in the right spirit. That might have been avoided. The success of one of our schools should be the glad and happy success of all, and the defeat or failure of one should be the concern, the regret, and the sorrow of all. This condition is improving very greatly. There is now a closer relationship between the schools than has ever before existed, for which we all feel thankful to God. This feeling of co-operation will increase as we come to see that our cause is a common cause.

In the next place, we have erred in unconsciously creating and holding up to our pupils false ideals in one or two respects. First, we have unintentionally, in many cases, ap-

pealed to the selfish interests of young preachers, if we could say there was anything selfish in them. Perhaps we should say, our appeal has been more human than divine. For example, in trying to get young men to attend school we have told them that they would be better paid if educated. That they would command better positions. This is true, to be sure. Yet that should not be the motive back of the preparation for the ministry. Such motive is low and degrading, and as a result many young men, when they have finished our courses, if nothing flattering has opened to them, may look to some other denomination offering what seems to be more profitable. The motive should and must be to serve, to invest in others, to be able to accomplish more good, to get more souls saved and sanctified, to touch more lives for good; not to get a greater reward materially or socially. We need men who go into this work not for what they can get out of it, but for what they can put into it. God pity any other kind! We do not need them and they will not remain with us long anyway. Therefore, we should be careful of the motives and ideals we hold up to them.

Again, we have been guilty of strange advertising. "Our school is second to none. We are recognized by Yale, Harvard, and Chicago University." "Our students get credit in the great schools." This sounds well, and it may be true, but are we not unconsciously saying about this, "Our schools are not of any value except to get you started and to send you on up to a school from which you can get a name and standing in the world?" As a result, many have remained with us for awhile only; for one reason, namely, to go to school where it is cheap till just before completion and then leave for the school from which they want their standing. There should be no objection to our young people going to educational institutions for work which we are not equipped to give them, but on the other hand are we not prepared to give them some equipment at least that will prepare them for our own job? If we are not, then we are not yet fulfilling our mission. Instead of everlastingly holding up the fact that this school or that school gets recognition from some great university, why not hold up to our young men and women preparing for the ministry in our church the unique work God has called them to do and then try to prepare them, not primarily to get standing from some great worldly school, but rather to get an equipment for this unique work we have before us. Our educational work must not be planned primarily with the object of get-

ting recognition from higher educational institutions, but rather to equip men and women for the great work to which God has called us. We must standardize the school for recognition, but this is a secondary object. We have sent many from us who have never come back and never will. We must first prepare our leaders for our own job, and then if they need other work in higher institutions let them have it, but all for our peculiar and unique work. After all is said, the question is always asked, "Can he preach?" "Does he make good?"

Can we prepare our men to make good? If we can and do, then we are fulfilling our mission, but if we must, after we have done what we can for our young people, send them to some other school, telling them to go there for a name and reputation, then I assert we are not doing our work. However long our graduates may go to school after we have done all for them we can, we should know when we turn them out that they can make good in our work, whether they go longer to school or not. If this is not the case, we are not succeeding. Let us not object to their going on, but let us see to it that we prepare them for success in some degree at least, whether they go on or not. We must have leaders, and we must make them. Can we do it?

The great weakness in our system as I see it is this: We have not prepared to take proper care of the young man or the young woman of limited means and limited education who nevertheless feels called of God to preach and can not possibly go to school longer than one or two years, on account of advanced age and a family to be supported. A person like this can not be sent through the regular mill. He needs a special line of training, by teachers who are familiar with his peculiar needs and drawbacks, to give him help in his limited time. These young people, as a rule, are not able to rise in usefulness as those who are younger and have more time for preparation; but some degree of success and usefulness lies within them or God would not have been so unkind as to call them. These young people deserve and must have some consideration.

You can not put one in this condition into the regular system. He must have a system fitted to his peculiar and unfortunate condition. Are we taking care of this class? In my judgment they are in the majority, and if we do not save them we will lose some precious men and women from our cause.

There is another fact that needs to be brought to our attention. Comparatively few of our graduates become pastors. Too many become teachers or evangelists. The crying need of our church is more and better pastors. Do our faculties instill into our preachers the thought that the greatest ministry is the pastorate? If our schools give us good, trained, wise, able, Holy Ghost filled pastors they have met the expectations of the church. Otherwise they have not fully succeeded in their calling.

More pastors, better pastors, wise pastors, consecrated pastors, pastors who can stand shoulder to shoulder with pastors of other denominations in the community intellectually, pastors who can preach, pastors who can STICK, this is the crying need of the church. Let us pray for more of them, and let us demand of our schools that they furnish them to us; and, in the meantime, let us pay our schools out of debt and give them a chance to do something. They are willing and have done wonders under God already, but there is room for improvement.

Caring for the Young People of Our Church

By THOMAS GRAVES

LIFE IS a problem. Every problem has a solution. The caring for our young people is a problem, but it can be adequately and correctly solved. The holiness people seemingly have underestimated the importance of this work. We give of our means liberally to good causes, we may bring our children to church, and we may think we are doing our best for them; but are we?

When we have saved an old person we have saved a soul; but when we have saved a young person we have not only saved a soul, but a life as well, which may result in the salvation of multitudes. In our meetings so often we have noted stress laid upon heads of families and aged persons, which was very proper, but the salvation of the younger was overlooked.

Why not save them when they are growing up and save their lives from the remorseful memory of sins committed? There are no reasons why a young person should not have religion, and all the reasons in the world why he should be saved.

One of the troubles seems to be within our own power; that is, are we interesting ourselves in our young people? By interesting ourselves in them we will excite interest in them also, and we must be interested in them, for our real hope in building up a strong church, and in spreading scriptural holiness lies in whatever success we have in saving our young people, establishing them in proper teachings, vital godliness, and Christian character. Our ranks can not be recruited much longer with sanctified young people from other churches. The Catholic church hopes for success by immigrants, but especially by saving every child to the church from the Catholic homes. We all have friends over whom our influence is cast, and so have our young people. Thus by interesting ourselves in our young people, influence makes a larger circle and many more hearts are reached. Reader, are you interested in the young people where you reside? Do you think they realize that you are? Make it so certain not even a shadow of a doubt will be on their part about it.

Then they need a real home where their spiritual needs can be protected, fastened, and promoted. The church is this home. Is your church one that warmly welcomes every young person and pants longingly after their salvation? If you become interested in them you will see that your church is such. Yet we must not only live in our homes, but live with our children if we expect to rightfully care for them. Take the mother who is not interested in her daughter, seemingly, and lets her read sentimental dime novels while she toils about the house; that mother is crippling her daughter's whole life. Why? Simply because she is not causing the daughter to utilize her powers for right. It is not that the daughter has no strength; it is there, but because the mother does not rightly direct it she goes on, only to be sorry some day when she is older. Our young people have ample life and vigor, but let us see that their young lives are directed aright. Our children must get to God and be saved and blessedly established.

Yet another thing is very true the land over. Often young people feel they are in the background in salvation work. The youth has won his place by merit, and does it seem logical that they take a front seat in business and a back seat in the church? Never were young people so prominent in the business world, and never was there such danger in regard to their religious lives. The shows, dances, and theaters attract so many of them. Two questions here might well answer for that. Do they prefer that or have we failed to attract them to the church? Man is a worshipful being, and will worship either God or Satan.

Can it be they feel unwelcome at church? If this be the case, let us see that they are made welcome. If young people are leaders in science why should they not be in the evangelization of the world? Then, when we become interested in our young people, and get them interested in themselves we must remember life's ultimate end—preparation for eternity. This will mean their salvation in this world and that now. The Sunday school has the same fact in view. They must be instructed in Bible knowledge, that the truth

Frances Willard's Problem and Ours

BY MRS. DORA SHERMAN

She was only a woman—like you, like me—

Wishing to be dealt with tenderly;
Upon whom harshness—the world's rebuff—

Had fallen in words both angry and gruff.

Before her lay the huge liquor giant
Crushing out life, relentless, defiant.
She saw its injustice, its weight, its woe.
And cried out boldly, "It shall not be so.

The last drop of blood I give to the cause,
Making us sane prohibitory laws."

"Frances, don't you think God is hard on you?"

But note her reply to her Father so true,

"Trials assist to make me stronger,
Just like the oak on the hilltop yonder."
Mother urged, "Enter each open door."

Which proved a beacon going before.
She met, she conquered, emblazoned the trail—

Though her plans Satan rudely did assail—

In the name of the Man of Galilee.
And, presto! a nation from drink to be free.

But sisters, listen! The prophets today
Foresee an enemy holding strong sway,
Fiercer and ranker than the one of yore,
Sweeping more souls to the abyss than before;

Seizing and robbing the life-giving blood,
Snatching almost at our sweet babyhood.

Up! quit you like women to do and to dare!

A moment for plans; time plenty for prayer,

Catch the right spirit; no faltering yet,
And down, I say, with the cigarette.

God pity the man, whether friend or brother,

Who hands out tobacco to another;
He is a traitor, a robber, a knave,
And needs a religion that's mighty to save.

Angels pause breathless—listening intent—

For women to rise 'gainst the cigarette.
We'll fight it, we'll rout it—who is afraid
Since God is coming, we know, to our aid?

Come one, come all, join hand in hand,
For God, our homes, and every land.

OSKALOOSA, IOWA.

which is given may result in their salvation.

Well might a word be said in regard to the young people's meetings, for they indeed are essential to their success. Well would it be if they had a social meeting once a month or possibly oftener. In this they can develop along literary lines. Religious activities can be indulged in freely and heartily that will be a real blessing to them. This can be carried on locally, such as shall be decided upon by each society.

Then, most important of either meeting is the one at the church. Here the young people can pour out their hearts to God and worship Him. Now in regard to these meetings a definite plan is best in conducting them. There are so many ways, and one way should not be worn out. This meeting is not a prayer-meeting, nor a class meeting, nor a preaching service. It is a young people's meeting and they may involve any or all of the foregoing. It seems some study of the Bible would be a good plan. Study it systematically. There are so many things we have never learned and they are in there for us. Have some plan. God will not bless us for our mental and physical laziness.

There are some other things which will be good to us and others:

1. When strangers are invited be sure they are interested. Invite them back.

Spiritual Diamonds

By REV. THEODORE F. HARRINGTON

"Till I come, give attendance to reading, to exhortation, to doctrine" (1 Tim. 4:13).

HOW VERY important it is for Christians, especially those engaged in preaching, to give attention to the advice given to Timothy by Paul, his spiritual father, in the words of the above Scripture. It does not seem necessary to say that he was to give attention to such reading as would build his soul up in the most holy faith. It is a foregone conclusion that he was to read, especially, his Bible (the Bible of his day being the Old Testament).

By reading 2 Timothy 3:15 we will see that Timothy was not a stranger to his Bible. How it does give the Holy Spirit an opportunity to strengthen one's faith when he is acquainted with his Bible—if he studies and digests its truth. How He—the Holy Spirit—does open up the truth of the Word to an honest, inquiring soul. We do not mean by this that one will be able to explain all the prophecies, but we do mean to say that He does feed the souls of those who will take time to give Him the opportunity to lead them into truth. One of the characteristics of a Christian is his love for the Bible, and what a mighty army of living souls, alive with increasing spiritual life, God would have if He had more Christians who would take time to read and study their Bibles. The saints of Berea are an example to the church today (see Acts 17:11).

We do not wish to be understood as saying that we should exclude other good, spiritual reading, such as religious papers and books and such as is calculated to help us intellectually, because we have profited much by such reading. It is true that many, very many good, clean, clear, helpful, inspiring, encouraging, enlightening periodicals, and books written by authors who write to be a help and a blessing, and surely they have succeeded in their object. God has blessed their labors, and although many of them are dead, yet their work still lives to bless the world. There are also many authors who are still living and preaching, and some in other useful vocations,

2. Pray for those you have upon your hearts. If we are true soul-winners we must get them upon our hearts.

3. Don't fail to speak to people about their souls. Be careful to do it in God's way.

When we have fully interested ourselves in the lives of our young people, have become a part of their lives, they have become interested in themselves—and although they do feel we are older than they, yet inseparable, and have a way of conducting our meetings to God's glory, and feel we have lifted our part—how glad we will be. Salvation and young people surely make the world happy. It is the only thing that meets the heart cry of humanity, regardless of age, rank, or class; and what a blessing young people are to the world! The world may look upon an aged saint when he is testifying, see his face lined with wrinkles, and the white locks adorning his temples, and the radiance of heavenly glory about him. They may hear him say, "The love of the world is all gone," and say, "Of course it is. He is too old and can not enjoy it." But when a young man and woman with life before them; full of hope, their faculties normal, make the same testimony as the aged saint, the world will hear its sweetness and will be compelled to believe what God can do for young people.

OSKALOOSA, IOWA.

whose works should be read. What a great blessing are good books!

The writer, like others, comes across many expressions of truth in his reading that, to his mind and heart, are of greater value than diamonds; yes, than the largest ones found in any mine. These expressions of truth have a brighter luster than any gem in the realm of jewelry. He has seen diamonds in the show windows of jewelers that were priced very high, but he had no desire to buy. He loves to buy the truth, and sell it not (Prov. 23:23). The truth can not be bought with money; it takes effort, time, and attention to buy that priceless gem. We have to go God's way for that, and no other way brings it. Some people who

have bought the truth have sold it for the empty, vain things of time. What a loss to exchange the thing that one needs in eternity for something that will fade and pass away!

There are gems in the literary realm that sparkle. We admit that they, in every case, are not to be despised; yet the gems in the spiritual realm that sparkle have none to surpass them. In many instances they show forth both spiritual truth and literary brilliancy.

What marvelous truths there are found in the following gems taken from Scripture:

"But speaking the truth in love, may grow up into him in all things, which is the head, even Christ:

"From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love" (Eph. 4:15, 16).

Can any one find any literary gem brighter than this? Then again, the following:

"But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption" (1 Cor. 1:30).

I feel like shouting, "Glory be to God!" Then again, "But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us" (2 Cor. 4:7).

Listen to the Prophet Isaiah, who has no superior in the realm of literature and ability to express spiritual truths:

"But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint" (Isaiah 40:31).

"Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?

"Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very small thing" (Isaiah 40:12, 15).

All of the literary diamonds here sparkle brightly with spiritual truth. My soul says, Hallelujah! Praise the Lord! Oh, the blessings and edification one receives by the study of the Bible, with the Holy Ghost to lead him into the truth. One's soul grows fat and his mind is instructed and he needs a larger heart.

Where will one find brighter diamonds than there are in God's mine—the Bible? King's gems, that adorn their crowns, fade into insignificance when compared to God's gems—spiritual diamonds of glorious truth! Hallelujah!

Prospectors travel mountains looking for gold, and if they are successful it generally results in mines, and they diligently dig, and bring up from the bowels of the earth gold, which is put into use. The same with diamonds and all metals. How well paid are seekers after truth, who seek in the place where God has hid it—the Bible. They bring forth truth, new and old.

DURAND, WIS.

Pass the Good News Along

One of our members, tells this story about the benefit to their home of the HERALD OF HOLINESS. The woman in question wanted to subscribe for the HERALD OF HOLINESS, but the husband thought they could not afford it, and she still determined to have the HERALD OF HOLINESS.

Receiving a premium for making the best butter in the country, she used \$1.50 of the money to pay for a year's subscription. This was in November, and by the following January the husband was reclaimed and sanctified, and was moved upon to seek the blessing through reading the HERALD OF HOLINESS. The woman testifies that the HERALD OF HOLINESS has been the greatest blessing that ever entered their home, and now they are constant readers of the paper.

I can testify that the above husband of this woman is an exemplary Christian and a lovable husband, a true and tried Pentecostal Nazarene.

Moral: Subscribe for the best holiness paper on earth—the HERALD OF HOLINESS.

REV. GEORGE WARD.

Subscribe for the
Herald of Holiness
And keep in touch with the
activities of your church.

Annual Meeting of the General Board of Publication

The adjourned annual meeting of the General Board of Publication was called to order by the president, Rev. William E. Fisher, according to adjournment, at 11:00 a. m., March 11, 1919. The board remained in session three days, adjourning at 5:30 p. m., March 13th.

Much business was transacted, and the conscious presence of the Lord was manifest, blessed harmony prevailing throughout the entire sitting.

Minutes of the executive committee meeting were read and adopted, and all actions of the committee ratified.

COMMUNICATIONS were read from different parts of the country, each of them having separate and due consideration.

REPORTS were heard from the president and treasurer of the board, the General Manager of the House, the auditors, and Editors of the HERALD OF HOLINESS and Sunday school literature.

DR. HAYNES' vision. The doctor stated in his report, that, owing to the constant increase of business in the Publishing House, and the steady growth of the church, one of two things was inevitable:

Either we will have to go out of the printing business, which thing hardly seems possible, or we must in the near future have a decided improvement in the way of facilities; this improvement to include a six-story, brick building, covering the entire lot now occupied by the present buildings. Such a building would amply provide for the publishing plant, and also afford comfortable and commodious quarters for the officers of all the general boards.

THE GENERAL MANAGER'S REPORT. This report given in detail and in full reveals several important facts.

FIRST, in spite of the high cost of materials, advance in wages for employees, and other serious handicaps incident to war and epidemic conditions, the business shows a good, healthy gain. This scores a high mark from a business standpoint, from the fact that unlike some business concerns, which realized increased profits from the effect of the war, the nature of this business is such that the balance naturally falls the other way. This is *prima facie* evidence that the Publishing House has reached the point of an established business.

SECOND, that but for the deficit on the HERALD OF HOLINESS, the Publishing House would be able to show a net gain in profits from the business.

This financial millstone about the neck of the Publishing House is a most serious handicap to the general publishing interests of the church. (See report.)

Exclusive of the HERALD OF HOLINESS, the business of the Publishing House showed a net gain of \$1,606.11.

Net loss on HERALD OF
HOLINESS ----- \$5,273.74

Net gain on Publishing
House business ----- 1,606.11

Net loss for year 1918 - \$3,667.63

Because of this, the board voted to raise the subscription price for the HERALD OF HOLINESS to \$2 a year, and to launch a campaign to increase the subscription list to fifteen thousand. The General Superintendents were petitioned to assist in this campaign, and all the District Superintendents and pastors will be called on to lend a hand. (See resolution.)

THIRD, the report further shows that for the lack of sufficient capital with which to publish the many excellent manuscripts now in the hands of the

the money now lying idly by may be used for God's glory in preaching the gospel on the printed page.

THE AUDITOR'S REPORT, made by a certified accountant, attested the correctness of the reports of the business manager and the treasurer. (See auditor's certificate.)

LIFT-THE-DEBT CAMPAIGN. The report of the treasurer showed that the campaign had gone over the top, having raised in cash, notes, and subscriptions more than the \$20,000 asked for. The money was ordered applied on the debts as fast as it comes in. The board being very anxious that all who had not cashed up on their notes and pledges should do so at once, passed a special order instructing the General Manager to press the collection as fast as possible, in order that the debts may be paid and the matter closed up.

EVANGEL COLPORTAGE AND TRACT SOCIETY. The report from this society shows a membership of 1,159, reaching into nearly every state in the union and five foreign countries. The receipts to March 1st were \$1,399.01. Five hundred tract boxes have been received, and these, together with thousands of splendid tracts, are being sent out to different parts of the country.

THE LLOYD THOMAS COMPANY, of Chicago, have been given a contract to make an appraisal on the physical assets of the Publishing House.

EDITORIAL STAFF. The entire staff for the HERALD OF HOLINESS and Sunday school literature remains unchanged.

THE GENERAL MANAGER J. F. SANDERS continues his same relation with the House.

OFFICERS OF THE BOARD. The officers elected are as follows:

President, REV. WILLIAM E. FISHER, 1006 East Twenty-sixth street, Kansas City, Mo.

Vice-President, W. M. CREAL, Warren, Pa.

Secretary, JOHN T. BENSON, 136 Fourth avenue, North, Nashville, Tenn.

Treasurer, REV. A. G. CROCKETT, Denver, Colo.

EXECUTIVE COMMITTEE: William E. Fisher, John T. Benson, and A. G. Crockett.

RESOLUTIONS

"RESOLVED, That we do unanimously request our General Superintendents to join us in a campaign to increase the circulation of the HERALD OF HOLINESS to 15,000.

"That we urge upon them the necessity of presenting this matter at all their Assemblies, and that they insist upon all of our District Superintendents and pastors and evangelists becoming active agents for the paper."

It was moved and carried that this resolution be adopted.

GENERAL BOARD OF PUBLICATION.

Kansas City, Mo.,
March 10, 1919.

CERTIFICATE

We have made a detailed audit of the books of the Pentecostal Nazarene Publishing House for the year 1918, including a complete verification of the cash and bank accounts through the year and of all ledger accounts at its close.

All assets and liability accounts were carefully noted and the statements as presented in our detailed report show the true financial condition at the close of the year and the results of the operations during the year. These statements will be found to agree with the annual report of the treasurer.

The books of account were found carefully kept and properly balanced, and all transactions appeared regular.

Respectfully submitted,
WRIGHT, MENDENHALL & WRIGHT,
Certified Public Accountants.

publishers, manuscripts written by our own people, written from the viewpoint of the vision and mission of our denomination, the House has had to meet demands for this literature with substitutes from other quarters. This means two things. The people do not get just what they want nor what they most need, and the House is forced to handle books on a small margin of profit (sometimes no profit) when they have better things at hand.

Because of these conditions a plan has been arranged by which any person having money to invest in the publishing of full salvation books may be able to make his investment safe by a special contract, based on sound, business principles. It is found that there are men who are able and willing writers, but who have not the means wherewith to publish their writings. The contract makes it profitable for all concerned, and

THE WORK AND THE WORKERS

EVANGELIST W. O. SELF

We have held a number of meetings in which God has blessed. We moved the family to Peniel, Texas, on December 2d, and went with Rev. N. E. Tyler to Elkhart, Texas, and from January 17th to 26th preached, sang, and prayed with seemingly no results.

February 14th to 24th being the time set for our midwinter meeting at Peniel, Texas, Rev. W. E. Shepard, of Los Angeles, Cal., did the preaching. The writer had the privilege of leading the host in song. Many souls prayed through to blessed victory.

We went next to Cooper, Texas, for a week's meeting. Two of the largest churches in town were tendered. On Tuesday night we commenced in the First Methodist Church, South, Rev. C. L. Bounds, pastor. He attended the services quite a number of times, and prayed around the altar. One boy was saved who had been a great devotee of the theater. One young woman, who had been under conviction all the week, followed us up to the chapel on Sunday and was gloriously reclaimed. That night she sang for us, "Love won my heart." God sent refreshings from His presence on our souls from time to time.

We next went to Pensacola, Fla., by invitation of the Superintendent, Brother Sheffer. We are now in the midst of a good meeting. Already God has saved one soul, and others are coming forward for prayer. We are expecting a great salvation time, and the organization of a church on East Hill. Rev. Henry Cook has just bought him a tent and has pitched it near Brownhoms Curve, on the East Hill car line.

We go from here to central and south Florida, with Brother Sheffer, for a number of meetings.

EVANGELIST J. G. BIGNALL

We just closed a meeting with Rev. H. W. Anderson, at Jacksonville, near McCune, Kas. God gave us a good meeting with a few really clear cases of both works of grace: some who had been prayed for, for a long time, and who will make valuable additions to the work. They have a fine band of young people, deeply in earnest and some with the call of God on them for the work. Although these people are mostly poor, they give very liberally to God's work.

One man said God had laid it on him to send my family a box of provisions. Others felt the same way, so a box of meat and other provisions, worth nearly \$35, was sent. The cash collection was good; then at the close three dozen chickens, three pigs, and a box of fruit was given, all of which was appreciated, and for which we thank the Lord.

I preached on home missions the last Sunday, and the cash and subscriptions for pushing the work of opening new fields amounted to about \$70. We expect to start a campaign in June at Parsons, Kas., with Rev. George T. Taylor, who has located there, to try to establish our work in that city. We are ready for work anywhere for God's glory.

EVANGELIST U. T. HOLLENBACK

The Lord gave gracious victory to several souls in the meeting with the Vincennes, Ind. church. This church is one I organized about a year ago, with thirteen members, and it has over thirty now, among whom are some great souls. Rev. P. P. Belew, the pastor, assisted me in preaching, as I was just recovering from a severe attack of the lagrippe and inflammatory rheumatism. He, with his congenial wife, are doing good work in this town. Six united with the church.

PASADENA UNIVERSITY

Truly God is with us, and is blessing us here in our school. Pasadena University is a school of high intellectual ideals and deep spirituality; one which offers excellent opportunities for the young person who realizes the untold value of a Christian education, and is willing to do his or her part in acquiring such.

One of the greatest blessings connected with the institution is its loyal faculty; whose noble Christian characters are such as would inspire the heart of any young man or woman.

The Christian spirit of the student body is also very beneficial, and I am very thankful

and deeply grateful to God for the privilege of attending this school, for the knowledge I have gained, and for the advancement I have made in my Christian experience.

I can truly recommend it to other young people, who are eager for a Christian education.

MARIAN E. HUTTON.

COLORADO DISTRICT

After spending most of February on the District, I came into the heart of Washington county on March 1st, to hold a meeting and look after some pioneer work which promises good and permanent results. I preached over the first Sunday to good crowds, with one man gloriously converted and four sanctified on that day, when on the next day the influenza broke out, and on the next, March 4th, I was stricken down, and have been near the crossing.

But it has pleased God to spare my life, and at this writing, March 18th, I am just getting able to be about a little. This will explain why correspondence has been neglected. The doctor

says I will not be able to preach again for a month; so, likely, all my engagements will have to wait at least that long. So we beg your consideration and prayers.

We will say in short, that the District work is progressing nicely, most churches have been visited with revivals, an excellent spirit and determination has come upon our people, and all things seem to promise that the year will close the best the Colorado District has ever known, in spite of the many hindrances encountered this year. My mind is fully made up. "Though he slay me, yet will I serve him."

A. E. SANNER,
District Superintendent.

COAST TO COAST CONVENTIONS

The national convention was made possible at Plainview, Texas, by the Central Plains Holiness Association. Brother Williams, the president, Sister Morrell, the secretary, and other supporters of the association work, rallied splendidly to this effort. We enjoyed their fellowship, and they are an appreciative and faith-

Alberta District Assembly

GENERAL SUPERINTENDENT JOHN W. GOODWIN

This Assembly, which closed March 2d, was one of the greatest little Assemblies I have ever seen. Last Assembly it had been thought wise to try and gather as many of the Pentecostal Nazarenes and friends into a great convention as might be possible. With the local conditions it seemed wise to try such a convention the very first of March. Thus plans were made to this end, and in company with Rev. E. G. Anderson and Rev. S. C. Krikorian, our out-going missionary to Jerusalem, we arrived in Calgary, Alta., February 25th. They all united in telling us what a fine winter they had had, but the morning we arrived it was 24 degrees below zero. It did seem just a little cooler than the balmy breezes we had just left a few days before in southern California. But the thoughtful pastor, Brother Tait, and one of his good members were at the depot to greet us with fur overcoats, and we were soon housed in a good warm place.

Everything was in readiness for the opening service and a good number of the delegates were on hand with happy faces and words of good cheer. The church had been enlarged to entertain the crowds, and a nice room well fixed up for meals to entertain the delegates. Everything seemed to move like clock work and all were well pleased with conditions.

The business of the Assembly moved on without a jar, and the reports were most interesting, showing an advance along all lines, with a mighty vision for the future. This District was organized a few years ago as a missionary District, but they soon felt able to walk alone, and last year raised over \$2,000 for foreign missions, and undertook to raise \$3,000 this last year. The reports showed that they had accomplished this average in the eight months of this Assembly year. At the missionary meeting Thursday afternoon, after the address of Brother Anderson—which, by the way, was one of the best the writer ever listened to—the people gladly subscribed over \$5,000, which afterward was brought up to \$7,500. This seemed so wonderful, when we came up to the Sunday afternoon service and Brother Krikorian gave his wonderful message and related his call to Jerusalem, we did not have the courage to ask for an offering. We simply passed around the cards asking only that the people tell us what they wanted to do for this department of the work. To our astonishment, when the cards were counted up, this dear people had subscribed over \$1,600 to this special fund, making over \$9,000 for missions; and the District Superintendent felt sure that they could bring it up to a round \$10,000.

At the educational service Brother Wines represented Nampa school, told of its progress, and gave the plans for the future. However, it seemed that the brethren had plans on hand to start a school for Alberta. The District Superintendent, Rev. J. H. Bury, gave a very interesting talk, and then proceeded to take an offering for a school site near Calgary. In a short time he secured \$5,000 for this new enterprise. Then on Saturday came home missions. These folks do not believe that "charity begins at home." They are away beyond that. They hold that charity does not begin at all until it gets abroad. With them it is foreign missions FIRST. Well, Saturday came and home missions were presented. I concluded that this branch of the work must have slim picking, and when Brother Bury asked for \$4,000 for home work it seemed he might be up in the air with his expectations; but he got the money just the same, and the people shouted for joy. I never saw anything like these Alberta folks, they simply go beyond all limits. "How do they do it?" You will have to ask them, but they seem to be willing to show the "Yankees" the way. There were other offerings as well, which must have brought the giving at this Assembly up to nearly \$20,000. When we remember that they do not have quite three hundred members this seems to the writer quite wonderful.

The evening services were times of precious revival power, and a goodly number were at the altar. While the Assembly proper closed Sunday night, March 2d, the convention continued throughout the week and over Sunday, March 9th, with three services a day most of the time. In the morning there were lectures to the preachers, preaching afternoon and evening. I can never forget the pleasure afforded me in this kind, brotherly association with the preachers and members on this District. Brother Bury was unanimously re-elected as District Superintendent, and enters upon his labors with the hearty support of the united body of Pentecostal Nazarenes in Alberta. I believe here is a good field and an open door to great things in the near future. Some fear the cold weather, but although the change to me was somewhat radical, yet through it all, with three long services a day, I did not take cold and came forth better than when I arrived. This District needs good, strong men to enter the cities and take them for God and holiness. I feel sure that this District will soon come to the front as one of the strong centers of our work.

ful people. The membership of the association was increased by eighteen or twenty new additions.

The association secured the Christian church for the convention. It is a well-located and commodious building. They are at present without a pastor. Miss Nora Gehres, the Pentecostal Nazarene pastor, and her flock, stood nobly by us and helped to push the battle. We are sure they shall reap some good results. Those of our readers who have attended Waco, Texas, camp, will remember Rev. B. F. Gasaway. He and his wife came quite a distance to be in the convention, and were a great blessing to us as they prayed and gave their testimony. Among other Christian workers who inspired us with their presence were Brothers Fluke and Brannon.

The convention was not without fruitage. We

had a goodly number of definite seekers for both works of grace. Not a few of these found it true that, "If we seek, we shall find." We praise the Lord for the good that was accomplished, and push on. REPORTER.

EVANGELIST B. H. HAYNIE

Our meeting at Central Nazarene College, Hamlin, Texas, was a success in every way. A number prayed through and seemingly struck the rock. This meeting only lasted one week, but ran in a blaze of glory through the entire time. We are always pleased with God's way of working.

From this meeting I went to the Peniel, Okla., church, with Brother and Sister McCluskey, for a meeting. I think this one of the best little meetings I was ever permitted to labor in.

Northwest Missionary Conventions

GENERAL SUPERINTENDENT JOHN W. GOODWIN

We have just closed a gracious campaign of missionary conventions in the Northwest. These conventions manifested great interest in foreign missions. The results of these conventions have been reported in the HERALD of HOLINESS from the various places, the total amount reaching over \$20,000. This amount was reached from only twelve different places, but it indicates what can be done when the work is represented directly to the people.

On our way to Portland we gave one service in Ashland, where Brother Edwards is fast building a good center. He had just closed a good convention with Brother Ruth and his workers, and the church undertook to raise twice as much as in former years for missions. At Portland we joined Brothers Anderson and Krikorian and had a wonderful all-day meeting at First Church, where Brother Davis is the successful pastor. Brother Roberts and his wife were in the midst of a gracious revival with this church, but did not think a missionary convention out of order. Here the people gave over \$1,000 as Brother Anderson and Brother Roberts presented the work. At night God gave a good altar service with a goodly number of seekers.

At Everett, where we spoke one evening, they were in the midst of a union meeting with the Free Methodist and the United Brethren churches. God gave a good tide of salvation at the altar service, and on Sunday morning when Brother Anderson presented the work our church gave a good offering. Seattle went beyond all our expectations and gave over \$1,200. Truly this Sabbath was a precious day in the Lord. Brother Hunt is a great pastor, and has built up a strong church here in the last three years. It was a joy to meet Brother and Sister Brown, whom we have known since 1905. They are doing a good work in their line of Christian service. Seattle will soon become one of our largest churches. May heaven's blessing rest upon pastor and people.

At Yakima we were kindly welcomed at the depot by the pastor, Brother Bowes, and the District Superintendent, Brother Reebe, and other workers. Here they were just closing a most gracious revival, with Brother Beebe and Brother Blackman as the workers, which had resulted in raising several hundred dollars on the church debt, and over 150 seekers at the altar, some thirty or forty uniting with the church. Yet these successful soul-winners thought a missionary convention right in the midst of this revival tide was just the right thing to have. As Brother Krikorian presented the work at the last evening service, the people gladly and in a few moments gave over \$1,100. Brother Bowes has secured a nice location, and they now have a neat church building near the center of the city.

We had a most gracious visit at Walla Walla, where Sister Wallace has been the pastor for nine years. Some years ago we visited Walla Walla with Dr. Bresee in the interest of Pasadena University, but what a change and how the work has developed. It was a disappointment that we could not give this church a Sunday in the convention, but Sister Wallace had everything ready to make the most of the few services,

and her people were much alive on missions. They gladly responded with an offering which reached \$2,500 or more, in the midst of great joy. We had a most gracious day with Brother Jones at Spokane on the following Sunday, and the people gave nearly \$1,400. This will go to show what can be done when once our people know the needs.

One of the marked features of the work in the future must be great conventions held in the interest of missions. Last year we were able to raise over \$116,000 for missions, but this is not sacrifice at all. Our church should soon reach \$250,000 every year for foreign missions, with our eyes well fixed on \$500,000 in the near future. This should place five hundred workers on the field, and give equipment in missionary stations. What can be done must be done in the fear of God. This is our day. Opportunities are at our very feet. Open doors and outstretched hands are calling us to the fields now ready for harvest. Our time is very short. What is done must be done quickly. All heaven is now depending upon the Pentecostal Church of the Nazarene to get this gospel of full salvation to the ends of the earth. If we fail God in these closing days of this world's history, we shall have committed the greatest crime of the ages.

We are not of those who draw back, but believe to the salvation of thousands now in darkness. Our mission is a great undertaking. But God is in the movement and leading the hosts on to certain victory. Our people have the vision in many places. There is a general awakening to the call of God in this forward movement. It is not the voice of man or human enthusiasm. The Holy Ghost is falling upon the people and giving heroism and sacrifice. Already a number of our men are toiling on their feet and on their knees to save money to send one or more missionaries to the field. Best of all, God is most wonderfully blessing our people as they undertake great things for this work. We are now in the very beginning of things, the future lies out before us like a great harvest field calling for reapers. No body of believers has had a better history in the short period of ten years than this young church. From ten thousand, by the union of three or four bodies, the united church has steadily increased until we now have about thirty-five thousand in only a little over ten short years. From less than \$20,000 for missions we have increased to over \$116,000. The first period of the growth from less than \$20,000 to \$50,000 was as marked as the growth of the last five years. Best of all, this great movement is so filled with the presence of the Holy Ghost, that no man can claim any credit for this success. Oh, precious, united Pentecostal Nazarenes, this is our day, the things which belong unto our peace are at our very door, open your eyes and see, "thy sons shall come from far," and they shall bring "their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee." Let us plan and undertake great things for God while it is called today; the night shades will soon be gathering, our opportunities may soon be passed.

First, the pastor and his wife are real pastors, and know how to arrange for a meeting. Second, they have some of the choice people of the country in our church there, and they are fine farmers, well fixed, and give their money to the cause to make it go. The work done in this meeting seemed to be deep and thorough.

A STUDENT'S VIEWPOINT

As a student in the Pasadena University, I wish to express my thanks to this institution for what it has done for me, and what it has manifested in its student body.

I feel safe in recommending this school to my fellow-brothers and sisters in Christ, as an institution having for its highest aim the training of young people to go forward in the various walks of life and labor for the glory of God and the welfare of humanity. It is a school that seeks the will of God above all other things; every effort being put forth to see each young life entrusted to its care, saved and sanctified, thoroughly grounded in the love of God, with a burning desire to be all that God requires of them.

We, as students, feel that we can not thank God enough for ever giving us the splendid opportunity that He has granted in permitting us to draw away from the places where higher criticism is taught, to a place where we can feel His hallowed presence, and know that they to whom we look as our teachers and professors are people of God.

Truly, we must and do thank God for the daily inspiration that comes to us in the chapel service. While we are permitted to look into the faces of every member of the faculty and listen to the messages that they bring to us, we truly realize that God has caused us to sit in heavenly places. When we have our testimony meetings, we truly have a glorious time telling each other of the joys that are ours and praising God for His many blessings.

It is not within my feeble power to speak anything that will fully express the gratitude I have in my heart, and it is still more beyond my capacity to tell all the blessings that this school is to the advancement of the gospel of Jesus Christ, neither can our own dear country realize what benefits it is receiving from this institution, which nothing less than the hand of God has made possible. We believe the day is not far distant when the news of this school shall not alone be scattered throughout the land, but that the fruit thereof shall be gathered throughout the uttermost parts of the earth.

We sincerely thank the many friends who have already realized what this school will mean to our beloved country, and to the advancement of holiness, and have thereby responded to its needs in financial support, as well as bearing it up to God in the arms of faith.

May the blessing of God be upon Pasadena University till eternity shall reward its works in a harvest of souls in the land of fadeless day.

NICHOLAS J. DE BOER.

EVANGELIST L. HIBNER

We have just closed a meeting four miles east of Greenway, Ark. Rev. G. W. Green was our yoke-fellow. He is a Methodist, and has the blessing good. He is a fine fellow, and is coming into the Pentecostal Nazarene church. Thank the Lord! We preached the Word and trusted God and the victory came. The old-time power fell on the people, and on the last night the Lord wonderfully manifested His power. The altar was full and three got sanctified, and there was some old-fashioned shouting, for which we give God all the glory. We also placed the HERALD of HOLINESS in five homes.

Our next meeting is at Poplar Bluff, Mo. We ask the prayers of the saints.

NORTHWEST DISTRICT

The work on the Northwest District is progressing nicely. Our annual report will show a splendid increase in new members. The meeting at Yakima, Wash., was one long to be remembered. One hundred and eighty-nine seekers were at the altar, and most of them were new cases. Fifty-three united with the church. This church, under the faithful leadership of Rev. A. M. Bowes, is marching on to victory. They have a nice, new church building, and best of all Brother Bowes showed great wisdom in locating it near the very center of the city. In failing to do this, many of our dear people make a serious mistake. We had

large congregations from the very start, and did not have a barren service. Many nights the altar was well filled with seekers. This man of God has surely done a great work in the city of Yakima.

Our meeting at Spokane closed Sunday, the 16th, with 120 seekers. A number united with the church, and others are coming in. This church is on fire for God; and has some of the best pray-ers and givers and shouters of any church I was ever in. Rev. C. Warren Jones is pastor. He has accomplished great things for our Spokane church.

The church is doing well on missionary lines, and is helping to support a number of our missionaries on the field. We succeeded in securing thirty subscriptions for the HERALD OF HOLINESS at Yakima, and twenty in the Spokane meeting. The work at Walla Walla, under the faithful efforts of Sister Wallace, is also thriving. It is indeed wonderful what this woman of God has done in this city. The board has voted to recommend her to the church for another year. We asked the church boards in each of these three churches to raise their pastors' salaries for the ensuing year, and they gladly did it. We hope to be able to do this in all of our churches.

The other churches on the District, although not as large as those mentioned, are gaining ground, and some of them are having good revivals. I begin special meetings in our Connell church next Sunday, and am looking to God for a great sweep of victory.

THEODORE E. BEENE,
District Superintendent.

BERACHAH RESCUE HOME AT ARLINGTON, TEXAS

My eyes, dry and burning from the loss of sleep, fly open and I stare into the darkness, as I hear the clock strike 4 in the morning of March 10th. Yes, it is the tenth, and the February gas and telephone bills of \$70 must be paid today. Then there is the bread bill of \$25 for last week's bread, and \$30 must be given to purchase groceries, as we are scarcely ever able to purchase at one time, besides some less urgent obligations in meeting the operating expenses of the Berachah Home this week, with her forty young women and twenty-five children, who are being helped to good and honorable citizenship. The total due today is about \$160, but that is not the thing that pressed my dry, sleep-laden eyes open this morning, for I have \$98.50 which friends gave me, whom I saw personally last week in Dallas, and the remainder will probably come in today's mail to meet these minor expenses—it usually does.

No, that is not what is bothering me, for I am getting rather used to that kind of thing; but there is something else which presses me like a ghastly nightmare, like a ghostly dream.

Men! Women! Think of it!! For every day last week we had to refuse a girl admission into the Berachah Home, and some of these girls were only sixteen years of age. One wrote my wife, and said, "I have a little baby girl two months old; I have only one friend in the world, and she does not want me to stay with her. If you will give me a chance, I will do my best to make good. If you do not help me, God only knows where I will go or what I will do."

A minister came with an appeal in behalf of a bright but wayward girl of sixteen. This child must be given help or the public will suffer the consequences.

And thus the appeals come day by day, every one of which had to be refused, because of our crowded condition. The thing that makes these refusals sting my heart and burden my soul is the knowledge that three girls out of every four who are admitted to this home make good. Do you wonder at our sleepless nights? Do you marvel that our hearts sink with a sickening sensation when we have to say "No" to a girl in distress, who might be assisted to a happy life of usefulness?

This is no vain dream, for only yesterday our chapel was filled with an eager, expectant crowd, who requested song after song from our redeemed girls, who are making good. But what about those who had to be refused and turned back, with the hunted look of despair on their faces, to lives of—what?

No, it is not the bills due that press my soul. While these must and shall be met, it is the wild, appealing stare of those girls out in the dark, and their agonizing cries for help that fall upon my soul like a sharp, burning lash, to urge me on under the ever-increasing load of my heavy but wonderful task of trying to be a friend to friendless girls.

Would to God I had some power with which to burn the needs and opportunities of this work upon the heart of the public. For I know there is plenty of money going to waste to enlarge and equip this home to care for every unfortunate girl in our midst, who really wants to make good.

So far as I am personally concerned, I do not see how I am to lose any more sleep than I am losing, or strain any more nerves than I am straining, or bear any more loads than I am carrying, without being entirely crushed beneath the weight.

Will you take the trouble to visit the home, and see for yourself that I am giving you the real facts in the case?

J. T. UPCHURCH.

EVANGELIST LEE L. HAMRIC

God is giving us a great meeting here at Norman, Okla. It is an old-fashioned, Holy Ghost revival. Many souls are praying through. About forty or fifty have prayed through, and the end is not yet. We were to have closed Sunday night, but there was such a great crowd and such interest that the church and town people prevailed with us to continue. So we are still here, nearing the fourth Sunday. The good pastor and church are standing faithfully by us in every way. One encouraging feature of this meeting is the strength it is bringing to the church. I find our churches need to be strengthened and encouraged.

SOUTHERN INDIANA MINISTERIAL CONVENTION

Vincennes, Ind., April 9th, 10th, and 11th. Services daily 9:30 a. m., 2 p. m., and 7:30 p. m. Workers in charge: Rev. John W. Goodwin, General Superintendent; Rev. U. E. Harding, District Superintendent.

WEDNESDAY
(2:00 p. m.)

Devotional, Rev. U. E. Harding.
"Future Possibilities of Southern Indiana" (Paper), Rev. E. E. Turner.

"Pastoral Visiting" (Round Table Talk), Rev. Earl Stevens.
"The Pastor: His Study" (Round Table Talk), Rev. U. E. Harding.
"Prevailing Prayer" (Paper), Rev. Mrs. Belle Snyder.
Closing address, Rev. J. W. Goodwin.
(7:30 p. m.)
Song service, Mr. F. H. Benjamin.
Preaching, Rev. J. W. Goodwin.

THURSDAY
(9:30 a. m.)

Devotional, Mrs. Belle Snyder.
"How to Enlarge Our Schools and Young People's Societies" (Paper), Rev. C. V. Stevenson.
"Some Qualifications for a Successful Minister" (Paper), Rev. P. P. Belew.
"The Need of Parsonages" (Table Talk), Rev. E. E. Robinson.
"Divine Healing an Antidote for Christian Science" (Paper), Rev. Charles Alexander.
Closing address, Rev. J. W. Goodwin.
(2:00 p. m.)

Devotional, Rev. C. V. Stevenson.
"Paying the Pastor" (Paper), Rev. H. W. Cornelius.
"Danger Signals" (Paper), Rev. Mrs. Ora Turner.
"Shall Our Church Name Be Shortened?" (Paper), Rev. C. P. Lammher.
Closing address, Rev. J. W. Goodwin.
(7:30 p. m.)
Song service, Mr. F. H. Benjamin.
Preaching, Rev. J. W. Goodwin.

FRIDAY
(9:30 a. m.)

Devotional, Mr. J. S. Randall.
"Our Church Paper: How to Make It Better and Increase Its Usefulness" (Table Talk), Mrs. C. P. Lammher.
"How to Have a Good Prayermeeting" (Table Talk), Rev. Miss Hester Bowman.
"A Layman's Description of a Good Pastor" (Paper), Miss Nellie Smith.
"Altar Services: Wise and Unwise Methods" (Paper), Rev. Mrs. Charles Alexander.
Closing address, Rev. J. W. Goodwin.
(2:00 p. m.)

Devotional, Miss Elsie Martin.
"Women's Missionary Society: Its Past; Its Future" (Table Talk), Rev. Mrs. Mary B. Akers.
"What Changes Should Be Made in Our Church Manual?" (Paper), U. T. Hollenback.
"Should We Have Class Meetings in Our Churches?" (Table Talk), Miss Elsie Martin.
"Apostasy" (Paper), Miss Eula Jay.
"A Good Fisherman" (Table Talk), Rev. U. E. Harding.
Closing address, Rev. J. W. Goodwin.
(7:30 p. m.)

Song service, Mr. F. H. Benjamin.
"Our Church School" (Paper), Rev. M. E. Borders.
Preaching, Rev. J. W. Goodwin.
U. T. HOLLENBACK.

CHURCH NEWS

Greencastle, Ind.

For several weeks previous to the revival that closed Sunday, March 9th, with George and Effie Moore as evangelists, the Lord had put a spirit of prayer upon all of our people, which in some cases amounted to a real soul burden. We were ready for a revival and God gave it to us. The writer has witnessed what were called big meetings and has seen many more seekers at the altar than there were in this meeting, but for depth of conviction, earnestness in making restitution, paying the full price, and dying out to the world, and for honest consecration, we have never seen anything like it. We are inviting you to pray for us that the Lord will give us a suitable location for a new church, for which we already have a nice fund in cash and pledges that is available when we find the proper place. We secured the Baptist church in which to hold the meeting. On Sunday nights standing room in the church was all taken from a half to three-fourths of an hour before the meeting was announced to begin and large numbers were turned away. Eighteen members united with the church and more are coming.—Guy C. McHenry, Pastor.

Cedar Hill, Texas

We have just closed the second month of the year's work and are happy to report victory all along the line. The church work has moved steadily on, with the prayermeetings well attended, and the Sunday school constantly growing. We have reached nearly the one hundred mark in Sunday school attendance. The membership of this church is small, but they are loyal and enthusiastic members and workers. They know how to take care of their pastor, and most of them being farmers, they have kept the parsonage pretty well supplied with good things to eat. We were a little delinquent on subscriptions to the Herald of Holiness and The Other Sheep, but we are improving and hope we will soon register normal; that is, every family a subscriber for the

church paper. Evangelist C. B. Jernigan is engaged for our summer revival and is slated for July 25th to August 10th. I am giving only half time to the church here and will do some evangelistic work through spring and summer.—P. L. Pierce, Pastor.

Hutchinson, Kas.

Sunday was a good day with us. Brother A. G. Crockett, pastor of our church at Denver, stopped off here while on his way home from the annual meeting of the General Board of Publication, and preached for us in the morning service. His theme was on the power of God upon the sanctified. Words would fail to express the inspiration it was to our people. The church has been praying for a real, old-time revival, and we are trusting God to give it. The Nazarene Bible School and Academy is enjoying a good year. God has seen fit to allow us, right here in the middle of the city, to remain open every school day, while all the other schools were closed almost two months. The spiritual condition of the school is good. God blesses us in our chapel services and in our classrooms. We need a new location with larger accommodations, and we believe God soon is going to answer and increase our privileges for usefulness. Brethren, remember the church at Hutchinson in your prayers. We believe God is going to break through on us with an old-time revival. The fasting league, organized at the Assembly, has been a real blessing to the school. A number of teachers and students gather in the chapel every Friday noon to pray during the hour, and God is surely with us. Let others join us.—Raymond Hodges, Reporter.

Indianapolis, Ind.

Indianapolis First Church has received a general spiritual uplift in the last few weeks, through the faithful efforts of Brother John T. Hatfield, the "Hoosier Evangelist," and Brother Everett O. Chalfant, pastor of our church at Muncie, Ind. The meeting continued

over five Sundays. The Lord blessed us with excellent weather and the meetings were well attended. About one hundred definite seekers bowed at the altar.—Carrie M. Polen, Secretary.

Kingston, Okla.

The last few months and weeks have been great times of refreshing from the Lord. On last Thursday evening God gave us an old-fashioned prayer-meeting, in which one soul found God. On last Sunday the Lord was with us in the Sunday school. We thank God for our superintendent, Brother J. Hamp Willis. After our pastor, Brother T. L. Taylor, preached, there were two at the altar, a man and wife, both seeking the blessing of holiness. They prayed through, and the Holy Ghost came and burned out carnality, and the glory of the Lord came upon them. We had a real good Young People's Society meeting at 6:30 p. m. Our president, Brother R. C. Jackson, is helping our young people to catch the vision and to see their privileges in Christ. After a great song and praise service another good sermon was preached by our pastor and one soul was saved. We are expecting an old-time, radical holiness revival that will break out spontaneously and will stir every home and reach every heart in this town.—Ben Wilkins, Reporter.

Phoenix, Ariz.

The month of February brought us a feast of good things. Our revival, under the effective preaching and able leadership of our General Superintendent, R. T. Williams, was a success. While there were seekers at the altar nearly every service, the greatest result of the meeting was the refreshing that came to the church itself. A dozen new members were received and others will follow. As an expression of appreciation of the services of the evangelist, at the last Sunday morning service the congregation gave Brother Williams a hilarious freewill offering of \$325, and in the afternoon, after stating the financial condition of the Pasadena University, our people gave another offering of \$1,260 in cash and pledges. Following right on the heels of the revival came the coast-to-coast convention party, with Brothers Ruth, Owen, and Johnston, and such a time as we had! In the beginning the convention had the support of the Pentecostal Nazarene and Free Methodist churches only, but by the closing Sunday the pastor of the First Methodist Church was led into the definite experience of holiness, and upon his invitation we held the closing service in his spacious church. Phoenix has a great future in store for holiness work. People are here from all over the United States to spend the winter, and many of them like the climate and country so well that they arrange to stay permanently. We urge that evangelists and pastors who may travel to or from the Pacific coast through the South stop over and give us all the help you can, if only for one or several services. Notify us in due time so we can make satisfactory arrangements and announcements.—Q. A. Deck, Pastor.

Oklahoma City, Okla.

The Oklahoma City church is forging ahead in leaps and bounds. Brother Oliver is doing a great work. The Dorcas Society is having the entire interior of the church worked over, and the "Men's Do" society has put a new roof on, all together amounting to about \$300. They have surely caught the vision and are causing the people to say (as of old), "We never saw it in this fashion." Souls are being saved and sanctified in the old-fashioned way.—W. P. Olin.

Auburn, Ill.

Our work here continues to prosper. Our church was closed three months on account of the influenza epidemic. We have now adjusted ourselves, and the work is moving along splendidly. In answer to the constant prayer of our people, God has given us the confidence of the community. Our attendance at all the services is good, and the Sunday night congregations are large. The different departments are doing good work, the missionary spirit continues to increase, and the finances are in splendid shape. We have here some princely people, who are devoted to each other and to the work of holiness. A beautiful spirit of unity exists between pastor and people; for this co-operation we are grateful, as it has largely solved the problems of our success in

our three years of labor in this field. We have just returned from the ministerial meeting of this District, held in Chicago. It was the best of its kind we have ever attended. The preaching of our General Superintendent Williams and the singing of Miss Shaffer can not be surpassed. We are greatly encouraged to press the battle.—Bertha Mae Lillenas, Pastor.

Sherman, Texas

A revival on here, with great victory, and many souls in the fountain. A good class has been received into the church. The offering for expenses came easy, amounting to \$320. A great rescue service was held, and \$280 raised. The meeting continues.—Mrs. M. J. Murphy, Reporter.

Bicknell, Ind.

We are glad to report victory in Bicknell. God has sent us an old-fashioned, Holy Ghost revival. This is the kind we prayed for, and no one has worked it up. God has sent it down. The meeting has not run two weeks, but fifty-six souls have knelt at the altar of prayer. Glory to God! Our God is able, bless His name. To Him be all the glory! This revival is truly on, and God is directing it. No evangelist has had to be called, but Sister Oynet is helping in the meeting, and has proved a great blessing to us. We covet the prayers of the family. We are holding the services in our new church, which is only the basement, but God is honoring His Word.—C. V. Stevenson, Pastor.

Wichita, Kas.

We are pushing the battle here with vigor, are nearing the close of the fourth week of our meeting, and the tide of salvation still flows on. We feel the end is not yet. We will continue next week, no doubt, and as long as the revival spirit is on in a special sense. We are gathering in subscriptions for the paper as we go along, and hope to more than double the number that have come in. We are enjoying the battle, and our labors in the Lord are profitable. We will report the meeting later, and hope to send another bunch of subscriptions a little later. I am a booster for anything that honors God and holiness.—M. F. Lienard, Pastor.

Salem, Mass.

The Lord is still blessing in old Salem. Amid many difficulties, God has had the right of way. We are not gaining in numbers, but we are holding our own. We are expecting to have a jubilee over the burning of two notes on March 30th, which have been an embarrassment to our people for a long time. Dear Brother Higgins, our treasurer for five years, has faithfully worked and hoped for this, and we, with him, will sing the doxology as this debt is wiped out. Full salvation is still our battle cry, as onward we go.—George A. Rideout, Pastor.

Southard, Okla.

We are in the midst of the battle here at Southard, and God is working so far. Two have been saved and one sanctified. Rev. R. H. Dennis is the evangelist. Rev. George Mills, of the Friends church, has been with us for several days. He preached Sunday morning. The meeting will continue indefinitely. Pray for us. Brother Dennis is a forcible speaker, and has the hearts of the people.—C. O. Wisler, Pastor.

Coshocton, Ohio

We have just closed a very successful meeting at Coshocton, Ohio. The meeting was held in the Christian Union church, and, although they have been without a pastor, and the class was small, some fifteen or more prayed through, and the church was greatly revived. We persuaded them to take our Sunday school literature, and the way is nicely paved for a Pentecostal Nazarene church there in the near future. They have called Sister Hevlow, one of our preachers, for their present pastor. She aided in the meeting, and did some good preaching. The prospects are bright at this place for a good work. To God be all the glory.—Rev. D. E. Miller.

Montgomery, Mich.

We are in the midst of a revival at this place. Rev. B. G. Halliday, of Saginaw, is our evangelist. Rev. C. A. Bearinger, of Pottersville, Mich., is also helping us. Those men surely preach the truth with no uncertain sound. Our meeting commenced about two weeks ago, and much in-

terest is being manifested. Twelve seekers have sought the Lord for either pardon or purity thus far, and much conviction is on the people. We are holding our meetings in a store building, which is being filled to its utmost capacity, and we may have to move to larger quarters. Yesterday was a day of real victory, with seven seekers at the altar. During the morning service a brother from the United Brethren church arose, and said he would give \$50 toward a church. Then several stood and said they would do their part in building a church in Montgomery. The evening service closed with six seekers, and much shouting in the camp.—Frank Houghtaling, Pastor.

Lowville, N. Y.

We desire to make mention of our all-day meeting Friday, March 21st, and one of the greatest events in the history of our work. Our District Superintendent, Rev. E. E. Angell, was with us and, after four years of patient waiting, he organized us into a church (from a mission). There are some to unite with us. God's blessing is on us, and His presence is keenly felt at every service. We are getting some fruit, and our future is very hopeful. The HERALD of HOLINESS is a welcome weekly visitor. We can give a good report on all lines of our work, especially for missions.—Rev. F. E. Miller, Pastor.

Springfield, L. I., N. Y.

Revival meetings began here with an all-day meeting, February 22d. Rev. John Norberry was the preacher for the day, and Evangelist Theodore Elsner and wife assisted in singing, with the use of their guitars. God was with us, and gave wonderful victory. Nine seekers were forward for either pardon or purity. One was a man who was delivered from the influence of intoxicating liquor. Prayer was answered by the raising of \$1,200 in pledges to clear off two mortgages on church property, one of \$400, the second of \$1,400, leaving only a balance of \$600 to lift the full debt. The meetings continued for two weeks, with the preaching of Brother Elsner, together with song by him and his wife. This young couple rendered beautiful service, being witnessed to with the demonstration of the Spirit. Every night there were seekers (over forty in all), and one Sunday morning a man of eighty-two years was gloriously sanctified; all new material. The Lord has added to the church fifteen members, mostly probationers, and more to follow. He has also given us a Young People's Nazarene League. The financial standing of the church is in excellent condition, all expenses met to date, and the Sunday school progressing nicely and rapidly, the attendance increased from 63 to 103 this last year, a gain of 45. They have called their pastor to remain with them another year, and after much prayer he has decided to do so.—G. H. Rowe, Pastor.

La Lande, N. M.

District Superintendent H. C. Cagle and wife began a revival meeting at LaLande, N. M., March 9th, closing the 16th, which has resulted in one of the best meetings ever held in this part of the state. The people had just pulled through more than a two years' siege of drought, and many were in very hard circumstances, and thought that a revival at this time was almost impossible; but conviction became apparent from the first service, and on the third night, when the first altar call was made, the four public school teachers and five scholars knelt at the altar. At practically every service since, from three to a dozen and more have come forward for prayer, many going clear through to a sanctified victory. Near the close of the revival the Lord poured out such a deluge of rain upon the vast desert waste of country, that the people were filled with thanksgiving and praise for the copious breaking of the long drought, which now insures abundant pastures and confidence that a great crop year is in sight. Several new members have been added to the church, a live young people's meeting started, and Brother Northcutt, of Abilene, Texas, called to pastor the Pentecostal Nazarene flock. Nearly \$80 was raised for the meeting, which was another great surprise, and showed that the Lord's approval was on the work. Among the efficient workers present was Sister Emma J. Harrell, who will travel with the Cagle band this summer in New Mexico. All over the state the people are hungry for holiness, and the outlook is splendid for spreading the gospel this year.—W. P. Hart, Reporter.

International Sunday School Lesson

April 13th
CHRIST, OUR SAVIOR
John 1:35-11

GOLDEN TEXT: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

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

I. THE ATONEMENT. "Behold the Lamb of God."

1. It was the privilege of John the Baptist to introduce Jesus to the world, which he did with the statement, "Behold the Lamb of God." Nothing could have been more appropriate. In these words are summed up all the atoning work of Jesus Christ as the Savior of the world.

2. There were five principal sacrifices of the Jews, as follows: (1) The Burnt Offering; (2) The Meat Offering; (3) The Peace Offering; (4) The Sin Offering; (5) The Trespass Offering. In each of these a lamb might be offered with the exception of the third which was in fact a meal offering.

3. These sacrifices show the order in which Jesus came from heaven to sinful men, in a gradually descending scale from the highest whole burnt offering to the lowest sin and trespass offerings for which the lamb was slain without the camp. Likewise also, they show, when viewed in an ascending scale, the approach of a soul toward God through the merits of atoning blood.

a. *The Trespass Offering.* Jesus provided an atonement for our actual sins and transgressions. In coming to God through Christ we must first plead the merits of the blood for our actual transgressions. Justification through the blood with its concomitant works of regeneration and adoption.

b. *The Sin Offering.* The atonement not only provides for transgressions but for sin—the sin of the world. The carnal mind can be eradicated, the "old man" slain and sin cleansed away through the merits of the blood which cleanseth from all sin. It is the privilege of every justified believer to be sanctified wholly by faith in Jesus Christ.

c. *The Peace Offering.* The lamb of the peace offering was partly offered on the altar and partly eaten by the priests. It signifies the communion which the believer has with Jesus Christ through the sacrifice of Christ. We feed upon Christ by faith, and every advance is made through His merits appropriated by simple faith.

d. *The Meat Offering.* This was in fact a meal offering and typified the perfect life of Christ on earth. He left us His footsteps as a copy, but a life pleasing to God can only be lived by faith in Jesus Christ His Son. We live by faith.

e. *The Burnt Offering.* The lamb was entirely consumed upon the altar. Jesus Christ was a perfect offering. Believers are by faith, to more and more approach the perfection which is in Jesus Christ. The sin question is settled once for all, but there is room for an infinite growth in grace, a continual approach toward our perfect Redeemer, and every approach is made in atoning blood.

II. THE EVIDENCE OF EXPERIENCE. "Come and see."

The strongest possible evidence is that of consciousness—of experience. In the Christian religion we should not hesitate to appeal to Christian experience. It is for this reason that great emphasis is attached to testimony and confession in the Christian system.

1. Jesus appeals to experience. To Philip who inquired concerning Jesus, He said, "Come and see." It is in fellowship with Jesus, through personal communion, that we obtain the highest evidence of His character and work.

2. The disciples appealed to experience. Philip answered the questioning of Nathanael by using the words which Jesus had spoken to him, "Come and see." In dealing with souls we are not to appeal to logic or learning, we are not to argue or debate, but to urge them to come directly to Jesus, to seek a Christian experience—a knowledge of the true God which is eternal life.

III. THE PERSONAL INVITATION.

1. A personal atonement demands a personal invitation to partake of its benefits. Andrew found Simon, Philip found Nathanael, and Jesus himself found Philip.

2. The word "find" implies a search and a success. The true personal worker has such a love for the lost as to seek carefully for those whom they would bring to Jesus, never resting until they are found.

3. The personal invitation to be successful must be based upon a personal knowledge of Jesus. Andrew said to Simon, "We have found the Messiah." Philip said to Nathanael, "We have found him of whom Moses in the law, and the prophets did write, Jesus of Nazareth, the son of Joseph."

4. Jesus himself left us an example of personal work. He found Philip, He instructed the woman at the well, and He preached to Nicodemus at night. How great is the worth of a soul when Jesus, the Son of God, personally pleads with such for their own salvation.

5. Jesus still pleads with souls. He stands at the door knocking, and to all who open to Him he comes in with the riches of His grace.

Livermore Falls, Me.

The church is marching on to victory; and although we have not made any great strides, yet God has given us a few precious souls this year, with a brighter prospect for the future. God is blessing His Word. We can go to Assembly with a clean slate, every appointment met, with the District Superintendent's apportionment overpaid, and the missionary over the top. Last year we raised \$300, this year \$408 for missions. But while all of these things are necessary for us to do, we have not failed to preach holiness. We have here at Livermore Falls a people who will measure up to any church in the denomination. Let us on this New England District pray mightily for a great outpouring of the Holy Ghost this year upon our Assembly. And let each delegate be chosen with care and prayer, that he might be truly a representative of holiness.—L. E. Mann, Pastor.

NOTES AND PERSONALS

Pastor Lienard, of Wichita, Kas., writes that the revival continues in his church with good interest.

A cablegram from Dr. Reynolds announces his safe arrival in Japan, on March 14th, for which we praise the Lord.

Evangelist C. E. Roberts and wife arrived at

Kansas City last Saturday to begin a month's evangelistic campaign in First Church. The meeting starts off with a real swing of victory.

At the beginning of the war the Red Cross had 500,000 members. Now there are upward of 17,000,000 fully paid members, besides the 9,000,000 juniors among the school children.

Rev. S. C. Krikorian, our outgoing missionary to Jerusalem, spoke at First Church, Kansas City, last Friday night to an appreciative audience. Eight hundred dollars was given to that special work.

There are in the world fourteen million Jews, three million of whom are in the United States. Ten per cent of the Jewish farmers in this country have made application to return to Palestine. There are now 100,000 Jews in Palestine.

Evangelist Lyman Brough has spent the last four months in active revival work on the Michigan District, with very gratifying results. His next engagement will be at Bock, Minn., with District Superintendent Pounds.

One Thursday night of last week, the members of Kansas City First Church surprised our pastor, Rev. William E. Fisher, with an appropriate program at Rest Cottage, and the presentation of a lovely set of china dishes.

Brother A. C. Holland reports that the first meeting of Group 3, on the Nebraska District, held at Maxwell, Neb., was a great success. Many inspiring papers and addresses were given, and the attendance and interest were good.

TELEGRAMS

NASHVILLE, Tenn.

HERALD OF HOLINESS:

At end of second week Trevecca campaign has thirty thousand dollars subscribed. Send subscriptions to John T. Benson, Nashville, Tenn.

ROY T. WILLIAMS,
E. G. ANDERSON.

CHICAGO, Ill.

HERALD OF HOLINESS:

L. M. Williams is with us for a ten days' meeting. Had a wonderful time yesterday; three great meetings; over a hundred seekers at the altar in evening. Times of refreshing are coming.

HARRY LINDBLOM, Pastor,
Lakeview Swedish Free Church.

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Elmore, Ohio April 20-May 11
Lake City, Mich. May 15-25
Mouh, N. D. June 1-15
Ottawa Lake, Mich. June 22-July 13
W. R. Cain:
Indianapolis, Ind. April 10-27
Nashville, Mich. May 1-18
C. C. Cluck:
Halesboro, Texas July 4-14
Goddard, Ky. July 17-27
Dodsonville, Texas August 1-10
Friendsville, Tenn. August 14-24
Louisville, Tenn. August 28-September 7
Mansfield, Ark. September 11-28
Home address, Dodd City, Texas.
F. W. Cox:
Decker, Ind. April 3-17
Venus, Pa. April 20-May 11
Defiance, Ohio May 25-June 8
Winchester, Ind. June 15-29
Dunsville, N. Y. July 2-23
Indianapolis, Ind. July 25-August 10
Open date August 14-31
Lee L. Hamric:
McCloud, Okla. March 31-April 13
Ozark, Ark. May 2-18
Conway, Ark. June 20-July 6
Sutton, Ark. July 25-August 3
Arkhis, Ark. (Union Grove camp)..... August 8-24
Hugo, Okla. August 29-September 14
C. T. Hollenback:
Jeffersonville, Ind. March 20-April 20
Commiskey, Ind. April 25-May 11
Alle and Emma Erick:
Jasper, Ala. April 12-28
Cordova, Ala. May 1-12
Carbon Hill, Ala. May 14-26
Bowling, Ala. May 29-June 3
Elba, La. (camp) June 20-30
Ebenzer, La. (camp) July 4-14
Lufkin, Texas (camp) July 18-25

Webbs, Ky. (camp) August 1-10
Hillcrest, Ill. (camp) August 15-25
Des Arc, Mo. (camp) August 29-September 7
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Alberta, Can. May to October
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George and Effie Moore:
Indianapolis, Ind. (First Church)..... April 6-20
Huntington, Ind. April 21-May 11
Deputy, Ind. May 23-June 8
Indianapolis, Ind. (First Church, tent meet-
ing) July 25-August 17
Lynn, Ind. (Cherry Grove camp)..... August 17-31

C. E. and May Roberts:
Kansas City, Mo. March 30-April 20
Columbus, Ohio April 22-May 4
San Francisco, Cal. May 18-June 5
(Revival and Assembly)
Yakima, Wash. June 7-15
(Revival and Assembly)
Upland, Cal. June 17-22
(Assembly)
Mitchell, S. D. July 10-27
(Revival and Assembly)
Salem, Ore. August 1-10

C. W. Ruth:
C. H. Babcock:
A. H. Johnston:
Joseph Owen:
Cairo, Ill. April 8-13
Louisville, Ky. April 15-20
Chicago, Ill. April 22-27
Bellair, Ohio April 29-May 4

W. E. Shepard:
Troy, Ohio March 30-April 20
Nampa, Idaho April 25-May 11
Topeka, Kas. May 18-June 1
Cincinnati, Ohio (camp)..... June 6-15
Racine, Wis. June 22-July 6
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Trevecca College Campaign To Raise the Debt \$40,000

We are in a very strenuous campaign to raise \$40,000 to pay the debt against Trevecca College, located at Nashville, Tenn. The territory assigned to this school is limited both in membership and means, but the folks are going to their limit in giving, to raise the whole amount needed.

The last year our people have been asked repeatedly to sacrifice and give, to help get our schools established. Every campaign has had the blessing of God upon it in a peculiar sense. We believe it is His plan that all our schools should be saved to the cause of holiness.

Trevecca College has had a most wonderful career. The sun never sets on the missionaries and preachers who are now actively engaged in preaching the gospel, who received their training, and many of them their call, at Trevecca.

Trevecca College is facing a real crisis, but a crisis to God's people is merely an opportunity to prove their consecration and worth. So we do not fear for the outcome, knowing that all who possibly can will again rally to the cause of God and holiness and help us free Trevecca College from debt.

Trevecca College is the last of our schools to launch a campaign to get free from a debt that threatens her very existence. If this campaign succeeds we will all have occasion to rejoice; if we fail, many will regret that they did not do something. The united effort of our people will assure us of victory.

What would you give if your subscription was the one that would save the school? Pray about it with this thought in mind, and God will surely help you determine your part.



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Get These Facts

1. We must educate our young people, preachers, and workers in our own holiness schools.
2. Trevecca College is now the official school of the Southeastern Educational District.
3. If this debt is not raised—and Trevecca put on its feet—there will be no Pentecostal Nazarene college in all this southeastern territory.
4. Forty thousand dollars invested NOW will save this great educational plant to the church.
5. Will God be pleased with YOU if YOU allow this needed school to be swamped by debt?
6. What does He want YOU to do?

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

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