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## The Conserving Power of Holiness



NOT the least of what may be called the incidental benefits of holiness is its conserving power. In many directions this influence of holiness is most marked. The truth is, when we consider it carefully, if this influence were removed the very bulwark of defense and protection would be removed from the chief blessings bequeathed us by the goodness and mercy of our Heavenly Father.

Holiness, we may truthfully say, is the great conservator of the Bible itself. It is the glory of holiness that in its ranks you will find no "higher" or destructive critic. To find this brood of the beast you will have to go to the schools and colleges and editorial tripods and pastorates of the old churches. So far we have been spared the disgrace and chagrin of harboring a single specimen of this class in our ranks. We should pray the good Lord to forever spare us the calamity of having one such among us. What an honor the Lord thus confers upon us in allowing us to be the custodians and conservators of His inspired revelation to the race of man! We say it modestly and humbly, and with no desire or purpose of stirring any emotions otherwise in anybody else, that about the only people today who maintain and contend for the integrity of the whole Bible, and its divine inspiration and authority, are the holiness people. This fact should awe and inspire and stir us to humility and diligence, that we be absolutely true to the high trust.

Logically following from this object of conversation are the numerous doctrines which are involved in and taught by the Bible. These are likewise conserved practically alone by the holiness people. Who, we may ask, are standing today for the doctrine of depravity but these despised people? Who are today teaching that man was made innocent, but fell in Adam, and became corrupt of heart, and of his own nature is inclined to evil, evil only and that continually, but the sanctified hosts in and outside the holiness churches? Of course, there be some few honorable exceptions to this, but we submit that they are only exceptions and not the rule. We are sorry to have to believe this, and heartily wish that all believed this awful truth of carnality, for it is absolutely fundamental. On this doctrine of depravity is built the whole fabric of doctrinal truth, including all tenets involving sin and the remedy for it in the blood of Jesus Christ.

This truth conserved, there follow logically the conservation of the work of the atonement by the same influence. Just as we find no holiness people preaching a doctrine of innate goodness and the evolution of the Christian by culture and environment, so we find none of them denying the need and the truth of conscious, personal conversion, by the power of the Holy Spirit. Repentance and faith as conditions to this work, likewise are in the same way, and by the same influence, protected and perpetuated in the thought and view of countless thousands.

Thus what might be the utter collapse of evangelical truth, practically, it might be said, is to be prevented by the human agency alone of the holiness people. God chose the Jew as the first depository of His Word and plan for the world. It seems that He is choosing another despised people for the continued preservation of His Word, and His message to a lost world, in its soundness and efficiency. This is marvelous in our eyes, but it stands true as all can see today who have eyes.

But not to linger, we hasten to close by saying that likewise

holiness seems to be about the only conservator of ethics. Alongside the looseness and treason as to doctrine and the Bible, the churches have swerved also far away from consistent obedience to the Word as to moral conduct. The laxity in this regard is appallingly in keeping with the looseness of doctrinal belief among the churches. Their war on holiness is no whit worse than their disregard of scriptural metes and bounds as to the walk and conversation of the believer. The line of demarcation between the worldly and the church member has become practically obliterated, and today the only difference is in the mere incident of church affiliation and rare attendance on some church service. The maze and craze of worldly pleasure number in their votaries as many church members as outsiders. The oppressive and bribing and vote-purchasing corporations and trusts are manned and run generally by churchmen. The employers of child labor and the adulterers of food, and the breakers of the Sabbath are as numerous among church members as people outside in proportion to numbers. So it goes. Almost the only protesting voices heard are the pleadings and warnings of holiness people. These alone cry still: "Be not conformed to this world." These still cry: "Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." Thank God for the conserving power of holiness.

### A Forlorn Hope

We mean the hope of any of the old churches ever coming to belief and acceptance of holiness as a second work of grace. They have forever settled that question, and on the wrong side of it. You had as well expect the leopard to change his spots as for one of these denominations to change its attitude on this question. They are against it, and will forever continue against it. They may grow more diplomatic and more politic, and seem at times in certain places to be occupying a somewhat modified position, but wait a few moments, or, without waiting, step across the country and see how your brethren are faring at the hands of this church, which seems to be in your neighborhood changing somewhat its position. You will find there the same claws doing their age-long work of tearing and gouging. Environment may lead to these local and temporary tactics. It is only, however, for temporary advantage, and never from any change of principle.

This is so plainly the case that it is difficult for us to bring ourselves to the belief that well-informed people really expect any such permanent change in any of these churches. We cannot see how a man who has been about any, and seen much of churches, or read much of church history, can believe any such favorable change will ever come over Methodism, for instance, as will make it a tolerable fold for a wide-awake holiness man or woman to live and work in. These churches simply are immovably opposed to everything for which we as holiness people stand, and they will have none of this "holiness business" about them.

Their opposition is not only to holiness as a second work of grace. As denominations, these churches are utterly unsound on the Bible itself. We say as denominations. Of course, there are exceptions in individual cases, where men and women still hold to the inspiration of the Bible. But this does not form the caste or complexion of the denomination. The dom-

inating belief or unbelief of the churches, as expressed and held by their college professors, and editors and writers, and theologians and bishops and pastors, and leading men is definitely against the Bible as the inspired Word of God and divinely authoritative. They are likewise utterly unsound on the doctrine of depravity, and other vital truths of Holy Writ.

These facts cannot be denied. They unite in making the Methodist or any of these old churches a most awkward place for a live holiness man in which to do the work of promoting holiness. Holiness people who are uncompromising and definite in their evangel and operations are not welcome in these churches, and never will be. They can make themselves welcome by shading off their message so as to pass muster with the ecclesiastical authorities, but the question opens itself at once, how far they thus displease their Lord and Master by such adaptation to well-known opponents of holiness. If anything under the sun is essentially intolerant and uncompromising it is holiness. This doctrine and experience is radical, or it is nothing. It is revolutionary; hence relentless. It is internal, intense, infinite, hence intolerant. It cannot be otherwise. It is imperious, and cannot be conciliatory. It is radical, demanding all or nothing; hence it cannot be temporizing or compromising. It asks and gives no quarter of or to any church or people in the one overmastering truth committed to us for propagation. Like Luther on justification by faith, it says, "Here I stand." Big churches, the smiles or favors of church potentates — all are powerless to move or shake or to modify in the delivery of the truth. There is the same truth for all everywhere.

Times, locations, the name of pastor, or the name of the denomination — none of these things can change the message or the terms employed for its delivery, or the conditions on which the thing preached is to be had. Here is a tremendous danger in holiness people trying to do the impossible thing of holding on to ecclesiasticisms known to be opposed to holiness, and yet pressing the full evangel of holiness. How much better to have a congenial environment in which to propagate this glorious truth of holiness! How much better it is to have a friendly soil in which to plant the converts after they are gained, where they will not be frozen to death or laughed or ridiculed or deceived out of the experience!

### "Another Gospel"

Paul speaks of "my gospel" and of "another gospel." He makes personal claim to the one and only Gospel of our Lord Jesus Christ, but recognizes the existence of contesting and spurious gospels, which seek to supplant the truth with men. We live in a day distinguished by "another gospel,"

which seeks, and with a measure of success to be deplored, to gain adoption among many people. Many so-called evangelical pulpits have surrendered to this "other gospel." Its popularity among a large class of religionists is not to be denied. Many find in its tenets a gospel which adapts itself to their natures and which does not rebuke or offend their tastes or inclinations.

This gospel is esthetic in the extreme. It is refined, and very flexible. There is in it much in the way of the violet, the rose tint, the frill and the gossamer, the assumptions of self-styled scholarship and contempt for tradition, the most delicately attenuated nerves which are shocked at the old-timed nomenclature of orthodoxy. This "new gospel" and its votaries cannot bear the outlandish word "hell," and is shocked utterly by such outworn terms as sin and guilt and repentance and blood-forgiveness. The fact is, it is positively heathenish to talk of a blood atonement. In fact, there is no need or room for any kind of atonement. This may have served a partial purpose in the infancy of our times and people before the great luminaries of advanced thought and the "new gospel" arose to dispel this primeval darkness. But now there is utterly no room for any such terms, or for what they were once in those blessedly by-gone days made to mean.

Religion now, in the thought of these new prophets, is simply for the development of the splendid manhood which reposes naturally in every man. The trend is always upward any how. There is only need for the beautiful example of the Christ to supplement the finer teachings of the new cult to trend man onward and upward in his evolution into higher and nobler things, the principles of which are innate within him. This is largely a matter of esthetic evolution. This talk about sin and conviction and repentance and salvation and such stuff is very offensive to these refined ears. There is nothing in this "new gospel" that is radical or revolutionary or transforming

in its requirements. It does not disturb the equanimity of people and cannot endure anything like emotionalism. It is serene, tranquil, philosophic, silver-lined, soporific, sedative, assuaging, automatically adaptable to all the maxims and methods of every variety and phase of successful business and desired pleasures of the age, a marvelous religious elixir, which interferes neither with the business or politics of anybody espousing it, a great social fad appealing to all classes of devotees of fashion and society, a kind of baptized social function under the *nom de plume* of religion, sought especially by the elite and the upper tendom. It believes in flowers and frills, in anthems and art, in solos and solitaires, in Lent and license, in surplice and soup, in orisons and oysters, in devotion and dancing, in faith and fleshliness, in ardor and appetite, in the loveliness of Christ and the POWER of Culture.

### An Unfolding Plot

Slowly the Italian hand of the wily Jesuits seek to push forward the shrewd game of Rome by which they hope to twist this government into some sort of a recognition of Rome as a secular power. This plot is brought to light by an article in a leading paper of the city of Rome, and shows the scheme by which it is hoped to get this nation to recognize the Pope as a temporal sovereign.

The *Freeman's Journal and Catholic Register*, for February, has a "Washington letter" which is headed as follows: "Pope to be represented in Washington at Conference." Then it quotes another Rome paper as saying that "Pope Benedict will participate through a representative in the conference of the Pan-American Union, held at Washington, to define the relations of North and South American countries to the belligerent nations, in respect to questions arising from the war."

Then this delectable Washington letter, written of course by some designing priest or Jesuit, proceeds to say: "It was Secretary Bryan who first suggested at a cabinet meeting that this meeting be held; Republicans and Democrats thought the idea a good one, and Senator Stone was to introduce a bill to carry the plan into effect. It is the purpose of the United States to pay the expenses of these South American officials in connection with the visit, to entertain them before they return home, and, perhaps, give them a trip to some of the important commercial centers."

This marvelous scheme throws light on that Thanksgiving's Mass for the diplomatists of especially all Latin countries, which the President of the United States was thoughtless enough to attend, and which has been so dexterously exploited throughout South America as an evidence of the prestige and great power of Romanism in this republic.

It is now proposed by the Latin-American diplomatists to invite the papal See to send a formal delegate to this conference. Thus it is proposed by this scheme to place the Washington government in the awkward position of accepting such a delegate and entertaining him, and be put in the false position of recognizing Pope Benedict as a temporal sovereign. As a side line, the United States is to pose as the subservient, delighted host of His Holiness (?) and footing all the bills for the privilege of bowing to the temporal power and majesty of said Holiness (?). Now all this is a very nice little game, but it will miscarry, we earnestly hope. Let this whole conference be given up entirely; or, if necessary to be held, and Benedict proposes to send a delegate, let Mr. Bryan promptly notify him that said delegate will not be recognized under any circumstances whatsoever.

BILLY SUNDAY pronounced an unanswerable truth when he said in one of his sermons: "You can't brush sin away with a feather duster; you can't get rid of sin if you treat it as a cream puff instead of a rattlesnake." The trouble with too many of the doctors proposing the treatment of this sin malady, they have tried to treat it too much in the ways indicated, rather than as a dire malady and a soul-stain, polluting the very center and fountain of being.

THAT was a most mischievous and misleading piece of advice given by some one: "If the love of God, begins to grow cold and duty irksome, then begin to work for God." How like much of the religious advice given today. It is positively wrong and misleading, and will never lead a soul back to the source of strength and love. To tell a dying man to go to work to regain his health will never get his health back for him. It will prove bitterly disappointing, if not positively disgusting to the poor fellow in the clutches of disease.

# THE EDITOR'S SURVEY

## News and Notes

Those Harrisburg, Pa., physicians, one hundred in number, struck booze the hardest of blows in their petition to the legislature, asking that a local option law be passed. In their petition they allege as among the evils of the traffic, diseases of the mind and body, and crime and diseases in the children of drinkers. The physicians of West Chester, Pa., presented a similar petition. Thus the science of medicine comes to the front as an accuser of this diabolical traffic.

The Anaconda Mining Company, the Illinois Steel Company, the Hershey Chocolate Company, the Diamond Match Company, and a larger number of other companies have forbidden their employes to drink intoxicants. Thus commerce steps alongside science, and takes up the refrain of accusation against this monster.

Then, roaring from the war departments of the warring nations of France, Russia, Germany and England, are heard similar allegations, and orders fly thick and fast against the use of rum by soldiers. So war and militarism march to the front of the columns of the advancing hosts of opponents of King Alcohol, and propose forming an alliance against this matchless evil of the age.

The women of the churches are a power. The Methodist women of America raised last year the sum of \$1,096,228 for foreign missions, and \$816,488 for home missions.

Twenty-five million dollars have been sent to Belgium to feed them in their distress. It is declared now that the Germans are compelling the Belgians to feed one million German pigs. It is in order to inquire what amount, if any, of this twenty-five millions of food sent to Belgium goes to feed these pigs of Germany. We may be able to feed Romish paupers, but hardly German hogs.

The German government officially announces that for every village on German territory destroyed or sacked by Russians, three Russian villages would be totally destroyed in retaliation. Fine, from cultured, Christian (?) Germany!!

Prohibition prohibits so very badly that breweries are going into bankruptcy, and the liquor business is declining on all hands. Can not the liquor lords in some way increase the inefficiency of prohibitory laws? If they would it would greatly please prohibitionists, as by that course at the present rate the traffic would soon be put out of business.

Little but loud, may be said of the cigarette. Measured by its size, it may be the least of all infamies, but measured by its ravages, it may be one of the worst. This is expressed differently by the *Examiner* when it says: "I am not much of a mathematician," said the cigarette, "but I can add to a youth's nervous troubles, I can subtract from his physical energy, I can multiply his aches and pains, I can divide his mental powers, I can take interest from his work, and discount his chances for success."

That was a significant notice served on Japan by the governments of Russia and Great Britain, and then separately and independently by the United States also, that the integrity of China must be respected. Japan was informed that she must not make demands going one step further than contained in her original communication to the powers. This is timely, and must be insisted on. Japan acts like an inflated, spoiled child, and may have to be curbed with some degree of emphasis.

In Columbus, Ohio, was held recently what has been denominated the biggest convention of denominational men ever held in this country. It was a convention of Methodist men, and was attended by 2,700 delegated members. We saw where men of national fame as speakers addressed the crowd, and the usual doings occurred, but so far we have seen no results of a very tangible character. Possibly some results may accrue in the way of sentiment and otherwise, worth the enormous expense and time employed in such assemblies, but if so, it is of a very unsubstantial and intangible sort. It seems to us that there is danger of overworking this convention business.

We would like to mention a Russian victory pronounced the most outstanding victory of the war, but we can't pronounce the name. We will spell it out and let every reader pronounce it for himself. It was the fall of the great Austrian stronghold in Galicia, Przemyśl, after six months siege by Russia. In the surrender were nine generals, three hundred officers and 100,000 men. It opens the way for Russia to Cracow and the German frontier. Also it releases 120,000 fresh troops for these operations.

Spiritually hungry people get very little or no nutriment out of the lecture platform, even when "done up" by distinguished preachers. Canned goods may do when nothing else can be had, but they are awfully stale to have to depend on for nourishment. Juicy beefsteaks and fresh, seasonable vegetables from clerical gardens are far better than stale, shelf-worn and musty canned stuff, even when labeled with names of once powerful preachers. The preacher-lecturer who consents to let his talents be commercialized by some bureau, or by himself, is very far gone from original propriety and convictions, it seems to us.

If prevention is better than cure—and everybody says so—then it is far better to get the children converted in childhood than to wait till they become hardened in sin for their salvation. This proposition has only one side.

In the death of Doctor Turner, medical expert in the military department of England, that country and the world lost one of the few real heroes of which this age can boast. He distinguished himself first as a typhoid fever expert during the Boer war. Then he gave his time and thought unremittently to the study and treatment of leprosy and its victims. When he reached the age limit he declined to cease his labors, but continued until he became a victim of the awful malady.

He died as he lived, absorbed in his heroic and altruistic labors for humanity.

Billy Sunday is at this writing engaged in a meeting in Patterson, N. J., after a rest of only one week after his campaign in Philadelphia.

The *Outlook* is calling for an increased navy for the United States, and in order to do this, for largely increased naval appropriations.

The Pennsylvania Railroad system has 26,200 miles of road, and employs 220,000 men. It pays more than \$500,000 a day in wages and buys \$250,000 in material a day. It has 4,295 on its pension roll, and has paid out in the past fifteen years more than \$10,000,000 in pensions. It is owned by approximately 100,000 shareholders, 44,000 of whom are women.

Secretary Bryan has a treaty with Nicaragua under way, which provides that the United States is to pay \$3,000,000 for a perpetual lease on a strip of country following the San Juan river and the southern part of Lake Nicaragua to the Pacific. It is believed that whether our government builds the canal or not, within ten or twelve years, she will be making a good investment at the price named.

Three annual conferences of the Methodist Church agree to raise one million dollars of the large sum proposed by that denomination for their superannuated preachers.

Owing to a decreased income, the American Baptist Foreign Missionary Society (Northern Board) proposes a reduction of \$100,000 in its budget for the year beginning April 1.

The Moravian Church has forty thousand members in Europe, and contributes \$500,000 for foreign missions. They have in the foreign field 187 missionaries, 1,213 preaching stations, and 96,459 native Christians.

In the Sunday school of the First Presbyterian Church, Chicago, on a recent Sunday, one hundred and forty-five scholars over twelve years of age signed decision cards and expressed their purpose to unite with the church.

Cicero was convinced of the truth of immortality by the marvelous powers of the human mind. Socrates believed also in immortality. Plato gave a profound reason for believing in it, in his "Phaedon." Pindar, Virgil, Zoroaster, Goethe, and even Thomas Paine are among the thousands who believed in immortality. Paine said: "I hope for happiness beyond this life."

## How to Settle Difficulties

Talking over differences is good if done in the right spirit. Much depends on the spirit, however. There must be patience and fairness and calmness. These conditions are best secured by prayer, and hence prayer becomes the chief means for the solution of personal differences. The use and influence of prayer had a fine illustration in an incident to the

point as related by the Boston *Christian*, as follows:

Dr. Moses Hoge, of Richmond, Va, tells of two Christian men who "fell out." One heard that the other was talking against him, and he went to him and said: "Will you be kind enough to tell me my faults to my face, that I may profit by your Christian candor and try to get rid of them?"

"Yes, sir," replied the other, "I will do it." They went aside, and the former said:

"Before you commence telling what you think wrong in me, will you please bow down with me and let us pray over it, that my eyes may be opened to see my faults as you will tell them? You lead in prayer?"

It was done, and when the prayer was over, the man who had sought the interview said:

"Now proceed with what you have to complain of in me."

But the other replied: "After praying over it, it looks so little that it is not worth talking about. The truth is, I feel now that in going around talking against you I have been serving the Devil myself, and have need that you pray for me, and forgive me the wrong I have done you."

The quarrel was settled from that hour; and there are several other difficulties that might be settled in the same way. Try it.

## How He Tempts Us

It cannot be too often said and urged that we need to be fitted for our place and service in the kingdom of grace. As raw recruits we might conclude that we were saved simply to have a good time and to enjoy our religion. This is a great mistake. God needs us for His service and will use us as soon as He can get us ready, but getting us ready is a work of testing, often, and sometimes it is quite a process. We take to His testings so strangely, as though He were unkind and meant us harm, that He has to try this, and then use that method, until He has tenderly led us to see and submit and become absolutely plastic in His hand, and ready for anything and everything He may have for us. This need for, and method of, such testing is illustrated by the blacksmith as related by an exchange:

A blacksmith, about eight years after he had given his heart to God, was approached by an intelligent unbeliever with this question: "Why is it you have so much trouble? I have been watching you. Since you joined the church and began to walk square and seem to love everybody, you have twice as many trials and accidents as you had before. I thought that when a man gave himself to God his troubles were over. Isn't that what the parson tells us?" With a thoughtful, but glowing face, the blacksmith replied:

"Do you see this piece of steel? It is for the springs of a carriage. But it needs to be tempered. In order to do this, I heat it red-hot and then cool it with water. If I find it will take a temper I heat it again; then I hammer it and bend it and shape it so it will be suitable for the carriage. Often I find the steel too brittle, and it cannot be used. If so, I throw it on the scrap pile. Those scraps are worth less than one cent a pound; but this carriage spring is valuable."

He paused, and continued: "God saves us for something more than to have a good time. That's the way I see it. We have the good time all right, for the smile of God means heaven. But He wants us for service, just as I want this piece of steel. And He puts the 'temper' of Christ in us by testing and trials. Ever since I saw this I have been saying to Him, 'Test me in any way you choose. Lord, only don't throw me on the scrap pile.'"

## A Short Religion

Religion is the broadest thing in the world. If it reach not all the men and women in the world it is short of its design in the mind of the Father. It must be just and discriminating with all classes, or it is short of its great Exemplar, who was loving and kind and mer-

ciful to all at all times everywhere. With the prevalence of the right kind of religion, all our social and economic problems would be quickly and definitely solved. There would cease all inequalities and injustices and violent differences in the earthly states of people. When righteousness prevails universally there will be no room for such divergences and contradictory states in life. Billy Sunday has the right conception on this point, as stated by him in one of his sermons in his Philadelphia meeting:

We have produced in America a religious type of men who are religious in the best sense of the word in their private lives, but who in their professional, commercial, social, and industrial relations, where other people are concerned, do not seem to think that their religion need necessarily enter.

In other words, this idea of religion has produced men whose private lives are good, but whose public lives are rotten, vile, bad.

While they are true to their marriage vows and virtuous, they are rotten in politics. We have produced men who, while they would not shoot a man with a pistol, will sit in New York City or Philadelphia and by a vote in the board of directors' meeting set in motion forces which ultimately may take a man's life out on the Pacific slope months afterward.

While they wouldn't hand you a dose of poison, they'd sell you adulterated goods that kill people a thousand miles away. If your religion does n't make you sell straight goods, then it doesn't amount to three whoons this side of hell in the pews, either.

\* Men who would not pick the pockets of one man with the fingers of their hand will, without hesitation, pick the pockets of 80,000,000 people with the fingers of their monopoly or commercial advantage.

Men in whose hands the virtue of your wife or daughter would be as safe as in your own will every year drive hundreds of cases of virtue over the line into vice by the pressure of the starvation wages they pay.

Men who will gladly draw their check for \$10,000 and give it to a children's hospital, see nothing ridiculous in the fact that the \$10,000 for the children's hospital came out of \$200,000 made from a system of child-labor which crushes and kills and maims more children in one year than the hospital will heal in twenty.

## No Waste in His Service

It is a great thing when inspiration insures us, "Your labor shall not be in vain in the Lord." Nothing is lost in grace. Indestructibility is as true in the realm of grace as in the realm of matter as taught by philosophy. Nothing we do or attempt for God is or can ever be lost. We may not see the fruit. It may be delayed and only after long years may we be able to see results. It may be that after we are gone from the scene of action, others will come into the fruits of labor we imagined we had performed fruitlessly. No matter what the seeming defeat or delay or failure, the fruit comes somewhere and at some time, and will bless the world we were sent forth to help and trend upward toward God. It may not be until we get to the other side of the stream of death that we will see and enjoy the fruition of much labor performed here in tears and agony. Let us sow on, then, in patience and hope and faith, even though we do not know when it will thrive or where the fruit may bloom. An exchange says:

The story is told of a woman who had a rare rosebush. She watched and worked over it for weeks, but saw no results of her labor. One day she found a crevice in the wall, near the bush, and, running through the crevice, was a tiny shoot of her rosebush. She went to the other side of the wall, and there she found her roses blooming in all their splendid beauty. Some of us have to work on, year after year, seeing no results of our labor. To such comes this message: "Work on. Do

not be discouraged. Your work is blooming on the other side of the wall." There is no such thing as wasted time or labor if we are serving Jesus-Christ.

## The Power of the Christ-Spirit

The other day at the grave of the most desperate and depraved criminal, perhaps, that the hot-bed of criminal makers—New York City—ever produced, stood Thomas Mott Osborne, warden of Sing Sing prison, and he said as he looked into the grave, "There lies my friend." He wept as he declared this criminal to have been his friend, and laid him away to sleep in death's embrace. Since the appointment of Mr. Osborne to the place of warden of Sing Sing, he has transformed the institution by revolutionizing the principles on which it has been so long run. He has correct ideas of conducting penal institutions. Instead of running prisons as if they were places for wreaking revenge upon the helpless criminal inmates, he believes in running them on the golden rule of kindness and humanity. The *Kansas City Star* gives the following account of the case in hand:

Kindness worked a miracle in the character of "Canada Blackie," the convict. It regenerated him, changed the vengeful, hating, murderous brute into a gentle, grateful man with a heart as simple and tender as that of a child.

Thomas Mott Osborne, the warden, was the miracle worker. When he took charge of Sing Sing prison he was warned to look out for "Canada Blackie," the man killer. This incorrigible convict was in the dungeon because, in an attempt to escape, he had crippled a guard for life.

One of the first acts of the new warden was to take "Canada Blackie" from his solitary dungeon to the sunlight of the prison yard. It was the first time in twelve years that he had looked into the open sky, that he had stepped on the grass of the yard.

The warden took his arm and walked and talked with him there. It was the first time in twelve years that any man had spoken kindly to him. He could not understand it, at first, but when he did, when the warden told him he was going to be kind to him, and trust him, and give him a chance to be a man, he broke down and wept.

He was a human being, after all, a man with a heart that could be reached, and the new warden found it, and this is what the warden said at his grave:

"Night and day, from the first time that he stepped forth into the sunlight, John E. Murphy, that was 'Canada Blackie's' real name, was the strongest force for good among the prisoners of Sing Sing. It was he who said to the men, disposed to make trouble with my new system:

"Don't you see the whole business is altered? You'd tell your pals anything that would be good for them to know, wouldn't you? Well, now the warden's one of our pals and you must go straight with him."

The change in "Canada Blackie" is only one of many miracles brought about by the kindness of Warden Osborne. In telling of his new system in a speech in New York recently, he said:

"In the conduct of our prisoners we have been playing the fool's part heretofore. We have flown in the face of every rule laid down by the great founder of our religion. We have punished in a spirit of revenge, we have balanced sins by sins. We want now to use plain, common sense in prison management, and that is just the Golden Rule."

Warden Osborne pleaded for indeterminate sentence for everybody. He wanted the prisoners paid a decent wage for their labor; he wanted prison farms instead of 3-foot 4-inch cells, where the state breeds tuberculosis; he wanted decent clothing for his prisoners; wanted night schools. He wanted the Golden Rule applied in the treatment of prisoners, the same Golden Rule that had changed "Canada Blackie" into a man of whom the warden could say: "He was my friend."



# THE OPEN PARLIAMENT

## The Nazarene Work

Written by REV. C. H. LANCASTER



**W**HAT IS IT? It is God's work. It is our work. Our command is: "Go ye into all the world"; hence you see it is boundless—unlimited. The cry is: "Soldiers to arms!" "The world is our parish." We are called to preach holiness, and to conserve it, too, by the best methods available.

The great doctrine of scriptural holiness should have first place in our hearts. When all selfishness has been cleansed away it will. The Bible standard of Christianity is clean hands and a pure heart; nothing less entirely satisfies God. The great army of full salvation Pentecostal Nazarene preachers and workers are being felt as never before in this universe. Why? They are men and women of God with a living, burning message. You will have no trouble in locating a Nazarene preacher. We do not pretend to be of the "inter-denominational" class. I am so well convinced that holiness should be organized and carried on through systematic methods, that I am almost a "hard-shell" Nazarene. You will find every true Nazarene pastor and evangelist definite, clear-cut, and uncompromising on the second blessing. The once-a-year revival, that used to be characteristic of the holiness movement, has gone. Instead of running a downtown mission, and holding a meeting every few months, and getting in what service we could on off hours, and give our best time and talent to some backslidden organization with an anti-holiness preacher, who takes our cash and goes to picture shows, drinks coca-cola, smokes cigars, and goes to baseball games, we are building churches for clean, holy people, and supplying them with second-blessing holiness pastors.

Until holiness people are more consistent, the world will never have much faith in them. As long as we claim holiness is the best thing in the world, and do nothing for it except what little we can do on the side, no one will believe us. We must get down to business in earnest, and give the world to understand that our time and money, first, last and all the time, goes to spread scriptural holiness, and then the people will believe in us. Holiness

is no side-door, second-hand affair; but is of God; and no man can see Him without it; therefore it must be specialized.

How some can be content to live in a church with holiness-fighting preachers for pastors, and pay them God's money to spend for cigars and pay lodge dues, when there is a church in the land whose doctrine is holiness, from first to last, I can not understand. But, as Doctor Bresee says, we are not called to solve mysteries, so I will pass on.

The time has come when the earth must be filled with holiness—nothing else satisfies God. The Pentecostal Church of the Nazarene has been raised up and called out under God for this purpose, and she is succeeding in spite of her enemies.

The Pentecostal Church of the Nazarene is no lumpy ground for intentionally ignorant, lazy, deadbeats. Spiritual profligates and ecclesiastical cripples should find no comfortable quarters in our ranks. Keep the fire of the Holy Ghost upon our altars, and they will not hang around long. Let us keep busy at our calling.

As a church, we have several most excellent institutions that have wrought well among our people, that need our loyal, undivided support. The Pentecostal Church of the Nazarene has no money to throw into every rat hole. There is that definite, red-hot, uncompromising sixteen-page weekly—*HERALD OF HOLINESS*—without a worldly advertisement in it—the official paper of our church, and one that in my opinion is unequalled in the United States; it should have the support of all our people. It is brim full of the very best reading matter every week. I can hardly wait for each copy, and when it does come I simply devour its contents. That splendid editorial a few weeks ago, "If I Were a Nazarene Pastor," should have been read by every preacher in our denomination. We are in a perilous age of the holiness move-

ment, and we must be sure to scatter sound literature. The country is sown down with "tongueism" and every other form of fanaticism, claiming holiness. Satan is on every hand.

When Jesus was on earth and met Satan in decisive conflict, He won the victory not with "Some one said thus and so," but "It is written." The written word, the printed page, is a most necessary adjunct to the Word preached with the Holy Ghost sent down from heaven in God's scheme for the redemption of a lost and wrecked world. The time is past, if indeed it ever was, when God's people could dwell in ignorance. Our people should not be ignorant as to what the great Nazarene movement is doing over the world.

We have a well equipped Publishing House of our own, which publishes no other literature but what is in harmony with Bible holiness. Therefore, every Nazarene preacher should be an agent to secure subscription for the *HERALD OF HOLINESS*, *THE OTHER SHEEP*, and circulate our own publications. When the *HERALD OF HOLINESS* was launched upon the field of journalism, I ceased soliciting for other papers, though there are many other excellent holiness journals. We promise to support and take care of our institutions when we join the church, and I consider that we are bound to give our support to our church paper. I find that people who belong to the Pentecostal Church of the Nazarene and persist in working for independent publications and institutions, leaving our own to "root-hog-or-die," are not worth much to the church.

I am delighted with the paper and our Sunday school publications, and I appreciate the labors and accomplishments of Brother Kinne and Doctor Haynes, with their co-laborers.

"O Pentecostal Church of the Nazarene, to your knees with outstretchings toward God for fresh anointings and the revelation of 'new things' from heaven, until like a mighty host refreshed with new wine we shall make more rapid advance in bringing this lost world to the feet of the Lamb."

"Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?" Amen.

Cullman, Ala.

## The Grace of Faith

vs.

## The Gift of Faith

Written by R. PIERCE

**W**EBSTER defines faith as "The belief in the facts and truths of the Scriptures, with a practical love for them, especially that confiding and affectionate belief in the person and work of Christ which affects the character and life, making a man a true Christian—called a practical evangelical or saving faith."

Ignorance is a great perverter and preventer of Truth. It is a dangerous thing for an ignorant mind to get a false idea, for it will stick to it tenaciously, and generally refuse to receive light upon it. An intelligent mind is open to reason, but an ignorant mind you may "convince it against its will, but it will be of the same opinion still."

Owing to a lack of knowledge of the difference between the *Grace of Faith* and the *Gift of Faith*, men and women get out of harmony with God in His will and Word; pray fruitless prayers, basing their faith upon

their own ideas or wishes; get discouraged, because they do not receive answers; get into doubt and backslide and so become skeptics.

Great harm has been done by religious teachers, who have robbed God of His sovereignty and glory, by placing the results of the *Gift of Faith* in the same catalogue with those of the *Grace of Faith*, forgetting that "Secret things belong unto the Lord our God; but those things which are revealed belong unto us and unto our children forever" (Deut. 29:29). And so we have many who, because of this jumble up a lot of theories or wishes and demand of God that He answer them, for they exclaim, "Doesn't God say in His Word that if we ask 'anything' He will give it unto us?" Yes, He says that; but what does He say it in reference to? What does that "anything" mean? They fail to see that it is a *limited* term, and has reference to what the

Lord was speaking of in the context, and those were *spiritual* things.

The principle of faith in the *Grace of Faith* and in the *Gift of Faith* is the same—for there is only "one Faith"—but the conditions of asking are different—one being for spiritual blessings, the other for temporal and physical. The majority of the promises of the Word of God—which are the basis of intelligent faith—are in reference to spiritual things. The Bible is a spiritual book, and not a treatise on materialism or physiology.

Then what is the difference between the *Grace of Faith* and the *Gift of Faith*?

Now as to the

GRACE OF FAITH

All men have the *ability* to believe for salvation. "Many confound the *ability* to believe with the *act* of believing. The *ability* to believe is the gift of God in the *same* sense as we possess any other faculty. The

choice essential to the act of believing is wholly self-caused."

The Grace of Faith is based on our own will. All can believe, and all "who believe not are condemned already, because they believe not on our Lord Jesus Christ."

The Grace of Faith has reference to sin and its results, and a soul can come at any time for spiritual help; and oh, how quickly they find it if they come with the "Yea, Lord" of Faith. It is by the Grace of Faith that the sinner may come to the Feast of the Lord, and grow fat as He partakes of the "abounding grace" of Pardon, Cleansing, Filling, and Keeping—which is free to "whosoever will."

The Grace of Faith grows by exercise, as we obey God. The Gift of Faith is an act of God.

Faith for Salvation could not possibly be a gift—yet it is provided as free as the air—for then God would be responsible and not man for salvation.

There were two things that Jesus marveled at—at one's unbelief and at another's faith—showing that man was responsible for its exercise and so you and I sing:

"Oh for a faith that will not shrink  
Though pressed by every foe,  
That will not tremble on the brink  
Of any earthly woe."

#### THE GIFT OF FAITH

Now while the Grace of Faith is subject to Man's will, the Gift of Faith is subject to God's will, and He bestows it in His sovereignty by the Spirit—"severally as He wills" (1 Cor. 12:9).

Man can be saved without the Gift of Faith, but not without the exercise of the Grace of Faith.

The Gift of Faith has reference to all things which have to be submitted to the will of God, and which are not definitely declared in the Word. We are not responsible for not having it, but are exhorted to seek it, and if we are fit subjects it will be bestowed. We can't work it up—it is a gift; and unlike the Grace of Faith, it does not grow. The Gift of Faith cannot be exercised until it is bestowed, and is never bestowed until God sees the subject ready for it. Asking and receiving are two different things.

Another principle about the Gift of Faith is that it *always* receives what it asks for, for it asks absolutely and surely what it is God's mind and will to bestow. And generally has to deal with,

First, Special Temporal Blessings; second, Physical Healing; third, Special Guidance. It is in these things that misplaced faith has made a wreck of many Christian lives. Especially is this true in reference to the modern doctrine of Divine Healing; I say modern doctrine, for God does heal the body today as of old in many special instances; and many thus taught, ask God on the basis of the Grace of Faith, and so are doomed to disappointment. Experience and the Word teach us that we must await God's time and will in temporal and physical things.

In looking over this whole subject, therefore we see that the pre-eminent thing is the Grace of Faith, which is greater than the Gift of Faith, for the following reason: That the Grace of Faith has to do with *eternal* things while that of the Gift of Faith has to do with things of time.

May the earnestness and love of the Father in the Gift of His Son, and the earnestness and love of the Son for lost men as shown in His sacrificial death on Calvary, and the yearnings of the Spirit to apply the merits of

the atonement to the hearts and consciences of men, inspire us with new zeal and love in the saving of the lost, and keep us so close

to His own heart, that He will find us ready when He desires to use us as chosen vessels in special cases.

## The Place That Belongs to the Holy Spirit in Our Work

Written by EVANGELIST AUG. N. NILSON

Read at the Missionary Meeting of the Northwest District of the Pentecostal Church of the Nazarene, Portland, Ore., December 30, 1914 to January 1, 1915, by Evangelist August N. Nilson, of Portland, Ore.

OUR intention is not to treat on the existence of the Holy Spirit, but the place He should occupy in our daily lives and work. We know that He exists, for we read that when the earth was yet void and "darkness was upon the face of the deep" that "the spirit of God moved upon," or "was brooding upon the face of the water" (R. V.). So by this we know that His existence is not a new phenomenon, but an old fact, established by the Word of God.

As to the truth relative to His official relationship to the church, we read that He is not an influence of God, emanating from God as something separate from the Godhead, but we are told that He is a *person*. Personal pronouns are repeatedly applied to Him (Jno. 14:16, 17, 26). Personal qualities are ascribed to Him, such as active intelligence (1 Cor. 2:10, 11), personal capability of being resisted (Acts 7:51), He can be grieved, blasphemed against, lied against, and tempted. Personal acts are ascribed to Him. He strives (Gen. 6:3), He speaks, He guides, He intercedes, He works miracles, He calls and sends forth messengers, He distributes gifts to the church.

But He is more than a person, He is a Divine Person; He is identified with the Deity. Divine prerogatives are ascribed to Him, such as omnipresence (1 Cor. 12:11), omnipotence (Ps. 139:10), omniscience (Isa. 11:13-14), eternity (Heb. 9:14). Divine works are performed by Him such as creation (Job 26:13, and 33:4). Providential renovation is ascribed to Him (Isa. 104:30). Regeneration is His work (Jno. 3:5-6, and Titus 3:5). He is the One who is the divine agent in the resurrection from the dead (1 Pet. 3:18, and Rom. 8:11).

But we go further than just acknowledge Him as a Divine Person, and even honor Him in connection with the works performed by the Deity, for the Scripture declares that He is God (Acts 5:3-4), and that divine worship is paid to Him (2 Cor. 13:14, and Matt. 28:19).

Is it asking too much of us to give place to this mighty Person in our life and work? Much could be said of the place He should occupy in our individual self, *i. e.*, our individual personal work.

We must realize the fact that not until the Holy Spirit controls our whole being, spirit, soul, and body, and works "in and through us to do his good will and pleasure," will He ever find the place that rightfully belongs to Him in our life work.

We must always bear in mind that the Holy Spirit is the promised gift of God to all His obedient children. And that all that "walk in the light as he is in the light" are made "heirs to this Spirit of promise."

That the first disciples were alone to be made partakers of the Holy Spirit is an erroneous teaching, for the Word declares that those who would "repent unto the remission of sins" should receive the gift of the Holy Spirit, "for the promise is unto you, and to your children, and to all that are afar off,

even as many as the Lord our God shall call."

I want to put the question to each individual, What place belongs to the Holy Spirit in your life work? This presents the thought to our minds, What is our work? I will only mention the three most prominent phases of our life work, namely our public, private, and secret works.

In regard to our public work, we read in (2 Tim. 3:1), "That the man of God should be perfect, thoroughly furnished unto all good works."

What would we think of an army going to war not thoroughly furnished for the battle, provisioned for a few days, no commissary department, no hospital corps, no signal corps, no engineers, etc.? It would not be long before there would be desertions, mutiny, and rebellion, and all end in a disastrous defeat. We need, in the words of Paul, to be equipped with the supply of the Spirit, so that we can be soldiers ready and prepared for war, minute men who can say without a moment's preparation, "Here am I, Lord, send me." It was not until Isaiah had had the live coal from off the altar touch his lips, and the living fire of the Holy Spirit go through his soul, purging him from all that was depraved and carnal that he could say this. If Isaiah, that great man of God, needed the fire of the Holy Spirit to thoroughly furnish him for his life work, how much more do we also have need of the same preparation?

We read in 1 Tim. 6:18-19 that we are to be rich in good works, ready to distribute, willing to communicate, laying up for ourselves in the storehouse above a good foundation against the time to come, that we may lay hold on eternal life.

This has reference to our public, financial work. It implies on the face of it that God never intended a person to be stingy. Stingy! who has not the utmost contempt for a stingy person? The world calls him a miser, but God, in the New Testament, calls him an "idolator," while in the Old Testament he was branded as a common thief; was "cursed with a curse" all because he was too stingy to "pay his vows unto the Lord" and bring in (at least) one-tenth of his income into the treasury (local church) of the Lord.

The essence of Christianity is liberality. We never could have known what love was, had not Jehovah manifested Himself as the God of love through the gift of His only begotten Son. He gave the best He had, and with Him, we are told, He also freely gave us all things.

Again we read in 2 Thess. 2:15-17, that we are to stand fast, and hold the traditions (doctrines) we have been taught, that God will comfort our hearts and establish us in every good word and work. This means that good works should become a fixed purpose with us. We need not only the Holy Spirit to have His place in our financial work, but we need Him to establish us in our public religious work, *i. e.*, in our doctrine or religious profession.

Why is it that so many of God's people are falling by the wayside? Why so many

deceived by false doctrines of men and devils? There is only one answer: they were not established in the doctrines of the Bible. The Holy Spirit should have His place in our doctrinal religious life, so that we should be able to "always be ready to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." No excuse for us not to be so, for we read, "If any man shall do his will he shall know of the doctrine." The Holy Spirit is the "guide to lead us into all the truth," and He can and will tell us what is the right, and lead us in the way everlasting.

We next come to the place the Holy Spirit should have in our private life and work.

Here we should always bear in mind that it is as private individuals that God deals with us. I myself never can be saved or lost by proxy. It is "What must I do to be saved?" "My son, give me *thine* heart," or "choose *ye* this day," etc., that all through the Bible expresses God's calls to the individuals of a lost race. "Every man shall give an account of himself unto God." This being the case, we must have the Holy Spirit in our private life to guide and direct us. I must have Him in my private devotional life. Many today are publicly devoted to God, who in their private life are not. We need Him to lead us in our private devotion and study of the Word of God. For He alone can "guide us into all truth." He is the divine Interpreter of the Book. Only as we are directed right in our private life by the Word of God can we expect to be kept right in our public life and work.

He must have His place in our private prayer life. Here we come to the secret of the whole matter, for it is our prayer life that decides all the rest of our life, both here and hereafter.

It is not how much, or how long, nor how well we pray in public, but how much and how long as well as how well we pray in private, that governs the place the Holy Spirit has in our life.

Show me the man who prays well privately, and I will show you a man who lives well publicly. We deplore the lack of supernatural power in our public services. We criticize our pastor and evangelist because we see so little results, and find fault with them because the converts don't stick. We ask with sadness why is it that we do not have the Holy Spirit's presence and power in our midst as in days gone by? Of course, nobody but the pastor and the evangelist is to blame. But, hold on! who said that we cannot have the supernatural manifestations as in days gone by? Who said the pastor and evangelist is to blame? I insist that we can have all the supernatural manifestations in our midst that we are willing to pray down, and we can have it as in days of yore, when the slain of the Lord were many, but we never will see that until the laity will do their duty and perform the work that our forefathers did! In those days men believed in private prayers! In those days men believed in private devotion and in the study (not merely reading a small portion) of God's Word. In those days men and women believed in praying through. They spent hours in devotion, and waited upon God in private until they heard from heaven, and would come out from their closets with shining faces "anointed with fresh oil" and "full of faith and the Holy Ghost." They prayed till mountains of difficulties were removed, and the trees of obstruction were plucked up by the roots and cast out of the way. They wrestled with God in prayer until the sun arose in the eastern horizon, and absolutely refused to let Him

## The Working Plan

There was a luckless maiden  
Once on a doleful day,  
Into whose heart a thought crept  
And settled there to stay;  
Its presence darkened every day  
And clouded every night,  
She could not turn it out, although  
She tried with all her might.

Larger each day, in spite of her,  
The ugly trouble grew,  
Till, in despair, she formed a plan  
Both practical and new;  
"Since you are quite resolved to stay,  
Why, stay you may," she said,  
"But there's not room for both of us,  
So I'll go out instead."

She sallied forth, she closed the door,  
She locked the trouble there,  
She fared upon the trodden path  
Within the open air:  
She met a little burdened child  
And lifted half its load,  
She found a cripple, old and blind,  
And helped him on his road.

So many kindnesses she did  
Along the crowded way,  
That soon a troop of little joys  
Came following her to stay;  
They all went home with her that night,  
And when she opened her door  
Lo, there the trouble, shrunk to naught  
Lay lifeless on the floor!

—Selected.



go until He answered them. They wrestled in private until they prevailed with God, and as a consequence they prevailed with men in public. They believed in the almightiness of God, and laughed at impossibilities, and cried, "It shall be done!" And, bless God, it was done. Once more it can be done, if we, like them, will tarry in the upper room until we be endued with power from on high.

Charles G. Finney once said: "Let hell boil over if it will, and spue out as many devils as there are stones in the pavement, if it only drives the Christians to God in prayer; they [the devils] can not hinder a revival. Let Satan get up a row and blow his horn as loud as he pleases; if Christians will only be humbled and pray they shall soon see God's naked arm in a revival of religion." There is absolutely no excuse that any one who is not physically sick, should not be a prevailers in prayer, for God has promised the Holy Spirit to help our infirmities right on this line (Rom. 8:26).

I want to emphasize that the fault in the lack of not having the supernatural power in our midst lies not always with the pastor or the evangelist, but most generally the laity is to blame. The Bible tells us in Hos. 3:9, like people, like priest, and as soon as the laity will let the Holy Spirit teach them to pray as they ought, thanks be to God, the divine lightning will flash, the thunder of God's truth will roar over the heads of congregations, and the sin-killing fire of God will fall. Men and women will smite themselves on their breasts and cry out, "Men and brethren, what must I do to be saved?" The preacher, in answer to the prayers of the laity, will catch the inspiration, and God will give him messages full of divine power.

Paul depended upon the prayers of the churches for his success in his ministry (Rom. 15:30), and Peter, on the day of Pentecost, would never have had the great revival had not the one hundred and nineteen stood by him with their prayers. God is looking for

men and women who will give themselves to private devotion and prayer so that He can bring about the salvation of the people.

I close with, "What place has the Holy Spirit in our secret life?" The secret life is the life itself, for out of the heart (or secret life) are the issues of life. As a man thinketh in his heart, so is he. A man is not better than the thought he loves to dwell upon the most. If that is true, and it is, we should be careful that we give the Holy Spirit the pre-eminence in our secret life. What a man is in the secret, is what God thinks about him, nay what God knows about him. Men judge by the outward appearance, but God judgeth by the condition of the heart.

The Holy Spirit can so control our thoughts and mind that He will cast down imaginations, and every high thing that exalted itself against the knowledge of God, and bringing into captivity every thought unto obedience of Christ. Let this mind be in you that was also in Christ Jesus, is the admonition of Saint Peter, and Paul gives us the exhortation to keep thyself pure. How can I have the mind of Christ, and keep myself pure if I have not the Divine Mind, and Purifier abiding in my secret life, there to work in me (in my mind and life) the works that are pleasing to Him?

When the Holy Spirit has in these ways found His place in us, as individuals, the church of the living God (we as Nazarenes included) will march onward with a conqueror's tread shouting the victory over death, hell, and the grave. We will then come forth bright as the sun, clear as the moon, and terrible as an army with banners.

## Answers to Questions

By the Editor

QUESTION: How are we to handle members who refuse to support our Superintendents and Pastors because they differ with them on things of secular interest?

ANSWER: We know no better method than the Bible prescribes in Matt. 18:15-17.

QUESTION: Was Samson ever a sanctified man?

ANSWER: The Bible does not say he was; and his conduct does not indicate that he was.

QUESTION: Explain Matt. 6:13 where the disciples were taught to pray, "lead us not into temptation."

ANSWER: Dean Alford says on this text: "The sentiment is a humble self-distrust and shrinking from such trial in the prospect." Also that the words must be taken in connection with the clause following "but deliver us from evil"; so that they would form one petition, thus: "Bring us not into conflict with evil, nay rather deliver [rid] us from it altogether." Thus we need not make the petition imply necessarily any doubt on the part of the petitioner as to the goodness or wisdom of God in allowing us to be tempted or tested. It is rather the shrinking of the timid child walking along the brink of the great precipice as she looks down the yawning chasm and cries to the mother holding fast her little hand, "Watch, mamma, don't lead me too close to the edge, and let me fall down that awful place." The child shrinks, but does not mean to imply any doubt or fear of its leadership by the mother.

If we make our religion our business, God will make it our blessedness.—H. G. J. ADAMS.

The teaching of life is better than the teaching of all the schools, and common sense is better than all learning.—MACDONALD.



# MOTHER AND LITTLE ONES

## Blind Ben's Infidel Friend

Tom and Ben worked side by side in the soap factory. Tom was an infidel. Without even the restraint of an intellectual faith, he seemed to have opened his life to the sway of evil passions and gone down to the depths of degradation. He was so profane that even those who themselves indulged in the habit of swearing rebuked Tom, because his language was so much worse than their own. He drank so desperately and had dropped so low in his ability to provide and care for his family that his wife felt she could no longer endure the hardship and shame of living with him, and at last took the children and went to her father's house.

Tom was also such a slave to the tobacco habit that even when he retired at night it was with the weed in his mouth, and if he wakened before day, he lighted his pipe and lay in his bed smoking.

Ben, his companion in the factory, while stirring a kettle of boiling potash entirely lost his eyesight by an explosion.

The blind man had heard of some remarkable conversions that had occurred in the town, and in the weariness and helplessness of his enforced idleness, he asked Tom to lead him to the place of meeting and attend the service with him.

Tom had not seen the inside of a church for twenty years, nor attended any religious service. While he insisted that all professed Christians were hypocrites, he would not refuse the request of his blind friend.

Ben very soon became a Christian, and again and again testified that it was worth more than the loss of his eyesight and all that he had suffered to have found Jesus, and to have been able to listen to the wonderful story of Christ's love, and the testimonies of those saved men and women. The first evening that the two men came to the service Mr. E—, the preacher, found an opportunity for a personal word with Tom, and asked him if he did not wish to be a Christian.

The poor drunkard said he had no such desire. When asked if he felt that he was a sinner, he replied that he did not.

Mr. E— then said, "If the Holy Spirit shows you that you are a sinner, are you willing to promise me this much—that you will not resist such an impression from the Spirit, without candidly considering it, even though it lead you to your knees, seeking God's forgiveness?"

After a minute's reflection, he replied, "Yes, I am willing to promise that."

He was naturally an honest-minded sort of person, and in spite of his debasement was still enough of a man at least to mean to keep a promise if he made one. So it came to pass that when he appeared again, the very next evening, and was asked if he still felt that he was all right, he very deliberately replied, "No, God has shown me that I am a sinner."

And when Tom saw himself, and his uncleanness in God's sight, he was ready to kneel with others beside him while earnest petitions to God were offered for his salvation. He was then asked to pray for himself, but answered, "I do not know how."

We repeated the prayer of the publican. It seemed at once to meet his need, and he uttered the words, "God be merciful to me a sinner."

One kneeling near him said, "We have to offer the prayer, 'for Jesus Christ's sake.'" Then right there on his knees he exclaimed, "I do n't believe there ever was a Jesus Christ."

The one at his side said with solemn earnestness, "You can not be saved until you do, for the Bible says, 'Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved.'"

There was silence in the room for several minutes, though from Christian hearts earnest prayer was ascending to the Father of mercies, and then the words burst from Tom's lips, "God be merciful to me a sinner, for Jesus Christ's sake."

As he arose from his knees we saw in his face that he was a new man in Christ Jesus, though he did not himself realize it immediately. However his first testimony, given the next evening in tones of joyful triumph,

## Be Careful What You Say

In speaking of a person's faults,  
Pray do n't forget your own;  
Remember, those with homes of glass  
Should seldom throw a stone,  
If we have nothing else to do  
Than talk of those who sin,  
'Tis better to commence at home,  
And from that point begin.

We have no right to judge a man  
Until he's fairly tried.  
Should we not like his company,  
We know the world is wide.  
Some may have faults—and who have not,  
The old as well as young?  
Perhaps we may, for aught we know,  
Have fifty to their one.

I'll tell you of a better plan,  
And find it works full well—  
To try my own defects to cure  
Ere others' faults to tell;  
And though I sometimes hope to be  
No worse than some I know,  
My own shortcomings bid me let  
The faults of others go.

Then let us all, when we begin  
To slander friend or foe,  
Think of the harm one word may do  
To those we little know;  
Remember curses sometimes, like  
Our chickens, "roost at home";  
Don't speak of others' faults until  
We have none of our own.

—Anonymous.



was in these words, "I begin to feel like the child of a King."

From the hour that he called on God to be merciful to him for Jesus Christ's sake, to the present (fifteen years or more), his whole life has been utterly transformed. He has never from that hour touched liquor or tobacco; nor has he had the slightest craving for liquor; but the desire for tobacco continued to be so intense that it cost him a fearful struggle.

For three days by the force of his will power he resisted the appetite, not because he felt it to be sinful, but because he believed we regarded it as a filthy habit, and for our sakes he did not wish to have clinging to him what he was sure would be to us a most disagreeable odor. At the end of the three days he was in desperate straits. He could keep himself no longer, so he went to the Lord in his trouble. In his great distress he cried out, "O Lord, if it is a sin for me to use tobacco, take away the appetite, for I cannot keep myself. I must have help. I do not see the light, as to whether it is wrong or not, but if it is, take this awful desire away forever."

He has never from that moment had the slightest desire for tobacco in any form, even when men in the factory were smoking on every side.

No more consistent, faithful, dependable Christian can be found in the large church of which he has for these years been a member. In his old sinful life he felt it was clear gain if he could get in a day's work on Sunday. Now he is as strict a Sabbath keeper as an old-time Puritan, refusing to shave or black his boots on Sunday, and the reunited family were encouraged to provide the simplest sort of a dinner on the rest day, which is to Tom the most joyous day of all the week, as, arrayed in his best, with his neatly dressed children walking beside him, he goes to the house of God.

This example has had a powerful influence for good over the men with whom he works, and over whom he is now foreman. Those of his companions who claimed to have no faith in Christianity have often said, "Tom is the real thing—a Christian all through."—Mrs. James H. Earle, in Free Methodist.

## The Fox, the Goat, and the Carrot

A fox and a goat were walking together on the main road. After having advanced a few yards they saw a bag lying at the side of the hedge.

"I wonder what there may be in that bag," said the goat.

"I'll see," said the fox, and, putting his mouth to the string with which the bag was tied, he bit it through in a moment. Then, seizing the bottom of the bag with his teeth, he shook it, and the most splendid carrots rolled out.

"These are for me," said the fox, "for I have opened the bag."

"You sha'n't touch them," answered the goat, "else I'll batter you with my horns till your ribs crack."

The fox looked at the large horns of the goat and showed his teeth. The goat, seeing the fox's teeth, thought within himself, "I don't like those sharp fellows." And the fox thought, "I don't believe my ribs would stand those horns."

So they kept standing over the carrots and looked at each other. After a pause the fox said: "What's the use of our standing here? Let us see which of us is the stronger. Yonder are two heaps of stones. You take one of them and I'll take the other; he who first throws down his heap shall have the carrots."

"Very well," said the goat. So each went to his heap.

The goat placed himself on his hind legs and knocked with his horns till the ground rebounded, but the heap did not move.

"You don't hit hard enough," said the fox. "Take a good run at it." The goat went a few steps back and ran as hard as he could. Crack! and crack! and both his horns fell to the ground.

When the fox saw this he commenced dancing on his hind legs. "Ah, my dear fellow," said he, "the carrots are now for me."

"Not yet," said the goat. "You haven't thrown down your heap, and if you touch the carrots before then I'll fight you with the stumps that are left on my head."

The fox looked at the goat's stumps and thought, "One of them is very sharp; he might rip up my sides."

"Very well," said he, "I'll throw down my heap; it is a trifle to me." He began digging around with his forefeet till there was a large hole in the ground. The heap tottered and fell, but it fell on the fox and broke his left hind leg. There they stood, sadly looking at one another, one with broken horns and the other with a broken leg.

"Jump at the carrots," said the goat; "I leave them to you."

"I can't," sighed the fox, "my leg pains me too much. You may take them."

"Very well," said the goat, and ran to the bag. But, oh dear! there was neither bag nor carrots, for during the quarrel a peasant had passed by and picked up both.

"Alas!" cried the goat. "What fools we are! Had we divided the treasure in peace, I should have saved my horns, you your leg, and each of us would have had enough of carrots."—De Liefde.

## Forgiveness

There is only one way to forgive—utterly. That forgiveness which is less than complete is, by so much, short of being real forgiveness. They tell of a baker who laid the foundation of his fortune by breaking crackers in two, rather than give "down weight." Fortunes may, undoubtedly, begin thus, but forgiveness never begins at all with that spirit. Forgiveness doled out and measured off scrupulously, is not forgiveness at all. Forgiveness is a flood; it carries everything before it. It is a fire; it burns up even the bitterness of its own remembrance. It is a sunrise; it covers all with its own glory. Let us not use this great word unless we mean this great thing. Do you say: "I can forgive, but I cannot forget?" Who asked you to forget? But that remembrance which is left after a great forgiveness has been purged of all poison. "I will remember them no more against you forever," says God concerning our sins. He does not say He will not "remember," but that He will not remember them "against" us.—George Clarke Peck.



# THE WORK AND THE WORKERS

## Announcements

**HOLINESS CAMPMEETING**—The great holiness campmeeting will be held at Ashland, Ore., August 4th to 15th, and longer if interest demands. W. E. Shepard, of Pasadena, Cal., and Mrs. Stella Crooks, of Portland, Ore., will be in charge.—By order of Committee, J. C. SCOTT, *Chairman*.

**REQUEST FOR PRAYER**—Mrs. E. O. Townsend requests prayer for a sister in hospital at Newton, Kas.

**EVANGELISTIC ANNOUNCEMENT**—I have one open date in May, that I can give to any church desiring my help.—J. E. GAAB, *Hamlin, Texas*.

**OPEN FOR PASTORATE**—Rev. and Mrs. F. E. Miller, who have had nine years' experience in pastoral work and six years in evangelistic work, desire to settle on a field again, and solicit correspondence from Pentecostal Churches of the Nazarene regarding the same. Address, Lowville, N. Y., Box 163.

**EVANGELISTIC**—As I will be open for work at any time after April 15th, I would be glad to hear from any one wishing a song leader or evangelist. Reference, District Superintendent Q. A. Deck, Lincoln, Neb.—J. R. HUNTER, 619 South Thirtieth street, Lincoln, Neb.

**OPEN TO PASTORATE**—Rev. Earl D. Hinchman is open to a call to the pastorate. References, Dr. P. F. Breese, Rev. A. O. Henricks, Rev. W. C. Wilson.—Rev. E. D. HINCHMAN, 855 North Madison, Pasadena, Cal.

**DEACONESSES BONNETS**—Deaconesses desiring bonnets will do well to write Mrs. Edwina Dame, 6 Burrige Place, Malden, Mass. Cost of bonnets: Without ties, \$2; with ties, \$2.25.

**MUSICIANS AND SINGERS**—We wish to devote the months of June and July to evangelistic work. We are in school at present. Have a guitar and sing soprano and alto. Ready to "fit in" wherever needed: in young people's meetings, children's meetings, visiting homes, etc.—MISSSES MAUDE REESE and EVA J. COOK, College Hill, Des Arc, Mo.

**EVANGELISTIC**—I am open for calls anywhere to preach or sing, or both, on full salvation lines. Anyone desiring my service may address me, 315 South Ash street, McPherson, Kas. I have some open dates yet for tent meetings this summer. Write early.—J. G. DEMORET.

**NOTICE**—Rev. G. E. Martin has ceased his evangelistic work on Kansas District, to take the pastorate at McPherson, to which he has been called, and Rev. J. G. Demoret, of McPherson, goes into the evangelistic field in Brother Martin's stead. Brother Demoret will render good service as an evangelist, and is open to calls from our churches.—H. M. CHAMBERS, *Dist. Supt.*

## District News

### SAN FRANCISCO DISTRICT

All candidates for examination in courses of study, whether in the Preachers or Deaconess courses, are hereby notified to meet at the church in San Francisco, Cal., corner Nineteenth and Mission streets, May 18th, at 8:30 a. m. All candidates please bring text-books.

D. S. REED,  
*President Board of Examiners.*

### MICHIGAN DISTRICT

We stopped off one night with the Gageton church and preached for them in their upper room church, to a goodly congregation.

A short business meeting was held afterwards, to discuss the advisability of buying the Gleaners Hall in which building the meetings are now held. A committee of five were elected with power to act. Rev. Charles E. Hare is their pastor, and the church is doing well.

Shepherd was our next stop, where our evangelist, Rev. C. L. Bradley, was holding revival meetings in a Baptist church building. We held three services with him, and saw eight persons at the altar. There is no doubt in my mind but that these good people will be in a Nazarene church in the near future. They looked wishfully, and so did we.

A. H. KAUFFMAN, *Dist. Supt.*

### SOUTHERN CALIFORNIA

The District Assembly of Southern California will be held in the First Church, at Pasadena, June 23d to 27th. As the election of our delegates to the General Assembly will take place

## Great Missionary Rally

TELEGRAM

SPOKANE, WASH., April 12, 1915.

HERALD OF HOLINESS:

Impossible to admit all the crowd that overflowed church at Missionary rally and opening service of the Williams evangelistic campaign. Special services will continue on four Sundays. Great results are expected. Two hundred and forty-two dollars of Missionary offering received for Hallelujah Village.

CHAS. V. LAFOUNTAIN.

at this time, let all our preachers take due notice, giving proper attention to duly electing their delegates in time.

W. C. WILSON, *Dist. Supt.*

### IOWA DISTRICT

We are glad to report victory personally, and in behalf of the churches of the District. Special spring campaigns are being arranged for by our people at Marshalltown, Chariton, and Sioux City. The church at Oskaloosa is greatly encouraged and looking up at this time. Rev. O. A. Overholser has accepted a call to the pastorate of this church, and the pastor, as well as his consecrated people, are taking hold of the work in a way that surely means success.

Rev. O. A. Overholser being secretary of the District Assembly, and chairman of the District Examining Board, those having business with these offices will please take note of the change in his address, from Farmington, Iowa, to 317 Ninth Ave. E. Oskaloosa, Iowa.

The District Superintendent will open battle on April 11th at Dexter, Iowa, where we hope to effect an organization. Let there be much prayer from every church for a general forward move, and an unusual outpouring of the Holy Spirit in the next few weeks.

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

### NEW YORK DISTRICT ASSEMBLY

At Danbury, Conn., we were expecting to have the Assembly in the new church, but find it will hardly be possible to have it in the right condition. So we have secured a large, new store on Main Street, first floor, well lighted and heated, in center of the city, five minutes walk from the station, and near a restaurant. The number is 272-4 Main St.

Delegates coming to the Assembly look for committee with badge, who will meet all trains. Pray for a time of salvation.

L. HENDERSON, *Pastor.*

### KENTUCKY DISTRICT

The writer left home on Thursday, March 11th, to visit the churches in the mountains of Kentucky. Arrived at Lexington about 5 p. m., and was met by Rev. F. P. Cassidy, who had announced that we would preach in a mission superintended by Brother Overstreet. There was a fine crowd, and there were many shouts and amens as the message came. At Somerset I was met by Brothers Phelps and Taylor. Brother Phelps was

### RESIGNATION OF DOCTOR ELLYSON

Though by the unanimous vote of the Board of Trustees I have been called to continue in my same relationship to the Illinois Holiness University for another year, it seems to be the leading of the Lord that I should not do so, and, hence, I am expecting that my relationship with the institution will cease at the close of this semester. For the summer, at least, we will be in evangelistic work. We still have the month of July open.

The Illinois Holiness University is a splendid institution, and of great value to the church, and should be encouraged and supported by its membership.

D. P. ELLYSON.

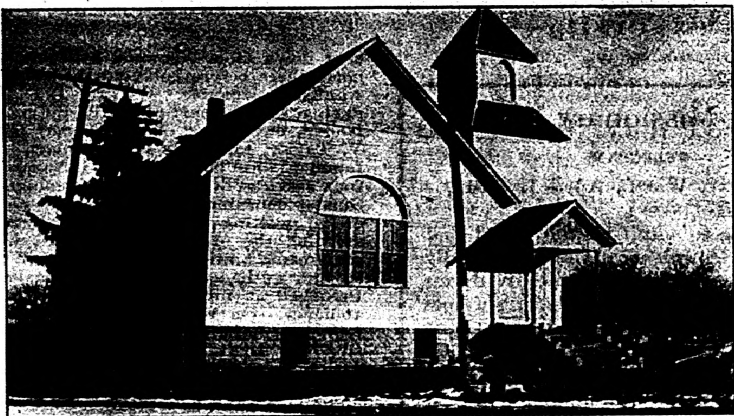
*Olivet, Ill.*

sent down from Norwood by folks wanting me to come there before going to the mountains, as they wanted to organize. We promised them two nights during the first part of April, and moved on toward Naomi, our pastor of the Delmar Circuit, Rev. F. V. Taylor, taking us in his buggy. At Naomi we found a nice bunch of loyal Nazarenes, and held four services, with a blessed communion service on Sunday morning. At Shafter we met another fine crowd waiting for a ten o'clock meeting. Next morning the ground was covered with snow, but some came quite a distance through all the weather, and we had another blessed communion service. Preached at night to an attentive, though small, audience. On Wednesday we left for Delmar, and found a good crowd at the church waiting our arrival. God gave us four good services at this place. Also a splendid communion service. We are planning for a revival there this summer. On the last night God gave us a good missionary meeting. I spoke on Africa, and God laid it on their hearts, and a good offering was taken. Brother Taylor is loved by his people, and is a deserving man. On Friday morning we went up the river about ten miles in a small boat to Burnside, where we met the saints and had cottage prayermeeting. Then we took the steamboat down the Cumberland river to Whetstone. There we found Rev. E. E. Robinson, pastor of the Highway Circuit, waiting for us. Two services were held in the church, and God blessed the little crowd that came out through the snow. This is the home of our evangelist, Rev. L. T. Wells, and our licensed preacher, H. J. Mackey. We found them with victory. From Whetstone we took boat up river to Creelsboro, Ky. There was much sickness among our folks there. Dr. Buster was bedfast, and our Sunday school superintendent's little girl was very low with pneumonia. We found our old friends, Brother and Sister Clayton, with open door and heart. We had two good services there. On Thursday morning we left Creelsboro with our congenial district secretary, Brother Mackey, for a ride of eighteen miles across the mountains to Highway. The saints were busy papering the church, which was finished in time to begin the revival on Friday night, the 26th. We find some loyal Nazarenes in this place. They have planned to buy a parsonage at once. We are now in the midst of a revival. Last night we had to enlarge our altar to accommodate the seekers, and today some of the seekers are getting through in their homes. This is Brother Robinson's first charge, and we predict a good future for him. From here we go to Norwood, Ky., to organize a new church; and from Norwood we go to Burnside to begin a revival on the 8th, to run to the 18th. From there we go home, Ashland, Ky., for two or three days, then to Owensboro. Our Brother O. W. Wilke has secured Brother Adams, of Seymour, Ind., and Brother F. P. Cassidy, of Lexington, Ky., to begin the 11th, and run two weeks. Then I will be there the 24th for two Sundays. We are looking for a great time. I feel encouraged in the work all over the state. We are growing, slowly but surely.

W. W. HANKES, *Dist. Supt.*

### NORTHWEST DISTRICT

The writer is enjoying a great privilege in visiting the churches on the District, helping our District Superintendent, DeLance Wallace, and working according to plans arranged by him. Thus far I have visited all through Washington; also our church at Victoria, B. C., where we enjoyed the fellowship of a royal band of Nazarenes. Here Rev. Sadie Lewis is the pastor, and is giving forth the word of His grace as an able minister of the gospel. I find in almost every place some gains have been made, and the glory is on the pastors and people, the revival fire is burning and spreading. I was especially delighted with the work at Troy, Idaho, where I found the faithful pastor and his devoted wife in the midst of a real battle, with the shout of victory in every service, and many seekers after God. I was there three days, and it was the most wonderful sight to behold. The house would fill at 7 o'clock, and many would be turned away. From fifty to sixty men would be standing from two to three hours, and the very best of order prevailed. Even the young folks were very attentive, and many of them were saved. Such revivals are the result of good seed sowing, with many tears, prayers, and much sacrifice. From Blaine, Wash., to Seattle where our churches have enjoyed some degree of victory over the enemy, and gained some in numbers. Brother Hunt, our pastor at North Yakima, has had splendid success, and God is blessing. The Walla Walla church is enjoying a constant revival; many have been added during the year. They are planning and preparing for the



Dedication of Ellington, Mich., Church

On March 7th we dedicated the new Pentecostal Church of the Nazarene, at Ellington, Mich., with great victory. The morning service began with song, prayer, and testimonies, and the regular morning offering. Five new members were taken in. After the sermon 110 partook of the Lord's Supper. Next came the raising of \$800 needed to pay all indebtedness on the church and to build shed, etc.

After prayer, while on our knees, we signed our pledges, then all marched to the open Bible and laid it on, while singing "We're marching to Zion." When it was counted the amount was \$802.25.

About \$35 more was given during the day. A free lunch was served in the basement to about one hundred and fifty people for dinner, and about seventy-five for supper. After the afternoon sermon this beautiful church was dedicated with appropriate services to the God who gave it.

The evening services were begun with an hour of prayer, and two seekers came to the altar after the sermon. Thus ended the greatest day the Ellington church ever had, and one that will long be remembered. Rev. Ira E. Miller organized this class about twelve months ago with forty-five members, I think. The two classes now number about one hundred and twenty members. The new church is 30 x 40 feet, with alcove and basement, and cost about \$2,500. We predict great success for this church if they keep on the firing line as they now are.

The following report is from a Caro, Mich., paper:

### Dedication

At the dedication of the new Nazarene church at Ellington last Sunday, \$800 was asked for to clear all indebtedness and finish the sheds. The response was surprising, even to those most familiar with conditions. After prayer the people marched around the church, depositing money and pledges on the big Bible amounting to \$802.

The church was crowded three times that day and six members joined, Mr. and Mrs. Stephen Moore, Mr. and Mrs. J. Hawkins, Mrs. Jillett, and Mrs. Wickware, making a total of one hundred and twelve.

All the money used to build the church was free will offering. No other methods were employed. The fine site was donated by Theodore Turner.

About one hundred and fifty enjoyed the noon lunch served Sunday by the ladies of the church, and nearly fifty at night. A fine spirit of friendship prevailed. Revs. Bush, Hare, Ford, and Hackaday were in attendance, and the District Superintendent, Rev. A. H. Kauffman, had charge of the services.

Rev. H. C. Heise, of the Caro Evangelical church, will preach Friday night, and Rev. C. H. Biddlecomb, of Lansing, will conduct services the rest of the week.

Pastor Miller announces that the Nazarene church is open to all, with a hearty invitation to attend.

A. H. KAUFFMAN, *Dist. Supt.*

greatest Assembly this District has ever held. I am now with Rev. J. G. Bringedahl and the Portland Scandinavian people. Brother Bringedahl is gathering some precious souls for the Master. They are a flame of fire. On Wednesday, March 31st, I expect to enjoy a service with Rev. C. Howard Davis, our pastor of First Church, then on to McMinville, where we expect a missionary rally. I think it safe to report victory for these places ahead of time.

C. B. LANODON.

### SAN ANTONIO DISTRICT

Glad to report that after several weeks' sickness I am again able to be out on the District. Am now at Austin, with Pastor Wells. The work at this place is moving on nicely. Great service last night! Altar full, and quite a number prayed through. Reports are in from many places on the District of blessed victory.

Organized a new church at Lockhart, Texas. This is a fine company of people and we are believing for great things in the near future. My next places are: Waco, Monday, April 12th; Hickory Valley, Tuesday and Wednesday, April 13th and 14th; Yates, Thursday and Friday, April 15th and 16th; Bethlehem, Saturday and Sunday, April 17th and 18th; Mountain, Monday and Tuesday, April 19th and 20th; Pilot Point convention, April 22d to 26th.

WM. E. FISHER, *Dist. Supt.*

### NEW ENGLAND DISTRICT

As the Assembly of the New England District of the Pentecostal Church of the Nazarene is ap-

proaching, it is necessary that all the pastors and their churches should bear in mind the expenses of the Assembly. It is no small affair to take care of the Assembly of this District, its preachers, and delegates. The church at Malden has arranged to do this at the rate of two dollars per head. I wish to impress upon every church and pastor of the necessity of bringing or sending to the Assembly two dollars for each delegate and preacher. Let this be attended to without fail.

JOHN. N. SHORT.

To the Deaconesses of the New England District: Please send your report to me at once, in order that I may prepare my report for the Annual Assembly. I hope to meet you all at the Assembly this year, the Lord willing.—MRS. CORA M. HUDSON, *Secretary*, 13 Whitney street, Chittendale, Mass.

### DALLAS DISTRICT

"The Lord is blessing Galveston mission. All nationalities are attending our services and being blessed. Recently we had converts of Swedes, Russians, Mexicans, and one from Finland. Our crowds are growing. Rev. C. H. White has just spent a few days helping in this mission."—B. Pos, *Supt.*

"The revival is growing in interest and power at Dallas First church. The largest crowds that ever have attended our church greet Evangelist R. T. Williams, both morning and evening. Thirty-two professions to date, and we have a large class to receive into the church next Sunday. The Sunday school is growing: 103 in attendance last Sunday. Miss Mahard, whose singing has been a

great blessing to the meeting, was called to the bedside of her sister, Mrs. Bates, at Peniel today."—E. B. Wallin.

"We are having a hard pull at Steep Creek, but a few souls are getting to God. We will continue another week."—J. M. Wilson.

"We are in a fine meeting at Whitesboro. God is answering prayer, the fire is falling, and souls are praying through at the altar in most every service. We are expecting a real sweep of victory."—R. F. Gilmore and V. B. Atteberry.

I have visited the following churches since my last report:

**Valdosta**—Bad weather and sickness interfered with our services; but the church is in good condition, and is planning for greater things this year.

**Culleoka**—Here the church was somewhat discouraged, but the weather was fine, the crowds large, and the services good. A few in the altar, and the saints encouraged.

**Sherman**—This church is only a few months old, but they present a beautiful type of holiness. They are clean and aggressive: no jewelry, no feathers, no painted faces or immodest dress amongst them. They know how to do gospel work, and God is blessing their efforts. Brother Pritchett is the much-loved pastor of these three churches.

**Whitesboro**—We were met by Pastor Friley and his faithful band of Nazarenes. Had a good service and received two new members.

**Denison**—Brother Cleghorn and most of his members were present in a real refreshing service. They are on the upgrade. I also met Brother Lee, who brought us good word from his churches at Independence and Howe.

**Alba**—I found Brother and Sister Hill in a revival meeting, with good attendance and some souls getting to God. Sister Hill is an excellent preacher, coming recently to us from the Free Methodist Church.

**Grand Saline**—Pastor Moore had everything in readiness for our meeting, and the Lord gave us some good services. On Sunday night the house was filled to its limit, and some were turned away for lack of room.

At all of these places, except one, we organized Tithing Bands. We have decided to do business God's way on the Dallas District.

I have just arrived in Cedar Hill for a few special services with Pastor Nelson and his faithful flock. They are pushing the work here, and God is blessing them.

Have you read that article, "Rocks and Shoals, and How to Avoid Them"? It is in the HERALD of HOLINESS for March 24th. Look up your paper and read it again. It may help you. It did me.

P. L. PIERCE, *Dist. Supt.*

### ALABAMA DISTRICT

On April 4th I had the pleasure of being with our Birmingham church. The attendance was not so large, but the services were excellent. Rev. Harry Moore is the pastor, and he is a fine man. His heart is in the work of our church. A few nights before I was there a sneak thief stole about forty-five or fifty of Brother Moore's fine chickens, which means he is going to suffer a large loss, as he depends upon them mostly for his support. God's blessings be upon Brother and Sister Moore. They are having a very good Sunday school.

My next stop was at Jasper for a night service. We had a good crowd out, and a good service was the result. The Nazarenes at Jasper are building a new church. The old one is now being torn down, and the new building will be under construction immediately; and when finished will give us a nice modern church with ample room for our services. Rev. P. M. Covington is pushing the work along as speedily as possible with the cooperation of the church board. We have a fine Sunday school at Jasper.

I next stopped at Dora. This work was planted here some five years ago by the Rev. Frank Daniel and wife, of Texas. We are doing some good in Dora, but the Devil is hot after the Nazarenes there. We did our best to adjust some difficulties, and have the work pushed right along; and I really feel that there are better things ahead for our people there. Rev. J. N. Russell is preaching to them twice a month.

Under date of April 1st, Rev. J. A. Manasco writes: "Everything is moving on smoothly on my charge. Our people have purchased a lot at Natural Bridge, and they are going ahead with the work there; so we hope to be at home in the near future." Brother Manasco is also pastor at Carbon Hill and Bankston. He says they have plans on foot to rent the Second Baptist church for the year, which would be a great advantage for our people there. At Bankston our people are doing fine. Some are getting saved and some

are joining the Pentecostal Church of the Nazarene. The Lord's blessings be upon Brother Manasco and his churches.

Rev. J. W. Heathcock writes, under date of March 29th, and says: "Yesterday was a good day with us at Grace Chapel. We had the largest congregation that we have had since the dedication. I remained and preached last night, and we had fine interest. Not a move all through the service. Eight asked for prayer." Brother Heathcock has recently moved to Townley, and they have organized a prayermeeting, and he preaches on every fifth Sunday. He has also gone into a new field for holiness—a community out a few miles from Jasper: Bolde—and he reports splendid interest there. One man offers a half acre of land on which to build a Nazarene church. Amen! Let the revival go on!

Rev. Charles W. Dickinson of the Friends Church, who lives in Pensacola, writes me that he has been over to Pine Forest Church to hold some services, and found a "warm-hearted, appreciative people." He further says: "They are glad of your prospect of seeing them in April. I hope to meet you there for our mutual consolation and refreshing in the Lord." We had the privilege of meeting Brother Dickinson last year at Pine Forest campmeeting. He preached two or three times to the delight of all. We shall be glad to meet him again.

Brother J. L. Horsley, writing from Nazarene Chapel, says, "We are certainly being sifted out up here." In spite of the sifting we have some pure gold in this church. God's blessings be upon them. Brother J. M. Martin is pastor.

Brother Hardin reports that they have a fine Sunday school at Saragossa, with Brother Steadman as superintendent. Rev. C. L. Bruner, of Florida, is conducting a few days' special service in our church at Saragossa.

I appreciate the promptness in some of our pastors in reporting their meetings. Please let me hear from you each month. Do not forget to send for a roll of sample copies of the HERALD OF HOLINESS, and help us push the paper. Also see that your church is doing something for foreign missions. Let us all go in for a revival all over the Alabama District this year. I am now on my way to Morvin, Ala., to hold a meeting.

C. H. LANCASTER, Dist. Supt.

Cullman, Ala.

## General Church News

### HASKEW, OKLA.

We are opening up here tonight (April 1st). Haskew is sixteen miles north of Moreland, situated in a fine farming country. We are looking to God for great victory. There are no church services here, which gives us an open field. We go from here to Cooperton, Okla., on the 30th. Please pray for us in these battles. J. W. OLIVER, Evangelist, 1319 West Third street, Oklahoma City.

### LYNN, MASS.

We praise God for the victory He is giving us, and for our pastor who is preaching the gospel straight from the shoulder in a convincing way. It has aroused the people in Lynn, so that our church on Sunday evenings is filled to its seating capacity. In fact, our services have so impressed the newspaper men that the editors of two of the most popular newspapers in Lynn have asked for the privilege of printing our pastor's sermon every Monday. We thank God for this, for we are able to reach thousands in the city, who probably never enter a church. Our Thursday night prayermeetings are well attended. Our class meetings on Tuesday night are proving very helpful, especially to the young people. As a rule there are about forty young people who come out to the class meeting, and probably forty-five older people. Souls are getting saved, and the saints are rejoicing.—ANNIE E. FURBUSH, Clerk.

### RACINE, WIS.

God is shaking things in this town. Hart and McGann, evangelists, are conducting a six weeks' campaign in a specially constructed tabernacle seating five thousand people. They are giving out gospel truth to crowded houses. Their theme to the church is cleansing from inbred sin, and to the sinners salvation from sin. The first night of the meeting Hart said, "The man that plays cards and calls himself a Christian is a hypocrite." The meeting is under the auspices of the united Protestant churches of the city, ourselves included. Let all the saints pray for this great siege.—E. J. THOMAS.

### WINDOM, KAS.

Our meeting closed March 7th, after running five weeks. This was a great meeting in many respects. Brother Mark Whitney, of Newton, Kas.,

## Central Nazarene University

One of the most powerful Holy Ghost revivals broke out in Central Nazarene University, Hamlin, Texas, that we have witnessed recently. We had assembled for our regular midweek prayermeeting when the burden for the lost came on the saints until it seemed they could not bear it. Rev. W. E. Ellis, of Dodsonville, Texas, who had dropped in on us unexpectedly, was leading the meeting. He was delivering a short sermon, when, after talking some fifteen or twenty minutes, the burden came on him. He began crying, then suddenly fell to the floor. Simultaneously the Holy Spirit fell on the congregation, and sinners began crying for mercy. The room was filled with the awful presence of God. One young man was especially wrought upon, being prostrated for hours, much of which time he screamed that he was going to hell. God came to him long after the midnight hour and he was blessedly saved.

It was apparent to all that the time was propitious for a revival, so we announced two services daily for the remainder of the week, and God was with us in a wonderful way. In every service the altar was crowded with souls under deep conviction and some prayed through to blessed victory.

Two of the features of the meeting were the crushing burden under which God's people labored and the type of conviction that seized the unsaved and unsanctified. Old veterans of the cross testified that they had never experienced such a burden. Many were prostrated under it, whose petitions were voiced with groanings which could not be uttered. Sinners writhed and screamed that they were going to hell. One intelligent young man decided he was dying and sinking into perdition, and finally asked those about him if he were already in hell. When they assured him he was not, he plead pitifully for everybody to pray for him. It was nearly 2 o'clock when he found relief in the blood of Christ.

After the meeting had continued a few days, the work in the school came practically to a standstill. The awful presence of God was everywhere, and classrooms were turned into prayer rooms. Students who had been breaking the rules of school, sought the president and made confessions. People who live in the community were blessed and helped, as the tide rose and rolled. The evening services continued until after the midnight hour, and but few students were left unsaved.

This revival was the result of incessant prevailing prayer. For several weeks Brother Gaar, our pastor, had been preaching on prayer, and earnestly exhorting his church to intercessory prayer. He had shown the need and possibilities of a praying band. A number had caught the inspiration, and the burden for a lost world was settling down. When this could be borne no longer, prevailing faith resulted and the break was inevitable.

Brother W. E. Ellis remained through the meeting, which lasted one week and one day. He led the services and did most of the preaching. His messages were pointed, filled with Sinaitic gospel, and took hold of the hearts of the people. He has the inestimable gift of stopping his sermons before he has dragged the spirit of the meeting to death. Rev. Gaar, our pastor, and Rev. Moore, the president, together with a number of resident ministers and blood-washed saints, were always on hand to push the battle on.

Central Nazarene University presents a very promising outlook. People interested in school work are writing us from many different states throughout the country, assuring us that they will be with us next year. We will be forced to arrange more dormitory capacity to accommodate them.

J. E. L. MOORE, President.

OSCAR HUDSON, Business Manager.

was the evangelist. He is a good preacher, and a man great in prayer. Prejudice against holiness was broken to some extent, and the seed was sown. While only one soul prayed through to victory, we can see a change among the people; and we are

believing God to save some of them yet. The saints were helped by Brother Whitney's afternoon Bible readings. After the meeting closed we went home to the bedside of our father at Sylvia, Kas. The doctor gives us no hope for his recovery. He is happy in the Lord, and desires to go Home, as he suffers so much. The Lord is with us, and we are going on.—E. S. LANG, Pastor.

### BOULDER, COLO.

Sunday, April 4th, was a time of blessing at our church. We felt the presence and power of the Holy Spirit. At the evening-service conviction was on the people. Pray for us, that not only conviction, but a real spiritual awakening may come to our valley.—S. R. HEATH, Pastor.

### WALLA WALLA, WASH.

Last Thursday about fifty workers canvassed the city for new scholars who attend no other Sunday school. The city was divided into six sections, each section under a leader, and how they did all work! It looked all week as if the canvass might have to be given up, as it rained and rained. But rain or shine the work went through. Prayer went up to God for His special gift of an ideal day on Sunday, and He heard and answered. Autos went out early to fetch all the little new ones who were ready. Some were disappointed, as the parents had neglected to get them ready. The actual result was sixty-two new scholars, including Cradle Roll babies, making the attendance 242, and collection of \$5.95; the primary department, 108, of which number seventeen were new. Every scholar in each class was remembered with an Easter gift. There was no sermon, as the whole morning was devoted to the Sunday school. Now the older ones are eagerly looking forward to the evening service, when we expect the Lord to save souls for Jesus' sake. Last Wednesday's prayermeeting was grand; a great season of prayer around the altar was the first thing, where one soul was seeking sanctification. The missionary offering was taken, and now we are eagerly looking forward to the coming of Sister Eaton and Sheeshu and Brother George J. Franklin next Friday, April 9th, for an afternoon and evening meeting. On Wednesday evening, March 24th, we had a membership rally to pray, talk finance and Assembly. When the pledges were taken in, we were led to exclaim, How marvelous! Surely the God of heaven is pouring out His blessings, as He promised to do when all the tithes and offerings were brought into His house. We ask for and covet the earnest sincere prayers of all over the District for the success of the Assembly. Our beloved little deaconess, Ada Irwin (Mrs. Rogers) is with us today.—MARY H. WILLS.

### SEATTLE, WASH.

Last week we had the privilege of attending a two days' holiness convention in our church at Monroe, Wash. The pastor, Rev. D. L. Rice, was in the midst of a revival meeting with Rev. Aug. N. Nilson as evangelist. Brother Rice conceived the idea of giving the meeting a boost by calling in the nearby pastors for a two days' convention. The results proved the idea to be a good one. The blessing of the Lord was upon this meeting. Those present were Rev. N. J. Lund and Miss Katy Lund, of Mukilteo; Rev. Imogene Figg Culbertson, of Bellingham; Rev. Ora Ogle and Rev. J. F. Harvey, of Seattle; and Mr. and Mrs. Tompkins, of Marysville. All the preachers preached once around, and we all prayed and sung, and shouted and charged the enemy with a solid front. The fight has been hard at Monroe, but Brother Rice has been a faithful pastor, and Brother Nilson has been a faithful evangelist. We believe there will yet be glorious victory. Some seekers were at the altar, and conviction was on the people. Brother Nilson preached at the night services, and God put His blessing on it. We trust that this meeting will result in establishing our work in Monroe on a firm basis. May God richly bless the few faithful souls that are there.—J. F. HARVEY.

### NEW PHILADELPHIA, OHIO

The Lord continues to bless us. On Easter morning the children had the service, and it was crowned with success. In the evening the glory came down upon us in a marked way. From the moment our praise service began people were melted under the blessing of God. Wave after wave of glory swept over us. My own soul was so blessed I thought the Lord would have to take me to heaven, give me a new body, or in some way help me to manage to take care of His blessing. The preacher had to stop preaching while the people shouted, the glory rolled in so. Three souls got through to glorious victory. Our deaconess is sowing seed for God in the jail, the county infirmary, and enamel plant. Our licensed preacher is holding a meeting among the miners. Our new converts go with him to shout and sing and help push the battle. Our converted policeman and his



## Our New Missions and Missionaries---Historical

[NOTE—We are glad, through Miss Fannie Claypool, to present to our readers the following splendid introduction to the missions and missionaries of the former Pentecostal Mission, which is now incorporated in the Pentecostal Church of the Nazarene. We ask all our people to take them into their hearts, into their prayers, and into their offerings. As we enlarge our borders and assume new responsibilities for the spread of scriptural holiness, the demand is upon us for greater liberality in giving—to undertake these great things for our Christ.—EDITOR.]

The missionary work of the Pentecostal Mission has been a very striking illustration of God overruling for the "furtherance of the gospel." When this band of people took upon their hearts the "regions beyond" the Hand Divine seemed to undertake. As they prayed and planned, God was preparing men and women to carry out these plans and was adding to their constituency those equipped for service. Strange it might seem to the skeptical that things should occur thus, but it has ever been true that as lives are yielded to God, given to Him for service, and filled with the Spirit that He opens the avenue to active effort in His vineyard and gives the privilege of serving Him where the "fields are white to the harvest." As this new constituency was longing to launch out and enter some open door, there came to them J. T. Butler, a young man upon whose heart there rested the burden of the Indians of Central America, and to whose soul God had spoken concerning this people so long neglected.

Late in the year 1901 he, with his wife and Mrs. Goodwin, went to Guatemala, Central America. Early the following year they were joined by Conway G. Anderson. A station was opened and aggressive work was begun.

In a few brief months Mrs. Butler joined the blood-washed throng in the New Jerusalem. Brother Butler was compelled to return to the States, but the work went on in his absence. Mrs. Goodwin was allowed but a brief period of labor in this field until she, too, was called to lay down her armor and be forever at rest in the presence of her Savior.

Before Brother Butler returned he was married to Miss Lena Hertenstein, of Nashville, who was a regularly appointed missionary and a faithful laborer, but in 1907 had to return on account of ill health. She reached South Carolina en route to her home in the West, became seriously sick and the Lord released her from suffering and took her to Himself. Brother Conway Anderson returned to his station and no more devout or faithful man ever served at a mission station; but in September, 1914, the Lord said, "It is enough, come up higher," and he went to be with Jesus.

The present workers are Mr. and Mrs. J. T. Butler, and Mr. and Mrs. Richard S. Anderson.

We have great reason to praise God for the way in which He blessed the efforts of His servants on this field. They have a printing press from which they are sending forth tracts and leaflets in the native tongue, also are printing a monthly paper.

We quote from a report:

"We send out twenty thousand papers each month, free to all parts of Central America, some to South America, some to Cuba, and some to Mexico. Besides these we have printed this year one hundred and thirty-three thousand tracts. Some of these tracts have four pages, some are small leaflets printed on both sides, while one has sixteen pages. The tracts set forth the plan of life eternal through Jesus Christ; expose idolatry; have verses of God's Word, and contrast the Gospel with Romanism.

We are doing what we can to sow down the land with something that will awaken men to see that they are lost and to arouse those who are saved to put on the whole armor of God."

Brother Richard Anderson has charge of the printing work. He is not only efficient and faithful, but he and his wife are self-sacrificing and devout.

An important feature of the work is the evangelistic touring. Brother Butler is out much of the time on these tours. Often he is accompanied by native helpers, and sometimes by other workers of the mission. These tours require many long, weary days in the saddle, but seeds of gospel truth are being sown in the hearts of these people. The day school has been carried on successfully for the past three years. The young ladies who carried on this work were supported by their friends in North Carolina, but the school was a feature of our mission. The day school is one of the most effective ways of reaching people, as a teacher has the opportunity of teaching the gospel along with the literary work, and the children carry the truths back to their homes. Thus the seed is sown, even though the parents may not attend services.

The following clipping from a report is encouraging:

"Dear Fellow-laborers in the work of the Lord: The past year has had its trials and its blessings, and while we have not been all that we wish we had been, yet we believe that we are on higher ground, and richer because of the experiences of the year.

"Within the year 1912 we have printed and sent out free about 245,000 copies of 'El Cristiano'—The Christian—and 'La Juventud'—The Youth, besides thousands of tracts. Some of our number have traveled hundreds of miles evangelizing. God has honored their labors, and numbers have been blessed and some converted. The literary school has had enrolled sixty-five with an average attendance of forty-five. The literary work was good and we believe the spiritual influence will tell in eternity. The Sunday school has an average attendance of about twenty-five. These are hearing the Word of God explained from week to week. We claim the promise: 'My Word shall not return unto me void' (Is. 55:11)."

### ENTERING CUBA

Our neighboring island of Cuba was the next field in which this new board opened a station.

While evangelistic services were being held at Erin, Tenn., by some of the ministers of the Pentecostal Mission, J. L. Boaz came to the altar, consecrated his life wholly to God and received the baptism of the Holy Spirit. He was being blessedly used of God as pastor and evangelist, but there came to him and to his wife a vision of the needs of the people of Latin America. They answered the call of God for this service, united with the Pentecostal Mission, and were appointed to South America. Miss Leona Gardiner, a consecrated young woman, was accepted for the same field; and together, in January, 1912, they set sail.

"Like the heroic Judson, who made so many attempts to reach India, but was placed in Burma, they, through a chain of providences, never reached South America, but were located at Trinidad, Cuba, where they opened a station with Mr. Boaz as Superintendent.

From the beginning there was associated with them Teofilo Castellano, a Spanish brother, who has been efficient in service, and who with his wife are regular appointed missionaries.

In the fall of the same year there joined them Brother Glover and his wife and Miss Gertrude Smith. Brother Glover and his wife did good service for a few months, but had to return home on account of poor health. In March, 1903, Frank Ferguson and Miss Lula Hutcherson were sent to this station. Together these toiled, planning, working, and praying. They did evangelistic work, and entered the open doors of the various lines of service presented to them, and the Lord richly blessed. Souls were saved, and God honored.

In 1905 Brother Ferguson and Miss Hutcherson returned to the States. In 1907 Brother Boaz's health failing, he, with his family, was forced to return to the States. He has since been to Cuba on an evangelistic tour.

Since the above time Brother Boaz made a second evangelistic tour, which was very

fruitful. He, with his family, returned as missionaries and have wrought effectively, but return to the United States in April.

### OPENING IN INDIA

This newly organized board with its constituency of praying people, was not content to confine its efforts in Latin America. The Orient, with its millions of people groping in heathen night, appealed to them as a land over which the Father must be looking with pitying, yearning love, and to which He would be pleased to have them minister. Here again was seen how God overrules, and how He guides in the affairs of men to give them opportunities for efficient service; also how He places His chosen vessels in touch with the agencies committed to Him for the thrusting forth of labors into His vineyard. It was after having been twice in Africa as a missionary of the Y. M. C. A., that Roy G. Coddling returned to the United States on account of impaired health. He came south in the interest of missionary work, and became associated with the Pentecostal Mission. Later he entered *Living Water* office as proof-reader and stenographer. These few years of regaining his health were to him a time when he entered into a deeper experience of fellowship with the sufferings of Jesus, and to him there came the intense desire to be at the front of the battle in India where there were but few to hold up the cross of the Christ—the only Deliverer from the cruel bondage of heathenism. So it was that there was at the command of this board a man educated, prepared, experienced, and devout to go to India as the superintendent of a new mission.

Before going out Mr. Coddling married Miss Rosa Lowe, of Nashville, a Spirit-filled young woman equipped for the service of the Lord. Another series of providences brought to Nashville and to these workers, Miss Lizzie Leonard, a young woman with whom God had been dealing ever since her childhood. She had received the blessing of sanctification, her life was yielded to the will of God and He had given her a burning love for India. But His providences stopped not here. In a home near Nashville another girl was learning of God as she grew up in a Christian home. Later she heard the doctrine of the experience of holiness preached. Her life was given to God. He sanctified, hence it became her joy to do the will of the Father and He spoke to her concerning India; thus Miss Eva Carpenter was at the service of this board.

In October, 1903, Mr. Coddling, Mrs. Coddling, Miss Leonard, and Miss Carpenter bade adieu to the homeland, rejoicing in the privilege of going to India to tell the lost of a Savior precious to the soul. They went direct to Bombay, and after investigation located their station at Igatpuri, among the western Ghats, and in easy access of Bombay. Doors of service opened to them and they were permitted to be a blessing even while learning the first principles of the language.

Early in 1906, these faithful ones were rejoiced over there coming to their assistance Hugh Gregory and Miss Pearl Thompson, who were afterward united in marriage. In 1906 they were further strengthened by the addition of Misses Florence Williams and Mattie Long, who had previously gone to India from the South and were working along independent lines. Feeling their need of affiliation with other workers they united with this band. They also united with the Pentecostal Mission and became its missionaries.

In January, 1909, Mrs. Bertha Davis and Miss Bessie Seay were added to the number.

In February, 1913, Misses Jessie Sanford and Olive Graham joined these workers.

The workers are: Rev. R. G. Coddling, Mrs. Coddling, Mrs. Davis, Misses Carpenter, Graham, Long, Williams, and Leonard.

The native preachers and Bible women are devout, efficient, and loyal.

F. CLAYPOOL.

wife run their automobile almost day and night for the Lord. My Sunday school class of young men and women has increased in regular attendance from three to thirteen. We are on the upward march, everybody working at his job.—MRS. MARY S. LEZ.

### STOCKTON, CAL.

The First Pentecostal Church of the Nazarene is doing nicely in this city. The battle has been a hard-fought one, but the Lord has brought us out more than conqueror thus far. A few months ago we were looking forward to the time when we

might have a building in which to worship, and today we have a beautiful new building situated on the corner of California and Wyandotte streets, which is the product of much prayer, sacrifice, and hard work. We expect to dedicate on the 18th day of April. Dr. E. F. Walker, our beloved General

Superintendent, will preach the dedicatory sermon. An invitation is extended to all who can come to be present at this great service.—C. O. BANCROFT.

**LA CENTER, WASH.**

We have almost completed our second year's labor in this field, and feel that the Lord is leading us away for another year. Our good people called us for another year; and we love to work with them, but God's will be done. We would be glad to communicate with churches east of the mountains in this Northwest District, who are not settled for a pastor for this coming year. For personal reference or recommendation I would refer you to Assistant District Superintendent Rev. C. B. Langdon, Evangelist J. B. McBride, or any of our members. I have a wife and two baby boys. We are out and out for God on full salvation lines.—J. W. FRAZIER, *Pastor*.

**WOODWARD, OKLA.**

We are glad to report victory over the Sabbath at Prairie Gem church. We received six members into the church in the morning, and had a good crowd and good interest at night. We had no preaching service in town on Sabbath morning, but Brother W. E. Yonkum, an evangelist formerly of Woodward but recently from Arizona, was with us, and preached for us on Sabbath night. He expects to make Woodward his home. We are glad to welcome him back.—J. F. HALL, *Pastor*.

**LITTLE ROCK, ARK.**

We had a good day yesterday. Five were at the altar last night. Four seemed to have been blessed. One was at the altar at the afternoon service at the City Park building. Four and five prayer-meetings are being held each week in different parts of the city, and Argenta. The tent campaign will begin just as soon as warm weather comes. The greatest year in the history of the work is expected. On with the battle!—JOS. N. SPEAKES.

**BLOOMSBURG, PA.**

Yesterday was a precious day for the saints. A real Easter spirit prevailed. The morning service was marked by a short sermon, love feast, and communion. The evening service was one of praise, at which four were taken into the church. God gave us a gracious twenty-three days' revival, which closed on March 27th. About sixty souls sought pardon or purity, and most of them were happy finders. The conviction was great. The conversions and sanctifications were clear. Drunkards were saved and made sober. Tobacco users were cleaned up. Some dried-up church people got the fire. An old soldier got deliverance from the morphine devil, after being bound twenty-four years. A young woman who had her suitcase packed to run off with a show, was wonderfully saved, and stayed at home. In one home three young men and the daughter were saved, and the mother sanctified. All of them came through shouting for joy. The Devil was stirred, and some Nazarenes were almost blessed out of themselves. And lastly, I am here as pastor for another year. Pray for us.—WILLIAM W. SHELOE.

**COUNCIL BLUFFS, IOWA**

We received four new members Sunday who have been converted in our meetings this month. We have had twenty-two seekers in our regular services of the last three weeks. We have the largest chorus in the city. Sunday, March 28th, we had close to forty voices and all seats in the building were taken. There is no mistake about it, there are people here who can pray things to pass. Our young folks are all standing true. Five young men who were received into another society by baptism, began attending our services and prayer-meetings. In ten days we had them down as seekers, and my how they prayed! Victory came, and today they are Nazarenes. We will begin our tabernacle campaign May 12th. We are to have four in different parts of the city. Each one to hold over three Sundays. This fall, at the close of the campaign, we will build the basement of our church. One man has offered \$200 already, without our asking. We expect to organize the movement thoroughly, and go into this campaign, every member a live worker. With a large band composed of converts and a lot of people to pray, we plant the Nazarene banner in Council Bluffs to stay.—R. W. LEISCHER, *Pastor*.

**SAN ANTONIO, TEXAS**

I want to report victory here. Since taking charge of the First Church of the Nazarene, at San Antonio, last August, we have had blessed seasons of refreshing from the Lord. On the fifth Sunday in January we were greatly blessed in having the San Antonio District Preachers' Meeting in our little church. This was immediately followed by a series of revival meetings, led by Evangelist Will O. Jones, of Columbus, Ohio.

# Illinois Holiness University

The last few weeks have been weeks of refreshing and unusual blessing to the student-body and community. We have enjoyed the presence of the Holy Spirit in a marked degree, and from all appearances the work here is on the upgrade. We are learning day by day that truly "There remaineth yet very much land to be possessed," and by His grace we propose to possess all that He intends we should have.

The enrollment for the present year has been the largest in the history of the school: up-to-date it is 234, and from all appearances the next year will bring a much larger student-body as the majority of the present student-body will return and a number of new ones have indicated by correspondence and otherwise that they will be here.

The annual meeting of the Board of Trustees convened on Wednesday, March 31st, at 9 a. m., eleven of the fifteen trustees being present. The session continued two days, and was marked by seasons of refreshing and a spirit of unity prevailed. Surely God has chosen some really anointed men to bear the burden of this great institution. The business of the meeting was conducted speedily, and yet very carefully.

Among the important items of business was the election of the president and faculty for the ensuing year. After careful and prayerful consideration, Rev. A. L. Whitcomb, so well and favorably known to the holiness movement throughout the country, was elected president, and Rev. E. P. Ellyson, who has been with us for the last two years as vice-president, was elected again to the same office. The majority of our present faculty were re-elected, and a number of new teachers were arranged for, thereby giving added strength to our present well-equipped faculty. Surely God is favoring us in an unusual measure in sending these Spirit-filled men and women to train the young people who have come to us to acquire that which is so necessary in order to successfully carry out the plans of the Master in their lives. The remarkable feature seems to be that in spite of every subtle attempt made by the enemy to defeat God's plan, the work continues to grow; and truthfully the writer can say that never in the three years that he has been here have the conditions been so favorable to continued success as at the present.

Another great problem that confronted the board was one that no doubt confronts the

board of every institution of this kind: that of finances. It is quite apparent that had not holiness schools been in divine order they would have failed long ago. I suppose there are few institutions who can do as much on so small capital as the majority of our holiness schools; and yet I am confident that we have been able to prove to a great many that God still lives, and will see His people through, if they dare to trust and obey, and not fail at the crucial time.

We have entered a campaign to lift the debt on the Illinois Holiness University. The indebtedness is about \$60,000. Some may think this a large amount; and yet our property and equipment is worth, conservatively estimated, \$135,000. We, like other institutions, are constantly harassed by the enemy because of this debt. But we propose by God's help to provide for all of it by securing subscriptions for different amounts from the friends of Christian education, with the understanding that the subscription is only to be paid if the whole amount is raised.

We believe this plan to be of God, and expect to do our best to lift this obligation and thereby open up a greater field of usefulness for this institution.

We have decreased the running expense of the institution considerably for the ensuing year. All who are in the employ of the school are to be with us at quite a sacrifice: the largest salary paid would not be a strong appeal to any man unless he was thoroughly consecrated; but all have banded together to reduce the actual running expense to a minimum, and we propose to practice the strictest economy along all lines, believing that this is consistent with the profession that we make.

We desire the continued confidence and support of our people, and earnestly request that you remember the educational work of our church at the throne of grace.

We were greatly edified and blessed by the presence of our General Missionary Secretary, Dr. H. F. Reynolds, who inspired all of us to greater missionary interest by his stirring lecture. His presence at the sessions of the board proved a blessing to all the brethren. His wise counsel was much appreciated. May the Lord continue to bless him in his labors.

We ask your co-operation in making this institution a place of thorough scholarship and deep spirituality.

E. G. ANDERSON.

During these services we had about sixty seekers, and about twenty-five professions of pardon or purity. We received several into the church and baptized two. We were much hindered in our work at that time by our surroundings. We could not secure a hall in which to worship. Only had the front part of a hall in which a dairy was running, and the place was both bad-smelling and noisy. But we sang and preached and prayed and shouted, and encouraged souls to pray through, and God gave victory. We were cordially invited to occupy the Salvation Army hall on East Houston Street, and did so for several nights, during which souls continued to find God. We are soon to purchase our new church lot, and we hope by this time next year to be occupying a nice church and parsonage. We are only a small church here, and are doing our best and are having to borrow a good deal of money on our lot.—W. O. SELF, 110 Sandoval St.

**TEXARKANA, TEXAS**

Our Sunday school is growing. Saved and sanctified ones are coming into the Nazarene church. Our Bible study every Tuesday night is a rich feast to our souls. Sister Pinson and the good women are waging a mighty war against Satan in the women's prayermeeting, and God is blessing the Thursday night prayermeeting. Glad to notice the very marked increase in the heads of families at the regular preaching services. The precious women brought a buggy-load of things for the pastor's family to eat.—W. P. PINSON, *Pastor*.

**DACAMA, OKLA.**

I am at Pleasant View church for a month's siege. Heavy rain for the last thirty-six hours has hindered some, but we have the victory, and are looking for great things. I request prayers of our folks for my throat trouble and for the meeting. I spent one night in the mission at Wichita, Kas.

The Spirit of God was in the services. The pastor Brother Calhoun, is being blessed in his work.—A. B. JONES.

**FROM EVANGELIST ARTHUR F. INGLEE**

With joy we received telegrams last week to go to Ontario, Cal., for a three weeks' Union Gospel Tent Meeting, and here we are among sweet-scented orange and lemon trees now in full bloom. Rev. F. L. Stevens, our friend from Massachusetts, is here in charge of the meeting, having come to Los Angeles last November for his wife's health. Mrs. Stevens has recovered and both are enjoying the balmy climate and full salvation. Brother Stevens was presiding elder of the New England conference of the Evangelical church, and has rare evangelistic gifts. We have known him for eight years, and labored in a number of successful revival meetings with him. It is a great pleasure to be associated with him again. We parted at the Salem, Maine, campmeeting last August, and it was a glad surprise to meet him again and on the Pacific Coast. God is blessing our labors. About six hundred people came to the first service, and the audiences are good on week nights. Souls are finding the Lord and victory is ours. Remember us in your prayers.

**KEENE, N. H.**

The Easter Sunday school program was a success. The church was filled to its capacity, and every one did well. Sister Baker had things well in hand, and carried out her program without a hitch. We are trying, by God's help, to build up our Sunday school. The Nazarene league is getting on well. Pray for us.—H. REES JONES.

**CANASTOTA, N. Y.**

The second anniversary of the Pentecostal Church of the Nazarene was held March 25th, and proved a feast to our souls. Services were held

# Cash Report General Missionary Treasurer

## Pentecostal Church of the Nazarene

October 1, 1914, to April 1, 1915

E. G. Anderson, Treasurer  
Olivet, Ill.

### RECEIPTS

DISTRICTS —		
Alabama	2 88	
Alberta	63 50	
Arkansas	224 80	
Chicago Central	389 51	
Colorado	108 00	
Dakotas-Montana	205 45	
Dallas	153 91	
El Paso Mission	65 00	
Hamlin	240 93	
Idaho-Oregon	19 94	
Indiana	173 24	
Iowa	36 85	
Kansas	552 68	
Kentucky	73 08	
Louisiana	75 11	
Michigan	42 40	
Mississippi	3 38	
Missouri	42 58	
Nebraska	64 63	
New England	1,104 26	
New Mexico	29 88	
New York	623 88	
Northwest	751 28	
Eastern Oklahoma	94 87	
Western Oklahoma	209 71	
Pittsburgh	501 00	
San Antonio	228 95	
San Francisco	274 91	
Southern California	1,217 00	
Southeast	49 33	
Tennessee	134 89	
Washington-Philadelphia	107 49	
Wisconsin	9 21	7,964 49

OUTSIDE OF DISTRICTS —		
Transfer special Japan Fund	159 00	
Passage money, unused, India	600 00	
Individual remittance	1 00	
Interest from bank	23 23	
J. D. Monroe, missionary fund	268 62	
Reynolds's World Tour, unused tickets	171 60	1,223 45

SPECIAL AND TRUST FUNDS —		
Africa	146 00	
Brava, Cape Verde Isl.	1 00	
Central America	1 00	
Cuba	16 00	
China	13 00	
Garó work	383 33	
Julia R. Gibson	4 25	
Hallelujah Village	837 33	
Hope School	1,360 15	
Western India natives and orphans	527 56	
Japan natives and students	281 20	
Mexico	24 70	
J. D. Monroe Estate, payment on lots	140 00	
Cora G. Snider	20 00	3,755 52

### DISBURSEMENTS

GENERAL FUND —		
Administration	\$ 1,054 98	
Africa	1,312 00	
The Other Sheep, 5,600 copies	72 50	
Brava, Cape Verde Is.	260 00	
Canada	200 00	
China	795 00	
Contingent Fund	835 70	
General Fund (difference)	12 33	
General Supts' Fund (loan)	100 00	
Incidental Fund	469 05	
Eastern India	1,430 68	
Western India	3,040 00	
do Khardi District	412 60	
Interest	30 00	
Japan	1,997 50	
Publishing House	300 00	
Mexico, D. F.	420 00	
Northern Mexico	697 50	
Reynolds's World Tour	111 85	
Special Fund, overdraft	64 39	
E. G. Eaton, return pass	79 00	
		18,694 96

SPECIAL AND TRUST FUNDS —		
Africa	\$ 146 00	
Brava	1 00	
China	13 00	
Julia R. Gibson	4 25	
Hallelujah Village	448 99	
Hope School	1,360 15	
Western India, natives and orphans	206 71	
Japan, natives and students	280 70	
Mexico	20 00	
J. D. Monroe Estate	551 81	
Cora G. Snider	20 00	
Special Japan Fund	159 00	3,301 61

### RECAPITULATION

GENERAL FUND —		
Districts	\$ 7,964 49	
Specials	1,223 45	
Cash on hand, Oct. 1, 1914	3,133 63	
		12,321 62
DISBURSEMENTS	13,694 96	
General Fund overdrawn	\$ 1,373 34	
SPECIAL AND TRUST FUNDS —		
Sundry items, per list	\$ 3,755 52	
Cash on hand, Oct. 1, 1914	1,709 71	5,555 23
Disbursements		3,301 61
BALANCES, April 1, 1915 —		
Special Funds	\$ 1,024 72	
Trust Funds	1,223 90	
General Fund, overdrawn	1,373 34	

afternoon and evening. The afternoon meeting began at 2 o'clock with a good-sized audience. There was a praise and testimony meeting, followed by preaching by the Rev. Buell, New York State holiness organizer. In the evening the Nazarene brass band, from Syracuse, N. Y., came down and assisted in the services. Before the evening service began, the band gave a concert on the street. The Rev. A. B. Carey, pastor of the Nazarene church at Syracuse, had charge of the evening service. Ten were baptized and eight taken into the church.—T. G. GRAY, Supply.

#### MALDEN, MASS.

The work still goes on in Malden with a conquering tread. Last Sabbath was a day long to be remembered by the saints. Brother Borders preached a wonderful Easter sermon in the morning, and in the Sunday school a record offering of \$50 was taken. The evening meeting was characterized by a wonderful song service, the reception of members, eleven in number, followed by communion service. We are expecting great things during our coming meeting with Bud Robinson, which commences April 11th and runs over three Sundays.—LEWIS BACHELLER, Reporter.

#### AUBURN, ILL.

The blessings of God rest upon the work at this place, and a revival spirit is or all the while. Our prayermeetings are times of refreshing, and some souls have been sanctified lately. The work in Thayer, that has met with so many discouraging things, is on the move again, and God's presence is felt in all the services. The Methodists of this place have just closed a meeting in which our people have worked nobly, and in the face of opposition proved that they have the blessing. Sad indeed is the sight of the modern revival where people fail to pray through, and where all kinds

of manmade plans are laid to get people to make a profession, and yet not obtain the real thing from the skies. Sadder still the thought that professors of religion will insist on young converts going to the dance, picture shows, and like places of amusement. By the grace of God we expect to preach a gospel that will free men from the world and take away the desire to attend such places of worldliness. The Young People's Society recently organized in Auburn is moving nicely. We go next week to begin a meeting with our pastor, Brother Jones, at Chicago Heights. Will the HERALD of HOLINESS family please pray that God will give us a tidal wave of victory, and that many souls will be swept into the kingdom. We will begin as soon as we return, in Glenarm, a little town near here; from there we will go to Thayer, where we are expecting a great revival.—CHARLES A. GIBSON, Pastor.

#### MILTON, CAL.

We have just closed a two weeks' meeting in Milton with the Smith band as evangelists. The meeting was good from the very first service. The last Sunday an all-day meeting was held, which was without doubt the best day we have had during our pastorate here. The Lord moved the hearts of the people mightily in the morning service. Some confessions and reconciliations, according to Matthew 5:23, 24, were made, which were blessed of the Lord. The singing and preaching of the evangelists was "in the fullness of the blessing" and owned of God. It has not been our privilege to know and labor with workers who are sweeter in spirit and safer in doctrine and method than F. B. Smith and wife.—M. R. DUTTON, Pastor.

#### From EVANGELIST H. H. KERNOHAN.

The harvest is great in this part of the country, and the laborers are few; but we praise the Lord for every effort that is being made for the

salvation of men. We could spend a whole year in this section, and then not be able to fill all the calls; but as the brethren in the East have waited three months for us to fulfill our promises for a meeting, we must leave this needy field and go. After filling one more appointment in North Dakota, I return to Milwaukee, Wis., to help Brother Hammer in our Nazarene work. During our three months' sojourn in the Dakotas we have had the most successful time of our experience. We have visited some of the churches where some of our leading evangelists have labored, and have found lasting results.

#### SCIENCE HILL, KY.

Our District Superintendent, W. W. Hanks, is with us to complete the work Evangelist F. P. Cassidy, of Lexington, Ky., started. We have a fine Sunday school: 109 in attendance last Sunday. I am putting the HERALD of HOLINESS in as many homes as possible.—W. G. PHELPS.

#### LURMAN, MICH.

We feel wonderfully encouraged since the visit of our District Superintendent, Rev. A. H. Kaufman, who was with us from March 22d to 29th. His messages were full of encouragement and edification. We expect to organize in the near future. The work is moving on in harmony. Brother Kaufman is now at North Hope. He preached for our log schoolhouse church yesterday. Our Sunday schools are improving, and we see good prospects ahead.—A. H. LEVELLY.

#### PAW PAW, OKLA.

I want to ask the prayers of the saints for the work at this place. We have had but one preaching service from our pastor since the Assembly, and we feel the need of the revival spirit upon the people.—GEORGIA LEMLEY.

#### ROCKY, OKLA.

We closed the meeting at the Glendale Nazarene church with a number of professions; some real bright ones. It was a hard-fought battle, but God gave us victory. We are now at Rocky with Pastor Huffman. God is moving on hearts; one was sanctified last night.—D. J. WAGGONER.

#### DECATUR, ILL.

I have just returned from holding a two weeks' meeting at Wataga, Ill., assisting Rev. Lewis W. Scott, pastor of our church at Kewanee, who came to us last year from the Methodist church. He gave up \$1,000 a year to preach holiness for \$10 a week, and has the victory through it all. I had the blessed privilege of being in the home of our beloved Dr. W. Nelson Giles for two weeks. We had the pleasure of seeing his daughter, Vera, pray through to sanctification in a cloudburst of glory. All the other churches in the town raised the battle against us, but we had a good meeting. There were several converted and sanctified, and now they are talking of a new church building. Upon our return to Decatur we found our church, under the leadership of Brother Roy Smith, doing business for God. There had been eight conversions while I was away.—L. G. MILBY.

#### COUNCIL BLUFFS, IOWA

The fire continues to fall, and souls are getting blessed. One converted and one sanctified yesterday. Four joined the church at the evening service; the most spiritual class of young people I ever saw. The opposition is being overcome in a



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spirit of love and meekness. Brother Lischer has won the hearts of the people. We are soon to start the tent campaign in the city.—C. E. WILLIAMS.

**KANSAS CITY, MO.**

First Church was never in so fine a place with the Lord. Sunday school and all services of the church are growing in interest and numbers. We are obliged to move into a larger place; and it begins to appear that the Lord had another denomination build a splendid big church for us as soon as we should be ready to occupy it. We are about ready. Victory and salvation and increase in membership continue to be the order of the day. It is time now for us to resume our great street meetings, where by the special permission of the

chief of police we preach and testify and get people to God right in the heart of the crowded district of the city. We are praying for \$500 for a truck upon which we can erect a platform for twenty-five or thirty workers and the organ. As God is giving us about everything we pray for, we are expecting some one to send us this money for His glory. We open up a great month's evangelistic campaign on the 28th, with Mesch and Wilde, of California.—REPORTER.

**NORTH YAKIMA, WASH.**

God is working wonders in North Yakima. Our services are nearly all soul-saving times. We are getting so that we expect it. Last Sunday a poor sinner knelt on the jail floor, repented of his sins, and found God. That makes five saved through the work of some of our young people in the jail services. Our prayermeetings are melting times; two sinners have found the Lord lately. We have seekers at our altars nearly every Lord's Day. Our young people have a passion for souls, and know how to hang on to God for victory. Our beloved pastor and wife, Brother and Sister Hunt, are leading us on to victory. Our laymen meeting in the country is nothing less than an old-fashioned revival all the time, and souls are finding God right along. Our meeting with the missionary trio was a success. The messages from Brother Franklin and Sister Eaton were soul-stirring, and after the preaching thirteen seekers prayed through.—VERT ANGLE, *Secretary*.

**PEABODY, MASS.**

I tendered my resignation as pastor of the church, March 9th, to take place at Assembly time. We have served this people a year and a half. Our fellowship has been sweet, and they voted for us to remain. The work is in a good, healthy condition, with old indebtedness all paid, nine new members added to the church, and three on probation. The Sunday school has doubled itself financially and numerically. I am ready for sacrifice or service. I should prefer evangelistic work, if that is God's plan for me.—CLIFFORD SMITH.

**PORTLAND, ORE.**

The First Pentecostal Church of the Nazarene enjoyed three weeks' services with Rev. W. E. Shepard, evangelist-preacher-teacher, who by the help of the Holy Spirit led us on to victory. About sixty were at the altar, not counting any one a second time. A goodly number of these were new cases, among them an elderly man. The saints were fed and built up. Unusual manifestations of the Spirit were the order, shouts of victory often coming from Spirit-blessed souls. For real spiritual power in preaching, praying, testifying it was one of the best services. The spirit of the evangelist won our hearts from the first, and he left Portland with a warm place in First Church. Most heartily do we commend Brother Shepard. Center No. 1 of the Northwest District held their regular quarterly missionary rally at McMinnville, April 1st and 2d. Representatives were present from Albany, Newberg, Brentwood, Salem, Canby, First Church (Portland). Excellent papers were read, among the best being one on "Tithing," by Rev. A. Wells; one on "Personal Work and the Worker," by Deaconess Brandenburg. We were favored on the second day with a visit by Brother Franklin, Sister Eaton, and Sheeshu, who were made a blessing to all. Attendance good; house full at night. Brother McBride follows up with a series of revival services. God bless McMinnville. Next rally is to be at Newberg, July 1st and 2d.—C. H. DAVIS.

**PULLMAN, WASH.**

This town is the seat of the state college. The religious temper of the place may be inferred from the following extracts. The first is from the local press reporting a meeting of the general committee of the college Y. M. C. A., the meeting being led by one of the local pastors:

"The question arose, 'What is the Bible?' The old theory of direct inspiration was mentioned; but it was finally decided that the Bible is only the best Hebrew literature."

And so on. It is also significant that the pastor who led this meeting, and the local Methodist Episcopal pastor have just closed a union revival effort. The next extract is from the official college paper, in an article written by a college professor anent the question of having a dance on Good Friday night. This professor is an official member of the local Church of Christ:

"A few years ago some sensible and practical students who did not believe in saddening their lives by indulging in unpleasant memories, at least of people they had never seen or known, and perhaps therefore were not interested in, arranged for a dance on Good Friday . . . indulging in pleasures tending to keep out of their minds unpleasant things, rather than giving any time or thought to commemorating the sufferings of a man who lived in the long-distant past; especially

**The Heart of Blackstone**

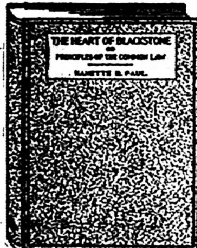
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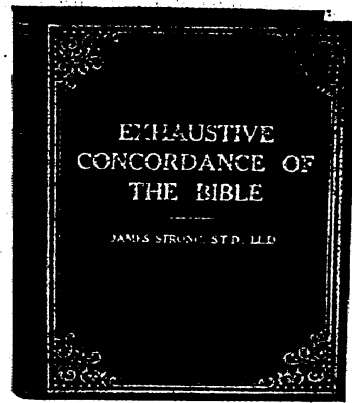


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**McMINNVILLE, ORE.**

We have held seven weeks' meetings in McMinnville, Ore., and served them a part of the time as pastor. When we came here, we found the church in a bad condition, as they had had no pastor for some time. There were several saved and sanctified, and two united with the church. We have a fine band of loyal Nazarenes here now. They had a church debt of \$990. The good Lord undertook for us, and we raised the whole amount, paid off all the indebtedness, and bought a new carpet for the pulpit platform. Then we left them and went to Enterprise, Ore., for a meeting, where we were called by one woman who had prayed through for a revival. There was not a Nazarene church there, but a band of workers numbering about eight. The fire began to fall, and conviction of the Holy Ghost began to seize hearts, and we had a revival. There were thirty or more good bright professions of salvation. I have just received a letter from there, stating they had a lot donated to build a church on, all the work donated, and \$200 toward the lumber bill. We organized a Sunday school with forty-two members. It has increased to fifty-three now. They have sent for the District Superintendent to organize them into a church. We have been back in McMinnville a little over two weeks, praying and advertising a missionary convention and revival meeting. The missionary convention was a grand success. We had Sister Eaton, little Sheesahu, and Brother Franklin with us. It was a salvation time. Brother J. B. McBride is following in a series of meetings, to run until the 19th of this month. Saturday night and Sunday there were five different ones at the altar, and all got what they came for. We are looking for a landslide from glory. We are open for calls for evangelistic work. We only go for siege meetings, and hold on till victory comes. We would like to arrange a slate to hold meetings from here to Flor-

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R. E. DUNHAM—Artesia, N. M.
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E. J. MARVIN—Spring Valley, N. Y.  
District Assembly, Danbury, Conn.: April 21-25
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N. B. HERBELL—Olivet, Ill.  
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Hall's Chapel, 10 a. m. and 2 p. m.: April 15  
Erin: April 16  
Griggs and Yellow Creek: April 17-18  
Clarksville, 11 a. m. and 7 p. m.: April 19  
Liverwort, 11 a. m.: April 20  
Shiloh, 7 p. m.: April 20  
Murfreesboro: April 21
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District Assembly, Clayton, N. J.: April 14-18
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