

# HERALD of HOLINESS

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

VOL. 6. No. 40. WHOLE No. 300

KANSAS CITY, MO., JANUARY 9, 1918

## EDITORIAL

### Another Milestone Passed



WITH the coming of this new year we all pass another milestone of our earthly pilgrimage. How rapidly they are passing! This should be a time of gratitude and serious reflection with all of us. How grateful should we be that we have been spared to see this occasion! Multiplied thousands have passed to the beyond since the last new year. Death has reaped an unusual harvest during the last year. But we are spared to begin another year in health and with fair prospects before us for continued opportunity for service.

The last year has been one of war and bloodshed by most of the nations of the world. Our own country has during this year become involved in the titanic struggle. This has very seriously affected everything. Prices for the necessities of life have advanced to an unreasonable cost. This has been due only in part to the increased demand occasioned by the war. The greed of the merchants has been a very great factor in this distress of the people. This has been one of the saddest features of the war. It has forced upon the innocent, non-combatant women and children a great deal of suffering. We can only hope that this distress may be removed the coming year by wise interference of the federal government. This we regard as one of the most pressing demands of the hour.

Our colleges and universities have been much hurt by the war in the attendance of pupils, but they have for the most part been able to continue their work if at some disadvantage. For this we should be thankful and take courage for the future.

Personally we should all take stock of our spiritual stores and see just where we stand and try to improve where we discover lack. It is a fine time to look back, and to look within, and to look ahead. As you take the backward look can you see anywhere that you have been remiss? Is there any place your eye falls upon that brings poignant regret? If so, make up your mind at once that at this point there shall be amendment. Be sure to settle the matter at once that here there must and shall be a remedy. Why should we not by this review get blessing by such amendment where we find need of it?

Then there must be the inward look, as well as the backward. As you turn your eye inward do you find any lack? Are you as firmly set on God in your faith as a year ago? Have you slipped any degrees backward from the din and furore of war and the excitement attending it? There has been peculiar temptation to this loss. Look well and deeply within and be perfectly candid with yourself and make your decision honestly and spare not yourself at all. Where you find any loss of fervor, or interest, or zeal, or determination, let there be instant and drastic dealing with yourself. Be

rigid and insistent with yourself that reform be had at once. Turn at once and take the back track toward Him from whom you have wandered any distance, and stop not until you have reached the closest place you ever occupied with Him. Do you find that prayer has been allowed to lose in power or earnestness? Immediately arrest yourself and arraign yourself before the bar of your best knowledge and conscience and have the verdict rendered demanding an instant return to the old time fervor and diligence in prayer.

Do you find you have grown lax in the reading of the Word of God? At once fly back to this precious Book divine as the great source of your light and strength and diligently read it and make it the man of your counsel and the light of your pathway. Lean upon it and draw from it the very sustenance of life and health and growth.

Then take a look ahead and see what is to be done for the future. Let not your retrospect produce anything less than a grim determination to make the new year the best of your life. No matter what may be the record of the past, we must do better for the future. Upward and onward and higher and higher must ever be our motto. Only thus can we hope to measure up to the privileges and possibilities of our calling of God in Christ Jesus our Lord. Let us set our mark higher up amid the altitudes of grace and start out to reach the mark this year with unerring success.

### A Great Victory

THE passage of the Constitutional Amendment Bill by congress marks another great victory for the prohibition forces for the throttling of the licensed liquor traffic. It is only by federal agency that there was any hope of nationwide and effective prohibition of this traffic. We have long believed that this was our only remedy for this matchless evil. Now let the states rally and ratify this amendment to the national constitution and we can have relief from this vampire which has done so much to ruin the young life of the nation and to undermine the very foundation of our republic. As a state measure this was the wisest step congress could take. As a measure of economic reform it is the very wisest policy possible to pursue, for of all the wastes entailed on us as a nation the liquor traffic was the very worst with which we had to contend.

Now let it be adopted by the states and then let the federal government take hold of the matter of enforcement with the same determination that the illicit distilling of whisky is treated, and we can hope for real enforcement of the law. If this law is enforced as it should be we may look for great relief and an advanced step along lines of sobriety and safety for our people.

We will have now, of course, a series of campaigns in

the states, of filth and lying and debauchery on the part of the whiskyites, but we have no doubt of the result. This infamous traffic is doomed. This we have felt for a generation past. There is no resistance of the force of logic. The logic of the situation wrote suicide upon any nation that dallied with this traffic, and this truth finally imbedded itself in the conscience of the nation and then the doom of the traffic was sealed. It remained only to convince the little politicians that this had taken place and then all fell in line and became blatant for the law.

It has been a matter of amusement to the writer to see the changes in certain great (?) daily papers of the South. Twenty-five years ago in a state campaign in Tennessee for an amendment to our state constitution we stumped the state in the interest of the amendment. We had the two chief dailies of the state to fight throughout the campaign. By fair and foul means they fought in the interest of liquor and did everything in their power to defeat the amendment. The senators and representatives in congress from the state also opposed the amendment and some of them stumped the state in opposition to it. All these politicians and the papers did yeoman service in the interest of the infamous traffic. The bill was said to have been defeated by a small majority, but it has been an open secret that we were counted out by those arts which are vain and tricks which are fraudulent for which the great political parties were peculiarly distinguished.

Now these same papers are practically all in favor of the prohibition amendment to our national constitution. So are our national legislators as a rule. We wish we could believe implicitly in the sincerity of the positions now occupied by all these gentlemen, but we have to take the matter with a great deal of caution. We are glad enough to have their votes, however, for the law, and to believe that the people having awakened so fully that the law will never be interfered with once it is the constitutional law of the country.

We congratulate all concerned upon this magnificent achievement and predict for the amendment adoption by the states when they come to vote on it. Let the good work go on with speed, and prohibition soon become the law of the land.

## Prince of Theologians and a Great Mother

**T**HERE is no greater blessing than a good mother. Nearly all great men have had great mothers. There is no such heritage as a good mother. In military annals, in literary history and achievements, in all lines of endeavor requiring great intellectual and moral strength for great achievement the influence of good mothers has been manifest. We may trace this influence in the history of great preachers like John Wesley. We can trace it everywhere that greatness has left its mark.

Possibly in no individual case has this influence been more marked than in the case of the great patristic father, St. Augustine. It will pay us to give heed for a few moments to his career in the light of maternal influence. He had so much with which to contend. Or rather his mother had so much to oppose and neutralize her splendid influence that her final achievement in the case of her son is all the more remarkable.

Augustine's father was a heathen and lived, as we are told by Augustine himself, in "heathenish sin." Then there was no advantage which he enjoyed in the way of wealth or rank. To none of these things could he look for help. Poor and of wicked parentage on the paternal side, and with the home example of a father steeped in heathenish superstition and sin, the young Numidian it might be said had a poor start in life save as his mother, the saintly Monica, might contravene it. Until he was sixteen he was obstinate, indolent, and indifferent to his studies, in which he early gave evidence of ability to excel if he would exercise the necessary diligence. He was heedless of reproof and gave himself up to indulgence in heathenish sports which were only demoralizing. While at Carthage where he began his education at nineteen he went further astray following stage-players, who at that time were little if any short of infamous, among whom he early learned to give himself up to illicit loves which became his besetting sin.

Despite all this his intellect was deep and inquiring and his mental powers tried to unfold under all these disadvantages. His first

great awakening was from reading Cicero's "Hortensius," a book now lost.

The greatest asset of this wondrously gifted but dissolute young man was a deeply religious and prayerful mother, Monica, who held on to God for his conversion and who would not be denied. She held a mighty influence over him notwithstanding his persistent dissipation and lechery. His coming in contact with Ambrose was another awakening influence with him, but it did not really detach him from his wicked idols. Another power awaited this honor later on. It was practically due to Ambrose's influence that he became detached from the Manichaen heresy by which he was long held in bondage. Under the guiding hand of his mother he finally read St. Paul and became rationally convinced of two things fundamental in their nature; these were the lost state of man and the need of divine grace. This was in direct contravention of the cardinal doctrine of Pelagianism with which he later battled with such signal success.

The influence under his saintly mother which availed for his real conversion was the Holy Bible, which for so long he found it difficult to become interested in. Paul, however, convinced him and by him he was led to a clear conversion. One day under a fig tree of his garden, he heard or thought he heard a girl singing the words: "Take up and read; take up and read." He opened the Bible and his eyes fell on the words of Paul, "Let us walk honestly, as in the day, not in rioting, drunkenness, and wantonness, but put ye on the Lord Jesus Christ, and not make provision for the flesh, to fulfill the lusts thereof." This text decided him and broke his fetters and made him free in Christ Jesus.

The glory of that conversion humanly must ever be set down to the credit of the great mother who clung with a deathless tenacity to the prodigal until victory came to her faith and perseverance. We have not space to enumerate the marvelous works of this wonderful man. He directed the thinking of the Christian world for a thousand years. Today he is the most commanding figure which looms forth from amid the earliest centuries of the Christian era. He was a prodigious writer and always wielded a trenchant pen and dealt in the profound truths of God and His Word, and the destiny of man.

What encouragement we have here for mothers in this wicked age which so often snatches from their embrace promising sons and daughters and breaks their hearts with sad disappointment. Let hope be eternal. Pray on to the very last minute while life lasts. Believe God and ye shall yet rejoice in victory.

Rome can not claim this greatest of theologians. When Augustine lived and joined the Catholic church and astounded the world with his majestic tongue and pen there was no Protestant church. Catholicism was the only form of the visible Church. His mighty talents were expended to achieve the unity of that Church—a government of bishops, of which the bishop of Rome was the acknowledged head. Really it can not even remotely be said that Catholicism made Augustine. It is truer to say that he made Catholicism, and that he did it with no purpose like that which now animates this Church. He never anticipated their encroachments adown the ages to come. Never once did he dream of their ambitious schemes for enthraling the human intellect and their usurpation of temporal power and the thousand forms of personal aggrandizement of which this organization has been conspicuously guilty. His noble nature would have combatted and defeated such monstrosities as these.

The strong central ecclesiastical power thus established largely by the marvelous labors of this prince of thinkers and writers was perhaps best for that age of barbarism, ignorance, and anarchy. Would that it could have been modified with the passing of the special needs for it, instead of being seized upon as an opportunity for human ambition and lust of power as was done.

We must therefore claim Augustine as being as truly and far more truly Protestant than Romish in the modern sense. He fought Pelagianism and Donatism and every form of pagan error bravely. He never could or would have been betrayed into an indorsement of the revival and engraftment on the Church of the worst forms of pagan ritual and belief and practice now prevalent in Romanism.

In the year 430 A. D. this prince of preachers and writers died. Said a contemporary: "Thus ceased to flow that river of eloquence which had watered the thirsty fields of the Church; thus passed away the glory of preachers, the master of doctors, and the light of scholars; thus fell the courageous combatant who with the sword of truth had given heresy a mortal blow; thus set this glorious sun of Christian doctrine, leaving a world in darkness and in tears."

# How to be Sanctified Wholly

BY E. J. MARVIN

WHEN asked to write an article on this subject my heart went up in prayer that I might write with the aid of the Lord, and in order to help the many within and without the ranks of the holiness movement who are in need of this great blessing. Many claim it, like some who are still sick claim physical healing. Many are deceived into a Christian Science sort of faith in taking it for granted. Many have it as an ideal or doctrine only, and seem to mistake adherence for experience. Many have had it and lost it because they did not walk as they entered, or reorganize and order their lives in the way necessary to retain it. Many are seeking it backward, or before they are justified. Many have had such a variety of experiences back and forth that they are all mixed up. Therefore let us start at the very beginning and go forward.

First, let me say when we go direct to the Word of God we will get a much more substantial, simple, and sensible view of sanctification than we will from many modern writers on the subject, who are liable to obscure the simplicity of the truth by their complex personal experience. New Testament writers were swept through on the strong tide of apostolic sincerity into full salvation. They didn't have time to quibble with their stubborn, childish wills for forty years, months, weeks, or days. They didn't seek something to give them personal pleasure, or to make them feel good. They sought salvation because they felt their need of it, wanted it, and had to have it in order to war the Christian warfare and die the Christian death. That is what it meant to be a Christian. They knew nothing about a great deal of tomfoolery, such as we have around a modern altar, where a number of sentimental folks get about a seeker and fondle and fuss, and buzz in each ear, and sing and say, Lo, here, or lo, there. In short, they allowed the Holy Ghost to do the sanctifying, and when He led to the laying on of human hands something happened, and the seeker was filled.

The first essential exhortation to the modern seeker of full salvation is, "Prepare ye the way of the Lord, make his paths straight," and give the Holy Ghost the right of way, "and the Lord, whom ye seek, shall suddenly come to his temple." In order to be sanctified wholly one must first be sanctified partially, or justified freely, and have the witness of the Spirit that his name is written on a clean page in the Lamb's Book of Life. This is sanctification begun. The going on was both natural and necessary in apostolic Christianity, as the believer had no time or disposition to stop at any theological halfway house and have a controversy with God or man as to how the work of getting rid of sin would be completed. John the Baptist had prophesied it to be by the Holy Ghost and fire. All the apostles got it by the Holy Ghost and fire. Therefore, all the believers wanted it by the Holy Ghost and fire, for the apostles carried the evidence with them so that the seeker felt that what their preachers said was truth; and these ancient seekers sought truth, the whole truth, and nothing but the truth. Therefore, "the truth set them free," and they were "sanctified by the truth." Hallelujah! Can't you see them sweeping through into entire sanctification very shortly after they were justified, borne on the tide of a mighty heaven-born flood?

To the modern mixed-up seeker I would say: Tarry until you are sure you are what you are; until you are honest with yourself; until you are sincere; until you are in under the supernatural, or the guidance of the Holy Ghost; until you are absolutely sure you are forgiven of, and, so far as Scripture demands, you have made restitution for every sin of your life; until the superficial sea of your own sentimental self has gone out and you behold the dark creeping things of carnality that lurk on the bottom of your soul; until you abominate or loath

your selfishness and pride, so you would rather die than surrender to carnality for a second; until the Holy Ghost shows you the cross, and by faith for your cleansing you see the blood flow; until you realize the Almighty Sanctifier is at hand, and in answer to your cry of faith He manifests Himself to the destruction of every work of the Devil in your heart and the floor is purged and the chaff is burned up with unquenchable fire; until you are satisfied that the whole trinity of God is around you and in you to keep you. As we heard an evangelist recently say, "The mourners' bench is the best theological seminary in the world." Let me pray you, seeker, don't quitate before you graduate. Don't get through before you are through. Don't be satisfied until you are satisfied. As we heard Bishop Pearce, of the Free Methodist church, say, "You will know you are

## SOME EVIDENCES OF CARNALITY

BY REV. B. H. HAYNIE

HERE are a great many people today who profess holiness and shout loud who certainly manifest some of the works of carnality. To my mind one of the saddest pictures that could be brought to the mind's eye is that of a deceived soul. Deceived? Yes, thinking themselves pure, yet sold under sin. We now wish to bring to the mind of the reader some few of the manifestations of the carnal mind.

1. *Pride.* We are alarmed some times as we look at some of our people and see them as they shout and try to keep pace with the world. It is truly alarming that so many have not even money enough to take our church paper, nothing for home or foreign missions, nothing for rescue work; but they dress with the very wealthiest people. God save us from pride.

2. *Evil speaking.* There is no surer evidence of carnality than speaking evil, or bearing evil tidings against a brother or sister. I find in the sacred Bible that we are not to take up a reproach against our neighbor. If any brother makes a mistake (and who among us makes no mistakes, let him cast the first stone), I am not to publish these things to the world, but I am to go to him as a brother and pray with him. I am so glad that God has not called us to throw mud, but to live holiness; He has not called us to take up a reproach, but to have a forgiving spirit. I have just been on my knees praying. How I do thank God that we have a holiness paper whose business it is to publish holiness and carry good tidings to the broken hearted, and deliverance to the bound. Glory! Faultfinding is an awful thing in our midst. We are called to love one another, and to pray one for another, and to see the good and not the bad that is in our brother or sister.

3. *Uncleaness.* A great many people think only of outward filth, but the text has more direct reference to the unclean heart, polluted by sin. However, we believe if our hearts are made clean by the sanctifying fire of God Almighty, we will keep a clean body. But a clean body is not an evidence of a pure or clean heart. Let no one think that this experience is a mere luxury. Not so, it is an absolute necessity. Without holiness no man shall see God.

4. *Reviling.* Jesus said that if we were reviled, to revile not again. This old fight back in an individual convinces the world that he does not possess the holiness which he has preached. What an awful thing to give the lie to the doctrine which we have preached and professed so long. Many a preacher has lost his grip on the world by his fight back spirit. People see Jesus in us only as we are patient in our persecution. If we are buffeted for righteousness sake, happy are we if we take it patiently. If we fail to be patient, people look on our profession of holiness with disgust. Who can blame them? Oh, Lord, save us from carnality for Jesus' sake.

sanctified when the blessing stops your seeking."

To the seeker who has just come to the truth or message of entire sanctification I would give John Wesley's directions, found in his sermon on "Patience," where he says:

"What shall we do," said the Jews to our Lord, "that we may work the works of God?" His answer will suit those who ask, What shall we do that this work of God may be wrought in us? "This is the work of God, that ye believe on him whom he hath sent." On this one work all others depend. Believe on the Lord Jesus Christ, and all His wisdom, and power, and faithfulness, are engaged on thy side. In this, as in all other instances, "by grace are ye saved through faith." Sanctification, too, "is not of works, lest any man should boast." "It is the gift of God," and it is to be received by plain, simple faith. Suppose you are now laboring to "abstain from all appearance of evil, zealous of good works," and walking diligently and carefully in all the ordinances of God; there is then only one point remaining, the voice of God to your soul is "Believe and be saved." First, believe that God has promised to save you from all sin, and to fill you with all holiness; secondly, believe that He is able thus to save to the uttermost all who come unto God through Him; thirdly, believe that He is willing, as well as able, to save you to the uttermost, to purify you from all sin, and fill up your heart with love. Believe, fourthly, that He is not only able, but willing to do it now. Not when you come to die, not at any distant time: not tomorrow, but today. He will then enable you to believe it is done, according to His Word: and then patience shall have its "perfect work, that ye may be perfect and entire, wanting nothing."

In connection with Wesley's directions, if you ask me for my best Bible reasons for believing in entire sanctification I reply, beside the fact that no one can live the New Testament standard with sin in the heart, we have the trinity on the side of this truth, as seen by the following: 1 Thessalonians 4: 3 says, "For this is the will of God, even your sanctification." In John 17:17 you have God the Son praying: "Sanctify them through thy truth: thy word is truth." In 1 Thessalonians 5: 23 you have God the Holy Ghost praying through Paul the apostle, "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ," and saying: "Faithful is he that calleth you, who also will do it."

If you ask me when it may be done, I answer: When we need it and have met conditions, then, "Now is the accepted time; behold, now is the day of salvation."

If you ask me how, I will say that if it is the God of peace who sanctifies wholly, then it is not works of man, time, death, or purgatory.

If you ask me how you may know it is done, I simply reply: By the witness of the Holy Ghost, the absence of self and selfishness, and the presence of God and godliness.

In conclusion, reader, to be sanctified wholly is the most sacred duty and privilege of the soul on earth. It is God's only will for us. When I say "How to be sanctified wholly," I not only mean how to get the blessing, but how to live the blessed life. The whole problem is pictured to my mind by the trench warfare in Europe. The Holy Ghost is the advancing or attacking force. The enemy is self. The first trench is the mind and conscience, and when the Holy Ghost invades this trench the result is conviction. Here the Spirit strives until there is surrender and confession, and sins of years are swept away. This line is held and soon the further trench of carnality is revealed and the battle is on until the will is absolutely surrendered to the invading Holy Ghost; the blood is by faith acknowledged as efficacious and the soul is thoroughly purged of the Enemy. Now, as the conquering army reorganizes its lines and prepares to hold the conquered trench and get ready to press on, so the newly sanctified must reorganize his life in order to hold his ground and press forward. It is right here so many fall. They do not intelligently prepare for the counter attack of the Devil and custom, and are swept back into their old way of living, and are soon in need of the altar again. Oh, brother and sister, not only does the Word of God say, "This is the will of God, even your sanctification," but the teaching is clear, this is the only will of God for us, even a sanctified life.

# The Second Blessing

BY REV. HENRY C. ETHELL.

## CHAPTER II.

### THE APPROACH TO IT

**T**HE man who comes to God for the forgiveness of his sins is regarded as a rebel coming to lay down his arms. "Remember, and forget not, how thou provokest the Lord thy God to wrath in the wilderness: from the day that thou didst depart out of the land of Egypt, until ye came unto this place, ye have been rebellious against the Lord" (Deut. 9: 7). Rebellion justly provokes God to wrath. A rebel coming to surrender his arms of rebellion comes because he has been warned by the Spirit "to flee from the wrath to come" (Matt. and Luke 3: 7).

Bishop Taylor, in his little book, "Infancy and Manhood of the Christian Life," illustrates the sinner's approach by the case of the manslayer fleeing to the city of refuge. He represents him as answering, when he is challenged: "Oh! let me in! The avenger of blood is on my track." His chief motive is fear for his own safety. All this reading into a man's mind, at such a time these high and noble resolves of which we sometimes hear, is an afterthought. They were not there when I came; nor when you came, my friend, if you had a good case.

When I have been talking about consecration to a regenerated person struggling out of the fog of false teaching into the true light on sanctification, I have been asked: "Did not I do all that when I was converted?" I have answered: "Maybe somebody told you that you did; but he was only giving a wrong name to what you actually did." And then I have appealed to his recollection of what actually passed between him and God, as he apprehended it then.

It is different with a child of God coming to be sanctified. He approaches God with filial reverence; with something of shame, it may be, but not with terror. He has learned to love God (1 John 4: 19), and the knowledge that God loves him is established in his heart. A degree of "confidence toward God" has become something like a fixed habit of mind with him. (1 John 3: 21.) He recognizes now that, until God gave him the new life he had nothing at all that belonged to the furnishings of that life. All that he has has come to him since he was converted, and has come "by the grace of God" (1 Cor. 15: 10). All that belongs to his spiritual life and all that enters into any department of his life that is in harmony with this spiritual life is the gift of God, and is rightfully subject to His direction. He is coming now to formally and intelligently recognize God's lordship over himself and all his possessions and all his affairs, and to put that relation into practical operation. He may have held it theoretically heretofore, he is seeking to make it vital now. This is the highest recognition of the Christian law of stewardship, but it is the only wholly true view of it.

Entire consecration is the act of a child of God, in full favor with his heavenly Father, offering himself and all his belongings to God as a complete offering, without reservation, without limit as to scope or time. As I have been in the habit of expressing it to a congregation or to a seeker, from the personal standpoint: I am offering up all that I am, all that belongs to me, all that centers in me, all that is under my control or influence, all that moves along as I move. This offering is made with a view to a perfect blending of the interests of the Son with the interests of the Father as a necessary preparation for a complete, hearty, and effectual co-operation of the Son with the Father in everything within the Son's limited sphere of life and action.

Some persons speak of being "consecrated to the service of God," as though that were the highest expression of the idea of consecration. Not so. That is a limited consecration; we are considering now an unlimited consecration.

God will be satisfied with nothing less as a finality. The most prominent result of our consecration, in the out-working of God's plan for us, which our consecration makes possible, may be service, and perhaps not the kind of service we contemplated; it may be suffering; it may be retirement; it may be even what seems like effacement. A true consecration is a placing of ourselves at His disposal, that He may determine all this; and His determination will be legitimate and right and the very best for us.

A member of my own conference (the Iowa Methodist Episcopal), once asked me: "Did not I make such a consecration as you are speaking of when I gave myself to the ministry?" I answered: "You might have made such a consecra-

## TEMPTATION

BY N. W. PHILBROOK, D.C.

**T**EMPTATION is an appeal of the Tempter for a man to choose the evil, or refuse the good, for the gratification of some depraved appetite, passion, or desire, which has become such as a result of sin, either his own act or the consequence of the sin of his fathers. To illustrate—A man may pass the place where liquor is sold a thousand times and not have the least desire to enter. Another, under the pressure of a diseased appetite, goes in and brings sorrow and disgrace upon himself and his family. In the first man there is nothing which responds—it is not a temptation to him. In the second, the will has become the slave of the appetite, and so under temptation, it yields. Sin has so dominated in the choices of men that from the first dawn of accountability to the last moment of life, in some form, temptation finds some weakness to which it can appeal and the Christian life itself is one long fight against its solicitations. It is in this connection that the following words are used, each indicating an active resistance to a tendency to do the things we ought not, or to leave undone the things we ought. Bear, beware, continue, diligent, endure, fear, follow, forsake, fight, keep under, lay hold, run, serve, suffer, take heed, work, wrestle, watch. Possibly no uninspired word gives a better reason why God allows men to be tempted than the following:

In the throng  
Of evils that assault us, there is none  
That yields its strength to Virtue's strug-  
gling arm  
With such magnificent reward of power.  
As great temptations. We may win by toil,  
Endurance; saintly fortitude, by pain,  
By sickness, patience, faith and trust by fear;  
But the great stimulus that spurs to life  
And crowds to generous development  
Each chastened power and passion of the soul  
Is the temptation of the soul to sin,  
Resisted and reconquered evermore.

Better still is the testimony of Scripture concerning Jesus Christ. It says: "He was made in all things like unto his brethren." "He was in all points tempted like as we are." "He suffered being tempted." In His hour of temptation He offered up prayers and supplications with strong crying and tears. "He was made perfect through suffering." "And being made perfect he became the author of eternal salvation unto all them who obey him." Notice this—Jesus Christ was without sin, yet he was tempted in all points as we are.

There is no temptation except it comes by an appeal to a weakness within. This is the heritage of sin which is in man—in every man—not sin, but its consequences, and God uses this in His plan of bringing man into the image of Christ, who is the image of God. As Christ suffered, being tempted, and was made perfect through suffering, so we may see that the fighting, striving, wrestling, watching, which comes through resisting temptation is made the means by which we are made perfect through suffering even as Christ. In other words, there is developed in the Christian the Christlike character as it was developed in Him.

tion at that time (I knew he did not), but your consenting to enter the ministry was not in itself such a consecration. That was a limited consecration for a restricted line of action; God wishes to bring you ultimately to a consecration without metes or bounds."

There are many passages, in both the Old and the New Testament, that set forth the principle or the process of consecration; but the most comprehensive of them all is Rom. 12: 1, 2. There is not space here to analyze it as I should do in preaching. Paul speaks as unto Christians—"brethren." No one else is prepared to make this close approach to God. The word "beseech" expresses the intensity of his concern. "Present your bodies" means the whole being; a part being set forth as a representative of the whole being. "That ye may prove"—put to the test—"what is that good, and acceptable, and perfect will of God." If "this is the will of God, even our sanctification," certainly the "perfect will of God" can not be anything less than our perfect sanctification. We are to make this complete offering of ourselves in order that we may be entirely sanctified.

I have been in the habit of arguing from this text that there is no other legitimate object of an entire consecration but that we may be entirely sanctified. Also, that an entire consecration can not be maintained permanently unless it issues in entire sanctification. If these two propositions are true, those persons who speak of a person as being entirely consecrated without being entirely sanctified are in error.

We are to seek to make this consecration under the direction of the Holy Spirit all the way through. To simplify the seeker's view of what he is to expect and what is expected of him, I have been in the habit of saying to him: "You may look for the Spirit's approach along these two lines. All that He shows you will fall under these two heads: First, He will almost invariably show you things that God does not approve, which you have hitherto innocently carried along in your life; but now, under the white light which He brings to you, their true character is seen, and you can not any longer retain them without guilt. They must go, or your progress ceases right here. Second, He will certainly show you things that may be a legitimate part of a Christian life, but which heretofore you have not been quite willing that God shall manage. These must all be yielded, or you can not receive the blessing."

I love to think of our offering as a bundle which we are making up to present to our heavenly Father, and which is made up of the items which the Holy Spirit has suggested one after another. It is very important that we should know when it is complete and acceptable to Him. I often hear seekers say, "I have laid on the altar everything I know." I tell them that is not quite sufficient. That makes the issue depend on our judgment. So I instruct a seeker at that point to present his offering to God in prayer, as it is, and ask Him if it is acceptable. If he is not deceiving himself, a direct appeal to God like that ought to bring him into rest as to the completeness of his consecration. When I have reached that point with him I try to get him to engage his whole soul in prayer on that one point, while I remain silent and stand guard, to prevent intrusion.

## A Prescription

BY REV. DORMAN D. EDWARDS

*For the Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ is the power of God, and the wisdom of God (1 Cor. 1: 22-24).*

**T**HE Jews whom Paul was writing about were the church members, and the Greeks were people who were trying to solve their spiritual problems by philosophy. We have the two divisions today, just as surely as when he wrote to the Corinthians.

The experience that Paul was writing about



is a change of heart, and not merely a set of good resolutions put into practice. Christianity is a change whereby the person who is converted receives a new heart. What I mean by a new heart is that the whole disposition and nature of the person is changed.

Many persons hesitate about accepting Christ because they are afraid they "can't live it." Anybody can live the religion of Jesus Christ if he has received the "new birth" that He told Nicodemus about in the third chapter of St. John. That new birth is a change from the kingdom of darkness into the kingdom of light. There are many people who believe they are backsliders who never had anything in their souls to backslide from. The "new birth" is n't joining the church, being baptized with water,

partaking of the Lord's Supper or doing anything else. It only comes from heaven and always brings its own evidence that the work is done. There are very few real backsliders in the world, although there are many people living in outbroken sin who were once in active church work.

There is only one way to receive Christ into the soul and that is by faith. While we know that "faith without works is dead," at the same time we also know that, "this is the victory that overcometh the world, even our faith," and that no person can work their way into a Christian experience.

One reason so very few people find Christ is, the way is so simple they can't comprehend the conditions. They do n't seem to realize that

they can quit sinning and come to Jesus and have the very principle of sin removed to the extent that, "The things they once loved they now hate." That is exactly what the gospel will do for every person who will let it.

But the "Jews require a sign." Many people who make a pretention of religion want to do some great thing in order to be sure they are going to be saved. "He that believeth and is [not was] baptized [with the Holy Spirit] shall be saved" (Mark 16: 16). The very things Jesus wants them to do they leave undone, and the things He wants left undone, they do. He asks people to quit the sin business and trust Him to do a work in their hearts that will make them efficient workers for Him. But instead of that, they want to wash feet, keep a certain day for Sabbath, be baptized with water, go through a lot of ritualistic exercises, and do divers other kinds of "things" too numerous to mention merely "seeking a sign."

About the only thing that is wrong with people as far as we can see is that they commit sin. About the only thing God wants people to do, as near as we can tell by reading the Bible, is to quit it. It says, "Where sin abounded, grace doth much more abound." In other words, there is a plaster of the grace of God, larger than the sore of sin. This plaster is administered by Christ just as soon as we stop doing the things that keep the sore from healing. If you had stomach trouble, and went to the doctor for a prescription, would he tell you to be immersed, wash somebody's feet, or perform some other kind of ceremony? Hardly! If he knew his business, he would tell you to quit eating the things that were causing the illness, and then, and not until then, could he prescribe the medicine that would bring about the cure. Why not use as much sense in religion as in the commonplace things of life?

"The Greeks seek after wisdom." The people of the world are skeptical about these things. We can hardly blame them when there are such examples walking our streets who profess to be Christians. But, regardless of the hypocrites, I want to testify, on the Word of God, and on human experience, that there is such a thing as true religion that takes a man out of sin, and then takes sin out of the man. Thousands of people, even in orthodox churches, will not accept that statement, but it is true nevertheless. If it is n't true, what is the use of preaching? If everybody is going to heaven, as the Universalists teach, and as the average Christian acts, or if all that is needed is a set of good resolutions, plus a few sanctimonious gyrations, why did Jesus say to those law-keeping, ordinance-worshipping Jews, "Except ye repent, ye shall all likewise perish?"

The world is in sin. People are in trouble. There is an unrest in the heart of every unregenerated person. There is only one remedy: The new birth through the blood of Jesus. How is this done? Forsake sin and accept Christ as your personal Savior. You say this is too simple? It is the only way given in the Bible. You can do penance, inflict all manner of conditions on yourself to fulfill, keep days and weeks, be as devout as you know how, or try in any way you please to be a Christian, but unless you forsake sin and believe God you will be void of all saving grace.

Jesus wants disciples. Living examples of Himself in the world. Until you are willing to take the way of the cross, and deny yourself the things of the world and follow Him, you are merely deceiving yourself by trying to get salvation through forms and ceremonies.

This is foolishness to the world and to most church members, but unto those who are called, "Christ is the power of God and the wisdom of God." You can never deceive a person who has once had a real touch from heaven, by man-made ceremonies and ideas. Christ is the Alpha and Omega of every person's experience who understands spiritual things.

ASHLAND, ORE.

"Personal consecration, it is suggested, should be spelled 'purse-and-all' consecration."

## Our Modern Heroes

BY REV. JOHN W. GOODWIN, GEN. SUPT.

THE holiness movement has given birth to many brave men and women, who have gone forth with undaunted faith to plant holiness in our cities and towns. Thank God for our preachers of holiness. They have been willing to endure and sacrifice, and give their life blood on the battlefield in this holy war. As a result of this we have many thousands saved and sanctified and pastored in holiness churches by Spirit-filled preachers. Young men called from the farm and factory are fast coming to the front as able exponents of the great doctrine of full salvation. New Pentecostal Nazarene churches are springing up in all parts of the country, and the demand is for young men who can care for this work.

We have demonstrated that holiness is a success in church work and does not divide, but unify, and where given full sway gives a constant tide of revival fire and glory. But in connection with this work the school problem has ever been present with us. That we must have schools is no longer a debatable question. How to have them and how to maintain our institutions is ever present. To have schools we must have land and buildings, we must have educated men and women as teachers, strong men as leaders, and many things too numerous to mention, all of which requires money, money, much money, and more money. Our schools were born of necessity. They came from strong convictions that we must have educated men to preach holiness. Our present question, which burdens our hearts, clusters around the finances. How can we finance our schools?

We have made wonderful advancement in the last twenty years and some of our schools are nearly out of the woods. Some of our schools have been financed largely by the teachers themselves. They have taught our young people on small incomes and hardly enough on which to live. In our holiness schools we may look for our modern heroes and heroines. After the struggle of years to obtain an education for themselves, costing them hundreds of dollars, with the heroism of a martyr, they have been willing to bury themselves in school life, to be unknown only by a few students; and here toil on twelve and sixteen hours every day teaching and making ready to teach. All this with hardly a living income, and sometimes giving their small income back into the school to make it a possibility. They seem to have been very little appreciated by the larger portion of the church, but no class of men and women have had more to do with the history of the movement than our heroic teachers who have sacrificed much in our school work.

These men and women have made our schools possible. They have left larger incomes to devote themselves to holiness schools, and have stood with us in this great work. Is it not time that the church should now come forward and ex-

press their appreciation by gifts sufficient to clear the debts and give these teachers proper equipment to do their work, and then stand by the institutions with some yearly income as an endowment? With what our schools have had in the way of equipment, it is marvelous what they have been able to accomplish. Our schools have turned out some young men who are second to none as they have entered the great universities of the land.

The time is now here when the church must in a material way express their willingness to sacrifice with those who desire to make education along holiness lines possible. If holiness is to make a way in the earth it must have teaching along holiness lines of thought. Our preachers must be able to defend the Bible and clearly state the doctrine of holiness and defend its great principles. To do this we must now make our own teachers as well as preachers. Our teachers are willing to continue their sacrifice and teach for less in our schools for the sake of the truth. Are we willing to stand with them in this heroic effort?

Would it not be better for our people to build their monument in connection with our schools than in some graveyard, where it will not be seen more than once a year. How much better to have a monument in one of our universities or colleges. In the way of an endowment, a scholarship, a building, or some special fund, where every day in the year some young life is touched with the influence of the memory of one whose thoughtfulness means so much to them. Thus, although dead, yet living in the memory of thousands whose lives otherwise would never have been touched. Think of what one thousand dollars would do in an endowment fund every year. It would, with what they could do for themselves, graduate five young people every year who might touch at least ten other lives each year, making at least fifty more lives influenced for good. What an opportunity to lay up in store a good foundation against the time to come.

Toil on noble workers in our schools. Train our young people in the way of holiness. It may seem that your work is unappreciated. You may be quite unknown by the masses, but be sure that you will be well known when the rewards are given around the throne in the quick tomorrows. Be patient, brave, and true, and the sweet memories of your godly examples will live in a thousand hearts full of appreciation for help received at your hands. The writer of these lines can never forget the godly example and patient teaching of that sweet Christian woman who taught in the country school in his boyhood days. How much her kind Christian entreaty has entered into my life can never be known. The sweet influences of her life linger in my memory like the choicest aroma, and inspire my heart in every great undertaking. Toil on brave hearts, the rewards will some day be given.

# The Local Church: A Unit of Activity

BY C. H. STRONG

**T**HE true church is a live institution of unity and spiritual activity. If it is to be a success there must be a proper appreciation of what this unity and activity consists.

*First.* Unity — Unity is not oneness in modes, methods, manifestations, possessions, or persons. The great apostle said, "The kingdom of God is not meat and drink, but righteousness, peace, and joy in the Holy Ghost." Jesus prayed that the disciples be one — one in Him. The Book declares that both he who sanctifies and they who are sanctified are all of one, for which cause He is not ashamed to call them brethren. This is the unity needed, this is the unity promised, this is the unity provided, and this is the unity we are commanded to have, this is Bible unity. Wherever the emphasis is placed where the Word of God does not put it the end for which we are laboring is defeated.

There must next be a proper representation of this unity and life. Representatives may or make their wares. Jesus said, "By this shall all men know ye are my disciples, that ye love one another." Love is the needed manifestation. Behold how He loved him! was the verdict of the Jews of Jesus at the grave of Lazarus. Love is not the weak, sentimental thing it is sometimes thought to be. Love is strong, is firm, is daring. Love finds the way. It will not be defeated. Love never fails even though one does not get on the church board. Solomon said, "Many waters can not quench it." Love is the propelling force that makes the church machinery run easily and smoothly. When members of the church have the love of God shed abroad in their hearts by the Holy Ghost their success is assured.

*Second.* Again, where there is unity there is opposition. Conquest is the product of opposition. Every living church in Christendom was born and flourished amid adversity. Our church fathers felt the cruel, burning hand of opposition in their day. The Pentecostal Church of the Nazarene is no exception to the rule. It is no hothouse institution. It is called to breast the storm. It has an issue. The issue is threefold: (1) The saving of men from their sins. (2) The sanctification of believers. (3) The blending of these forces into a body — a unit for the propagation of the gospel of Jesus Christ in the earth. The introduction of such a church in a community brings on a crisis, and well it might. It is a live thing and people have got to do something with it. The question: What will they do? Ignore it, freeze it out, sweat it out, adopt it, befriend it, wait to see its progress, watch for it to die? Not a few will criticize the condition of the nominal church and long for one such as the Pentecostal Nazarene, but when it comes to town, lo! they can not be found. Furthermore, they become the most active opponents of the child they had longed so much to see. To maintain such a standard of unity is our great fight. Why not? It is our issue. The Devil meets people where they take their stand. A number of sanctified people can live in the same town and never create much excitement or antagonize much opposition; a ten days' meeting is soon forgotten; but let that same company of people band together, organize a church, call a pastor, camp on the Enemy's trail every day in the year, there will be opposition a plenty. Big imps and little ones, human and satanic, will outdo themselves trying to wreck confidence, create jealousy, and gender strife among the members to defeat the purpose of the church. Newly organized churches would do well if instead of looking for a millennium they would go armed to meet the Devil. A red-hot band of Holy Ghost men and women will always meet with stubborn opposition.

*Third.* Unity and sacrifice. This is an age when men are not doing things single-handed. Every body of men on the globe seem to be united with laws and regulations. They are

united chiefly for one purpose — a better wage, and they get it. How do they do it? By sacrificing every personal technicality and making a supreme concentrated drive for their goal — money. If men will sacrifice time, energy, home, and possibly position for money that will perish with the using, will not Christian men sacrifice a traditional teaching, a personal preference, a private opinion or any proposition that does not involve character or principle for the cause of God? Local privileges and power is not license for each church to be a law unto itself. To bring people together from all branches of Christendom in the known world with different teachings, temperaments, notions, and plans and expect to move tranquilly on to heaven without any theological, governmental, or experimental differences would be unthinkable. The marvel is that with such a heterogeneous collection of men and minds they have been so ready to sacrifice the less for the greater that the work of God should not suffer. Truly, He hath wrought great things for us whereof we have reason to be glad!

*Fourth.* A further result of unity is power. Concentration of forces is the secret of strength in war, in politics, in business, and in the church. Germany is the factor in war that she is, not so much because of her genius, as by her ability to concentrate her forces at a given point and at one time. Russia, with power, men, and resources, is afloat without anchor, chart, or compass, because of no oneness of purpose. Gunpowder to be powerful must be centralized. Scattered clouds are powerless, but when condensed into a steam boiler they furnish power that can cut through granite. Snow flakes are beautiful things and as powerless as they are beautiful when floating alone in the air, but when united they can crush forests, cut off communication, tie up traffic, and set at naught the wisdom of man. The local church with her forces scattered is as impotent as the man at the beautiful gate, but when united in faith, love, and good works it becomes a force that the powers of hell can not slake.

*Fifth.* A fifth result of unity is victory. Premier Lloyd George startled the world recently by his war speech. In closing, he remarked, "Unity is the way to victory, victory and peace for a dying, bleeding world." Moody said, he never knew the Spirit of God to work where the Lord's people were divided. Before there can be any marked degree of victory there must be a slaying of carnality. The carnal mind is an outlaw, it is a master, a boss. It is an enemy of God. Paul found it to be a germinator of envy, strife, and division among the Corinthian Christians. It was the fly in the ointment that defeated the progress of the church. When it should have been mobilized into living forces of evangelism they were in the dumps, "nurseries," crying for pity, sympathy, and in need of milk. Victory may not come easily, but there is no place on this footstool of God where the church that is divinely united can not triumph.

*Sixth.* We will notice some incentives to greater activity. Location. When business men want to open up a trade they seek a location in keeping with their line of business. For instance, if they want to start a candy kitchen they do not seek the livery stable district for a suitable site. Their business sense teaches them that a poor location, though cheap, is far too expensive. Some of our churches have for ever crippled their possibilities by building in a district that had no advantages to offer save a cheap site on which to build. The result of such an adventure is, strangers seldom ever go to their services and the biggest day they ever know was the day they were born. More sacrifice in the outset would mean less sacrifice and greater advancement later.

*Seventh.* Make the place of worship attractive. This does not necessarily imply an ex-

pensive structure, but a neat, well-kept building on the outside, that is clean, well-heated, and ventilated on the inside, and it will commend the attention of the public. Then add to this a company of fire baptized women with their hair combed, bonnet on as it should be, and with their waists buttoned clear up. This would help some. To this add some Holy Ghost-filled men with their faces washed, collar and tie on, shoes shined, and socks fastened up, with a good, hearty amen occasionally, and the service will take fire.

*Eighth.* Another great help is zeal — holy zeal. Allow the expression, but the church needs Holy Ghost ginger. The church that counts is not a weary Willy crowd, but the members are up and doing, calling on the sick, holding street meetings, passing out invitations, urging people to come to the services and are always ready to pray, testify, sing, shout, or pay. In fact, they are in the thing for life. We can not say "if folks want the gospel let them hunt us up, we have it," but we must get busy and go after them and get them at all costs. This is an enthusiastic age. If the church members haven't religion enough to get enthused occasionally, or concern enough to carry a burden for the lost, she is a back number and will die.

*Ninth.* Again, the church will succeed best by being the pastor's friend. This does not mean praying one's lungs out for him when in public and criticizing him in private, but stand by him publicly and privately, even though he has faults. No pastor can do much if the people are not with him in heart, sympathy, and work. Talk him up, it will make him a better preacher and he will get enough rough treatment from others to keep him humble. Why should not members help the present pastor? They will be at the old stand after he is gone. Don't make him feel as though he had all the load to carry. Some churches seem to think their responsibility ends when the call is accepted. It is now up to the preacher to prove himself and deliver the goods. He will do it if every member will pray, pull, push, and pay.

*Tenth.* Still another invaluable asset would be that scarcest thing in the world — "good horse sense." Too much sense to be a whisperer, a tale-bearer, or take seriously one who is. Most of the blunders in the church have been over trifles, and such trifles as would seem foolish any place else but in a holiness church. Groundless assumptions have been repeated among members until every vintage of grace and fellowship for each other is gone. Behold! how great a fire a little matter kindleth. Beware of the seemingly deeply pious man or woman who wants to make you wise by talking about every other member of the church. Remember a whisperer separateth chief friends. There is scarcely a secular institution in the world but what will protect its associates against any rumor and will sometimes shield them in wrongdoing. May not members of the church at least be charitable enough to withhold judgment against a brother or sister until the evidence is all in?

*Eleventh.* Finally, if the local church is to be a unit of activity every member must look forward to every service with expectancy. The one great controlling passion must be the salvation of men. The prayermeeting should be entered into with faith and confidence that God will meet and bless. People can not always afford to wait for a special impulse before prayer or testimony. Stir up yourself, take hold of God and the Spirit will move, inspire, and encourage. The Sunday-school holds an important place in the present and future of the church. The best possible qualified superintendent and teachers must be obtained. The teachers should have a thorough acquaintance with each scholar, and a good understanding of the lesson, and always be on hand to greet their scholars when they arrive at the church. A call at the home of each one occasionally would help. The church must be wide-awake on missions. Too much centralization of time and money tends to paralyze the vision and make the church self-centered. A wide-awake missionary board should be continually stirring up missionary fire.

# How to Give to the Lord

BY SAM THE NAZARENE

If we give, God shall bless it, and use it, and pay it back. Dear readers, I desire to tell you how God could use the things if we would give them to Him. On my way home one time to spend Christmas, after laboring several months in the ministry, I was waiting at the station for my next train, when I walked a little boy, clad in ragged and torn garments, with his little knees sticking through his overalls, and looking to be about seven years of age. I was looking at the boy and felt sorry to see the little fellow in that condition, so I walked up to him and asked him if his parents were both living. He answered, and said, No; that his mother was dead, so that made me sorry more than ever. Then God said to me, "How much sorry are you? Are you sorry enough to take him down to the store and dress him up?" and I said, "Lord, I will."

So on my way to the store old Satan said to me: "You better save that money for your own family. You remember how last Christmas your children did not have any Christmas at all. Now, this Christmas you have money and could show them a good time, but you are spending it on somebody else." But I said to old Satan, "Get behind, old boy, you are not my guardian, I can do whatever I please." Then old Satan left me alone.

I walked in the store with the boy and told the merchant to dress him up with whatever he needed, that I would pay the bill; and the merchant asked me if that was my boy, and I told him he was not, that I just picked him up down at the depot. Then he asked me who I was and I told him that I was a holiness preacher on my way home to spend Christmas, and I felt sorry for the boy and thought it would please the Lord for me to dress him up.

So the merchant went to work, and got a little suit of clothes, a pair of shoes and stockings, a suit of underwear, and a little waist and cap. The merchant was not a Christian, yet discounted 10 per cent, and told me that he would be glad to hear me preach. I told him that I was coming back after Christmas to a neighboring town to hold a revival meeting and that I sure would be glad to have him come.

So I took the little boy to a barber shop and had his hair cut, and his head shampooed, then I took him to a bathroom, pulled my coat off, rolled up my sleeves and took those dirty clothes off and began to wash him; and while I was washing him the tears were rolling down my cheeks and the boy asked me why I was crying. I told him that I felt sorry for him because his mother had died and left him before he was big enough to take care of himself. After I put the new clothes on him I asked him if he would go to Sunday school from now on, and he said he would be glad to. So I gave him my calling card to remember me by. Then he looked up into my face and said, "Sir, I'll never forget you."

So the boy went on home happy as a lark, and I went back to the station, feeling good in my own soul, too. And as I had to preach at four different places on my way home, God blessed me with souls and also paid me back more than ten times what I spent on the boy. After I arrived at home, I received a letter from his father, thanking me for the kindness that I had shown the boy, and said he would be glad to meet me and hear me preach, and for me to let him know where my next meeting would be; and if it was a hundred miles away he would be glad to come, anyway, to get to hear me. So I answered his letter and told him that I was coming to his neighboring town next month to hold a revival meeting, and I would be glad to see him there.

And sure enough after I started the revival, after one week of preaching, a man came to me and introduced himself as the father of the child I had bought the clothes for. Then he fell at the altar and cried for mercy, and God heard him and saved him from his sins, and the next night he came and got sanc-

tified wholly. Before the revival meeting closed that merchant came and got saved and sanctified also, and a number of others that would not have come to hear me if I had not done the thing that I did. So you see that it pays to let God have His way even with our money, for He knows how to use it, where to use it, and when to use it, and how to pay it back.

Another incident I want to relate to you, is concerning one of my miner boys, with whom I had labored in the mines. This poor boy had been sick, not able to work, had been operated upon, and had gotten in a very destitute condition. Seeing his condition I felt like I ought to help him, so I gave him five dollars, and on the next day I saw him again, and the Lord said, "You give him ten dollars more." Then old Satan popped up again and said, "Now you will not have enough money to take you to the next place where you was intending to go." I gave the "old boy" the same answer that I gave him before, and told him that "he and I were no relation whatever, and that he would attend to his own business and I would attend to mine."

I walked up to the man and gave him ten dollars and put my arm around him and told him I wished that he would give his heart to God, and that I would pray for him that the Lord might save him and sanctify him and make him a strong man again. I left for Wichita, Kas., and after I got there my entertainment was given to me free, and on Friday morning I was asked to tell the story of my life, which I did, and without mentioning money whatever, the people marched around at the close of my little talk and laid down \$246.10 for me. The Lord said, "Give one-tenth to the camp." I obeyed the Lord and did so. That afternoon a number of folks came and gave me another big offering, amounting to almost ninety dollars. So the Lord spoke to me and said, "You take five dollars and give to that offering that was taken yesterday for Sister Ed Ferguson." Of course, I obeyed the Lord and gave the five dollars. That evening the paper came out with a great writeup about me. They said some things about me that I never did say, neither was I guilty of. So I went to the editor of the paper that evening and asked him kindly to make a correction in regard to the matter, and he about halfway promised me that he would do it. The next day the same piece came out, word for word. I really felt like I ought to take the matter to law, but several of our preachers told me to just let it go, that it would all work out for the glory of God and for our own good.

On Monday morning after the camp had closed on Sunday a couple of men walked up to me and said they read that piece about me, and they felt sorry for me, and they wanted to get me a new suit of clothes. They took me to the clothing store and one bought me a nice suit of clothes, and the other one asked me if I had an overcoat for winter, and I told him I did not;

then he bought me a nice overcoat. Then they decided that I should have something to put these clothes in, and they went to a trunk factory and bought me a trunk. I went to the printing office and asked the editor to please continue that ad, but he refused to do it; but best of all, I received a letter from this man to whom I had given the fifteen dollars, telling me that God had seized him with conviction from the time that I gave him that first five dollars, and that he could not get away from it until he gave himself to the Lord, and today that man is a saved man and enjoying his salvation.

## The Gift of Tongues

BY REV. GEORGE W. MARINE, C.S.R.

They shall speak with new tongues (Mark 16:17).

NO explanation is given of the origin of speech; but its exercise is evidently regarded as co-eval with the creation of man. Disturbing causes were, however, early at work to dissolve the union of speech. The confusion of tongues and the dispersion of nations are spoken of in the Bible as contemporaneous events.

The confusion of tongues is the sad result of man sinning against God. The gift of speech was at first and is still a gift from God, but it is never given as a sign of any special blessing received from Him who giveth it. The promise, "They shall speak with new tongues," is always fulfilled when the individual is made a new creature in Christ Jesus. In the sense that his or her tongue speaks a new language, even praises to God for what He has done for them. But especially is this so when God removes all carnality and fills the soul with the Holy Ghost. But as to the gift of a new tongue (a foreign tongue) to every one as a sign of his or her sanctification, the text has no such meaning, nor is there any text to be found in all the Bible (when rightly interpreted) that has such a meaning.

We must learn to leave truth in the place and order that God puts it. It is well to remember that all the gifts of God are given not for this or that sign, but for the good of the creature and His glory who giveth all things freely. The Holy Ghost bears His own witness, with our spirit (not our tongue, not our jaw, and much less with our shameful contortions), and these two witnesses are so entirely and absolutely satisfactory to the sanctified soul that it speaks with a new (not a foreign) tongue, a saved tongue, a sanctified tongue, yea, a tongue that has quit talking for the Devil and gone to singing for God. Now the truth is, he who has such a tongue as this really would not know what to do with a foreign tongue if he had it—in fact, Holy Ghost modesty would make him ashamed to let it be known that he had such a thing as a foreign tongue to contend with. "They shall speak with new tongues." Well, I am now speaking to you with my new tongue, my God-given tongue, my sanctified tongue, yea, my tongue that I received from the Lord when He made me a new creature, washed me in His own blood and sanctified my soul.

Some reasons why I do not seek for the gift of tongues, namely:

- (1) I prefer that which is greatest, that is, perfect love.
- (2) I desire that which abideth—whether there be tongues they shall cease, so I prefer the more excellent way.
- (3) It is not necessary. I am a plain man, in the midst of a plain people, have a plain gospel to preach and a plain people to hear me.
- (4) I seek it not, because I have that which is more excellent, even a clean heart and a right spirit, thank the Lord.

"They shall speak with new tongues." As one of the theys spoken of in the text I have a new tongue and am perfectly satisfied with it and I am fully persuaded that which people need most is not the gift of tongues but a new tongue, so entirely new that all carnality has been taken out.

### THE ANGEL OF THE COVENANT.

MISS Z. I. DAVIS.

IN the night I dreamed an angel  
 Stood above me o'er my bed,  
 With Love's eyes, deep and tender,  
 And His snowy wings were spread.  
 As He stooped, He whispered to me,  
 In my heart I felt no fear,  
 For the gentle words He uttered  
 Were so full of love and cheer.  
 When I wakened, duties called me  
 Like a soldier to my post,  
 And they challenged me to conquer,  
 As they faced me like a host.  
 Then I trembled, but an angel  
 Of my midnight dreams came near,  
 And He said, "These are my Legion,  
 It is I, be of good cheer."

## VILLAGE SUNDAY SCHOOL WORK

Kishorganj, India

**W**E find that people are the same the world over. To start a village Sunday school means that you are going to get nearer to the hearts of the mothers in that village because you take an interest in their children, who are dearer than life to them. Hence the Sunday school is an opening wedge for the preaching of the gospel.

This particular Sunday school was opened as a result of a visit Miss Mangum and I made to this village. After we talked to the group of people who had gathered to see and hear us we partook of some refreshments, which had been prepared for us. We then asked to see the young brides who were peeping at us from within. Some of them are indeed very young. Our visit here finished, we accepted another invitation to a nearby home where we were made most welcome.

Seeing that many children had gathered, a desire at once possessed us to start a Sunday school among these ignorant village children. In this village is a small school for boys, but not a single advantage for the girls to get even a primary education. The class was started the following week and since then we have kept up a regular class.

The little tots are most interesting and it is surprising how fast they are learning the Christian hymns. They seem to thoroughly enjoy singing them. Pray that these little children may be able not only to learn the hymns, but also gems from the Bible.

One of our nearest neighbors, when a child, was a Sunday school scholar in another district. He says these songs touch him as they bring back pleasant memories to him. They have recently lost their baby and I have done my uttermost to have them look to Jesus in their deep sorrow. He shall hear these Christian songs every Sunday morning and may God put the burden on your heart to pray for him.

In the home of two sisters we have a little Sunday school. They are most eager to learn all they can. One knows her alphabet and they are asking to be taught to read. They listen to the songs the children are learning, most attentively, and after they have gone they have often asked me to teach them the same songs, which of course I gladly do. Their interest is unusual and I pray that God may get hold of their hearts. Pray much for them.

The mothers of some of the children quite often gather to hear what their children have learned. They are much pleased with the songs they can sing. The idea used to prevail that singing was only for a rough class of people, but today singing is at least in some degree being appreciated. Another reason for their coming to the class is that they love to get war and also town news from the missionaries. This is of course cautiously given. The missionary must always be informed. It was with great difficulty that I was permitted to take their picture. Photography is an art quite foreign to most of them.

We have an untold amount of material upon which to work. Your prayers are much needed in this new field. Just one glimpse would persuade you of this fact.

Trusting that you will let God use you as He sees fit.

In the battle to win India's children.  
LEODA M. GREBE.

## A NEW OPENING FOR THE GOSPEL IN SOUTH AMERICA

For over two years I have been making occasional trips to Chepen, sometimes as an English teacher and at other times as a Bible salesman; but always with the one purpose of winning souls for Jesus, and establishing a center where we could hold up Jesus as the Savior of a lost world. A goodly number of Bibles have been sold,

## MISSIONARY

hundreds of Scripture portions, and thousands of tracts have been placed in the hands and homes of the people.

Although I have many friends there, yet until lately there has not appeared to be any providential opening for gospel services. Some weeks back I became burdened over the matter of holding services there, and decided to make a trip there with the express purpose of seeing what arrangements could be made. Leaving Pacasmayo on the morning train, a short ride of a little over an hour, brought me to Chepen. Immediately I set out to hunt some acquaintances whom I thought might be interested in the starting of gospel meetings. The first place I visited was a bakery. The junior baker had taken unto himself a wife and was engrossed in domestic affairs, and of course must be

## HALLELUJAH VILLAGE SOLD!

BY E. G. ANDERSON, GEN. SEC.

**O**UR readers and friends who have been watching with interest our work in Eastern India, will no doubt be interested to learn that Hallelujah Village has been sold. The place known as Hallelujah Village in Calcutta, India, was the home of our Hope school girls and boys. The tract of ground consisted of about six acres, and was purchased a few years ago, and just recently the mortgage was paid, giving us a piece of property valued at twenty-three thousand dollars, free from debt. As time went on, we were made aware of the fact that the location was very unhealthy, causing much sickness, both among our missionaries and natives, and for some time it has been the subject of prayer. Those who have been especially interested in this project have felt that sooner or later it would be necessary to sell the property and locate in a healthier place, and just recently we received word from Brother Franklin, our Superintendent of Eastern India, that a buyer had been secured and that the property had been sold without the loss of a dollar, and that the whole amount which we have invested was secured through the sale. This is surely a remarkable answer to prayer, and we believe an indication that the Lord desires that we should locate our work, if possible, where the lives of the missionaries will not be in constant jeopardy. There will be an immense amount of work in the purchase of another piece of property and it will require much wisdom. We believe that our Father who has promised to supply wisdom will help dear Brother Franklin and his co-workers in this important matter.

In a letter from Brother Franklin dated August 17th, he writes as follows:

"We are just on the eve of moving. We have rented a ten-room house just to the west of a large open place called a 'Maidan.' It is something like a park or meadow. It is in another portion of Ballygunge, with all the city improvements. We are connected with the sewer, which means good drainage, etc. We shall have the girls occupy the lower floor and we missionaries in Calcutta, the upper. We are very happy and feel to praise God for answering prayer enabling us to dispose of this property for such a good figure and in such a short time. We look forward to welcoming our new recruits into a much healthier location. Our new address is 19 A, Ballygunge Circular Road, Calcutta, India.

"We urge our people to remember our precious missionaries in Eastern India, as they plan for opening up the work on a larger scale in the Kishorganj District. We are praying and believing for victory."

excused. His partner was very busy with the work, and also must needs be excused. In a shoemaker shop I found a young man who was quite interested. He had been reading the Bible for several years, and enjoyed telling about the time when he went out with a colporteur to help him sell books. Later I visited another shoemaker who claims to be an "evangelist"; he told me that after working hours, a small company of young men who had been awakened by reading their Bibles, met in the park to discuss religious questions. He also told me of a blacksmith who had allowed a Seventh Day Adventist to hold services in his home some two years before. He told me, however, that the family did not like what was said in the services and that it would not be likely that they would open their home to services again. I decided to call upon the blacksmith, and found that he was not at home. I left the shoemaker to speak to his companions, who met in the park, about the matter of starting services, and to arrange for a place if possible, telling him that I would return a week from Wednesday, if possible. On the day agreed upon I was back again; but found that there was no place arranged for services.

The outlook was anything but promising; but I had not gone so much trouble with the intention of being easily defeated. So, instead of returning to Pacasmayo by the afternoon train, I decided to stay at the hotel over night. I again called on the blacksmith, but finding that he was not at home, gave his son some tracts, and left word that I would be back to see his father at 5 o'clock. Returning at the hour appointed I was met by the son at the door, who said that his father would answer me Sunday. I asked him what he referred to, as I had not come to ask anything of his father, but merely to make his acquaintance, as I understood that he sympathized with the evangelical cause. His father then came to the door and invited me in. He asked me many questions about the evangelical doctrines, and told me some of the difficulties which they had had with the Adventists. He offered his home for the services, and it was decided to have a meeting there that night. I succeeded in getting word to three young men who were interested, and at about 8 p.m. we opened the first evangelical service ever held in Chepen. The service consisted of singing, prayer, a short address, and a general discussion. I especially emphasized the importance of a careful study of the New Testament.

All agreed that it would be a good thing to continue the services and it was decided that I should return again the next week. The third week we met in the park, and as it was somewhat late, we thought it would not be best to go to the blacksmith's, although we had been invited to do so. Two young men were present who did not come the week before. There was a general discussion of religious subjects, and considerable inquiry about what were the practices and doctrines of the early Christian church. It was the opinion of those present that as soon as practicable we ought to rent a place for our meetings and meet once a week. Owing to the many religious festivals near at hand, the coming of hot weather, and my many occupations, we thought best to wait a couple of months before trying to start any regular services. I feel certain, however, that the Lord has given us an open door in this important town. Chepen is a town of at least seven thousand population, located in an important agricultural district. It is also a commercial center much visited by the inhabitants of the mountain regions to the east.

Do not forget to pray earnestly for these young men who are taking such interest in the gospel.

Yours in gospel service.  
ROGER S. WINANS.

A missionary in Turkey mastered twenty languages, translated the Bible into five languages, and set to music five hundred hymns for Christian service in the Turkish Empire.



# SUNDAY SCHOOL LESSON

January 20

## Jesus at Work

Mark 1: 21-34

**GOLDEN TEXT:** *I must work the works of him that sent me, while it is day: the night cometh, when no man can work.*—John 9:4.

### THE LESSON OUTLINE

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

Mark's Gospel shows Jesus as the great Worker rather than as the Teacher. It delineates Jesus as Jehovah's "Servant the Branch" (Zech. 3:8). The key to Mark's Gospel could well be 10:45, "For even the Son of God came not to be ministered unto, but to minister." Today's lesson properly is the beginning of this Gospel of deeds rather than of words, for the entire twenty-five verses are taken up with some of the wonderful doings of Jesus.

A. We have Him **CASTING OUT DEMONS IN CAPERNAUM** (vs. 21-28). Entering the synagogue of Capernaum on the Sabbath He astonished them with His teaching, which was as "one that had authority and not as the scribes." Among the company was a man with an unclean spirit. The demon which possessed him recognizing the presence of the Son of God cried out, "Let us alone; what have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? I know thee who thou art, the Holy One of God." Here is satanic discernment of the nature of Christ and dread at his own impending doom, for the demon foresaw plainly Christ's victory.

B. We next have the **HEALING OF SIMON'S WIFE'S MOTHER** (vs. 29-31). This is a home scene. The woman's case seems to have been severe for Luke called it a "great fever." There was also evident uncasiness as to the outcome of the case, for Luke tells us that "they besought him for her." Touched with pity by the suffering form and also by the plea made by her family, He stepped to her bedside and tenderly taking her by the hand, "lifted her up, and immediately the fever left her, and she ministered unto them."

C. Verses 32-34 relate the **CASTING OUT OF MANY DEMONS** and the **HEALING OF MANY OF THE DIVERS DISEASES**. These wonderful works stir the city and spread blessing and sunshine and happiness and health broadcast. In the closing statement of these verses we have shown the marvelous caution of Jesus. It is said that He "suffered not the devils to speak, because they knew him." As He thrust them forth from the possessed persons He denied them even the privilege of a protest, because He did not wish to unduly excite the populace even by the testimony of devils to His true character, or precipitate prematurely the opposition of His enemies.

D. The next is a **SCENE OF JESUS PRAYING**, followed by a preaching tour in Galilee (vs. 35-39). "In the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed."

E. **A LEPER HEALED** (vs. 40-45). (Matt. 8:2-4; Luke 5:12-14). The leper exhibits faith by kneeling and saying, "If thou wilt, thou canst make me clean." This faith and need of the helpless leper stirs His compassion and He instantly heals him but charges him to say nothing to any man.

### NOTES : QUERIES : QUOTES

BY REV. E. F. WALKER, D.D.

The Sabbath should find us all in the sanctuary—the place of meeting of God's professed people, and particularly as a place of divine teaching. (v. 21.)

There was never any hesitancy or timidity in the teaching of Jesus; and there should never be any in one who teaches His doctrine to others. (v. 22.)

Unclean spirits may even be found in the place of avowed holiness; and are sometimes in evidence in the most sacred places of earth. (v. 23.)

Demons have the sentence in themselves, and never cry for mercy with any expectation that their cry will be honored; but they enter protest against the destiny that is surely theirs. (v. 24.)

Jesus has power and authority over those who are His adversaries and the adversaries of humanity. With authority He stands as the Champion both of God and man, as He is the Son of God and the Son of man. (v. 25.)

The Devil will seek to do all the damage possible to one whom he knows he will have to give up; and even in parting he will show fiendish hate. (v. 26.)

To speak authoritatively and successfully the removal of uncleanness is cause for amazement and wonder among men. (v. 27.)

The name and fame of Jesus are spread by His divine doctrine and mighty works in delivering men. (v. 28.)

From the place of ministry to the home of faith is a sweet combination. (v. 29.)

Even those who would serve Deity may be laid low by bodily affliction. (v. 30.) "Lord, he whom thou lovest is sick."

Human hands may be legitimately enlisted with the mighty hand of God, the miracle-worker. (v. 31.)

As soon as men get acquainted with Jesus there is nothing too hard for Him in their esteem, and somehow they regard His willingness as great as His ability. (v. 32.)

"Unto him shall the gathering of the people be" (Gen. 49:10). (v. 33.)

# YOUNG PEOPLE'S SOCIETY

Subjects for Young People's Meetings:

## Does God Plan a Human Life?

IN TWO CHAPTERS — CHAPTER II.

BY REV. E. T. WILLIAMS, D.D.

*Second*, others miss the plan of God by failing to diligently seek His will. We assume that inasmuch as we are Christians, surely He will not allow us to make any mistake involving our usefulness and happiness. Then we pass into a state of indifference toward the great questions that hold our destinies. The consecrated Christian should never hesitate for a single moment to say "yes" to the will of God when that will is known, but to find out the will of God in every case is no easy matter. This is the real battle for the devout soul. What is His will? You know it is His will to save you, to sanctify you, and give you grace, to use you in the salvation of others. But what is His will in the choice of a companion, in the choice of a career, in the selection of the place or field of labor, and the working out of the smaller details of the life? These questions are momentous, and to expect a solution without effort or diligent seeking after God for light and direction is equivalent to sailing in stormy seas without chart or compass. The ship without a compass might by chance escape destruction, but there could be little hope of such result. The boy or the girl who permits himself or herself to drift, neglecting to pray earnestly, and to seek the will of God, is likely to come to sorrow. Seek the Lord with all your heart till you find Him, and then seek His plan for your life with all earnestness till you are sure you have found it, then fulfill your divine commission without complaint.

*Third*, we often miss the plan of God by permitting others to do our choosing. There is a certain amount of self-assertiveness and initiative that every person must have, and there are times in one's life when he must not lean too much upon the arm of flesh, nor consult flesh and blood too much. Advice is never to be despised, and good counsel is to be sought, but finally, one should clearly find the mind of God and then make his decisions, though the heavens fall and all friends and loved ones turn from him, so as to please God and fit into His plan.

*Fourth*, some miss the plan of God because of ignorance. The question immediately arises, "Will God not forgive," if the sin is one of ignorance? Yes, He will forgive our ignorance, and too He will forgive our willful sins, but the sad consequences remain, the life is still hindered. Oh, that all, especially young people, would feel the importance of right choices, and the necessity of co-operating with God in working out the life—the only life we have in this world. What a tragedy to misspend that one!

In a case one does miss the plan of God, and thus hinder his life, and make impossible its greatest usefulness, what should then be his attitude? Should he permit himself to sink into a state of hopeless despair, saying there is no use trying? No, he should make the best of "second best." When Israel refused God as King, the Lord did the best for the nation He could, and selected the most logical substitute. He will do likewise for each erring person refusing His plan or missing it through ignorance. He will forgive and undo the sad consequences as far as possible, and give the person grace and victory in the "second best." The man called to a special work for God may rebel and may get to heaven after years, through repentance, bitter repentance, but the fact remains that he has wasted, at least largely so, a life that could have been a great blessing to the world; and he has not been as happy through the years as he might have been, and still worse, he must go into God's presence with empty arms, no sheaves, saved as by fire, but works burned up.

God desires happiness for every person in the world, though happiness is not His first thought for us; and He loves every soul with an everlasting love. These facts may be apparent from the wonderful provisions He has made for the needs of men. Before He created man He provided a place for him, before He made the human eye, He filled the world with light and beauty, long before He made the human ear, He filled the universe with music, before He created the stomach, He provided an abundance of food, and, thank God, the Lamb was slain before the foundation of the world was laid. Every need has been provided for, long before the need was realized. God cares for each young man and each young woman, and with greater solicitation and tenderness than is ever felt by the most devoted parent for his child.

Young people, remember that God has selected a place for you to fill, each of you. He has a plan for you to work out. This plan is the one, and the only one that can possibly bring you the highest degree of success, and happiness, and usefulness. Be too wise to follow your own limited knowledge in preference to His great wisdom. He is fully acquainted with you and your ability and capacity. He knows where you can best glorify God, and make the greatest and safest investment of yourself.

Dare not disobey God. Do not be indifferent to the greater problems of your life. Seek diligently to find His will for you, and until you know where to invest yourself, withhold the investment till you do know. God will show you if you will give Him time and honestly wait upon Him. Seek advice and good counsel, but after you have sought light from human sources, then leave the final decisions to God. Do as He says, regardless of the cost. The way is safe if He makes the appointments.

# PASTORAL LETTER NO. 2: S. California District

By

Gen. Supt. E. F. Walker, D.D.

[It is my purpose, at regular intervals, to address, through the Herald of Holiness, a similar "pastoral letter" to all my Districts. — E. F. W.]

**T**O all the people of God who compose the Southern California District of the Pentecostal Church of the Nazarene: GREETING:

MY DEAR BROTHERS AND SISTERS: It is with peculiar interest that I address you, because, in addition to my official relation to you as General Superintendent, I personally hold my local church and ministerial membership with you, and have my residence within your bounds. So I naturally have a very special personal regard for you, as your yokefellow in the gospel and one whose mind and heart are in sympathy with you in all your joys and sorrows, conflicts, and triumphs.

The Southern California District has a special distinction. Here the Nazarene branch of the united church had its inception. Here that man of God and of noble deeds, that valiant champion of holiness, that "grand old man" of our denomination — Dr. Bresee — lived and labored during the maturer years of his ministerial life, most efficient and God-honored, and highly esteemed by all the people of God. This District is one of the strongest, if not the very strongest, in point of membership, of all. It stands among the most noted for aggressive evangelism, and missionary zeal and activity, and liberality. Your history is among the most interesting. In what conflicts for God and truth and righteousness you have been engaged! And what victories have been yours, as your work of faith and labor of love and patience of hope have been recognized and crowned by Him who is head over all things to the Church!

As a people you have stood straight and valiant for God and holiness, and truth and consistency, in spite of much opposition, and you have shown beautiful and intelligent loyalty and courage in your close adherence to both the doctrine and government of the church, as enunciated by all our people in General Assembly. The Lord bless and reward you for your devotion to all for which our denomination stands! *And He does!* **AND HE WILL!**

We can not get from our minds and hearts that we have been most sorely bereaved by the loss from the church militant of those valiant leaders to whom we were wont to look — the promoted and crowned Bresee and Wilson. We do not get over our great, of not irreparable, loss of these true men of God, with whom our very life seemed so vitally identified, and we find it very difficult to get adjusted, really and rightly, to the new order of things occasioned by their withdrawal from our company. For them we rejoice, that they have been promoted to the church triumphant; but it seemed to us that we needed them so much in the church militant, and we can hardly recognize and accept in their place any other. May they ever be enshrined in our affectionate memory! They rest from their labors, and their works follow them. But let us not lose sight of the fact that the Lord left us here a little while longer, that we may finish the work He has given us to do; and let us emulate their holy example, and fill our lives also with deeds of holy light and hope that reaps not shame!

This year's Assembly of this District was sealed unmistakably with the divine approval. The Holy Ghost was indeed the Master of the Assembly, as was manifested by the most sweet and perfect harmony, and by gracious outpourings and anointings. All things were done decently and in order, without any jarring discord. Where there were any differences of opinion with regard to anything in connection with our work — and differences were so slight and rare that I can scarcely think of any — they were readily and easily adjusted, without the sur-

render of any principle of righteousness — all considering others, to provoke unto love and good works — and all felt in all our sessions that it was good to be there. Even those who had come with some misunderstandings of things in connection with the work of the District were indisposed to find any fault, and misunderstandings were evidently cleared up satisfactorily; and those without who had entertained misgivings as to what might happen at the Assembly were happily disappointed, praise the Lord! Let us hope that they will not be afraid for us in the future. On the whole, that was about the most harmonious and in every way the best Assembly I was ever permitted to attend. Certainly our great leaders departed would have been much pleased with those happy sessions of much work; and may we not believe that they knew all about our gathering together, and thus we added somewhat to their heavenly felicities because of the blessed unity of the Spirit and sweet bond of peace!

By your almost unanimous vote you re-elected your District Superintendent, Rev. Howard Eckel — thus giving expression of your approval of his loyalty to and love for our church, continued under most trying circumstances. Of course, you intend to stand by him, in every way, so long as he continues to exercise his ministry in the position to which he has been assigned by you. Remember, he has been chosen by you, in accordance with the provisions of our church law, to "organize, recognize, and supervise local churches within the bounds of his District, subject to the approval of the General Superintendent having jurisdiction." If he is in any sense over you in the Lord, it is because you have so elected, in the enactment of law and by your personal choice. Remember that he is a man and he needs human as well as divine sympathy and support. May the Lord bless and sustain Brother Eckel in his very responsible position! And may we all recognize the divine order, in accord with the arrangement of God in giving organization to His church. Certainly we have not yet declared our independence of the Word of the Lord. We have no desire among us to "lord it over God's heritage" in any way. And we still have in our Bible the injunctions to submit ourselves one to another in the fear of God. "And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake. For they watch your souls, as they that must give account, that they may do it with joy, and not with grief: for this is not profitable unto you" (1 Thess. 5: 12, 13; Heb. 13: 17).

You have by far the largest and most active District Missionary Board that I know of in all the denomination. The monthly meetings of that board have been in the past full of interest and helpfulness in carrying on the great business to which the Lord calls His church — the carrying of the gospel to every creature, both at home and afar off. Perhaps there is no section of our country, unless it is the San Francisco District, which may be so truly regarded as what the Manual calls a "strategic point" for the carrying on of foreign missionary work among foreign-speaking peoples in our own land. Here are many people from Mexico, China, Japan, India — and most of them are in constant communication with and ex-

pect to return to their own countries. So we are called in the Providence of God to labor especially among these, not only for their own sakes, but also for the sake of the countries to which they belong. That is real foreign missionary work; perhaps there is no foreign work so opportune and profitable. Many thousands of dollars you have spent and much work you have put in among these foreigners — really foreign mission work — and some of these away from their own homes have here embraced the gospel through your devotion to them. On account of this foreign mission work you have not been able to do much among our own people throughout the District; hence what is usually known as home mission enterprise has not received the attention its importance demands. It seems to me that this has been a defect in our work. Here are many thousands who are yet destitute of the gospel as we understand and preach it. Here are cities and towns and rural districts which ought somehow to be evangelized by us. I sincerely hope that, while we may never for a moment think of abandoning foreign missionary work at this very "strategic point," we may find some way of carrying the full gospel to our own many communities where full salvation has not been preached and pressed among our English-speaking people as it ought to be. We must advance our work at home for the sake of the foreign work as well as the home. He who truly and scripturally loves the cause of missions will always begin at his Jerusalem, though he will never stay there, but will move out toward the uttermost parts.

We have suffered much of grief, on account of some things which have recently occurred in connection with our District and it is a fact that there has been some distraction among us on account of misrepresentations and misunderstandings. Our brethren in other Districts have not all fully understood and rightly appreciated some things that have taken place on this District. The patience of our people under great trial and provocation has been Christlike and commendable. I thank you all in the name of the church at large for your continued loyalty to the faith and the denomination. The Lord will assuredly reward you, if you faint not, and will bring forth your righteousness as the light and your judgment as the noon-day. But, as far as possible, let us forget the things that are behind, and reach forth to the things which are before, remembering that there remaineth yet very much land to be possessed, and he that endureth to the end shall be saved.

Please be careful to give adequate support to the ministry, remembering that it is ordained that they who preach the gospel shall live of the gospel. And, brethren in the ministry, remember the dispensation of the gospel is committed to you. In the proper sense, be "delivered from the people" to whom you are sent, and keep back nothing that is profitable unto the people, declaring unto them the whole counsel of God. Contend earnestly for the faith once delivered unto the saints, and "by all means save some." Remember always that the minister is to be a pattern to the people, who learn what Christianity is, not merely from the doctrine of the expositors, but also from the lives of the exponents. The good pastor is to put forth his sheep, and go before them as a leader, and he is to lay down his life for the sheep. Never say anything or take any course that may make you liable to the charge of being hirelings; but ever follow that which is good, and be ready to be offered upon the sacrifice and service of your people's faith, counting not your life dear unto yourselves, that you may finish your course with joy, the ministry which you have received of the Lord Jesus.

(Continued on page 13)

# THE WORK AND THE WORKERS

## OKLAHOMA HOLINESS COLLEGE

We are glad to tell you that God is blessing the work of the college in a marvelous way. The enrollment is larger than in any previous year of the institution. The attendance, interest, effort, manner, and spirit of the student body is excellent. The spiritual tide is on. Some are getting to God. Join us in praising the Lamb, who is worthy.

It is a well known fact that no church school can pay its teachers from the tuition received from the student body. The state schools offer free tuition, consequently we can only charge a nominal fee. The faculties of the state institutions are paid by taxation. Many of our church schools have large endowments from which they pay their faculties. It cost the Methodist Episcopal church \$1.45 a student last year and they only received 95 cents from tuition. The faculties of our holiness schools are poorly paid, and in some instances unpaid. During no year of the existence of Oklahoma Holiness College has the faculty been paid in full. Some of them have been settled with two or three years hence and some have not been paid in full, but are holding notes which as yet have not been paid.

Before the opening of this school year we asked the board of trustees to allow all money received from tuition to be placed in the hands of the faculty (they to elect a treasurer) and that during the year we would write letters to friends of the school, soliciting funds, and that Professors Widmeyer and London would hold some school rallies and take offerings and subscriptions for this fund, so that when the school year closed we would be able to pay the faculty in full, thus breaking the record of the past. Now we are asking you for any amount from \$5 to \$50. If you can not give that much, or if you can give more, do so. If you can not pay at the present time write us your pledge, stating that it will be paid before the close of the year, May 28, 1918. We will await your reply.—C. B. Widmeyer, President.

### EVANGELIST F. J. MILLS

Just closed a six weeks' campaign in Montana and Dakota, where everything is frozen

up except religion. Sawyer, N. D., was the last place on the list and we surely had a great time there. God turned the current on and we saw real results, with seekers at the altar nearly every service. The folks who got through had real victory and consequently had real testimonies. The saints there know God and are an inspiration to any evangelist to do his best. They love one another and act like holy folks. Pastor C. C. White is a godly man and he and his Spirit-filled wife are good soldiers. I have a few open dates this winter on account of some recently cancelled meetings. Any brother wishing me can write me at Douglas, N. D.

## DAKOTAS-MONTANA DISTRICT

The territory of the Dakotas-Montana District is all the territory of the four states, namely: North and South Dakota, Minnesota, and Montana—the largest area of square miles of any District in all the connection. These are truly four great states. With their large acreage of wheat, flax, rye, and barley, and beautiful country homes dotted here and there, they present something of lasting interest to one who has been raised on the farm. Everything is done on a big scale in this country. One man farms hundreds of acres, does his plowing and seeding with large steam rigs. And I have found that men do their religious work on the same scale on which they do other things, thus it is true that the spiritual part does not drag.

The population of this District is composed of Danes, Norwegians, Germans, English, and Americans. And one would expect in such a mixed multitude to have various religions, thus it is true that almost everything is here, but I have found some of the truest souls that I have ever met between the oceans in this great Northwest. They seem to have come here from the various parts of the country and to have left their prejudices "back east," and when they get under conviction for anything they never stop to ask if any of their former relatives ever were of that religious type or not, but are in for the blessing. They seem

to enjoy to the fullest extent every effort you make to help them. We have no large churches in this territory, but a number of small ones, which are real centers of fire. There has been a constant stream of revivals on the District for some time. Rev. Mr. Popejoy at Surrey has been in revivals, assisted by Brother Janzen, of Montana. And even after the meeting was over five went forward at the following Sunday night service. Brother White, at Sawyer, has been ably assisted by Brother Mills, of Douglas, N. D., a fine young preacher who has just come to us from the Methodist Episcopal church. They have had a real revival. Brother John Nolt, the holiness hustler of South Dakota, who never lets the Devil alone, has been in meetings at one of his churches with Brother Lehman, of Sioux City, Iowa. I do not know the results, but am sure they have had a good time, for they are the kind who would not be satisfied otherwise. Brother C. B. Prine writes me that they had a good meeting at Nashua, where he helped Brother Williams, the pastor. He is now to be with our church at Homestead, and then at Moccasin. May God bless Brother Prine. Brother Baumgartner, our pastor at Bock, Minn., has been in meetings with Brother Irwin, of Minot, as evangelist. One thing I know is that when Irwin preaches it they will get it straight and hot. All of our pastors are doing excellent work. They are doing their work at a real sacrifice to themselves; there is not one of them who is getting the salary they need, or that they could get doing other things, but they are a heroic bunch of true men.

I am now in a meeting with Rev. C. D. Norris, our pastor at Van Hook. We have had several things to hinder, but withal we have had a good meeting. Several have been saved, among them the wife of one of the bankers of the town; also the wife of the principal of the school; also one of the leading merchants. We will continue until Sunday, at which time we will dedicate our church at this place, which is the only Protestant church in the town. I go next to help Brother Pounds, at Yelva. There is only one thing we need to develop this great country for God, and that is men—men who are not seeking a place, but seeking to help humanity, not slackers, not slothful in business, but fervent in spirit, serving the Lord. Pray for us.—J. E. Bates, Superintendent.

## PITTSBURGH DISTRICT PREACHERS' CONVENTION

The meeting was held in the New Brighton, Pa., church, Rev. George Ward, pastor, December 18th-21st. There was a good attendance of the preachers and workers. The presence and blessing of the Lord was manifest throughout. A number of valuable papers were read and discussed, and round table discussions on vital themes brought out many stirring and inspirational thoughts. Notwithstanding the forceful, earnest speeches in the discussions, there was a beautiful spirit of brotherly love and forbearance. Rev. J. W. Short, our highly esteemed and beloved District Superintendent, presided throughout the first part of the program. He left on Thursday afternoon to visit his aged father in North Carolina over Christmas. The convention readily excused him and elected Rev. John Gould to preside in his absence. Some time was given to the needs of Olivet University and there was a spirit manifest to do all that is possible so this educational center may be freed from all debt and saved for our church. The preaching of Rev. Mr. McBride, of California, Rev. Mr. Chilton, of Warren, and Rev. Mr. Cox, of Dayton, was of a high order in sermonic material and spirituality. Souls were at the altar at all the evening services. Rev. E. E. Shihamer of the Free Methodist church was invited to speak at an afternoon service, and thrilled his hearers with a holy enthusiasm to make their sanctified lives real and effective. Rev. George Ward, the local pastor, did admirably in entertaining his guests, and he and his people were given a rising vote of thanks for their kind attention to the needs of the visitors. Under the leadership of our efficient and godly Superintendent the Pittsburgh District is forging ahead for the only gospel God owns—that holds up Christ as the all-sufficient Savior from all sin.—Edward G. Williams, Reporter.

## FLORIDA DISTRICT

The Florida District Assembly has recently closed. General Superintendent H. F. Reynolds was with us, and God used him mightily. Over a score were at the altar. We are expecting to launch out on this vast Florida District and garner many souls this year. God is with us and we are looking for victory.—Homer L. Goodell, Dist. Supt.

## Olivet University

BY GENERAL SUPERINTENDENT WILLIAMS

### Brethren:

It is generally known that on December 6th an educational convention was held in the First Pentecostal Church of the Nazarene, Chicago, in the interest of Olivet University. Several District Superintendents and a number of representative men were present from seven or eight Districts, with the board of trustees of Olivet University. The question to be decided by the trustees and the convention was, whether Olivet would continue as a school, or be closed on account of the very heavy debt under which the school is laboring.

The officers of the institution made reports concerning the property, the indebtedness, current expenses, faculty, student body, and other matters of interest. Questions were freely asked and as freely answered as to any and all details of the school; and so far as I could tell everybody was absolutely satisfied that the school is above reproach in its management, and is on a sound basis were it not for the heavy debt hanging over it.

The reports revealed that the present management is making the institution pay running expenses, which fact means that if the debt and the terrible interest on the debt be lifted the school, with very little aid, can operate without any further burden upon the Districts supporting it. It seems like a miracle that

the management could accomplish what they have under the conditions existing. The brethren, faculty, and board of trustees deserve commendation, not criticism.

The feeling was unanimous that the debt should be and could be paid speedily; and a commission was appointed to raise the necessary money. The campaign was opened Sunday, December 9th, in the First Church, at which time the sum of \$15,000 was raised. Praise the Lord! A good start on the hundred thousand—about twenty-two thousand already having been pledged! It can be done; it must be done; it WILL be done! God wants this school, and if His people will do their duty, it will be saved to the church and will ever be a great training camp for preachers and missionaries who will girdle the globe with salvation.

First Church, with its noble pastors, Brothers Borders and Schurman, has surely manifested a heroic Pentecostal Nazarene and Christian spirit by the great work done in launching this worthy campaign. God bless them!

May God hasten the day when all of our institutions will be free of debt—and then be kept for ever afterward in that condition! Let the people over these Districts come forward as one man and by complete co-operation lift this debt and set Olivet free.

## EASTERN OKLAHOMA DISTRICT

## TREASURER'S REPORT

To January 1, 1918

Foreign Missions	
McCain Fund, by Jarrette Aycock.....	\$ 2.00
Bokhoma church .....	5.00
Osage church .....	13.08
Durant church .....	17.00
Madill church .....	11.78
Atwood church .....	40.82
Davenport church .....	6.50
Liberty church .....	6.30
Woodville church .....	.75
Boswell church .....	3.00
Wan church .....	13.28
Shilo and Price's Chapel churches.....	10.00
	<hr/>
	\$128.51

General Superintendent's Fund	
Bokhoma church .....	\$ 2.50
Woodville church .....	.25
Shilo and Price's Chapel churches.....	2.00
	<hr/>
	\$ 4.75

District Superintendent's Fund	
Woodville church .....	\$ .75
Rocky Point church.....	1.00
Shilo and Price's Chapel churches.....	22.05
Broken Bow church.....	1.15
Kingston church .....	15.00
	<hr/>
	\$ 39.95

A. O. DUNCAN, Treasurer.

## THE HERALD FOR THE SOLDIER BOYS

The other day while busy at work, like a spark of lightning that conveys the spoken word over the wires of the telephone, came the thought reverberating through my mind:

"Why not send the Herald of Holiness to the soldier boys in the training camps?"

I have not been able to shake off that impression, but it gets stronger and stronger until I am forced to the conclusion that it was given from above, and why not? If the Herald of Holiness is good for the saints to read at the home fireside, bringing cheer and comfort to those who are cast down by manifold temptation, why should it not strengthen those of our boys who have to help fight our country's battles? Many of those boys are from Christian homes, numbers from among our holiness people. They have suddenly been thrown together in the warrior's training camp and cantonments with all classes of men, from all walks of life, with an environment not congenial to spirituality.

Now, my plan is this, from those who are able, either individuals or churches, send \$1.50 to the publishers to pay for the Herald of Holiness for one year to be sent to the different training camps for our soldier boys to

## District Assemblies and Foreign Missions

REV. H. F. REYNOLDS, D.D., GEN. SUPT.

## GEORGIA DISTRICT ASSEMBLY

The Assembly was held, in keeping with General Superintendent Rev. J. W. Goodwin's schedule, at Donalsonville, Ga., December 11 to 16, 1917. Owing to other duties which were pressing their demands upon General Superintendent Goodwin, he feeling obliged to give attention to said demands, requested the writer, who was slated for this District in the interest of missions, to preside.

Owing to the severity of the "norther," whose storm of wind, snow, sleet, and ice extended across the state of Georgia in a southeasterly direction, the attendance from our churches was much smaller than anticipated, as District Superintendent Kunkel and Brother Ellyson, president of the Southeastern Holiness College, had recently made a campaign among our churches urging them to be represented by a full delegation of members. However, only about one-third of the one hundred members of the Assembly were present.

Notwithstanding a change in District Superintendent, and that several pastorates had new leaders and some preaching places had been abandoned, a new mission had been opened in Atlanta, Ga., and other work undertaken, yet the condition of the field may on the whole be considered encouraging.

Among the visitors were Rev. P. M. Covington, Superintendent of the Alabama District, who rendered valuable assistance to the Assembly, and Sam the Nazarene, who preached several strong sermons and represented the Publishing House at its bookstand.

The educational interests were excellently represented by Dr. and Mrs. Ellyson, who are greatly interested in our Southeastern Holiness College, which is in a splendid condition, its greatest need being students. We expect to hear that they are forthcoming, as several members of the Assembly became greatly interested in our college and the work it is undertaking for the church and the rising generation, and stated that they were going home to send some of their children as students. About two hundred dollars in cash and pledges was secured for the current expenses.

The offering for the General Foreign Missionary Board has been on the decrease for the last few years, but this decrease in offerings must not be charged so much to the lack of interest in the salvation of the heathen, as to the fact that the heretofore heavy supporters of our foreign missionary work, have been specially, actively, and financially engrossed in the erection of and equipment of the Southeastern Holiness College. Now that this institution is an established fact, these same persons, and we trust many others on the District, will be reached and will become active agitators for and givers to foreign mission work. The District Missionary Board has a plan by which they expect not only to interest all of our people on the District, but also hope to

greatly increase the offerings for the work of the General Foreign Missionary Board. The writer is quite confident that the plan will succeed, as Dr. and Mrs. Ellyson, pastors of our church at Donalsonville, and the excellent people are planning to push it in our church and school at Donalsonville. They also will work with the District Missionary Board in holding a missionary campaign on the District with our pastors, who are in sympathy with the arrangement.

## FLORIDA DISTRICT ASSEMBLY

This Assembly was held at Miami, Fla., December 19 to 23, 1917. Owing to the same reasons given in a recent article on the Georgia District Assembly, General Superintendent Goodwin did not attend the Florida District Assembly, but arranged with the writer to preside.

Neither time nor space will allow a full statement of the many changes that have taken place on the above-named District since its last Assembly, presided over by General Superintendent Goodwin. The District Superintendent, owing to failing health, had been obliged to seek a more favorable climate, and the pastors changed in the two remaining pastorates.

The statistical secretary's report will show that the District now has three churches, a new church having been organized by the writer at Grand Crossing, Fla., December 17, 1917, with Miss Leila Bussey, who had by the blessing of God made its organization possible, for supply pastor. A mission has been opened in the city of Miami by the Pentecostal Nazarene church there, called the City Gospel Mission, and is conducted by Pastor S. M. Stafford and his church people.

Notwithstanding the Assembly is one of the smallest, and only about one-third of its thirty members were present, the regular work of a District Assembly was carefully gone over, and its District boards, committees, and officers were elected according to the laws of our church as stated in our Manual. Rev. H. L. Goodell was elected District Superintendent.

A splendid revival interest prevailed all through the Assembly, resulting in about twenty-five definite seekers and finders. Much of this interest and fruitage is due to the good work already begun, Pastor Stafford having been assisted by our former colleague in the holiness movement, Rev. A. B. Riggs, of Lowell, Mass., who is, with his wife and sister, Mrs. Spofford, spending the winter in Miami. The members of the Assembly and congregation were also greatly encouraged by a very precious message from Rev. E. E. Reynolds, brother of the writer, who is pastor of the Methodist Episcopal churches at Coconut Grove and Larkins, Fla. The Spirit of the Lord was so manifestly at work in the Assembly services that the pastor, with the aid of District Superintendent Goodell and Brother Riggs, decided

to continue the special services in the church and later in the mission.

The two churches on the District gave \$147 for the work of the General Foreign Missionary Board during their last Assembly year. The Assembly was much interested in the work of foreign missions, and they are persuaded they will go much beyond the amount given last year, as they anticipate very much help on this and all other lines from their District Superintendent, who is a Floridian, and plans to put all the time possible into the work of the District. That this District is much interested in the work of foreign missions may be further considered from the fact that Miss Leila Bussey, prospective missionary for Western India, is a member of our church at Miami, and with the one hundred dollars added to the seven hundred already pledged toward her first year's support, outfit, and passage, has a good showing toward the amount necessary to place her on the field.

District Superintendent Goodell will make his headquarters at Miami. Rev. S. M. Stafford has been called for the coming year to pastor our church in Miami, and under the supervision of the District Superintendent, will look after the City Gospel Mission. Dr. Shade has been called to be pastor of our church at Princeton. The new church at Grand Crossing will be cared for by the District Superintendent until a pastor may be secured.

The writer had the delightful privilege of spending about forty-eight hours with his brother, Rev. E. E. Reynolds, and family in their new home at Coconut Grove, after the Florida District Assembly closed, and by special request gave his address on his missionary trip around the world to a very interesting and appreciative congregation on Monday night. The two days passed altogether too quickly, for the time was filled with reminiscences, and general and special topics so near to our hearts as brothers and families. At the close of the second day's visit, brother and his wife and daughter took me to Princeton, a delightful drive of about twenty miles, in their car (Jumbo). The good-bys and farewell handshakes having taken place, the writer preached to Dr. Shade's congregation, which was largely composed of young married people who gave marked attention, three of whom requested prayers; but as we had to catch the northbound "Florida Special" for "home, sweet home," we had to bid them a Godspeed and a hasty good-by, and was soon hurried by one of the good brethren in his car to Homestead, where we intercepted the Florida East Coast train, and have continued our northbound trip, although we are now stalled at Memphis, Tenn., twenty-four hours late and another "norther" impeding our journey. But with St. Paul we say, "Nay, in all of these things we are more than conquerors" and for the greater works spoken of in John 14:12.



read. In each camp there is a recreation room where the boys go to read and write and while away the hours. There they find newspapers, magazines, and the yellowback novel a-plenty. But I wonder how few real Christian papers or books could be found there!

I am sending you herewith remittance to pay for the Herald of Holiness for one year to be sent to the camp designated. Remember there are over one hundred training camps in the United States, with from 100 to 75,000 of our boys in training for the great world war. Who will respond now? Does He not call?—I. L. Flynn, Seminole, Okla.

**EVANGELIST H. F. McLAIN**

We have many things to thank God for. We assisted in one revival this year in which there were a number who found pardon and some were wholly sanctified. Most of the preaching was done by Rev. A. B. Anderson, and was wonderfully blessed of the Lord. It was my privilege to assist at this place last year in a revival with Brother P. M. Covington, our District Superintendent. I also taught a fifteen days' singing school following the meeting. There are some as fine people at this place as it was ever my privilege to meet. We have felt called specially to the evangelistic work and Brother H. H. Hooker and I will be co-workers this year. We earnestly request the prayers of God's children. My address is Box No. 75, Dora, Ala.

**CHURCH NEWS**

**Salem, Mass.**

The missionary rally which was held in the Pentecostal Nazarene church here on December 19th was a splendid success. Among those present were Rev. S. W. Beers, of Lynn; Rev. Alfred Cole, of Peabody; Rev. R. J. Davis, of Salem (Calvary Baptist); Rev. A. K. Bryant, of Everett; Rev. A. J. McNeill, of Derry, N. H.; Rev. F. C. Norcross, of Malden; Rev. E. C. Anderson, of West Lynn (Evangelical). At 3 p. m. Rev. R. J. Dixon, pastor of the local church, spoke on foreign missions, mentioning many of the great leaders of foreign missionary effort. Following him Rev. S. W. Beers spoke on home missions, showing the great need of evangelism in the rural towns of New England. Miss Mabel Manning, of Lynn, sang three solos, which were both delightful and inspiring. The women of the local church served luncheon to all who desired to stay for the evening services. At 6:30 p. m. Rev. A. J. McNeill led a

**Pastoral Letter No. 2**  
**Southern California District**

(Continued from page 10)

Remember that dear child of yours and of God's, the Nazarene University. Not only is that institution peculiarly your own, but the honor and well being of the whole denomination is closely connected with its destiny. The last District Assembly, by unanimous vote, committed you all to the rehabilitation of the school, and pledged support every way, that it may regain its place, and still be a praise to the church and to God. Stand by that proposition of the Assembly, and by those who are seeking to carry it into effect. Continue to give to the university your interest, sympathy, confidence, prayers, and support in every way. This writer, responsive to the unanimous call of the trustees which you in Assembly elected, has undertaken the presidency, in the hope that he may be used of the Lord to help the school to become what he has been led to believe you want it to be. He craves—may he not have unstintedly and ungrudgingly?—your loyal support in his honest endeavor to be a blessing to the school, and thus to the District and the church at large. We want your sons and daughters as students, and the sons and daughters of others whom you may send. We want your patient continuance in well-doing in behalf of this institution. We greatly need—may we not have?—your prayers and your financial help? Please remember that the second semester of this year begins on Monday, January 28th.

Above all things, brethren, let us earnestly and unitedly strive for the full salvation of those for whom the Lord died. Well am I persuaded that the Lord did not raise up the people called Pentecostal Nazarenes for the formation of another religious party, nor for the organization and sustenance of a few more church institutions—which are good, but are only means to an end. The call of God to us—and therefore it ought always to be kept before us as the paramount thing—

is the salvation of the people, in the gospel sense as we understand it—salvation from sin, resulting in holiness of heart and life—the preparation of the bride of Christ—a sanctified and glorious church, without spot or wrinkle or any such thing, clad with the fine linen clean and white, which is the righteousness of the saints. Cost what it may—the cost can not be too great—we must give ourselves unreservedly and constantly to the conversion of sinners, the sanctification of the converted, the upbuilding of God's people on their most holy faith, till we all come, in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. In every church of the District there should be a genuine pentecostal revival of God's work—by which I do not mean simply an evangelistic campaign, the repetition of what we have frequently had—some special meetings, taken up with preaching and singing, generally by some good evangelists employed for the occasion—some special praying and testifying and altar services, with more or less victory for a few souls, and a quickening of the faith and love and zeal of the church, with some additions to the company of believers; but a genuine and general outpouring of the Spirit of grace and holiness upon the people of God, in such measure that the whole community will feel the presence of the God of salvation.

Brethren, the time is short. Every day has its priceless opportunity to glorify God in the world, and finish the work that He has given us to do. Let us then be up and doing with our might what our hands find to do.

"Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh" (James 5: 8).

PASADENA, CAL.

**Evangelists Lewis and Mathews**  
**ANNOUNCEMENT**

Twenty-eight of the songs composed by Evangelist E. Arthur Lewis for use as Solos, Duets, Quartets, etc., in revivals and campmeetings, are now being published, and are for sale. Is your pen handy? Order now! Here they are:

[ CUT THIS LIST OUT FOR READY REFERENCE ]

**ORDER BY NUMBER**

1. And the very God of peace sanctify you wholly. (1)
2. But the world treats real salvation in such a funny way. (Mostly old tune "Old Arm Chair.") (2)
3. Clouds will gather. (3)
4. Come to the Savior today. (4)
5. Glory to God, I feel so joyful now! (5)
6. Hell will be awful. (6)
7. I am looking daily for my Savior. (7)
8. I am slaying on the good old-fashioned highway. (Medley.) (8)
9. I am on my way to glory. (9)
10. I have entered the land of corn and wine. (10)
11. I'm in sweet Canaan land. (11)
12. In our hearts the bells of heaven sweetly chime. (12)
13. I will live for my Savior. (13)
14. Keep me on the string line, Jesus. (14)
15. Let's have the old-time ring. (15)
16. Lord Jesus knows the way I take. (16)
17. Mother, now your Savior is my Savior, too. (Music of verse, "Rock Me to Sleep, Mother.") (17)
18. O I am so happy. (18)
19. O praise the Lord for saving me. (19)
20. O wanderer on life's troubled sea. (20)
21. Songs of old. (Medley.) (21)
22. The God who lived in father's time. (22)
23. The time that used to be in front. (23)
24. This is God's will, your sanctification. (24)
25. We truly love our Savior. (25)
26. What you need now is sanctification. (26)
27. Where my Savior leads me I'll follow all the way. (27)
28. When the old man died. (Old tune, "Grandfather's Clock.") (28)

Above songs in octavo sheet music only. Single copy, 15c; two copies, 25c; ten copies or more, 10c a copy.

Published by E. ARTHUR LEWIS, 303 West Marquette Road, Chicago, Ill.

Order direct from publisher.  
Do not send stamps.

praise and experience meeting, at which time the glory fell and the saints marched around. Rev. F. C. Norcross preached the evening sermon, and it certainly was a powerful message on "The Atonement." So December 19th missionary rally was a red letter day in the history of the Salem church.—R. J. Dixon.

**Redlands, Cal.**

A great Pentecostal Nazarene convention is to be held at Redlands January 6th-20th. Rev. Charles A. Babcock, evangelist, and Jack Saunders in charge of the singing. Rev. Charles Babcock was with us for ten days in the month of November and got such a hold on the public that they desired his return, so arrangements are made and we are expecting the greatest meeting that this church has ever seen. We solicit the prayers of the saints. Surely the Lord is blessing us and we are standing together and fighting the Devil on every side. Our enemies are arrayed against us, but glory to God we are having victory all along the line. We observed Christmas with an entertainment and a treat for the children. An offering was taken for the Armenians. The pastor talked a few minutes to the children and gave an altar call. The folks packed the altar and we had salvation.—James T. Black, Pastor.

**Mannington, W. Va.**

We began our revival services on November 18th, with a week of prayer, holding the services in the church every other night. During the week of prayer five souls bowed at the altar. On November 25th we began the revival in earnest with a blaze of glory and victory as only God can give. The meetings lasted for three weeks and three days, during which time nearly one hundred souls bowed at the altar. This revival was along the line of restitution. Old debts were paid, enemies were made friends, family altars were established, and articles that had disappeared from different homes came back. One of our good sisters in going to her back porch one morning during the revival found a brass kettle on the porch that disappeared four years before. Things will come home when the truth gets hold. Glory! A man who claimed to be an infidel came to church one night and before he got away he was at the altar crying for mercy, and when he prayed through he shouted and acted just like the rest of us. He says

he wants to join our happy band. Some of the finest folks of this community sought and found God. Our church was too small to accommodate the great crowds that came. Our church at present seats about two hundred and fifty, but we need room for from five to eight hundred and expect to enlarge soon. Brother Earl Stillion, our pastor from Oil City, Pa., assisted us in preaching and did excellent work, his messages being owned of God. Sister Irma Scott, of Uhrichsville, Ohio, assisted wife with the music, and her singing was blessed of God. May the blessings of the Lord be on the entire working force of the Publishing House is our prayer.—Rev. Mr. and Mrs. O. L. Benedum, Pastors.

**Somerton, Ariz.**

We have a red hot church at Somerton. Our street meetings are good. It is heart-breaking to see these poor Indians so steeped in sin and no one to take the gospel to them. We are doing our best for them, but not knowing the language makes it difficult for us to reach them. While I am writing I can see Indians ride up and down the street with their heads covered with feathers, and their faces painted, and with great strings of beads around their necks, with red, green, and yellow stripes in their clothes. They wear neither shoes nor hats. The hottest days that come you will see some on the streets with a thick blanket around them. Somerton is in the center of the Yuma valley. There is a great future for the holiness people here. We have bought a nice lot and will build a church soon. Last Sunday night was a time long to be remembered. As Brother Fullilove brought the message the saints wept and shouted. Brother Eckel, our District Superintendent, will hold a revival meeting for us as soon as we get the church building completed. We ask the prayers of every Pentecostal Nazarene that the Lord may give us a revival.—A. C. Willbanks, Pastor.

**Pavo, Ga.**

We have just closed a good meeting with Allie Erick and wife as evangelists. We began on March 1st to build our new brick church and on May 1st we moved into it. We have twenty-eight members and they all act like they love and have confidence in each other. We have paid out \$1,900 in cash this year. Our prayermeetings are times of feasting. We

crave the prayers of God's people.—A. O. Bannon, Pastor.

#### Kingston, Okla.

We closed out our third year with the church at Ballinger, Texas, on the second Sunday in November with good victory; attended the San Antonio District Assembly, which was great, and having received a call by the District Superintendent and the church at this place, after much prayer accepted the call as of the Lord and immediately at the close of the Assembly began to arrange to move here. We arrived on December 7th in the midst of a snow storm, unloaded next day, and went in to battle, and God has been giving good victory since, putting His seal on every service. Quite a number have knelt at the altar since our coming and some fourteen have prayed through to victory. God is so good to us. He cares for His own. We are expecting the best year of our life. We have so little time that we are in a hurry to get people ready for the coming of the Lord.—J. W. Bost, Pastor.

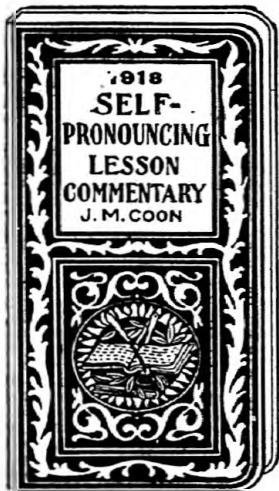
#### Park Lane, Va.

We are pressing the battle against sin, suffering no defeat. Praise the Lord! The closing of the year finds us in better shape than ever before. We held prayer service at 6 o'clock Christmas morning. This was the first early service ever held in Park Lane. About twenty-eight were present. God blessed our souls. We are expecting the coming year to be one of the best in our church. The pastor and people are working in the Spirit and the business end of the work is being conducted in a businesslike way. We are getting down to rock bottom and expect to make a far better report the coming year than in the past. A handsome sum of twenty-five dollars was presented to the pastor as a Christmas present. Our people have contributed to the needs of our soldier boys in France. We believe the Pentecostal Nazarene church should be represented in the camps. The pure gospel should be preached to these soldier boys. Entertainment is good, but that does not reach the homesick soul.—Charles R. Mateer, Pastor.

#### Burlington, Wash.

We have just closed a four weeks' revival meeting in the Methodist Episcopal church of Burlington, Wash., with Rev. W. Owen Jones as evangelist. It was a great awakening in our church. Under the shining truth and the shining preacher the light fell upon darkened hearts and the church was stirred. Brother Jones preached on sin, carnality, the "old man," total depravity, the eradication of this

### Vest-Pocket Commentary



Size,  
3 3/4 x 5 1/2  
Inches

JUST THE  
THING FOR  
SUPERIN-  
TENDENTS,  
TEACHERS,  
AND  
SCHOLARS!

Postpaid  
Prices,

Cloth... 25c  
Leather-  
ette... 35c  
Leatherette,  
inter-  
leaved, 50c

A handy-size vest-pocket Commentary on the International Sunday School Lessons for the year of 1918. Contains self-pronouncing text; explanation of points and words which are not quite clear, with concise comments on entire lesson; topical outline and practical thoughts. Also list of Home Daily Bible Readings. 128 pages.

Keep this handy-size volume near at hand and improve your spare moments in studying the Sunday School Lessons.

Orders filled promptly. Get your copy now, in readiness for the first lesson in the coming year.

Pentecostal Nazarene Publishing House  
2106, 2115 Troost Avenue  
Kansas City, Mo.

#### BIBLE STUDY

### Young People's Society

#### LESSON II.

PREPARED FOR SERVICE; AND SERVING  
Acts 2:1-4, 14, 37-42

By Rev. E. J. Fleming

Acts. A record of how many years' accomplishment? Begins where? Ends where? Read clear through again this week. Read rapidly; at one sitting if possible. Who is the greatest person? Why? Write your answer and preserve.

1. What is the first qualification for successful service?—Jno. 3:7; 2 Cor. 5:17; 1 Jno. 3:14.

2. What next?—Eph. 5:18; Acts 2:4; 15:0. Why?

3. Then?—2 Tim. 2:15; Jno. 5:30; Matt. 13:52.

4. Can you name others? 5. What backing did the preacher (Peter) have?—2:14; Rom. 16:3.

6. How can young people aid their pastor?—Tit. 3:1. Find others.

7. What is conviction?—Psa. 38:4; 51:3; 78:21; Jno. 18:8.

8. How produced?—Jno. 16:7; Isa. 6:5; Lu. 15:17.

9. "When they heard this." What?—Vs. 17-21, 23-28; 2 Tim. 4:1-2; Psa. 40:9; Isa. 61:1-3; Lu. 9:30; Rom. 10:15.

10. What effect?—7:54; Ezek. 7:16; Jno. 8:9; 1 Cor. 14:24, 25; Heb. 4:12, 13.

11. What inquiry?—V. 37; 0:0; 16:30; Lu. 3:10.

12. An altar service. What authority for an "altar service"? For an "inquiry room"?

13. What is the first knowledge a helper should have to aid a seeker intelligently? Why? Discussion.

14. What should be avoided?—Isa. 5:20; Jer. 0:14; Ezek. 13:10. Enlarge.

15. "Then Peter said unto them." What would you tell a seeking sinner?—V. 38; 3:10; 17:30; 26:20; Matt. 21:32.

16. What else?—2:21; Rom. 10:13. Others.

17. "Save yourselves," v. 40. How?—2 Cor. 6:17; Eph. 5:11; Jno. 15:10; 1 Jno. 2:15.

18. Encouragement.—Vs. 38, 39. Promises for a penitent?—Matt. 11:28-30; Jno. 6:37; Rom. 10:9; 1 Jno. 1:9. Others.

19. For a backslider?—2 Chron. 30:9; Jer. 6:16; Hos. 14:4; Rev. 3:20. Others.

20. What promises would you have given these Jerusalem seekers? Discussion.

These questions are only suggestive. Use others. Make this service lead to thoughtful assistance to pastor or evangelist. Good altar workers are scarce. Qualify for this work.

A suggestion. Take No. 10. Follow texts and you have: "Cut to the heart"; "mourning"; "convicted conscience"; "convinced" (judgment); "secrets of the heart made manifest" to God. This gives a general survey. Such a treatment allows of almost endless expansion.

Get a copy of "The Treasury of Scripture Knowledge" at the Publishing House. Price \$2.15 postpaid.

old sin principle, worldliness, and unbelief. The pastor sat on the plow beam through it all and some folks were gloriously plowed. It was glorious, but did not last long enough. We must have another plowman soon. Our mind is now fixed upon another and our eyes are unto the Lord.—W. E. Cox, Pastor.

#### Sawyer, N. D.

Personally we are enjoying wonderful victory and mean to push the battle until Jesus comes. Hallelujah. December 11th we began a revival with Rev. F. J. Mills as our evangelist, which lasted over two Sundays. We laid the foundation in prayer and God gave us wonderful results. Few times in our experience have we witnessed such conviction on sinners. There were some hindrances, such as the cold weather. A part of the time it was 30 below zero, but God's Spirit worked and we reaped a number of souls for the kingdom. Brother Mills is a Spirit-filled preacher. All the departments of the Sawyer church are increasing in numbers and interest. We give Him all the glory.—C. C. White, Pastor.

#### South Ingham Circuit, Mich.

This circuit is located in the southern part of Ingham county, Michigan. It is composed of one Pentecostal Nazarene class, organized last March by I. E. Miller, District Superintendent, with eighteen members, and one preaching place in a Methodist Episcopal church at Bunker Hill. The class was organized as the result of a revival held in the little church by G. A. Schleicher, of Lansing. After the organization Brother Alva Eastman, former student of Olivet University, was appointed pastor until Assembly time. I came on the circuit October 1st as pastor for this year. Sickness has hindered me much during the last two months. We can not tell how good the people have been to us, not only on Ingham circuit, but also at Nashville (our former charge), and others over the Michigan District. During our sickness, which occurred just as we were moving, homes were opened and money came in from saved and unsaved.

Words can not express our appreciation. The church has endeared itself to us by their love and help. We found a loyal class, willing to work. Our services are owned and blessed of God. A special blessing fell on us the morning the offering was taken for moving expenses. How the glory fell! Twenty-eight dollars was taken up in less than five minutes. Our Sunday night services are usually marked with deep conviction. At our altar service last Sunday morning one who had lost out came to the altar. One or two have intimated a desire to join the class. They are being looked after. We are arranging for special meetings during February. Brother Clayton Barringer will help push the battle.—C. I. Harwood, Pastor.

#### Warren, Pa.

We have just closed three weeks' evangelistic meetings in our church, which has proved to be a spiritual quickening to our entire body. In addition to reclamations quite a number were converted, and some sanctified. Conviction was deep enough to cause some to make restitution and forsake their idols, which they had burned and chewed for years. Evangelist Rev. J. B. McBride did the preaching and endeared himself to all. Fred Canaday, of East Liverpool, Ohio, led the singing and won the hearts of our people by his Christlike spirit, as well as his ability as song leader and soloist. We have received so far ten new members into our church as the result of the meeting. Others will come in.—C. R. Chilton, Pastor.

#### Bradford, Pa.

After closing our special meeting in Bradford we began at West Branch, with Evangelist Rev. C. E. Baird of Rochester, N. Y., and Rev. Nellie A. Reid, pastor of said place in charge. God also blessed their straight gospel messages and faithful labors there, as He did here. Perhaps thirty-five or forty were at the altar for the first or second work of grace. Eight joined the church on probation. Among the seekers were perhaps eighteen or twenty Italian children and young people, three of whom are among the probationers. For this and all other victories we give God all the glory! These evangelists won the good graces of many people at both appointments and they have a warm place in the hearts of believers in the second work of grace. We need your prayers.—James M. Davidson, Pastor.

#### Caldwell, Idaho

December 2d we opened fire on the Devil and his agents in Caldwell, with Rev. N. E. Herrell, our District Superintendent, as the evangelist. Our intention was to run two weeks, but on Sunday, the 16th, the tide rose so high we felt the Holy Spirit leading on, so we continued another week. During this time we saw over thirty different seekers at the altar, and these came until they found Christ as their Savior or Sanctifier. The church was wonderfully helped during these meetings. We received eight new members into the church. We had the privilege of having our District missionary, Mrs. Libbie A. Walter, with us. She proved a great help and blessing to all. She gave helpful talks to the Sunday school and to the women. Our District Superintendent preaches with the Holy Ghost sent down from heaven. He surely knows how to uncover sin. We recommend him to our brother pastors on the Idaho-Oregon District. We are pressing on up the road expecting and praying for greater things from God than ever before. Our God is willing and able. Hallelujah!—J. Stewart Maddox, Pastor.

#### Beatrice, Neb.

Feeling a need of greater and deeper things from God we have emphasized the great need of prevailing prayer. Already evidences of answers are manifest, for there have been seekers even at the mid-week prayermeeting, among them being a backslider of many years. He was reclaimed at one prayermeeting and sanctified at another. He is now on fire. Our young people have caught the vision of service. On Christmas eve and Christmas night a goodly number of them hired a large automobile carryall and went to the homes of sick members and sick in other homes and sang carols. Many recognized our voices, but all knew us when we closed by singing, "If it had not been for Jesus I would not be here tonight." Many thanked us by phone and otherwise and the local paper made favorable comment. Both nights were bitter cold but the holy fire within burned. God is visiting the people with His healing hand also, several having been healed, among them being a sister who was gradually losing flesh and strength on account of lung trouble. In the last several weeks she has gained eight or nine pounds. We are praying for a real tide of salvation to visit this vicinity. Already there is a sound of going in the tops of the mulberry trees. Our heavy burden here is finances, having considerable to meet each year on our excellent and valuable property. Pray for us. God has helped us hitherto in answer to prayer as payments were due.—C. E. Ruder, Pastor.

**Moscow, Idaho**

We have just closed an old-fashioned Holy Ghost revival with Brother S. L. Flowers, of Nampa, Idaho, as evangelist. Brother Flowers preached under the inspiration and power of the Holy Ghost, which resulted in the conviction of the unsaved and unsanctified and in the edification of the pure in heart. This place was stirred as never before. While opposition increased we marched up the highway of holiness shouting and singing, "Victory just now." God gave the victory and scores bowed at the altar, some to be saved, others to be sanctified. All prayed through in the old-fashioned way save three or four, and they remain seekers. Some were saved and sanctified who were considered for years to be good Christians and excellent church members and church workers, but now they testify that they had never been saved before. A good, strong class was organized here December 23d. It is a blessed privilege to fellowship with a company of people who call on the Lord out of a pure heart. This little Pentecostal Nazarene class is on fire and is full of faith and the Holy Ghost. Sister Louise Pennell, of Spokane, Wash., was in charge of the singing. Her songs were greatly blessed of the Lord. We are especially indebted to Brother and Sister L. A. Litsey, Sister Hazel Rowland, and Brother Ora Ogle, of Spokane, Wash., and Brother W. L. Brewer, of Troy, Idaho, for their valuable assistance rendered during the meeting. We are determined to keep on fire and to permit the Holy Ghost to have full right of way. Pray for this people and place.—George H. Higgins.

**Greencastle, Ind.**

We have just closed a four weeks' meeting with Brother Ira R. Akers, of Anderson, Ind., as the evangelist. Several seekers sought and found the Lord as their Savior or Sanctifier. Ten members were received into the church and more are coming. Our circle of friends is enlarging, as they lingered after the closing service, evidently thinking it a good place to be. Brother Akers, noting the approval with which they looked upon the work being done, called for an offering for another meeting and one hundred dollars was quickly raised to bring another evangelist to give us a meeting in the near future. Brother Kirby Fields and Brother Joe Mills, two young men of Brother Akers' church, were with us a few days during the meeting and gave us a good boost. Brother Akers is the type of man that is making things go on the Indiana District. Among the members taken in were quite a notable trio, a doctor, a lawyer, and a pianist. Thank the Lord! Pray the Lord to give us a larger place. Our 40 x 48 hall will not hold the folks who want to hear the gospel. Peter Urick, a sanctified young Methodist preacher, who has a life story that sounds a good deal like that of Sam the Nazarene, was with us the last week of the meeting and was a spiritual inspiration and benefit to us.—Guy C. McHenry.

**Gardner, Mass.**

The Pentecostal Church of the Nazarene at Gardner, Mass., wishes to report victory through the blood of Jesus. Surely the Lord is good to us. We were all very sorry to lose our beloved pastor, Sister Minerva B. Marshall, who was with us about six months, under whose leadership we were greatly blessed. But as the cold weather came on she felt it her duty to go to her mother and father, who are well along in years and who have just given their youngest son to our country's need. We praise the Lord for ever having the privilege of having Sister Marshall as our pastor. Her work and labor of love will not be forgotten. Our pulpit is being filled by Brother Winthrop Johnson, of Worcester, Mass., a young man wholly sanctified and established in the Lord. We were all blessed last Sabbath (December 23d) as he preached from Isaiah 9:6. Our mid-week meetings are a time of blessing, especially our missionary prayermeeting.—J. E. Stockwell.

**Enterprise, Ore.**

We opened a revival campaign in the Pentecostal Nazarene church December 2d, with Evangelist B. H. Morse, of Portland, Ore., in charge, which closed December 23d. Much good was accomplished from the straightforward, uncompromising preaching, which brought some of God's children to a higher standard of holiness, and the unsaved to realize their lost condition before God. Some were saved and some sanctified; others are still under conviction through the searchlight of God's truth. May the Lord send out more Holy Ghost baptized preachers as Brother Morse and our beloved pastor, W. H. Tullis, who worked hand in hand in unity of the Spirit. Pray for us here that God will build up a strong holiness church, where people can be saved and sanctified in the good, old-fashioned way.—William Ebert, Reporter.

"We really can not get along without the Herald of Holiness, for it brings into our home the gospel as we do not get it in any other paper. May the Lord bless the interests of the work at the Publishing House. You have our prayers."—Clive Williams, Nauvau, Mont.

**PERSONALS**

Brother Robert Bishop, of Waurika, Okla., writes that during the last year he has not been privileged to preach much, but that he has been selling some of our good books and calendars, which is a very substantial way to preach the gospel and conserve the work. In doing this he has been greatly blessed, and the people who have bought them have been blessed also. This is an example worthy of imitation. If you want to be blessed—bless some other heart.

Rev. Will O. Jones recently passed through the city, on his way from the Pacific coast to the Southeast, to hold some evangelistic meetings. He called at the Publishing House between trains.

Rev. Jesse Uhler, of Clearwater, Kas., called to see us one day last week. He was on his way to Milledgeville, Mo., to begin a revival meeting with our church at that place.

Rev. Bud Huffman, of Madill, Okla., who has recently entered the evangelistic field, has closed a good meeting at Linn, Okla., with eighteen professions of pardon or purity. He is now engaged in a meeting near Tishomingo, Okla.

Rev. H. D. Brown and wife, of Seattle, Wash., who were seriously hurt in an auto accident some weeks ago, are slowly recovering. Let us continue to pray for them.

Evangelist L. W. Goss, of Garfield, Wash., is now ready for calls to conduct evangelistic meetings anywhere and for any length of time. Those desiring his services may address him at the above place.

**ANNOUNCEMENTS**

**Notice to Indiana District**—Our missionary to China, Sister Denbo, is in need of a sweater. Will we get it for her? Sure we will. Send your offerings to me here at Mohawk as soon as possible.—O. E. Enos, District Missionary Treasurer.

**Open for Calls**—As we feel especially called to the blessed service of evangelism, we expect God willing, to again enter the field about April 1st. Any one desiring our services at any time write to us concerning same at Carthage, Tenn., R. F. D. No. 2. Write to us and tell us your needs and desires. We are for God, regardless of the price.—W. H. Crawford and Wife.

**Convention**—There will be a great convention in the First Pentecostal Church of the Nazarene at Indianapolis, beginning January 20th, and continuing five days, for the purpose of organizing the District in a campaign for soliciting money for Olivet University. General Superintendent Williams will be present; also all the preachers on the District are invited. The afternoons and evenings will be occupied in preaching services. A great missionary rally will be held Saturday, February 2d, conducted by Sister Ruth, and on Sunday, February 3d, Rev. E. E. Curtis will begin a revival, which will run over four Sundays.

**Wanted to Sell**—Gospel tent, 40 x 60, including poles; three-piece top well roped; twelve-ounce army khaki. I never had it up. Bought of Carnie-Gould Manufacturing Company last May. Because of sickness in the home I was obliged to give up five tent meetings and possibly will have no use for it. At present prices it is worth \$350. Do you want a tent? What will the Lord let you give me? Address Rev. F. E. Miller, Box 163, Lowville, N. Y.

**Needed**—Rev. E. M. Sanders, whom I have personally known for many years, is now living in Hot Springs, Ark., where there is no Pentecostal Nazarene work. He feels led to open a mission and plant a work in that great health resort. He needs a hall for winter use and a tent for spring and summer meetings. He would like to correspond with any one interested in this plan. Address: Rev. E. M. Sanders, 215 Bower St., Hot Springs, Ark. Any money sent him will be used in the Lord's work.—J. D. Scott.

**Notice to Pastors and Evangelists of the two Oklahoma Districts**—The Joint Preachers' Association of the two Districts will convene at Ada, Okla., Wednesday, March 27, 1918, and continue over the following Sunday. All concerned will make their arrangements accordingly. Every pastor and evangelist should attend this association. The Ada church promises free entertainment. This will be the second joint meeting of the kind. All who attended the association last year at Bethany were greatly blessed, and we are expecting this to be the best. Let us pray to that end.—G. F. Haun, Secretary.

**Pastor Wanted**—Feeling that God would have me in a different field of labor (and for no other reason) I have resigned the pastorate of the Jasper, Ala., church, where I have been for the last fifteen months. These good people, who promptly respond to the demands made upon them, need a pastor. They are praying that the right man may be found. If any strong pastor feels led this way he might write to J. W. Randolph, acting chairman of church board.—Z. B. Whitehurst.

**Appreciation**—I take this method of expressing my thanks to those who so generously helped me over the Michigan District on my Ford car. I received \$47.50. The car is doing good service and will be used only for Jesus.—C. W. Harwood.

**Announcement**—Rev. J. W. Henry, pastor at Patrick and Cross Sts., Norfolk, Va., writes: "We have about completed arrangements for entertainment of pastors, missionaries, and delegates to the District missionary convention and District preachers' meeting, that will convene in the above church January 15th to 20th. Any missionary on furlough who can reach this convention will be welcome, also evan-

gelists and saints in the vicinity of Norfolk."—R. E. Bower.

**Announcement**—Mrs. E. G. Eaton, who has acted as field representative of Hope School and Hallelujah Village, tendered her resignation some time ago, and in order that she may be relieved of unnecessary correspondence from those who do not know of her resignation, and also from others who may know of her resignation, but do not know with whom to correspond with reference to Hope School and Hallelujah Village work, we take this occasion to announce her resignation and ask any who may desire information regarding the branch of the work that she represented kindly correspond with the undersigned.—E. G. Anderson, 2109 Troost Ave., Kansas City, Mo.

**Notice to Indiana District**—We want to explain to our pastors and people that the delay in the printing of the Assembly Minutes is no fault of our secretary, Amos C. Griffin, as he had the matter ready and turned it over to the press on October 12th. The fault lay with the publisher. We wish also to thank Miss Carry M. Polen, of Indianapolis, who so kindly donated her services in helping to get the Minutes ready for press.—U. E. Harding, District Superintendent.

**Announcement**—Evangelist Theodore E. Beebe, of our church at New Bedford, is filling his slate for future evangelistic work. All who desire his services should write him at once, at his home address, 103 Armour St., New Bedford, Mass. Have one more open date before the next Assembly.

**Announcement**—The National Holiness Association workers, consisting of Charles J. Fowler, C. W. Ruth, William Huff, and Brother and Sister Rinebarger, will hold a convention in the Pentecostal Church of the Nazarene, Newton, Kas., February 5th to 10th. This will be the only meeting they will hold in the state. Let all the holiness people in Kansas take notice and plan to be in attendance. If you will notify us in time we will provide entertainment; but come on, we will do our best for you, anyway. Pray, pray, for we are expecting great things to happen at this meeting. Address: J. W. Oliver, 110 East Ninth St., Newton, Kas.

**Notice to Indiana District**—We wish to call the attention of all our pastors to the convention to be held in Indianapolis First church, January 20th to February 3d, in the interest of Olivet University. Rev. H. T. Williams, D.D., General Superintendent, and Rev. E. G. Anderson will be present. Let all pastors plan to so arrange their services as to be present. We also urge all others who can to attend.—U. E. Harding, District Superintendent.

**Wanted to Sell**—I have most of the books in the Course of Study, which I will sell at reduced prices.—Grace Cavett, Bethany, Okla., (via Oklahoma City).

**Announcement**—I am now ready to accept suitable dates for evangelistic services in Oklahoma or surrounding Districts.—E. V. Potter, Blackwell, Okla.

**Wanted to Sell**—I have the following books in the Course of Study, which I will sell at a reduction: The Making of a Sermon; A Hundred Years of Missions; Paraphrase Writing; and How to Be a Pastor.—Rev. Luthie Kobnenberger, Blamond, Wash.

**DEATHS**

**Humbert**—William Lee Humbert was born March 18, 1851, in Lee county, Iowa, and departed this life December 22, 1917. He was converted at fourteen years of age and united with the Methodist Episcopal church. In 1874 he was married to Miss S. E. Hull, who died in Topeka, Kas., July 21, 1892. He was afterward married to Miss S. Hancock, of Lacompton, Kas. He was sanctified in 1900, and in 1913 united with the Pentecostal Church of the Nazarene. He is survived by his widow, six children, seven grandchildren, one brother, and a host of relatives and friends.—Rev. J. G. Demoret, Pastor.

**Ferris**—David Ferris was born in Avoca, Quebec, Canada, May 23, 1850; came to California in April, 1873, thence to the Walla Walla valley (Washington) in 1882, where he spent the remainder of his life. He died Monday, December 17, 1917. The funeral was held from the Pentecostal Nazarene tabernacle, Wednesday afternoon, December 19th, where a large company of friends and relatives were in attendance, despite the storm. His widow, three sons, and three daughters, four brothers, and five sisters survive him.—Mrs. De Lance Wallace, Pastor.

**Beldier**—Mrs. George Beldier died at her home December 27, 1917. She was born on December 11, 1836, in Glenwood, Mills county, Iowa, and at the age of five years came with her parents to Chelan, Wash. Mrs. Beldier was a charter member of the Pentecostal Nazarene church, and had been a Christian since childhood. She is survived by her husband and one child, her father and mother, four sisters and one brother. The funeral services were held in the Methodist Episcopal church on Sunday afternoon, conducted by her pastor, Samuel L. Mendel. It was one of the largest funerals ever held in Chelan.—Mrs. J. R. Harvey, Church Secretary.

**DIRECTORIES**

GENERAL SUPERINTENDENTS

- H. F. REYNOLDS.....Kansas City, Mo. Res. 4924 Agnes ave.; office, 2109 Troost ave.
- E. F. WALKER.....Oklahoma, Cal.
- J. W. GOODWIN.....Los Angeles, Cal. Home address, Los Angeles, Cal. Address mail to 2109 Troost ave., Kansas City, Mo., for forwarding.
- B. T. WILLIAMS.....1422 Cahal ave., Nashville, Tenn.

**HERALD of HOLINESS**

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

B. F. HAYNES, D.D., Editor.

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

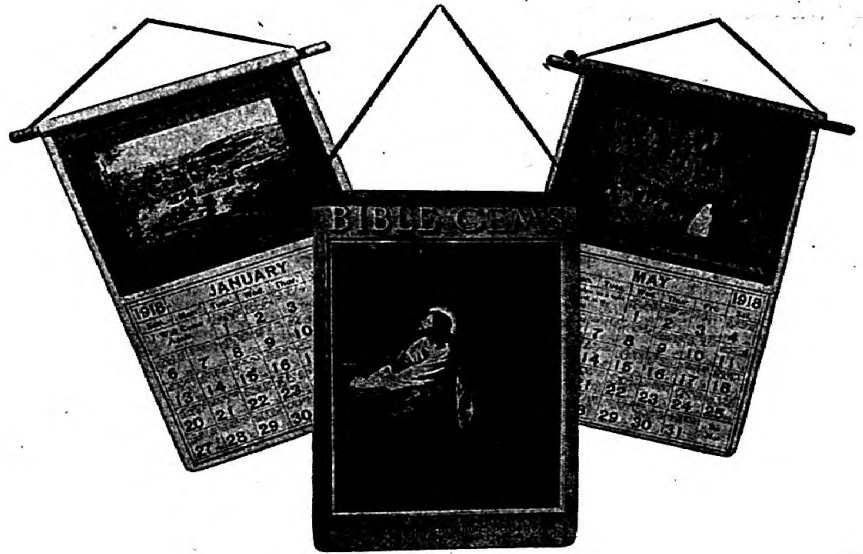
Pentecostal Nazarene Publishing House  
2109, 2115 Troost Avenue,  
Kansas City, Mo.

**DISTRICT SUPERINTENDENTS**

- Alabama—P. M. Covington.....Jasper, Ala.
- Alberta Mission—James H. Bury.....Collingwood, Alta., Canada.
- Arkansas—G. O. Crow.....Morrilton, Ark.
- British Isles—George Sharpe.....Glasgow, Scotland  
No. 1 Westbourne Terrace, Kelviniside.
- Colorado—A. E. Sanner.....Kirk, Colo.
- Chicago Central—Charles A. Brown.....Olivet, Ill.
- Dallas—E. G. Theus.....Peniel, Texas
- Dakotas—Montana—J. E. Bates.....Minot, N. D.
- East Oklahoma—E. C. Cain.....Shawnee, Okla.
- Florida—Homer J. Goodell.....Miami, Fla.  
319 Fourth street.
- Georgia—E. H. Kunkel.....Donalsonville, Ga.
- Hamlin—J. C. Henson.....Hamlin, Texas
- Idaho—Oregon—N. B. Herrell.....Nampa, Idaho  
1621 South Sixth street.
- Indiana—U. E. Harding.....Newcastle, Ind.  
East Thornburg street.
- Iowa—E. A. Clark.....University Park, Iowa
- Kansas—Fred H. Mendell.....Hutchinson, Kas.  
423 East Fifth street.
- Kentucky—H. Rees Jones.....Louisville, Ky.  
2822 West Walnut street.
- Little Rock—T. W. Sharpe.....Delight, Ark.
- Louisiana—T. C. Leckle.....Vilonia, Ark.
- Manitoba—Saskatchewan Mission—C. A. Thompson,  
Box 298, Regina, Saskatchewan, Canada.
- Michigan—C. L. Bradley.....Berlin, Mich.
- Mississippi—S. B. Galloway.....Houston, Miss.
- Missouri—W. I. Deboard.....Des Arc, Mo.
- Nebraska—M. F. Llenard.....Omaha, Neb.  
509 S. Twenty-sixth avenue.
- New England—N. E. Washburn.....Beverly, Mass.
- New York—Paul Hill.....Clintondale, N. Y.
- New Mexico—J. E. Threadgill.....Estancia, N. M.  
Star route, Box 27.
- Northwest—J. T. Little.....Newberg, Ore.
- West Oklahoma—J. I. Hill.....Ponca, Okla.
- Pittsburgh—James W. Short.....Dayton, Ohio  
351 South Broadway.
- San Antonio—Wm. E. Fisher.....San Antonio, Texas  
138 Princeton avenue.
- San Francisco—D. S. Reed.....Oakdale, Cal.
- Southern California—Howard Eckel, Los Angeles, Cal.  
1405 East Thirty-ninth street.
- Tennessee—F. W. Johnson.....Nashville, Tenn.  
Care Trevecca College.
- Washington—Philadelphia—W. W. Hanks, Philadelphia, Pa.  
1011 West Allegheny street.

**EVANGELISTS' DATES**

- M. C. Adam—  
Findlay, Ohio.....January 2-20  
Gary, Ind.....January 22-February 10
- W. R. Cain—  
Marion, Ohio.....January 20-February 3
- Ural Hollenback—  
Haskew, Okla.....January 2-20
- Theodore and M. E. Ludwig—  
Table, Neb.....January 8-27
- B. H. Morse—  
Albany, Ore.....January 6-27  
Ashland, Ore.....February 3-March 3
- Aug. N. Nilson—  
Colorado Springs (1415 W. Pikes Peak Ave.)  
(no meeting).....December 18-February 14
- Sam the Nazarene—  
Elza, Ga.....January 6-20
- B. S. Taylor—  
Gary, Ind.....December 20-January 20
- W. H. Tullis—  
Maysville, Wash.....December 30-January 13
- Jesse Uhler—  
Malden, Mo.....January 4-27  
Langgan, Mo.....January 30-February 17  
Eldorado, Kan., Route 2.....February 20-March 10  
McCune, Kan.....March 15-31
- Lewis and Mathews—  
Near Caro, Mich.....January 4-20  
Stockton, Ill.....January 25-February 3
- C. F. Roberts and wife—  
Takoma, Wash.....January 8-27  
Takima, Wash.....February 3-24  
Bellingham, Wash.....February 27-March 17  
Victoria, B. C.....March 20-31  
Seattle, Wash.....April 3-14



**For the New Year  
A Bible Gems Calendar**

**I**F you have not yet attended to the matter of ordering your 1918 Bible Gems Calendar, why not do so today? Start the New Year with the practice of reading, or better still memorizing, the Scripture selections, one of which is given for each day in the year. Many who have formed this splendid habit affirm that they would not be without the Bible Gems Calendar for many times its cost.

The beautiful cover page, the selected Scripture verses for each day, and the twelve colored Palestine views all combine to make a calendar which will be a blessing in thousands of homes during this coming year.

While sending for your calendar it might be well to order one for that friend or neighbor who is less fortunately situated than you. A kind act of this kind will indeed be "casting your bread upon the waters which shall return after many days."

What better or more effective method could there be of bringing the Word of God to the unsaved than to place in their homes a Bible Gems Calendar?

*We can still furnish calendars to our Agents who are in need of an additional supply. Shipment will be made immediately on receipt of order.*

**25c each; a dozen, \$2.50, postpaid**

Pentecostal Nazarene Publishing House  
2109, 2115 Troost Avenue  
Kansas City, Mo.