

# HERALD of HOLINESS

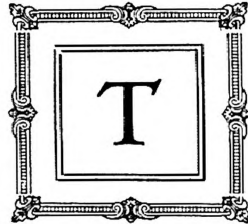
"How beautiful are the feet of them that preach the gospel of peace, and  
bring glad tidings of good things"

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## EDITORIAL

### Protestant Churches Should Speak



THE Associated Press dispatches now bring us a statement professing to emanate from sources "*near the Vatican*" which have the usual Jesuitical ring. It is now stated that "Pope Benedict will *make any sacrifices* to bring about peace negotiations. He may go to the length of saying to the United States that Germany's offer is in good faith. (As if Benedict would be trusted any more than Germany.—Editor.) He may be prepared to demand from Catholic Austria pledges that can not be broken. He may be prepared to tell the United States that the large Catholic population of southern Germany is solidly behind the German offer and that these forces will see that the German terms are fulfilled. To do this he may have to *sacrifice any ambitions* he may have entertained for consideration of the papacy in the peace council. But it can be stated authoritatively that if the pope believes he can actually bring about peace negotiations he will do it at whatever cost to himself and the incidental privileges he may have hoped to gain for his church."

Just so and as we expected. The pope must get his hand in this affair and keep it there until he has convinced the world that a peace has come about which would never have come but for his intermeddling. Yet it is now apparent to everybody that Germany wants peace and Austria certainly is very anxious for it. While there was a ghost of a chance for Germany to execute her foul and hideous autocratic designs for world conquest the pope was very silent. He waited for the logical moment for the papacy to put in to gain a little notoriety and perhaps a seat at the table where peace negotiations will be conducted.

What "incidental privileges" did Benedict expect? What right has any church to plan or intrigue for any incidental or direct "privileges" from a war or the settlement of a war by arbitration or otherwise. What has Rome to do with this business anyway? What were "*the ambitions Benedict entertained for consideration of the papacy in the peace council?*"

Benedict will hardly survive the sitting of a peace council if he is not admitted to a place at the table personally or through a representative. How he would strut and splurge. No king or president or ruler of earth would be so richly arrayed in royal robes or so numerous attended by a distinguished line of courtiers, or be accompanied in his august entrance by a more elaborate and bewildering *entourage* than would this pope of Rome or his legate if he were admitted to the peace council. And yet we fear this is just what will occur if Protestants do not protest at once and demand that this event be made and kept strictly a matter of state, and not be besmirched with any affiliation with or use by Rome for purposes of advertising herself or gaining

some recognition as a secular power by the rulers of the nations represented on that great occasion. If the rulers are not capable of settling this matter without Benedict's intermeddling and the practical insult thus implied to the Protestant world, then we are indeed in a bad way for statesmanship.

We now and here insist that this settlement when the time comes for peace negotiations must be kept strictly confined to state authorities. No ecclesiastical body or representatives should be admitted or consulted or considered at all. All churches can express their desires for peace and perhaps have done so. No church deserving the name of church has or can claim to have any "incidental privileges" in this affair in any way whatever. The very mention of such an absurdity is a confession of what Rome has for centuries denied and yet what she is founded upon — the claim to absolute secular power and the right to exact loyalty from every Romanist first and foremost to Rome and not to any state or government or ruler under heaven except the pope on the Tiber. What right has any church to hope or indulge ambitions for considerations of the papacy or of the synod or of the general conference or of the general assembly in the peace council? What have these churches to do with this war anyhow except to be law-abiding and loyal to the governments under which they enjoy the protection of the law?

Let Mr. Wilson understand now once for all that this is not a Romish country. We or our President or congress owe the papacy nothing whatever. We do not want or desire, much less invite, the pope to a seat at the peace council table. No Protestant church or people or country will appreciate any such deference paid this old man at Rome. Let him remain securely imprisoned in his Vatican palace (?) at Rome. Let all these affairs of state be conducted by statesmen who owe and who loyally pay allegiance to their respective countries and governments. It is autoeracy against which the world is fighting Germany. It is a far more despicable autoeracy which now seeks to get its nose in this world council on peace when it meets, and from which it should be most signally excluded. This is the only consistent course and this is the course demanded by every consideration of safety and propriety and decency. Remember we are fighting for democracy, as Mr. Wilson claims so eloquently. Then we can not afford for the supremest hater of democracy — the greatest enemy to free government of the people by the people for the people to have anything to do with matters pertaining to such a struggle for universal safety for democracy. It would be a gross anachronism to resort to this at this late day. It would smell of the dark ages. Let Rome severely alone, and have no mixing of church and state, which has always and will always end in subordination of state to church.

The pope of Rome is essentially and fundamentally the most arrogant and consummate of autocrats. The very tone and words of Benedict in the quotations above bespeak the air and spirit of autocracy. He says he "may go to the length of saying to the United States," etc. And that "he may be prepared to demand of Catholic Austria," etc. His very tone and attitude in these quotations indicate the most insufferable arrogance and insolent autocracy and pride. It is absurd for such an autocrat to pose as the friend of democracy.

## Church Attendance

THE matter of individual attendance upon the regular church services by the members of the church is a matter of the first importance. This duty is becoming more and more neglected in these last days. The automobile has become a great enemy to church attendance. The price of these machines has become so greatly reduced that they are now within the reach of nearly everybody, and the church members are yielding more and more to the temptation to spend the fresh, early morning hours in auto riding and often the late afternoon hours as well, so that the church is neglected.

The inspired writer asks aptly: "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" And can not we add here the question, How shall they hear the preacher unless they go where the preacher preaches regularly from Sunday to Sunday? This matter of the church and of church attendance is of God's own appointment and it is the absolute duty of church members to attend their church as truly as it is the duty of the preacher to be present and deliver his message. "For-sake not the assembling of yourselves together." If the preacher were to become as irregular and as uncertain in his preaching as many of his members are in their attendance upon the preached Word, how quickly would complaints be heard against him and how quickly he would lose his place as pastor.

How to reach this evil where it exists is an important matter. Of course, first of all, it must be that the preacher have the habit of bringing well-beaten oil into his sanctuary every Sunday. We do not mean he must be sensational. We mean only that he must have a fresh message dug out of God's Word and well matured and he must be prayed and studied full of it until he is fairly running over with it and can hardly wait for the hour to come to deliver it. With such a message there will always be something to attract people. Red-hot earnestness always was and always will be drawing. It is irresistible. People will talk about such a message after they return home and those who went not that day to church will feel a regret at missing it. This is paramount. Let the preacher not grow discouraged and spend his time in fruitless bewailings over his people's indifference. Get hold of the real inward meaning of some great passage of the Word. Dig down into it until you strike the lead. Then pull out the pure gold until your own heart is on fire with holy zeal and consuming interest.

Pray over the discovery until you are still more aroused and on fire. Then people can't help being profoundly interested. You will be eloquent then if you never were before, for eloquence is after all but heartfelt conviction and profound interest and zeal in a thing. This is contagious and the people will come to hear such messages.

Where chronic cases exist it may become necessary to plan some kind of a church conference or a social church gathering of a strictly religious nature which you must get all your people to attend. Then once you succeed in getting out these habitual absentees from regular church services you can deliver to them a message on church attendance which may reach their consciences. First, of course, you must have such a message ready, dug out of the Word. Be ready for them when you do get them out even for this one time to some special affair. Then with the help of the regular weekly messages from your mouth you may find that there will be a great improvement. By these and other means we must seek to get a reform in this matter of church attendance where it is neglected, for this evil is fatal. It must not be allowed to go on, for evil and only evil and that continually will result unless some reform is secured.

THE MORE A MAN lives for humanity the more power he has with God and man.

THE INSPIRED BIBLE SAYS that "a man's life consisteth not in the abundance of the things which he possesseth." This teaches that not things determines a man's wealth. Far from it and yet how far is this fact from the universal belief of men. Almost unanimously people believe that the amount of money a man possesses determines his wealth. The church generally takes the same view. Most any church that had on its membership roster only one man who had ten or fifty thousand dollars would consider itself very poor indeed. Yet that very church might be richer than a church in the same city which had in its membership fifty men whose wealth averaged a million dollars each. Why? you ask. Because it is *ideals*, not dollars, which determines this question of wealth. It is what is in the mind and heart of a man, not what is in the pocket. True wealth is a denizen of the mind and heart, not of the pocket, or the bank account. A man may be rich and possess a million dollars, but this is rare indeed. If he turns over what of his income God demands and does it because God demands it, and does it cheerfully, he may be called rich in spite of his money possessions. His gifts only show that he has not allowed the money to dry up all the nobler possessions and lofty ideals and purposes of life which God had implanted in his heart when he surrendered to Him.

## Practical Holiness

HOLINESS is both an experience and a practice or life. As a life holiness is seen most in what we do. Especially in our relation to and use of money is our holiness to be seen and judged. The way in which men acquire and spend money is a certain index to their holiness or their lack of it.

Holiness is complete abandonment to the will and work of God of all we have or are or ever may have or be. This is the very essence of consecration without which we can not obtain holiness. If it takes this to get it, it certainly requires no less to keep it. This is a truth which should always be kept carefully in mind. If we are holy therefore all we possess belongs to God and will be used for His glory. Paul announces the great principle when he says: "Or know ye not that your body is a temple of the Holy Spirit, which is in you . . . and ye are not your own; for ye are bought with a price: glorify God therefore in your body and in your spirit which are his" (1 Cor. 6:19, 20. R. V.).

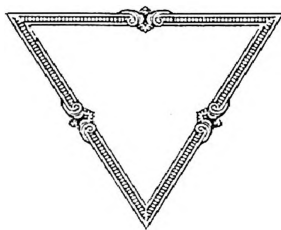
The doctrine of the New Testament which is plainly taught to be for this "dispensation of grace" in which we live, and for the "called out ones" (church), is distinctly divine ownership or stewardship. Under the law "tithes and offerings" were the divine order. Not merely a tithe of which we hear so much today. There was one tithe yearly for the priests and Levites; a second tithe every year for the expenses and maintenance of the three annual feasts at Jerusalem, and every third year a tithe to be given to the poor and Levites, and every seventh year the land rested. If the law did away with the obligation of giving under the gospel we might excuse ourselves this sublime duty and privilege. But this it never did. In the gospel we have the obligation most explicitly enjoined and the most minute instructions are left us of the regularity and the liberality of our giving.

If we are holy the obligation of giving is a supreme delight and pleasure to us. All over which we exercise ownership is absolutely at the disposal of God and is governed and managed for Him and according to the principles of His divine government. If it be the purpose of God to evangelize the world our property must be administered by us with which we are intrusted in the way which will best subserve this glorious purpose. We thus seek to glorify Him with our bodies and our spirits which are His. We are not, therefore, His servants but His love-slaves, and all we do in respect to our means is done with supreme love and joy. We should delight to read His Word; so we should delight to give to His cause. We should love to pray; so we should delight to give to Him. We should love to hear His Word preached; so we should delight to give to all purposes of His. So in all we do or say or think or endure or enjoy we should ever be looking unto Him who made and redeemed and saves us by His mighty power.

Faithful stewardship is a great thing and has attached to it a great reward. Let us not miss this blessing or this reward. By all means let us be true to our consecration and render unto the Lord all of which we are possessed and thereby gain a great blessing in this and in the next world.

# Temptations Peculiar to the Sanctified

Rev. C. W. Ruth



**T**HERE is no experience in grace, and no vocation or station in life, in which a person may become exempt from temptation. Temptation is the lot and heritage of all men in every walk of life. While all may not encounter the same form of temptation, yet, while in a state of probation, temptation will come in some form to all men. Temptation is a part of the Christian curriculum, a sort of spiritual gymnasium. It is no sin to be tempted, for Christ was tempted, and yet without sin. Having been tempted in all points as a holy soul is tempted, Christ "is able to succor them that are tempted" (Heb. 2: 18), and assures us that He will not suffer us to be tempted above that which we are able, but He will with the temptation also make a way of escape that we may be able to bear it (1 Cor. 10: 13). Hence, we need never bear anything which we can not bear, for God will not permit it to overtake us.

But I am to speak of temptations peculiar to the sanctified life. Perhaps, one of the first temptations will be a feeling of too great safety and security, a spirit of self-complacency, an assumption that the Adversary had been so utterly vanquished, henceforth he would leave you alone. Because the soul is now in victory, it may fail to be vigilant and watchful, and neglect the secret place of prayer. "Fulness of bread" (Ezek. 16: 49) may become the occasion of self-sufficiency and self-reliance, and thus give Satan the advantage. The danger of this temptation lies in the fact that it is so subtle the soul can scarcely detect the approach of Satan, and thus fails to recognize it as a temptation.

A second temptation may be a feeling of superior attainment, a temptation to spiritual pride. There are at least four kinds of pride, namely, face pride, place pride, race pride, and grace pride. The most dangerous is that which we would term grace pride. Paul had just been caught up into the third heaven, and had heard unspeakable words, and because of the "abundance of the revelations" he must have "a thorn in the flesh" (2 Cor. 12: 7), lest he should be exalted above measure, that the very richness of his experience, the "abundance of the revelations," become a source of danger to him. And if so great a man as the apostle Paul must needs have a "thorn in the flesh" to keep him humble and prayerful, lest he become exalted because of the rich spiritual experience God had given him, we may be assured that lesser saints will be approached in like manner. When Satan has failed to frighten or discourage the soul in seeking the experience he will frequently seek to accomplish his purpose through flattery, thus making the person vain-glorious and proud — proud of his spiritual attainments. It is often this kind of pride that "goeth before destruction, and an haughty spirit before a fall" (Prov. 16: 18).

Another temptation to the sanctified frequently comes through the coldness, lethargy, and indifference of the church, and of the professing Christians about him. Because they have no appreciation of his new-found experience, and fail at once to seek and embrace the same, he will be tempted to become censorious, critical, and harsh. Then he will seek to promote holiness in an unholy way, by scolding, lambasting, and driving the people, and question the sincerity and piety of any who may differ with him; and thus bitterness and contention, and pronouncing of judgments will take the place of perfect love in his heart. His very zeal, therefore, becomes a snare to him. He may still profess the experience, and contend for

the doctrine; but the charm and contagion of the experience are gone. Instead of winning by meekness and love, he will now wound and cut and slash any who may cross his pathway, and thus repel rather than win men. Perfect love is perfect love in the pulpit as well as out of it, and can only be successfully promoted in the spirit of perfect love.

Another temptation that every sanctified soul meets at some time or other is to generalize on holiness in testimony and preaching, rather than be so radical and definite, to use terms that would be less offensive than the Bible terms of "sanctification," "holiness," etc., and speak of the experience as a "deeper work of grace," "the higher life," "power for service," and kindred indefinite terms. Satan plays three cards on almost every one who enters the experience of sanctification. His first card says "There is no such experience." After one becomes convinced of the reality of the experience, Satan will play his second card by saying, "It may be for preachers, and other folks who are differently situated, but you could not live it because of your peculiar temptations and environments." And then when the soul presses through and enters the experience, in spite of these suggestions, Satan will invariably play his third card by saying, "Well, it is all right now that you have the experience. But just live it, and keep still about it. You don't have to be talking and bragging about it all the while. Just live it and folks will see and know that you have it." Thus he seeks to rob the soul of testimony and to seal the lips. Scores of souls have lost the experience through failure to testify definitely. "For with the heart man believeth unto righteousness; and with the mouth confession is made" (Rom. 10: 10) "And they overcame him [Satan] by the blood of the Lamb, and by the word of their testimony" (Rev. 12: 11).

Another temptation comes through the waning of ecstasies. Temptations produce heaviness; hence no person, however clearly sanctified, can always feel the same. And although there is usually much holy joy in the heart of those who have been sanctified, there come times when the soul will not have the same exuberance and overflow. Because of the fiery trial and stress of battle, faith will be tested; and at such times the adversary will invariably suggest that either you were mistaken in supposing that you were sanctified, or that you had grieved the Spirit and displeased the Lord, and thus lost the experience. Unless the person thus assaulted will learn that it is not a question of feeling, and that the spirit of heaviness, occasioned by temptation, is perfectly compatible with the spirit of holiness, the probabilities are he will cast away his confidence, and by reason of doubt fall into darkness. The soul thus assailed needs to remember that never once did God require us to feel, and that "by faith ye stand" (2 Cor. 1: 24). He needs to realize that, although "in heaviness through manifold temptations," he may still be kept by the power of God through faith unto salvation, "ready to be revealed in the last time" (1 Peter 1: 5, 6).

Another temptation will come at times from a sense of loneliness, for whoever has in reality entered the experience of entire sanctification, and taken a definite stand for this truth, will not only encounter sneers, and criticism, and ridicule from without, but a general aloofness, and coldness, and separation on the part of many professed Christians and so-called good church people, who will now regard him with suspicion and pity. At such times Satan will invariably accuse you of narrowness and bigotry, and tell you that you are too extreme and radical, and of course will suggest some compromise measures. It is more trying and harder to endure this form of temptation, when misunderstood and misjudged by good people, than simply to be persecuted by the wicked. To have perhaps your own pastor, or kindred, to thus turn against you and separate themselves from you, will challenge your consecration and loyalty to Jesus as scarcely nothing else could do. Satan will likely tell you that "Because of the stand you have now taken you have lost your influence for good," that "Other people are just as good as you, and are going to heaven even though they do not profess sanctification, and you have made a grave mistake in this matter," etc. God permits this temptation to come in order that He may wean you from merely human friendships and earthly dependencies, and that He may get you where you can stand alone, in case He should want to send you out on picket duty. At such a time there is nothing to do but hold still, read the fifty-third chapter of Isaiah, and press into close fellowship and companionship with Jesus, remembering that He trod the winepress alone, and that of the people there were none with Him (Isaiah 63: 3).

In all these temptations, "Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you" (James 4: 7). If Satan is after you it simply proves that he does not have you, and that you are still ahead. If you had nothing of value, the thief would not try to rob you. Great conflicts must necessarily precede great victories. "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him" (Jas. 1: 12).

**T**HERE HATH NO TEMPTATION TAKEN YOU BUT SUCH AS IS COMMON TO MAN: BUT GOD IS FAITHFUL, WHO WILL NOT SUFFER YOU TO BE TEMPTED ABOVE THAT YE ARE ABLE; BUT WILL WITH THE TEMPTATION ALSO MAKE A WAY TO ESCAPE, THAT YE MAY BE ABLE TO BEAR IT.

FIRST CORINTHIANS, TEN-THIRTEEN



## The Gift of Tongues

BY REV. F. P. BELEW

**T**HAT the Bible teaches a gift of tongues, or languages, is evident to the close observer of its pages. On the day of Pentecost the disciples spoke languages to which, before, they had been aliens; and no one can doubt its coming from God, because they spoke as the Spirit gave them utterance. In other words, they were inspired of God so to speak. As to the genuineness of this language, we have the testimony of those who heard them, "How hear we every man in our own tongue, wherein we were born?" (Acts 2:8).

When Peter went to the house of Cornelius at Caesarea and preached the Word, they were baptized with the Holy Ghost and spoke in other tongues and magnified God. Again, those converts whom Paul found while passing through the upper coasts of Ephesus were given the Holy Ghost and spoke in tongues and prophesied. Also, the gift of language is cataloged in the apostle's letter to the Corinthian church, and may be had today by those to whom God pleases to give it. In fact, I believe that many do have this gift of language in their own vernacular. The fact that some with poor advantages can speak the English language more fluently than others with greater advantages seems to evince supernatural aid. While this gift is not to be discredited, yet, according to the teaching of the apostle Paul, it is one of the least, if not the least. Hence, the great blunder of esteeming and teaching it to be the greatest.

But the question to be considered is, Do all who receive the Holy Ghost speak in tongues? 1 Corinthians 12:30 settles that beyond cavil. There the apostle says, "Have all the gifts of healing? do all speak with tongues? do all interpret?" A negative answer is presupposed in each of these questions. Therefore, his own answer would be "no" to each question. Besides, we are not wanting for accounts in the Bible where persons received the Holy Ghost without speaking in tongues. For instance, those who were converted in Samaria under Philip's preaching received the Holy Ghost through the instrumentality of Peter and John, but nothing is said about their speaking in tongues. Also, Jesus himself, on the bank of Jordan, received the Holy Ghost without speaking in tongues. Those who advocate the theory that all who receive the Spirit speak in tongues say that those at Samaria spoke in tongues or Simon the sorcerer would not have wanted to buy the gift. Away with such interpretations! They are utterly without the support of the Scriptures. To maintain their position means to say that Jesus and the best men who ever lived never had the Holy Spirit.

It is an easy matter to show why they spoke in tongues on the day of Pentecost. Jerusalem was filled with people who had come to the Feast of Pentecost. Many of them, doubtless, had never heard of Jesus, and, in all probability, would never have another opportunity of doing so. And as the apostles could not speak their language it was very necessary for God to bestow upon them the gift of language, so that they could convey the gospel message to that vast crowd of people. As to those at the house of Cornelius, God might have given them this gift, as they were Gentiles, to show that He is no respecter of persons. Those at Ephesus not only spoke in tongues, but prophesied as well. Dr. Adam Clarke says the meaning of the Greek seems to be that they taught the people the doctrines of the Christian religion in those languages. So you can see very easily that each time when God prompted to speak in tongues, there was a good cause for it. You rest assured that God never moves people to do things for pastime.

Likewise, today, if there is need of a language, we may look for divine assistance. But what do we need with Spanish or some other foreign language with which to speak to American people? To use the phraseology of the apostle Paul, Would we not be as barbarians to

them? Paul says in the church he would rather speak five words with his understanding, than ten thousand words in an unknown tongue. While heaven abounds and superabounds in gifts and graces, there is none to waste where they are not needed. Therefore, all need not expect to speak in tongues, however replete with the Holy Ghost they may be. Now, if we are to adhere rigidly to Pentecost, we must demand the sound as of a rushing mighty wind and the cloven tongues like as of fire. Who can cite an instance?

The facts of the matter show conclusively that the present "tongues movement" is not of God. Their unscriptural teaching is explicit to the student of God's Word. They claim that speaking in tongues is the Bible evidence of the Holy Ghost. We have shown by the Bible that persons did receive the Holy Ghost without speaking in tongues, but the fallacy of the doctrine can be seen more plainly by noticing that they exalt signs above fruits. Jesus taught that we should know people by their fruits. Who, seeing a tree filled with apples or oranges, would stop to examine its bark to determine what kind of a tree it is? But fruits count nothing to the tongues people. You must jabber, or you have n't the Holy Ghost. Their stronghold, is in the last chapter of Mark, where Jesus says, "These signs shall follow them that believe, In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them." Note that the Holy Ghost is not mentioned in the whole chapter. Jesus is here giving the commission to preach the gospel to all the world; and knowing the difficulty, He promises help in languages and to give safety in ordeals through which they would have to pass.

For instance, when Paul had been shipwrecked and landed on the island of Melita, he kindled a fire and a viper came out of the sticks of which the fire was built, and fastened on his hand, and he shook it off without harm. But, suppose that Paul had begun to see how many of these reptiles he could handle. Every sensible person knows what the result would have been. Now, if people begin to seek tongues the result will be equally disastrous. We are nowhere commanded to seek the gifts. The fact is they are not to be sought, and are not all promised to one person. The Spirit divides them every one as He will. If any of the gifts were to be accepted as the evidence of the Holy Spirit, wisdom or knowledge, something that would help folks to exercise common sense and judgment would, in my estimation, be greater evidence than speaking in tongues. But, the truth of it is, none of the gifts is to be accepted as an evidence of the Holy Ghost. He, the Spirit himself, bears witness with our spirit. Thank God! That sounds much better than depending on some phenomenal demonstration, which can be counterfeited, and is without the approval of the Scriptures.

Again, the tongues people discriminate between the gift of tongues and speaking in tongues as the Spirit gives utterance. This is a distinction unsupported by the Word of God. Sanctification is by them made an almost meaningless thing. Recently, one of their preachers told me that sanctification was doing the will of God, and could not be hinged on an altar blessing. Of course, man has to do the will of God to get sanctified and to remain sanctified; but he who obtains the blessing will at some altar make the necessary consecration and receive it as a second definite work of grace.

The doctrinal divisions among these people prove that their theory is sophistical. Some of them don't believe in holiness at all, and some of them believe in the third blessing; holding the baptism with the Spirit as a separate and distinct work of grace. They say that the disciples were sanctified before Pentecost, and on that day received the baptism.

They say that Christ pronounced them clean. What if He did say, "Ye are clean through the word"? That was spoken proleptically, and was fulfilled on the day of Pentecost, when the Holy Ghost descended and eradicated sin from their hearts and endowed them with power for service. Hence, sanctification and the baptism are practically the same thing, and take place simultaneously. But the remarkable part is that those who do not believe in holiness speak in tongues just the same as those who do believe in holiness. While we holiness people may see differently on non-essentials, yet on the fundamental doctrines, such as regeneration and sanctification, we are one. Thank God for the answer to Christ's prayer for unity!

Another evidence of their false theology is the absence of genuine language. In one place where these people were a certain fellow was told that his language sounded like the Spanish language; and upon going to a Mexican who spoke the Spanish language, he was told that not a word could be understood. Then some one told him it sounded like the Hungarian language, and he went to a Hungarian with like results. Also some of their language, so-called, was referred to some of the best linguists in Los Angeles, Cal., and they could find no definite language. These things should open the eyes of intelligent people. The languages spoken on the day of Pentecost were genuine and readily understood. How different from that which is called language by the tongues people today!

Then, too, the way in which seekers are instructed is enough to satisfy the candid mind. Instead of encouraging seekers to pray through and get something from God, they are exhorted to say, "Praise the Lord!" and "Glory to God!" When their tongues get twisted and they say something which has a strange sound, it is an easy matter to call it some foreign language. Under such circumstances, if they should speak a word or two of a foreign language it would be no mystery.

We are not wanting for testimonies from people who say that at one time they had a good experience and were satisfied, but when they gave heed to this heresy they became unsettled and finally backslid. I had some personal experience with a lady who had been deluded by this doctrine, and she backslid and cursed; yet she could still speak in tongues. Had this been the gift of God she would have lost it when she backslid. When she would try to pray through she could hardly do so for this muttering noise, which was uttered through her by the Devil. And the last I heard of her she was practically a street tramp on her road to the pit.

In conclusion, I will say that it matters little to the Devil whether he gets a soul through formality or fanaticism. Both are sidetracks, which lead to destruction. If you have escaped one, look out for the other. You are sure to come in contact with it. Take heed that you be not deceived. Because there is a good person here and there who has been deceived and fallen among them, does not prove that their doctrine is orthodox. Beware! Beware! Beware! O God, give Thy people such a mighty baptism of the Holy Ghost that they may keep free from formality! free from fanaticism! on fire for Thee! and do a work for Thee that will shake the empire of darkness, and stand erect though all the artillery from hell be arrayed against its foundation!

DES ARC, MO.

It is trying to carry both ends of the load, God's as well as our own, that makes our burden so heavy. If only we were content to do our part, and truthfully leave the rest where it belongs, we should lose our chief burdens—weariness and discouragement.

"Christliness comes not by looking within. There is the danger of thinking too much about self, and soon becoming satisfied. 'Looking unto Jesus' is the golden recipe for growth in godliness."



# The Successful Sunday School Teacher

BY MRS. PHOEBE A. SANDERS

**I**N 1 Corinthians 12: 28, we read, "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles," etc. Thus we see that the office of "teacher" is God-appointed and second only to the preacher.

The Sunday school, of all places in God's great work of salvation among men, needs these God-called and God-appointed teachers for there we have that peculiar relationship between teacher and pupils which is found nowhere else in the many branches of Christian activity. To teach the Bible to children and help to mold and to fashion their lives according to its divine teachings is a sacred responsibility which requires the best preparation and methods possible. No one can lightly assume this trust and carelessly handle the Word of God, and remain guiltless before Him.

Every teacher in the Sunday schools of the Pentecostal Church of the Nazarene should by all means be well saved and clearly sanctified. Only such are able to rightly divide the word of truth.

This subject, like so many others connected with God and His great work, is in itself a trinity. We will unbraid it and consider each part separately. 1. THE TEACHER. 2. THE PREPARATION. 3. THE PLAN FOR TEACHING.

## THE TEACHER

First of all, it takes two to make a teacher—the teacher and the pupil. The teacher must endeavor to cause the pupil to learn a particular fact or truth, and the pupil, or learner, must endeavor to learn that fact or truth. Until the learner has learned, the teacher has not taught. Merely taking charge of a class and filling in the time appointed by telling stories or lecturing is not teaching.

It is not necessary to mention the fact that the first, last, and only aim of every teacher is to get the pupils saved and sanctified, and established in God. Every Pentecostal Nazarene teacher is working to that end, of course. If, perchance, there might be one somewhere who is not seeking to lead his pupils to the feet of the Master, he or she should be dealt with and prayed with at once. If he repent, praise the Lord! If he does not repent, the only thing to do is to get another teacher for those precious, immortal souls, who will live for ever, somewhere.

The scholars in every class, young or old, take it for granted that their teacher is spiritual and knows all things within human possibilities about the great Book of God and its wonderful truths. As a general thing among the little folks, they have unbounded confidence in their teacher, and his or her word is the law and gospel on all subjects. How often we hear, "My Sunday school teacher said so." To them the teacher is the oracle, or mouthpiece, of God; their pattern; their example. They will do as he does, say what he says, and quote him as authority in everything, especially if they love him.

What a responsibility that places upon the teachers! How closely they must walk with God! How diligently they must study! and how careful they must be to set the right example before their classes, so as not to betray the confidence, mar the perfect mental picture, or shatter the ideal of their childish fancy!

The teacher must be adapted to his class. His spirit, character, life, and in fact his entire personality impress and influence the class as much as, and even more than, what he says to them. To be successful he must first know the mental capacity, attainments, and needs of each individual in his class. Just how much or how little each knows must be ascertained before a foundation for further knowledge can be laid. As long as a teacher takes it for granted that the class knows what he is talking about, he is unable to really teach them.

The successful teacher is a student of the

Bible. He studies it, he meditates in it, he memorizes it, he lives it in his every day life. He makes it the "man of his counsel" at all times, and its teachings settle every question.

He is really the pastor and spiritual adviser of his little flock. He is on time at the opening of the session to greet each pupil as he comes in. He visits them in their homes, becomes acquainted with the parents, and with the home influences, and makes a study of the things that enter into their lives; where and how the spare time is spent, the particular and peculiar temptations of each, etc. In fact, he enters into their lives, not as a class, but as individuals, and becomes a companion to them. He encourages each pupil to come to him with his daily troubles and perplexities, as well as his spiritual needs.

Each class in Sunday school has in it pupils of different temperament—some of iron will, some of leaden insensibility, others of brazen defiance, still others of golden sincerity. The teacher has a problem on hand in seeking to apply the truths of the lesson to each individuality. It is as important to know the peculiar

## Controlled By Passion

BY REV. N. B. HERRELL

**J**ESUS was controlled by the passion for His Father. All else was subject to that one great living flame. He was literally swallowed up in devotion to the One who sent Him. If He could not discern the Father's will for His next thought, word, or deed, He continued to love, adore, and worship the Father. He was never idle. His first great purpose was to love the Father. Asleep, awake, at work or at rest, the sweet incense of devotion to the Father was ascending from His whole being.

Obedience to the heavenly Father is the second great outstanding feature of the life of Jesus. His obedience reveals the strength of His devotion. He was "obedient unto death, even the death of the cross" (Phil. 2:8). Not once did the Father need to speak to Him the second time in order to move Him to action. His passion for the Father was so strong that He was as one dead to what it would cost Him to obey. He obeyed simply because He loved.

Suffering is the third point we notice in the life of our Lord Jesus. He suffered because He obeyed the Father. He obeyed the Father because He loved Him. This flaming passion of love so deadened the pain of suffering that He clung to the Father's will to His dying breath. "It is finished!" He went to the grave a victor over Satan. "Twas the Father's will for Him to die just as He did. Satan gained no ground in the least when Jesus died on the cross. 'The hour is come.' He said. He came from the grave with the shout of a conqueror. 'All hail!'"

Crowned with glory, He stands at the right hand of the heavenly Father not only the head of a new race, but to intercede for us at the throne of grace. As He walked while upon the earth, so are we to walk. His crown of thorns show the depth He went to to obey the will of His Father. The crown of glory given Him tells us, in a measure, the high esteem in which the Father holds His Son, for the Son's devotion and obedience. The heights of glory attained to by our Lord Jesus in the presence of the Father and all the holy angels are known to us by the depths He went in suffering.

Jesus left us a pattern prayer. He said, "After this manner therefore pray ye, Our Father which art in heaven" (Matt. 6:9). We are to be controlled by the same passion for the Father that gripped the life of our Lord Jesus. We are to call no man on the earth our Father. Satan lives on the earth as well as our earthly parents. We, the children of light, have but one Father. He is in heaven.

characteristics of each pupil as it is to study the lesson. He must cull out those truths that will fit them so that each will get his portion in due season.

The lack of ability to see the difference in individual scholars has caused many a good man or woman to become a failure as a Sunday school teacher. To such, a class is a class and not individuals with different temperaments, learning capacity, ability to grasp the thoughts and respond, each in his own peculiar way.

The successful teacher does not preach or lecture to his class. That method is onesided, and the listeners get no benefit, unless every mind is attentive. Usually the hearers know the preacher has been among them, but they have learned nothing from him. Two stories illustrate this method of teaching very clearly. An old Scotch woman likened the efforts of her pastor's preaching to the constant wetting of a new piece of linen she had spread upon the green in the sunlight to bleach. The water left no trace of itself save its effect upon the cloth. The other one was the old man's basket with which he sought to dip water from the running stream, and only had the basket cleansed, but got no water.

Managing a class of noisy or unresponsive pupils is a problem, which tries the metal of the teacher, and is a good developer of his spiritual muscle. It takes much prayer, patience, and study. It requires different methods with each until the proper prescription is found for each case. But it can be done, thank the Lord!

Class organization and a class spirit should be fostered by every teacher. It will help to insure interest and attendance.

## THE PREPARATION

The class will get just what the teacher gives them. It is a crime to come before them unprepared. There is no excuse for such neglect. In case of sickness or physical inability it is far better to make no attempt at all, and have the class supplied by a competent teacher for that lesson. A teacher who will not pray, study, and prepare to feed the little flock on Sabbath morning should not be allowed to teach, no matter what his profession or official standing may be in the church. Such a person may carelessly teach some error or put some wrong construction upon the Word of God that will for ever wreck a precious soul. If such an one does not see the privilege and opportunity, as well as the responsibility of his position, he or she is not a God-called teacher, and should not be permitted to fill that office.

A plan for the study of the lesson is very important. An indefinite plan is about as good as no plan at all. To know a thing so as to be able to teach it requires special study and preparation. No one plan will fit every lesson or is helpful to every teacher. Each must find a plan that will be useful to himself. The main thing is to get the simple meaning of the words and things in the text—who speaks, to whom is he speaking, manners and customs of those spoken about, geography, chronology, doctrine, and practical applications of spiritual truths to lives and needs of each individual scholar.

One plan suggested is "The Five W's"—When? Where? Whom? What? Why? Another, suggested by President J. M. Gregory is the letters in the word, Bible:

- B—Book in which the lesson is found; date, writer, contents, object.
- I—Intention of lesson, facts, and the interpretation of the facts.
- B—Blessings and benefits to be gained by learning and obeying this lesson.
- L—Losses likely to follow from failure to learn and obey.
- E—Exhortation, experiences, and examples.

Still another plan, by Rev. Dr. John H. Vincent, is "The Four P's and the Four D's"—Parallel, Passages, Persons, Places; Dates, Doings, Doctrines, and Duties.

The teacher will get results in the class in proportion to the amount of time and study put in in preparation. Children are quick to notice if the teacher is prepared or not. The habit of study should be formed, using notes, so as to be able to assemble the thoughts under the differ-

ent headings in the outline, used for teaching the lesson to the class. A well-informed and prepared teacher is ready to answer any question that is likely to be asked in connection with the lesson.

In the smaller classes the truths may be made clear to the minds of the little folks by the use of objects or illustrations. We are told that four-sevenths of all we learn gets into the mind by way of the eye gate. The sand table, blackboard, pictures, etc., will be found very useful to the teacher who would be successful with these classes. Children's minds work easiest in a straight line. Avoid obscure illustrations and symbolisms. A simple statement of the truth to a child is the better plan.

#### THE PLAN FOR TEACHING

One of the necessary things in teaching the lesson is to use familiar words that all can understand. Flights in oratory or great eloquence is out of place in teaching the simple gospel story in the Sunday school class. It is not safe to assume that the pupils, especially in the smaller classes, understand and know the meaning of the common words, for many times they are confused. To illustrate: A teacher in a Sunday school in Massachusetts was telling her pupils about one of our Lord's miracles of healing. She said that Jesus was now just as ready to make our souls whole and sound as He was in olden times to make men's bodies whole. After pressing this point, she asked that any who thought that their souls were in no need of cure would raise their hands. Several hands were raised. Then she asked what they understood by having their souls cured. One little boy promptly answered, "You mean when the bottom of our feet does n't ache."

Attention is necessary to instruction. It is a fundamental law of our mental life that the object before the mind keeps changing. It never remains stationary. In order to keep a thought alive we must keep turning it over, looking at it from different angles. As soon as we cease to do this the thought dies, and the mind wanders. The attention has been lost. How needful for the teacher to make the lesson interesting so as to retain the attention, which is only given to things worth while. Any attempt at teaching before the attention of the pupils has been gained is a failure.

A good plan to try is to begin by asking some questions on last Sunday's lesson, or on the connecting thoughts between the lessons. It catches the attention, and starts the mind of the pupils in the line of the lesson at hand.

Curiosity, if properly used, is a great help in retaining the attention of a restless class.

It is a good plan to constantly review the lessons and the particular truths brought out from time to time. The test fastens the truth upon the minds of the pupils, and also marks the progress of the class.

It is a fine idea to start some line of thought in the class that necessitates some home study to complete it. What a scholar learns or discovers by his own mental exertion is better than what he is told by another. It helps to throw him upon his own resources, and develops an initiative that is so much lacking these days.

All impressions must find expression in order to be retained. Thus comes the value of clear, leading questions upon the lesson at its close, either by the teacher or in the review in the closing exercises of school; but preferably by the teacher along the line pursued in teaching.

The real test of the successful teacher is not how well he has studied or how clearly he has taught, but how many of his scholars he has brought to Jesus. Only thus will each in the class become factors in saving others. Nothing counts but the fruit produced by his labor, and every means that is not to this end is a failure.

Every teacher should live such a clean, devoted life that he may be able to say, as did Paul, "Follow me as I follow Christ."

## Human Susceptibility

BY GEORGE W. BUGH

**A**FTER humanity was found guilty before God, they deserved to die. Their hopes, prospects, and salvation were wholly now with God, for humanity was a total wreck. Our translators make us read, "In the day that thou eatest thereof thou shalt surely die" (Gen. 2: 17). The word "surely" is not in the original, neither is it true. It should read, "die mortally" (Hebrew, *mothtamuth*). It is true that Adam immediately became mortal, and a subject of death. But there was still left to man a probation for hope's sake. Therefore God, after condemning the sinners, graciously preserved in them susceptibilities of improvement, and gave them a conditional salvation. Physically man might develop life's powers or die quickly. Mentally he might learn or become careless, and spiritually or psychologically he could still exercise morals, put on good or bad character, and repent and find salvation. God in all His creation of man's possibilities, purposed to grant grace in redemption with human susceptibility that it might be "grace for grace."

Some theologians add to human mortality and mental deficiency, that man is totally depraved. This is not scriptural, but is it not true? Much depends upon what we may understand by the term. If we consider it to imply a total corruption of soul and body, it is not true; for life is favored with a probational chance. It is true, man is a subject of many diseases, is very ignorant, helpless, polluted with carnal tendencies, and spiritually he is dead in sins (Ephesians 2: 1, 5). But he is also a subordinate to wakefulness, consciousness, exposure of judgment for moral possibilities and deliberate actions. If, however, we abide by the sense given to it by our dictionaries, then humanity is totally depraved. That is, man is defective; he is tainted or corrupted by sin. The Scriptures teach that the heart is fearfully deceitful (Jeremiah 17: 9). It is "filled with all unrighteousness" (Read Romans 1: 29; 3: 11-18; 8: 5-7). Jesus teaches that a sinner is "the servant of sin" (See John 8: 34; Romans 6: 16; 1 John 3: 8). It is also a fact that man may become wholly possessed of evil spirits and become reprobated. (See 2 Cor. 13: 5.)

Still God often prolongs the spirit or life of human inspiration to be susceptible to virtue, character, usefulness, and to His glory, in salvation and holiness. God has made us conscious of this, and so that according to human prerogatives, we are responsible for the use we make of these graces or powers. The efficient power which calls God's attention is the use which humans make of their wills. To choose or have faith in Christ. These graces are the hinges by which the gates of heaven swing wide (Eph. 2: 8).

The subject of human susceptibility is much neglected. To many it is a mystery how it happens that some are saved, while others continue in their sins to meet them in judgment. Some blame God for this weakness, as if God by election made saints and sent others to hell. They forget the grace of susceptibility given to sinners under the gospel of Jesus Christ. Adam, before he transgressed, had the grace or prerogative to obey or disobey God's laws. This prerogative is human susceptibility today. Man, therefore, by deliberate choice, fixes his own destiny. God has much to do in salvation, but man is susceptible to, and uses his own mind in, receiving it. Many go to hell carelessly, but it is deliberately being careless. Therefore, sinners probationally are living by means of the grace of God. Heaven's door is wide open, and any penitent soul may walk in. We speak of man's being helpless. God is his help. He is made susceptible to life eternal, as well as carnally tainted. The means by which man may go to glory or to hell are both in our hands. And notwithstanding bad conditions, the numerous temptations and depraved volitions, and the thousand environments, yet mortals are susceptible, in a degree capable, have

a use of both mind and emotions; for their wakefulness, convictions, and light are given by birth to life (John 1: 9, 12; 3: 16; Rev. 22: 17).

Human susceptibility is the basis of all paternal hopes. The Christian religion is built upon it by our Lord. All civil expectations rest upon it. Commonwealths and citizenships depend upon it for peace, prosperity, and happiness; and judicial business and judgments follow upon it. And men everywhere are held responsible because of it. It furnishes all human capabilities and the hopes of success and a grand future in Christ. The boy and the girl of life's callings become the possessors of blessings untold by being susceptible to progress, to culture, to obtain fortunes, and the highest honors. And so also the heart may improve its susceptibilities, having grace or virtue, faith, and truth. Jesus said, concerning the parable of the sower, "that on the good ground are they, which in an honest and good heart having heard the word, keep it, and bring forth fruit with patience" (Luke 8: 15). It is here taken for granted that sinners have the grace to repent, to believe the gospel, to be honest, or moral hearted, to bear fruit patiently in goodness toward others. Truly humans have the grace to use their volitions to the highest advantage, and are responsible for whatever actions they may take. This means a right use of common sense with which probationers are blessed.

Adam was susceptible to knowledge, to joy, and to elevation of rank before he fell by transgression (Gen. 1: 26, 28). God has again undertaken two things for sinful souls: their salvation from sins, and their redemption to original powers, privileges, and rights. Therefore, He has even blessed the sinner with capabilities, susceptibilities, and with ample means (Rom. 13: 14). The apostle Paul writes, "Therefore thou art inexcusable, O man, who-soever thou art that judgest" (Rom. 2: 1). Men may hide or excuse themselves. They may suppose weakness calling for sympathy if not the justice of God. But should we fail in morals by mistake or in ignorance, yet not by deliberate willfulness, God has not only provided a sacrifice of atonement, but He is also judge of the heart. He looks upon the heart to know the awfulness of sin. Hence, no man must be committing sins, or even make such errors that will count with the wrath of God. (Eph. 5: 5, 6.)

And now, in conclusion, we thank God for means of salvation and for retained susceptibility to improvements.

BEENE, ARK.

## The Supernatural Endowment

BY EVANGELIST AUGUST N. NILSON

**Y**E shall receive the power of the Holy Spirit coming upon you was the promise of Christ given to His disciples just before He left them and ascended up on high. They were to become his witnesses, they were to become the exhibits of the divine incarnation of the "mystery of godliness" whereby men, lost in sin, debauched and ruined by the fall, were to be made to see and realize what God could and was willing to do with men that were willing for God to have His way with them! In order to do this something was necessary, something had to be supplied, added to what the disciples already possessed. This something was power. Not power for service, for they already had that endowment. Modern evangelism and evangelists are telling us that what we need today is "power for service." We wish that these men would read Watson on regeneration where he says, "Regeneration is that mighty change in man, wrought by the Holy Spirit by which the dominion which sin had over him in his natural state, and which he deplores and struggles against in his penitent state is broken and abolished. So that with full choice of will, and in the energy of right affection, he serves God freely, and runs in the way of His commandments!"

Many good people have made a very serious

mistake in emphasizing the word "after" in teaching people the "third blessing," by telling them that first they receive the Holy Spirit, then after that they have received Him they receive "the power of the Holy Spirit." And by distinguishing between the Holy Spirit, and the power of the Holy Spirit, much harm has been done by many holiness preachers, and much opposition to holiness has been the result. There may be room for a hairsplitting argument in the distinction between the receiving of the Holy Spirit *vs.* the power of the Holy Spirit; and it may be rightfully put in this way. The Holy Spirit is the cause, and the power is the effect, of this mighty experience which is "the promise of the Father" to His children. Or the Holy Spirit might be called (in reference to the baptism with the Holy Spirit) "an act," and the power be referred to as "the life" resulting from the Holy Spirit having come upon the believer.

The word *power* in the New Testament has a fourfold meaning, please take note. It does not mean four different things. But just as a house has four sides to it, and yet it is the same house, only just viewed from four different angles, so the word "power" in the New Testament is viewed from four different angles, and with your permission we desire to present these four different views to our readers. Let me say, first, that in no sense whatever do we want to be understood to say that this divine power has in any way any reference to noisy demonstrations or "pow-wows." Demonstrations are always in the physical, while the divine power of God is always in and of the spiritual nature of man. The outward demonstrations are not to be despised, nor to be relegated to the rear. We need them; but we must learn to recognize that the divine power of God may, and does, come and abide in the soul of many a saint of God that never has and never will (at least in this life) be demonstrative.

1. *Authority.* This is one meaning of the word "power." To as many as received Him, to them gave He the *authority* to become the sons of God; or, literally, "the authority of the sons of God." It has reference to representative authority, or higher authority, as an ambassador that represents one country to another, as a railroad conductor represents the company. Again Jesus said, "I have power [authority] to lay down my life"; that is, the power of self-denying. We, too, are told that we should "lay down our lives for the brethren." Here is power or divine authority to "deny self," as Dr. Gordon translates this passage in his book on "Quiet Talks on Power." Deny self, not stoicism or denying ourselves food or other things, but our own self of things that rightfully belong to us. We to do the work that another gets the credit for, and yet not say a word about it—that's power! It is that power "that seeketh not her own," is not looking for commendations, but can say with Paul, "I have been crucified with Christ." Please notice it is I, not the old man but I, the Ego, the real self, has really received power to deny self.

2. *Ability.* Power to live "soberly and righteously" (Titus 2: 11, 12) in this present world. Dr. Fowler, referring to this passage in Timothy, says, "God can give us power or ability to live free from intoxicants." An intoxicated person is not a responsible person. He is irresponsible for what he does. As long as sin is in a person, such an one is in a spirit of spiritual intoxication, and to a great degree irresponsible of what he is doing. Romans 7: 19, 20, "For the good that I would, I do not, but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me." The power of the Holy Spirit coming upon a person will enable such an one to live a life free from the intoxicant of sin. Thank God for His unspeakable gift to us, His children, in bestowing a power upon us, that can and does give us the ability to live free from the intoxicant of sin!

3. *Strength.* Galatians 6: 2, to lift burdens, "Bear ye one another's burdens, and so fulfil the law of Christ." This is a rare thing, so few folks have strength to bear the other fel-

low's burden, but it can be done. Still there is more strength, for in the fifth verse we read, "For every man shall bear his own burden." There are some who can bear with others, but here is a strength that will enable us to even put up with ourselves. It is a strength that will take the grunt out of us, keep us from running around looking for sympathy! The secret is found in Colossians 1: 11, "Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness." Blessed be God, here is a power that will give us all patience and longsuffering, to put up with folks who don't agree with us, don't like us, don't care for us, say all manner of evil against us falsely for His sake, misjudge us, misrepresent us, ignore us, sit down on us, and who knows what all they will not do to us? Yet through it all there will not be a murmur nor a complaint, but on the other hand, we will bear it. The secret lies in the word "joyfulness." For the strength is being manifested and put on exhibition when we joyfully endure these things, that in days gone by made us chafe under the yoke of these experiences.

4. *Endurance.* Power to "endure hardness as a good soldier of Jesus Christ." Power to keep the faith and to run the race with patience, to finish our course. That is, to win out, and not to drop out by the wayside, or sit down and rest while the battle is raging! The emphasis is on the word "patience" while running in the race. Patience with the folks, and, yes, patience with ourselves. Greater is he that ruleth his own spirit than he that taketh a city. Many men can tell the other fellow how to do things, and how to act; but few can put themselves on exhibition and say, "Follow me as I follow Christ." Who for the joy that was set before Him endured the cross, despised the shame. But there is another word that gives us further light on this power, and it is found in Hebrews 12: 7, and it is this, "endure chastenings," or corrections! Thank God, the power of the Holy Spirit will give us the supernatural endowment to endure corrections. Blessed is the man who has reached this most exalted experience where he can meekly take a reproof, and receive corrections from his friends. Too many of us are like Herod, who liked John the Baptist, so long as he gave it to the hypocrites and backslidden church members, but when it came to stand to be corrected himself, he most seriously objected; and resented in such a way that poor John lost his head. Many are the heads that have come off, because some one dared to offend some higher up by reproving him for some inconsistency, or perhaps some little thing done in an unwise or unkind way.

To sum the thing up, we conclude that this "supernatural endowment" is not power to become great, but humble, gentle, tender. Lost to one's self, and he found in Christ, not having our own righteousness, which is of the law, but that which is of Christ: the righteousness that is by faith.

Not to become a genius or skilled in human learning, but to be emptied, so as to be a clean channel for the power of God to flow through. Not to do big things, but gladly do the little things for Christ and your fellowmen. Gladstone went one day to visit a little bootblack, when he found out that the little fellow was sick, and let the House of Lords wait for him to come and deliver one of his master speeches at the Parliament in London! It takes a great spirit to do a little thing. Amen! Not power to become a leader, but that "I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death." The power to suffer the loss of all things, that I may gain the excellency of the knowledge of Christ.

Brother, it is a power, where you will be so lost to yourself, that you really will love to be unknown. Where you will live for Him who died for you, where like Him you will, for the joy set before you, bear His reproach without the gate, and like Moses, "refuse to be called the son of Pharaoh's daughter [son of worldliness]; choosing rather to share ill treatment with the people of God, than to enjoy the pleasures of sin for a season; accounting the re-

proach of Christ greater riches than the treasures of Egypt [worldly approval]: for he looked unto the recompense of reward" (R.V.).

## True Greatness

BY REV. A. J. VALLERY

But he that is greatest among you shall be your servant.—Matthew 23: 11.

IT is said that when Alexander the Great had conquered the world, he wept because there were no more worlds for him to conquer. Some of his last words were, "I have conquered the world, but now I go to meet my God empty handed."

Napoleon, while in exile on the Isle of St. Helena, looked out toward France and exclaimed: "Ah, la belle France, I was your emperor! A million of your nobles moved at the nod of my head, at the beckoning of my finger, but my ambition has ruined me." The wise man said, "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city" (Prov. 16: 32).

Bob Ingersoll could sway an audience by his oratory and Christless messages. At one time he could have them in tears, and the next moment in laughter; but we know that he was far from being God's ideal of true greatness.

True greatness does not ride rough shod over those who differ with them, or even their enemies. Neither will a truly great man seek only men of wealth and honor for association, but will condescend to men of low estate. The truly great man, with the mantle of charity, covers up the mistakes and blunders of those of inferior advantages; he will see as quickly the faults of those of the "higher ups" as he will see the faults of those of less influence.

Nathan walked up to David, and placed his fingers between his eyes and said, "Thou art the man." Like a truly great man David confessed and said, "I have sinned."

Dr. Bresee was truly a great man. I heard him preach to young preachers, and tell of his awkwardness and blunders, when he first started out in the ministry. His messages were full of tenderness, and how inspiring they were to all of us young preachers! We all felt like our lives had been touched by a heavenly force, sending us forward with renewed courage. There was no strut in him; nothing but that sweet, mellow, Christlike spirit. A life lived like that never dies. Dr. Bresee is not dead; his life will never die; his life is being lived over again through other lives.

The truly great man will suffer as much when he defeats his enemy, as his enemy will suffer through the same defeat.

Beloved, I truly confess that I have never drawn the ideal of my own life; but my heart craves so much to be God's man, and to manifest to the world the true spirit of my Lord and Savior Jesus Christ.

MEMPHIS, TENN.

"There are two things in which we should thoroughly train ourselves—to be slow in taking offense and to be slower in giving it."

Luther said: "I have had many things in my hands, and I have lost them all; but whatever I have been able to place in God's hands I still possess."

It is a great and glorious work! Every year is a volume, every month a chapter, every week a page, every day a paragraph. Study it well!

The most valuable, pure, useful, and durable of all metals is tried gold; so is tried faith among all the Christian virtues.—W. JACKSON.

Two things are necessary to espouse us to Christ: the one is to use pure means, the other to use those means with a pure heart.

"Of course, it is better to be right than to be President; but why not try to become worthy to be President by trying always to be right?"

# OUR LOVE FEAST

## THREE GREAT EPOCHS IN MY LIFE

By L. A. Bolerjack

**M**Y parents until a few months before my conversion, although church members, never attended regularly, just while the revival was going on and a short time after did they hold family prayer. Therefore not much spiritual influence was thrown around me. As a natural consequence I associated with bad company, learned all the bad habits common to young men, and some of them got an awful hold on me. When at the age of twenty my parents, under the preaching of holiness, got aroused, my stepmother sanctified, and a family altar erected. I was working away from home at the time, but it was not long till their prayers reached the throne in my behalf. My sins began to rest heavy on my heart, little sins became mountains, life became a drudgery. I saw that something had to be done and began trying to reform by quitting some of my bad habits in my own strength. About this time I came home to work through the summer. I decided to live a silent Christian, got some relief for a while, but soon broke my vow. Oh, the sorrow, burdens, and heartaches I carried for the next five months trying to live an up and down silent Christian life. I got afraid of God's judgments. I was afraid He would strike me dead. The day of final decision came. A cousin of mine, Rev. J. I. Hill, who is now District Superintendent of western Oklahoma, at that time had just been converted and called to preach. He came to our place and conducted a few nights' services in a private house. Before services began on the last night he and I were together. I gave him a small offering and told him that I had been benefited much more, but that was all I had. He said, "Lee, don't you believe if you would make a public confession of Christ you would be all right?" I said, "I guess so." I never thought what it meant. He went right into the house and told my parents that I had been converted. I heard them talking. The Devil says, "Now, you are into it; they think you are saved when you are not." I struggled with doubts for a few days, and the first opportunity I had of testifying I got ahead of the Devil, glory filled my soul. Doubts were for ever gone. Though very timid, I took up my every known duty. After three weeks a shadow hovered over my soul. I was troubled about it. In my heart searching I told the Lord I would do anything He wanted me to if He would only remove the burden. I was picking cotton. A voice whispered softly, "Will you preach?" I said "Yes, Lord." The presence of God filled my soul; it was indescribable. I told my parents at noon I had to preach. The next Sunday I conducted prayermeeting at the same private house. I announced that I would preach the next Sunday. The time arrived. A large crowd came to hear my first sermon. My text was Rom. 8: 31. I started with the children of Israel out of Egypt; got them to the Red sea; the sea before them, Pharaoh behind them, and a high mountain on each side. Everybody in the congregation was looking at me; I forgot everything I had ever known; left the children of Israel in that awful predicament; said "I can't preach"; called on a brother preacher to finish my sermon, and took my seat. The first three times I tried to preach I never talked five minutes all put together. Knowing that God had called me I continued in my efforts. Though a mystery at the time, I look back now and thank God for the trials He brought me through.

Eight months after I was converted, and all this time I had been watching my stepmother. I decided she had an experience I did not have. The next thing was to search the Scriptures, and finding holiness taught throughout I found it was for me. My

heart began to hunger for the experience. This hunger was increased by reading Dr. A. M. Hill's book, "Holiness and Power." I said I must have the blessing at any cost. So after hearing my first sermon on holiness, ten months after I had been converted, on Sunday night I went to the altar, staying there till 3 in the morning, when I got what my heart had been hungering for. I did not shout as I supposed I would, but bless God I knew I had gotten the blessing. These three epochs in my life, namely, conversion, call to service, and sanctification, stand out mountain high and I can easily point to them when the Tempter comes.

The consciousness of their reality has helped me through many a hard battle. These eleven years have been full of fruitful service for the Master. The way gets better. The experience gets sweeter. The glory is increasing. I am climbing up the mountain side; I expect to reach the top one of these days and meet Him who hath washed my sins away in His own precious blood. Amen.

Bethany, Okla.

## MY TESTIMONY

By Paul Hill, Supt. New York Dist.

**I**T gives me great pleasure to testify through the pages of the Herald of Holiness to the saving and sanctifying power of the Lord. When I was about sixteen years old I was taken with a very serious sickness. There was but a bare chance of recovery. I did not care whether I lived or died, for I was too sick to care. Only one thing troubled me, I was without God, and knew that I could expect no mercy at the judgment day unless I was saved. The thoughts of salvation or damnation did not tarry long at a time, but once I promised God that if He would let me get well I would be a Christian. My recovery began from that time. That summer I worked hard and seemed perfectly well. Still I did not keep my promise to God.

I think it was the next winter that I received the greatest feeling of conviction for sin that I ever had. It was a stormy night. Only a few holiness men were at the prayer-meeting. They prayed around the stove while I sat near them in the back seat of the church. So greatly was I convicted that I shook and trembled all over. I stood to my feet to go forward for prayer, then I shut my teeth hard together, and sat down. The conviction all left me and I never remember of having any feeling on the subject of religion until the night I was converted.

On the 11th day of December, 1902, there was a prayermeeting at my father's house. The people were in one room, while I sat near the door in another. During the testimony meeting a man turned to me and asked me if I would not come to God that night. I had no feeling to pray, but remembered the promise I had made to God to be a Christian if he would make me well. On the impulse of the moment I said "yes," and got on to my knees. My knees had not struck the floor before I had all the prayer feeling I wanted. The Lord seemed to take up the battle where I had stopped it that night in the church. How long I prayed I do not know nor care. I cried aloud. The case seemed hopeless. Just when it seemed that I must always remain unsaved a woman came and said, "You poor boy, put it all on Jesus. Jesus said, 'Him that cometh unto me I will in no wise cast out.'" I had not thought of Jesus. When I thought of Him hanging on the cross for me I believed it was really so and my burden rolled away. A sweet peace came to me, which continued to grow until the next week, at which time I was shouting happy about all the time. After I had finished praying, and the meeting was over, I went to the barn to help a man get his

horse (it was the same man who had asked me to come to the Lord) and all the sky seemed bright. So bright that I remarked what a nice night it was. The man laughed and said it was a fine night. His laugh and remark brought me to my senses and I discovered that it was raining.

Two years later, under the preaching of Brother L. Milton Williams in the town of Malone, N. Y., God wonderfully sanctified me wholly and called me to preach. From that experience I can testify that sanctification is a work of grace. The tempers of my soul were wonderfully cleansed by the power of God. The Comforter came to abide.

Clintondale, N. Y.

## MY EXPERIENCE OF GOD'S POWER TO SAVE

F. B. Janzen

**W**HEN a boy of seven or eight years I was led by older boys to smoke and to drink wine kept by Christian neighbors in their cellars. I had a dear Christian mother who prayed for me much. Working away from home I went deeper and deeper in sin. I attended a revival meeting and was saved. I did not know at that time it was necessary to have our hearts purged from inbred sin. I soon backslid and was worse than ever. Mother kept on praying. I was reclaimed twice after this and backslid. My dear old mother passed away and went to heaven, but her wayward son went into sin deeper and deeper. I was tending bar in a wicked city in Arizona, drinking, smoking cigarettes till my stomach was almost burnt up, robbing poor mothers and children of their food, clothing, and home till God again put His hand on me. A fire broke out, burnt down several saloons, and among them the one in which I was employed. I was out of work and soon out of money, consequently without friends. I wrote my brother in Escondido, Cal., to send me a ticket to California. When I arrived there he took me in the store to fit me out with a \$10 suit—I had lost my good clothes in the fire—and next day took me to church. I remembered my boyhood days, my dear mother, and conviction seized me. After a hard struggle of three weeks and not till I had said good-by to sin and the world, promising God to make restitution, paying back what I had stolen as far as possible, did I find peace with God. I was gloriously reclaimed, and when three weeks later Sister Whipple and Brother Guy L. Wilson came to our country school house and preached holiness I felt my need of a clean heart. I knelt at the altar, told God all about it, and after consecrating myself and all to God I felt so empty, so pure, and satisfied. On my way home that night, riding my wheel, something seemed to strike my head and went clear through me; it seemed to me I was rising and floating through the air. The witness had come, the glory filled my whole being. I knew the work was done, and not only was my heart cleansed, but filled with the Holy Ghost. Hallelujah! Evil tendencies, pride, anger, hatred, envy, etc., all desires for tobacco and alcoholic drinks were gone and in place was love, joy, peace, long suffering, gentleness, goodness, and faith. It was hard for me to understand that God wanted me to preach full salvation to a lost world. God almost compelled me to preach, and when I obeyed Him He marvelously blessed me, giving me many souls. I did pioneer work among the Germans in Montana, and as a result we have a nice German Pentecostal Nazarene church at Hydro. God picked me up out of the gutter about six years ago, cleaned me up inside and outside, sent me out to preach holiness, and I am now an ordained elder and pastor of the German Pentecostal Nazarene church at Hydro, Mont. I am praising God for His saving, sanctifying, and keeping power.

"We can do it if we will. We can do it and we will."



## SUNDAY SCHOOL LESSON

October 28

## Ezra's Return From Babylon

Ezra 8:15-36

GOLDEN TEXT: *The hand of our God is upon all them for good that seek him.*—Ezra 8:22.

## THE LESSON OUTLINE

B. F. HAYNES, D.D.

(A) *Marvelous Providences.*

This return of Ezra from Babylon was attended by wonderful providences, and indeed was in itself a great providence. The whole history is replete with evidences of God's overruling and guiding hand. The prophecy about Cyrus decreeing the rebuilding of the temple, uttered by Isaiah 250 years before Cyrus was born, was a marvelous indication of God's providential hand. As also were His restoring the vessels of the house of the Lord carried away by Nebuchadnezzar, and his furnishing funds to bring cedar trees from Lebanon for the work of re-erection of the temple.

(B) *God Among the Nations.*

God is not dead, and His power rules and overrules in the causes and changes and complications in national and international affairs. Little as proud man may see or believe it. Many a king and potentate have, as unconsciously as did Queen Esther, "come to the kingdom for such a time as this." "The Most High ruleth in the kingdom of men." He maketh the wrath of man to praise Him. The wars and revolutions which desolate and ravage men and states He overrules and often brings out of them ends of blessing to oncoming ages.

(C) *The Consistency of Faith.*

Ezra was consistent in his faith. He had professed his faith in his God before the king. Now, after gathering his forces and being ready to start he recognizes the perils of the way. Though plainly aware of these perils he declines to ask a military escort of the king for safety or for guidance in the right way. He felt that this would reflect upon his avowed faith and upon his God in the eyes of the king. So he turns to fasting and prayer for special, divine guidance, and said God "was entreated of us."

(D) *Ezra Arrives at Jerusalem.*

Ezra always reach the goal, who trust God implicitly and use their best judgment and skill in all things. Here this Ezra selected twelve of the safest men to whom to entrust the vast treasure en route to the holy city, and gave them special charge and instruction. This he did, although having such faith in God as to disdain asking a safe conduct of the king, who would have readily granted it.

He had a safe journey and the treasure is placed in the house of God and the decree of the king delivered to the governors. Faith always has a safe landing. It pays to trust God. He never leaves or forsakes us if we trust Him.

## NOTES : QUERIES : QUOTES

E. F. WALKER, D.D.

It is very important that religious leaders of all kinds review their followers, to see if any are missing, and to repair whatever needs repairing. (v. 15)

In all our journeyings—and particularly our repairing to both the earthly and the heavenly sanctuary—we should pause to commit our way unto the Lord, that He may take charge of us and lead us aright. (v. 21)

It is a mark of genuine devotion to be ashamed to even appear to draw back from an advanced stand concerning the God of our salvation. (v. 22)

Fasting and prayer should go together, and they will prevail with God. (v. 23)

We should recognize that there are choice ones among the people of God, and we should all be willing to abide by the choices of those in authority, to represent the people. (v. 24)

It is more than proper to be exact in the account of the treasure of God's house (v. 25)

Treasure for the house of the Lord should be placed in the hands of responsible persons chosen in a proper manner. (v. 26)

Gold is for practical use in God's service, as well as for a medium of exchange. (v. 27)

Both men and vessels may be equally holy unto the Lord, because of devotion to sacred service. (v. 28)

Those who have treasure placed in their hands as trustees should be as careful in guarding the same as if it were their very own. (29)

God's servants ought always to be ready to accept grave responsibility placed upon them by church leaders. (v. 30)

God verifies His promise to deliver His own out of the hands of their enemies and of those who lie in wait to despoil. (v. 31)

There is rest at the end of the journey. (v. 32)

"Already, in Isaiah 52:11, the encouragement, Depart, depart, go ye out from thence, is connected with the admonition, Be ye clean, ye that bear the vessels of the Lord. Ezra might, even without this, have felt himself called upon to prepare himself and those who accompanied him, by fasting: that is, by self-humiliation, for the journey to Jerusalem. No one can essentially further the cause and honor of God in a free and conscious manner without previously doing what fasting signifies—namely, chastising, yea, overcoming his soul—that is, his old man" (F. W. Schultz).

## YOUNG PEOPLE'S SOCIETY

## The Ultimate End

REV. R. T. WILLIAMS, D.D.

EVERY INSTITUTION should have a well-defined object, and that object, whatever it might be, should lie outside the institution itself. Some people seemingly think a great church or ecclesiasticism is an object within itself; and they seem to lose sight of all else in their zeal to protect, foster, and promote it. A church should be loved, and its members should be loyal to it; but the thought in organizing and advancing the church is not merely to build up a strong and influential ecclesiasticism for the sake of having one, or for the object of giving positions to those desiring to do good. The ultimate object is the salvation of the souls of men. This will include of course their getting to God, and being blessedly established.

The Sunday school has the same fact in view. The instruction and the truth one gets in the Sunday school undoubtedly should result in his salvation. We are not to merely instruct our children for the sake of an increase of Bible knowledge, but we hope the truth given them will be used as an influence which may finally result in their salvation. The conversion of every child should be kept in mind by every officer and teacher.

The same is true in our work in this department of the church. We are not to have Young People's Societies for the object of being like other churches, nor merely to furnish something for us to do. But we are to keep in mind that we have an object, which is, and must ever be, the conversion and sanctification of all our members; and then the conversion and sanctification of every boy and girl, and young man and young woman, whom we can possibly bring, by the help of God, within the influence of our meetings. This is not all we are to do; but this is the primary, the fundamental, the one great thing for us in our work for the Master. It may not, and likely will not, be possible to get all the friends who attend our meetings to get saved immediately, but unceasing effort will bear fruit.

Young people too frequently seem to feel that they should modestly keep in the background in salvation work, permitting the older and more settled workers to take the initiative in all forward movements in the communities. It is wise, no doubt, for them to seek instruction from those of more experience, and always to be ready to receive good advice. At the same time, they must never lose sight of the fact that they are to be active workers, and soul-winners. There are no better soul-winners than Spirit-filled, devout, consecrated, coolheaded young people. They can have an influence for God over your friends and associates, such as no one else perhaps could ever have; and oh, what a mistake to crowd down into inactivity that young life and those divine gifts, when they could be used to stir the community, and turn many to God who otherwise might never be moved! We would suggest a few simple things for us to keep in mind in our endeavors to lead those about us to Jesus.

*First.* Use your influence as young people to get those other young people to attend your meetings. You can never help those who do not come to your meetings. A friendly word, an invitation, a repeated invitation, a word about some interesting features of your meeting, will do good. Do not get discouraged, but just keep on inviting until you get interest aroused. People like to be thought of and treated with some consideration.

*Second.* When you meet, always have your plans made for your service. Never just depend upon developments for the service, for if you take this method, your meetings will sooner or later grow dull and uninteresting, and God will not bless us in our mental and physical laziness. When you invite a stranger to a meeting, be sure you have something that will interest him so he will come again, and bring another friend. Our failure in most cases has been due to the fact of careless, indifferent methods of doing things, just going without any well-defined reason for doing so.

*Third.* Pray for those you have upon your heart. Make a habit of praying all week for certain young people who are attending the meetings. My experience has been such as to lead me to the conclusion that we can never be real soul-winners unless we get souls upon our hearts with great weight and concern. If two or three members of your society will take the burden of praying for a certain friend and keep up their praying day after day and week after week, not saying to the person very much, perhaps, but just keep on praying, in the meantime keeping him interested in the meetings, they will, in nine cases out of ten, finally see that person brought to God.

*Fourth.* Speak to those about you concerning their souls. We find more hungry hearts, by talking a little to people in a careful manner, than we once thought existed. It is very uncommon for people, young people especially, to seek advice, to ask for help or prayer, unless they are made to feel that you would be glad to help them. We do not have to embarrass, to tease, to argue, but after praying God to prepare their hearts, just speak a kind, friendly word for Jesus, remembering that these kind words will not be lost.

Are all the members of the society where you are, in the experience of sanctification? There are some, no doubt, who are not. What are you doing to get them sanctified? Are you praying, working, and expecting to see them sanctified? Is there a reason why they have not yet received the blessing? and have you tried to locate the trouble and give such information as would tend to clear matters so the Spirit can fully enter the heart?

Let us seek to have a Spirit-filled society, all sanctified wholly, and then become a band of real workers in the society, and in the church, to lead souls to God every week, if possible.

# THE WORK AND THE WORKERS

## NAZARENE UNIVERSITY

At the beginning of the school year the associated students of the Nazarene University gave a reception for the new students and members of the faculty, on the double cement tennis court, adjoining the boys' dormitory. Dr. Walker installed the student body officers, and the president, Roy Sinee, then gave his inaugural address, "Spirituality and Spirit." He emphasized spirituality, giving it a foremost place in school life; but he insisted that a school to be a success, must also have spirit. He urged upon the student body the necessity of showing the spirit of loyalty and enthusiasm in the literary societies, in the resurrection of "La Sierra," and in co-operating with the Students' Aid Association. Briefly, the work of the Students' Aid Association is to secure places of work for students, here in Pasadena, and have some student, already in school, hold the position until the corresponding secretaries can get in touch with prospective students on the field, who need work in order to become students. Pasadena is the best place in the world for students to secure work while attending school; and there are many students over the District and elsewhere who are anxious to come to school if they but had the work. Our plan is to bring them together. We will be glad to know of any prospective students, who could come if they but had the work. Send names of young women to Miss Alpha Cochran and the young men to Mr. Willard Morrill, Nazarene University, Pasadena, Cal.

Mr. Sinee, in behalf of the student body, pledged loyalty to the administration. The associated students of Nazarene University are loyal, enthusiastic, united. We see victory ahead.

JEWELL MCNEILL, Vice-Pres.  
RHODA STAPLES, Secretary.

## CENTRAL NAZARENE UNIVERSITY

We are glad through the goodness of God to announce that, even amidst the severe drouth and war conditions Central Nazarene University is not dead but alive, and since September 18th the seventh session of the institution goes forward with a very encouraging outlook.

Professor J. B. Galloway, B.S., Ph.B., B.D., is stimulating quite a deep interest in the Bible and theological department, which feature of the school is certainly to be appreciated.

Miss Ada B. Carroll, B.Mus., has charge of the expression department. Miss Carroll has had six successful years' experience in teaching in our holiness schools, and is certainly a real teacher. Her daily life is a radiator of sunshine, inspiration, and all the beautiful graces of God.

The primary department is under the direct care and supervision of Miss Lily Barto, who is doing an excellent work with the children.

It seems natural to note the presence of our former director of music, Professor A. M. Paylor, back in our halls again this year. His pious life, devotion to his department, and the work as a whole, makes him a real benediction to the school.

Our faithful and much beloved business manager, Rev. J. C. Henson, is keeping busy almost night and day, looking after the best interests of the school, as well as carrying the burdens of the Hamlin District upon his heart. His cheery, sunny disposition, even amidst all the perplexing problems that one in his place has to solve, makes him a blessing and an encouragement to the young people. We feel sure the school will prosper under his administration.

We earnestly desire the presence of the Lord throughout the whole year, keep up the prayer life, and trust the Lord for a pleasant and profitable time. We are praying that this will be a good year in the history of all the holiness institutions, for we know the Lord will not forget their labors of love for Him and His cause.

JOHNNIE DANCE, Secretary.

## NEW MEXICO DISTRICT ASSEMBLY

[DELATED.]

Five years ago New Mexico was without the Pentecostal Church of the Nazarene, but God, through His providence, sent some earnest workers into this barren state, and as a result there are now many places where the holiness people can call home. The success of these few years is to be mostly attributed to Rev. R. B. Dunham, who at a great sacrifice took the District Superintendency of the work at its beginning, and has stayed there regardless of poor pay and the winds of opposition, which sometimes became very grievous and hard to bear. Thank God for men who get into the fight to stay, regardless of the fact that the masses about them seem to care so little about the cause for which they so earnestly strive.

At the annual District Assembly held in 1916 the brethren seemed to get a vision of the need of a school for their preachers, who struggled to "bring up the Course of Study." Through the suggestion of the beloved District Superintendent arrange-

## To the Pastors

of the  
Pentecostal Church of the Nazarene  
in the United States

The Bureau of the Census, Washington, D. C., is gathering the statistics of the religious bodies in the United States, the last census of which was taken in 1906. It is needful that all the church organizations and pastors of the Pentecostal Church of the Nazarene, in the United States, be included in this census. But this can be accomplished only as each pastor fills out and returns the schedules sent to him by either the Bureau of the Census at Washington or myself acting as Special Agent.

There are two schedules, one for the church statistics, the other for the minister. Both should be filled out and returned in the envelope inclosed for that purpose. All the Superintendents of Districts within the bounds of the United States have sent in lists of churches and pastors, excepting New Mexico District. These lists have been forwarded to the Bureau of the Census, and the work of the thirty-two Districts has been divided between the Bureau at Washington and my office in Kansas City.

The Director of the Census desires to close up this work speedily. Therefore, if any one has schedules not filled out, we urge you to fill them out without delay and transmit either to Washington or to myself, as the case may be. If by any oversight any one entitled to schedules has not yet received them, we will be glad to furnish them at once.

By all means let us make the census of the Pentecostal Church of the Nazarene 100 per cent efficient. The response thus far has been splendid. Just a little diligence and care exercised at this time will bring up the late ones, and we can have the joy of knowing we have done our work well as a church.

REV. C. A. KINDER,  
Special Agent.

2216 Troost Ave., Kansas City, Mo.

ments were made for the establishment of a state annual camp with a school for undergraduates in connection.

On August 10, 1917, the preachers began to gather at Moriarity, where the school, camp, and Assembly was to be held. The writer was the called evangelist for the camp, and also to assist in the instruction of the undergraduates. God blessed in the services and gave a number of souls, and the preachers made good grades in their studies.

All were in readiness when General Superintendent Walker arrived and began the Assembly with a season of prayer and an invitation to gather about the altar and partake of the Lord's Supper. All appeared to be anxious to be led rather than to lead. Dr. Walker began to preach on "The Power of the Holy Ghost," and continued to use this theme until the last great message which he brought to us at 11 o'clock on the Sabbath morning. Most all said it was the greatest message they had heard in their lives.

New churches have sprung up on the New Mexico District, and a thirst for knowledge has increased among the preachers. God seemed to put His seal on the year's work in general. New men had come to the District to help evangelize the state, and to pastor where a pastor was needed. Reports were given by most of the brethren present, and all appeared to carry the holy fire which is invaluable to the preacher of holiness.

Brother Dunham, our District Superintendent, felt that God had called him to another field for a season, and so declined the Superintendency to take the pastorate of the Hutchinson (Kansas) church. Rev. J. E. Thredgill was elected to succeed Brother Dunham.

The business in general was disposed of in a very profitable and agreeable manner. The Lord gave grace and glory, and let us see a great salvation day on the Sabbath, when the General Superintendent brought his final message, and Rev. J. C. Henson gave an educational lecture at 3 p.m., and also brought a stirring message at the evening service, which encouraged all and increased zeal to live the life of holiness.

We look for great things from the New Mexico

District. Let us pray and do our best for this new and needy field.

G. F. OWEN, Reporter.

## REPORT OF COMMITTEE ON Y. P. S. ADOPTED BY CHICAGO CENTRAL DISTRICT ASSEMBLY

In dealing with the problem of our Young People's Societies, we must first of all recognize the fact that location is one of the prime factors in successfully coping with the work assigned to that department of the church. Some plans which would be successful in a large city, would be a total failure in a small town; and a rural district would have still other problems to meet. However, the solution of these problems must be largely in the hands of the local officers of that community. Therefore, great care should be taken to select officers who have good judgment, executive ability, and, above all else, a know-so experience backed up by an unassailable daily walk with God.

Time passes swiftly, and if Jesus tarries, in a few years the battle of life will be over for the older generations, and our young folks will be the mainstay of the church. The world is bidding high for young people these days, and the question often arises, How can we hold them? We do not believe that we can consistently ask our young men and women to abstain from worldly pleasures and then bring this same tinsel and glitter into the church to help hold them there. The ballast of a case of sky-blue conversion, followed by the heavy anchor of a second work of grace, will do more to keep them in the lifeboat than anything else which may be offered. So the primary object of our Young People's Societies should be the building up of these young people in the faith, and making them useful workers in God's vineyard.

Each society should have some definite work to do. Shooting stars may be all right, but at least pick out a particular star and take aim before firing. It has been well said that Satan can always find some mischief for idle hands or brains either for that matter. But there is a danger here which must be avoided. Self-centered work never prospers. Get some task outside of their own circle to be done by these young people. Let them catch a glimpse of the needs of the foreign field. Interest them in missions, urge the support of a native preacher or Bible woman, which will give an incentive to work and a definite object in view. A mission study class would be a great help along this line. The amount of ignorance of missions displayed in some localities by our people is amazing.

Another help in keeping up the interest will be systematic Bible study. It is a sad fact that our young people are woefully ignorant of the doctrines for which our church stands. They may be able to get up and say, "Saved and sanctified." That is good; but they should also be able to clearly define the meaning of justification, regeneration, and the keystone of the arch of our church, purity of heart. The skeptic and worldly need something more weighty than mere words to convince them of the worth of the gospel of Jesus Christ.

Cottage prayer-meetings are of great assistance in developing spirituality. In the open meetings of the church, the older folks love to come, and we would not bar them out if we could; but the younger ones unconsciously shift the burden of prayer on the older shoulders, while in meetings in private homes, if the responsibility rests with the young folks they will rise to the occasion and be loyal to their trust. There is no satisfaction which earthly pleasures can offer like the joy of knowing that you have personally (speaking from a human standpoint) led a soul to Jesus. Let us urge extensive personal evangelism.

Briefly summarized, the essential points to be considered are:

1. Seek the thorough conversion and sanctification of each and every member.
2. Have systematic Bible study that the truths contained therein may become familiar enough for daily use.
3. Teach enough doctrine that our young folks may be able clearly to give reasons for the hope which is within them without fear or trembling.
4. Encourage the weak and timid by giving them work for which they are personally responsible.
5. Give the society a lively interest in missions by arranging for the support of some worker in the field.
6. Let the pastor of the church keep in close touch with the young folks, win their love and respect, and make them feel that they are necessary cogs in the machinery of soul saving.

Lastly, admonish them in the words of Paul to Timothy, "Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity" (1 Tim. 4:12).

M. T. BRANDYBERRY, Chairman.  
HARRIET E. CRAIG, Secretary.

### EVANGELISTS THEODORE AND MINNIE E. LUDWIG

After our Assembly at Fairbury, Neb., we went home to York to get the Assembly Minutes in shape for publication, and to pack our household goods ready for shipment to Hutchinson, Kas. We have placed our son Sylvester in the Bible School there, where is a good spiritual atmosphere and fine Christian, Spirit-filled teachers. We expect to make this our stopping place when not in meetings. We had the privilege of greeting the new pastor and his wife, Brother and Sister Dunham, and also the outgoing pastor and his family, whom God has blessed in his labors in this church for the last three years. Mrs. Ludwig is holding the fort at Beatrice, Neb., awaiting my return. We expect to push the battle there again for four weeks, D.V. We have been privileged to labor with our former pastor, Brother Ryder, and his flock for the third meeting since the first of last October. Let all the readers remember us before the throne. Any one desiring our services for the future, address us either at Hutchinson, Kas., or at York, Neb., and it will be forwarded to us.

### EVANGELIST W. OWEN JONES

Since last writing to these columns, the Lord has been good to the writer. After a strenuous trip through Georgia and Kentucky, I made our Assembly at Olivet. It was tremendous. After a brief visit in Elwood, Ind., my home, I retired to Chicago and spent a glad time in Woodlawn. Brother Shepard, the pastor, is a man well loved by his people. Our next move was to Peoria, Ill. We here saw salvation in the convention with God's people. Our stay in St. Louis was greatly blessed at the Lighthouse Mission. Brother Star is a remarkable man. He is young in years and experience, but promising. We saw salvation at the altar and it was a pleasure to preach. We were in Ellington a few days with our friends, Brother and Sister Fred Gietz. They still hold on nobly these trying times. Our next campaign is with J. Stuart Martin in our church in Fairbury, Neb. Pray for your Welsh brother.

### EASTERN SCHOOL RALLY

The trustees of the Grand Rally Fund of the Pentecostal Collegiate Institute found that many pastors of the three eastern Districts desired more time in which to raise their proportionate amount of the \$12,000. For many reasons we hesitated on changing the date, but finally decided to give every one a chance to do their best. October 28th has, therefore, been designated as the date on which the mite boxes shall be brought in. We earnestly request all churches that do not reach their \$2.50 a member through the mite boxes and other donations, to plan for a victory march on November 18th, when the entire amount will be raised.

Unfortunately, a telegram to the HERALD of HOLINESS did not get through in time for publication in the last issue. Each pastor, however, has been duly notified by letter. We have now heard from nearly all the pastors on the three Districts, and all of these have promised their very best efforts. President Moore visited Brooklyn, September 30th, and spoke in our John Wesley and Utica Avenue churches. We heard that our brother made an excellent impression. He goes in for a salvation time wherever he goes. Invite him to your church.

We want to remind every Pentecostal Nazarene of the three eastern Districts that the annual Minutes show some strong voting in behalf of the Pentecostal Collegiate Institute. We all voted to do our share in raising \$12,000. Let us pay as we vote, and we shall all be ready to join the victory march November 18th. All money for the school indebtedness should be sent to the treasurer of the board of trustees, L. D. Peavey, 146 Walnut St., Malden, Mass.

E. E. ANGELL,  
Secretary, Board of Trustees.

### FROM CHARLIE GARDNER AND MIKE ROBERTS

We have just closed a meeting with good success. God has given us some great meetings this summer. We have seen 115 people pray through to victory in our meetings, and are looking for greater things yet. My collaborator and I will work together the coming year. If you need us write us at Shay, Okla.

### FROM R. L. AND PEARL RICH

We have just closed a five weeks' tent meeting at Grabbill, Ind. The meeting was not what we had hoped it to be in the number of souls saved, yet a few prayed through to definite victory. God helped us to give them the truth. We would go out and pray, feel the tide was rising high, and that soon there would be an overflow. Then we would get into the meeting and find the ebb low; but we leave the results with God, and do pray that He will awaken and give real life. We are now in a tent meeting at Wauseon, Ohio, and are believing for a good time with the Lord. The Pentecostal Nazarene Mission is moving up grade spir-

### TELEGRAMS

[Delayed]

GREENCASTLE, Ind.

### HERALD OF HOLINESS:

Just closed a revival Sunday, October 7th, with Harry J. Elliot in charge, at Greencastle, Ind., and organized a Pentecostal Nazarene church of twenty-four members.

GUY C. McHENRY.

ANDERSON, Ind.

### HERALD OF HOLINESS:

Greatest day in the history of the church. General Superintendent Goodwin was at his best and gave marvelous messages of salvation. The new church was dedicated, with the indebtedness of \$3,500 entirely wiped out. The house was packed to the door, and the glory of the Lord filled the temple.

IRA R. AKERS.

It really, The fire is burning. Brother Cope and wife, of Toledo, have been supplying for us during our tent work. We find them to be God's own. The church at Olivet Chapel is doing nicely. They are growing just like newborn babes who are healthy, and strong with a splendid appetite. Several have been sanctified in the last few months.

### FROM H. E. COX

I am glad to report victory in my soul. I have just closed a ten days' campmeeting at Louisville, Tenn., with Rev. C. W. Ruth evangelist in charge. We assisted in the work as leader in song, and the Lord wonderfully blessed us. How those saints did love to sing that good old gospel song, "I'm pressing on," and would make the tabernacle ring! There was quite a number of seekers for pardon and cleansing, and most of them found victory. Brother Ruth is still preaching the gospel of full salvation riches, sweeter, and deeper and stronger as the days go by. Sunday, September 23d, was a great day. There were shouts of victory and fountains of tears. Words are inadequate to tell of all the blessings of the Lord. These are great days for us. Have some open dates. Address me at Winchester, Ind.

### EVANGELISTS LEWIS AND MATHEWS

The last of the three meetings we held for Rev. Charles J. Washburn was conducted in the lovely little church at Cundy's Harbor, Me. This meeting was truly a glorious one, and quite a few were converted or sanctified or both. Our dear Brother Washburn has labored hard and faithfully in this field where his father began work twenty-five years ago, and stayed at the job for eight years. Many seeds have been planted and watered, and God has given the increase. It was a small meeting, but a glorious one. Jesus was never more near and dear to us. Praise His name for ever! Pray for Lewis and Mathews. Address us at either 303 W. Marquette Road, Chicago, Ill., or Cundy's Harbor, Me. We are not certain yet whether we will stay in New England or go to the Middle West. We have so many calls from the Middle West that it almost looks like the leading of the Holy Spirit. We know that we want His will.

### FROM G. G. EDWARDS

I have closed my pastorate at Cartersville, Ill., with the Assembly, and have moved back to the New England District. At present am engaged in a revival meeting with Brother Norberry in that great city. God is surely blessing, and souls are being saved and sanctified, for which we give Him all the glory. We expect to do evangelistic work this fall and winter, and are open for calls any place, especially to those places where no one else wants to go. Will reside in Lowell, Mass., this winter. Address me there, care General Delivery.

### PENTECOSTAL COLLEGIATE INSTITUTE.

Our enrollment is being augmented every few days by the arrival of new students. Our services are characterized by a spirit of prayer and praise, and some have been blessed since the opening. We have a number of good preachers in the theological department, who go out almost every Sabbath into the surrounding villages to hold services.

On last Sabbath, it was our privilege to visit the churches in Brooklyn, N.Y. The Sabbath morning service with Brother Hoople was indeed

great. How easy it was to preach! They almost shouted us down a time or two. Brother Hoople has a large, commodious church building and an unusually large membership. He is great, both in ponderosity and generosity. This church has made a good start on their apportionment for the school, and we are sure they will do their best to raise their apportionment.

In the afternoon we attended a mission, where Rev. E. T. French, pastor of Utica Avenue Pentecostal Church of the Nazarene, preached. Brother French is one of those old-fashioned gospel ministers. He preached with unction and power.

On Sunday evening we preached in Brother French's church. At the close of the service most of the large audience arose, signifying that they were enjoying the blessing of full salvation. They planned to do their part in raising the \$12,000 for Pentecostal Collegiate Institute.

We enjoyed the Preachers' Meeting of the New England District, October 3d, at Fitchburg, Mass., very much indeed. We were glad to meet several of our old acquaintances, and make quite a few new ones. This District has quite an able body of ministers who are filled with the old-time fire and zeal. We were blessed to see the note of victory that permeated the meeting. The attendance at the meeting was very good. Several persons expressed a desire for the blessing of holiness at the close of the strong evening message which was brought by Rev. Paul Goodwin, of West Somerville, Mass. Our preachers seem to be making a strong effort to raise \$2.50 a member for the school, and free it from debt.

J. E. L. MOORE, Principal.

### FROM JESSE UHLER

We closed out a good meeting at Eldorado, Kas., last Sunday night. Brother F. E. Putney was our coworker. God gave us victory over all, and we organized a church with eight strong members, and others to come in as soon as they receive their letters. I am now at Davis, Okla., and will be here from October 4th to 14th; and at Dodge City from October 16th to November 4th.

### ANNUAL CAMPMEETING, BETHANY, OKLA.

People came from many parts of the state to attend this meeting. Many attended who live near Bethany, and who had never been seen in our auditorium before. Rev. Andrew Johnson was in charge. He is an orator of the noted state of Kentucky, and a preacher of rare ability, and best of all he is a good man, filled with the Holy Ghost. He preached some mighty sermons, and scores bowed at the altar for pardon or purity. Many received a definite work of grace. Our student body is about as near all Christians as one would find anywhere. The largest choir we have ever had did good service. The finances came easy, and the evangelist was well paid. The Oklahoma Holiness College has opened this school year with great prospects. About one hundred are enrolled at the present time.

A. S. LONDON.

### MUTUAL AID SOCIETIES OF THE PENTECOSTAL CHURCH OF THE NAZARENE

Extracts from the annual report of the secretary read at Michigan District Assembly, September 29, 1917: Number of members enrolled, September 14, 1916, 411; received during the year, 321; died, 1; dropped for non-payment of dues, 26; number of members at present, 715.

We paid the widow of our departed brother, \$643. A few changes were made in the agreement, and the same board was re-elected.

The Laymen's Aid Society was started one year ago, and has now 121 members enrolled. One member died during the year, and the sum of \$121 was paid to his widow. The agreement of the Laymen's Aid Society was changed, and made similar to that of the ministers' aid, believing that it will be more satisfactory. The same board was re-elected. Stirring remarks in behalf of these societies were made by Rev. R. T. Williams, our General Superintendent; Rev. T. H. Agnew, and others. We shall be glad to mail free of charge Articles of Agreement and general information to any member of the Pentecostal Church of the Nazarene anywhere. Address, Rev. A. H. Kaufman, Secretary, 233 Mt. Vernon Ave., Grand Rapids, Mich.

### HARVEY COUNTY HOLINESS ASSOCIATION

The Harvey County Holiness Association annual meeting, held at Newton, Kas., is now history. In many ways it was the best meeting the association ever had. Brother Gonthey being unable to fill his engagement, Rev. August N. Nilson, of Portland, Ore., came in his place, with Miss Stella McNutt for the children, and Rev. J. E. DeCamp for the street services, none of whom could be excelled in his or her special line of work. Brother Nilson is one of the best preachers in the whole movement. His Bible readings were as good as we ever heard, and we have heard some good ones.

Rev. J. W. Oliver of the Pentecostal Church of the Nazarene led the singing to the delight of all, and with Brothers Freeland with his cornet, and Hines and DeCamp with their instruments, accompanied with organ and piano, it was equal to music heard on the platforms of the great campmeetings. Misses Bonnie Oliver and Nellie Byler delighted us with their piano work, and Mrs. Ona Brooks did her part well with the organ. Wish we could mention all who took part and contributed to the success of the services, but time and space forbid.

The outstanding feature of the meeting was the Pentecostal Nazarenes, who were the greatest beneficiaries. You know how hard it is to keep them down. Brother Nilson shows no favors, and is one of the best evangelists in the whole movement to help the pastor, even if it is an interdenominational meeting. You Pentecostal Nazarene pastors ought to keep him busy. It goes without saying that he is no insurrectionist, but is loyal in every sense of the word. God bless him.

We raised for all purposes more than \$372 in the meeting. To God be all the glory. Our meeting is billed for next May with Brother Shepard as the preacher. Our Pentecostal Nazarene work is moving up, and the pastor's salary has been increased for the coming year, and other things in proportion. Everything looks propitious for a good year's work. May it be so. God bless the people.

Reporter.

### HIGHLAND CAMPMEETING

The campmeeting at the Highland campground (Jacob's camp) located near Springtown, Ill., was held September 13th to 23d. The human workers were Rev. W. R. Cain and Mrs. Edna Wells Hoke as preachers, and Rev. Mr. Hoke as song leader. When a meeting starts out on the old-fashioned full salvation line, the Devil is the first one there, and takes a front seat. Well, so he did in this meeting, and it seemed for a while he would overcome; but by the saints praying, believing, fasting, and holding on to God, victory came our way, and the Devil had to get out of the way. Then souls were saved and sanctified.

We were kept awake one night by the shouts of victory when three young girls were saved and sanctified. A fine young man left the meeting on Friday afternoon, but God brought him back Saturday morning, and he was sanctified. What a struggle he had! But the "old man" died. On the last Saturday night of each camp the ladies' dormitory is a scene of great victory. This time a very nice, sedate young lady, a school teacher, was sanctified, and came through shouting and shining to go forth and preach the gospel. Well, praise the Lord, I am getting blessed writing this report.

This camp is not Nazarene in name, but is in spirit, and we are looking forward to the time when a Pentecostal Church of the Nazarene will be established in that place where a faithful few can worship God.

Mrs. BERTHA CHAPMAN, Reporter.

### EVANGELIST M. C. ADAM

The writer has just returned from the southland, having conducted meetings at Hognansville, Ga., and Adrian, Ga. We had been engaged to tour the District with Rev. E. H. Kunkel, the District Superintendent, who is indeed the man for the place. His love and self-sacrifice for the Georgia District surely deserves praise. He forgets his own needs to push the battle for God. Your humble servant was privileged to work with this man of God. We started in at Hognansville in a tent. The crowd came and victory was sweet and blessed. A number prayed through, and all said it was the best meeting they were ever in. Thank God! We had much opposition to counteract, but the God of heaven, who never changes, overruled and the fire fell.

We then went across the state in Brother Kunkel's automobile to conduct a meeting at Adrian, stopping off at Atlanta, to make arrangements to commence a meeting there in the near future. Proceeding to Adrian we billed the town and got everything in readiness for a siege on hell. We started with a small crowd, but after a few nights we were trying to find places to seat the crowd which had become very large. Soon the fire was falling and victory was assured. Quite a few found God. Your servant was assisted a few days by Brother Kunkel and Brother Duncan and wife of Trevecca College, Nashville, Tenn., who continued after we left, the writer being called home on account of the serious illness of a brother. Brother and Sister Duncan are good folks, and good workers in meetings. Any one desiring some good workers would not make a mistake in engaging these people. While in the north we made arrangements for some meetings, returning to the south a little later to complete my contract.

We opened up last night in the Gospel Mission at Leontonia, Ohio. God blessed and we had a wonderful time. Pray for us and for our services from time to time.

### EVANGELIST F. W. COX

We commenced our three months' campaign in our Pentecostal Nazarene church at Dayton, Ohio, October 5th. The battle is now on. Yesterday

was a good day. God smiled on us, and His joy was our strength. Two requested prayer last night. Pray God to use us mightily in Dayton. We had a big task in our Springfield (Ohio) meeting, but some found the Lord. Satan did his best to hinder us from having a Pentecostal Nazarene work there; but our District Superintendent, Rev. J. W. Short, kept in touch with us, and at the last of the meeting he came to us and organized a Pentecostal Nazarene mission with twenty-four charter members. We are hoping later to form a good, clean Pentecostal Nazarene church. 1220 West Fifth St., Dayton, Ohio.

### ALBERTA DISTRICT

We are rejoicing in victory and happy in the fight. The above statement is true, and does not overstate nor underestimate the conditions of the District. If we said no more we have said much, and enough to make the hearts of the saints who love the fight to shout, Glory!

From every part of the District we hear of the quickened interest in missions, and over \$3,000 was pledged for home and foreign missions. Brother H. F. Reynolds, General Superintendent, and Sister E. G. Eaton have been on the District, and where they go mission interest rises.

Tent meetings have been held at Clive and Bentley, and the enemies' first line trenches have been taken, and the brethren in charge of these places are now mining and preparing to destroy the Devil's other works and drive him to the open. This is hard work, and whilst we are praying for Brother W. W. Barker and Brother D. A. Hoover, who are fighting a good fight at these places, we ask you to join us, and pray for them, and if you have a few spare moments just take in the whole of the Alberta District.

At Coltholme, situated twelve miles from a railway, and is a country postoffice out on the rolling prairie, in a semi-arid district, where the people are settled on half sections and many holding sections, and so are sparsely settled, we have just closed a ten days' convention in connection with the opening of our new church, in size, 24x40 feet, and is I believe the most cozy and comfortable country church in Alberta. We are glad to say that sin is not comfortable in it. The meetings were marked by great freedom in the Lord, and it has been a time of much blessing and power. The offerings were very liberal, and the church was well filled at some of the meetings.

Allow me to briefly state some of the reasons for the success at this place. It has been a hard two-year fight. The meetings started amidst much opposition in the home of Brother Bury. A few months after, tent meetings were held by Brother Bury and Brother Bell, District evangelist, resulting in a few getting through to God. Then followed meetings in the schoolhouse, where we continued to preach full salvation. All this was very ordinary, but when the farmers wanted week-day prayermeetings something was going to happen. We started Wednesday night prayermeetings. These were well attended, but the journeys home on the prairie were not easy. And so we planned that no longer would we serve God at a time when we could not do other things, and changed the time to 2:30 in the afternoon.

This became the talk of the country, but God just opened heaven almost every time we met, and some souls got to real dicing, and to make a long story short, the Holy Ghost just came to Coltholme, and wrote a chapter of the second book of Acts. Glory be to God! The Holy Ghost came to four of the people in different places, in the home, in the schoolhouse, and at the home of a sick brother where we had gone to pray and preach one Sunday night service, commencing at 9 o'clock. He filled months with holy laughter, shouts of praise, one leaped for joy, the unsaved were struck with consternation. This demonstration was not only in the services, but also in the threshing field, on the road also, any time and all the time was prayer time.

Well, glory to God! We know that He will come on to the prairie, and it is not needful to have a big crowd to have a mighty meeting. Hallelujah!

JAMES H. BURY.

## CHURCH NEWS

### Redkey, Ind.

The dedication of the new Pentecostal Church of the Nazarene at this place, held September 30th, was a grand success. The entire indebtedness was lifted by cash and subscriptions, which amounted to about \$1,200 or more. Our beloved Superintendent, Brother T. E. Harding, of New Castle, Ind., was with us from Wednesday night until Sunday night, and preached some old-time, red-hot gospel truth which stirred folks, put people under conviction, and brought some to the altar. God has wonderfully blessed this church in the buying of the lot and building of the church, which was done through great self-denial. Some of the people said we would not be able to raise \$15; and some of the same doubtful ones pledged \$10 and more toward the raising of the amount, which was more than half raised in the forenoon service. It began with a mighty outpouring of the Spirit of God as the saints partook of the Lord's Supper in remem-

brance of Him who made it possible for us to enjoy all of His wonderful blessings. The great sanctified brass band with its wonderful leader from Anderson, Ind., furnished the music Saturday night, Sunday morning and afternoon, playing some on the streets. All expenses were met in full. We came here from our mission work in Muncie, Ind., against some odds and conditions, but we are expecting a good year in the Lord.—Rev. H. P. GROVE, Pastor.

### Chicago Heights, Ill.

We came here one year ago, and the Lord has honored our labors and given us the hearts of the people, for which we praise Him. Our congregation has trebled, and we have some of the best people you ever saw. Our new District Superintendent, Charles A. Brown, of Olivet, was on hand and preached morning and evening with the power of God on him. Surely the Lord has the right man in the right place. Our Brother M. E. Borders of First Church, Chicago, was on hand with his quartet. Brother Borders preached the dedicatory sermon at 2:30 o'clock. It was a very impressive sermon. When the quartet sang, it seemed we were in heaven. We owed \$1,300, and \$800 was raised in the afternoon and the rest arranged for in the evening. I feel like going on. Glory to God!—L. G. MILBY, Pastor.

### Chicago First Church

Last Sunday morning our pastor, Rev. M. E. Borders, preached a sermon on faith, and we felt capable of assaulting the very strongholds of Satan. In the afternoon, a number of new members were received into the church, among them Rev. W. G. Schurman and his wife. Our corps of efficient leaders has been greatly reinforced by the coming of Brother Schurman as our new associate pastor, who preached for us at the evening service. His sermon on "Remember Lot's Wife," was a tremendous warning against trifling with sin. It carried pungent conviction with it and souls prayed through to victory. Several had already found salvation in the afternoon. We are pressing on with renewed energy, determined to co-operate with our pastors in an organized campaign against sin, concentrating all our powers in a mighty effort to do efficient work for God in the days to come.

"The Lord is in his holy place; let all the earth keep silence before him" (Hab. 2:20). A holy quietness pervaded our church in the morning while the congregation partook of the Lord's Supper, administered by our pastor, Rev. M. E. Borders, assisted by five other preachers. The shekinah glory hung low, and the gentle wooing of the Spirit was manifest everywhere. Rev. W. G. Schurman, our new associate pastor, had charge of the afternoon service while Rev. Mr. Borders preached the dedicatory sermon of Rev. L. G. Milby's new church at Chicago Heights. The message of the evening service, brought to us by Brother Schurman, was a powerful and eloquent discourse on the resurrection, bringing out with startling vividness the contrast between the first and second resurrections. A goodly number of seekers found their way to the altar and obtained pardon or heart purity.—HARRIET E. CRAIN, Reporter.

### Iacona, Iowa

Since our Assembly the work in this place has moved on with increased interest and blessing. Agnes Frye returned as pastor. For the last five Sundays we have held services each afternoon in an abandoned church seven miles from here. Our members have taken great interest in this work, both with their presence and their prayers. Brothers Roy Miller and Robert Bingham have helped with the preaching in the home church, making it possible to carry three services a day. God's blessing is upon us, and we are expecting great things from Him.—E. W. CHURCH, Reporter.

### Rosebloom, Miss.

We have closed one of the greatest revivals I have witnessed for many years. We had Brother Marvin Shippey with us from the start, a Spirit-filled preacher of more than ordinary talent. Also Sister McGonigal was with us two weeks. She is a soul-stirring preacher, and her husband is a fine singer. Twenty-seven souls prayed through to pardon or purity, and united with the church.—E. G. SHEPHERD, Pastor.

### Wichita Falls, Texas

This has been the best year of my life because God has honored His Word in the salvation of souls. Our first meeting of the year was here at the Wichita Falls church, with Brother and Sister Cagle. They held us a good meeting, there being about thirty saved or sanctified, for which we give God the glory. Our next meeting was with the Pleasant Ridge church in Montague county, where I have been pastor this year. The dear Lord helped us in this meeting. We stayed seventeen days and oh, what victory! They tell us that it was the best meeting in the history of the church. Twenty-one were saved and sixteen of the number sanctified. We were then invited by Rev. P. B. Wallace, of Nocona, Texas, to conduct a holiness meeting in the northeastern part of Montague county, at the Rowland schoolhouse. This was looked upon as a very hard field, but our God gave the victory, and



eighteen were either saved or sanctified. We are at home now, closing up our work and getting ready for the District Assembly. May God bless the HERALD of HOLINESS and all the Pentecostal Nazarene family, is my prayer.—J. N. COOPER.

#### Decatur, Ill.

The Lord has been blessing us in a marvelous way, giving us last year about four hundred professions of justification and sanctifications. We have conducted two campmeetings. The first one was at Aliceton, Ky., August 2d to 12th. God graciously blessed with large crowds, and quite a number prayed through to victory. The camp is about seventeen years old, and on the last Sunday we had the largest crowd in its history, about three thousand. Our next camp was at Springerton, Ill., September 18th to 23d. This was in many respects the hardest battle ever fought for a few days; but as the saints held on to God victory came. The last few days were in many ways the most marvelous we have ever seen. People died out in the old-fashioned way. Some nights people were heard praying all night, and sometimes shouting nearly all night. Brother W. R. Cain was our collaborator. We have never worked with any one more congenial, sweet-spirited, straight, and clear in his teaching than he. He is a true Pentecostal Nazarene. We are at home again, ready to take up the battle for another year. We are to have our first regular evangelistic meeting, beginning October 11th. Rev. E. E. Curtis is to be the evangelist. We are expecting the greatest year of our lives in this work at Decatur, Ill.—J. O. and EDNA WELLS HOKE.

#### San Antonio, Texas

Perhaps it would be interesting to Young People's Society workers to know something of what the Lord is helping our young people to accomplish here. We lost our president, Miss Lula Gallows, recently, who has gone to San Marcos to attend the normal; but Rev. Harris Wiman, formerly of Central Nazarene University, has been elected to fill out the unexpired time, and he is a live wire. The society is conducting services afternoons of the first, second, and fourth Sundays in each month at the Salvation Army rescue home, city jail, and juvenile home, which has resulted in several professions, also the distribution of much good literature. They are printing a monthly bulletin for the church, and have purchased a beautiful piano and fourteen new choir chairs. These are some of the tasks in which the Young People's Society takes great pleasure. They have religious services at the church at 7 p.m., Sundays, having

seventy-five present at the last meeting. Their pastor certainly appreciates the work they are doing and feels that they are an indispensable asset. From their number this year have come two prospective missionaries, and one preacher, and a large number have given their lives to Christ for work at home. The motto of this society is "Deeds, not Words," and their record is not out of harmony therewith.—H. B. WALLIN, Pastor.

#### Mildred, Col.

Since we last reported we have seen victory on our work, five or six souls being saved and sanctified and five new members taken in. Two weeks ago we had baptismal services, there being four candidates for baptism. We expect to begin a revival next month, with Brother Vanderpool in charge. Please pray for the success of the meeting. We have good prospects for a new Pentecostal Nazarene church at Mildred in the near future. Praise God for victory and a determination to follow where He leadeth.—Mrs. T. C. ETHERTON.

#### Clearwater, Kas.

We are beginning our second year's work with the church at Clearwater, Kas. God gave us a blessed year together, and we saw a goodly number of souls plunge into the fountain. The church was built up greatly. We expect, however, that this year will be a better one by God's grace. Sunday, September 30th, we had Sam the Nazarene with us. He preached at 11 o'clock, and gave us the story of his life in the evening. His services among us were greatly blessed of the Lord. Hearts were touched and melted as he gave the story of his life.—CHARLES W. DAVIS, Pastor.

#### Mena, Ark.

Sunday, September 30th, was a great day at our church. We had with us three visiting ministers. Brother A. M. Gilbert, of Mansfield, whom we expect to have as our pastor next year, preached for us on Saturday evening. Our District Superintendent, T. W. Sharp, brought us a great message Sunday morning. The fire fell, and it was a time of great rejoicing and shouting. Sunday afternoon we had a good prayer and praise service, and Brother Warner Hughs, of Bismarck, gave us a good message Sunday night. Our pastor, Brother Brantley, was also present at all four of the services, which of course gave added inspiration and zest. He preached his farewell sermon here Thursday evening, October 4th. We greatly regret that he has to leave.—ELLA FERGUSON, Reporter.

#### St. David, Ill.

Victory through the blood. Our new pastor, Rev. Carrie Felmece, preached her first sermon for Dunfermline, Sunday, September 16th, at night, and on Sunday, September 23d, at this place, afternoon and night. Good crowds attended all these services, some coming from Maple Mills and Canton, Ill. Although our pastor has been with us but a short time, she has endeared herself to us in a remarkable way. Deep conviction settled on the congregation Sunday afternoon and evening. Sunday, September 16th, we took in one new member, and one was sanctified. Every member is encouraged. Pray much for this place.—Mrs. LILLIE DAVIS, Reporter.

#### Nashua, Mont.

We can report victory in our souls. The Lord has seen fit to leave us here in this needy field to preach full salvation. We have three preaching points, and the work here in Nashua. Just now we are enjoying a good case of salvation, and feel the fire of heaven burning in our souls.—CLIVE WILLIAMS and WIFE.

#### Cambridge, Mass.

The dear Lord is blessing the saints here, and the sermons by our pastor are inspiring, and are preached with power from above. Brother Short gives us a fresh sermon every Sunday morning. I have been chosen chorister. We have been having good services, and the open-air meetings have been a help to the church. God has blessed us as we lead in song. We have sung the gospel to hundreds of people on Boston Common this summer.—JOHN F. GIBSON.

#### Emmett, Idaho

We are enjoying precious blood-bought victory, and our soul is on the wing. Our faithful company at Emmett is moving on to greater things. The Lord is richly blessing us. The attendance has increased and several have been saved and sanctified for which we praise the Lord. We are planning to build a church here in the near future in order to accommodate the people. Please help us to pray that it may soon be realized.—D. HALLSTROM, Pastor.

#### Sawyer, N. D.

It has been quite a while since last we reported. On June 7th we resigned our pastorate at St. David and Dunfermline, because we felt our work was finished there, and God had opened another door. We went to Sawyer, N. D., to attend the District Assembly, at which time we received a call as pastor of the Sawyer church. Immediately after the Assembly we were greatly favored and blessed by having the District campmeeting at Sawyer with Rev. W. R. Cain and Rev. Charles Stalk-

er in charge. I believe this was the greatest camp I have been privileged to attend. About two hundred anxious seekers were at the altar, and the meeting closed with seventy-five at the altar. Since then we have been taking up our regular duties as pastor. We purpose to keep on the aggressive order, and thank God He is helping us to realize our desires. The saints are getting blessed, and sinners are put under conviction. The people of our church are very kind to us. About forty of our people surprised us at the parsonage last Friday night, presenting us with some provisions, and we had a great time in the Lord. We are going in for the greatest year of our life, and by the grace of God we expect to realize our desires.—C. C. WHITE, Pastor.

#### Hutchinson, Kas.

This year has started out wonderfully in both the church and Bible School. Rev. H. N. Haas, pastor the last three years, leaves to take up the work at Burr Oak, Kas. God has blessed his labors here abundantly. We expect God to bless our new pastor, Rev. R. E. Dunham, of Artesia, New Mexico. Already there have been about thirty-five saved or sanctified since he took charge of the church work. Sunday night, September 30th, there were about fifteen at the altar. Some fell under the power and others screamed for mercy. About twenty-five students have been at the altar since school began. Some classes were dismissed to pray them through. This is something unusual for the writer, as he has spent all his schooling in state universities, where he did not see one student saved in five and one-half years, but, on the contrary, saw dozens lose their salvation, the writer included.—Rev. HENRY BELL, Reporter.

#### Stockton, Cal.

This is our Ebenezer. "Hitherto hath the Lord helped us." The last two years have been fraught with exceptional victory. Ours has not been one of coercion, but rather of voluntary service. The last four months have been spent in Stockton, a city of about forty thousand population, with scarcely any visible results at all. But notwithstanding the fact, we leave results with God, for during this time we have sown beside all waters. While as yet none have prayed through in the church, we have seen some pray through in the

## New Songs

As Sung by

Evangelists Lewis and Matthews

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[CUT THIS LIST OUT FOR READY REFERENCE.]

And the very God of peace sanctify you wholly.

But the world treats real salvation in such a funny way. (Mostly old tune "Old Arm Chair.")

Clouds will gather.

Come to the Savior today.

Glory to God, I feel so joyful now!

Hell will be awful.

I am looking daily for my Savior.

I am singing on the good old-fashioned highway. (Medley.)

I am on my way to glory.

I have entered the land of corn and wine.

I'm in sweet Beulah land.

In our hearts the bells of heaven sweetly chime.

I will live for my Savior.

Keep me on the firing line, Jesus.

Let's have the old-time ring.

Lord Jesus knows the way I take.

Mother, now your Savior is my Savior, too.

(Musical of verse, "Rock Me to Sleep, Mother")

O I am so happy.

O praise the Lord for saving me.

O wanderer on life's troubled sea.

Songs of old. (Medley.)

The God who lived in father's time.

The time that used to be in front.

This is God's will, your sanctification.

We truly love our Savior.

What you need now is sanctification.

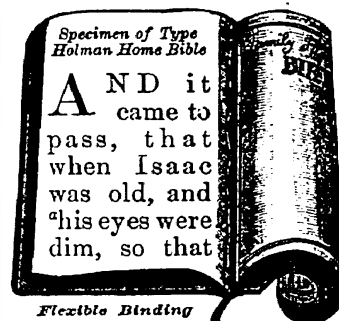
Where my Savior leads me I'll follow all the way.

When the old man died. (Old tune, "Grandfather's Clock.")

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good old-fashioned way in the Peniel Mission, who are standing today. In July we pitched a tent in the east part of the city, and had for our coworker Rev. Sam Swanson of the Nazarene University, a comparatively young man, who did not shun to declare the whole counsel of God. However, this brother has been drafted and called to serve our country. Let us pray that he may be used of the Lord to accomplish much good among the soldier boys. During this meeting two or three came to the altar but did not receive much help, although we endeavored to instruct them the best we knew, but apparently to no avail, they were so steeped in the delusive dogma of Catholicism. We sang, prayed, and preached the gospel of simplicity, and are satisfied to let God confirm the Word. About two weeks after the above-mentioned meeting, we pitched the tent in the south part of the city, having for our helpers the Smith band, who constitute an orchestra in themselves. The instruments used by them were violin, guitar, ukule, trombone, bass and snare drums. They surely made the welkin ring. Rev. D. M. Coulson, pastor at the Milton church, came over and assisted us. He did some powerful preaching, and did not forbear to preach from a much neglected theme, "Hell." As a result of it the old Serpent was stirred. The people endeavored to drive us out of the community. They talked boisterously, threw tin cans,

clubs, peaches, tomatoes, and one night they threw the dreadful scent of a skunk under the tent. But none of these things moved us. A few nights before the close of the meeting, we came to the conclusion that the only thing to do was to quell these conditions by the iron rod of the law. They had been asked many times to cease their disturbance, but nightly resumed their agitation without restraint. Having received authority from the magistrates most all of us left the tent to apprehend a man and hold him until the officers came. The street was full of men and women, and there ensued for a time something similar to the pictures of Peter Cartwright. Some were running, others striking (only those who were carnal) and endeavoring to break up the meeting; but their blows were always turned aside; others were rolling about on the ground, so that we were constrained to say, "These are days of awful sin and apostasy." Things were in a general confusion like when Paul was at Ephesus, some cried one thing and some another until the more part knew not wherefore they were come together. After this evening of irregularity we had fair order. The Lord brought the saints through it without the smell of fire. To God be all the glory for the unsearchable riches of His grace. Remember us when you pray.—J. E. KIEMEL, Pastor.

## TELEGRAM

MALDEN, Mo.

## HERALD OF HOLINESS:

Missouri District closed tonight the best Assembly of its history. Great spiritual tide throughout, and blessed harmony and unity prevailed. General Superintendent Williams presided with grace and acceptability. W. I. DeBoard elected District Superintendent. General Superintendent Reynolds and the Misses Pelly and Lovelace gave great missionary addresses. Bright outlook.

J. D. SCOTT.

## Millport, Ala.

Since my last report I have held several meetings in which some have been saved, sanctified, and some divinely healed. I am now engaged in a meeting near Millport, with Rev. P. C. Ramsey. Four were saved last night and one sanctified. Our campmeeting this year was good. It was conducted by Brother Ramsey and myself, with visiting preachers who helped some. It was deeply spiritual. A number of souls prayed through to victory, and our church is moving steadily onward, despite the fact that some of our most spiritual members have been called away to be with Christ. God is blessing us, and we are gaining favor with the people. Our school opened Monday with a good outlook for this term. We have a good band of young folks here, which gives the school a good religious atmosphere. We will assist any parents desiring to send their children here, in any way we can. Board can be had for \$10 a month. Let all who feel interested pray for the work here.—I. B. CORNELISON, Pastor.

## Kansas City First Church

October 14th was a great day in First Church. The Williams-Robinson Evangelistic Party had charge of three services during the day. In the morning Brother Bud Robinson brought the message, and at the close of his sermon ten seekers were at the altar. In the afternoon a praise and testimony meeting was led by Sister Williams. Among the out-of-town visitors who testified were Brother Wagoner, of Oskaloosa, and Brother Gay, of Los Angeles, Cal. After this Brother Robinson told part of his experience, after which we again had six seekers. At the evening service Brother L. Milton Williams brought the message, preaching on the subject, "Seven Women Wanting One Man" (Isaiah 4:1). This sermon certainly describes existing conditions throughout the world, especially in the American Church. At the close of the service eight came forward, most of them praying through to victory. It was one of the greatest days we have had for a long time. The crowds at the three services were exceptionally large, and the shouts of praise and the notes of victory indicated the presence of the Holy Spirit. Brother Williams and Brother Robinson remain with us Monday and Tuesday nights, October 15th and 16th. They are stopping off on their way to San Antonio, Texas, for their next evangelistic campaign.—C. W. JONES.

AN EXPLANATION FROM PASTOR GROSE  
BERKELEY, CAL.

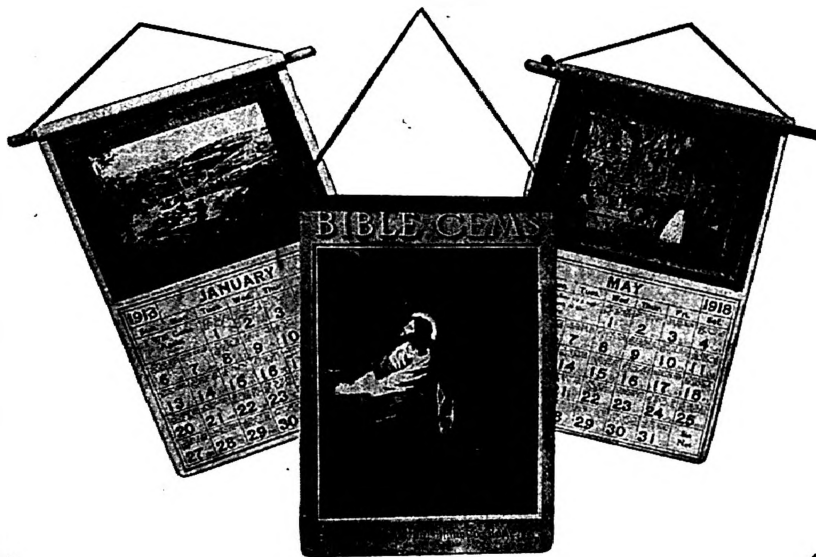
My article in the HERALD OF HOLINESS of August 22d, in regard to free education, should be interpreted as relating only to those of graduate standing, desiring university work and degrees not obtainable in our own schools. I am sorry that the wording of this article makes possible an interpretation applicable to any others, or as reflecting in any way upon our own holiness schools which have been so blessedly owned of God. What schooling and established Christian soul rest the writer has today is due to his five years spent in one of our blessed Pentecostal Nazarene schools. Unless you are rooted and grounded in your Christian experience, and feel called of God to go in for some graduate standing in university work, don't reply to my article. We are out for the old-fashioned, rugged, radical, drastic religion, and can not indorse anything that would keep God's fire from blazing in the soul. I say, Glory!—M. F. GROSE, Pastor.

## DEATHS

Patterson—Rev. James T. Patterson was born in Rockberry, Pa., and died August 12, 1917, in Auburn, Ill. His was a remarkable life, being used of God in the salvation of hundreds of people. His liberal gifts built the present commodious church building and parsonage property in Auburn. He was a man of deep piety and of much prayer. Living to be 60 years of age, his mind was remarkably

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clear and active. He carried the burden for the success of our denomination to the day of his death. The funeral, conducted by Rev. T. H. Agnew and the pastor, was largely attended.—B. L., Pastor.

**Boardman**—Eunice D. Walker Boardman was born in New York, January 13, 1831, and died September 23, 1917, at Wolcott, Vt. She was united in marriage in 1860 to Warren Boardman. She was converted at the age of twelve, and sanctified when seventeen. We have heard her testify many times that she had been a Christian sixty years, and the way grew brighter and better. She was a faithful member of the Methodist church many years, but a few years ago became a member of our Wolcott Pentecostal Church of the Nazarene. Rev. Charles M. Stebbins officiated at her funeral.—L. E. L.

**Moore**—W. K. Moore was born near Lewisport, Ky., October 29, 1853, and died near Yelvington, Ky., September 4, 1917. He was converted at the age of sixteen, and united with the Methodist church. In 1877 he married Miss Nannie F. Whitenack. His wife and their two children—Rev. J. E. L. Moore and Mrs. Sarah Moore Boswell—survive him. He was sanctified in May, 1907, and united with the Pentecostal Church of the Nazarene at LaLande, N. C., five years ago. He was laid to rest in the Bethlehem cemetery near Yelvington, Ky., the funeral services being conducted by Rev. B. H. Roller, of Huntingburg, Ind.—J. E. L. Moore.

**Smith**—The departure of Cassie L. Smith deserves more than passing notice. She was born March 13, 1871. She was the daughter of Rev. Erasmus and Charissa L. Smith. Converted when a child, and entirely sanctified at Martha's Vineyard campmeeting, 1894, she labored as an evangelist over fifty years, and peacefully fell asleep in Jesus, Friday morning, September 14, 1917, in her home at Ocean Grove. The burial was in Mineral Spring cemetery, Pawtucket, R. I. In her cottage she conducted for some years a meeting in the morning for instruction in holiness. She was a close friend of Frances Willard.—John N. Short.

## PERSONALS

C. W. Jones of our subscription department, has returned from the Tennessee District Assembly, where he represented the Publishing House. He reports a blessed and victorious Assembly, and a good time in his own soul.

Brother J. D. Scott of our editorial department is away for a few days attending the Missouri District Assembly. He goes as representative for the Publishing House, and also to report as former District Superintendent.

Rev. August Nilson called at the Publishing House Friday, and reports a good meeting at Newton, Kas. He begins a meeting here in the Pentecostal Nazarene Mission, Thursday, October 18th.

Brother D. L. Rice of our accounting department is attending the Arkansas District Assembly as representative for the Publishing House.

Rev. Leslie F. Gay, of Los Angeles, Cal., arrived here Friday to attend the meeting of the General Board of Foreign Missions, which convenes on Wednesday morning, October 17th.

## ANNOUNCEMENTS

**To the Licensed Ministers of the Dallas District Assembly**—We wish to correct our notice which appeared October 10th in the Herald of Holiness. The date has been changed to November 6th, at which time the undergraduates will meet the Committee on Examination at 9 o'clock.—E. C. DeJernett, Chairman, Examining Committee.

**Announcement**—Evangelist W. R. Cain, of Wichita, Kas., will open an evangelistic campaign in the Pentecostal Church of the Nazarene at Troy, Ohio, beginning November 11th, and continuing four or five weeks. We covet the prayers of the Pentecostal Nazarene family for this meeting, and also, if possible, plan to attend.—Will H. Hafer, Pastor.

**Announcement**—I have entered the evangelistic field, and will have headquarters in Louisville, Ky., 523 South First street.—C. F. Wimberly.

**Notice to Hamlin District**—The District Assembly meets in the college chapel, Hamlin, Texas, November 14th to 18th. Examination of the undergraduates begins Tuesday morning. Let every church do its best to bring up the District apportionments in full, hold their annual meeting in time, and send church reports, names of delegates, ministers, and any others who are coming to the Assembly, at least a week before the Assembly meets. Please give attention to this, as it will greatly help in making up the Assembly roll and arranging for the entertainment. Reduced railroad rates have been applied for. A great time is expected. As the District secretary has gone, please send all Assembly mail direct to me at Hamlin, Texas.—J. C. Henson, Dist. Supt.

**Announcement**—I have returned to Bohart, Okla., and this will be my future address.—C. B. Jernigan.

**Announcement**—Those who wish to secure my services for meetings may address me at Winfield, Kas.—B. Freeland.

**Notice to Eastern Oklahoma District**—Those who expect to take licensed minister's examination, please meet the Board of Examination at Hugo, Okla., October 23d.—S. B. Dameron, Chairman, Board of Examination.

**Announcement**—Sister Lella M. Conway, of Hurlock, Md., feels especially called to the ministry of intercession, and would be glad to correspond with any one desiring prayer on any line.

**Notice to Alabama District**—Our fiscal year is drawing rapidly to a close, and we need to bestir ourselves in order to meet our financial obligations for both our General and District Superintendents' support.

Some of our churches have done nothing on this line yet this year, and appeals to pastors have, in some instances, never been replied to. As a result, our District Superintendent's family have lacked for the every-day necessities of life. Please give these matters your immediate attention. A number of pledges for this District work remain unpaid, which will look quite bad to come before the Assembly. We also urge all pastors and those in charge to see to the matter of sending with your delegates to the Assembly a nice contribution for Minutes fund. This burden has been too heavy for a few to carry. Begin now, lest you forget. Make all arrangements to do your part, and do it well. Opportunity and time soon will be gone. The Board of District Trustees have failed so far to carry out the work left to their charge. What will you do at roll call, brethren?—C. C. Butler, Dist. Secy.

**Announcement and Recommendation**—I am entering the field as an evangelist, after December 15th. Those desiring my services, may address me at 108 Wilbert St., Pittsburgh, Pa. For reference address, Rev. J. N. Hampe, 313 Virginia Ave., Pittsburgh, Pa.; Rev. J. W. Short, Dist. Supt., Dayton, Ohio; Rev. H. F. Reynolds, General Superintendent, Kansas City, Mo.—Rev. S. H. Wallis.

### To Whom This May Concern

This is to recommend Rev. S. H. Wallis, an elder

of our District (Pittsburgh) to our churches at large for evangelistic meetings, as he is entering this field and is open for calls. I am personally acquainted with Brother Wallis, and know him to be a preacher of pleasing personality who knows the Word. He has had experience both as pastor and evangelist. His past record is good, and he is well reported among the brethren of his church in Pittsburgh, where he is a member.—James W. Short, 351 S. Broadway, Dayton, Ohio.

**Notice to Indiana District**—Arrangements have been made by the Board of Examiners for persons desiring to write on any book during the year, through the elder living nearest the candidate. When ready to write, address Rev. Ira R. Akers, Secretary, 20 East 18th St., Anderson, Ind.—U. E. Harding, Chairman.

**Announcement**—Would like to exchange programs of preachers' meetings with persons of other Districts; also Assembly Minutes. Send same to my home address.—U. E. Harding, E. Thornburg St., New Castle, Ind.

**Notice**—Mr. J. J. Sanders, formerly connected with the Nazarene University, Pasadena, Cal., has severed his connection with this institution. Persons having business with the university will address all their communications to Mr. Oscar Ralsor, Nazarene University, Pasadena, Cal.—Howard Eckel, President, Board of Trustees.

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[SPECIMEN OF TYPE]  
of the tribes. NUMBERS 2, 3  
10 And his host, and those that were numbered of them, were forty thousand and five hundred.  
20 And by him shall be the tribe of Manasseh: and the captain of the children of Manasseh shall be Gemaeliel the son of Pedahsur.  
21 And his host, and those that were numbered of them, were thirty and two thousand and two hundred.  
22 Then the tribe of Benjamin:

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## HERALD of HOLINESS

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

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

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Notice—Having reconsidered my position as leader of song with the Williams-Robinson Evangelistic Party, I will be unable to assist in other meetings this winter.—John E. Moore.

Notice—The Fall Convocation convenes at Beulah Mission, Edmonton, Alberta, Canada, November 11th to 25th. Rev. F. DeWeerd, of Olivet, Ill., U.S.A., singer and evangelist, will be in charge, assisted by a host of other workers. On Tuesday, November 13th, at 7:30 p.m., will occur the opening and reception of the Edmonton Bible Institute, to which all our friends are invited. The convocation closes with a great and glorious convention, a three days' service from November 23d to 25th. Come and hear about God's remedy for sin.

Announcement—Rev. T. H. Agnew writes that the report of the Indiana District Assembly, appearing in the issue of October 10th, should have read that "Rev. T. H. Agnew made a few remarks on the educational interests, and addresses were made by Rev. James Short, Rev. J. W. Goodwin, Rev. U. E. Harding, Rev. E. G. Anderson, and R. C. Gray. The amount pledged in the educational service was nearly \$1,000, the District assuming \$2,000 the next day, to be raised by the efficient and wide-awake District Superintendent and the pastors."

## DIRECTORIES

### GENERAL SUPERINTENDENTS

M. F. REYNOLDS—Kansas City, Mo.  
Res. 4924 Agnes ave.; office, 2109 Troost ave.

M. F. WALKER—Glendora, Cal.

### District Assemblies

Little Rock, Little Rock, Ark.—October 17-21  
Mississippi, Houston—October 24-28  
Louisiana, Jonesboro—October 24-28  
Dallas, Cedar Hill, Texas—November 7-11  
Hamlin, Hamlin, Texas—November 14-18  
San Antonio, Meridian, Texas—November 21-25

[Notice—The first business session of each Assembly will be in the morning of the first day, as announced, at 9 o'clock. There will be an opening service of worship the night preceding the opening day. Pastors will arrange and announce accordingly.]

J. W. GOODWIN—Los Angeles, Cal.  
Home address, Los Angeles, Cal. Address mail to 2109 Troost ave., Kansas City, Mo., for forwarding.

### District Assemblies

Western Oklahoma, Oklahoma City—October 17-21  
Eastern Oklahoma, Hugo—October 24-28

M. T. WILLIAMS—1422 Cahal ave., Nashville, Tenn.

### DISTRICT SUPERINTENDENTS

Alabama—P. M. Covington—Jasper, Ala.  
Pine Forest, Ala.—October 15-20  
New Providence (P. O. Address, Andalusia, Alabama)—October 21-25  
Rutledge, Ala.—October 25-31  
Alberta Mission—James H. Bury—Collingwood, Alta., Canada  
Red Deer and Cumberland—October 18-21  
Slatford—October 22-23  
Edmonton—October 26-28  
Timber and District—October 29 to November 4  
Arkansas—J. D. Edgin—Ozark, Ark.  
British Isles—George Sharpe—No. 1 Westbourne Terrace, Kelvinside, Glasgow, Scotland  
Colorado—A. E. Shanner—Kirk, Colo.  
Chicago Central—Charles A. Brown—Olivet, Ill.  
Dallas—P. L. Pierce—Peniel, Texas  
Dakotas—Montana—J. E. Bates—Minot, N. D.  
East Oklahoma—F. R. Morgan—Ada, Okla.  
Florida—M. M. Bussey—919 Fourth st., Miami, Fla.  
Georgia—E. H. Kunkel—Hamlin, Texas  
Hamlin—C. H. Hennon—Hamlin, Texas  
Idaho—Oregon—N. B. Herrell—Boise, Idaho  
Indiana—U. E. Harding—East Thornburg st., Newcastle, Ind.  
Greenacres, Ind.—October 19-21  
Mt. Beulah Ch. (Worthington)—October 22-23  
Mt. Zion Ch. (Bloomfield)—October 26-28  
Iowa—B. A. Clark—University Park, Iowa  
Kansas—H. M. Chambers—817 N. Maple ave., Hutchinson, Kas.  
Kentucky—H. Rees Jones—2522 W. Walnut St., Louisville, Ky.  
Little Rock—T. W. Sharpe—Delight, Ark.  
Louisiana—B. F. Pritchett—Home, La.  
Manitoba—Sask. Mission—C. A. Thompson, Box 298 Regina, Saskatchewan, Canada.  
Michigan—C. L. Bradley—Berlin, Mich.

### EVANGELISTIC AND CAMPMEETING DATES

W. R. Cain  
Sylvia, Kansas—October 18 to November 4  
H. N. Haas  
Garden City, Kas.—September 30-October 21  
Wellsville, Ohio—October 28-November 15  
M. C. Adam  
Leetonia, Ohio—October 7-21  
Bunker Hill, Ind. (Evangelical Church)—Oct. 23-Nov. 15  
J. C. Walker  
Hammond, Indiana—October 14 to November 4  
August N. Nilson  
Nazarene Mission, Kansas City, Mo.—October 11-28  
S. E. Polovina, (Sam the Nazarene)  
Oklahoma City, Oklahoma—October 1-21  
Chase, Kansas—October 24-November 18  
Allie and Emma Irick  
Formosa, Kansas—October 6-21  
Wayne, Kansas—October 27-November 11

## TRACTS

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