

# 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

### More Faith



WE NEED more faith. In our life struggle we often simply need more faith to give us victory and complete success. It is important, therefore, to know in what we need more faith. We answer that it is in several directions. First, we would say that we need more faith in ourselves. It is necessary that we believe that we can accomplish the tasks set us, or which we set ourselves, if we would expend the energy necessary to make the goal. It is often the case that we could do the thing we now believe we can not do, if we only believed we could do it.

#### The Cause of Defeat

God often puts it into the heart of some one to make his life count along some important line, and he starts out with good desire to accomplish the aim. Instantly Satan whispers to him, "You can't do that. It is entirely beyond you, and it is needless to undertake it and lose valuable time you might invest in some attainable end in life." So he gives up, and failure results in some laudable and perfectly attainable accomplishment had he only believed more in himself. A young man goes to college and comes out with a high and noble ambition to follow a certain profession. He hesitates because he is haunted with fears that maybe he can not succeed, and thus listening to the voice of the Tempter he abandons the undertaking and for long years afterward society beholds a man following with mediocre success some humble or menial avocation, who might have shone in higher circles of professional life had he only had more faith in himself.

No man is going to do anything which he believes he can not do. A degree of faith in one's self is necessary to success in any line of life. This may be put down as fundamental in our philosophy, for it is true. You can not exercise the energy necessary for success without this antecedent self-confidence. Faith is the spring of activity, which must act before endeavor begins in any work of life. We do not doubt that there is a point where this self-confidence can become rashness, and a man must watch and pray against passing that line, for there is danger there. Let a man simply see to it that the Devil does not cheat him out of the rewards of good endeavor by infusing into his mind doubts of his capability of doing the reasonable and right thing. Let sound reason and prayer prevail and there will be no danger of being deceived by the Tempter, or of going to the point of rashness and sin.

Then we need more faith in other people. This is very necessary if we would always do the exactly just thing by others. We too often throw overboard a man because of one wrong or mistake. After one mistake, we decide that the man is untrustworthy and determine to have no more to do with him. Many a man has been thus ruined by one blunder or wrong, who might have been saved to the world and to society by a little charity and patience, and not a whit more than we ourselves will need and have needed to have exercised toward us often. Had others been as exacting with us as we too often are with others we would never have made the success of life we have. Trust begets trustworthiness. We can, in a sense and a degree, make the erring brother worthy of trust by trusting him. How often has this been demonstrated in the cases of criminals. Many a criminal has been redeemed thus from himself and from despair by a little faith placed in him. This is a highly useful lesson to know and practice in the government of children. Any parent does a fatal blunder and a serious wrong to his child when he lets him understand that he has lost all faith in that child. That moment the child loses faith in himself, and that is an hour of dire peril to the child and means probably the sealing of his doom for despair and ruin. No. Believe against every discouragement in the child, and also in the man who does wrong, and do not execute judgment on the spot on the commission of one wrong, however bad that wrong may have been. Wait. Be patient. Be long-suffering. Remember how long God waited on you. Consider what would have been your lot today had the world discarded you on your first or twentieth offense. Do as you would be done by; and in all probability as you have already been done by.

#### Why We Need More Faith

But we need more faith in God. First, because if we had more faith in God we would have more faith in ourselves and in other people. We know how weak and helpless we are by nature. But still we are to have faith in ourselves; for this is believing, in the last analysis, in God. We refuse to believe that He would call us to a duty which He did not see we would be able to perform. God would not inspire or call to the impossible and thus mock us. So that more faith in God would help to the exercise of more proper faith in ourselves.

More faith in God would give us more faith in His God-breathed Bible and His gracious providence. We

would believe in a present Father who was evermore with and around us: ready to help and hear and sustain and keep us. We would realize God in our consciousness and not coldly believe in Him as an abstraction, or an absentee God of the universe, who had retired from all active participation in the affairs of the world, and left it to run by certain self-governing laws. No. This would be and would sound blasphemous to true faith in the Father almighty and eternal. Our God is real and true to faith.

This belief in God must not run into presumption. We must guard against this with care. Christ was tempted to presume upon His faith in His Father God by the Tempter, who said to Him, "Cast thyself down from this pinnacle," and quoted the promise that God would give His angels charge over Him, that He should not dash His foot against a stone. The Savior reminded the wily Tempter that it was written, "Thou shalt not tempt [or presume upon] the Lord thy God." Here is a fruitful source of fanaticism these last days. Some of the best of people run into this presumption, make shipwreck of true faith by their excesses, lose out religiously, and sacrifice their influence and hope and everything dear to the child of God in this needy age. The Devil is busy these days in seeking the defeat of true disciples by such presumption, and he is succeeding to a sad degree in the mean work.

## A Few Facts to Be Remembered

**A** NEXT THE attitude of Romanism toward the war, and the peace conference soon to meet, there are a few facts worth remembering. The popish papers are lamenting that there will be no popish voice heard at this conference in Versailles. Explanatory of this proper absence let it be remembered:

That the attitude of the pope was one of attempted concealed friendliness to the Central Powers, who outraged humanity by their methods of warfare. The papacy was silent on the rape of Belgium and the attendant horrors, until it was too late for any protest to have any effect. And yet the outrages and atrocities practiced upon this little Romish people were enough to have excited the pity of the rudest and crudest of Comanche Indians in the earliest days of our American republic. The pope and his co-conspirators stood absolutely silent at these atrocities, because he was, no doubt, pledged to acquiescence with all the doings of Germany in return for certain advantages promised him by Germany when she should gain world conquest which the pope confidently expected, and for which he did all he could, in the nature of the case, do and keep it covered from the public.

Another point to be remembered as helpful to clear up the mystery of the absence of representatives of the pope at the peace conference is, that in 1915 Italy stipulated that no representative of the papacy should be allowed to sit at any settlement of any question connected with the war. It must also be remembered that this protest and provision was secured by a people and a nation that know Rome best of any people.

It must also be remembered that the peace proposals and efforts made by the pope were made after he saw defeat for his favorites in the war, and these proposals were therefore premature and intended to save all he could from the coming wreck. The aim was manifestly to save the tottering thrones of the Central Powers. The downfall of the thrones of Vienna and Berlin was the most severe jolt the pope has received since the days of Martin Luther.

Rome is coarsely and brutally autocratic from stem to stern and can not and does not have the least sympathy with anything democratic. It essentially favors anything autocratic, hide it as deftly as she may attempt. It is a fact well known to all, and which would be denied by nobody except the Jesuits, that the Romish hierarchy has ever been the best friend, and indeed the mainstay, of the Austrian throne. Yet, in the face of this fact so universally acknowledged by all except the Jesuits, who will deny anything whatever, the astounding spectacle of gross and insulting inconsistency is before us of this

Romish marplot trying to pose before the world as the friend and the counselor of those who have dethroned for ever the occupants or heirs of that autocracy. It has ever been true that, for effrontery and coarse and insulting insolence and presumption upon general ignorance of people, Rome has no equal. She will deny facts absolutely standing out in history before every school child.

## Whence Our Suffering?

**A** PHILOSOPHER was once crossing a stream. As he entered the ferry boat he picked up a piece of rock, and holding it toward the ferryman, said, "Do you understand geology?" The ferryman replied that he did not. The man of learning said to him, "Then one-quarter of your life is lost." As they went on across the stream the philosopher picked up a leaf that floated in the stream, and said to the ferryman, "Do you know botany?" Again the ferryman gave a negative reply. "Then one-half of your life is lost," said the philosopher. Reaching midstream, the philosopher looking up to the skies, said to the ferryman, "Do you know astronomy?" He again received an answer in the negative. Then said the learned man, "Three-fourths of your life is lost." Just at that moment the ferryman looked up the stream and saw a wall of water coming down upon them. The dam had burst. He turned to the philosopher, and said, "Sir, do you know how to swim?" "No." "Then," said the ferryman, "the whole of your life is lost."

There are crises when knowledge of botany and astronomy and of theology are of no avail, and when the only thing that will suffice is the knowledge that comes from above, even from God. Man is absolutely not sufficient in the matter of salvation. God is our sufficiency and He alone. It needs to be emphasized that knowledge is not necessary to salvation, good and useful as a knowledge is. It must be insisted that knowledge even of theology is not requisite to salvation. The very finest theologian can be lost, and will be unless he finds that his sufficiency is of God and not of and in his knowledge of theology. There is absolutely nothing in the sciences, or in education or the broadest knowledge or culture that tends to the salvation of the soul. This is just why God has so arranged the Bible and so preserved and sent it down to us that it can be sufficiently understood, without even a knowledge of the original languages in which it was written. The precious Word of God is so plain and so correct in the matchless King James' version that a wayfaring man, though a fool, need not err therein. It is impossible for a man to make a fatal or serious mistake in accepting the Bible just as it reads in the common English version.

This is a rebuke to the boasted scholarship which has so long dared to claim the exclusive prerogative of interpreting the Word of God for the common people. It is not the business of the learned man to read and interpret this Book for us. It is not *his sufficiency* that we are to trust in, but in God and His simple Word. We must simply turn loose the limbs on the shore of the ocean of God's eternal love, and swing out to the midst of the current of the infinite blood and power of Christ Jesus our Lord, by simple faith in Him. It is being able to swim in the ocean of divine love; not ability to delve in Hebrew idioms and Greek roots, and the dates of the books of the Bible and the delights of exegesis and sacred history and such things. It is the crimson tide that flowed from Calvary for us; not the aristocratic glory of high learning of the schools. It is being able to swim on the tidal wave of the power of God unto salvation; not a knowledge of the science of exegesis or the mysteries of the hypostatic union of the human and the divine natures in our Lord. It is the simple knowledge of sins forgiven by faith in the blood; and not the correct statement of the relation of free will to divine foreknowledge. Thank God it is not any of these things at all. Salvation is not of the head, but of the heart. God comes at us heart foremost, both with His own heart foremost, and aiming first and foremost at our hearts and not our heads.

## The Sanctified Christian

By REV. M. G. JOBE

THE SANCTIFIED Christian walks at liberty in the keeping of God's commandments. The influence of the divine Spirit is shed upon him, and he has added to his faith virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity: for he could not be sanctified without these graces. But he must continue to add more of these graces every day.

The sanctified Christian has overcome the evil passions that one time so easily beset him; indeed they lie dead at his feet. He has that faith which has led him to embrace the whole gospel of Christ, and given him courage to confess Him before men, at the hazard of his own life. The sanctified Christian has a deep reverential fear of God, and not only worships Him in outward acts, but in spirit and in truth. He feels a spirit of love toward his fellow-man, he is active in all Christian duties, and is faithful in every good word and work. He is not selfish, he rejoices with those who rejoice, and weeps with those who weep.

If a man fails to get into this experience and add these graces, the apostle says he is blind, can not see afar off, and has forgotten that he was purged from his old sins. Some people are willfully blind; not able to look truth in the face, but closing their eyes against the light, thereby grieving the Holy Ghost until darkness and hardness have taken the place of light, and they are made to doubt and to question whether he has not put enthusiasm in place of religion, and he backslides and forgets that God ever did anything for him.

The apostle exhorts us to give diligence to

make our calling and election sure, for if we do those things we shall never fall. Oh, reader, it is dangerous to reject light. Praise the Lord for sanctification, that work of God's grace by which we are renewed after the image of God, that kills us out to sin and makes us alive unto righteousness.

Sanctification must be considered in a twofold light: first, it is an inestimable privilege granted us from God; and, second, it is an all comprehensive duty, required of us by His holy Word. It is distinguished from justification thus: justification changes our state before God, sanctification changes our heart and life before Him; justification precedes and sanctification follows; justification removes the guilt of sin, sanctification conforms us to His image. Sanctification is a divine and instantaneous work. Malachi 3:1-3 says He "shall suddenly come to his temple," and His purpose is "to purify the sons of Levi," those of the priestly office, or, in other words, believers or Christians.

On the day of Pentecost the Holy Ghost came suddenly on the hundred and twenty, and they were all filled instantaneously (Acts 2:2). Sanctification only produces a perfect heart, not a perfect head. The highest state of perfection a man can reach, in this body or life, does not exclude ignorance and error, and a lot of infirmities, but, thank God, it does cleanse the heart from all sin and help us to keep the rules of the spiritual combat, run the race lawfully and patiently, and at last receive the prize, which is the crown of life He has promised to the faithful.

LITTLE ROCK, ARK.

## The Fateful Message

By REV. I. T. STOVALL

BELSHAZZAR had had many warnings before the fateful hour came. He knew how his father had lived, and how God had dealt with him. Nebuchadnezzar had a big kingdom and great power. He gave God no glory, but gloried in himself. He even captured some of God's people and took some of the sacred vessels from the temple of God and put them in the temple of his god. God warned him through dreams of the sure fate that would be his if he did not cease his cruelties and wickedness. The king rewarded the prophet, Daniel, for telling him the truth, though he did not heed the warning. He was finally humbled, after having to give up his throne. He went out and dwelt under the heavens, eating grass with the cattle. Belshazzar walked in his footsteps and had no respect for divine things.

In the fifth chapter of Daniel is recorded the last night Belshazzar spent on earth, and the last sin he committed. He sinned one sin too many, and turned God away one time too often. Here we find him surrounded by a thousand of his lords.

During this night of revelry we notice that the king became bolder. He was not content with merely drinking his wine from common vessels, but called for the sacred vessels that had been taken from the temple of God. With these sacred vessels he drank wine and praised the gods of gold, of silver, of brass, of iron, of wood, and of stone. God was looking down upon the scene. How could He permit this to go on any longer! He is present at all places of evil. He could put up with this

man's wickedness no longer, so He called a halt, and wrote the man's fate upon the wall. The monarch at once recognized the superhuman. Although a man of boldness and power among the nations, he quaked in the presence of the divine. The boldest sinner is afraid when God draws near. He is too proud to kneel, and makes light of the man who prays, but when he himself is overtaken with some judgment he cries like a child for help.

Belshazzar was troubled on account of the handwriting, and sent for his learned men to explain to him the difficulty. They knew no more about it than he did, because it was from God. No doubt they tried to comfort him and tell him that he would soon feel better. At least that is the way some modern prophets try to comfort carnal men. But their messages did not satisfy him. He was in need of the truth. Finally the holy man, Daniel, was called in. And, just like a holiness minister, he tells the king of his wickedness and explains why the hand was sent forth to write upon the wall. To Daniel the king looked like other men. Daniel reminded the king of how his father, Nebuchadnezzar, had sinned against God and of the awful judgments that came upon him. Daniel further said, "Thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this; But hast lifted up thyself against the Lord of heaven, . . . Thou art weighed in the balances, and art found wanting." The record tells us that in that night was the king of the Chaldeans slain. He trifled with God too long, and that night was his doom sealed.

God is still writing out the fate of nations, cities, and individuals. Usually when nations reach a high stage of wealth and power they forget God and fall. God deals with and judges nations as well as individuals. In these last days the fate of nations is being settled. Those who honor not God or His Son are cursed with a curse. Some cities have become so wicked that God has seemingly said, "Thou art weighed in the balances, and art found wanting." By some earthquake, volcano, storm, or flood they have been brushed off of the map. Men are continually hearing the sad and fateful message that Belshazzar received through the handwriting on the wall. They see their end is near, but feel they have rejected one time too many. It is not safe to sin against God one minute.

ARGENTA, ARK.

## "Holiness Unto the Lord"

By SARAH L. SHADE

IN EXODUS 28:36 we read the words found in the caption of this article, which were to be engraved upon a plate of pure gold, worn by the high priest upon his forehead. This was done that he might keep the thought of God's holiness and also the sacredness of the priestly office ever before the minds of the congregation; that they might learn to reverence God, His place of worship, His service, and servants, all of which were dedicated wholly to the service of the Lord.

But in Zechariah 14:20, 21 we find this prophecy, "In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; . . . Yea, every pot in Jerusalem . . . shall be holiness unto the Lord." We understand that the bells were the smallest articles that were to be used in the old temple worship. "And the pots [vessels] in the Lord's house shall be like the bowls before the altar," which were of pure beaten gold. Now we realize that "that day" refers to the advent of the Holy Ghost, when the smallest of His saints were to receive the baptism with the Holy Ghost and fire, and if we are really those who should wear the brand of holiness (for as every pot in the Lord's house was to be holiness unto the Lord, so each individual in His mystical body must bear this same insignia), and we are wholly sanctified, set apart from sin, to the service of God just as truly as Aaron, should we not keep ever before the minds of the people, as well as our own minds, the sacredness of the service, as the servants of the Lord; realizing we are but vessels for the Master's use, yet holy because wholly the Lord's? Instead of these wonderful words being worn upon a golden mitre, we have "Holiness unto the Lord" engraved upon the tablets of our hearts, the indwelling incarnate Christ Jesus, God himself, shining out in our faces; and the joy of the Lord, which the world can neither give nor take from us, is ours three hundred and sixty-five days in the year.

Again, if we are sanctified wholly, set apart from sin, dedicated to the service of God, we are "kings and priests unto God," and our souls soar above all worldly business, with its soul-destroying commercialism. The holy minister of God has no more right to enter worldly business for profit than had the priest of the most high God, under the old administration. For we are sealed by the Holy Spirit of the living God, and we realize that our watchword, our slogan, as long as He gives power to proclaim His truth shall be, "Holiness unto the Lord."

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## Church Organization

By H. ORTON WILEY, D.D.

(Concluded)

### The Necessity for Supervision

THE SCRIPTURAL teaching concerning a general supervision over the local churches is further shown, by the fact that certain churches were reprimanded by the superintendency because they assumed positions of authority, magnifying unduly their own position in the church or general body of believers.

The Apostle Paul applies the term "puffed up" to this condition of affairs; while the Apostle John in more polished language speaks of it as a desire for "pre-eminence." There are three notable examples given which illustrate forcibly the necessity for some sort of supervision over the local churches. (1) The case of a local church teaching false doctrines; (2) the case of a local church slack in discipline; (3) the case of a local church arrogating to itself undue authority—such authority as violated the rights of its individual members.

#### I. The church puffed up over false doctrines.

The Corinthian church had drifted from the teaching of the Apostle Paul and was out of harmony with the other churches under his supervision. Furthermore they had prided themselves upon their independence. The apostle found it necessary to lovingly warn them of their error and to send Timotheus, a man "faithful in the Lord," to restore the true teaching.

*"For this cause I have sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church.*

*"Now some are puffed up, as though I would not come to you.*

*"But I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power.*

*"What will ye? shall I come unto you with a rod, or in love, and in the spirit of meekness?" (1 Cor. 4:17-21.)*

What is clearer in these verses than (1) Paul had a ministry of a general nature, teaching in many churches; (2) that it was desirable that all these churches over which he had supervision should hold to the same teachings; (3) that this one church had departed from the true teaching, and needed to be brought into line; (4) that Paul in the exercise of his authority sent Timotheus to restore the original doctrine and practice; (5) that the local church had become "puffed up," i. e., had swelled with pride as to its importance, and had come to a place where it claimed authority within itself; (6) that the

Apostle Paul himself determined to come to them, if the Lord willed, and to know not the speech, but the power, i. e., wherein the authority lay, in the local church, or in the wider body of believers under apostolic supervision; (7) that he desired them to put themselves in harmony with the other churches of the district, so that he might come to them in a spirit of meekness—otherwise he must come with a rod, i. e., the exercise of superior authority, and that they themselves by their attitude should determine the manner of his coming.

The rendering of these verses in Weymouth's "New Testament in Modern Speech" is interesting. This version reads as follows: "But some of you have been puffed up through getting the idea that I am not coming to Corinth. But if the Lord is willing I shall come to you without delay; and then I shall know not the fine speeches of these conceited people, but their power. For apostolic authority is not a thing of words, but of power. Which shall it be? Shall I come to you with a rod, or in a loving and tender spirit?" (1 Cor. 4:18-21).

#### II. The church puffed up over false practices.

The church at Corinth was slack in discipline. It had within it a case of gross immorality—such a flagrant case as was not named among the Gentiles. The local church had done nothing to right this wrong—the case of a local church where "height and dignity" stand in sad contrast to the faithfulness of a single apostle. Paul failed to appreciate this "height and dignity." He named it simply "puff." Those who desire to know the scriptural truth relative to the relationship of the general ministry to the local church will read the entire account, and not that portion only which refers to the executive act in removing the offender, which the local church certainly carried out when forced to do so by superior wisdom and authority.

*"It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife.*

*"And ye are puffed up, and have not rather mourned, that he that hath done this thing might be taken away from among you.*

*"For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed.*

*"In the name of the Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ,*

*"To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.*

*"Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump" (1 Cor. 5:1-6).*

What is the plain teaching of this account as a whole? (1) The local church had been slack in discipline, tolerating even a case of gross immorality; (2) they had taken on a condition of self-complacency and spiritual pride which Paul termed "puffed up," glorying in their perverted standards of "brotherly kindness and sentimental love;" (3) this condition of complacency effectually prevented any reform from within the church itself, and demanded help from without; (4) the apostle was alarmed at this condition, and wrote, "Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump?" (5) Not being able to be with them except in spirit, he instructed them to assemble as a body and pass sentence on the offender, as he himself had already done; (6) the church on the initiative of the apostle acted as an executive body and expelled the offender, in harmony with the righteous standards given by their wise and godly superintendent.

The above Scripture is often cited as an instance of the autonomy of the local church, but when read in its entirety is one of the best illustrations of the necessity for supervision over the local churches. That a local church has the power to discipline its offenders and should do so is evident, but the danger in the modern local church as in New Testament times lies in the tendency of such churches to fall into a state of indifference and lethargy, and either to ignore such cases, or through false teachings to allow them to be passed over without proper enforcement of discipline.

#### III. The case of Diotrefes.

This Scripture is generally passed over very lightly by those who would maintain the autonomy of the local church, and yet it is a New Testament example of a condition of affairs which would everywhere obtain if no supervision of the local church existed. We have no sympathy with a misuse of authority in the general ministry, and God will hold all such ministers to strict account for their stewardship; neither can we tolerate insubordination in the local church. In either case the spirit is the same.

*"I wrote unto the church: but Diotrefes, who loveth to have the preeminence among them, receiveth us not.*

*"Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words; and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church" (3 John 9, 10).*

This is very plainly an illustration of the attitude which a certain local church took toward its superintendency, and that general minister, the Apostle John. Notice what the verses teach:

1. The Apostle John wrote to the local church, but was not received because of Diotrefes; (2) Diotrefes was probably the local elder—at least he held some position of authority in the local church; (3) Diotrefes talked against the superintendency, the general ministry, "prated against us with malicious words"; (4) he did more than talk, he carried into effect his teachings, "neither doth he himself receive the brethren," i. e., those belonging to the general ministry, including even the Apostle John; (5) when any of the members of the local church differed with him and would pay proper respect to the superintendency over them in the Lord, he forbade them, "he forbiddeth them that would;" (6) he went still further—when any of his local membership insisted upon maintaining the proper Christian attitude toward the superintendency and the churches at large, he ex-

communicated them—"he casteth them out of the church."

Talk about popery! Here is an example of it in a local church. A local church elder using his authority to forcibly cast members out of his church! What recourse would members of a local church have if the pastor was the supreme authority? Who would want to belong to a church with a pastor like Diotrephes?

**The Government of the Pentecostal Church of the Nazarene**

The government of the Pentecostal Church of the Nazarene is representative in form, and it seems to us more nearly approaches the simplicity of the New Testament organization than either congregationalism or episcopacy.

In these days when the tendency of political government is toward representative government, and when the great war rages in order to make the world "safe for democracy," it seems that the church should avoid any tendency toward episcopacy; and on the other hand, there are many lessons in the strength of representation which we may learn from our own magnificently strong and efficient government.

We do not need a new form of government. Any railery at our discipline is not only unwise, but detrimental to any exercise of authority. We need to hold it in high esteem, and to make such changes as time and conditions indicate should be made.

That there are a few changes which should be made, in order to preserve throughout a consistency of the representative form, no one will doubt. We offer the following suggestions for the consideration of our brethren:

**The Councils**

**THE LOCAL COUNCIL.** The church board as it now stands is composed of the board of trustees, the board of stewards, and other elected members, and, under the presidency of the pastor, secures to the local church a unity of administration. The church board is therefore, in effect, a Local Council.

**THE DISTRICT COUNCIL.** The District Superintendent is the pastor of the District. In harmony with the organization of the present church board, the District boards should be gathered together into a District Council under the presidency of the District Superintendent. This would secure unity of administration for the District, and serve to correlate the work of the several boards, without in anywise detracting from the authority given them by the Manual.

**THE GENERAL BOARDS.** The General Superintendents are the general pastors of the church. In harmony with the organization of the church board and the suggested organization of the District Council, there should be a General Council, composed of all the general boards under the presidency of the General Superintendents, who jointly and severally should preside over this body; meeting perhaps in annual session. This would serve to correlate the work of the several general boards and at the same time provide for the General Superintendency a representative advisory body in the interim of the General Assemblies. The general boards according to this plan would still preserve the powers given them by the Manual.

**Election and Term of Office**

The General Superintendents are elected immediately by the General Assembly, and the District Superintendents by the District Assemblies. It seems that the pastor should

be elected immediately by vote of the membership of the local church. A nominating committee would thus be allowable, as in the case of District or General Superintendents; but to make the church board a nominating committee is out of harmony with our plan of election for District and General Superintendents.

The General Superintendents are elected for four years, the pastors for one year. Why not elect our District Superintendents for two years? Would this not give greater permanency to our District work?

If, then, the General Superintendents be organized into a Board of General Superintendents, to which each General Superintendent is amenable for his official acts during the interim of the Assemblies, and the actions of the Board of General Superintendents be reviewed by the General Assembly; and

If the article concerned with the disorganization of churches be so amended as to make it impossible for a local church to be disorganized by a District Superintendent, with-

out the consent of the remaining members of such local church—should there be such—or as a secondary method of procedure, by consent of the Board of General Superintendents; then

It seems that we should have a consistent form of representative government under which, if we keep the fires of revival life and power burning on our altars, we should go forth to the great mission for which we believe God has raised us up—that of evangelizing the world; and we sincerely believe that the Pentecostal Church of the Nazarene will yet be the center for all organized holiness work. "The sun never goes down in the morning," was a common remark of our sainted Dr. Bresee. Greater things are yet ahead of us; and with strong general boards at the head of our various and varied interests, with District and local boards working in harmony with them, and over all, add General, District, and local Superintendency, we shall yet spread the tidings of full salvation to the uttermost parts of the earth.

**Shall We Change the Name?**

By REV. C. H. ALGER

**A**S WE ARE nearing the time for our General Assembly, there seems to be much talk and some writing on the above subject. But to me this seems a matter of little importance and also one that too much may be said about for our own good as a church.

By calling the attention of the public to the name "Pentecostal," which is being used so extensively by the "tongues people" and other small radical organizations, that when the word "Pentecostal" is seen in connection with our church name our church is at once classed as a similar movement, is only to belittle our denomination in the eyes of the world.

The Pentecostal Church of the Nazarene, with nearly fifty thousand members, with thirty-four Districts in the United States,

some foreign Districts, and mission stations in nearly all the foreign mission countries of the world; its evangelists, of more than ordinary reputation, doing interdenominational work continually in all parts of the country; its multiplied hundreds of places of worship, and a dozen or more schools of standing, with other like institutions, dotting all parts of this land; with its existence and doctrine a matter of late church history; with the greatest religious paper published going out weekly to all parts of the world, and besides all this God has brought this church before the public notice till all this has been accomplished in less than twenty-five years; then to say the name "Pentecostal" in being connected with our church name will lead to such confusion is to advertise ourselves as a like organization in numbers, doctrine, and conduct.

Then we are so generally known as "The Nazarene Church," the length of the present name is little inconvenience, except in addressing correspondence to the Publishing House. And last, but by no means least, in referring to the short history of our church, as provided in the front part of the Manual; when the "Church of the Nazarene" was organized in Los Angeles, Cal., in 1895, they adopted the name of their choice, namely, "Nazarene." When a number of small societies of New York and New England met in Brooklyn, N. Y., in 1896, and were united into one church, bearing the name of "Association of Pentecostal Churches of America," the name "Pentecostal" was their choice. Then these two churches met in joint Assembly in Chicago, Ill., in 1907, and were united into one body. The last article of the "basis of union" read, "It was agreed that the name of the united body should be 'The Pentecostal Church of the Nazarene.'"

Since that time other churches and single individuals have united with us, all apparently satisfied with the name. Personally I think a shorter name would be much better, but we are doing so nicely let us go ahead and not contend for the change, which we may have no right to, till our eastern brethren shall choose the change for themselves.

WOODWARD, OKLA.

Do you send tracts in your letters?

**I'm Saved**

BY REV. A. K. BRYANT

I'm saved, I'm saved, how glad I am!  
Thank God, my sins are blotted out;  
The precious blood of Calvary's Lamb  
Has cleansed my heart and makes me shout.

I'm saved, I'm saved, oh, praise the Lord!  
His healing touch has made me whole,  
And the good Shepherd's staff and rod  
Bring strength and comfort to my soul.

I'm saved, I'm saved, oh glory, glory!  
The precious blood has been applied;  
And how I love to tell the story  
Of Jesus Christ, the crucified.

I'm saved, I'm saved, and sanctified;  
Great peace is mine, for God I see  
And joy just like a mighty tide  
Floods all my soul and makes me free.

I'm saved, I'm saved, yet watch and pray,  
For Satan is a wily foe.  
I know not where his snares may lay,  
But God will show me where to go.

I'm saved, I'm saved, and on the way,  
The holy way that leads above;  
The way that shineth more each day,  
The blessed way of perfect love.

# In the Interest of Deaconesses

By REV. MRS. MYRA CROZIER

I HAVE FOR some time felt the need that some one speak in regard to the matter which I present to you, but as no one else does perhaps it is my responsibility.

As one of the board of education of the Iowa District (though a resident of Nebraska, a member of the Oskaloosa church), I am greatly concerned in this matter. It is in reference to our course of study for deaconesses.

The church has been unfortunate in a lack of agreement between the work of the committee and the Manual. There is in this no reflection on any one, but this error obtains, and we can and ought to remedy it. Most of you remember there was a change made in this course at the General Assembly, and the committee, which did splendid work, had such tremendous tasks on hand that this course did not get properly adjusted. So we understood it.

We were informed through the HERALD OF HOLINESS of the change, and of the adding of the text book for nursing and the placing of the church history to be a reading book instead of a study book. But let us glance a moment at the list as it was printed in the paper of latest date that we found it, October 25, 1916, which reads as follows:

## FIRST YEAR

Text Book for Nursing.  
Binney's "Theological Compend."  
Short History of the Christian Church.  
The Church Manual.  
"The Bible Christian."  
Life of Hester Ann Rogers.  
The Herald of Holiness.

## SECOND YEAR

The Catechism.  
"Hidden Manna."  
Life of William Bramwell.  
The Herald of Holiness.

Please note we are not criticizing the material of the course. No. We think that splendid, but it is the arrangement of which we advise. The first year has nearly all the weight and the second very light, the catechism being a tiny book of only twenty-four pages. But do not think we count that book small in another sense, or unimportant. We have often wondered why the Protestants are not as rigid in teaching the catechism to children of the church as Catholics are.

Many of our women who are taking this course are those who have been some years without regular study. It will be much harder for them than for those who have continued to be students. So if either year were to be lighter study, our judgment is that it ought to be the first year, so they can more easily adjust themselves to conditions.

Again, the paper does not state (and I suppose had no authority to state) what are books to study and what books to read; and as the Manual is not correct in regard to this, we have nothing to definitely guide us. When candidates appeal to the writer (perhaps more especially as being the only woman member of the board) to know how to adjust the studies she can not inform them with any certainty.

We would be pleased if the General Superintendents and the General Board of Education could soon arrange a definite course which we can use until the General Assembly meets. It may seem presumption to the above-mentioned board for this suggestion to be given

as follows, but it is done in the hope it may serve as a basis to work from (subject to any change which is thought advisable), and thus expedite matters. This arrangement is submitted for your consideration and revision.

## Course of Study for Deaconesses

### FIRST YEAR

To study for examination:  
The Gospel According to Luke.  
Text Book for Nursing. Weeks-Shaw.  
The Church Manual.  
To be read and give synopsis:  
"The Bible Christian." Short.  
Life of Hester Ann Rogers.  
To read:  
The HERALD OF HOLINESS.

### SECOND YEAR

To study for examination:  
The Acts of the Apostles.  
Binney's "Theological Compend."  
The Catechism.  
To be read and give synopsis:  
Short History of Christian Church.  
Hurst's.  
"Hidden Manna." Baker.  
To read:  
"Quiet Talks on Prayer," Gordon.  
The HERALD OF HOLINESS.

There is another matter to bring to your notice. When the writer had a call to preach, over twenty years ago, being in a church which does not ordain or license woman to the ministry, she inquired, from layman to bishop, to know what could be done. The bishop presiding over that territory said, "She can be a deaconess," and it was so voted by the quarterly conference. Then there was a searching everywhere for information in regard to the labors of a deaconess.

After three years the ears heard the Word, mentioned in Isaiah 30:21, and the Iowa Holiness Association, unheard of before, was revealed to her as the organization from which

to receive credentials. But the keen interest in the deaconess work never waned.

A great door and effectual is opened unto this noble class of workers. It is a much greater field than the church in general sees, although the service rendered will never be as manifest to the world as the pulpit work. Here is a sphere in which woman has great advantage over man, as in most cases physical and moral reform must come to a home through the influence of the mother rather than the father, and a woman can reach womankind where a man can not tread.

Having felt a leading to publish my viewpoint of the great possibilities in this field, I laid it before the Lord for some days, to know if it were His order and I feel clear that it is.

After fourteen months of prayer over the doubtful question of changing church relationship the message came clearly at 2 o'clock in the night, and there was no more doubt as to God's will.

## Create a New Office

In order for the labors of the deaconess to reach the highest efficiency it is plain that there should be more definite organization, though it is true there is already too much "organize" and too little "agonize" in the vineyard of the Lord.

The suggestion is to create a new office, the one filling it to be a General Superintendent, or rather "General Supervisor of Deaconess Work," said person to be an *ex-officio* member of the Assembly, this supervisor to hold a session each day of the General Assembly for deaconesses, not debarring any from attending. He or she should call to those sessions as speakers physicians, surgeons, experienced deaconesses, moral educational workers, rescue workers, conscientious teachers, those of any line of work who would be helpful to this calling. He should also communicate with all the deaconesses of the church, in homeland and foreign field, advising helpful booklets and tracts and gathering data from the work of each to pass on to others.

The writer, having been many years a worker in the line of purity (or moral education, as now called by the national W. C. T. U.) has found many things in the home life that a deaconess could with alertness and tact and with God to guide reach and remedy, and thereby give much added health and happiness to that home.

Habits will be found among children that hundreds of good mothers, because of not being instructed early in such things, will never detect; things that a consecrated woman educated in these varied lines can easily see. This does not necessitate great school education. Among our most successful and resourceful workers are those of meager book knowledge.

Let me illustrate in regard to habits, by one event from personal experience. A certain home was visited several times, and the visitor detected something that she knew the good mother, careful as she was, did not know. That was that the secret sin was being practiced by the youngest girls in the family. Many might quickly say, "Bold, boy-struck girls are given to such things." These girls, like hundreds of others guilty of the same sin, were not at all of that type. More modest and retiring girls you would never find than three of these four girls were. The fourth was full of life and jollity and innocent fun.

The visitor worked for the salvation of these girls, and one was sweetly saved, and a year after sanctified. But when there was deep conviction there came a full confession of the practices of the four. The father and mother

## The Herald of Holiness

By JOHN A. HILL

THE HERALD OF HOLINESS has become a household necessity to every member of the Pentecostal Church of the Nazarene and, to every one who is living a pure and clean life. It is a healthy, spiritual tonic and supplies a need that no other paper could supply. We look forward to its coming with pleasure, receive it with joy, and read it with delight.

It is food for the hungry soul, and is full of holiness reading which is read by lots of people who do not read the Bible; therefore it is a light that leads the unsaved to the Word of God which tells how much good one can do by handing it out and by leaving it lie around somewhere where it will be picked up and read.

OUR HERALD OF HOLINESS is like a white-winged messenger, bringing glad tidings of great joy. Subscribe for it, circulate it, talk about it, and pray for it.

EVANSVILLE, IND.

## The State of the Church

were kindly informed of the situation, and the state of that mother so grief-stricken was pitiable to see. All the cases were remedied.

You might ask how one can detect these things. There are evidences that the practiced eye can discover, and can hardly explain, but above all human intelligence one called to labor in the vineyard of the Lord who will wholly rely upon Him will be given wisdom, tact, and discernment that he never deemed possible to him, and in such a degree as those who do not wholly depend on God never possess.

We would speak of another phase of this line of work. Of the five classes of the demented, the morose, or those nearest normal (and they so nearly normal that few would recognize them as belonging to that class), are the greatest menace to a community. These need very special care, of which fact many mothers are ignorant, and here a well-informed deaconess could be of great service, and many times save much sorrow.

Again there are cases, and they are not at all uncommon, where children need attention and treatment physically before they are in a condition to receive and retain spiritual lessons. In many instances we must reach a bettered physical condition before we can hope to make a lasting spiritual impression.

There are simple feats of surgery, not one but several, especially in artificial surgery, receiving marked emphasis the last very few years that will so transform a child's disposition that the parents themselves can scarcely credit the change and can not comprehend it.

The writer was once in a clinic in one of our large cities for five hours with one of the most skilful surgeons of America, a woman, and saw not only many operations performed, but heard the lecture of explanation of each case, and it revealed more of the necessity of having such work done in time than could have been gleaned from books in a month. Oh, what a vast amount of unexplored knowledge lies before all of us!

Such as all this and much more we would have presented at the deaconess session of the Assembly, and ask the HERALD OF HOLINESS for a page once a month, to be edited by the supervisor, and thus do all possible to make our deaconesses skilful workers for God.

You might ask, "Whom could we find to undertake such a grave and weighty responsibility?" I do not know any more than you, but I would say, don't try to find one, but let God alone do this choosing. As He chose a wife for Isaac, so He can and will, today, choose the right person to fill any place which God's people will unitedly call upon Him to do. Surely no one would think to accept such a position without an assurance it was God's call, and He would give the wisdom to fill it. Let us all earnestly pray, "God bless every wearer of the little black bonnet with white ties, and make her to feel the sacredness of her great calling of God."

OSCEOLA, NEB.

I feel that I can not afford to miss a single copy of this good paper. It has been a means of much blessing to me. I have again and again laughed and cried and shouted in reading its pages, and more times than I can tell you, I have been driven to my knees to "pray through" for some of the needs given on various lines. May God continue to bless every dear worker in the Publishing House, and may He make the paper a great blessing to many precious hearts in the coming days.—Mrs. MINA GILL.

(The following report was passed by the Dallas District Assembly and voted to be published in the HERALD OF HOLINESS.—Managing Editor).

**W**E. YOUR committee on the state of the church, kindly submit the following report:

Nothing is so appetizing to the ambition or so stimulating to the progress of a church as to take its history, both remote and immediate, and compare it with its present condition. For comparison is the process of making things apparent. But to compare us with other ecclesiastical bodies would be both useless and unfair. For probably what we would consider basic and fundamental they would declare nonexistent or matters of minor importance. Then, because of our peculiar calling as a church, we are left to be compared only with our former selves. And while we are rejoiced when we look adown the yesterdays of our movement, yet more glorious is the feeling when we behold today's actual conditions.

There was a time when other denominations branded us as a people without an ideal, and as enthusiasts with no purpose before us. But we are far removed from this feeling today. Everywhere we are impressing both ecclesiasts and worldlings that we have a call from God, and that in obedience to that call we are organizing and systematizing to meet the demand to the fullest of divine expectancy. By the most pious and deeply religious in every church we are being considered as a kind of guaranty against spiritual bankruptcy from the earth. And while our gospel is sometimes too bold for modern ears, and our demonstrations are puzzling to those whose hearts

have never experienced our great blessing, yet wherever our banners are lifted it is conceded by all that sin is exposed, righteousness commended, and the general cause of Christianity exalted.

That we have had quite a numerical increase this year is not at all surprising. Our evangelists are exerting themselves to conserve their efforts specifically to our church, and our pastors, along with their prayers and study, are applying the laws of tact and Christian diplomacy. We are assured that the long hours spent by our leaders in villifying those who differ from them are but relics of the thoughtless past. We have no time to quibble. We are too busy to quarrel. Like Nehemiah's answer to the call of the enemy out yonder, while he was reconstructing the wall around Jerusalem, "We can not come down nor cease our labour; for we have a great work to perform." Even in its infancy our own beloved Dallas District has learned that a congregation of skeletons is without promise, and that if holiness is to be carried to the remotest corners of the earth it is to be done by gospel-fed and Spirit-filled congregations acting as the bases of supply.

Nor is our church without marked improvement along material lines. Systematic giving is appealing to our people as the ideal method for meeting the financial needs of the church. Our evangelists are being better paid for their labors, and our pastors are coming to be free from the specter of secular toil for a support. And despite the fact that our nation was in a state of belligerency a major part of the last Assembly year, and that we were asked by the government to suspend all material improvements unless it was otherwise absolutely necessary, we have built three nice new churches and have still another well in the process of reconstruction.

The growing respect for authority in our District is a matter of great significance. Our laymen are coming to appreciate the helpful care of pastors, and in their contracts are demanding that they have this comfort 365 days in the year. And every pastor finds a happy consolation in the advice of his District Superintendent. While from the District Superintendent to the weakest member in the District, though our chief executives live far from our great Southwest, we love, appreciate, and respect the high office of General Superintendency, and pray that its thought for us may be the mind and purpose of God.

Finally, our vision is being lifted to see that our earthly all is so transient that it is a very reasonable thing to sacrifice it in the interest of a church that is yet to carry the words of hope to a lost and dying world. Yes, that magic word "others" is to be flung from the finger tips of faith until the whole world shall be without an excuse before God. For this difficult and stupendous task our church has been raised up. And for such a church every Pentecostal Nazarene would bend his energies, not even counting his life dear in the effort. Yes, he would water it with his tears, vitalize it with his prayers, and warm it with his heart's best affection. And in this genial clime he would lay his plans for greater things, being content only to journey from glory to glory until at last he comes laden with sheaves to pass through the sepulcher and enjoy the bliss of God's vast beyond.

P. L. PIERCE, *Chairman;*

V. H. FISHER, *Secretary.*

### Tithing

BY E. B. BANKER

Malachi 3: 8-13

If success would crown our efforts  
In a financial way  
We'd expect the other fellow  
To never forget to pay,

So God in the beginning  
Laid down a financial plan.  
Through the Prophet Malachi,  
Not excusing any man.

But some when they read the law  
Of giving to God the tithe  
Just wrinkle up their faces  
And squirm and twist and writhe.

But squirming doesn't solve the problem,  
Or twisting doesn't pave the way,  
But confess your sins to the Father  
And the tenth in the future pay.

Now, since the Father forgives you  
Of the wrong, you truly believe,  
He's promised to pour out a blessing,  
There's not room enough to receive.

"Now prove me," saith the Lord,  
"By paying me what you owe,  
And I will rebuke the devourer,  
A rich harvest on you bestow."

Again saith your heavenly Father,  
"For your sakes and not my own,  
Will your vine bring forth in abundance  
Till the years of your life have flown."

SHELBYVILLE, IND.

# World-Wide Missions

By REV. C. J. KINNE

## A DIAMOND IN THE ROUGH

As we have written some along the line of industrial missions, we are pleased to give an illustration of the usefulness of native Christians who hold positions of influence and power, through ability to conduct enterprises of their own. Rev. J. L. Johnson, a Baptist missionary in Brazil, gives in Home and Foreign Fields an account of a visit to the home of such a native. The heading of this article is the caption under which he writes. We give his letter in full:

Like most precious jewels, I discovered this one hidden away in the mountains of the interior of the state of Pernambuco. It was a beautiful Christian character redeemed from a life of vice by what has been called "the expulsive power of a new affection." I want to tell you something of this sturdy Baptist layman.

This brother's name is Estevao Placido Pinto, which, translated, is Stephen Peaceful Little Chicken. He, by his own honest efforts, has come up from poverty to be the owner of one of the largest coffee plantations in the state—nearly a million coffee trees. On his farm live some sixty families. The week spent there was one of the most interesting and enjoyable of my life. The place is twenty-seven miles from the railroad, and the horseback ride over the almost impassable Brazilian roads, through mud and rain, was extremely trying; but all the hardships of the trip are quickly forgotten when one finds himself the guest of this Christian home, perched high on the mountain's side. The occasion of my visit was a trip with the Brazilian pastor to visit the church whose temple stands hard by the residence of Brother Pinto. The church has some fifty members, and is composed almost exclusively of the family of the owner of the plantation and his renters.

One of the conspicuous Christian graces in the character of layman Pinto is liberality. As the greater part of the membership of the church is very poor, the burden of the expenses of the church falls upon this wealthier brother. Last year, at almost the entire expense of this layman, the church erected and furnished a splendid meeting house. Also by the side of the church building a cemetery was laid off and surrounded with a high brick wall, where the dead believers may rest in peace without fear of molestation by zealous priestly hands. Brother Pinto furnishes horses and hospitality for the pastor, and pays the greater part of the salary. Besides all this, he hires a teacher at his own expense to teach the children of his renters, but so dense is the ignorance of the people that it seems that the school may have to close for want of pupils to receive free instruction.

Before my visit to this church I imagined that as this brother largely sustains the church, he would probably try to dominate it also. To my happy surprise, I found that liberality in this brother is also accompanied by that other grace which so beautifully adorns liberality—humility. He is not at all ostentatious

or domineering, but takes his place as one of the most humble members of the church.

It is said that consistency is a jewel. I think it is most beautiful and shines with a special luster when it is a Christian jewel. Brother Stephen not only preaches but practices his faith. He preaches the gospel in word and life. He owns a grocery store to supply his renters and the general public. Every grocery store in Brazil, unless owned by believers, sells whisky, and makes Sunday its principal day of business. But all know that no whisky is to be found in the store of Brother Stephen, and that its doors are never opened on Sunday.

Another fine Christian grace possessed by this man, as I have already intimated, is hospitality—largely a lost grace in modern Christianity. This splendid family spared no effort to make the visiting missionary and native pastor entirely comfortable. The Lord was gracious in His blessings on our meetings, and the church seemed instructed and helped, while a number of people heard the gospel for the first time. "We trust the Master of the harvest to care for the seed sown.

This farm and church rest high up on the mountain side. From the summits nearby, I looked across to another range, some sixty miles away. The intervening land lies out before one in a vast saucer-like basin, covered with small farms of corn, beans, and mandioca. As I looked from the top of this mountain upon perhaps a thousand rude homes, I could but wonder how many of these families knew and loved our Savior. Perhaps a safe estimate would be to say that nine hundred and ninety are Christless. The only Christ they know is on a crucifix of wood or metal. As I look at the scene, I am constrained to exclaim with the great missionary apostle, "Who is sufficient for these things?" But listening, I hear Him saying, "Lo! I am with you always," and with new courage I turn my face to the valley.

## AN ARGENTINE PHILANTHROPY

The report that comes from Tres Arroyos, Argentina, that an evangelical orphanage is being started, which is to be supported locally, indicates not only that a much needed philanthropy is under way, but that the "evangelicals" have won the confidence of the town. The committee consists of members of the church, but when the people of the town heard about it they responded in a remarkable fashion. No less than three building sites were offered as donations, and at the end of the year \$9,000 in cash was in hand. Nor was this all. A lawyer drew up the title-deeds free of charge; an architect contributed the plans and is supervising the building work as his donation; 25,000 bricks and a large quantity of other materials have also been given; while the railway company has offered to carry materials, freight free, and has presented old rails for the necessary girders. The mayor has promised a municipal grant of \$1,000

a year toward the upkeep, and nearly forty children are awaiting admission. It will accommodate seventy. The foundation stone was laid in December, and the building is going up, the work being done by a member of the Jaurez church and his four sons. The cost will be about \$17,500.—Missionary Review.

## ITEMS OF INTEREST

For months the American Bible Society has been issuing ten thousand khaki Testaments a day to supply the soldiers and sailors.

The foreign missionary contributions of America have increased from \$8,459,653 to \$29,437,861 in eleven years, largely due to the work of the Laymen's Missionary Movement.—Men and Missions.

In Philadelphia every second person was born outside the United States, and half the native-born had foreign parentage. Are home missions needed?—Exchange.

That the influence of Christian America is being felt abroad is evidenced by the fact that General Foch wrote the American Bible Society as follows: "The Bible is certainly the best preparation that you can give to an American soldier going into battle, to sustain his magnificent ideal and his faith."

It is said that in Japan the natives speak of tent meetings as "The evangelism of the heavenly curtain."

The missionary board of the Methodist Episcopal church is rejoicing in the fact that during the last year its receipts for missions were \$2,380,346.98, an increase of \$440,042.96 over the year previous. The contributions of that church are only partly represented by this sum, as in addition they have the Woman's Foreign Missionary Society and the board of Sunday schools. The grand total receipts for foreign missions of all three boards was \$3,748,606.30.

In some of the Korean missions the Sunday school children have learned to make and carry bricks, in order to earn money for the offerings.

Singapore, on the Malay peninsula, is the nerve center for all of the great island world off southeast of Asia. It is a stirring city of mixed population. There are only a few thousand Europeans, while there are 40,000 of the races from the Malay islands, 20,000 natives of India, and 200,000 Chinese. Of this population 45,000 are Mohammedans.

A missionary to the Mexicans in Texas tells the following: "One time, in one of the pastoral visits, after traveling about twenty miles, I preached what I thought was enough. Just before the final hymn a man told me, 'Brother, you come once every four weeks. I had to walk five miles while my family came in the wagon; I would like to know if you can preach that sermon again.' As I saw that the people wanted to hear more, while they sang I took another outline, and preached the second sermon in the same service. I was glad to find a place where the people didn't complain of the length of the sermon."—The Missionary Survey.

# THE WORK AND THE WORKERS

## EVANGELIST M. F. GROSE

We have never felt more grateful, than in these troublous times, for a church where God could be worshiped on full salvation lines, without fear of opposition or expulsion. It has been somewhat over a year now since we left the pastorate to get acquainted somewhat with the field work. We have had some good meetings during the year, and have seen some beautifully saved, have gotten better acquainted with the saints on the District, and feel more attached to our great work than ever. The epidemic has materially interfered with the plans of the District in opening up the northern end of California, but we have stuck to what was accomplished and consequently have at Eureka a very promising work under the care of Brother Murray. Also we have another work at Blue Lake, which was opened after our meeting in the summer. The Lord has supplied all our need; and though freighted with sorrow, the year has, also, brought its blessings and joys. We have been called home twice since the influenza started; the first time with our little Paul, who struggled through a two months' siege of the pneumonia, the second time when God, in His allwise providence, saw fit to take our little baby Elbert. We feel a closer tie to heaven and are enjoying the blessed walk with God as never before. The blood cleanses just now and the Holy Ghost abides. We believe that world conditions of today should inspire greater faithfulness and loyalty to the heart of every Pentecostal Nazarene.

## KANSAS DISTRICT

Let all the pastors and evangelists on the District rally their forces and draw near for the battle. Owing to the fact that about three months and a half of our Assembly year are already past, we will have to run fast to have everything up on all lines by Assembly time. Above all, let us go in for revivals prayed down from the skies. Oh, that every one of us may be flames of holy fire! Let us come up with all our obligations. Get all you can to take the HERALD of HOLINESS. Then let us do our best to raise ten thousand dollars for foreign missions. Let us send in all we can raise for home missions to help some of the struggling churches on the District. The need here is very great. Let us remember our own school at Hutchinson. We want to raise five thousand dollars between now and the first of September, which will completely raise all indebtedness and put the school on its feet to do business for God. Mrs. Lord has been appointed to travel with me over the District to help raise this money, receiving only her expenses, no salary at all. Now is the time to rally for our school and do things for God. How easy the Kansas, Nebraska, and Colorado Districts can raise this five thousand dollars and have a school that will bless the world.

Let all the pastors and evangelists remember our District rescue home at Wichita. They are in great need right now. Let the pastors take this matter up with their people, and take a good offering for this worthy institution of our church. Don't forget the General and District Superintendents' offering. Let every one be determined that he shall do better than last year on every line. Let all the pastors do lots of praying and visiting, and God will bless you in your work. Remember in prayer your newly appointed servant.

E. J. LORD,  
District Superintendent.

## EVANGELIST N. G. GRISWOLD

My first meeting was at Beens Run Apostolic church, Ky., where God gave us a few days of good services. Then we went to Williamson, W. Va., and helped our son-in-law, Rev. C. C. Pegram, in a meeting, and about sixteen souls were saved and sanctified. Then we went to Tick Ridge, near Olive Hill, Ky., and God gave us glorious victory in saving, sanctifying, and reclaiming and undeceiving some of the "tongues" folks.

I am now at Willard, Ky., with Brother Leonard Bolling, of the Apostolic church, and God is giving us great victory to start with.

From here we go to Maysville, Ky., to help Brother Wakefield. After that I will be open

for some dates. If any one desires my services write me at Kingswood, Ky.

## NEW ENGLAND DISTRICT

Since my last report I have visited several of our churches. At South Manchester, Conn., I was very cordially received by the pastor, Rev. A. C. Goldberg, and his wife. The evening service was well attended and a profitable meeting held. Brother Goldberg has had a successful year and the church is prospering under his ministry.

At Hartford I found Brother and Sister Lancaster in good spirits. We have a good property here, which serves for both parsonage and church purposes, and a company of as loyal people as we can find anywhere.

At Bridgeport we have a new work opened under the leadership of Rev. Lillie Henderson. Sister Henderson has the spirit of a pioneer preacher, and refused a good offer that she might undertake this work in this large manufacturing city. She has already gathered around her a small but faithful band, who intend to hold on until we have a strong church. Brother H. O. Fletcher has done much to make this work possible, through his devotion to God and the cause of holiness.

I had the privilege of preaching at the holiness mission at Springfield, Mass. Here we found an earnest band of people, who are standing definitely for Bible-holiness.

I arrived home in time to spend Christmas with my family, and to attend an all-day meeting at our Beverly church the following Friday, Rev. Alfred Cole and Rev. S. W. Beers delivered two stirring messages which were made a blessing to us all. Brother and Sister Jenkins, who have charge of the work in Beverly, are well liked by the people, and are doing good work. Sister Jenkins, who is a trained nurse, rendered valuable service at the emergency hospital during the epidemic, which was appreciated by the city.

On Sunday I supplied the pulpit at West Somerville in the absence of the pastor, Rev. W. E. Smith, who was called away by the sickness of his father. Brother Smith has been with the church but a short time. The church is much encouraged by his coming, and believes he is the right man for the place.

New Year's day I assisted the pastor, Rev. Tom M. Brown, in an all-day meeting at New Bedford. The attendance was good and the Spirit was with the people. I never visited the church when it was more prosperous. An interesting part of the evening service was the burning of a mortgage, which was done with hilarious singing, the people having raised about six hundred dollars on the church indebtedness. Brother and Sister Brown are much loved by the people. There we met Sister Cooper, who is looking after our Mattapoisett mission.

Our next call was with the Wesleyan church at Providence, R. I. On account of storm and sickness the attendance was small. The Lord is blessing the ministry of their energetic pastor, Rev. G. G. Edwards, and the people are showing their appreciation by taking good care of him.

Dr. J. E. L. Moore, president of the Eastern Nazarene College, is supplying at the Ashmont Street Church; the pastor, Rev. Paul Goodwin, having been obliged to resign on account of impaired health, caused by an attack of the influenza. We regret Brother Goodwin was obliged to leave the church and the District to return to the West. Brother and Sister Goodwin have a warm place in the hearts of the New England people and we hope they will return again some time in the future. The church is delighted with the preaching of Doctor Moore, who will supply until arrangements are made for a settled pastor.

The church at Bristol is being cared for by Rev. Mr. Myers. This is a small church, but there are some good people here. Sunday night was given to this place and we had a good service. Sister Myers is a great help to the work and their labors are greatly appreciated.

The Danielson church is gaining interest under the labors of Brother Harry Brown, a student at the Eastern Nazarene College. They

are looking for a revival and we trust it will come in the good old-fashioned way.

I paid the school a short visit and felt paid, as I saw the efficient faculty and looked into the happy faces of the student body. We propose to make our Eastern Nazarene College one of the best, and educate our young people for God and holiness.

N. H. WASHBURN,  
District Superintendent.

## COAST TO COAST CONVENTIONS

The convention at Seattle was successful. Brother Ruth was sick for the last three days, and could not attend the services at all. The weather was inclement much of the time. The Methodist churches of the city were holding prayer-meetings preparatory to the "All-Seattle Campaign," with Brothers Joseph H. Smith and Will H. Huff in the First Methodist Church. Still we had a good and representative hearing. Several times the house was well filled, and more than once we had a full altar of seekers. There were some splendid cases of full salvation. The brothers of the King County Holiness Association were present with a spirit of ready co-operation.

We were delighted to have in the convention from day to day, Rev. and Mrs. Fred Suffield, of New York. They were both "blessed and a blessing." Mrs. Suffield and Mrs. A. P. Gouthey, wife of the alert and redoubtable Evangelist Gouthey, were greatly used in the ministry of song. How they did lift us as they sang of "Grace, that is greater than all my sin."

Brother Ruth is able to go again; and among the workers there is delightful fellowship, indeed. Brother Babcock is with us now. The workers' force is complete. On to victory!

Reporter.

## MINISTERS' MUTUAL AID SOCIETY

We feel led to volunteer a word of praise and thankfulness for the good work being done by the Ministers' Mutual Aid Society during the epidemic that has swept our land. There is no fund to which we contribute that we take more real delight in than we do in this good work. The benefit that one gets from this for himself is of secondary importance, compared to the blessing in a material way that he is furnishing to God's own people. We never let a day go by, if we can help it, but aim to get our dollar off by return mail; even if we have to go out and borrow it. Rather than feel burdened by the extra demand at this time, we should count it a great privilege to thus aid those in need. We are so impressed with the importance of this great work, that we feel the death notices should be paid in advance, and every delinquent fully urged to make his contribution, so that when one of our brethren dies the full amount could be forwarded immediately to the relatives. This would also make a more secure basis of membership and more sure receipt of its benefit.

EVANGELIST M. F. GROSE,  
of San Francisco District.

## ARKANSAS DISTRICT

Since last report I have been very busy looking after the interests of the District. My trip to Alix church was a pleasant and successful one. As Brother Broyles desired to give up the church, we were successful in getting Rev. and Mrs. McGonagill, of Banner, Miss., to take his place as pastor. From Alix we went to Ozark, and found Pastor Moore on the job with the situation well in hand. Brother Moore is doing a good work at Ozark. We had two good services, with an intelligent and appreciative congregation.

Next we went to Maple Shade, where we had three profitable services and at the close a very successful business meeting. I did not get to visit the church at Sixty-One, but definite arrangements were made for the little church and all seemed to be encouraged. We are expecting great success and progress on the Ozark work this year.

It was a pleasure to be with Pastor Parks and his good people at Morrilton, both people and pastor seemed to be delighted. The work is all organized, and they have a hustling leader. Upon the promises we claim victory for the church at Morrilton.

I have held several services at Argenta, with seekers at the altar, some of them praying through. Rev. I. T. Stovall is now in charge of the work. We have some fine people at Argenta, and with proper care there can be a strong work built up there.

Next I visited Brother W. S. Harmon's work, beginning at Searcy. I found the church with an upward gaze, and three good services with seekers at the altar were held. The church seemed to have the vision and we are looking for a better day with the church there. Another of Brother Harmon's churches, Pickens' Chapel, is away back in the mountains of White county. The weather was cold, but the people and we had two gracious services. This little church is wide awake and appreciates its pastor. It is a small, but loyal, band of Pentecostal Nazarenes.

From this place we went to Pangburn, where we found a small congregation waiting for us, a new preacher, and a new crowd, so it was our first job to convince the people that it was the same old story of the cross that we were interested in. And after a short service we all went away feeling that it was good to be there. After dinner we went about three miles in the country to a little schoolhouse, where we met about a dozen young men and girls, the hope of our country, anxious to hear of the Christ that is able to save. The Lord gave liberty to preach and all seemed to enjoy the service. Then we went back to Pangburn for the night service. There was a much larger congregation than at the morning service, with an increase of interest. Brother Harmon has too much work for one man, but seems to like his job, and is giving his all for the work.

I found very little interest at Heber Springs. Brother Trimble is pastor of the work. We had one service, with a very small congregation. An effort is being made to secure a place of worship. If this can be done, there is a chance to build a good work. I find in many places a great need of getting the people to see the need of places of worship that will be comfortable and respectable. I know that Christ was born in a manger, but there was a reason; and that was because there was no room for him at the inn. But with the opportunities that we have today we are left without an excuse. We need clean, sanitary places of worship. Let the pastors see to it that the churches are kept neat and clean.

I found Pastor Daniel and Rev. W. T. Mason, of Missouri, in the battle at Pleasant Ridge. On account of so much influenza, the meeting was not what they had hoped for. The Lord blessed in the effort, and as the writer preached on the "Possibilities and Mission of the Church," the Lord seemed to smile upon us, and the people wept for joy. We have some true and tried people at Pleasant Ridge.

The joint preachers' meeting will convene at Villaonia, beginning Thursday night before the second Sunday in February. We are expecting a great time, free entertainment, and free transportation to and from the railroad. All trains will be met February 6th, at Conway.

T. C. LECKIE.

District Superintendent.

#### ALABAMA DISTRICT

We are making our first trip to the churches, and are being received with gratitude; so both people and Superintendent are encouraged and are working harmoniously together. With a united effort and much prayer and faith in God, we are expecting to make strides on the District this year.

After conferring with the church board at Dora, we appointed Rev. P. C. Ramsey as pastor. He has agreed to accept the appointment, and will give them two Sundays each month. Dora is a great field for our church, and we predict a successful year for our brother there.

We had a very blessed time with our church at Millport. God gave us several souls and the church was greatly blessed. We were delighted with our people and their work at Millport. Their Sunday school is excellent. The grammar school, run in connection with the local church, would be a credit to any community. They have a very fine body of boys and girls, a number of which are in the experience of entire sanctification and are members of the local church. After conferring with the church board, we also appointed Brother Ramsey pastor of this church. This is Brother Ramsey's home, and he will give them two Sundays each month. We expect many good things of this church under his able leadership.

## The Late Rev. Charles F. Crites



### A GOOD MAN GONE

We have the sad news of the death of Rev. Charles F. Crites on New Year's day. Brother Crites came to Colorado less than a year ago for his health, which had broken down in his strenuous pastoral work in building up the church in Maplewood, Mo. He was well on his way to good health again, only to become a victim of the influenza. Brother Crites was looking forward with happy anticipation to the time when he would be able to take up active work again at our next Assembly. In our short acquaintance we have loved this man dearly as a servant of God, and counted on him as a right-hand man. In passing on to his reward he got a glimpse of the city and said, "Oh, how beautiful it is!" We feel that a good man is gone, and bow to the will of God, for He doeth all things well, although we acknowledge we do not understand this providence. We bespeak the prayers of God's people for Sister Crites and the two little boys.

A. E. SANNER.

Superintendent, Colorado District.

### TRANSLATED

We have just received word of the translation of another one of our young preachers, Rev. Charles F. Crites, of Evergreen, Colo. I can not realize this, our good, faithful, and aggressive brother has been translated. Why is it that so many of our young preachers are being translated these days? "What meaneth this?"

The death of our young brother causes us

God gave us a very precious service with the Giant Oak church, after which we elected officers for the year, this being neglected before the Assembly. They are expecting a year of victory with their new pastor, Rev. P. M. Covington.

Our visit with the Saragossa church, the second Sunday, was pleasant and profitable. Rev. A. D. Kimbrell, the new pastor, was given a big welcome, and the church promised him its loyal support. We see great days of victory ahead for Saragossa.

Rev. L. G. Adams sends a note of victory from the Pensacola work. Rev. B. F. Sheffer is called for their pastor until April. We are praying and looking for the unusual to take place in Pensacola.

Brother Thrower writes that his people are taking on new courage, and are going ahead to cell the house.

We are planning for a great missionary rally with Pastor Butler at Nauvoo the fourth Sunday. Let all the people pray for this service.

The self-denial league is getting the approval of many of our people. Each pastor should see that this league and missions are pushed in his church. It will pay spiritually and financially.

We are praying for twenty-five hundred souls, one thousand Pentecostal Nazarenes, twenty-five hundred dollars for missions, and five hundred subscriptions to the HERALD of HOLINESS on the Alabama District this year. Let no one say it can't be done. If you are a member of the Alabama District and believe it can be done, and will join me in prayer to this end, drop me a card.

great sorrow, yet, thank God, we sorrow not as those who have no hope. - We remember with pleasure our fellowship together in the battles for God and souls, in the Kansas Holiness College and Bible School at Hutchinson, Kas. One more has been added to the number on the other side. We are being drawn a little nearer to heaven, for we are expecting to meet these dear ones over there when Jesus comes. Brother Crites' last words were, "Oh, how beautiful it is!" May God bless and comfort his broken-hearted widow and children. H. N. HAAS.

### A TRIBUTE OF LOVE

It has been a special privilege of mine to have known dear Brother Charles F. Crites from the time he first found the Lord, until his death. I was kneeling by his side at the altar in Ponca City, Okla., in 1910, when he broke through out of a life of deep sin, into the light of this great salvation. He was so truly in earnest, and so eager to be taught, that he was quickly and readily led into the experience of entire sanctification, in that notable revival in which District Superintendent Jernigan and Pastor McIntyre were the human leaders.

Obeying a call to preach, and with characteristic energy, he next year entered the Bible school at Hutchinson, Kas., to prepare for the work. He held steadily to his studies until he finished the Greek theological course. Lack of money did not dishearten him, but he labored hard to pay his way through. During his school life he did considerable service as a student-pastor. From the first his ministry was truly blessed and useful, seeming to reach its earthly climax in his last pastorate at Maplewood, a suburb of St. Louis, Mo. Here, with the work steadily building up under his direction, he was stricken with an illness which developed tubercular symptoms; so with his heroic wife, Mrs. Belle Crites, and with their two precious children, he went to Evergreen, Colo. For a time he steadily improved in health, until, while suffering from an attack of the dreaded influenza, he was promoted to be with Jesus in glory.

It was during his student life at Hutchinson that I knew him best, as he was in several of my classes, and he often came to my room that we might pray together. Often I, also, used to hear him in his room earnestly talking to God that the best possible might be realized in his life, which was one of the most remarkable instances of transformation and progress, spiritually and mentally, that I have ever known. I am one of the many to whom he was a great blessing, for if ever a boy was loyal to his teacher and pastor, he was to me.

Again it seems to us that one of God's true soldiers can ill be spared from the battle field, but we know that while our ranks are being depleted, heaven's ranks are recruiting, and we do not question the will of God.

H. M. CHAMBERS.

If any person, anywhere on the Alabama District wants a meeting during the year and will make the arrangements, write me and I will see that it is held. We are arranging for several great evangelistic campaigns for the year. We have victory now, and see greater victory ahead.

H. H. HOOKER.

District Superintendent.

### EVANGELIST W. P. JAY

For nearly three months I have not been permitted to hold a revival meeting because of the influenza. Our last meeting was in the tent at Ontario, Ore., for Rev. S. L. Flowers, pastor. God gave us a good meeting, and several prayed through. Brother Flowers is certainly a faithful pastor. He had secured a couple of lots in the heart of the town, one of which had a nice dwelling on it which they now use for the parsonage, and during the revival they moved the church building on the other lot, from a less desirable location.

Brother Flowers is a sweet-spirited but uncompromising preacher, is loved by the church, and respected by all. He truly has the call to Palestine in the interest and salvation of the Jews. He, with his consecrated wife and daughter, are a whole gospel team.

I am very anxious to get in the evangelistic field again. Any pastor living where the restrictions are lifted, who wants me to hold a revival, may write me at Nampa, Idaho, or any, Ore.

**COLORADO DISTRICT**

Since last report we have made several trips out on the District to hold business meetings or visit the churches. However, as a rule these visits were different from the usual visit. With no public church service, we could only visit in private homes. We are sorry to have to report that even at this late date, January 15th, the Colorado District has several churches which are not yet privileged to open because of the influenza ban. However, relief is now in sight, and we hope that all will be open by the first of February.

In Greeley we found the brethren busily engaged arranging a new place for worship, in anticipation of opening the following Sunday after having been closed ten weeks. Rev. F. H. Bugh has the work well in hand there, and there is victory ahead. The old building was being wrecked to make room for a new building. They have one of the very best locations in the city of Greeley, and we were delighted to see the work of building so far advanced, with the finances well pledged. They expect to have a special revival campaign there beginning in February, with Rev. A. G. Jeffries as evangelist. Pray that this may be a great time of salvation in the Greeley church.

Denver church is forging ahead under the able ministry and leadership of Rev. A. G. Crockett. The crowds in attendance have been large, and as we have it, there have been several converted each Sunday since the opening. The first Sunday in the new year was a great day with four souls praying through in the morning service and six at night. Thank God. Our Denver church ought to be one of the strongest in the movement, and we are praying God to make it so.

Rev. M. R. Dutton has been unanimously called by the Colorado Springs church to the pastorate, to succeed Rev. J. Stuart Martin, who has resigned. We have been in their midst several times in the last two months, and we have never seen manifested anywhere a better spirit of loyalty, love, and unity. Brother Dutton has taken hold of the work aggressively, and God is blessing.

Rev. Joe Ransom has been called by the Montrose church to succeed Rev. R. L. Hollenback, resigned. Brother Hollenback re-enters the evangelistic field, with the recommendation of the Montrose church. He is an excellent preacher, and will hold you a good meeting. Give him a call.

The Delta church, Rev. J. R. Hunter, pastor, has not yet been privileged to open. No meetings have been held there for the last fifteen weeks. Grand Junction church is prospering and growing with Rev. C. P. Ellis as its pastor. Also, we hear good news from La Junta, where Rev. H. J. Brown is pastor. Canon City church had just got housed in a new location when it was closed, and it has not yet resumed services.

The eastern Colorado churches have been hard hit by the influenza, but are now resuming services, and we are praying that God will be pleased to give our eastern brethren a grip on the situation. We believe He will. All are planning revival efforts in the near future.

The Lord willing, the District evangelistic work will be resumed in February. We expect in that month to begin the pioneer work in Washington county, which has been held up since October.

A. E. SANNER,  
District Superintendent.

**A PRACTICAL SUNDAY SCHOOL REPORT**

First annual report of the Pentecostal Nazarene Sabbath school, of Modoc, Ind., year ending December 31, 1918:

Number of sessions held.....	13
Enrollment for the year:	
Class No. 1.....	13
Class No. 2.....	7
Class No. 3.....	11
Class No. 4.....	9
Class No. 5.....	18
Class No. 6.....	17
(Including officers and teachers.)	
Total enrollment.....	75
Average attendance.....	52
Per cent of enrollment in attendance.....	69 1-3
Largest attendance in one day, September 20th, number present.....	69
Average offering per session held.....	\$4.51%
Average offering per average attendance.....	\$7-10
Birthday offerings.....	32
Total amount of birthday offerings for year.....	\$9.71
Average birthday offering.....	30c
Amount in treasury at the beginning of year.....	\$ 5.33
Offerings for year:	
Class No. 1.....	14.30
Class No. 2.....	18.51
Class No. 3.....	15.33
Class No. 4.....	24.47
Class No. 5.....	62.93
Class No. 6.....	65.66
Total receipts.....	\$209.59

**DISBURSEMENTS**

Supplies for the year.....	\$ 30.13
African hospital pledge.....	25.00
Oliver University pledge.....	25.00
Winchester charge pledge.....	25.00
Church missions.....	28.01
Song books.....	4.82
Balance on Sunday school picnic.....	2.50
Total expenditures.....	\$175.46

**ANNUAL SUMMARY**

Total receipts.....	\$209.59
Total disbursements.....	175.46

Cash balance.....\$ 34.13

January 13, 1918, blizzard, 20 to 24 degrees below zero, impossible to meet for Sunday school or church.

October 13th to November 3d inclusive, four sessions missed on account of influenza.

December 1st to December 22d inclusive, four sessions missed on account of influenza.

I hereby certify that the above is a true and correct report and statement of the Pentecostal Nazarene Sabbath school, of Modoc, Ind., for the year ending December 31, 1918.

Approved: F. B. HOWARD,  
GUY L. EDWARDS, Secretary-Treasurer.  
Superintendent.

**A RIPE FIELD**

"The Lord is my shepherd; I shall not want," is our experience down here. He is graciously supplying the needs of the work in Cuba and the doors of opportunity are opening. During the holidays we gave out over two thousand presents to children of the several estates. The Guantanamo Sugar Company spent some two thousand dollars in presents to the children. Each child was provided for according to the age of the child, without partiality. We are now planning school buildings for each of the estates, to supplement the public schools run by the government. This will give an excellent opportunity for gospel work among the children and parents. The great need of Cuba is good schools. The hope of the country is almost wholly in the children, for the parents, as a class, are weak and very poor material on which to build. The children are largely unrestrained, although they are not naturally bad children. The Cuban people possess many good qualities, and are more courteous and thoughtful than Americans, as a class; but they lack stability and purpose.

The gospel will do much for these people. When they find Jesus and the power of manhood He imparts, this, combined with their natural kindness and courtesy of manner, will make them a great people.

Our Methodist and Baptist brethren and some other denominations have become firmly established in Cuba and are doing a great work. Now what is needed is for the holiness people to plant the banner of full salvation in these places. I know of a Methodist pastor, one of the most spiritual of the native preachers, who is hungry for the blessing of sanctification. There are, no doubt, many such pastors and people in the island.

Cuba is more of a Catholic country than many realize. Spanish influence and the Roman Catholic church are very active forces in all parts of the island. The merchant class are almost entirely Spanish; and, it may be added, they are excellent profiteers at all times and especially now. Articles of food, though sold to the wholesale merchants at a reasonable rate, by the time they reach the consumer, have leaped to exorbitant heights. At most of the stores you pay as much as they can get out of you.

But this is only the result of false and corrupt teaching and example. A country, in which both church and state are corrupt, is bound to produce a people of similar character. Perhaps I shall discuss this phase of the subject in a later article. What I am thinking more of now is, how to get the whole truth of the gospel to the priest-beguiled and gospel-starved people of this rich but corrupt country.

E. Y. DAVIS.

**WESTERN OKLAHOMA DISTRICT**

Since our last Assembly our District has been held in the grip of that awful influenza epidemic, which has so greatly handicapped me in my work that I have not been able to do anything systematic; only dodging out and in as opportunity afforded. But, regardless of the influenza which has taken some of our best members, our people are moving on heroically.

We have visited several of the churches, and, without exception, have found our pastors and people with great faith for the work. The Skedee church, under Rev. W. B. Walker, is doing a very great work for the Lord in that town.

Rev. V. P. Drake, pastor of Blackwell church, has secured Evangelist Lee Hamric for his winter meeting, and the meeting is reported as being very great. Rev. G. W. McCluskey, pastor of the Peniel and Alva churches, is winning the heart of everybody in those parts.

The Bethany church has been very fortunate in securing J. B. Chapman, D.D., as its pastor. Dr. Chapman is now in the midst of the special Bible course, together with President C. B. Widmeyer, and Dean A. S. London. Rev. Chapman will also hold the midwinter revival for the church. E. L. Looman, pastor at Cleveland, is building a large, stone church, which is well under construction.

We spent last Sunday with C. O. Wisler, pastor of the Watonga and Southard churches. Rev. Wisler's great courage is pulling his people through, and he is adopting a system of finances that will surely win. Rev. S. H. Owens, pastor of the Altus church, will supply the Center View church, also.

The Oklahoma City church is prospering under the ministry of J. W. Oliver. The membership has grown until we are stronger numerically than ever before, and the spiritual tide is also running high. The church people, with many outsiders, gathered in the pastor's home one night last week, and gave him a surprise, which consisted of good things to eat. The people love their pastor, and harmony prevails throughout the church.

Our pastors and people throughout the District are strong in faith, and we are expecting to launch a campaign this spring and summer for souls and the church, that will make up for all lost time.

J. I. HILL,  
District Superintendent.

**BRESEAN BIBLE CLASS**

The Bresean Bible class met in regular business session Monday, January 13th, at San Antonio, Tex., seven members being present.

Our missionary objective was liberally discussed, and after due consideration it was voted that we would support a Sunday school in Japan, which we understand, costs twenty-five dollars a year. We realize this is but a small beginning; however, if we see before the year is up that we can handle the support of another school, it is our intention to do so.

We went "over the top" in raising our subscription of \$150 toward raising the debt on our church, and we are now out to help carry on the work in the foreign field. Who will duplicate our missionary objective?

GEORGE S. BAILEY, Pres.

**PROGRAM FOR PREACHERS' MEETING**

To be held at Vilonia, Ark., February 6th-9th:

Thursday evening:	
6:30—	Song service.
7:30—	Preaching.
Friday morning:	
8:30-9:00—	Devotional exercises and welcome address, Rev. T. C. Leckie.
9:00-9:30—	"The Relation of the Midweek Prayer-meeting to the Church, and How to Secure a Good Attendance," Rev. M. G. Jobe.
9:30-10:00—	"How to Organize and Maintain a Strong Sunday School," Rev. A. M. Gilbert.
10:00-10:30—	"When, Where, and How Should a Pentecostal Church of the Nazarene Be Organized," Rev. Mrs. Ethel Barham.
10:30-11:00—	Song and prayer service.
11:00—	Preaching.
Friday afternoon:	
1:30-2:00—	Devotional service.
2:00-2:30—	"What System is Best for Raising the Finances of the Church?" Mr. N. F. Dalton.
2:30-3:00—	Give time, place, and method of holding an interesting business meeting, Rev. J. W. Van Arsdel.
3:00-3:30—	"What Has Become of Our Deaconesses?" Mrs. A. R. Pinson.
3:30-4:00—	"The Relation of the Pastor and the Church to the School," Dr. W. B. Pinson.
4:00-4:30—	"The Pastor and His Work," Rev. G. H. Harmon.
Saturday morning:	
8:30-9:00—	Devotional service.
9:00-9:30—	"The Call to the Ministry," Rev. S. D. Slocum.
9:30-11:00—	Qualifications for the ministry: 1. Academic qualifications, Miss Marjorie Mathis. 2. General qualifications, Rev. N. W. Sanford. 3. Theological qualifications, Rev. R. M. Parks. 4. Knowledge of his field of labor, Rev. L. L. Hamric.
11:00—	Preaching.
Saturday afternoon:	
1:30-2:00—	Devotional service.
2:00-2:30—	"The Influence of the Social Life of the Minister," Rev. J. E. Moore.
2:30-3:00—	"Good Literature: Its Effect Upon the Home and Church," Rev. J. R. Kirkland.
3:00-4:00—	Business session.

T. C. LECKIE,  
District Superintendent.

## CHURCH NEWS

### Rayville, Mo.

Our people met on Monday night, January 6th, in a business meeting, and called Rev. C. I. Deboard, of Des Arc, Mo., as pastor during the remaining year. We are still alive, and are just beginning a series of meetings, with Brother W. I. Deboard coming to help us next week. The church is looking ahead, and the saints are earnestly praying for an old-fashioned pentecostal revival. Please remember to pray for us.—Lula Graham, Reporter.

### Antlers and Hugo, Okla.

In spite of the influenza and bad weather, we are moving on to greater things at these places. We have a meeting on now with the Hugo church, with good interest and deep conviction on the folks. They have a new piano in the church, and plans are on foot to buy a parsonage. The Antlers church have a mind to build, and have already about \$600 in sight, from four members. Pray for us.—F. R. Morgan, Pastor.

### Lerna, Ill.

We are now in a revival meeting, with Rev. R. R. Still and wife. The interest is good, the saints are encouraged, and best of all, souls are praying through in the old-fashioned way, and some in their homes, and they come to the service with shining faces, and shouts of victory. The tide is rising, and we are believing for greater things.—Carrie L. Felmlee, Pastor.

### Princeton, Fla.

We have been pastor here since the seventh of October, 1917, and this has been the greatest and best year of our life. We have enjoyed greater liberty and victory this year in preaching the gospel than ever before. Some have been saved and some sanctified wholly, while others have been reclaimed and the church more united than when we came here last October, a year ago. Praise the Lord! We feel called out into the evangelistic field again. Brother Ralph Griswold, of Kentucky, who is the new pastor at Princeton, arrived safe and sound, and is ready for the battle. We expect to start north in April or May, as the Lord may lead. Our address will be Princeton, Fla., for the present. Pray for us.—N. B. Shade, M. D.

### Sherman, Texas

We have a nice little band of workers that keeps in perfect unity. They are all on fire for God, love God, and love to go out after lost souls. We have 126 members, and since our pastor, Rev. J. W. Bost, came, there have been twenty-two saved. Our pastor is a wonderful man of God.—Mrs. M. J. Murphy, Reporter.

### Dayton, Ohio

The HERALD of HOLINESS is getting better. The editorials are the best I have ever read. It is wonderful how God is blessing our work here. The fire is falling, and at almost every service some one prays through in the old-time way. Our congregations are simply fine. We are planning for a special revival soon. Pray that we may have a great salvation time. I consider this church one of the best in the Middle West. We are expecting this to be the best year of our ministry.—C. Preston Roberts, Pastor.

### Uba Springs, Tenn.

Brother J. A. Chenault filled his regular appointment at Uba Springs last second Sunday. The Lord was there and greatly blessed. We raised the sum of one hundred dollars for missionary fields, and only a few members present.—Lee Her Edwards.

### Chase, Kas.

Having accepted the call as pastor for our church here, we came direct to the work from the Assembly. We only had services one Sunday when the quarantine was put on. Since then we have only had four Sundays which we could have services. We have a faithful band of good Pentecostal Nazarenes here, who love the truth. Last Sunday was a good day, as the Lord blessed both preacher and people. Some who were not used to attending church were with us, and seemed to enjoy the meeting. We did not get to have the revival meeting in November, with Evangelists Lewis and Mathews, on account of the influenza. We are praying and planning to have a revival in March. Pray

### BIBLE STUDY

## Young People's Society

### LOYALTY TO CHRIST

2 Tim. 2:1-3 and Eph. 6:10, 11

BY REV. E. J. FLEMING

Loyalty embraces (1) steadfastness, (2) preparation, (3) stewardship, and (4) fortitude, considered in relation to Christ.

Address, "My son": Give a short sketch of Timothy from the following: Acts 16:1-3; 1 Thess. 3:2; 1 Cor. 4:14-17; Phil. 2:19-22. "My brethren": A fraternal expression. Instituted by Christ: Matt. 12:50, 25:40; Heb. 2:11, 12; used by disciples, Acts 9:17; Romans 16:23; 1 Peter 4:22.

"Be strong": Steadfastness. "In the Lord," Deut. 31:23; Josh. 1:6, 7, 9; "In the power," Eph. 1:10; Col. 1:11; "In the grace," 2 Cor. 12:9, 10. By prayer, Isa. 40:28, 31; through Christ, Phil. 4:13; in service, Acts 23:11; 2 Tim. 4:17.

"Put on": Preparation. "The panoply which is mentioned here refers to the armor of the heavy troops among the Greeks; those who were to sustain the rudest attacks, storm cities, etc."—Clarke. Make the application.

"The new man," Eph. 4:24; Col. 3:10; "the Lord Jesus," Romans 13:14; "the armor of light," Romans 13:12; "armor of righteousness," 2 Cor. 6:7.

"That ye may be able": In temptation. 1 Cor. 10:13; with mighty weapons, 2 Cor. 10:3-6; more than conquerors, Romans 8:37.

"Wiles": Methods of Satan. "A man's method of sinning is Satan's method of ruining his soul."—Clarke. How? False leaders. Mark 13:22; blinding minds, 2 Cor. 4:4; signs, etc., 2 Thess. 2:9-11; angel of light, 2 Cor. 11:3, 13-15; lion, 1 Peter 5:8. "Commit thou": Stewardship. Of what? "Sound words," 2 Tim. 1:13; doctrine, 2 Tim. 3:10, 14, 15. To whom? "Faithful men" like Moses, Heb. 3:5; and Epaphras, Col. 1:7; who are to speak, Jer. 23:28, and to feed, Matt. 24:45. What caution? 1 Tim. 5:22.

"Able to teach": Mal. 2:7; Matt. 13:52; 2 Tim. 3:24.

"Endure hardness": Fortitude. What? "All things," 1 Cor. 13:7; afflictions, 2 Tim. 4:5; persecutions, 2 Tim. 3:11, 12; sufferings, 2 Cor. 1:6. How? Patiently, Heb. 6:15; as seeing Him, Heb. 11:2; looking unto Him, Heb. 12:2, 3.

Loyalty is defined as faithfulness to law, faithfulness to lawful government, faithfulness to the sovereign to whom one is subject.

We have a law, a government, a sovereign to which to be faithful and true. Law is opposed to license; government to anarchy; divine sovereignty to Satan. Loyalty to Christ demands that we faithfully observe His law; that we faithfully sustain His government; that we faithfully obey Him.

for us that the Lord may be glorified and souls converted and sanctified. We are encouraged and are expecting this to be a good year in the service of the Master.—A. L. Hipple, Pastor.

### Union City, Tenn.

God has marvelously blessed me and all my family since coming here. Sunday morning as I was lying in bed with the influenza and prayed, I had faith that God could heal me; so I asked Him to let me go, and in less than five minutes I was out of bed and putting on my clothes to go to church. All praise to His glorious name. I have not felt an influenza pain since. One soul got gloriously sanctified in the first service, and the end is not yet, praise the Lord! One young woman got sanctified during our first quarterly meeting, and says she is called to preach the gospel. I am praying for a thousand souls this year to be either saved or sanctified, and a great extension of my work. We only have three churches now scattered over the country, and all of them country churches, and the membership is badly scattered. I believe the missionary interest is growing very fast here. Already we have raised in subscriptions and cash, for the general and special work of foreign missions, \$321.80, and I have not seen yet what several of my members will do about this foreign work. I mean to do my best on all lines, God helping me. I would be so happy if our people would pay five hundred dollars to foreign missions this year. We have a call to come to Fulton, Ky., to build up a work, and we are going next fourth Sunday. Also, we have a call below Jackson, to come and preach regularly. We

have a great many splendid towns; in fact, we have no work in any of the towns in western Tennessee. Please pray for this part of God's vineyard. Rev. E. T. Cox, of Santa Fe, Tenn., is to come and help me in a revival at Walnut Grove church, beginning February 12th. God willing. Pray for a great revival. For the benefit of those who doubt it, I wish to say that while we are pressing home to the hearts of our people the claims of the millions of heathen, our own support is not in the least degree lessened. They are telling us, in fact, that the money for their pastor is coming easier than they ever knew it to. Of course it does! God promised that it should come in.—J. A. Chenault.

### Norman, Okla.

We have started a new year, and we thank God for what He is doing for us at Norman. Several have prayed through in the old-time way at the altar. Our crowds are increasing nicely, and lots of people are coming out. Last Sunday night we had a great service. We are looking up. Pray for us. Our revival meeting will begin the first Sunday in March.—Tommie Hays, Pastor.

### Harvey, Ill.

The revival meeting is still at a high tide, precious souls are being saved and sanctified, and the church has taken on new life. And the end is not yet, praise the Lord! We are going on with a conquering tread; expecting greater results. Our Brother Bachellor, pastor of Chicago Heights church, came in with his faithful band several times and helped us defeat the Foe. God is with us. It is reported by the old resident saints here, that it is one of the best revival meetings held at Harvey since dear Brother S. B. Shaw left, twenty-six years ago. We are thanking God for the mighty prevailing prayers that ascend the throne daily from Olivet and others, for Harvey. Our dear Brother Lee came to us January 1st as evangelist. We are in no doubt of his being sent of God. He is a fearless preacher, and stands four-square against sin and the Devil, preaching the old-time religion with the unction and power and glory from on high. We covet the prayers of every praying one, for greater results here. Our District Superintendent, Brother Brown, came down and organized a Pentecostal Nazarene church with eighteen members, on January 15th. We expect to see great results the remainder of the year. Pray for us.—L. A. McKay, Pastor.

### Hastings, Neb.

We are praising God for all He has done for us during the last four months. Good congregations are coming, and a splendid interest is being manifested in all lines of the church, with all bills paid up to date. The saints are looking ahead in anticipation of greater, better, and more glorious victories for Hastings than ever before. On Monday, January 13th, they gave us a nice surprise. It was on a special occasion. Mrs. Haas, the family, and I, were celebrating our twenty-fifth wedding anniversary. So in the evening the members and friends of the church called at the parsonage. We sang a number of sacred songs, had prayer, a few speeches, then some refreshments. Also a nice silver offering was given the pastor and his wife, as a token of appreciation for their services. Who wouldn't do his best for a church like this?—H. N. Haas, Pastor.

### Beverly, Mass.

The year closed with blessing, and another opened with more blessing. The last Sunday night of the old year found a seeker at the altar for heart purity, and the first Sunday night of the new year found two seeking for the blessing. The work here is very much line upon line and precept upon precept. We don't see anything big done, but nevertheless, the Lord is giving us some fruit along the way. Considering everything, we are surely on the upgrade. Monday night, January 13th, the church folks and friends came to the parsonage for a surprise birthday party for the pastor. During the evening he was presented with a beautiful Waltham watch and a hand-painted picture. During the evening hymns were sung, and Rev. Alfred Cole, pastor of our Peabody church, led in prayer. We are believing God for Beverly, and are marching on. Brethren, pray for us here.—Charles S. Jenkins, Pastor.

### Bluffton, Ind.

On December 22d, wife and I were called to Bluffton, Ind., by the pastor, Brother Green.

In the morning service the power of the Lord fell on the people, and Brother Green could not preach, such shouting and praising the Lord took place. It was marvelous. Souls came running to the altar; some for sanctification, reclamation, and to be saved. The meeting did not close until 1 o'clock, and at 2:30 we gave a talk on our home mission work. The altar was again crowded, souls saved, sanctified, and the meeting did not close until 6 in the evening. The night service was one of great victory. There was shouting and crying and praising God again, and the altar was crowded. It was a red-letter day for this church. We were again called to Bluffton on January 12th, to help Brother Green, who, with his family, was shut in with the influenza, he not being able to attend the services. The Lord gave us liberty. At both the afternoon and night services, conviction fell on the people, and a number came to the altar and almost all of them prayed through to victory. I am glad we have a Captain, one who has never lost a battle. Praise His dear name.—J. Keppel and Wife.

#### New Bedford, Mass.

The young people's missionary society met Monday evening, January 13th, at the cottage of Brother and Sister Maynards, on the corner of West Middle and Jenney streets. The president, Alton Manchester, presided, and a goodly crowd was in attendance. After a song service, Sister Annie Cunningham read the Scriptures, followed by prayer. The occasion was made interesting by a talk along missionary lines, by our pastor, Rev. Tom M. Brown, and he was closely followed, as he told of the martyrs who gave up their lives in foreign fields, all for the Master. Our secretary, Sister Hazel McGregor, read a very interesting letter from our New Bedford missionaries in Japan, Brother and Sister Thatcher. They are going to name one of the schools the New Bedford, in honor of our society. New members have joined since our last writing. Our church is going to set aside a night very soon for our society, and let them conduct services instead of our regular prayermeeting. It will no doubt create interest, and help add new members to our flourishing society. We praise the Lord for a pastor with the real missionary spirit. Pray for us that we may continue to grow.—William W. Atwood, Reporter.

#### Matze, Kas.

We are holding down the fort by the grace of God, and expecting victory. We are expecting in the spring to make a reinforced charge on the Devil's forces. At present we are throwing up a fortress of prayer, and would like to have every reader join with us in prayer that God will give us a great revival.—C. A. Harris, Pastor.

#### Louisville, Ky.

Sunday, January 19th, was "a high day" at First Church. Our pastor, Rev. L. W. Dodson, preached. A large audience gathered at the morning service, quite a number of strangers being present. The blessed Spirit gave utterance, as the preacher brought the message on the subject, "The Call to Follow," and several people wept, under His convicting power. Three new members were added to us at this service. Again in the evening His blessed presence was manifested, as our pastor preached from the subject, "The Call of the Bridegroom." People broke down and wept, and three came to the altar and prayed through. Two were saved, and one sanctified. Just recently a Baptist minister came to the parsonage, and prayed through and was sanctified. It was his wife who was sanctified at this service. The glory is on, and things are moving up the road. The church has caught the vision, and the revival spirit is on. The meeting will begin next Sunday, if Jesus tarries, with Rev. J. W. Williams, of Ashland, Ky., as evangelist. Pray for the success of this meeting.—A. T. Burnett, Reporter.

#### Providence Wesleyan Church

We are glad to report victory for the Wesleyan Pentecostal Nazarene Church, Providence, R. I. We held a very profitable meeting in December with the different brethren to help us. Dr. Moore gave us some stirring messages, and Dr. Archibald gave us some truths to take home and think over. We thank God we have such men at the head of our colleges. We were also favored with the young women's quartet from our school, which is owned and blessed of God in its singing. We have one of the greatest schools in the country. We were also blessed

## International Sunday School Lesson

February 9th  
JETHRO'S COUNSEL.  
Exodus 18:12-26

GOLDEN TEXT: "Bear ye one another's burdens, and so fulfil the law of Christ" (Gal. 6:2).

### THE LESSON OUTLINE

II. ORTON WILEY, D.D.

#### I. THE COUNSEL OF A GODLY MAN.

Jethro, the father-in-law of Moses, was a priest of Midian and doubtless a worshiper of the true God. He offered a burnt offering with which the patriarchs, especially Abraham, had worshiped the true God previous to the giving of the law on Sinai.

1. The counsel was given after a public acknowledgment of God on the part of both Jethro and Moses. Only prayerful counsel is of any avail.

2. The counsel was given after an observance of the need on the part of both Moses and the people. "Thou wilt surely wear away, both thou and this people that is with thee," i. e., Moses would be come exhausted, and the people restless and impatient through long waiting.

3. The counsel of Jethro was given in the spirit of meekness. He was a man of prudence and understanding, yet modestly leaves Moses to choose or reject the advice given, intimating that it will avail little without the divine sanction. "If thou shalt do this thing and God command thee so, then thou shalt be able to endure, and all this people shall go to their place in peace" (v. 23).

4. God could have revealed His will directly to Moses in this case as in the giving of the law on the mount or the commission to emancipate the children of Israel out of Egypt. God chooses to use men to help other men in His redemptive plan.

#### II. THE ORGANIZATION OF ISRAEL.

God's kingdom is a kingdom of order. The spirit of anarchism in the state, of comotism in the church, or free-lanceism in the ministry is contrary to God in that it breaks the law of brotherly dependence. "No man liveth to himself."

1. Organization is necessary in order to distribute the burdens and responsibilities of

the administrative work. Moses was engaged from morning until evening in judging between the people and teaching the statutes and laws. The burden was too heavy and Moses limited his sphere of usefulness. Man becomes a larger and more useful being by becoming a part of an organization.

2. A perfect organization is one in which the lower administrative officers are subject to the higher in regular order with the supreme purpose of bringing all into subjection to the will of God. In the organization suggested by Jethro there were to be rulers over tens, fifties, hundreds, and thousands. Matters were to be carried to the next higher official when too difficult or perplexing for the lower judges. Moses was to carry directly to God all matters which the judges or himself were unable to adjust.

3. The writer to the Hebrews draws a parallel between Moses and Christ. Moses was the mediator between God and a regularly established order of government among the people. In the New Testament dispensation Christ, as a Son over His own house, is greater than Moses, inasmuch as he which builded the house is greater than the house. There is an organization of the church after the analogy of the human body—the most perfect of organizations—and Christ is the head of the body—the church—the fullness of Him that filleth all in all.

#### III. THE QUALIFICATIONS OF A LEADER.

1. A leader or ruler must fear God. In the early church men were chosen first because they were "filled with the Holy Ghost." This is the great essential.

2. A leader must be a man of truth. He must not only have a heart experience, but also an intellectual grasp of the truth. We are commanded to be "filled with the Spirit," but also to be able to "give a reason" for the hope that is within us, i. e., to be able to intellectually state, explain, and defend our position.

3. A leader must be a man who hates covetousness. There must be a loathing of any private gain, and a disregard of fear or favor in administration of truth and righteousness.

in having Brothers Brown, Lancaster, Dixon, and our Brother Myres, who was preaching holiness before we were born, and is still on fire. Also Brothers Whitman, Kennedy, and our Brother Aylsworth, who prayed and shouted as men got through to God. Thank God for men who keep the blessing, and don't let it sour on them. We had the privilege of having Brother Goodwin, our General Superintendent, with us in the interest of our Eastern Nazarene College, and raised seventeen hundred dollars, which is pretty good for a baby church only three years of age; also two hundred dollars so far for missions, raised the pastor's salary, and purchased an auto for him. We are looking for a church property to buy, as there are some that have been vacated. So we need your prayers.—G. G. Edwards, Pastor.

#### Mountain Home, Idaho

Our work began here in October, just as the first ban was placed on the state for influenza. We were closed up four weeks, then opened three Sundays, when we were again closed for three more weeks. The mission here seemed tied up spiritually, and our hearts felt a great need of pressing through to new victories. The Spirit put a searching and confessing time upon us. Mr. Martin and I never so confessed to each other, but we prayed through and the Lord said, "Begin a revival." The mission opened up the second time on December 29th and true to the vision, Mr. Martin began a revival, preaching on "Confession." It caught fire and the folks really began to do it, and some are still at it, I think. Such a time as we have had humbling ourselves before the Lord; but we have heard from heaven. A true revival has come into our midst. It seems to me I never saw so much done in so short a time. Some hard cases are so beautiful and clear now. We have been thoroughly revived on the inside, and we are

expecting the fire to spread. Mr. Martin could only be with us one week, when he had to go to school; but the services went on, and are still going on. My heart is so encouraged, and I believe if we humble ourselves under the mighty hand of God, He will undertake. Friends said to us, "Nothing can be done here," and urged us not to come; but see what God has wrought!—Mrs. E. E. Martin.

#### Tulsa, Okla.

We came to this place last July, expecting to stay but a short time, but God's plans sometimes are so different from ours, so we are still here in charge of the churches at West Tulsa and Hominy. God is blessing, we are having some splendid services with these good people, and souls are finding God, for which we praise Him. We protracted our services during Christmas week, and the Lord gave us a great time, especially Christmas day. We closed with old-time shouts of victory. The epidemic has hindered our work greatly, but our people have held steady and kept the faith, so we are looking up, with victory in our souls, for greater things.—T. L. and Etta Mulanax, Pastors.

#### Hastings, Neb.

The Lord gave us a good day yesterday. Eight seekers were at the altar in the morning service, and three in the evening. Last Sunday we raised our full apportionment for General Assembly expenses. We are encouraged to go on to greater victories.—H. N. Haas, Pastor.

#### NEW GOSPEL SONG BOOK

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Auburn, Ill.

St. Louis, Mo.

We are happy to report victory and salvation at the Flower Memorial Church in this city. Ever since we set up our banners on the corner of Barrett street and Garrison avenue, our work has been signally blessed and owned of the Lord. The saints have felt that we were divinely guided to this beautiful residence district in north St. Louis, where holiness has never been preached before, although none of us knew the people here. There has been a steady growth, until we now have nearly ninety members, and souls have been saved or sanctified every week since we opened in November. Sunday night, January 12th, will never be forgotten by those who were present. The blessing of the Lord was upon the saints at the commencement of the service and some were unusually free. This was followed by a burden for souls and some rushed out into the congregation, working, while others prayed. Four souls bowed at the altar, prayed through, and joined in the glad shout of victory. There was no time for preaching, but the pastor took his hands off the service and let the Holy Ghost lead. The following week was one of self-denial for a special offering to meet our expenses, which resulted in an offering of \$175. On the next Sunday, the evening service opened with a blessed prayer and praise meeting, after which Brother Starr, our pastor, brought a helpful, heart-searching message. During the altar service, five seekers for saving grace and one for holiness, were beautifully blessed amid great rejoicing. Four of these were strong men who so believe will be a blessing to the work. We have recently organized a missionary society with Miss Lexie Denyven as president, and our people are taking hold of the work with much interest. The society has sub-

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BY F. M. MESSENGER



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scribed for a number of copies of *The Other Sheep*. Mrs. C. C. Brockman is the president of the Young People's Society, and their services are among the best in the church. They are pushing ahead for souls and are being blessed in their efforts. A weekly cottage prayermeeting is held in different sections of the city, and largely attended, being a time of refreshing and upbuilding of the saints. We are much encouraged and expecting great things from our heavenly Father. We shall be glad to welcome any of our people who are passing through the city, to any of our services.—Mrs. Carrie M. Flower, Deaconess.

### Portland First Church

God is graciously blessing and prospering First Church, of Portland, Ore. Scarcely ever a service is held but what the pastor, Rev. C. Howard Davis, and assistant, Rev. O. F. Goettel, are given souls for their hire and the sanctification of believers. After much delay, caused by influenza restrictions, we are soon to occupy our new place of worship, having purchased the Westminster Presbyterian church property on East Tenth and Wilder streets, where we will have the much needed room in which to accommodate the crowds, which gather each Sabbath to worship the Lord in the beauty of holiness, in a sanctuary meet for the Master's use. This is Brother Davis' eighth year with us, and our prayer is that we may have him eight more. Thursday, December 26th, was the occasion of a pleasant and agreeable surprise to Brother Davis and family, it being their twenty-fifth anniversary of their wedding. The entire membership of the church, including the Young People's Society, went in a body to their home and presented them with a beautiful silver service, given by the adult members, and a set of silver knives and forks from the young people. Light refreshments were served, goodnights were said, and all went to their several homes feeling that Brother Davis' few heartfelt remarks in accepting our tokens of love and esteem, were well worth going for, and worth more than silver or gold.—Mrs. Rhoda Wallace.

### Sherman, Texas

The dear Lord is blessing us here, and we feel this is going to be the best year of our life. Our pastor, Brother J. W. Bost, is a man of God, and can feed the flock if they will listen. We have 120 members, and twenty-two saved since our pastor came. We have two cottage prayermeetings every week and the meeting Thursday night at the church. The Lord sends some refreshing showers.—Mrs. M. I. Murphy, Reporter.

### Mt. Pleasant, Mich.

We thank God, and we hereby thank the HERALD OF HOLINESS family at the beginning of this new year; first, we could in no wise have anything to be thankful for were it not for that great name, "God"; He who is able, He who is faithful; second, we don't know what we would have done without the prayers of God's dear people, into whose homes this paper makes its regular visits. We have had, in our work here during the last year, many times of tribulation and perplexity and trial, so severe that many times the roars of the Enemy seemed almost possible to be heard with our natural ears. It was always a great source of comfort to us at those times to reflect that doubtless at that very time, fathers and mothers and brothers and sisters "in Jesus" were lifting us in agonizing prayer to Him who hears the cry of the righteous and whose ears are open to their prayers. Praise God! Thank you for your earnest prayers for the campmeeting last August with Lewis and Mathews in charge. Thank God for the meeting, for it was wonderful. We need some more loyal Pentecostal Nazarenes here. Mt. Pleasant is now to offer new opportunities to the working class. A new "auto truck plant," with a million dollar capital, has been launched here, which will offer splendid opportunities to our people. Please continue to pray for the growth and progress of our work.—A. E. Ford, Pastor.

### Plainview, Texas

The Lord has truly been good to us. About ten years ago the church at Plainview, Tex., was organized with a membership of about seventeen. There are now only about forty members. For these ten years there has never been a funeral in the church, and not a death of any of the active members. While quite a few of us had the influenza, the Lord saw fit to raise us all up again through His goodness. Why

shouldn't we praise Him? We are going in for victory this year. We have just called our pastor for the 1919 church year, Miss Nora Gheris. Please pray that the Lord may continue to bless us.—W. L. Hogue.

## REQUESTS FOR PRAYER

PLEASE JOIN US IN DAILY PRAYER FOR THE FOLLOWING REQUESTS, REMEMBERING THAT "the effectual fervent prayer of a righteous man availeth much."

Note on request 7. "About two weeks ago I wrote to you to pray for my healing, and praise the Lord, I am feeling fine. I desire to give Him the praise for healing me."—Katherine Mosen.

12. Pray for an unsaved man in Pennsylvania, whose life has been filled with deep sorrows, and who is now greatly afflicted. Others are praying, please join them, that he may be saved and healed.

13. Pray for a sanctified brother in the church at Bloomsburg, Pa., to be healed. He has been confined to his bed since October, from the effects of the influenza.

14. Pray for a revival, and the planting of a church in a community in northern Kentucky, and that the Lord's chosen ones may be secured for a tent meeting in August. A movement has been started in the community for reading the New Testament through together, reading one chapter each day.

15. Pray for a boy in Arkansas who was recently bitten by a mad dog.

16. Pray for the healing of a sister in Arkansas, who has lung trouble.

17. Pray for a boy in France to be saved, whose mother died January 5th and as yet he has not heard the sad news.

18. Pray for the healing of the two ministers in Alabama mentioned in the telegram this issue.

## NOTES AND PERSONALS

Rev. and Mrs. Frank Gowland, of Marshalltown, Iowa, are rejoicing over the arrival of a daughter on January 22d.

Seven delegates from the Anti-Saloon League of America have been sent to the great peace conference, in the interest of world prohibition.

Pastor H. M. Chambers, of Maplewood, Mo., writes that God is blessing his church and people, and the prospects are bright for future progress.

Evangelist W. E. Burnett, of Lake Charles, La., visited the Publishing House last Saturday and worshiped with us at First Church over the Sabbath.

The home of Rev. and Mrs. L. W. Fick was gladdened on January 3d by the birth of a little daughter, Miriam. May she be like the sweet singer in Israel.

Brother A. A. Miller writes that the work is prospering at Enterprise, Ore., and that they are giving special attention to the distribution of literature. There can be no better way to spread the good news than on the printed page.

Rev. P. C. Norton, of our Blue Ridge, Mo., church, was a welcome guest at the Publishing House last week; also Brother Earl Meek of the same church, who has been in training at Camp Funston for six months and has obtained his release, stopped by to visit us on his return home.

District Superintendent W. I. Deboard, of the Missouri District, and his brother, Rev. C. I. Deboard, called at Headquarters last week. They are at this time engaged in revival meetings at Clarence, Mo. The District Superintendent reports the work on the Missouri District to be in a prosperous condition.

We have just received the sad news of the death of Mr. Harold E. Weber, one of our Kansas City Pentecostal Nazarenes, who has faithfully served his country in France. It is surely comforting that heaven is as near from France as America. Not only has another soldier fallen, but a soldier of the cross has been promoted.

Heathenism has no hymn books and no songs of joy and victory. The weird chants of the Brahmans, Mohammedans, Buddhists, and other heathen religions are only expressive of fear and dread. Music is heaven-born and belongs exclusively to God's people. Then why should we turn the very best of it over to the Devil's crowd?

**ANNOUNCEMENTS**

TELEGRAMS

GREENVILLE, TEXAS.

HERALD OF HOLINESS:

Special Bible school begins at Peniel College, January 28th. Special lectures in Bible theology, church history, pastoral theology, and evangelistic work.  
A. E. BRACKEN, *Acting President*.

WALLA WALLA, Wash.

HERALD OF HOLINESS:

A great revival is on in Walla Walla church. Rev. C. E. Roberts and wife are evangelists. Seekers at every service. Over fifty at altar Sunday, and the end is not yet.

Mrs. DELANCE WALLACE.

PASADENA, Cal.

HERALD OF HOLINESS:

The hundred-thousand-dollar campaign to pay off the entire indebtedness of the Pasadena University is progressing splendidly. Time extended until February 9th. Pasadena week, February 2d to 9th. We expect to go over the top, but need the financial assistance and prayers of each loyal Pentecostal Nazarene throughout the country. Do not fail us.

COMMITTEE.

C. E. CORNELL, *Secy.*

JASPER, Ala.

HERALD OF HOLINESS:

P. M. Covington and H. H. Hooker very sick. Please pray for their healing.  
H. J. BEAVER.

*Revival*—Evangelist Shepard, of Los Angeles, Cal., will hold a revival meeting at Kenesaw, Neb., January 29th to February 9th.—Elizabeth Wheeler, Pastor.

*Position Wanted*—A young man desires a position on the farm somewhere in the Northwest. He is a Pentecostal Nazarene and can give good references. Address his mother, Mrs. Isabelle Few, Tennessee City, Tenn.

*Notice*—Owing to the leaving of the District of Rev. M. E. Bouton, who went to Colorado, Rev. T. Weber Willingham, pastor of our church at Danville, Ill., has been appointed to fill his place on the examining board of the Chicago Central District.—Charles A. Brown, District Superintendent.

*To Pittsburgh District*—Those in the Pittsburgh District preparing for examination in "Ralston's Elements of Divinity" must not be governed by division of the book as printed in last year's Assembly Minutes of the Pittsburgh District. That division is incorrect. The first year's work in Ralston's will take from the beginning of the book to page 522; the second from page 522 to 848; the third year from page 848 to the close of the book. If you do not understand, please write me at Warren, Pa., 965 Pennsylvania avenue, East.—C. R. Chilton, Examiner.

*To the Missouri District*—Rev. I. B. Sipes, president of our school at Des Arc, Mo., is carrying the burden of our District school and is sacrificing more than many of you know. He has a fine class of theological students, which should by all means finish the term. He feels that with \$200 outside help from the churches he could make it through. Please rally to the help of this worthy school and send an offering at once to Rev. I. B. Sipes, Des Arc, Mo.—J. D. Scott, Chairman, District Educational Commission.

*To the Dallas District*—Since we, as a District, did not reach our apportionment in the great Hallelujah March in Kansas City, and feeling that we must bear nothing less than our share of the burden in this great cause, we voted unanimously at our last Assembly, pledging ourselves in note form to raise the \$500 deficit. The advisory board estimates an average of 50 cents a member throughout the entire District to reach the desired amount, this to be raised by another Hallelujah March, now set for the first Sunday in April. Please let all pastors and church secretaries take special notice of this announcement, and begin now to announce and perfect arrangements so that not one church on all the Dallas District shall fail to make the effort and to do its part. Please make this matter a special object of prayer, both in private and public devotions.—E. G. Theus, District Superintendent.

*Books for Sale*—As I wish to close up my publishing business, and do what work I may be able to do along this line through our own Publishing House at Kansas City, I will sell all of the books I have left at a sacrifice in order to close up soon. It is taking a good deal of my time, and I feel that I should help the church publishing business and not run a business in opposition to it. I have about three hundred, I think, of "Songs of the Pentecostal Flame," the last edition, that I will sell at 5 cents a copy, f. o. b., Chicago, Ill. These books sell at 15 cents. I also have five or six hundred copies of "The Circuit Rider" left, that I will sell at 75 cents a copy prepaid, and will give the Publishing House 20 cents of this to help the clock go round. This will let me out on the books, but that is all. Either send the orders direct to me, or to the Publishing House at Kansas City, and they will forward them on to me. Evangelists will do well to stock up on these books, as they are fast sellers, and are a great help among the young people. Address S. L. Flowers, Ontario, Ore.

*Tract Boxes*—Perhaps a good number of you will remember of an offer that I put in the HERALD of HOLINESS several months ago to furnish small, neat tract boxes (4½ x 6¼ inches), free of charge, to any one who would agree to place them up in public places in your city or vicinity and keep them filled with good, biblical, full salvation tracts. I am glad to report that by the help of the Lord nearly seventeen hundred of these boxes have been sent out to date into thirty-five states and Canada; and for the benefit of those who did not see the offer before, I wish to repeat it again now. I am glad our Publishing House is taking up this work on a larger scale, for it is a splendid way to get the gospel of full salvation out to the masses of people, and to many who never attend the houses of worship. The little boxes may usually be tacked up in public places, such as depots, hotels, restaurants, stores, barber shops, rooming houses, factories, and so forth; and, if systematically cared for and kept filled with good printed tract sermons and experiences of others, will do a wonderful amount of good, and will be the means of saving many a soul from hell. Now, dear reader, will you undertake this little task for God, and never-dying souls all about us, and order at once as many boxes as you think you can use in your place. Good, full salvation tracts are undoubtedly a formidable weapon against the Devil, and his fighting the work hard. Address me at 1417 O street, Lincoln, Neb.—W. G. Prescott.

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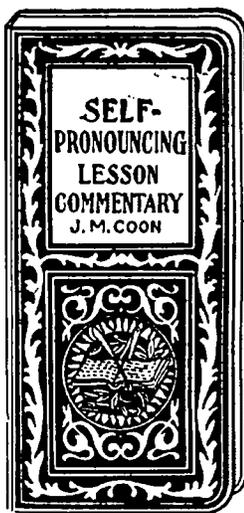
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## DEATHS

Obituaries should not contain more than one hundred words. All fulsome praise, prayer, poetry, and exhortation should be omitted.

**Crites**—Rev. Charles F. Crites, an elder in the Pentecostal Church of the Nazarene, on January 1, 1919, went to heaven. He was born December 6, 1855, and was for eight years a faithful evangelist and pastor. He leaves a widow, two children, relatives, and many friends looking forward to the meeting in the air. Brother Crites held his church membership in the Denver church, though he had for some time been up to Evergreen in the mountains for his health, which was much improved when he was taken with the influenza, and lasted only about two weeks.—Rev. A. G. Crockett, Pastor.

**Megular**—Mrs. Saddle J. Megular, wife of Frank Megular, Jr., of Pasadena, Cal., and formerly of Evansville, Ind., went to be with Jesus, December 24, 1918. She was converted at an early age in life, and a few years later was sanctified wholly. She was instrumental in organizing our church at Evansville, Ind., about eight years ago. She kept the faith and went sweeping through the gates to be with Jesus. She leaves besides her widower, seven children. Her age was thirty-eight years.—Frank Megular, Jr.

**Turner**—Our dear father and husband, Rev. J. T. Turner, fell asleep in Jesus October 10, 1918. He was a minister of the Pentecostal Nazarene church, and was a member of the Ministers' Mutual Aid Society. He was a great worker for the Lord and was such a kind, good husband and father. How we miss him! But we expect to meet him and see him again. He leaves a widow, five children, a father, mother, sisters and brothers, and a host of friends to mourn their loss.—Josie Turner, His Wife.

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**J. W. GOODWIN**.....Pasadena, Cal.  
1285 Sierra Bonita avenue.  
Alberta District Assembly and Convention, Calgary, Alta., February 26-March 9

### MISSIONARY CONVENTIONS

Los Angeles, Cal., February 4—  
(First Church, Rev. A. O. Henricks, pastor).  
San Francisco District, February 6-9—  
(Place to be announced later).  
Astland, Ore., February 11—  
(Rev. D. D. Edwards, pastor).  
Salem, Ore., February 11—  
(Rev. Aaron Wells, pastor).  
Portland, Ore., February 12, 13—  
(First Church, Rev. C. Howard Davis, pastor).  
Seattle, Wash., February 14, 15, 16—  
(First Church, Rev. G. S. Hunt, pastor).  
Yakima, Wash., February 18, 19—  
(Rev. A. M. Bowes, pastor).  
Walla Walla, Wash., February 20, 21—  
(Rev. Eisle M. Wallace, pastor).  
Spokane, Wash., February 22, 23—  
(First Church, Rev. C. Warren Jones, pastor).  
Calgary, Alta., Can., February 22 to March 9—  
(Convention and District Assembly).

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more, Md., 825 West Lombard street.  
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1709 Linwood boulevard.

### EVANGELISTS' DATES

Lyman Brough:  
Twining, Mich.....January 23-February 9  
W. R. Cain:  
The Plains, Ohio.....January 23-February 16  
Greenfield, Ind.....February 18-March 9  
E. M. Cornelius:  
Kirklin, Ind.....January 25-February 14  
Elwood, Ind.....February 17-March 7  
Lee L. Hamric:  
Blackwell, Okla.....January 3-February 5  
U. T. Hollenback:  
Flackville, Ind.....January 26-February 2  
Bloomfield, Ind.....February 4-23  
Andrew Johnson:  
Garden City, Mo.....January 22-February 5  
Urich, Mo.....February 5-20  
A. H. Johnston:  
Salem, Ore.....January 28-February 4  
Oakland, Cal.....February 4-9  
Los Angeles, Cal.....February 11-16  
San Diego, Cal.....February 18-23  
Lewis and Mathews:  
Permanent address, 341 West Marquette road,  
Chicago, Ill.  
California.....January and February  
Oregon.....March and April  
Alberta, Can.....May to October  
F. J. Mills:  
Home address, Douglas, N. D.  
Knowlton, Mont.....January 24-February 5  
George and Effie Moore:  
Greencastle, Ind.....February 16-March 9  
C. E. Roberts:  
Portland, Ore.....February 2-23  
C. W. Ruth:  
Salem, Ore.....January 28-February 2  
San Francisco, Cal.....February 4-9  
20 Barriet street.  
San Diego, Cal.....February 11-16  
Los Angeles, Cal.....February 18-23

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