

HERALD of HOLINESS

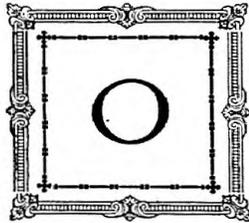
“How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things”

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EDITORIAL

Illogical and Immoral



OUR government is urging upon all patriotic citizens to save. We hear much about the meatless days, the wheatless days, and the sweetless days, and the people are signing pledges to economize and deny themselves in all the necessaries of life, until the matter has become serious. We can stand all this and even more, as long as we see that there is logic and moral fairness in it all. The point of endurance comes dangerously near breaking asunder when the public begins to find out that there is not only an illogical, but practically an immoral degree of unfairness in the business. We would only utter a word of warning just here.

We are in all seriousness in this business. It is true we have always been an ardent prohibitionist and have worked against the saloon infamy from our boyhood. The present case is in the interest of prohibition, but also in the interest of fairness and also of morality and of success in the present war. Our government can not afford to occupy a position of unfairness against its own people, who are expected to furnish the men and the money with which to win the war against Germany. Our words can not be set down as merely a plea for prohibition, as good and valid as would be such a plea. Our words can not be set down as coming from opposition to the war. The writer of these lines has three children in the present war (volunteers), and they are doing their share patriotically in the grim business.

Our point is many-sided. Chiefly we argue against the grossly illogical and immoral attitude of our government. We are called upon to furnish the means and the money with which to fight this war to a successful issue, and in addition to deny ourselves much of the necessaries of life in order to have enough to send across to feed our soldiers, and at the same time the government authorizes the waste of SIXTY-EIGHT MILLION BUSHELS OF EDIBLE GRAIN TO BE WORSE THAN WASTED IN MAKING BEER WITH WHICH TO DEBAUCH AND DAMN OUR BOYS who are in the war and ruin countless thousands of others at home.

If we are able to afford this waste as a nation we certainly ought to be in position to cease calling upon our people to deny themselves anything in the way of grain or cereals or sugar or anything else. It is absolutely inconsistent to do both—the wanton, criminal wasting of sixty-eight million bushels of precious grain in making a death-dealing drink worse than German bullets or submarines, and at the same time vociferously calling upon our people to deny themselves of necessary articles of food. It seems much like asking us to deny ourselves in the interest of an infernal business which we denounce as the worst enemy our boys can have. We submit that it is entirely too much to ask of us until the government has divorced itself from all par-

titanship in this diabolical business of beer-making. The government is right in wanting us to send our boys to the front to risk their lives before the bullets of brutal Germans—with a distinct proviso that the government does not in the same breath ask us to sanction its illogical and immoral attitude of asking us to submit our boys' lives before the German beer which our own government sanctions being made under its support and protection. German brewers enjoy the same protection in this nefarious business of making their beer that the dry goods man and the manufacturer of fire arms have in their business. We fail to see any patriotism in the government's attitude in this business. We can not see why the government does not at once sweep this infernal business from the face of the earth for ever and for ever. This exact thing the government must do absolutely and drastically at once, or very soon the contempt of our people will be aroused for such absurd and illogical positions and demands.

When we combine both the illogical and the immoral we are in direct contact with the absurd and the contemptible. We can not afford for our own government to longer occupy such a dangerous attitude as this before her own citizens upon whom rests the duty of winning this war by sacrificing the lives of their precious children. If the bloody and murderous Germans must kill our boys at the front in a horrible war we think they should not be allowed to kill them at home and at the front too by a business pursued here at home by the license of our government and with its protection. We can not conceive a blinder policy or a more reprehensible course for any government than this. Let it be stopped at once and with a vengeance!

The Old Mother Gone

SEVENTY-FIVE, eighty milestones were passed by the dear old woman. Lingeringly she halted on another year—a greater care than ever to the children among whom she had to live. She was never very happy after the old companion died fifteen years before. He understood her and was wondrously patient with her. But the children—well, they loved her and would have been wounded beyond forgiveness if a hint to the contrary had ever been made. But after unsuccessful attempts to live alone after the old husband died the aged wife had to make the necessary mistake of yielding to the mistaken kindness of the children that she live with some one of them; and really she had stifled within her bosom or possibly vainly tried to, the unrest and discontent she felt at the arrangement. Old people and young people can not be made to fit together. It has been tried a thousand times and always failed. Yet it is the

only thing it seems possible to do when one of the aged pair dies to repent the mistake in hope that in this special case it is bound to succeed.

Well, the years dragged slowly along and finally the weary months were counted by the dear old woman who had grown childish and all the greater care. Down in her soul she pined for death, and the love of the one of all the world she had loved best and who had loved her best. She hoped in some way for a renewal of that love in another world, and this hope had in a way energized her to stand so much after he left her. Finally she faded with rapidity, and alarm spread that grandma was going to die. At last the weary wheels of life stood still. Suffering had ended with life. No pulse, no heart-beat, no warmth—but the chill of death was on the silent form. Step softly—*mother is dead!* After all, the best friend this home ever had is gone! After all her occasional impatience, and our own as well as hers, it is MOTHER who has slipped away from us, and she lies silent and cold in death's embrace. How her old love for her dear children swept back over their memories and hearts with something like a sense of suffocation.

Memory is so relentless now in this dark hour. We would give all the world to undo many little acts, or unthink many unuttered little speeches, or even unsay many things said in unguarded moments. But no! The past is sealed for ever and we must take account with remorse and self-accusings silently enacted on the unseen arena of the soul. How earnestly soever we would now retract this or that it can not be done. However hearty and abundant would now be our apology for this or that it is too late now. Death has cruelly settled for ever the opportunity for us to retrieve. Let the dead past bury the dead. Into the vortex of eternal changelessness all the past has been turned. Gloom must settle over the scene now. Silence must ensue never to be broken. The old hands are folded for ever.

Never again can those hands work for you as they have so often done with fatigue. Never can that old heart ache again for you. Never again over your children as in the years of long ago they did with her own little ones can those old feet follow with anxiety the childish feet of your loved ones and help up the fallen and stay the unsteady feet and soothe the pain from falls and bruises. No. All this is ended now for ever. Yes, I know that you would give worlds now if you had been more patient with her in your home! You tried hard to do so. She was really a great trial to you, I know, but you forgot what a trial you were to her in the long-ago when you were a child. You will have to accept the verdict of death now and give up the attempt to undo the unchangeable. Your chance is gone. Carry that sore heart if you must, and bury the old form in the cold ground and let every clod be an accusing witness against you.

Then, along down the stream of time a bit, you will reap what you have sown when your own loved ones so affectionately take you into their homes in your old age. In sorrow a thousand times you will feel the sting and writhe in silence under the pains inflicted by them in their thoughtlessness. Memory may then fly back to those other days you are now passing. We pray not. May you be spared the reaping of your sowing, but our prayer is vain. You will have to accept it, brother, sister. God bless you in this hour of your opportunity and give you grace to be really patient, and tender, and true all the time and amid all the trials.

Need and Leadership

IT is striking how in the providence of God need and leadership go hand in hand. God times the preparation of His deliverance through leadership or other kind of mercies according to our need. This is strikingly illustrated in the case of the Israelites and Moses. It was during the last eighty years of the bondage of the people of Israel that God was engaged in preparing a leader for their deliverance, and He did this in another land and among another people. Doubtless those eighty years were the very worst years of all the hundreds of years of their bitter bondage in Egypt. It may be that those eighty years were the very last years they could have endured that hardness. Certain it is that God was ready when the time of direct need came to that unhappy people. He had for eighty years been getting ready a man for the hour of their deliverance. To do this He had to found two homes in far off Midian. First, He had to build a home or erect a family of "a man of the house of Levi who took to

wife a daughter of the house of Levi." From this union was born the child Moses, and for eighty years God led him through the marvelous career of the two-fold experience of training. First, He had him to spend forty years in the court of Pharaoh where he studied life from what is commonly considered its apex of glory and power. Then in a flight to Midian he has forty years of life in the rural scenes of the shepherd's life. Here he weds a daughter of Reuel, the priest, of Midian, with whom he lived happily in the seclusion of the rural land.

Thus through the founding of these two homes and the long and varied providences of these eighty years God prepared a man for the developed need of His people whom He was likewise preparing for a wonderful career and a wonderful purpose, even the bringing forth the still mightier Deliverer for his race lost in sin and exposed to death for ever.

It is thus that God deals with us in all our trials and needs. Often at the very time we feel we can go not one step further we find help ready for us which we could never have foreseen or forecasted. God has been all the while watching and getting ready deliverance for us. It is our unfaith and not our danger that troubles and dismays us. We look only on the seen and refuse to believe or look to the unseen. This is our greatest trouble in all life's besetments and trials. If we would only believe God there would be such a decrease of anxiety and gloomy forebodings. It is because we are so slow of heart to believe all that the prophets have written and the apostles have taught us that we get into such despondency and grief. Let us cast our doubts aside and believe God.

Has not God a thousand times proved His trustworthiness? Could we ask any more light and proof than we have in the history of His dealing with His people in all the ages past? Why is it we are so slow to believe God when we believe our earthly parents or friends readily when they are mortal and frail and human? God is divine and eternal and almighty. Let us trust Him when He tells us that it "is not by might, nor by power, but by my spirit." Let us believe Him when He exhorts us to look not at the things which are seen but at the things which are not seen. Why can not we learn that God deals with the unseen and out of these weaves for us grander destinies than could be gotten out of the visible and tangible with which we have to do. Let us get out of the realm of the merely material and arise to the majesty of the eternal and divine and almighty agencies and influences. Let God direct us and let us seek not to guide our frail barks through the treacherous waves of this sea of life. We know not the route through this sea. God knows it altogether and He will pilot us safely amid every storm and tempest which may beset us on our voyage. In God alone there is safety and certainty of weathering the storms and making finally the harbor of eternal safety.

DESPITE THE TERRIBLE and unspeakable brutality and murderous and heathenish practices of the German government in the great war, the pope made his plea for peace distinctly in the interest of the German military institution and its dastardly designs.

IT IS ENOUGH to break one's heart to read Paul's words in 2 Cor. 11: 21-33, wherein he recounts his sorrows and comforts. No mortal man was ever permitted to suffer so much for God and yet no mortal was ever so honored in being allowed to exert such a tremendous influence in molding the destinies of countless millions adown the ages as he. He honored his Master in calmly "suffering all things." God honored him in making all grace abound unto him. Said Paul, "I will glory of the things that concern my weakness."

THERE IS NOT ONE SINGLE THING believed in or practiced by Rome in the days of the Reformation and against which Luther's great reformation was aimed that is not held and practiced today despite the world's abhorrence of them all. Indulgences, purgatory, confession, salvation by works, the sacerdotal sacrifice of the atoning mass, the pretended infallibility of the church's teaching, the temporal power of the pope—every disgusting and dangerous tenet ever held by Rome is held today with the same tenacity and practiced as faithfully as circumstances will permit. Where is the modification in Rome of which we hear so much from her Protestant apologists? Echo answers where!

Old-Time Holiness

BY REV. W. P. JAY

Remove not the ancient landmark, which thy fathers have set (Prov. 22:28).

A LANDMARK is a stone, stake, or some other monument to designate the boundary of land. The Mosaic law prohibited the removal of landmarks. Among the Romans the remover was punished with death. Spiritually speaking, God has some old-time Bible landmarks that were set by our forefathers, prophets, apostles; Wesleys, Knox, Fox, Booth, and others, that are being removed by Christian (?) Science, New Thought, Evolutionism, Russellism, backsliden churches and cooled off holiness folks. "Remove not the ancient landmarks."

HOLINESS AS A SECOND WORK OF GRACE

While in conversation with a Methodist pastor not long since, he said, "Preacher, if you are preaching the old-time Methodist doctrines as you claim, why did you quit the Methodist church?" I said, "Sir, I had to leave the Methodist (?) church in order to be Methodist." There is quite a difference in belonging to the Methodist church and being an old-time (holiness) Methodist; whose ancient fathers "in 1737 saw that men were justified before they were sanctified," and whom "God thrust out to raise a holy people." Are we going to "remove the ancient landmark which our fathers have set," or shall we preach old-time holiness? I don't believe that God cares as much for the name of the church, ("Methodist," "Baptist," "Christian," or even "Pentecostal Nazarene") as he does for the old-time power it has, and the work it accomplishes. I certainly believe that God has a few individuals in most all denominations, yet as a body, the Methodists have quit preaching holiness, the Baptists have backslidden, the Salvation Army in many places has largely gone into the mercantile business, and what, now, are we Pentecostal Nazarenes going to do? Shall we continue to preach old-time holiness? "That entire sanctification is that act of God, subsequent to conversion, by which regenerate believers are made free from inbred sin," etc. (Manual p. 20.) That we should "Be holy in all manner of living," and "Cleanse ourselves from all filthiness of the flesh and spirit," and declare that in regard to adorning, that it should "Not be that outward adorning of plaiting the hair, and of wearing of gold," etc., and that we should not be "Unequally yoked together with unbelievers"? Or shall we leave off all reference to tobacco, dress, lodges, parties, worldly entertainments, moving picture shows, and all such subjects as "The second coming of Christ," "Divine healing," and just tell them to "Accept Him now," "Jesus paid it all," "Put all on the altar," "Take it by dry faith," etc.? "Remove not the ancient landmark, which our fathers have set."

BEING DEFINITE IN REGARD TO GOD'S WORKS OF GRACE

There is a growing tendency not to be definite in dealing with souls. Jesus, our great Example, was very definite. He said to the people that "Except ye repent ye shall all perish." And to the apostles He commanded that they should not depart from Jerusalem, but wait for the promise of the Father. That Hoosier evangelist, John the Baptist, His fore-runner, said "O ye generation of vipers, who hath warned you to flee from the wrath to come? . . . I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, . . . he shall baptize [the very same] you with the Holy Ghost, and with fire." Don't "remove the ancient landmark." Carnal fear leads to a spirit of indefiniteness. God does not want cowards. While conducting a testimony service, I told the people that as we only had a few minutes if all who were Christians would stand, we would soon have it over. Then I told them to sit down only as

they testified. And while the first two or three were testifying, the rest of them (about two hundred) sat down. I told them that the Lord said unto Gideon, "The people that are with thee are too many," and that "Whosoever is fearful and afraid let him return . . . And there returned of the people twenty and two thousand; and there remained ten thousand" (Judges 7: 2, 3). Afraid to take a stand; afraid to be definite. John the Baptist was fearless, and his discourses were like the heavy strokes of the midnight alarm bell. For Pharisee, Sadducee, soldier, or publican he had the same ponderous sledge-hammer blows. So then, for Methodist, Baptist, Presbyterian, or Pentecostal Nazarene, we must have the same definite, uncompromising (old-time holiness), sledge-hammer blows, instead of so much "Leading a new life" for restitution; "Dry faith" for repentance; "Consecration" for holiness, not as a luxury, but as a necessity; definite in our preaching, definite in our testimonies, and definite in our altar work. "Remove not the ancient landmark, which thy fathers have set."

What is it about so many testimonies that make them so much less interesting than they used to be? Is it not a fact that the reason they are so much less effective is because we

have learned to testify in such a wholesale way as, "Saved and sanctified," "The Holy Ghost abides," "I never felt more determined in all of my life," etc.? I know, that if every time, all related their experience too narratively, the minister might not always get to preach, but no doubt if the people were to detail their testimonies a little more there would be no need for such a long (dry?) sermon. I attended one revival meeting where about seven hundred prayed through, and the evangelist only got to preach about six times in the whole ten days; but they testified, and that in a more diminutive, instead of a wholesale way. People have everyday, simple, and peculiar trials, and if they are worth keeping victory over, they are worth telling to others who have not learned the secret of constant victory along the same lines. "Declare his doings among the people, make mention that his name is exalted" (Isa. 12: 4). It is not a sermon that convicts most people for holiness, it is that testimony backed up by a holy life, to everyday victories. Old-time holiness testimonies are needed. "Remove not the ancient landmark, which thy fathers have set," for "Then [in the days of the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name."

INDIFFERENT, HEEDLESS, UNMINDFUL IN REGARD TO THE CAUSE OF HOLINESS

There is a growing tendency among our people to be disinterested, unconcerned, regardless, cold, and dead. "Woe to them that are at ease in Zion." In my short experience of fifteen years in the ministry, I notice a great loss of interest, zeal, and soul travail for a lost world. The time once was that when the minister preached and sweated, the saints prayed and agonized in spirit, until when the service was over they were as tired as the preacher was. He did not have to wait and wait for volunteer prayers, two or three, but many times all were praying at once, and they usually arose with a shout instead of a loud A-M-E-N as a rising signal from the pastor. They were not afraid they would be called cranks or holy-rollers. If the Devil can scare us away from the altar, and weaken us in prayer because some of the so-called "tongues" have overdone the thing, he has accomplished his work. I have had people to say, "Now, preacher, I am a little peculiar, I never talk to people about their soul unless God tells me to." But the trouble with so many is, that they live at such a distance from God, that some of the Devil's spies would have God's whole plans before he could get them to hear it. Why, I imagine that when Aquila and Priscilla heard Apollos, "An eloquent man, and mighty in the scriptures, and instructed in the way of the Lord . . . knowing only the baptism of John," and nothing of the Holy Ghost baptism, at least experimentally, that they could hardly wait until the sermon was over so they could ask him home with them to "Expound unto him the way of God more perfectly." The pulpit is supposed to instruct the pew, but in this case the pew instructed the pulpit. This man and his wife (Acts 18: 2), Aquila and Priscilla, were Paul's ardent, enthusiastic "Helpers in Christ Jesus" (Rom. 16: 3). Pastor, how many real live workers have you in your church? How long do you have to wait for your invitation song just as you climax your sermon? Or do you climax? If any come forward for prayer, how many kneel by their side to pray them through? If they get victory, how many are ready with a hearty handshake and a "God bless you"? Have your church and their pastor got old-time holiness, or has the "ancient landmark been removed"? Are we not in the Laodicean age? God said, "I know thy works, that thou art neither cold nor hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth . . . be zealous therefore, and repent."

Jerusalem

BY N. B. HERRELL

Jerusalem, the city of the great King, has held a prominent place in sacred history since the days of Melchisedec, king of Salem (or Jerusalem). There Abraham worshipped the true and living God, paying tithes of all, and there, too, was the scene of the offering of Isaac, a type of Jesus.

Since those ancient days, Jerusalem has been proclaimed by the prophets; sung by the poets; besieged by enemies; protected by Jehovah; laid waste by famine; rebuilt with power and glory. Good and bad kings have lived within her walls; Solomon's temple was built there; David lived there; Jesus wept over it; the Jews rejected and crucified their King there; the Holy Ghost fell on the church there; the first great revival the world ever saw was there. Jerusalem was the birthplace of the Christian church and was the headquarters of the church for many years. The Turks have held the sacred city for nearly twelve hundred years. December 10, 1917, it fell into the hands of the English. Just what this means in the way of prophecy will develop. The question which confronts us is, "Will we go up at once and possess the land?" Should we not have a strong Pentecostal Nazarene mission well located in this, the birthplace of our beloved Zion? A few thousand dollars in the hands of our foreign missionary board will make it possible. The Jerusalem Missionary Fund of the Pentecostal Church of the Nazarene should grow fast. So that by the time the war is over we may be able to enter the field with a strong band of workers.

Jerusalem would be the appropriate place for our Eastern headquarters, for all the European countries will be open for full salvation evangelization. No doubt this city will become a great world center again, as Palestine will soon be alive with Jews returning to their native country.

There is a work to be done among this people as well as all other nations. We, as a church, are sent to all nations. We are to have faith to do all that we are commissioned to do; we are to plan as large as our commission is; we are to undertake and God is to furnish all power in heaven and earth to carry on the enterprise.

Shall we go up and possess the land? Shall the redeemed of the Lord go up to Zion with joy and singing? Let the redeemed of the Lord say so! Amen!

The Will

BY REV. H. M. CHAMBERS

PROBABLY no faculty of the mind is more interesting to study than that of the will, for this is a high and Godlike power. In His dealings with men God always respects the will, and nothing better indicates how exalted this function is than the fact that our salvation rests upon its proper exercise. In Philemon 14, God said, "Without thy mind [consent] would I do nothing; that thy benefit should not be as it were of necessity, but willingly."

As the blind beggar called to Jesus for help, our Lord asked him, "What wilt thou that I shall do unto thee?" So God conditions all the benefits He wishes to bestow upon us, on our willingness to receive. Even though man's sinful state is so dreadful, and his peril so awful, God will not in His work of rescue set aside nor over-ride the lofty will, but says, "If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."

Putting man thus on his own responsibility in the matter of being delivered from sin, it becomes easy after the deliverance is accomplished for God by the use of man's will to lead him into partnership with Himself. Knowing that a man is, especially interested in the doing of that which he orders himself, God says to us, "If you will consent, I will give you a part in the accomplishment of the greatest work ever undertaken, in which your associates will be the best and your returns the greatest." He knows that man naturally chooses fellowship, and that "It is not good that man should be alone."

Now the Devil works in just the opposite way. The root of sin is selfishness, and its natural tendency is to make one careless of the rights or needs of others, and to live for one's self alone. Hell is not only a moral, but a social chaos, where every man's hand is against his fellow. In hell there is no mutual helpfulness, but individual hurtfulness—every being there a pirate and freebooter on his own hook. The "Look out for No. 1" idea was hatched in hell and reigns there, so the Devil is intent on poisoning and breaking down the social fabric with free love instead of marriage, fornication in the place of chastity, the abolishing of parental rule, in the place of filial obedience, the spread of the greedy, mercenary spirit instead of neighborliness, and anarchy instead of good government.

The effect of a deadly poison in the body is to break up its cell structure, thus interfering with its organic functions. Just so sin will overthrow all righteous rule and social order, so that hell may be the dumping ground for the pitiful wreckage. The violence that the awful world war now in progress is doing to the economic and social life of the people involved is but a faint suggestion of the frightful havoc wrought by sin as a destructive agency.

Now, how does God proceed in the work of reclamation and repair? He deals with us personally, reclaiming individuals with which to rebuild a pure, healthful social fabric, offering me a job with the richest firm doing the biggest business of any. I am not to be an employee merely, but a partner in the firm, having a voice in the shaping of its activities. My will is respected by the firm and it is a motive force in its operations.

Under these conditions, how a man's self-respect returns, and his self-reliance awakens! God says to him, "I am at your service." "Concerning the work of my hands, command ye me." "You may co-operate with me in the holy business of reconstructing human society." I have noticed that my boy has a much better and steadier will to work if I work with him, and "Men are only boys grown tall." God's wisdom and patience in dealing with us and working through us, are truly marvelous. The reward also which He offers, how great! At one time Peter asked Jesus the question, "Be-

hold we have left all and followed thee; what shall we have therefore?" Jesus's answer was, "Ye that have followed me, in the regeneration," (that is, in the great time of the restoration of His kingdom in the earth), "when the Son of man shall sit on the throne of his glory, ye also shall sit on twelve thrones, judging the twelve tribes of Israel" (Matt. 19: 27, 28). The Psalmist also assures us that in the administration of the affairs of the coming kingdom of Jesus, all His saints shall have a share. (Psa. 149: 9.)

How great a responsibility, therefore, is upon us from the time we first seek the Lord, until that happy time when we shall come with rejoicing, bringing our sheaves with us. Success at every point rests on the attitude and use of the will. For instance, here is a penitent sinner. I ask, "Does Jesus save you?" "I don't feel any different," he responds. "Well, brother, the Devil knows how to play upon your feelings. What do you purpose?" "I'll find Jesus, or die trying." "Oh! all right. I will risk your case." A seeker for sanctification is before me, praying earnestly. "How about you?" I inquire. "I have no witness yet," is the answer. "Well, do not seek any, and what are you going to do?" "I'll die before I'll take anything off the altar that I have put there." Thank the Lord! We can expect another shout of victory almost any time. I visit a certain church. The people there tell me they are expecting a revival. A little later I see them again, and inquire, "How about that revival?" "It has not come yet." "What do you propose to do?" "We will never give it up. We just must have it." Soon I am not surprised at the news that a glorious revival has broken out in that community. "My fellowship with Brother A. is broken," a brother tells me. "What have you determined to do about it?" is my question. After a moment's pause, a firm look settles upon his face, as he replies, "By God's help I will have it restored, or at least stand acquitted before Him." I feel certain that the angels will soon rejoice over one more difficulty adjusted. The Lord greatly blessed my soul one time as I resolutely followed a man three times around the church, up behind the organ, and out doors, determined I would shake hands with him. That is one foot race I have never been sorry for. Bless God! "What are you going to do about attending those early morning prayer-meetings the pastor has announced?" I inquire of a very industrious man. "Well," he replies, "I am extra busy this week, but I intend to just get behind myself and chase myself out to every one." "I find personal work very hard," says one. "Going to give it up then?" "No, sir! I am going to stick to it until it becomes easy." "I find it very difficult to pray," is not an infrequent complaint. What am I to determine in such case? Just simply wear my knees out but what I will pray.

A story I once heard may not be true, but it is good for illustration. It is of a ship that once anchored near one of the South Sea Islands. The natives immediately came out to the ship to trade with the sailors, bringing breadfruit, coconuts, etc. Among the number was one who, as he paddled his canoe alongside and clambored aboard, saw a sailor mending with a needle. The native was captivated, and offered everything he had brought for that needle. The sailor refused to let it go. So the disappointed native began to look around for something out of which a needle could be made, and found a crowbar. This was not refused him, and much comforted, he took it home, and with two rough stones set to work to rub it down into a needle. Two years later, it is said, the same ship visited the same island, and the same native was found busily grinding his crowbar, which, though much reduced in size, was scarcely yet the needle he was so determined to have. Just as surely as we

have and retain an ironclad, indomitable purpose, such as God approves, He will honor it and enable us to break through the Enemy's fortifications and win the victory. When the prophet Elisha, sick in body, but strong in Spirit, prophesied to King Joash of the deliverance of Israel from Syria, he directed the king to take arrows in his hand and to smite with them upon the ground. He smote three times and stopped, and Elisha was wroth, and said, "Thou shouldest have smitten five or six times. Then hadst thou smitten Syria until thou hadst consumed it" (2 Kings 13: 18, 19).

The will to obey God will not only give us knowledge of the true doctrine, as John 7: 17 says, but will also enable us to obtain success in any undertaking to which He appoints us. So let it be remembered for our special encouragement in a trying time, that Jesus has said, "If any man will, he shall," and "That which he has promised, he is able also to perform."

Millennium in New Testament Typology

BY REV. L. F. CASSLER

IT is true that the word "millennium" does not appear in our English text, yet the phrase "a thousand years" is quite familiar to New Testament readers. The word "millennium" means "a thousand years." There is a most beautiful lesson portrayed to us and hid among these prophetic lines, so that only they who search the Scriptures may find it.

First, John "saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years. And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled" (Rev. 20: 1-3).

Second, "And after that he must be loosed a little season. And when the thousand years are expired, Satan shall be loosed out of his prison. And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle" (Rev. 20: 3, 7, 8).

Third, "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever" (Rev. 20: 10). If the reader is not familiar with this, let him read all of the first ten verses.

God's manner of dealing with Satan not only describes two epochs in the world's restoration, and renewing from the power of evil; but likewise, portrays the two epochal Christian experiences or necessary works of grace. Satan is the prince or god of this world while in its present unregenerated state. In the first reading we are told how Satan will be dethroned, seized, bound with chains, imprisoned in the pit, and shut up for a thousand years.

This will be the world's regeneration of which Jesus spoke in Matthew 19: 18, "In the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones." This is sustained by many other Scriptures. This incarceration of Satan can not complete earth's renewing, because Satan continues an indwelling evil. He is suppressed for a limited time, but remains a threatening menace to peace and happiness.

What is true of the world as a whole, is true of the justified believer. He is insecure as long as his soul enemy continues within the heart. It requires unbroken vigilance lest there be a new outburst of satanic energy at any hour. This is just another index finger, warning the un sanctified of the great danger of backsliding unless the carnal nature, Satan's seed nest within him, be removed and destroyed. If you believe in the suppression of inbred sin, Satan's stronghold, be advised that some day you will yet have to deal with carnality.

When Satan issues forth from his long imprisonment, he will at once renew his former artful deceptive proclivities by enticing the children of Japheth into rebellion and social unrest, to their own swift destruction. (See 1 Chron. 1: 5; Ezek. chapters 38 and 39.)

The last time God deals with Satan he will be "cast into the lake of fire and brimstone, and shall be tormented day and night for ever and ever" (Rev. 20: 10). This does not spell annihilation, but such a complete eradication that even death and hell shall be cast into the lake of fire. Satan is no more held in a retaining prison within; but is exiled, banished, thrust out far beyond all possibility of his ever returning to earth again, there to be tormented for ever and ever.

The earth can not be renewed without the utter banishment of its Destroyer, beyond every possibility of his return. Thus, may the faithful believer, who is all abandoned to the whole will of God, have every internal desire to sin, with every low, deceptive and devilish affection, put so far from him that while he chooses to obey God, "that wicked one toucheth him not" again.

Church Music

BY MRS. PHOEBE A. SANDERS

[The following is a paper prepared by Mrs. Phoebe Sanders and read at the eastern Kansas group meeting, held in Kansas City, December 27 to 30, 1917.]

CERTAIN sorts of music have been in existence in all countries, among all peoples, for all time. Sometimes it was no more than mere rhythmic sounds, but it expressed the sense of harmony and music locked up in the human breast.

The Bible tells us, in Gen. 4: 21, that Jubal, who lived before the flood, was the "father of all such as handle the harp and organ." Thus we see that music and musical instruments are no modern invention.

Some good people object to musical instruments in the church service. But as we study the Scriptures it would seem that during the Bible times, especially those passages in which their use is mentioned, all instruments were used only in religious worship and in social gatherings, which were more or less religious in themselves, and in the temple service, to announce certain particular phases of the different ceremonies of worship.

It is very interesting to search out and read the many passages, and to note the variety of uses of music in the Bible. The ancient Hebrews had a great taste for it and used it in their religious services, in public and in private rejoicings, weddings, feasts, and funerals. The Old Testament prophets used it in their services also and its study seems to have formed a part of their college course. (1 Sam. 16: 5.)

Vocal music has an important place in the Scriptures. (Isa. 5: 1; 54: 1.) The children of Israel expressed their feelings in song in almost every condition in life: in joy, in thanksgiving, in praise, in mourning, in captivity, in lamentation. David expressed his sorrow in song at the death of Saul, of Abner, and of his unworthy son, Absalom.

There are songs of victory and triumph, given by Moses and Miriam after the successful passage of the Red sea, and by Deborah, and Barak, and others. The people of God went up to Jerusalem three times a year to the great feasts, and on the way they sang songs of joy. (Psa. 84: 122; Isa. 30: 29.)

The grape-gatherers sang at their work, the women sang at the mill, and in times of prosperity the whole land was full of melody and song.

Often the singing was accompanied by dancing (2 Sam. 6: 16) and clapping of hands (Psa. 47: 1). Jehoshaphat appointed a band of singers to praise God in front of his army.

Dr. Ederseheim says the most important part of the temple services, next to the sacrificial rites, was the hymnody of the sanctuary.

Properly speaking, the real service of praise in the temple was only with the voice. The instruments served only to accompany and sustain the song.

The music of the temple owed its origin to David, who was a poet, a musical composer, and an inventor of musical instruments. When he became king, he appointed a large number of men and women to sing and play on the different musical instruments in the temple service. In 1 Chron. 25, we read the account and their division into twenty-four courses, the leaders of which were the sons of the three great masters of the temple music, Asaph, Heman, and Jedutham. The whole business of their lives was to learn and to practice music.

The Love of Money

BY MRS. J. T. JENSEN

Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life (1 Tim. 6: 17-19).

I WILL ask the dear Lord Jesus to bless every word of this article, which is written to those who have had the sad misfortune to listen to false prophets on the doctrine of money, or worldly riches stored up for the last days, as not being sinful.

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days" (Jas. 5: 1-3). It is a world-known fact that thus men have heaped up riches and are still striving for more, some in large quantities, others in a smaller measure. And this in the face of the following divine truth: "But godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content" (1 Tim. 6: 6-8).

It is surprising how really few people are contented with plenty of food and clothing. If they have plenty in these two lines they are apt to want some other things, so they run to and fro in their mad rush for more. Now let us see what befalls them. "But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows" (1 Tim. 6: 9, 10). Truly the sorrows are many for people whose life from day to day is only one continual struggle for more of this earth's goods.

Why are these folks so greedy for filthy lucre? Is it not that they may try to satisfy their various appetites and lusts? Now God warns His children against the above named things as follows: "But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses" (1 Tim. 6: 11, 12).

I think my Lord and Savior because He pulled, or rather tore me out from such as are first mentioned in this my letter to the followers of Jesus Christ, and that He at once put me in direct communion with His very own people. Oh, that I now may grow in grace, and keep that which is committed to my trust, avoiding profane and vain babblings, and oppositions of science, falsely so-called, as was the admonition to Timothy; that I also may hope to realize God's promise of "laying up in store for themselves a good foundation against the time to come, that I may lay hold on eternal life." And, finally, that I shall "neglect not the gift that is in me."

The females who took part were usually the daughters of the Levites.

The temple music was probably a unison of voices, all singing the same melody, accompanied by the instruments. The songs were the Psalms, most of which were written by David. It is supposed that the singers were sometimes divided into two or more separate choirs which sang in turn, responsive to each other, a small portion of the Psalm.

The Psalms have been, all down through the ages, the inexhaustible supply of soul food for the children of God. Such expressions of joy, of sorrow, of praise, etc., can not be found elsewhere.

Music has been in use in the Church from its foundation, as can be seen by reading Matt. 29: 30; Acts 16: 25; Col. 3: 16; James 5: 13.

Paul tells us in Eph. 5: 19 that the result of being filled with the Spirit will be singing Psalms and spiritual songs, and making melody in our hearts to the Lord. The Holy Ghost is the songbird of heaven and His voice in our souls can not be stilled, except by sin.

Benjamin Sanford says in the Cyclopaedia of Religious Knowledge that the history of church music in America is of interest. The Puritans brought with them to New England, "Ainsworth's Version of the Psalms." In 1640 "The Bay Psalm Book" was published. It was not until about 1690 that music was first printed in this country. Early in the eighteenth century, Rev. John Tufts published "A Very Plain and Easy Introduction to the Art of Singing Psalm Tunes." This was followed by other publications of a similar sort. There was great opposition at first in many of the New England churches against singing by note, but this prejudice died away, choirs became general, and much progress was made in the simpler melodies.

Early in this century a great revival of interest in musical knowledge sprang up. Singing schools came into being and musical conventions were held. The "Hymn Tune Book" took the place of tune books. In these later years, a large amount of music, good, bad, and indifferent, has been prepared for the Sunday school, prayermeetings, and revival services. It seems that the taste for the good, old hymns, which were so full of spirituality and soul food, has changed to a desire for the lighter and more popular airs. When we look back to the early history of Methodism, when God was so manifestly with His people, and souls were swept into the kingdom in large numbers, we find that the singing had much to do with the revival power and victory. God himself inspired the writers of those wonderful hymns. The singing formed an important part of divine worship and was engaged in very earnestly and devoutly.

Such hymns as,

Oh for a thousand tongues to sing

My great Redeemer's praise.

Jesus, the name that charms our fears.

That bids our sorrows cease.

A charge to keep I have,

Jesus, lover of my soul,

and many others, seem to retain their inspiration when sung these days, as in days of old. The Wales revival a few years ago was carried on mostly through inspired and Spirit-filled songs to a marked degree. They make the worship of God more real and heartfelt than the songs of lighter sentiment that are sung so much in the church services of today. Let us, as children of the heavenly King, select and sing in our services such hymns as shall bring Him down into our midst in blessing, as in days of yore, and let those who will, choose the lighter and more pleasing airs.

So glad to know that we, as the Pentecostal Church of the Nazarene, are to have our own hymnal. We understand that the committee elected at the last General Assembly has been preparing it for publication, and that it will be completed soon. This will no doubt give back to us some of the good, old-fashioned hymns, which so help to establish the soul in God and also inspire our worship in song, which we pray always may be as unto the Lord and in His spirit.

KANSAS CITY, MO.

5. A fanatic is not under human authority. The reason is patent; they are under a higher authority, as they claim. At last they have become free, and "no straps are on" them. They are not afraid of man any more; hence, they are bold and defiant. The tender, childlike spirit has flown, and in its stead there is a harshness and denunciation. They are very radical, and in connection with this, are scrupulously loyal to their impressions, even to the neglect of real duties. Should they feel impressed to pray at a given time, even if the bread was burning in the oven, or the baby was crying with the colic, or any other duty was apparent, pray right then they must and pray they will. Advice they will not take, and rebuke passes by unheeded.

6. They often claim great proficiency in discernment of spirits, and in such cases are free to communicate their insight into others' hearts to the individuals themselves. It is no uncommon thing for them to inform another that he is not right with God, or that he is on the road to hell. Of course, this may be correct, and such things may be so ordered sometimes of the Lord, but if they are, it would evidently fall upon those of well balanced proportions and who are surely Spirit-filled. Many have been led to the altar through the dictum of such excessive enthusiasts, and failing to get the sight of sin which the Holy Ghost reveals, they fail to get the real saving grace within. Again, others getting their orders from the fanatic are led to throw away their confidence, and as a result have an awful struggle before they are properly reinstated in the favor of God, and the possibility of a wrecked faith and the loss of their soul.

It would hardly seem proper to pass this subject by without calling attention to the cause of fanaticism, or rather the causes:

a. Primarily, the Devil is the cause of it. He heads the movement, directs the agents, sets his traps, and manipulates the whole propaganda. To say that a fanatic was necessarily a child of the Devil would be unwarranted, and yet he is heading up in that direction, and some have awakened to find themselves lost out and backsliders, while the most of them who have reached this station of wreckage doubtless are never recovered. Fanatics are made out of the most active and spiritual Christians ofttimes. In fact, I am persuaded that the Devil invariably goes to this class when he wants to manufacture one. He never tries to make a fanatic out of a formalist, or any cooled-off professor of religion. He seeks the active, energetic, enthusiastic. He takes one who is running fast and makes him go too fast. He finds one who is enthusiastic and makes him excessively so. He finds a fellow who is on fire, and turns the real thing into wild fire. He watches for the one who has great light, and real loyalty, and turns on him a flood of false light and urges the same loyalty to this as to the real light. He simply shoves him too far. He transforms himself into an angel of light and deceives their simple hearts and minds. "Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils" (1 Tim. 4:1).

b. Another factor in the cause of fanaticism is spiritual pride. They failed to stand their spiritual prosperity. As they related their marvelous experiences, which doubtless were from the Lord, in the beginning, people who should have had better sense applauded them, praised and flattered them, until they became puffed up with pride. The Devil augmented their inflation and they felt so very fine over their success and honor, they finally thought themselves some great center of attraction and spiritual marvel. Thus, the seed of fanaticism grew, and the Holy Spirit was grieved out of their lives and the Devil held the situation.

c. Another factor in connection with fanaticism is their ignorance and deception. We do not mean by the word ignorance, the lack of school education, but the lack of discerning the wiles of the Devil and his de-

FANATICISM

What Is It?
How To Avoid It
How to Correct It

BY REV. W. E. SHEPARD.

(Continued from last week)



REV. W. E. SHEPARD

ception. Could they have been apprised of this trap, they doubtless would have escaped. But the cloven hoof was not in evidence, and the slimy trail was not in the open, so they ate of the forbidden fruit and were led astray. Finally, when the Devil has carried them far enough, and has used them for his satanic purposes sufficiently, like the auto bandits of Chicago, after they have invited some one to take a ride, robbed him of his belongings, then kicked him out, so he turns on them and utterly wrecks them.

If spiritually-minded people would watch for the first inking of fanaticism in their lives, and were properly posted as to its nature and results, it would save the cause of religion from much that has brought it in great disrepute. One thing is sure, the Holy Ghost never leads His people to do non-sensical things. If He had not wanted us to use our common sense in matters of decision and judgment He would not have given us any. If the gift of common sense had always been put into requisition when fanatical notions arose, that alone would doubtless have saved many a one from the snare. I heard of a man, in order to prove his humility, went and rolled in a puddle of water. The idea of an omniscient God ever leading one of His children to do such a crazy thing! Another instance was that of a young woman who had not been long professing the experience of full salvation. A donkey was passing the door, and an impression came to her that if she was humble, as she ought to be, she would be willing to go up the street holding the donkey's tail. In spite of the embarrassment, she was willing to do the humble act, and so she went up the street holding on to the donkey's tail. Under such circumstances it might be hard to ascertain which was the greater donkey of the two.

Many years ago in my early experience, there was an acquaintance of mine living in Los Angeles, who claimed to have immunity from any bad effects of serpent bites or such like. One day while passing a tarantula he told a friend what the Bible said about taking up serpents and drinking anything deadly, and, acting on the impulse, he took up the tarantula on his hand. It was very fortunate for him that the tarantula did not bite him, for he was certainly acting the part of a presumptuous fanatic.

The Holy Spirit never leads one to do foolish things. If others conceive the idea that we are a set of numb skulls, what influence could we possibly have over them? One time while engaged in some noon meetings in a large city, a colored woman who figured considerably in the meeting and carried on her demonstrations excessively, claimed that the Lord led her to attend the meeting in her kitchen apron. The leaders not seeming to catch the fanatical trend, I called their

attention to the fact and put in my protest against such nonsense. Oh, to be "wise as serpents, and harmless as doves!"

We wish to notice for a few moments some of the outward demonstrations of fanaticism. In Spirit-filled meetings where the power of God is falling and great conviction is on the people, and the saints are in the demonstration of the Spirit, many things out of the ordinary occur. One thing sure, there will be variety in the demonstrations. It is no uncommon thing to see some weep, some shout, others laugh, a number leaping or running for joy, and some even slain under the power, lying like dead people. In such meetings there is no aping another, all are natural, if they are in the Spirit, and a holy hush falls on the people of the congregation and sinners are struck under intense conviction. But a meeting where fanaticism has its sway, the demonstrations take on a weird form, they are excessive, screeching and yelling abound till they make spiritual Christians who are accustomed to Holy Ghost demonstrations feel strange and uncomfortable. There is a peculiar "crawly" feeling creeps over one. He feels a sense of shame, and thinks if the crowd were arrested for disturbing the peace, he could not get comfort from the standpoint of persecution. The sinner crowd is full of curiosity, no conviction especially on the people, the meeting breaks up in a rabble and probably many will go to yelling as they leave the place. Do not understand me to say this is to be understood in the absolute, without any variations. Some of the best and most Spirit-filled meetings may be followed by the mob and rabble and yell, but the fanatical demonstrations are most likely to be thus followed.

When the power of the Holy Ghost lays one out at the altar under a burden of soul, there is a holy hush on the audience, the slain one is lost to this world, and could not be aroused from such a condition. Usually, the body is very quiet, sometimes hard to distinguish any life at all. The demonstrations of fanaticism are usually full of contortions, the body writhing like a serpent, and sometimes calling out for the seeker to "pray, pray, pray." Messages are sometimes given by the one carrying the so-called burden for the seeker at the altar, and the attention is taken from the Lord, centered on the one under the power, and praying ceases, the Spirit is grieved, the saints are divided, and confusion prevails. I have known of persons under the "power" to be some distance from each other and yet their thoughts and statements were rapport with each other. This is too much on the occult line to hold my credence in its divine origin.

If a fanatic who has gone under the power should be taken from the meeting, he would probably come to, the spell would be broken, and doubtless he would inform those who took him away that they had interfered with the Spirit. Again, if a Spirit-filled man who properly distinguished between the real and the fanatical would command the fanatic who has fallen under the "power" to get up, he would be likely to make some change in the program. Years ago, while I was pastor in a certain city, a young woman during the morning service while I was preaching, left her seat and began walking up and down in front of the pulpit. Finally, she fell full length on the floor and remained there some time. I might not have thought so much about it, had I not had a dubious feeling concerning the young woman. And again, it happened when there was no special power or demonstration of the sanctified people. After this occurred the second time I was convinced it was not of the Lord, and had the young woman understand that we did not want her to do so any more. Of course, it put a stop to it, but others thought it quite bold thus to put our hand on the power of God. I certainly would not dare to meddle with what I believed to be the power of the Holy Ghost, and neither would I dare to sit idly by and let fanaticism run a meeting, yes, and ruin a meeting. It would be better to offend one, than to let one offend a whole meeting.

(To be concluded)

Fundamental Steps of Salvation

BY REV. C. E. ELLSWORTH

Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost (Acts 2:38).

THIS simple, plain statement of fact was the direct answer of God's mouthpiece to the swelling tide of mournful wails that went up from an innumerable multitude of heart-broken souls, crushed under the mighty power of superhuman, Holy Ghost conviction, that caused them to cry out in soul agony: "What must we do?" an irrefutable and unmistakable evidence of the manifestation and presence of God's Holy Spirit of far greater value and more dependable than any special or peculiar personal physical "sign and wonder," which may or may not be all right. Without the unflinching witness of the God-sent conviction, these others are refutable, unreliable, and sink into oblivion, as they are always secondary to the one immutable evidence—conviction.

Real conviction begets desire, which is soon manifest by request or demand, as in this case, which in turn precipitates an inviolable response from the never-falling Omnipotence, through a chosen mouthpiece ever available at such a climax. This is the essential prevailing condition for real Bible salvation, and is invariably manifest with the actual presence of the Third Person of the God-head, as it is His office work. John 16: 8, "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment."

With this foundation laid it is comparatively easy to induce the broken and contrite heart to "repent and be baptized," etc., which is the first primary step in God's plan of salvation, introducing us to the kingdom of God and making us candidates for the presentation to us of His own individuality in the form of His Holy Spirit.

When absolute divine conditions for repentance are met and the exercise of faith, which is the gift of God, we receive forgiveness of sins and are adopted, or born into the family of God, or become converted; a term used to co-ordinate with forgiveness of sins, as in the nineteenth verse of the ensuing chapter. "Repent ye therefore, and be converted, that your sins may be blotted out," etc. Thus we see a fulfillment of the required repentance automatically, as it were, regenerates us and makes us His children, legal heirs, establishing our right to all privileges and benefits as such, and permits us to manifest, or testify of the superhuman work by the human act of baptism, an outward sign of an inward work, allowable only to those who have truly repented.

This should not be confused with the heretic, popish dogma of so-called "baptismal regeneration"—a satanic delusion and substitute that is deceiving and damning multiplied millions of precious souls. Our expert translators show us that in the Greek "repent" is in the second person, plural number, and imperative mood, applying to the "multitude," while "be baptized" is third person, singular, applying only to the subject of "repent"; i. e., those of the multitude who have obeyed the divine command to repent. Hence to perform this holy ordinance for any but truly repentants, who have received remission, is misleading, presumptive, and diabolical, and can only result in their eternal loss, unless repented of, as with all other sins.

How are we to know their sins have been remitted? Because "they have shown to the Church and the world that they have repented, turned to God and did works meet for repentance." God himself witnessing to it in their regeneration, not only "that they may receive forgiveness of sins, but also an inheritance among them which are sanctified."

Thus we see that absolute obedience to the divine command as conveyed by the inspired Peter, not only separates the penitent soul from its lifetime of sins, and reanimates it after being dead in trespasses and sins, but establishes

a foundation on which to erect an eternal superstructure of a holy life. The soul is now prepared for the qualified promise of God as heralded by the divine spokesman in the second clause of the text, "ye shall receive." This is an extremely positive statement and likewise implies that we are to be the recipients of a proffered gift—a present, if you please—not a growth. There is not an infinitesimal sign, letter, or indication of obtaining possession of this divine gift by growth, progress, or evolution.

Imagine, if you please, a fond, indulgent parent urging his favored posterity to "grow into a much coveted Christmas, or birthday present." Absurd in the abstract, and yet there are those with great intellectual attainments and developments, with advanced learning, scholarly individuals with attractive cognomen, who will occupy the attention of an intelligent public and endeavor to convince them that we must grow into this priceless gift of our heavenly Father. Too incongruous to argue further. No! No! the text says, "Receive the gift," the gift of the Holy Ghost.

The honest, unbiased mind will readily see that the word "gift" is in the singular number, evidence conclusive that it is not one of the gifts of the Holy Spirit to the sinner, viz: conviction, repentance, regeneration, etc.; neither identical with the gifts of the Spirit to the blood-washed, consecrated saint of God, as recorded in the twelfth chapter of 1 Corinthians, but the gift of the Holy Ghost from the Father and Son. Jesus, the Son of God, verified this fact in John 14: 26, "But the Comforter, which is the Holy Ghost, whom the Father will send in my name," etc., and in John 16: 7, "But if I depart, I will send him unto you," which was all in direct answer to the glorious, infallible promise of the triune Father, made to His faithful people away back in the days of prophecy, "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh," etc., (Joel 2: 28), verified at Pentecost and upon every other occasion subsequent, when the modifying conditions have been absolutely fulfilled.

Thus we have unfolding from this tiny compact capsule the great fundamental principles, or steps of God's wonderful redemptive plan for a lost and ruined humanity. Beyond this there is nothing in this life but a continuous growth in grace and the knowledge of the truth—a swinging out in the broad, boundless expanses

Through the fire

BY MRS. SALLIE E. HALL

Through the fire, dear Father, bring me,
Till my heart is purified,
And as silver, Lord, refine me,
Try me, too, as gold is tried;
For I long to be Thy handmaid,
Would have Thee, Lord, to be my God,
So in mercy do not spare me,
But just pass me 'neath the rod.

Yea, with hyssop, Father, purge me,
For Thy righteousness I'd know,
And with water clean do wash me,
Wash me whiter than the snow,
For, dear Savior, Thou hast promised
Thy disciples Thou wouldst fill;
If they thirst and hunger for it
They should know Thy holy will.

Prepare me, Father, for the blessing,
Of myself I am too weak,
Yet I know that I shall find it
If but rightly I do seek;
Give me patient perseverance,
For like Jacob I would know,
And like him until Thou bless me
I will never let Thee go.
HEDLEY, TEXAS.

of the ocean of His infinite love, the acquirement of higher heights and deeper depths of spiritual attainments; a constant receptive attitude for all the proffered gifts, graces, and attributes of the Deity; a grand, triumphant, onward, victorious march across the burning sands of time, toward the celestial city, through its pearly gates into the New Jerusalem, along the boulevards of the skies, trooping up to the great white throne to live with Him throughout all eternity's day. "The Spirit and the bride say, Come."

The Beauty of Nature

BY MRS. ANDREW JOHNSON

IT was during a most busy hour of the day, the kettle on the stove was puffing away like a steam engine; the washboard was singing its merry tune; the children were gleeful and glad in their hour of play; in fact, all was activity within, but a caller—"a pause in the day's occupation." We were then invited to pen our editorial for Columbia's Journal. The thought almost took our breath away. Of course, we thought this might be possible if we could "run away" as it were, from the "humdrum" of domestic duties for awhile to sit quietly at our desk, gaze at suggestive pictures, or peruse some poet's lay, but how could this be—and then as we returned to our "homely labor" came this thought: Can not we catch a gleam of the beautiful from even these common tasks? And as we concentrated our mind upon this thought the washtub became transformed—we smiled and smiled and sang a little song as we continued to scrub away.

We saw a diamond in a darkened mine—it had no luster, it was dull indeed, until a master hand had rubbed and polished and rubbed again, and behold, the precious gem! We handled a piece of smutty coal, so ugly and uninviting, but beneath its blackened surface there lay the radiant rays of natural heat. We remembered the threatening cloud of an approaching storm, how we would flee from it to seek shelter lest its fury break upon us, yet it caused the drooping flowers to lift their heads again, and the green grasses to spring forth. We remembered that Moses smote the rock and the crystal waters flowed.

Oh, my reader, do you catch the significance of these words—the lesson? It is the touch of the divine on every human life that makes that life of value. There are many unlovely things about us, unlovely in themselves, but the divine touch and they are transformed before us. There are no clashes in nature. Go forth into the woods at the autumn season and note the varied tints of the autumnal foliage—not one clashing color, but all is harmonious and beautiful. And so it is with the various experiences of human life. Many of them we would flee from, as from the blackened cloud of the storm, yet they are blessings in disguise, and the divine hand of Omnipotence transforms and harmonizes and they become stepping stones to higher heights and deeper depths of Christian experience.

In these days of trouble and perplexity, in this perilous time in the history of our nation, God ushers in the new year, and with it come new hopes and aspirations, new desires and pursuits. We can learn from the mistakes and failures of the old year many precious lessons of patience and perseverance, and then, with the poet, exclaim:

Build thee more stately mansions, O my soul,
As the swift seasons roll.
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine out-grown shell
By life's unresting sea!

"Also send the very best of holiness papers, the Herald of Holiness. I am indeed proud of our publishing staff and dear paper, as it only is fighting for what we stand for. It is hot and clean. May it ever keep to the same lines and that without bitterness. May God continue to bless the paper, in my prayer. Remember me as your friend and brother in love for all the truth."—D. M. Coulson.

Disorganization of Churches

By Rev. E. A. Girvin

IT would seem timely at this juncture to calmly analyze and consider the provision of our Manual with reference to the disorganization of local churches. In order that this should be done clearly and fairly all purely local and personal matters should be eliminated from the discussion, the sole object of which should be to ascertain the truth.

Paragraph 1, page 46, of the Manual is as follows:

"When it seems clear to a District or General Superintendent that a local Church organization should no longer continue as such, it may be disorganized by the action and formal pronouncement of either Superintendent."

This section manifestly vests in either a District or General Superintendent a certain sound discretion in the matter of the disorganization of local churches. The General Assembly, in adopting this enactment, must be presumed to have believed that cases might arise where the best interests of the Pentecostal Church of the Nazarene and of the cause of Christ could be subserved by disorganizing local churches, and that District and General Superintendents of our denomination could be trusted to determine when the conditions in a local church were such as to require its disorganization, and, having so determined, to act in the matter by formal pronouncement. In other words, the General Assembly in its wisdom believed that under certain conditions a local church "should no longer continue as such." Is it possible to conceive of such conditions? and, if so, what are they?

Obviously, under the following circumstances, a local church ought to be disorganized:

(1) Where the members of such church generally indulge in immoral practices.

(2) Where they hold and teach doctrines contrary to the truth, as found in the holy Scriptures, and as set forth in our Manual.

(3) Where they seek to divert church property from the ownership and control of the denomination at large.

(4) Where they persistently repudiate and disobey the law of our denomination, as set forth in the Manual.

(5) Where a local church is too weak to continue its work.

The discretion vested in the Superintendents is not absolute or arbitrary, but is a sound discretion. If a Superintendent, either unwisely or because of some unworthy motive, should disorganize a local church, where none of the above mentioned conditions existed, his action would be an abuse of discretion, and should be set aside.

If such a contingency should arise, is there any remedy provided in our Manual?

In case a District Superintendent should disorganize a local church in violation of the foregoing principles, at least two courses of action are prescribed by the Manual. First, any elder or licensed minister in the District may appeal to the General Court of Appeals, and said court "is authorized to approve, modify, or reverse said action; and its decision shall be final." (Manual, pp. 71, 72.) Second, by paragraph 7, page 50, of the Manual, it is provided that, "All official acts of the District Superintendent shall

be subject to review and revision by the District Assembly." I am of the opinion also that paragraph 1, page 49, of the Manual, clothes the General Superintendent having jurisdiction, with power to disapprove of the disorganization of a local church by the District Superintendent.

In case a General Superintendent should manifestly abuse his sound discretion in the disorganization of a local church, the only body under our ecclesiastical law having jurisdiction and power to review and set aside his act, is the General Assembly. Paragraph 14, page 66, of the Manual, provides as follows: "All official acts of the General Superintendents shall be subject to review and revision by the General Assembly."

In this connection it is not necessary to discuss paragraph 12, page 65, of the Manual, to the effect that "The General Superintendents shall have authority to do anything else in the service of the Church, not otherwise provided for, according to the dictates of their wisdom and in harmony with general Church order."

I would simply say in regard to this provision that the term "the General Superintendents," as employed therein, doubtless should be construed as meaning all the General Superintendents, and not a mere majority thereof. This is especially true in a case where the official action of one of their number is involved.

And now a few words in regard to the status of a disorganized church pending its appeal to a higher body from the act of the Superintendent disorganizing it.

In accordance with well-known principles of law, any person or corporation having a right of appeal from the judgment of a lower court is entitled to a stay of proceedings pending such appeal, provided, however, that the party so appealing shall give a satisfactory bond upon appeal. Applying these principles to a disorganized church, it would be entitled to a stay of proceedings until the final decision of the appellate court or Assembly; but, as a condition precedent to the granting of such a stay, it should be required to give satisfactory assurance regarding property, morality, orthodoxy, loyalty to the law of the denomination, or whatever else might be involved in its disorganization. Having done this, the pronouncement of disorganization would be held in suspense until final determination of the appeal, and the appellant church would enjoy all the rights, and would be expected to perform all the duties of any other local church in our denomination.

It follows from these considerations that any local church which may consider itself to have been wrongly disorganized has a plain remedy by due process of law; and, if it acts in good faith and has the interests of the denomination at heart, it will not find it necessary to resort to any extra-judicial or revolutionary measures in order to secure its legal rights in the premises.

Let it be noted that it is the local church "organization" that is disorganized. In other words, it is only the artificial entity or association that is affected, or intended to be affected by the pronouncement of the District Superintendent.

This brings us to a consideration of another important question, and that is: What is really accomplished by the disorganization of a local church? The members, if Christians, still belong to

the body of Christ. Further, they are still members of the denomination, and have a right to obtain from the District Superintendent letters recommending them to other local churches in the District, or from the General Superintendent having jurisdiction, letters to local churches in other Districts. The person who was formerly pastor of such church can not give such letters, because the church as a legal, corporate entity has ceased to exist, and he is no longer a pastor. But he is still an elder or licensed minister, as the case may be, and has all the rights of such.

Such a disorganization can not reach or affect in any way, and, indeed, is not designed to do so, either the persons or property which heretofore were related to the local church. Such persons are still, as formerly, members of the denomination, and such property is still the property of the denomination, unless, perchance, it was diverted from the denomination prior to the disorganization of the local church; and in that event legal proceedings would be necessary for the recovery of the property.

Before the disorganization of the local church its members, from an ecclesiastical standpoint were related to each other in three ways, viz., as Christians, as members of the Pentecostal Church of the Nazarene, and as members of such local organization. One of these relationships (unless revived by an appeal and stay of proceedings) has ceased to exist by reason of the pronouncement of the Superintendent. The other two remain.

We are not aided in reaching an intelligent understanding of this situation by comparing a local church of any denomination with a local New Testament church. The local New Testament church was composed of all the Christians living in the given locality. All the Christians in Jerusalem, Rome, Ephesus, Corinth, Antioch, or any other city, comprised the local churches in those cities. In some cases there were many thousands of members in such local churches. The local New Testament churches were not corporations. They were not artificial legal entities. They were not two or more of them in any one locality. There was no such thing as membership in the local New Testament church, apart from membership in the body of Christ; and it was impossible for a person to be a Christian and yet not a member of the local church. If he were cast out of the church by Diotrophes, or any other unworthy ecclesiastic, who loved to have pre-eminence among men, he still belonged to the local church, and his ejection was entirely physical and material. There were only three ways in which a member of a local New Testament church could cease to belong thereto, viz., by death, by removal to another locality, or by apostasy. In those days no church member possessed a vested interest, recognized by the secular law, in his church membership. Men like Demas, Alexander the copper-smith, and Diotrophes, claimed to belong to the local New Testament churches of their localities, but they were not really members thereof. Then membership in the body of Christ and the local church was one and inseparable. The moment a person ceased to be a Christian he ipso facto ceased to be a member of his local church. Now, the member of a local church may become grossly immoral, and yet he retains his membership therein until he is tried, convicted, and expelled in accordance with civil and ecclesiastical law.

It follows logically and inevitably from these facts that local churches today are on an entirely different basis from that occupied by the local churches of New

(Continued on page 11)

SUNDAY SCHOOL LESSON

February 10

Jesus Chooses the Twelve

Mark 3:7-35

GOLDEN TEXT: *He ordained twelve, that they should be with him, and that he might send them forth to preach.* — Mark 3:14.

THE LESSON OUTLINE

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

The wonderful works performed by Jesus which Mark emphasizes so strongly in his Gospel created a profound impression in two directions. The Pharisees were stirred to the bitterest enmity and sought to take His life. Vast multitudes from all directions flocked to hear Him. As a protective measure from being unduly pressed by the throngs He had His disciples to secure a small boat which He and His disciples could occupy and from which He could heal along the sea coast.

A. (Vs. 13-19.) These closing seven verses record the **FORMAL CHOOSING AND ORDAINING OF THE TWELVE**. He repairs to a mountain retreat and called to Himself persons "whom he would." And in the quiet and solitude of that retreat He formally "ordained twelve." The account states "that they should be with him, and that he might send them forth to preach, and to have power to heal sicknesses and to cast out devils."

B. There is **GREAT VARIETY REPRESENTED AMONG THIS TWELVE**. This variety is represented: (1) *In character*. Think a moment of the wonderful difference in disposition between Peter and John. (2) Again, they differ in *calling*. For instance, Simon and Matthew were directly opposed in the matter of vocation. Peter resented any allegiance to an earthly ruler that involved the imposition of tax upon the people of God. Whereas, Matthew had adopted as his calling the position of tax collector, which involved exacting from his own flesh and blood the hateful tribute.

C. Another striking feature of the choosing of the twelve was the **SOCIAL POSITION FROM WHICH HE MADE HIS CHOICE**. The Jewish rabbis were recognized as influential by the wealth and learning or high social position of the populace, who were attracted to them as teachers. Directly to the contrary, Jesus in founding His apostolate chose the poorest of men. This was in keeping with the principles which governed His whole life. His birthplace was a manger. His home an humble cottage. His early employment the trade of a carpenter, and this among the plainest people of His native Palestine.

D. It is very impressive to learn how God **EMPLOYS APOSTLES OF LOWLY BIRTH AND HUMBLE TALENTS** for the wonderful work of the gospel. Some one has said that God hung the sun in the heavens to give light to the world, but that the light which this sun gives comes to us "in tiny little bits, smaller than the point of the finest needle that ever was made. They are so small that hundreds of them can rush right into our eyes as they are doing all the time and not hurt them in the least. See how God makes use of little things, and does a great work with them."

NOTES : QUERIES : QUOTES

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

To withdraw from the evil machinations of the enemies of God and His people is a wise course, example of which is furnished by the great Exemplar. (v. 7.)

The work of God is the best advertisement of God to draw the people unto His ministry. (v. 8.)

The disciples of Jesus are called to be Christ's assistants in the things which they are able to do. (v. 9.)

Contact with Christ is the method of receiving His healing power. (v. 10.)

Devils are orthodox; yet they remain devils. (v. 11.)

God does not want and will not have unclean agents to advertise His glory. (v. 12.)

God chooses His own followers and fellow-workers particularly. (v. 13.)

The Head of the Church is the supreme ordainer to the ministry. He associates them with Himself, and calls them first of all to preach. (v. 14.)

The true ministry of Jesus is a healing and devil-expelling ministry. (v. 15.)

The ministry of the gospel is quite varied in personality, though it have but one commission. (vs. 16, 17, 18.)

Even among the leading ministers may be found those who are traitors to the Christ and the cause. (v. 19.)

"Jesus withdrew Himself from the danger which was preparing, not from selfish desire to preserve life, but because His 'hour' was not yet come. To avoid peril is right; to fly from duty is not" (MacLaren).

"Some persons can not preach unless they have a proper pulpit, their priestly robe, organ, choir, and other things; but Christ is at home anywhere, and can preach afloat as well as in the synagogue."

"Nor was His audience composed exclusively of men. Heaven and hell waited on His steps. The Father spake of Him from the excellent glory; the Holy Ghost descended upon Him; sinless angels followed in His train; and the demons of the abyss pronounced His eulogium; and deprecated His wrath. Why this mighty congregation streaming from the remotest parts of the universe to meet Him? On the principle, doubtless, that where the King is, there is the Court."

YOUNG PEOPLE'S SOCIETY

Subjects for Young People's Meetings:

How to Keep Spiritual, or Drawing Water Out of the Wells of Salvation

CHAPTER III

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

4. *The fourth well from which we draw water is the well of service.* God has decreed that no gift shall remain and be blessed unused. The hand unused will perish, the mind unexercised will grow dull, the heart that refuses to pour out its love will grow cold. Fire burns best when stirred, water is purest when agitated, and talents are brightest when used the most. Christian service is absolutely necessary if normal Christian experience and Bible victory are to be maintained. We can do something — every one — however timid or backward we may be. We can smile for Jesus, shake hands for Him. We can all serve Him. Servants are we, and as servants we should be satisfied with nothing less than service, though the deeds done may seem to us very insignificant. "Inasmuch as ye did it unto the least of these, ye did it unto me." A cup of water given shall not lose its reward.

Third. Drawing water from the well of salvation.

1. This implies desire, for without some desire for water no one would ever think to draw.

2. It implies decision to draw water. The will is brought into action. This is at least 75 per cent of the battle in the effort to keep spiritual. Many persons undertake the Christian life with the thought of *trying*. Some go into it with a mental reservation, that if certain things should happen or others not happen, they might go back. That is the vulnerable point in many a Christian armor. I will serve God, I shall read my Bible, I will pray, I will keep my fellowship with God, I will draw water every day; come what may, my mind is made up, should be the feelings of the young person who enters the battle.

3. The thought of drawing implies laying other things down. How could a man draw water if his hands are filled and holding on to other things. We must lay down those things with which we are concerned, if we are to get much water. Business, pleasure, cares of life, legitimate things, must all give place to the soul to give it time to feed at God's table, and drink at His fountains. If our young people can only be made to feel that.

4. Effort must be put forth. Lazy people can not hope to get to heaven. Indolence never makes money, it never gets education, it never serves others, it never finds the pearl of great price, it only drifts with the current. Down hill it carries all with it. Heaven is up, and he who hopes to get to that city must expect to climb and fight. To draw water is to exercise the muscles in getting the water. Ministers no doubt often mislead honest souls in leading them to believe, though not intentionally, that to get saved, and especially to get sanctified, is to get rid of all burdens and have perfect deliverance from all further conflicts. We can be delivered, and we are, from all inner fights, but the crosses without never end in this world. The Christian life is a fight, but a pleasant fight and a happy and victorious fight. Let us draw water. Lay aside all affairs of life every day long enough to drink deep, yes, to the perfect satisfying of the soul at the well of God.

Fourth. We shall draw water with joy. The kingdom of God is righteousness, peace, and joy in the Holy Ghost. Whose heart is not made to rejoice, and whose spirit does not laugh with holy laughter when one comes to the wells of the Bible, the place of prayer, fellowship with the Holy Spirit, divine service? The religion of Jesus Christ our Lord is not a dead system of philosophy, or ethics, but it is a life, a happy life, a holy life, a life that has peace and fulness of joy.

Paul says "rejoice evermore," and he means for us to be so fixed inside that we can do so regardless of any and all circumstances that may surround us in this world. The real Christian feels a deep pity for the worldling. Who will not rejoice to read of the wonderful victories recorded in the lives of the great Bible heroes? Who will not rejoice to read the promises of God for his own soul, recorded in the Word? Who will not rejoice when he comes from his knees after he has prayed through and has the assurance of answered prayer? Who does not rejoice to feel the smiles of God in his soul, knowing that he is pleasing the One whom he loves more than he loves life? It is joy, too, when one under the leading of the Holy Spirit succeeds in helping some hungry soul to find God.

We are not to draw water from the wells of God with sadness, or fear, or irksomeness, but with joy. Then others will behold the joy in our hearts and in our lives, which will create within other hearts a desire for that which they see in us, because their hearts are heavy and they need the burden lifted. May God give us such joy in the drawing of water from the wells of salvation, that we will be known as the happiest people on earth. Why not? Do we not profess to have the Holy Ghost? Is He not the source of joy? Let us carry on our work because we love it and rejoice in it as we draw water. Praise Him!

THE WORK AND THE WORKERS

AN ENTHUSIASTIC GROUP MEETING

The fifth Sunday group meeting, consisting of Wichita, Clearwater, Maize, Eldorado, Augusta, and Newton, has demonstrated that the group meetings are a success. The recent meeting at Wichita, with Brother B. H. Edwards and his loyal church, was more like a District Assembly than a small affair. The papers were all of the very best sort, and showed that the writers had given much prayer and thought and taken great pains in their preparation. While the discussions showed the speakers were sometimes widely different in their thinking, the spirit of brotherly love and brotherly courtesy and respectability prevailed throughout. Many things came up for our consideration, one of the most important and far-reaching is that hereafter we will help pay the car fare for those especially who are on the program and not able to

be present without such help. God bless the good people at Wichita; we love them dearly, and the pastor and his estimable family are among the best. The next meeting will be with the Augusta church. Brother Calhoun, one of the very best pastors in the state, is pastor, and this means that the blessings of the Lord will be upon the meeting. We are to pray that we may have the favor of the Lord upon us at this time.—J. W. OLIVER.

NEW ENGLAND DISTRICT

In the last two months we have kept busy visiting the churches and carrying the message of holiness to new fields. Rev. H. C. Stebbins, of Fitchburg, Mass., was my co-laborer in a two weeks' meeting at Crystal, Aroostook

county, Maine. We received a very cordial reception and the blessing of God was upon the meetings. Believers were sanctified wholly and several were converted. The greatest victory was obtained the last night of the meetings, when the altar was filled with seekers. Holiness is slowly but steadily spreading over the Pine Tree state.

On our return we visited Cardville, which at the present time is without a pastor. At Old Town we were glad to meet Sister Harriet Cobb, who came all the way from Everett, Wash., to minister to our people there. Sister Cobb has started in well and already has won the confidence of the people, and I believe will win out for God and build up the church.

At Milo we found Brother and Sister Jenkins full of faith and courage. The church is prospering under the ministry of this young couple, whom we expect will leave us in the spring for missionary work in Africa. Brother Jenkins is now in the hospital at Haverhill, Mass., where he was operated upon for appendicitis. Let us all pray for his speedy recovery.

Last month I was assisted in a two weeks' meeting at Franklin, N. H., by Rev. Tom M. Brown, of Cliftondale, Mass. The meeting was held under very unfavorable conditions, both in regard to the weather and location of hall, yet some good was done beside the blessing it brought to the little band of Pentecostal Nazarenes, who were greatly encouraged by the meeting.

Sunday, December 30th, I spent with our church at Lowell. Although the mercury dropped to 18 degrees below zero, yet there was a good attendance of enthusiastic people in both the day and evening services. I missed Brother Riggs, the senior pastor, but was glad to think of him and his good wife in the warm climate of the Southland. Sister Curry was laid by with a severe cold and I was glad to be able to give assistance at this time. The Lowell church is doing well under the faithful and capable care of Sister Martha Curry.

I was sorry to learn that Rev. H. C. Stebbins had sustained injuries from a fall, soon after returning from Maine, that laid him aside from his church duties for several weeks. God is blessing the churches of the New England District and our people are standing true to both the experience and doctrine of Bible holiness. The glory of God often breaks in upon our services and we are blessed in praying seekers through at our altars.—Rev. N. H. Washburn, Dist. Supt.

HOT SPRINGS, ARK.

Notwithstanding the cold weather, the Lord is blessing our efforts to plant holiness in this wicked city. Our prayermeetings have been fruitful. Two have been blessedly saved in our home recently. One man was carrying a revolver with which to kill his enemy, but he now leads our meetings. We are praying for a hall in which to open a mission, and we expect the answer soon. We ask the prayers of God's people.—E. M. Sanders.

AN OPEN FIELD

God is giving a fine meeting at Meridian, Idaho, with souls being saved and sanctified wholly. As I move about in our work as an evangelist I see a holy determination on the part of the pastors to push the work for God as I never have before. We have never had greater opportunities as a Pentecostal Church of the Nazarene than we have now. The people are calling for our church as never before.

Ten years ago Rev. William H. Lee, of Colorado Springs, Colo., of the People's Mission, said to me, "I am going to give you a letter to Dr. Breese, of the Pentecostal Nazarene church of Los Angeles. We as a mission church have no work out there and as you are moving that way you could do no better than to cast your lot with them." Brother Lee gave me the letter and after a few weeks God led me to unite with the Pentecostal Nazarene church. Since then, as an evangelist, I have never had any one in the church say, "Thou shalt not preach holiness," or put their hand on me, but, oh, the dear folks who have helped me. Today as I write these words I thank God for the privilege of sticking to the work to which God has called me, "Preaching the Word." Oh, the joy of seeing the sinner being saved and the believer being sanctified wholly. My soul is on fire.

I close my last meeting on the Idaho District February 3d, then after a few days with my family I will be off for my first meeting for the year in Indiana at Greencastle, Ind. It was a great pleasure to call at the college at Nampa, Idaho. The Pentecostal Church of the Nazarene has a fine school there. My eastern address is 2206 Vine street, New Castle, Ind.—Harry Joseph Elliott.

Good News From Olivet

SOME THINGS THE LORD IS DOING FOR THE STUDENTS THERE

I truly thank the Lord for what He is doing for me in Olivet. God's Word is being revealed to me in a marvelous way. Its truths are so vivid before my mind, they stand out as clear as the noonday sun. Every day something new is revealed to me. God's divine presence is so close and real that day by day I walk and talk with Him as I do with my friends. I am enjoying the companionship of God in Olivet as I never have elsewhere. I expect to press on in the calling of God in Christ Jesus.—LLOYD R. THOMPSON.

I want to be like the one of the ten lepers who returned to give God glory and praise for what He is doing. He is supplying all my needs according to His riches in glory; He is purging and pruning me, that I might bring forth more fruit; He is teaching me how to fortify myself against the Enemy; He is giving me His whole armor, the breastplate of righteousness, the shield of faith, the helmet of salvation, the sword of the Spirit, and He is shoeing me with the preparation of the gospel of peace, that I might wrestle, not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. I thank and praise Him for the citizens of the community and town, and for the atmosphere for my children, and for my instructors.—ERNEST ECKELS.

I can never truly estimate what the Lord is doing for me in Olivet, but I praise Him today for a growing vision of what He can do for a soul wholly given up to God; a greater burden for lost humanity; a greater love for the Word; and a deep purpose in my heart to give my best to God.—ETHEL SPRINGER.

When God for Christ's sake forgave me of my sins, when my blinded eyes were opened by the divine touch, yea, when I was born the second time, to me it was indeed a miracle, yes, the greatest of all miracles. This miracle He performed about a year ago this last November. But just one touch of His divine power was not sufficient and I went back the second time and discovered the fountain was open, so I plunged in and God sanctified me wholly. While that day was a glorious day for me, yet I can say from my heart that the last few days here in Olivet University have been the crowning days of my short Christian experience. God is doing a mighty work for me; not yesterday, not two weeks ago, but right now at the present time. I thank God for a vision, and for the spiritual insight He is giving me of His blessed Word. I have at last found the secret of real character-building, of real manhood. God has definitely called me to preach the unsearchable riches of His glorious gospel, and to fulfill this calling is the para-

mount object of my life. I am desirous that my life shall be for the glory of God and the good of my fellowmen. I am going through with Him, and my chief delight is in the law of the Lord and in his law do I meditate day and night. Praise His matchless name for ever.—CLARENCE E. FITCH.

I praise God for Olivet University and what it has meant to me the last year. We came here entire strangers to every individual in the hamlet, but soon found many who knew our God. We were welcomed as children returning to their father's house from an extended trip. This is God's school and people from any denomination are welcomed. There is a deep Christian fellowship between the faculty, students, and citizens, and freedom in the Spirit for all. God is wonderfully revealing His truths to me through the straight teaching of His Word taught by godly teachers. Praise God for salvation.—MRS. A. W. IRWIN.

God is doing great things for me in Olivet. This has been a great year to my soul. It is wonderful how the Lord has blessed me here. Bless the Lord, I am feeling fine in my soul. Praise the Lord, I have the victory just now.—TYLDEN DAVIS.

I like Olivet University because it stands for holiness, purity, and Christian culture, because its instructors are godly men and women, whose lives and labor testify that they have the Spirit of Christ; because the Bible is taught and honored and the presence of God is felt in almost every class period. I like the students of Olivet because they are most all Christians and have high ideals; the high standard maintained in the school makes it an unpleasant place for the light, foolish, ungodly students which attend other schools. I like Olivet because it is a fine place to rear a family. We have lived here almost a year and have not heard a single person swear, and tobacco is not sold or used here. The greatest reason that I love Olivet is because God is here and the people trust Him and His leading. The last year has been one of blessing and growth in grace. I know that I am in God's will for He is blessing me by revealing to me His truths that will stand when the world is on fire.—A. W. IRWIN.

I feel that the time I have attended the Olivet University has been well spent. The teaching of sound doctrine, by godly teachers, who are well qualified both to teach and to mold the characters of those taught, has been a great help to me both educationally and spiritually. I feel that God brought me here not only to develop my mind, but to establish me in the faith. During the year and a half I have been here I have felt a continual growth in grace and an increasing fitness for the service to which God has called me.—W. H. THOMPSON.

A FIVE WEEKS' MEETING

The revival meeting at Stringtown, Ind., which continued for five weeks, came to a close December 30th. Rev. Charles M. Harrison and wife, evangelists, and Miss Sadie McNeese, pastor of the church, were the workers. A few weeks previous to the revival Sister McNeese urged on the church to spend a half hour each day in prayer for a revival, and the saints of God at different places on the Indiana District were written to and asked to pray for an old time revival, and the church spent one week in prevailing prayer before the evangelists came. God gave us the evidence that a revival was coming by sanctifying two sisters during the week of prayer. It is truly wonderful what the Lord hath done through Brother Harrison in this revival. There were forty at the altar during the meetings, thirty-three claimed victory, and ten joined the church. We have a nice new Pentecostal Church of the Nazarene here in the country. Our beloved pastor, Sister McNeese, has greatly endeared herself to us all by her godly life and example.

Rev. O. E. Enos, pastor at Mohawk, Ind., came over at the beginning of the revival for a few services. He proved a blessing in the meeting and preached an inspiring sermon on Thanksgiving day. Rev. George and Effie Moore, evangelists, of Indianapolis, dropped in one night before going to Seymour to assist Brother Preston Roberts in a revival, and Rev. Mary Akers, assistant pastor of Anderson church, was present one night. Rev. John T. Hatfield, the Hoosier evangelist, was present two nights, and Rev. J. M. and Mattie Wines, pastors of Dayton, Ohio, were with us for a few services. Sister Wines preached a most wonderful sermon on the coming of the Lord on Sunday afternoon. Rev. U. E. Harding, our District Superintendent, came on Friday night after the revival closed and gave us a three days' convention.—Mrs. Emma Lowe, Evangelist.

EVANGELIST M. C. ADAM

The writer has returned to his home for a much needed rest after nearly nine months of continual campaign in the Middle West, East and South. Our few meetings in the state of Georgia were times of power and victory, in which many souls found God. Our meeting at Bunker Hill, Ind., was a season of refreshing from heaven, in which nearly forty souls found God. We then went to Logan, Ohio, and entered the battle, where a few souls prayed through and found God. Truly God was with us. We then proceeded to Toledo, Ohio, where we closed up our year's work in a time of victory, and quite a few found God. The church is on the firing line. Several Catholics were converted and sanctified. Truly this has been a prosperous year. We have seen many souls find God, our altars have been filled, and the Holy Ghost owned His own, the churches have stood by us and the glory of God flooded our hearts. Our next meeting is at Springboro, Pa. Pray for us. We are filling our 1918 slate. We will have a singer with us this year and we are expecting a great time of victory. If you want a holiness revival write me at Seymour, Ind. I can give the best of references.

FROM REV. F. R. MORGAN

We have just closed two very successful meetings in Arkansas, the first being in Hot Springs county, with the Marcus church. The weather was very cold, but the people came to meeting just the same. God gave us about eleven souls who prayed through. From there we went to Clark county, to Lenox church, and yoked up with one of our sons in the gospel, Rev. Lum Thornton. He is doing things for God and holiness. God gave us fourteen souls there. They all seemed to pray through good. They do not know so much about professing them through there as they do some places. They seem to have that old time idea of the holiness folks of ten and fifteen years back. I like that way, of just praying them through. I believe in the old time radical holiness. I am now in Henryetta, with Rev. T. L. Taylor, in a meeting, and things are moving along fine. I do not believe I have heard so much of real Holy Ghost singing and praying in our town churches for some time. Sunday night there were fourteen or fifteen at the altar, and ten prayed through, praise the good Lord. I have just finished reading Brother Shepard's report of the wedding and the price of the ring. It sticks to me. If all the jewelry in the ranks of the church was rounded up and sold we could send more missionaries who stand and knock at our door and furnish more rooms in schools and different institutions at home and over the sea. I love the Herald of Holiness and its many good sermons.

A PRAYING CHURCH

Believing the Lord would be pleased to have us spend a Sunday in Spencer, Iowa, we arrived unannounced Saturday evening and were well provided for by Brother Kneeb. The preaching on Sunday was easy, as the church there knows how to pray. Brother Ernest

Disorganization of Churches

(Continued from page 8)

Testament times. Then they had no church law, no well-defined creeds, and were not divided into numerous denominations. Their law, their creed, their organization were all found in the Word of God and the traditions that had come to them from the apostles, prophets, and martyrs. It is not within the province of this paper to inquire into why and how it was that this condition of the early church was so radically changed. Suffice it to say here that in apostolic times there were no officials in the Church of Christ to whom had been given the power to disorganize local churches, and no ecclesiastical law prescribing the manner and mode of its exercise, even if it had been delegated by any law-making body of recognized authority.

The conditions that exist today in the ecclesiastical world are so radically different from those that obtained in the early church that the disciples of Christ, realizing their utter inability to restore the primitive status and constitution of the church in apostolic times, find it absolutely necessary to adapt themselves to their ecclesiastical, political, and social environment. Hence, in seeking to obtain light and guidance from a consideration of the composition, nature, and polity of New Testament churches, we must constantly bear in mind not only the marked differences to which I have called attention in the preceding paragraphs, but many other differences. If we fail to do this, our conclusions will be so vitiated as to be utterly valueless.

It would seem to be very plain from the foregoing that, if a local church is disorganized, and its members, instead of availing themselves of one of the legal remedies contained in our Manual and appealing to the appropriate forum, permit the pronouncement of disorganization to become final by reason of their own inaction, that they thereby admit the justice and legality of such pronouncement. And if, further than this, they decline to ask the District Superintendent for church letters, and unite themselves in a new ecclesiastical organization and denomination, at the same time claiming and occupying the property which had been acquired by the disorganized church while it was still an integral part of the Pentecostal Church of the Nazarene, they can not contend with any consistency that they had been turned out of the latter denomination.

The subject of the disorganization of a local church must be regarded in a twofold aspect. It involves, first, the law permitting such disorganization; and, secondly, the method of administration of such law. If the law is at fault, the executive officer who enforces it wisely and without abuse of his discretion in the premises should not be censured. On the other hand, if the officer clothed with the authority to disorganize, exercises his power unlawfully, unjustly, or unwisely, the law in question is not necessarily to be condemned because of his dereliction.

It is quite possible that the provision

of our Manual in question is open to criticism because of the fact that it places too much power in the hands of one man. Gladstone said that the province of true statesmanship was to make it as difficult as possible for men to do wrong, and as easy as possible for them to do right. It may be in order for the General Assembly at its next session to so amend the law in this regard. But, while this may be so, I am firm in the opinion that there must be power somewhere to disorganize local churches for the reasons which I have stated in a foregoing paragraph.

My present impression is that the law in question should be amended by setting forth in detail the conditions justifying the disorganization of a local church, and limiting the power of disorganization to cases where one or more of such conditions exist.

In conclusion it should be remembered that, while the church-at-large is deeply and vitally interested in the merits or demerits of the law in question, and in the advisability of amending or repealing it at the next session of the General Assembly, the action of the District Superintendent in exercising the discretion reposed in him by the Manual is a matter to be ultimately passed upon by his District Assembly, without regard to whether the disorganized church appeals, or chooses to consider the action as final. In any event the District Superintendent will be compelled to give an account to such Assembly, and either formally or informally, his action in the premises will be approved or disapproved. This may be done either explicitly or implicitly. If the case comes formally before that body, its disposition will indicate unmistakably the judgment of the Assembly—not as to the wisdom or unwisdom of the law, but as to whether the action of the District Superintendent was legal, just, and expedient. If the brethren composing the District Assembly, who presumably have had every opportunity to acquaint themselves with the facts of the matter, re-elect the District Superintendent by a large majority, and adopt resolutions strongly commendatory of his administration, we who live in other Districts may take it for granted that they intend to be understood as ratifying his action in the matter of the disorganization of the local church; that they believe that his pronouncement was justified by the circumstances, and that their conclusion is based upon an intelligent comprehension of all the facts of the case. For us to assume that the District Superintendent acted wilfully, corruptly, or foolishly, or that he was so prejudiced as to be disqualified to act, and that the District Assembly, knowing this, approved his action, would be to do violence, not only to the charitable principles of our holy religion, but to the familiar legal presumptions of the common law, that every man is presumed to be innocent until his guilt is proved, and that officials are presumed to do their duty.

Miller, the pastor, is highly esteemed, as well as Brother Clark, the District Superintendent. The church at Spencer is on the right line to succeed.—A. H. McClain.

MADE RESTITUTION

God is with us in our First Pentecostal Nazarene mission in Cleveland, Ohio. We commenced January 4th, and this is the 12th. Souls have been saved and sanctified every night. The glory is on the meeting. The work is thorough, as is evidenced by the fact that men and women are confessing to stolen money, packages, articles, etc., and making restitution. One woman cheated a farmer out of two pounds of butter fifteen years ago. She is going to adjust the matter. Another is going to take a trip to Toledo, Ohio, to pay back some stolen money. As Pentecostal Nazarene

people let us be clean and upright. Let us have the very best type of holiness people that can be had. Let us be free from all guile, evil speaking, and exaggerating. Let us all hold together. Where there is a fault let us remedy it soon, but not break rank.—F. W. Cox, Evangelist, Ashtabula, Ohio.

TO ENTER SCHOOL AGAIN

Since our last report we have held meetings with Misses Dilbeck and Saltee, near Perry, at Terilton, and Jennings, Okla. The Lord was with us and gave us numbers of souls at each place. We were at Jennings during the holidays and the fight was stubborn. We had been there almost two weeks before there were any results, but when the meeting closed there had been more than forty beautiful professions. We were called by the Methodist church there

and the leading members of the church came in possession of the blessing of holiness. The pastor and his wife are sanctified people and stood nobly by us. We are now assisting Rev. C. B. Jernigan, at Ponca City, in a revival for the Pentecostal Nazarene church. Brother Jernigan has recently accepted the pastorate here and the prospects are favorable for a great revival. From here we go to Bethany to enter school and shall resume our evangelistic work in June.—Misses Damron and Ver-ner.

THE PENIEL ORPHAN'S HOME

About the year 1901 Miss Mattie Mallory, who was then superintendent of an orphan home in the state of Oklahoma, opened an orphan's home at Pilot Point, Texas, in the old Franklin College building. In the year 1902, all persons directly interested consenting, the workers and children of this Pilot Point home were removed to Peniel, Texas, and domiciled in a house built for that purpose. Miss Mallory soon resigned as superintendent and the institution was incorporated as an independent affair, being controlled by a stock company, composed of every one who donated as much as ten dollars to its development and support. It grew until it comprised fifty-five acres of land, two large buildings, and at one time was caring for about seventy-five children, but like many other independent movements did not succeed in holding that degree of interest which is necessary for permanent development.

It has always been the desire of the board of management for those who supported the home to have a voice in its control, but could not obtain the desired results under the original regime. These things led to a decision to offer the institution to the Pentecostal Church of the Nazarene, which was done during our recent District Assemblies. The matter was presented to the Eastern Oklahoma, Louisiana, Dallas, Hamlin, and San Antonio Districts, each of which adopted the memorial pledging their support and electing their respective members of a board of management and board of trustees. It is expected that other Districts will do the same thing as soon as the matter is presented to them. The plan is to have each District adopting the home to elect a member to each of the boards mentioned, who shall hold the property in trust for the church, audit its books, and shape its policy. The new board will have its annual meeting in August, at which time the technical part of completing the acceptance will be effected.

This is the only institution of its kind, as far as the writer knows, which is owned and controlled by the Pentecostal Church of the Nazarene, and we see no reason why it should not gain considerable proportions and become a source of strength to our Zion as well as a blessing to humanity. Our situation is ideal. Added to the mild climate is a strong spiritual environment and excellent educational advantages. We have a three-teacher public school in three blocks of the home, which is controlled by our people and taught by teachers who believe the Bible and abide by its teachings. When orphan children complete the course offered here they are admitted to the classes of Peniel College without charge. The chapel of Peniel College, where the Peniel church holds its preaching services, Sunday school, and young people's religious exercises, is but three blocks away, while the Peniel camp ground, where the leading evangelists of the country hold revival meetings annually, is near enough for easy access.

The writer has been elected superintendent, while his wife, Mrs. Nettie Hudson, has been elected financial agent. We desire the co-operation of charitably inclined people everywhere. If we can have the co-operation of our people throughout the country we can erect buildings with proportions sufficient to accommodate the needs of our entire church. If you are interested, write us for fuller information.—Oscar Hudson, Peniel, Texas.

IDAHO-OREGON DISTRICT

As a District we are united in prayer, faith, love, and hope. Our pastors, the overseers of our local churches, fill their places of responsibility with credit to their high calling in Christ Jesus. They have caught the vision of our Chief Shepherd in His glory and power as the Great Head of the Church. His passion to save the lost grips them with a spirit of desperation. Needless to say that they have imparted the same to the laity. The revivals, evangelistic campaigns, missionary rallies, educational services, with no little sacrifice in home comforts and means, tell of the heroic spirit in which they are serving the Lord Christ.

Among other good things, a Christmas convention was planned by our local church in Ontario, Ore., in keeping with the one held each year by our sainted Dr. Breese, in the early days of the Nazarene church. A number of our ministers attended a part of the feast of fat things. Such praying, singing, rejoicing, witnessing, was indeed fitting for the celebration in memory of our Lord's birthday. Dr. H. Orton Wiley, president of our Northwest Nazarene College, with thirty or more from

BIBLE STUDY

Young People's Society

LESSON V
ANGEL MINISTRY
Acts 5:17-20 and 12:7-11
By Rev. E. J. Fleming

1. What are angels? Heb. 1:14; Psa. 103:21; Dan. 7:10.
2. Whence their origin? Col. 1:0; Neh. 9:6; Gen. 2:1.
3. Do they possess personality? Acts 5:17; 12:7; Gen. 19:15.
4. What of their number? Psa. 68:17; Dan. 7:10; Heb. 12:22.
5. What of their character? Matt. 6:10; Psa. 103:20; Heb. 1:6.
6. Provided meals for a prophet. 1 Kings 10:5-8. Lesson—Matt. 6:31-33.
7. Kept a prophet company. Dan. 6:22. Lesson—Gen. 28:15.
8. Carried an unfortunate saltily beggar to heaven. Luke 10:22. Lesson—1 Thess. 5:14-18.
9. Heralded the first advent of Christ. Luke 1:28 and 2:9-14. Lesson—Mat. 25:31.
10. Delivered a prisoner. Acts 5:19; 12:7. Lesson—Isa. 43:2.
- Note what angels will do:
11. Attend Christ at His second coming. Matt. 25:31; 2 Thess. 1:7. Lesson—Matt. 24:12.
12. Execute His purpose. Matt. 13:41; 24:31. Lesson—Judg. 24.
13. Blind Satan. Rev. 20:1. Lesson—Rom. 16:20; Rev. 12:10, 11; Rom. 8:37-30.
14. How are angels clothed? Acts 10:30; 1:10; John 20:12; Luke 24:4. Symbolical of what?
15. How was Psalm 34:7 fulfilled? Gen. 32:1, 2; 2 Kings 6:17.
16. Upon what conditions is Psa. 91:11 fulfilled?
17. How may God verify Psa. 37:5 marg. (cf. Psa. 22:8 marg. Do not miss.) Acts 23:11; 27:23, 24, 44.
18. Read Rev. 7:9-12. What do you see?
19. How was the ministrations of angels obtained? Matt. 26:53; Acts 12:6, 7.
20. Do angels minister to the children of God in our day? How? If you have covered the lesson well, how many books of the Bible have we visited? How many in last lesson? What will this mean to you? See Gal. 6:9.

the school, was present and rendered much to the convention. Dr. Wiley's Bible studies, and the missionary services, were times of refreshings from the presence of the Lord. Rev. E. L. Perry, the pastor, with his faithful people, cared for the convention in a material way with credit. They made no little sacrifice for our comfort. The convention was held in an old opera house centrally located. The crowds were large and a good number sought and found the Lord.

We praise the Lord and take courage to possess more land in this virgin field.
N. B. HERRILL, Dist. Supt.

PENTECOSTAL COLLEGIATE INSTITUTE

We have just closed a successful revival in the Pentecostal Church of the Nazarene, New Bedford, Mass., with Rev. Theodore E. Beebe as pastor. While the weather was extremely inclement, having rain, snow, and sleet, and being the coldest weather for years, yet we had fair crowds during the week and all the church could well accommodate on the Sabbath nights.

There were about thirty professions in all during the series of services, which lasted two weeks. One young man, who was sanctified during the meeting, was called to the ministry, and one young woman, a teacher in the city schools, after quite a struggle at the altar, snid amen to a call to preach, and was gloriously sanctified. Both of these young people plan to enter Pentecostal Collegiate Institute to prepare for the ministry.

Brother Beebe and his wife are excellent preachers, successful evangelists, experienced pastors, and withal soul-winners. Brother Beebe has been in this northeastern country for years and would like to get some meetings in the West for next summer. I heartily recommend him to any one desiring a revival of old-time religion, and I trust some of the brethren will write him at once at 103 Armour street, New Bedford, Mass., while he has some dates open. We begin with Rev. J. C. Gould, North Attleboro, Mass., January 15th. God is blessing us at Pentecostal Collegiate Institute and we are now nearing the end of the first semester. God gave us some gracious revival services in the school just before the holidays and a revival spirit seems to abide.
J. E. L. MOORE, Principal.

FROM Q. A. DECK AND PARTY

After a hard battle against sin, formality, and indifference, we closed a five weeks' campaign at Artesia, N. M., last night with victory. We did not know much about conditions when we accepted this call and were surprised upon our arrival to find a Pentecostal Nazarene church struggling for an existence with four or five families remaining, after once having been a very flourishing church. However, we were much pleased to find the church pastored by an aggressive and able servant of God

in the person of Rev. W. H. Phillips, who, with his good wife, prepared the way very thoroughly for a revival campaign. They have the confidence of the people of the town and were drawing the people toward the church prior to our coming.

Pastor Phillips had a five-room house rented, neatly furnished, and all in readiness for the evangelistic party upon our arrival, which was highly appreciated after living in tents and halls for several months as we had. The Pentecostal Nazarene own a beautiful church building in a good location, with a commodious eight-room parsonage on the church lot, all free from indebtedness. The Methodist and Presbyterian churches dismissed the first Sunday night to attend our services and quite a few folks had to be turned away on account of lack of seating capacity. Their people attended considerably throughout the meeting, but when a number of them got sanctified, the pastors lost their interest and stayed away. Of course, they have excuses for staying away, as preachers who do not believe in a second work always have. While we did not get all the results we had hoped for, Brother and Sister Phillips were greatly encouraged and repeatedly stated that the church and cause of holiness got a real uplift in Artesia, which would not soon pass away.

The expense of the meeting, which amounted close to two hundred dollars, was met and we received a small offering to help us in our work for the cause of holiness. We are confident that Brother and Sister Phillips will lead this church on to victory, despite the run-down condition, due mostly to removals, and we expect to hear good news from Artesia in the future.

REPORT OF NORTHWEST NAZARENE COLLEGE

This has been a prosperous year for Northwest Nazarene College. As an institution we have had but one purpose and that is—to glorify God. In spite of the many temptations to turn aside to answer arguments, or to defend ourselves, we have ignored all the insinuations of the Devil and all the suggestions of his agents and given ourselves to the one great business of preaching and teaching holiness and getting the glory down. We have not yet heard the call to straighten out the universe—we have always believed that this would be done in the judgment day. We have heard the call to "keep blessed" and the blessing of the Lord has been upon us in a rich measure. For the following blessings we are grateful to God, the Giver of all good things:

1. We have harmony within our borders. Our faculty and students work together in a common cause. We are giving strict attention to the command, "Endeavor to keep the unity of the Spirit in the bond of peace," and also to one equally important in these times of unrest, "Follow peace with all men and holiness without which no man shall see the Lord."

2. Our teachers are paid and our other current expenses are either paid or the money assured with which to pay them. The separation of the funds into capital and current accounts is a workable system and properly segregates the funds, making it easily possible to do justice to all concerned. We had only a deficit of \$6.21 on the entire current fund of last year.

3. God has also blessed the capital fund for buildings and improvements. We have received in cash, subscriptions, and donations of labor, over five thousand dollars since the opening of the fall semester. Of this amount we have actually received in cash and labor donations, which are the same to us as cash, almost five thousand dollars. We also have the assurance that we shall be able to complete our new building before the close of the college year. We have built eight rooms to the girls' dormitory, put in the foundation and one section of the students' building, installed one heating plant with capacity for two buildings or more, and have nearly enough funds on hand for the heating plant in the boys' dormitory. We are not running in debt, thank the Lord.

4. God is sending us some of the best people in the land. Seventy-two families have moved to Nampa within the last two years in order to be near a holiness college where the fire falls. Thirty-eight of these families have purchased property to the amount of \$153,250. There are now 376 people in Nampa who have moved here in order to share in the benefits of Northwest Nazarene College.

5. There is a rapidly developing spirit and an increasing interest in higher education of a spiritual type. Students are catching the inspiration and are planning to make the most of their lives for God. We have no sympathy with short cuts in either religion or education. We are certain that when the Devil can not turn young people from their purpose to live holy lives, he will persuade them to take some short cut in education and by superficial preparation circumscribe their usefulness. The Holy Ghost comes into the hearts of believers as a Paraclete, a Guide into truth—not to supersede it. There is much malicious teaching abroad in regard to the Holy Ghost and it centers generally in this false position, that the Holy Ghost when He comes, supersedes the truth, rather than guiding into it. This is the core of fanaticism and culminates in a harsh, uncharitable, unteachable spirit. God thought so much of the education or education of His people that He has sent the Holy Ghost as a Paraclete, or Helper, to assist every person who is in lot too worthless to make a start.

G. Above all we are thankful for the marvelous visitations of the Holy Ghost in revival spirit and power. The smile of God is upon us and we are pressing forward in His name and for His glory.
H. ORTON WILEY, Pres.

FROM PENIEL COLLEGE

We are glad to report a successful year thus far at Peniel College. The enrollment has not been quite so large as usual, due largely to a number of our young men having been called into military service. Three members of our last year's quartet are now in the service. But in spite of all this we have enrolled 143 for the first semester. We have never had a more earnest and promising company of young people than those who make up the present student body.

The spiritual condition is good. Rev. Oscar Hudson, the pastor of the college church, is a devout man, a strong preacher, and a man gifted in leading people, young and old, into the enjoyment of the Spirit-filled life.

The second semester opens Tuesday, January 29th. We are expecting a number of new students at that time. There will be new classes starting and it will be a good time for students to take up for a good half year's work.

Our mid-winter meeting, which has been a feature of each school year ever since the founding of the school, will be held this year February 8th to 17th. Rev. B. H. Haynie, pastor of the Pentecostal Church of the Nazarene at Dallas, Texas, will have charge of the services. Brother Haynie is well known as a successful leader of evangelistic meetings and his coming is a promise of good things for Peniel. We are going in for a revival and we shall be glad to have our friends pay us a visit at that time. All who come will be entertained without charge. If convenient we would be glad to have those who expect to come to drop a card to our pastor, Rev. Oscar Hudson, Peniel, Texas, so that we may be well prepared to furnish comfortable entertainment for our friends. If not convenient to write then come on and you will be welcome and will be cared for.

JAS. B. CHAPMAN, Pres.

CHURCH NEWS

Tacoma, Wash.

We are praising God for victory at Tacoma. God is blessing the work here. We have had some good cases of conversion. One old woman at the age of eighty-four was saved in her home, where we were conducting a cottage prayermeeting. Her husband was saved some time before in our prayer-meeting at the church, and others. We are praising God for a real band of true Pentecostal Nazarenes, who are sacrificing to push the work for God. We have been laboring under a great financial burden since we bought our church a year ago. The saints were taxed to the very limit, but with all of this they did not forget their pastor at Christmas. One of the members came into the parsonage on Christmas morning with an envelope addressed to the pastor from the church. When I opened it I found a good sized love offering of money. It was a great surprise to me. The Lord has favored us by sending us a good Sunday school superintendent, Sister J. S. Van Kleeck, who has the work at heart and is doing well. Rev. D. H. Walworth preached for us twice on Sunday, January 8th, whose messages were owned and blessed of God. Brother Walworth is one of our young preachers from the Frisco District. He is now a soldier at Camp Lewis. He is full of faith and the Holy Ghost. We are planning to have special revival meetings soon, with Rev. C. E. Roberts and wife.
—J. C. BAGGS, Pastor.

Clearwater, Kas.

The last two weeks of December we were in a revival with our church at Maize, Kas. Brother Harry Solter, of our Clearwater church is pastor. He is doing a good work there and was used of God in the meeting. The Lord was present and gave us a good meeting. The church was blessed and helped, while several prayed through at the altar. The church at Maize has but few members, but they know God. Some of them really know how to pray the fire down and believe for victory. We expect to begin our revival in Clearwater about February 10th.—CHARLES W. DAVIS AND WIFE, Pastors.

Duncan, Okla.

We took the work here on the Duncan charge immediately following the Western Oklahoma District Assembly. We had three good years with the Altus charge, and we look back to the days spent with the dear, good people there with pleasure. On arriving here we found no parsonage and house rent high, but through the help of the Lord and a united effort of the church and town we are now enjoying a beautiful bungalow parsonage, with all the modern conveniences, that is well worth twenty-five hundred dollars. The parsonage is on a lot adjoining the church. Our crowds have more than doubled in our night services, and there is good interest. There have been eleven professions in our regular services of late. The Lord gave us a most blessed watch night service, four praying through to pardon on that night. Shouts of victory are heard in the women's prayer-meetings, and they meet two and three days out of

the week, making new clothes, mending old ones for the poor and needy, and quilting quilts. They have already quilted forty quilts this winter, some of them for the needy, and some for the money, and this money used wherever most needed. Thank God, there is a work for all. No one needs to be idle. Our District Superintendent, Rev. J. I. Hill, has already been to our church and he was a blessing indeed to us. We can hardly wait until he comes again. He is a friend to the pastor, as well as laymen. The church and friends here surprised us with a nice pounding on last Monday night, which was much appreciated.—M. V. DILLINGHAM AND WIFE, Pastors.

Maplewood, Mo.

Rev. C. F. Crites, the new pastor of our church, preached two Holy Ghost sermons on Sunday, January 13th. He was in the fullness of the blessing and reached the hearts of the people. He comes to us from our college at Des Arc, and his wife and two children will be here by the time he secures living quarters. The Deboard brethren, W. I. and C. I., are coming on for an unlimited protracted effort, and it is expected the special work will begin about February 1st. God has promised He "will never leave us nor forsake us." We earnestly beg the prayers of God's children in our behalf.—K. O. GOULD, Reporter.

Cherryvale, Kas.

Cherryvale and Liberty are still on the winning side, praise God! Rev. J. G. Bignall, of Cedarvale, Kas., gave the church at Cherryvale a fortnight of his time in a revival meeting the first part of December. God helped him to give some wonderful messages, which the people will never forget. A few prayed through to victory. One young man who was saved here last summer, and was later drafted for the army, came home Christmas for a few days' vacation and testified how the Lord had kept him while in camp, and how he had taken his stand for Christian principles among his comrades. God bless the soldier boys, and especially those who are living Christian lives. A young man was saved in our watch night service and is sending back good reports of how he is letting his light shine in the college which he is attending. Our young people are enjoying the articles written for them by Brother Williams. We are encouraged to fight sin and the devil harder than ever before. God bless the HERALD of HOLINESS. It is setting better every day. God help us to keep the fire burning.—H. J. BEAVER, Pastor.

Fitchburg, Mass.

Just one year ago I took the pastorate of our church in this city. Fitchburg is a nice little city of about fifty thousand population. Our church now has a membership of about ninety. We have a fine church property, consisting of a new church valued at about ten thousand dollars, and a very comfortable little parsonage, that during the last year has been remodeled and put in very good condition. The last year has been the very best of my Christian experience, and for all that we have not held any extra revival meetings during the whole year. I believe I can safely say it has been one of the best years in this church's history. Financially a new record has been made, and in no year in the history of the church has there been a greater increase in membership. The spirit is excellent and God signifies His pleasure by wonderful showers of blessing. Our plans are all made to begin an evangelistic campaign soon, and we are looking for a sweeping victory in the name of the Lord. Amen! We purpose to press the battle hard and fast and all the time, and keep the banner of holiness waving, and with shouts of victory press our forces even to the battle line and then on. Hallelujah for the blood!—HENRY C. STEBBINS, Pastor.

Grandview, Ark.

I was called to the little church here and arrived November 19th, and God is wonderfully blessing us. Recently we had with us Miss Ora Lovelace, our outgoing missionary to Africa. She gave us three good messages and God honored the Word by saving one precious soul, and the little church gave her forty-one dollars in cash and pledges, most of it being paid in cash, besides I had already gotten forty dollars for missions. We have only fifteen members, but what they have is on the altar. They are not only supporting missions, but they are standing by their pastor. This is a new field for our work, but by the grace of God we mean to plant a Pentecostal Nazarene work in northwest Arkansas. We covet the prayers of God's children.—A. F. DANIEL, Pastor.

St. David, Ill.

We have just closed a two weeks' revival meeting, with Evangelist J. A. G. Wilkerson, at this place. About twenty different seekers were at the altar. Some prayed through until the blessed Holy Ghost came in sanctifying power. Others went away not willing to pay the price. Two remarkable cases occurred. One, a little boy about ten years of age, clearly converted, got up with shining face and testified that Jesus had saved him, came back to the altar later and was sanctified. The other one, a young man, after several searching sermons, confessed his need of holiness, came to the altar and prayed earnestly until God answered, jumped to his feet, exclaiming, "It is burning in my heart. The blessed Holy Ghost has come." His wife saw she did not have what he had, made her confession

at home and came to the services with a ringing testimony of victory. We give the glory to Jesus and move on. I begin at Dunfermline tonight to hold over two Sabbaths. We covet the prayers of all who are interested in souls.—CARRIE L. FELMLEE, Pastor.

York, Neb.

We praise the Lord by reporting that He was in our midst during our revival services and graciously manifested His power to save and sanctify. A number of folks definitely prayed through and struck the rock—and are still standing. Last Sunday morning five united with the church, and in the afternoon seven were baptized by immersion. The blessing of the Lord was upon us in this service. Evangelists Lewis and Mathews preached full salvation, while they were with us, and the seed that was sown will surely bring forth a harvest in due season. God used them in a special way in this place and the church has a new footing and a new hold on God, while many who are outside are considering the claim of God upon their souls more than ever before. Let us press on until Jesus comes!—R. E. SURBER.

Oklahoma City, Okla.

We are made to rejoice for the blessing of God upon the church here. A real burden is coming on the hearts of the saints for a revival. The first week in the new year was spent in prayer-meetings each night. On the last Sunday in December the District Superintendent, Brother Hill, preached for us both morning and night. The Lord owned His ministry, and one soul was saved at the night service. Another was blessed in the first mid-week prayermeeting of the year. Then the first Sunday the glory of the Lord broke in on us like a tide. Three new members were received at the morning service, and six rushed to the altar at the close of the evening sermon. All but one of them seemed to get through in the old-time way. Many said it was one of the best services of their lives. The national coast to coast convention will open January 29th and be continued by General Superintendent Goodwin for some twelve or fifteen days. Pray for victory.—JOSEPH N. SPEAKES, Pastor.

Venice, Cal.

Venice church is still rejoicing in the favor of God, prospering on all lines, and pressing the matter of full salvation upon all who attend the services. Next Sunday, January 20th, we are to have another class of members come into the church; the last class consisted of seven persons; this time we are not certain just how many. We are encouraged, thank the Lord. Our Christmas entertainment was the most satisfactory entertainment in every way that we have experienced for years; it was a Christian entertainment, no clapping of hands, no stamping of the feet, and no foolishness, but a splendid program, well rendered, and a nice treat for the children. We are to organize a war savings society among our people this week, hoping to encourage all our people in the matter of real saving of their money and then with that we keep urging them all to become tithers for God. We have just had one of the prettiest church weddings in our church that we have seen for several years—everything was favorable, congenial, lovely, and lovable. The contracting parties were Rev. George Rogers and Miss Irene Green, both members of our church here in Venice, by the sea.—REV. GEORGE MARINE, Pastor.

Hollis, Okla.

We are still on the firing line, preaching red-hot holiness as best we can. We have just closed a very successful meeting here with our church. Brother P. R. Jarrell came over and helped us a week. The meeting continued eleven days. There were twenty-five who prayed through good. The church was greatly encouraged and we all rejoiced together because God has answered prayer. Our work is moving along nicely at Brownlow and Kelley churches. We mean by the grace of God to live closer to Him and fight sin harder and get more souls to Him this year than ever before.—J. P. INGLE.

New Bedford, Mass.

We have just closed a successful revival meeting with Rev. J. E. L. Moore, principal of our Pentecostal Collegiate Institute, North Scituate, R. I. About thirty seekers were at the altar during the two weeks he was with us. The cold weather militated against the attendance at first, but when it moderated the congregations grew larger until the last Sunday evening when the church was filled. Brother Moore preached the gospel with no uncertain sound. He preached on hell until sinners had visions of this awful place and could not sleep, or find rest, until they came to Christ. He preached on heaven and pictured it in such a manner that one could not help but feel as if they would like to depart and be with Christ, which is far better. He preached on the carnal mind and made the old man appear so hideous that a number sought and found deliverance from the same.—T. E. BEEBE, Pastor.

Ontario, Ore.

The first Christmas convention of the Idaho-Oregon District was held at Ontario, Ore., on December 21, 1917, to January 8, 1918. The idea of this gathering was derived from the Christmas

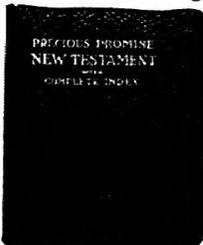
love feast instituted by the late Dr. Bresee as a yearly gathering for the pastors and workers of the District. The convention will be a permanent feature of our thriving young District and will be observed in memory of the beloved founder of the Church of the Nazarene. We believe to keep alive our devotion to the man who walked out under the stars to proclaim the precious doctrine and experience of entire sanctification as a second work of grace, will tend to keep our church in the beaten paths of its pioneers. Owing to the smallness of our church building and its unfavorable location, the opera house was secured by Brother J. H. Seaward and opened to the church for the convention. The building has a seating capacity of about four hundred and is located in the heart of the city. The church will probably purchase this building for a permanent place of worship and by so doing will be able to reach more people with the gospel than would be possible in its present location. The stream of heavenly fire and glory from Northwest Nazarene College greatly blessed and helped the noble band of Pentecostal Nazarenes at Ontario. About twenty students filled with the Holy Ghost and good works, made the opera hall resound with live testimonies, prayers of faith, and shouts of victory. The walls of opposition crumbled before this host of valiant soldiers of the cross. The unbelievers were compelled to admit that God is with us. We were highly favored by having with us Rev. H. Orton Wiley, who gave Bible studies on the gifts of the Spirit and scriptural church government. These lessons will surely make us more loyal than ever to our beloved church. The missionary program was exceedingly interesting. The convention was well attended and the missionary spirit in the church greatly stimulated. Subjects were presented relating to the various foreign fields. At the close of each session opportunity was afforded for informal discussion. Dr. Wiley gave a stirring address at the close of the last session on sacrificial living. His message was well received and we believe will bear fruit in our missionary benevolences. Rev. N. B. Herrell was the evangelist of the convention. The attendance was exceedingly encouraging. The hall was full almost every evening. Splendid attention was given to the gospel message and much conviction was apparent. Quite a number sought God and were happy finders. The convention closed with victory in the hearts of the saints. We are praying that the Shekinah glory may continually rest upon us, and that its rays may penetrate the dark realms of sin about us, making it possible for hungry souls to learn the way of eternal life and be prepared for the coming of the Lord. — E. L. PERRY, *Pastor*.

Chicago Heights, Ill.

We have just closed one of the best meetings ever held in the Pentecostal Nazarene church in this place. The meeting lasted two weeks. The last week the weather was so bad and snow so deep people could not get there, but the first week was great, twenty-six at the altar, all of them adult folks and most of them prayed through. On the first Sunday there was a real blizzard and snow-storm, so great we could not see folks fifty feet away. Other churches closed their doors. We had our greatest crowds, a record-breaker in Sun-

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TELEGRAMS

CHATTANOOGA, Tenn.

HERALD OF HOLINESS:

Spent Thursday night and Sunday in Chattanooga, Tenn., with Rev. W. M. Tidwell, our pastor. God gave us a great time. A number of souls were saved and sanctified. Got thirty-nine subscriptions for the HERALD OF HOLINESS.

SAM THE NAZARENE.

OKLAHOMA CITY, Okla.

HERALD OF HOLINESS:

Great enthusiasm over Bresee Memorial building. Trustee recently gave five hundred dollars. Brother in eastern District gave twelve hundred fifty dollars last week. Bethany gave last Saturday over eight hundred dollars, two-thirds of amount cash. One student gave two hundred dollars; two students gave one hundred fifty dollars each.

C. B. WIDMEYER.

DENVER, Col.

HERALD OF HOLINESS:

Constant awakening and revival. Sunday morning pastor preached from Revelation 2:10. The glory keeps falling. A stranger, in appreciation of the service, wrote Brother Crockett a check for one hundred dollars. To Jesus Christ be the glory. Two marvelous cases of divine healing.

Mrs. C. L. ROBINSON.

day school attendance in the history of the church. The pastor preached from the text, Matt. 1:21. The folks shouted and nine fell at the altar, prayed through, and got in the march and shouted with the other folks. At the evening service there were six at the altar, making fifteen for the day. The revival spirit is still on the people. Three were at the altar yesterday afternoon at the women's missionary meeting, and four at the altar last night at prayermeeting. Three of these were Catholics. This meeting was conducted by the pastor. I can truly say I have been blessed every day since I came here, and can truly say I have a noble church that is standing by me, also walking in the light and obeying God. We are marching forward and expect to see better days in the future. — L. G. MILBY, *Pastor*.

Plantersville, Miss.

Our District Superintendent and wife, Rev. and Mrs. S. E. Galloway, visited us the first of December and preached on Sunday evening. We will be so glad when they can come back again. I praise God for such Holy Ghost preachers. I praise the Lord for the HERALD OF HOLINESS. It is good preaching to me. I enjoy reading it, it has been worth so much to me, although I find so many of our people who do not take it. You do not know what you miss. I think every Pentecostal Nazarene ought to take the HERALD OF HOLINESS, and also get one of our Manuals — it would be a great blessing to any one. I would not be without it. I request you all to pray for us. — M. E. GASAWAY.

Atlanta, Neb.

The little church at Atlanta has again enjoyed the efficient labors of Brother and Sister Ludwig in another revival meeting. For two and one-half weeks they broke to us the true bread of life from the Scriptures. The saints rejoiced while sinners trembled. God marvelously answered prayer and a few souls prayed through to victory. God especially laid pungent conviction on a goodly number of men. We rejoice with the few who decided to go through. — N. D. ESSLEY, *Pastor*.

Highland Park Church, Portland, Ore.

We thank the dear Lord that we can report victory for our little church. We are the youngest and the baby church at Portland, but our dear Savior is wonderfully helping the baby to grow. We just took in four more new members last Sunday. That doubles our membership since the Assembly last June, and more are looking our way, but best of all, I never saw a people who are so near of one mind. It can be truly said of them, "Behold how they love one another." Bless God for a people who have salvation, for they are the ones who help the missionary cause and stand back

of their pastor and pray for him and the work at home. — W. P. KEERBAUGH, *Pastor*.

Louisville, Ky.

Thank God for victory. We are moving ahead despite the cold and the snow. While Sunday was very cold and snowy, we had a goodly number out, especially Sunday night, and God was there in mighty power. The fire is falling and conviction is settling down on the unsaved and backsliders who are finding their way to our church, and they are finding God. We found that Brother H. Ross Jones, the former pastor, was one of the few real pastors of the flock of God. He certainly has done a good work here and by the help of the Lord we expect to keep things going for God. Brother Jones is now our District Superintendent and I am sure he will make us a good one, because he is a man of prayer and faith. Come on, pastors, let's be loyal to our District Superintendent, to the Pentecostal Church of the Nazarene, and to God. We have the biggest thing this side of heaven and the Devil knows it. Amen! Let's keep looking up. Elisha never would have received the double portion had he not been looking up. — REV. L. W. DONSON, *Pastor*.

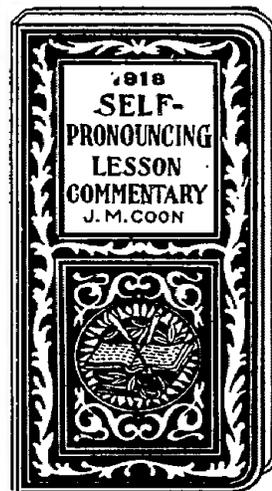
Ingersoll, Okla.

We can report constant and complete victory at our new church, six miles in the country from Ingersoll. Every member of our little band has stood true to their post of duty, and we are constantly taking advanced territory. Several have been saved and sanctified, and some have united with the church, and a number of others are looking our way. Our people are deeply spiritual and we are having blessed times, with great glory upon us, in every service. One man drove twenty-five miles to attend Wednesday night prayermeeting, and to get sanctified, and of course he got the blessing. Another man who lives about twenty miles from our church told the writer a few days ago that when the weather would permit him to drive his car he would attend our services, so we are encouraged to press on. At this writing one of our members, Sister Richardson, is very ill with pneumonia fever. Let all who read these lines join us in prayer that God may restore her to health if it be His will. We thank God for the HERALD OF HOLINESS. We are always glad to get it, for indeed it is an inspiration to us. — VERGE McCULLIES, *Pastor*.

Kearney, Neb.

The church at Kearney, Neb., is having some encouraging times. At Christmas time we decided to have a dinner such as Jesus told us to have in Luke 14:12-14. Our pastor, Brother Whisson, and wife, solicited, and the good people in town and country gave willingly, so by the blessing of the Lord we could give a good substantial dinner to several poor families and send portions to the aged and sick, who could not come. We brought some in cars and took them home. We had meetings forenoon, afternoon, and evening. Brother Bostron preached in the morning, Brother Boches in the afternoon, and Brother A. W. Smith at night.

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Since then the children of these families have been coming to Sunday school and meeting. Last Sunday Sister Whisson gave the children a talk on the saying of Jesus, "I am the way," which was real touching, and God touched the hearts of many of the children. Some of them knelt at the altar and wept and prayed on account of their sins and some said their sins were forgiven, praise the Lord! Other children would come if we could get clothes for them. We are getting them as fast as we can. I wish we could have more practical Christianity. I am sure it would be more convincing to many hearts than our preaching and praying. But let the preaching and praying go on, too, by all means, that we may save some. God bless the HERALD OF HOLINESS.—A. C. HOLLAND, Reporter.

DEATHS

Griffin—Earl Lee Griffin was born in Harrison county, Iowa, May 20, 1884. He moved with his parents to Montivideo, Minn., where he was united in marriage to Miss Edith Taylor. In 1913 they came to Medicine Lake, Mont. Last June he was converted and joined the Pentecostal Church of the Nazarene. He died December 26, 1917. He leaves a widow, four daughters, father, two brothers, and two sisters. The funeral was conducted by the writer, which was the first service in the new Smoke Creek church. The remains were laid in the first grave in the Pentecostal Nazarene cemetery.—William M. Irwin, pastor, Minot, N. D.

Aaron—Mrs. Lella Aaron, twenty-nine years of age, wife of John R. Aaron, of Texarkana, Texas, after a few days of illness died on Saturday night, January 5th. She was a true Christian, a faithful wife, and a devoted mother. She was a faithful member of our Texarkana church. Her testimony during her afflictions was beautiful indeed, and convincing. She died smiling, and looking heavenward. The funeral service was held by the writer at 10 o'clock Monday morning in the Pentecostal Church of the Nazarene.—J. L. McLendon, pastor.

Seaton—Burthenie Ellen Seaton passed triumphantly to her reward on March 1, 1917, at the age of eighty-three years one month and six days. She was married to Elijah Benjamin Seaton July 29, 1860. To them were born six children, three boys and three girls. She was converted when young, sanctified fifteen years ago, and was a member of the Pentecostal Church of the Nazarene at her death.—T. J. Carpenter, ex-pastor.

Riddle—Mrs. Mary Delola Riddle, wife of G. W. Riddle, of Lacona, Iowa, died January 11, 1918, at

the Methodist Episcopal hospital at Des Moines, Iowa. She was saved and sanctified about twenty-eight years ago and was faithful and true to the end. Mrs. Riddle was a charter member of the Pentecostal Nazarene church at Lacona. Funeral services were held January 18th, in charge of Rev. L. B. Carpenter, her former pastor, and under whose ministry she was led to Jesus. Interment was at Columbia cemetery.—Agnes Frye, pastor.

PERSONALS

Please do not send to us reports and articles unsigned, and be sure that your postoffice and state are plainly printed, if not typewritten. This is very important and will help us to avoid making mistakes.

Mrs. Phoebe A. Sanders, wife of our General Manager, Rev. J. F. Sanders, is visiting her brother in Wisconsin. She will do some evangelistic work before she returns home.

Rev. August N. Nilson is engaged in a revival campaign at Kirk, Colo., with souls praying through at the altar. He announces that his church, who has been in the hospital in Colorado Springs for some weeks, is much improved, for which we praise the Lord.

The home of Rev. and Mrs. Alpin M. Bowes, of Yakima, Wash., was made happy on the morning of December 28th by the arrival of a daughter, Florence Olive. Both mother and babe are doing well.

Evangelist Samuel E. Spencer, of Johnsonville, Tenn., is open for calls for summer meetings. He sings, as well as preaches the gospel.

The historic Marvin campground, a beautifully wooded tract of forty-five acres, located between St. Louis and St. Charles, Mo., which has been in the hands of the Vanguard Holiness Association for many years, has recently been purchased by the Trinity Methodist Episcopal church, of St. Louis, to be used as a fresh air farm for poor children. For more than fifty years this ground has been used for religious purposes, and Rev. S. B. Shaw, the late owner, sold it at the remarkably low price of \$16,000 in order that it might continue to be used in religious work.

The Maplewood, Mo., church, under the leadership of their new pastor, Rev. C. M. Crites, plans to begin an evangelistic campaign on February 1st, with the Deboard brothers as evangelists. They are holding special prayer services preparatory to the revival. Let us pray for them.

ANNOUNCEMENTS

Announcement—Let the pastors on the Dallas District please push the "Judean Fund" offerings. We want to get to put our two tents in the field with good efficient workers as soon as spring weather opens up, and we need means to back the expenses.—E. G. Theus, Dist. Supt.

Change of Address—The address of Evangelist M. C. Adam is changed from 321 South Poplar street, Seymour, Ind., to 525 East Eighth avenue, Tarentum, Pa. All mail to be addressed accordingly. Those desiring my services address me there.—M. C. Adam.

Notice—Sam the Nazarene has written the story of his life in tract form. Those wanting them write him at his home address. All mission workers can get them free of charge.—S. E. Polovina, Eldorado, Illinois.

Announcement—I expect to spend the summer in the central states. I am now making up my slate for the summer and fall. Those in Iowa, Missouri, Illinois, or in that region, write us at Nauvoo, Idaho. Put us on your prayer list when in need of an evangelist, and if the Lord opens up the way we will be glad to deliver the message God has given us for this sin-cursed world. We believe the old-fashioned gospel still brings old-time results. Some dates are not yet taken.—W. H. Tullis.

Wanted—A second-hand Ralston's Theology. Will pay cash, or exchange Miley's Theology, Volume 1. If you can supply the demand write to J. M. Westmoreland, Star Route, Springville, Miss.

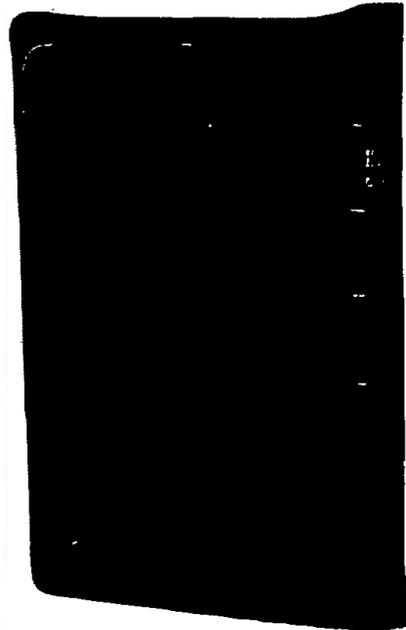
A Recommendation—To any pastor desiring some one to help in song service, prayer, altar, and praise meeting, I want to recommend Mr. Gilbert Wine, of Modoc, Ind. He is a revival by himself. If I were in pastoral work and wanted some one to help me I would send for this brother at once. I don't recommend everybody, but Gilbert is fine help. He would make some evangelist a great helper.—U. E. Harding, Dist. Supt.

Young People's Meetings—This is a work that ought to be given more attention in our church. I have visited a number of young people's services and I find one of the great needs is outlines for the services. They have in many places talked on the subjects of prayer, faith, etc., and they need help on these outlines or programs for meetings. In our larger churches they perhaps do not have this need, as they can find persons who are able to arrange the work, but not so in small churches and places. We want to arrange at least fifty-two outlines for meetings. Any person or pastor who will send us in one or more outlines, or topics, we will send a copy of the fifty-two outlines when arranged. Our plan is to have a committee to arrange the programs. Can we not hear from some on this wise?—U. E. Harding, Dist. Supt., East Thornburg St., New Castle, Ind.

Notice to Preachers of the New England District—The New England District preachers' meeting will be held at our church at Lynn, Mass., on Friday, February 22, 1918. The deaconess' meeting will be held Thursday, the 21st. The program will be along evangelistic lines.—Henry C. Stebbins, secretary.

Notice to Missouri District—The District Superintendent's support is being neglected. This is wrong. Continuing to do so it becomes a crime. Let every pastor please attend to this matter at once. Send in your apportionment monthly. If possible, to the District treasurer, Miss Ruth Hopkins, 4422 Gibson avenue, St. Louis, Mo.—J. E. Linza, secretary Advisory Board.

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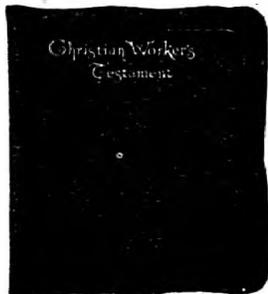
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Kansas City, Mo.

DIRECTORIES

GENERAL SUPERINTENDENTS

H. F. REYNOLDS.....Kansas City, Mo.
Res. 4924 Agnes ave.; office, 2100 Troost ave.

British Isles District Assembly

Owing to the continuation of the war, Rev. George Sharpe, District Superintendent of the British Isles District, will preside at that District Assembly, which will be held about Easter week.

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

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Louisiana—T. C. Lackie.....Vilonia, Ark.

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phia, Pa. 1011 West Allegheny street.

EVANGELISTS' DATES

M. C. Adam—
Springboro, Pa.February 2-24

W. R. Cain—
Marion, Ohio.....January 20-February 3

Rev. and Mrs. Julius Miller—
Morrow, Ohio.....January 20-February 10
Menomonie, Wis.February 15-March 3
Durand, Wis.March 5-17

F. R. Morgan—
Wann, Okla.January 10-February 3
Olagab, Okla.February 3-24
Newberg, Okla.March 1-17
Broken Bow, Okla.April 12-28
Antlers, Okla.May 4-19
Poteau, Okla.June 1-14
Marcus, Ark.July 12-23
Lenox, Ark.July 20-August 11
Hoinny, Okla.August 16-September 1

B. H. Morse—
Ashland, Ore.February 3-March 3

Aug N. Nilson—
Kirk, Colo.January 20-February 17
Ramona, Kas.February 22-March 10

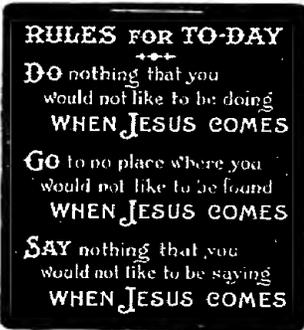
Jeane Uhler—
Lansing, Mo.January 30-February 17
Edorado, Kas., Route 2, February 20-March 10

McCue, Kas.March 15-31
Hunter and Martin—
Montrose, Colo.January 25-Indefinitely
C. E. Roberts and wife—
Yakima, Wash.February 3-24

Bellingham, Wash.February 27-March 27
Victoria, B. C.March 20-31
Seattle, Wash.April 3-14
Lewis and Mathews—
Stockton, Ill.January 25-February 3

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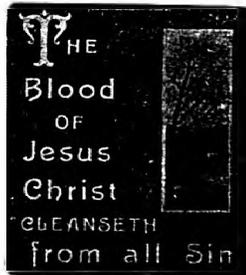
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