

# 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

### The Chief of the Apostles

I

It is a singular thing that God chose Paul as the apostle to carry on and unfold fully His great gospel truth when he had never seen Christ while in the flesh or heard personally His wonderful words or witnessed

His miracles or heard His words as had the other apostles who wrote the biographies of the Lord and projected His great gospel based thus on the great facts of His life and work and His death and resurrection.

It seemed to have been the particular purpose of God to select men for this primary work who had been personally associated with Christ and knew Him in every line of His activity and of His great death and resurrection. Even when they came to fill the place vacated by the fall of Judas Iscariot they were careful to guard this same point: "Of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John unto that same day in which he was taken up from us, must one be ordained to be a witness with us of his resurrection."

Notwithstanding this it remains a fact that upon one who had never companied with Him, or even with them, for a single day, the most important and most enduring and extensive apostolic work was devolved, and this by special divine selection and by the most miraculous work in his conversion. Some try to account for this strange change in policy, if we may so term it, by looking at the wonderful and peculiar gifts and qualifications of Paul and claim that these made up for the lack of the personal and reminiscential experiences of the apostle as to the ministry and work of the Savior. This will not do. There was no accident in this work of selecting the apostles. There was ever the overruling hand and work of God the Father. As there were manifestly vast differences in the qualifications of these apostles there must have been a vast difference in the work which God designed the twelve to do and the work He had in reserve for the great apostle of the Gentiles to do. And this we find to be the case.

There were two classes of needs to be met by these early apostles of the Lord. First, there were *facts* to be established and witnessed to for the establishment of the truth. That Christ was manifested in the flesh, dwelt among men, and taught by word of mouth and suffered and died and rose from the dead and ascended up to heaven — these were the great fundamental *facts* which God desired and determined should have a lodgement in the minds of the world as a basis for the implanting of His great salvation among men. These twelve who companied with the Savior and heard and loved Him, who witnessed His miracles, and saw Him on the cross and conversed with Him after He rose from the dead were the very ones to bear incontestible testimony to these facts.

More than this was needed, however. There must be attested the *effects or results* in the individual experience of men of these facts. What did all this marvelous array of startling facts amount to after all? This must be shown by human testimony and by the experience of human beings. And in this work it was meet to select not a fisherman or an obscure man from the unknown realms of humble society; but from the highest and most unexpected realm he is to come. It would never have been arranged by an impostor who was attempting to palm off a forgery to select a scholarly man versed in all the learning of the Hebrews and Greeks to launch a matter of individual personal religious experience. Rather would they have selected an enthusiast — a man easily carried off by a rhapsody, and not a learned scholar. Yet this was just the kind of man selected. Again the impostor would have wanted a man who could claim to have been a personal attendant of the Lord to give force to his forgery. But this was not the kind of man selected. God takes a specially gifted and cultured man and one who had never companied with Christ or His disciples. At mid-day God meets this man by a miracle on the highway and converts him most wonderfully, and until his dying day Paul always reverted to this marvelous experience on the way to Damascus in attestation of the truth of his gospel.

It was thus not only a gospel based on *facts* in the life of Jesus but a gospel of *internal experience* which men can realize consciously that God had for men and wanted projected on the world. Hence His selection of this specially and peculiarly prepared man for this great work. Others were the apostles of the manifestation of Christ; Paul was the apostle of the *results* of this manifestation. From the account in the evangelists we pass out in the Acts and epistles into the real of the results of this matchless gospel which is to reach the inner life of man and deal with him at the very seat of his trouble — in the heart and there remedy the awful ravages of sin.

Thus we find that Paul who from his erudition we might have expected would be pre-eminently a teacher, is of all men the most spiritual of preachers. Of course he is a marvelous teacher, too, but a most spiritual teacher. He deals with the interior life, unfolding the power of this gospel to transform us within and make us clean and powerful internally. It is Paul we hear saying: "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me; and that life which I now live in the flesh I live in faith, the faith which is in the Son of God who loved me, and gave himself up for me." It is Paul we hear animadverting against the wisdom of the Greeks and trying to show them that they could not know God by their wisdom, but must know Him by a spiritual knowledge. No writer in all the Bible so fully dwells upon the spiritual phases and character of the Bible as Paul, and yet no writer was so

capable of dwelling in the metaphysical realm as he if he had had the inclination to do so. Read the thirteenth chapter of 1 Corinthians and see the profoundly spiritual caste of thought in which he dwelt. Read any of his epistles and you will find he was the great apostle of the Spirit. You will find that he never left the hour or fact of the marvelous visit of the Christ to his inner consciousness on the Damascus road. To this he reverted and on this he loved to dwell. In all the close places he got into among enemies and false brethren he always found a way of victory in his great experience with the Christ on that road to Damascus.

We are ever safe if we have such a sound experience that it will serve us on all occasions as a defense and a bulwark. Let us see to it that we have such an experience that we can turn to it and feel safe and serene always and everywhere in life's reverses and changes and trials.

## What The Reformation Did

IT is very profitable to stop at times and consider what the Reformation really did for us, especially in religious lines. It did much for us along other lines, but let us consider for a moment what it did for us in the matter of correct belief and experience. First of all, we may say that it taught that Scripture was the only authority — because it is alone the Word of God. In this it flew directly in the face of that absurd substitution of human tradition and opinions which Rome has blasphemously thrust into the place of the Word of God. Besides tradition Rome has a deal of rationalism which she superadds to tradition and demands that man bow to. Martin Luther said truly and sternly: "The Church of Rome is founded not upon the rock of Scripture, but upon human reasoning." In this statement Luther sounded a great truth and one which we do well to remember.

Let it, therefore, be kept in mind that we propose to follow Luther in his great teaching so vital to us now, as ever, that Scripture is the Word of God. It is the only revelation wherein God makes known to us those things which concern our salvation. So that nothing not therein found can be presented as a condition of our salvation. This inspired revelation of God is enough and all sufficient for us.

Another point with Luther was, that Scripture has a center and that center is Christ. Once we understand this center we understand all things. We will know then that the law is a schoolmaster to bring us to Christ. We will then understand that the prophets predicted Christ and around Him and His work they revolve and have their meaning. We will understand the apostles — that they explained Christ and His work and beside this they did naught. By the center of Christ we are to interpret the epistles. We can also understand Moses, David, and the Patriarchs. All these teach us that where sin abounded grace much more abounds. The whole Scripture is but one and indivisible and circles around Christ.

The Reformation gave us certainty in showing us that we can be sure we are saved when we believe in Christ according to the Scriptures. Rome gave us no certainty. Not in this life does she give assurance. With a mixture of personal works, of services and sacrifices, and of a distant and uncertain relation to the Christ but with far more reliance on the virtue of the Church, Rome keeps us in uncertainty here in this world. And not even in that most needy of all times, when we enter the dark portals of the unseen future world does she relieve our uncertainty. She holds up in this hour of need the dark, vague, illimitable stretch of purgatory, and never helps us even in this by showing us the least authority in Scripture for this delusion. Protestantism speaks so differently and says God offers assurance. Faith introduces us to a realm of certitude and says the soul that on Jesus trusts for salvation has sin pardoned and purged and becomes saved with the powers of an endless life.

Another blessed thing the Reformation does for us is to tell us that the Scripture is its own authority. We do not have to go to the Church — either Romish or Protestant — to get informed that this or that is authoritative. We are not to believe in the Bible because Rome says this or that. We believe it because of what it says itself and what it does and has done for us and the world in the past.

The Reformation also made the Bible wonderfully clear to us. There is no obscurity in it as to the needs of man or the remedy for his needs. Many things it is hard to find in the Bible. It is hard to find in it what was never there. We will find it hard to discover in it the need for many mediators for man. If we go to it and expect to

find the Virgin Mary enthroned and demanding our worship we will have great difficulty in making this discovery. We will have to be content with the fact that there is none other name given among men whereby we can be saved but the name of Christ Jesus our Lord. We will never find in the Bible the least vestige of the abominable worship of the Virgin Mary or of images or any other kind of idolatry.

The Romish church does not speak to the conscience. It does not make appeal to the heart of man. It does not relieve the suspense of the soul by revealing the fulness and reality of salvation. It makes appeal only to the fear of man. It seeks to stupefy the soul with dread and superstition and make it a fit instrument for her intrigues and devices for filching the money from the pockets of her dupes. She debases that she may rob and peel and impoverish and keep in debasement and slavery for ever. Rome is a monster and a marplot and a debaucher, masquerading in the livery of heaven, by which to better accomplish her hellish purposes of defrauding man of his freedom and then of his intelligence and then of his money.

That for which the real church of Christ stands is to reveal to man his marvelous privileges in the work of Christ. That Christ discovered to and for man his regal individuality and the wealth of his future in the blood of the Lamb slain for him. That every man is by the work of Christ emancipated from sin's slavery and protected from Rome's slavery and brought to a superb manhood of personal freedom indeed wherewith Christ makes him free. Man is brought to a high level of nobility and so is a nation, when under the teaching of the real, unfettered Bible as God gave it to us. Whereas, under Rome's influence individuals or nations have only a doom of servility and debasement under an ecclesiastical tyranny worse than that of sin itself under which we are born.

THE TALK ABOUT BEER being food is false and wicked nonsense. It has been tersely but cogently replied by a British authority: "The talk about beer as food means simply this, that we must destroy tons of food to get pounds, in order that brewers may grow rich on their way to the House of Lords." But for the enormous quantities of food materials being lost and wasted in making drink to ruin men and women the prices of food would not have been nearly so high as they are. It is high time our government was looking into the relation of this matter of the breweries and wineries we have allowed to continue in their hellish business.

A CONTRACT IS VALID and effective only so long as it is observed. Unobserved or violated, the rights and privileges under it are forfeited. So it is with consecration. We can not obtain sanctification by consecration and faith, and then prove faithless or untrue to our consecration and still claim what we obtained under it. The very act of consecration was in itself a pledge of perpetuity, and the moment we are guilty of breaking it we have forfeited all we obtained under it originally.

INBRED SIN IS A FACT as well as an actual sin. The first is our misfortune and not our fault. The second is our fault for it involves volition. We are born with inbred sin, while we commit actual sin. Hence actual sin, involving guilt, requires pardon which is conditioned on faith. Inbred sin requires cleansing which is conditioned on consecration and faith. We can not consecrate in seeking pardon, for as guilty sinners we have nothing to consecrate. We consecrate in sanctification because as forgiven we have somewhat to give to God which He requires. Pardon is done *for us* by our loving Father. Sanctification or cleansing is done *in us* by the same loving Father. In pardon we receive life. In sanctification we receive death. We get a new life in the one, while in the other we lose the old life of carnality.

THE REASON WE CEASE to love the world when sanctified is that the world is taken out of us. God assumes regnancy in the realm from which the world has been excluded, and we love Him and not the world. The world is defined by John to be three lusts: "the lust of the flesh; the lust of the eyes; and the pride of life." Instead of this trinity we have to occupy the former place of their regnancy a different trinity — "the Father, the Son, and the Holy Ghost." How proper that we should at once joyfully transfer our love from the first to the second trinity.

# Sanctification

BY REV. H. P. BLAKELEY

## I. REASONS FOR BELIEVING IN SANCTIFICATION

This subject is one of great importance and the inquiring mind is not out of harmony with the will of God in asking some reason for believing in it. Isa. 41: 21, Produce your cause, saith the Lord; bring forth your strong reasons, saith the king of Jacob. 1 Pet. 3: 15, But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear.

*First reason*—God is sanctified and holy. Isa. 5: 16, God that is holy shall be sanctified in righteousness. Ezek. 20: 41, And I will be sanctified in you; 36: 23, I will sanctify my great name; 28: 25, and shall be sanctified in them in the sight of the heathen.

*Second reason*—Christ was sanctified. John 10: 36, Say ye of him, whom the father hath sanctified, and sent into the world, thou blasphemest; 17: 19, For their sakes I sanctify myself, that they also might be sanctified.

In order to be like our Father and Christ, we must be sanctified; and God our Father wants us to be like Him, and the Redeemer, our Brother, wants us to be like Him; for He and the Father are one, and every true child of God desires to be like God (godly), and like the Son. 1 John 3: 2, We shall be like him; Lev. 11: 44, Ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy; 1 Pet. 1: 16, Be ye holy; for I am holy. Christ prays for the sanctification of His disciples, hear Him: John 17: 17, Sanctify them through thy truth; thy word is truth.

*Third reason*—Christ came into the world to accomplish our sanctification. Matt. 1: 21, Thou shalt call his name Jesus; for he shall save his people from their sins.

*Fourth reason*—Christ suffered on the cross for our sanctification. Heb. 13: 12, Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate; Eph. 5: 25, 26, 27, Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

*Fifth reason*—Rev. 20: 6, Holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

*Sixth reason*—Because it is a clean, pure, holy, godly highway of living. Psa. 23: 3, 4, Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully; Isa. 35: 8, And an highway shall be there, and a way; and it shall be called The way of holiness; Rev. 4: 8, And they rest not day and night, saying, Holy, holy, holy, Lord God Almighty which was, and is, and is to come.

*Seventh reason*—Because to see God, get to heaven and enjoy the glories of heaven, we must be holy; Heb. 12: 14, Follow peace with all men, and holiness, without which no man shall see the Lord.

## II. REASONS FOR PREACHING SANCTIFICATION

*First*, because it is very little understood; *second*, because so many preach on the grace that goes before sanctification, but can not lead their converts into the sanctified life. Heb. 6: 1, Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; 1 Thess. 4: 1, Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more. *Third*, there is so much false

sanctification taught. *Fourth*, sanctification brings about unity and the world will believe in Christ; John 17: 21, "That they all may be one; as thou, father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. *Fifth*, because holiness is like a golden thread running through the Bible. It begins on the outside and goes all the way through it. *Sixth*, because sanctification is the real core, the central idea of the religion of the Bible. Without it we can not see God (Heb. 12: 14.) *Seventh*, if I don't preach sanctification I will lose my soul, for sanctification is not only a part of the gospel, but it is in the gospel like the sun amidst the other planets, for all other planets borrow their light from the sun and point to the sun; for all other teaching and preaching is only auxiliary to sanctification. To fail to preach would extinguish the source of life and engulf the religious world in darkness.

## III. THE NATURE OF SANCTIFICATION

Sanctification implies, with a state of justification, victory over all sin. Rom. 6: 14, For sin shall not have dominion over you. This is true of one who has been born of the Spirit. 1 John 3: 9, Whosoever is born of God doth not commit sin.

Sanctification is a state. It does not consist in a repetition of good works. 1 Pet. 1: 16, Be ye holy; for I am holy. This does not say, do holy things, but "be ye holy." 1 Thess. 3: 13, To the end he may stablish your hearts unblameable in holiness. Sanctification implies deliverance from all wrong dispositions, tempers, and desires. 1 Thess. 5: 23, And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

The body is so far sanctified as to be the occasion of good and not harm, for the body is evidently controlled by the Spirit, and if the Spirit is sanctified the body is set apart for holy use. 1 Cor. 6: 18, Every sin that man doeth is without the body. Holiness implies that we should be clean in soul and body. 2 Cor. 7: 1, Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. Sanctification removes from the soul and body everything that defileth. Rom. 6: 12, We are debtors, not to the flesh, to live after the flesh.

Sanctification is distinct from justification, and subsequent to it. 1 Cor. 3: 1, And I, brethren, could not speak unto you as unto spiritual,

## Sending Tobacco to Soldiers

[The Nebraska Union Farmer makes the following comment on American patriotism, to which we say Amen.]

For twenty years we have been having our schools teach our young people that narcotics are destructive to manhood. We have published books and hired teachers to tell the boys that cigarets are dangerous to health and man development. Our railways, banks, and business institutions recognize that a tobacco-steeped boy is a failure. Our mothers have pleaded and our fathers have bought the boys off from the use of the filthy weed. But now we see Red Cross workers asking us to send cigarets and tobacco to the soldiers.

The Devil smiles as the nice girl asks you to contribute so they can send "coffin nails" to the boys in France. You can call it patriotism to make the use of tobacco universal among the youth of America, but I call it hellish infidelity to manhood, whether the Red Cross, Y. M. C. A., or the Ladies' Aid Society does it.

but as unto carnal, even as unto babes. These brethren were justified but had carnality, [inbred sin], but it did not reign; they needed to be sanctified wholly. 1 Thess. 5: 3, And that the very God of peace sanctify you holy. Sanctification is not maturity, but purity; it does not remove the infirmities of the flesh. A holy person is prepared to grow up in Christ, his living Head, and develop in all the graces while his body may be deceased and perishing away.

## IV. SANCTIFICATION SUBSEQUENT TO JUSTIFICATION

It can not be so early as justification, for sinners are not convicted for sanctification. The sinner, when convicted, is commanded to repent. Acts 3: 19, Repent ye therefore, and be converted, that your sins may be blotted out. 1 Pet. 1: 2 is addressed to the elect, and in the sixteenth verse they are commanded to be holy. The church of the Ephesians was in a high state of grace, justified, faithful, and the same was addressed as saints, which means holy. Acts 5: 25, 26, Husbands, love your wives, even as Christ also loved the church and gave himself for it. 26, That he might sanctify and cleanse it with the washing of water by the word. 27, That he might present it to himself a glorious church, not having spot or wrinkle or any such thing but that it should be wholly and without blemish. Paul addresses his epistle to the Romans, and tells them in the first chapter and eighth verse "that your faith is spoken of throughout the whole world," and yet in the seventh verse he says that they are called to be saints, holy ones.

1 Cor. 3: 1, And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ; verse 3, ye are yet carnal [inbred sin]. 2 Cor. 7: 1, Cleanse yourselves from all filthiness of the flesh and spirit perfecting holiness in the fear of the Lord. Paul wished to present the Colossian church holy and unblameable and unrepentable in his sight. At Thessalonica there was a church noted for its faithfulness. Thess. 1: 7, So that ye were ensamples to all that believe in Macedonia and Achaia. But that they were not established; Thess. 3: 2, "and sent Timotheus, our brother, and minister of God, and our fellow-labourer in the gospel of Christ, to establish you. Tenth verse, Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith; thirteenth verse, To the end he may establish your hearts unblameable in holiness; Thess. 4: 3, for this is the will of God, even your sanctification; seventh verse, For God hath not called us unto uncleanness, but unto holiness. The sixteenth and seventeenth verses speak of Christ's second coming, doubtless to increase the intensity of their desire to be holy, for Rev. 12: 6 says, Blessed and holy is he that hath part in the first resurrection. And in the first chapter Thessalonians 12 to 22 it gives instructions to children of God how to live; verses 23 and 24 say, And the very God of peace sanctify you wholly, and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it.

And so runs this two-fold work of grace through the whole tenor of the Word of God—in the old Bible as well as the new. Mal. 3: 1, 2, 3, Behold, I will send my messenger, and he shall prepare the way before me, and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in; behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming, and who shall stand when he appeareth? for he is like a refiner's fire and like fuller's sops: And he shall sit as a refiner and purifier of silver, that may offer unto the Lord an offering in righteousness. This was fulfilled. Matt. 3: 11, 12, 13; Acts 2: 1, 2, 3, and seventeenth verse. These apostles and disciples were baptized with the Holy Ghost and fire, they were justified before the baptism with the Holy Ghost. 'Tis the act of sanctifying.

# The Second Blessing

BY REV. HENRY C. ETHELL

(In Three Chapters)

## CHAPTER I.

### WHY IT IS NECESSARY

**A**LL men are conceived and born in sin." So the true ministers and well instructed members of all the religious bodies of our school of theology have always held and taught. We have met the candidate for membership with this proposition at the door of the church. It is quite generally incorporated in the baptismal covenant. It is found in the confessions of faith or articles of religion of most or all of the bodies referred to. Not only the doctrine of entire sanctification, but also the doctrine of the new birth rests upon this fact. This fearful fact constitutes the necessity for both these works of grace. It was not always so. Man did not come from the hand of his Creator under this curse.

What basis is there in Scripture for these statements? Paul says, "But the scripture hath concluded [closed together, shut up] all under sin" (Gal. 3: 9); "we have before proved both Jews and Gentiles, that they are all under sin" (Rom. 3: 9); "by one man sin entered into the world" (Rom. 5: 12); "by the offence of one judgment came upon all men to condemnation" (Rom. 5: 18). These texts are sufficient to show that a man must be renewed from above; that a new life must be imparted to him. They may not convince the unwilling that a second work of grace is necessary to give a more abundant life. One consequence of this corruption of the nature of all the offspring of Adam is, "they go astray as soon as they be born, speaking lies" (Psa. 58: 3). They hide away from God, as the first sinner did, because their deeds are evil (John 3: 19). So estrangement comes in.

But God calls after them as He did after the first sinner. He says, "be ye reconciled to God" (2 Cor. 5: 20). God "hath reconciled us to himself by Jesus Christ" (2 Cor. 5: 18). When men repent, He forgives. The work of grace which God does at this point consists of "the remission of sins that are past, through the forbearance of God" (Rom. 3: 25); and the conversion of the subject into "a new creature" (2 Cor. 5: 17). This is a great work. Does it not make the subject's restoration complete? No.

We have been following the line of the man's doings, the most noticeable consequence of this disordered condition of his nature; and we have passed over the declared principle that out of the heart are the issues of life. (Prov. 4: 23.) Let us look at that more closely. Go back to the text quoted from Psalms 58: 3, "They go astray as soon as they be born, speaking lies." They do not learn this by example only, as the Pelagians do vainly talk, even Pelagians in nominally orthodox pulpits. It is in their hearts. "The heart is deceitful above all things, and desperately wicked: who can know it?" (Jer. 17: 9). Do not let your heart deceive you, friend. This wickedness of heart was born there. David, who was speaking out of bitter experience, carries it back farther than the birth, "Behold, I was shapen in iniquity; and in sin did my mother conceive me" (Psa. 51: 5). Sin waylays us at the threshold of life. In the tenth verse David cries out, "Create in me a clean heart, O God." In Psalms 119: 80, we read "Let my heart be sound in thy statutes; that I be not ashamed." Only God can make a human heart clean or sound.

Men ask, Does not the act of forgiveness of the wicked deeds which sprang out of a heart inherently wicked cleanse the heart also? Not completely. It seems strange now, since the light of God has been turned in upon our own heart, and the blood of Jesus has cleansed it, that any one should think forgiveness of an act cleanses the spring of the act.

What the new birth does for a man may be summed up thus: It stops the course of sin-

ful actions, breaks the habit of sinning, and gives a gracious power to maintain this new condition. It gives the man a clean start in life, uncovers what Wesley calls the ground of his heart, and enables him to see the condition from which all his evil actions sprang. I do not think it is possible for a man to properly appreciate his need of entire sanctification or to cry out to God for it intelligently and prevailingly until after the first work of grace is done. Let us appeal to personal experience.

I was converted in the latter part of January. On May 3d following, I left the old home. Some time between I was brought face to face with a new and startling conviction. This text, as found in Mark 12: 30, was presented to my mind in various ways by which it was conveyed to my heart, "And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." There was no question that I now loved God. That love, though a new element, was already at least the ruling force in my life. But to love God with all the heart, that staggered me. In the light I already had, I could discover things in my heart that were in conflict with this uppermost passion. Since I did not find deliverance until some years later, I will pursue this incident no further.

One of the old neighbors told me of this episode in the life of one of my sisters. She was converted about a year before I was, but this incident occurred after I left the old home. She was characterized by a scrupulous conscientiousness and exactness in the performance of every known duty. She came to her pastor in

great distress of mind, and confessed with shame that she found from time to time movements in her heart that seemed plainly evil in their nature, and inconsistent with the life of grace. Said she, "I thought when I was converted that I was done with all such things. What does it mean, and what am I to do?" Her pastor's answer gave her no help; and to all appearances she continued to the day of her death in a course of diligent and laborious service, a life of painstaking religious drudgery. Brother, or sister, under the provisions of the atonement made by Jesus, your Savior, you are entitled to something better than that.

These are but instances of a common experience among the regenerate, an experience which is found in no other class. While this condition continues, it is a constant source of danger of falling; either by giving way to discouragement or by being overcome by some sin that we are not sufficiently fortified to meet. (Eph. 6: 13.) Do not trifle with it or neglect it. Seek deliverance early.

John Wesley says, in "The Scripture Way of Salvation" (Vol. 1, p. 385), "How naturally do those who experience such a change [conversion] imagine that all sin is gone; that it is utterly rooted out of their heart, and has no more any place therein. How easily do they draw that inference: 'I feel no sin; therefore I have none.' . . . But it is seldom long before they are undeceived, finding sin was only suspended, not destroyed. Temptations return, and sin revives; showing it was but stunned before, not dead. They now feel two principles in themselves, plainly contrary to each other; 'the flesh lusting against the Spirit;' nature opposing the grace of God." (Compare 1 Cor. 3: 14; Jas. 4: 1-8.)

Wesley says, "It is seldom long." Careful and long continued observations of holiness pastors, evangelists, and altar workers teach us

## Soured Dough

By N. E. Herrell

"A little leaven [yeast] leaveneth the whole lump."

The illustration given by Paul in our text of sin in believers is one of simplicity with which we all are acquainted, and especially our women folk, who understand the art of making yeast bread. He compares believers to loaves of bread well mixed, kneaded, made into loaves, and put in the pan ready to bake; but through neglect were allowed to set in a warm place too long and soured.

There comes the proper moment to bake bread. Just so there comes the logical moment for believers to be sanctified wholly. If a believer attends a meeting where the pentecostal fire is burning he will soon come to feel his need of being "baptized with the Holy Ghost, and with fire" which will purge out the scouring acid of carnality. If he sets in such a (warm) meeting too long, and refuses to walk in the light when it dawns upon him, the old leaven will begin to work, and soon will foment, causing the whole loaf to sour.

Soured dough is good for nothing. A new batch will have to be made up. Soured dough baked makes bread unfit to use. It is a hard job to try and do anything with a batch of soured dough; however, we have much of it to deal with in the holiness movement. What pastor, evangelist, or gospel worker has not had a round with a batch of soured dough?

It would be much easier to go to the field, reap, flail, grind, bolt, mix, knead, and set a new batch of bread for baking than to try to work over the old soured dough. In fact if some local churches ever amount to anything in supplying the starving world with the bread of life they will have to dump the old batch of

soured dough out the back door and order some new flour.

This may seem a little harsh, but what bread maker in the land will try to work over a batch of soured dough after he has tried all the art known to science, and the dough refuses to adhere to the treatment? The writer has not only seen this carried out in the work of salvation, but in his short ministry has had as pastor the whole drama carried out within his church.

The churches are God's bakeries in which He expects to turn out the bread of life to feed the millions of earth; but the churches have been turning out half-baked and soured bread till the world is so dyspeptic that they have no appetite for such stuff.

Good, fresh bread of life from heaven is not repulsive to the starving soul of the sinner. But this bread of life is to come to the sinner through the life of the wholly sanctified. The purified soul is God's bread box in which the bread of life from heaven is kept on earth. The Holy Ghost is the bread of life. The Holy Ghost must abide within the sanctified soul in order to maintain heart purity and be able to give out to hungry souls the bread of life sent down from heaven.

We should take heed to see that we are not a batch of soured dough instead of a well baked loaf of good, fresh bread. Our friends, neighbors, and loved ones are asking for Three Loaves; will we give them soured dough instead? Sour in a spiritual sense means crabbed, harsh, peevish, a sour temper, etc. Good, fresh, sweet, well baked bread stands for perfect love, fullness of joy, peace past understanding, patience having her perfect work, gentleness, meekness, faith, pouring forth out of a pure heart.

that the vast majority of Christians feel this powerful conviction in from one to six weeks after conversion; nearly all before six months; in rare cases after a year. If, after a year or more, it could be proved that the person had no such conviction, there would be good ground for doubting his conversion or his present possession of regenerating grace.

Friend, when this conviction comes to you, do not slight it. It is the Spirit's warning that you need a fresh application of the blood of Jesus. Seek the counsel of those who have tested the remedy, not that of those who have not.

SPRINGFIELD, ORE.

## The Woman's Missionary Society

BY REV. SUSIE N. FITKIN, PRES.

### N. Y. DISTRICT MISSIONARY AUXILIARY

**A**S this work is comparatively new and many inquiries have been received concerning it; by request, I submit the following:

#### 1. The Need for Such an Organization.

This need became apparent to some, possibly because in different churches the women were banding themselves together under different names, to pray, and work to bring about a greater knowledge of world needs, and secure a little extra money to help relieve them. Then in some other churches where there was no such society, the pastor, and wideawake members felt that whereas we do not employ the talent and energy of our women in getting up fairs, suppers, etc., there were forces lying latent that ought to be employed in helping save a lost world. Then there has long been a feeling among some of our women that if the Methodist, Baptist, and other denominations could accomplish such wonderful results, as we know they have, through a Woman's Missionary Society, why should not the women of the Pentecostal Nazarene church attempt something constructive on spiritual lines to aid in the worldwide task entrusted to us.

#### 2. The Organization.

These leadings and convictions culminated in the form of a memorial, presented to the last General Assembly, asking the privilege of having such an organization and was unanimously adopted. A little later at a meeting of the General Foreign Missionary Board a committee of women was appointed: namely, Mrs. Eva G. Benson from the South, Mrs. Ada E. Bresee from the West, and Mrs. Sadie N. Fitkin from the East, to formulate a constitution by which these several societies might unite and work in harmony and similar ones be organized in all the churches where there were none, the same to be an auxiliary to the General Foreign Missionary Board.

#### 3. The Object According to Constitution.

The object of this society shall be to enlist the women, young people, and children of the church in active missionary service and united prayer; to interest them in a study of the needs of the fields, and to raise funds for their evangelization; their work to be in harmony with the General Foreign Missionary Board and under their supervision.

#### 4. Ways and Means.

We are still in the beginnings, but we trust some one on each of our Districts will begin to commence and start the ball rolling. Send for constitutions and read carefully; on page 15 is an appeal to pastors and superintendents signed in behalf of the General Foreign Missionary Board by H. F. Reynolds, president, and E. G. Anderson, secretary-treasurer, as well as by the woman's committee which reads thus: "It is the earnest, prayerful desire of the General Foreign Missionary Board and of the committee appointed to formulate plans, for the organization of missionary societies, that the work begin at once. Much depends upon the co-operation of pastors, District Superintendents, and General Superintendents. We urge that each one take it upon his heart, lay the plans before the people, and do his part toward furthering this work of the Lord." Any pastor can call his women together and effect an organization; surely some one in our congregations have ability and push enough to secure helps and make plans to make the meetings not only interesting but profitable. Especially emphasize prayer and be sure to pray

beyond our own families, relatives, and churches; let there be united, fervent, effectual prayer for the heathen, our several mission stations, and missionaries. Letters can be written to missionaries on the fields and answers received that will keep us in touch with conditions and needs at each of our stations, and what an encouragement to the lonely, and often neglected missionary, and what an inspiration to our hearts to know more about the "regions beyond," for as one has aptly said, "With knowledge to supply the fuel, the Word, and Spirit to add the spark, and prayer to fan the flame, missionary fires will be kindled, and souls will be ablaze with holy zeal." Missionary tracts can be secured from our own Publishing House, Methodist, and Presbyterian woman's boards of publication, etc. The little book, entitled "Fuel for Missionary Fires," by Helen M. Brain, is full of helpful suggestions for regular and public meeting and can be secured from United Society of Christian Endeavor, Boston, Room 600, Tremont Temple. Each auxiliary should plan to hold one or more public meetings annually. A District organization should be effected as soon as possible, according to the constitution, see page 14. A copy of the Missionary Review of the World every month to pass around, would be helpful and much more might be added, but I am sure if we but come to realize in a small measure the world task that our heavenly Father has committed to us, we will devise ways and means to accomplish more toward its fulfillment. Let me add a word of testimony for our encouragement. I do not know how earnestly other Districts are pushing this work. The Washington-Philadelphia has made a start and I am planning to visit New England the last of this week in the interests of this and the general missionary work. I trust many are ahead of us, but am glad to report that New York District is falling in line. We began to get our women together before the constitution arrived so that they were all ready and adopted them as soon as

they came and began to work at once in harmony with them. We have to date ten auxiliaries organized on the District and two more just waiting for our District secretary or organizer, Dr. Julia R. Gibson, to reach them and get started. Our first quarterly report from five societies was very encouraging, as to interest shown, and work accomplished, and brought in \$36.11 that we would not have received in any other way. We emphasize continually the fact that we are not able to take the place of the church missionary board or society, or to detract from that in any way; but "do our bit" outside and apart from our other church missionary obligations. At our last District Assembly a District Woman's Missionary Auxiliary was organized and the officers have general care over the local societies, and they look to us for instruction, advice, etc. Our District superintendent of study and publicity, Mrs. Clara Keeler, 29 Farview avenue, Danbury, Conn., has a list of tracts, maps, helps, etc., and we are fast getting into line for real aggressive work with a worldwide vision constantly before us. I trust many will be encouraged to take up and push this new branch of the work, for surely it is greatly needed; with twelve new missionaries already sent out this year, and as many more to go D. V. "Who knoweth whether thou art come to the kingdom for such a time as this." Let us have united effort, for surely we, as Pentecostal Nazarene women, want to hear Him say in that great day, "She hath done what she could."

Praying, working, and believing for greater things for His glory.

## Tithing

BY REV. L. LEE GAINES

**T**HE cause of God has suffered from the lack of this doctrine being properly taught and practiced. Preachers are not always blameless for the ignorance of the people on this subject. A layman once said to the writer, "You preachers ought to suffer. You are too timid to preach on the subject of tithing, as you know you should." We felt there was a great deal of truth in his statement.

There is no doctrine taught more clearly in Holy Writ. In Gen. 15: 20, we have an account of Abram's paying tithes to Melchizedek. Again in Gen. 28: 29, Jacob promises to pay a tenth of all he should make, if God would only let him come again to his own land. All this was done hundreds of years before the giving of the law, proving that the tithing system is older than the law.

It was not disposed of by the law. In Num. 18: 20, we find Aaron was to have no inheritance in the promised land. But why? Why should the tribe of Levi be disinherited? What was their crime? None—they were the tribe which God had chosen to administer in holy things and to constantly remind them of their duty to their Creator.

But how were they to get their living, seeing they had no land, and besides they were to devote their whole time to the work of the tabernacle? Were they to live by faith? Or trust God for their support? Perhaps so, but God had provided a certain way for their needs to be supplied.

There are some who would find fault with a pastor for not trusting God for a whole year's support of his family, when they will not trust God for ten dollars to help support him. God's plan is made plain in the twenty-first verse of the above chapter. They were to be given their living out of the tenth of what the other tribes were blessed with. Thus we see the law setting its seal on the tithing system.

In Matt. 23: 23, Jesus gave His sanction to the tithing system. Paul, in 1 Cor. 9: 34, said the Lord himself had ordained that they which preach the gospel should live of it. A curse is pronounced against the people who do not tithing, and a blessing to those who do, in Mal. 3. By observing the men and church who do, and who do not tithing, we shall see the truth of the above Scripture fulfilled.

COLEMAN, TEXAS.

## Joyous Bells

BY MISS Z. I. DAVIS

They are bringing, ever bringing,  
Joyous news and kindly cheer  
That dispels all doubt and fear  
As they send across the air  
Blessed music everywhere,  
Telling of the holy birth,  
When the angels came to earth.

They are ringing, sweetly ringing,  
Out an everlasting peace  
That will never, never cease,  
When the mercy from above  
Shall encircle all in love.  
Hearken to the sweet refrain  
That shall never ring in vain.

They are bringing, ever bringing,  
Heaven's news of long ago,  
When the stars were all aglow,  
And the shadows of the night  
Fled before the Christmas light;  
Christ was born in Bethlehem,  
Gift of God to save all men.

## A Peculiar People

[A paper read by Rev. C. A. Roney at the New York preachers' meeting, held at John Wesley Pentecostal Church of the Nazarene, Brooklyn, N. Y., December 7, 1917.]

- (1) THEIR SUPERIORITY.
- (2) THEIR FAULTS.
- (3) THEIR PRIVILEGES.

A peculiar people, who are they? They who have been redeemed from all iniquity and purified by the blood of the Lamb. They are to be under different names the world over; allied with different denominations. But what we wish to note in particular is the sect called Pentecostal Nazarenes, of which we are members.

We are glad, personally, to be a member of this branch of the great holiness movement, whose commission is to belt the world with a full gospel. May we, who have caught the vision, like Paul, be able to say, "I have not been disobedient to the heavenly vision."

First, we note their superiority with all their faults, and we have them, and none more sensible of it than the writer, "who am less than the least of all saints." Their superiority consists in their separation from this world. While it may be at times that we have some worldliness crop out in our midst, yet in a marked degree, compared with other denominations, we are free from it, and it is the exception, rather than the rule. Card playing, dancing, theater-going, moving picture, and lodge crowds are uncomfortable in our midst.

Second, the temperance question. On this great, important question we do not straddle the fence, but are in the fight for the extermination of King Alcohol. We do not talk temperance and vote for rum.

Third, church fairs. We, as a people, are a standing rebuke to others who practice this unscriptural method of raising money to carry on the Lord's work. We demonstrate that God's work can be run without this spiritual life-killer being brought into the church. Many of our church people like their incomes and they who do not are not yet up to the ancient Jew, Seventh Day Adventist, and the Mormons, on the line of finance.

Fourth, our ministry. They are a clean lot of men, who are willing to sacrifice all for the privilege of preaching holiness. They are a courageous, uncompromising lot, who could get larger salaries elsewhere, but "count it all joy to suffer shame for his name."

Fifth, our superintendency. A godly lot of true and tried men, going over the land strengthening the churches and blessing the people. Our Assemblies are seasons of great power and blessing.

Sixth, our missionary zeal. This important branch of our work is being pushed and meeting with a hearty response from our people, so that we are on the increase; new auxiliaries and new interest in the home work; and in spite of the awful war the outlook is very optimistic.

Seventh, our Publishing House. From which we get the HERALD of HOLINESS, one of the best holiness papers published, with our Sunday school literature, free from error, unsurpassed anywhere. What a great blessing this great plant is to our people.

Eighth, our deaconesses. A noble body of consecrated women, going up and down the land, carrying comfort and good cheer into so many homes, and with the gospel of full salvation to many hearts.

Ninth, our Manual. While it may be improved upon, yet is there anything like it? So straight on the great essentials, and giving the largest liberty to views on water baptism and the second return of our Lord.

Tenth, our schools. What a feeder to our work, turning out young consecrated workers, free from higher or destructive criticism, with the call of God upon them, with missionary zeal, presenting themselves for home and foreign fields. Truly we are glad we belong to this blessed lot of people.

**Their Faults.** The Scriptures declare we are to "confess our faults," a practice not generally indulged in among us. We have them; we must not deny them, but confess them. I think one reason why we do not make greater progress is because of a lack of this practice.

(1) There is a lack of spirit of unity. We preach that the blessing of entire sanctification unifies and makes us one, but in practice we deny it. A spirit of anarchy and lawlessness prevails. As Korah and his crowd raised a revolt against Moses, the servant of God, in the name of liberty, they found it plausible to raise the cry that Moses and Aaron were lording it over their brethren, who were all as holy and well qualified for leadership as they, and whose liberties were being trampled down by church "bosses." In the same Scripture in which Paul prays for the entire sanctification of the church he also says that we are to "esteem them very highly who are over us in the Lord."

The writer has never seen such a display of ecclesiasticism and popery as he has seen in independent holiness churches, where one man carries the big stick. If there is any class of men who need our prayers and sympathy, it is our Superintendency, who have a name to live and are dead as far as any judiciary power is concerned. We make much of demonstration and little of the grace of humility. We sing, "I would rather be the least of them," and practice "I would rather be the leader of them." Mr. Wesley says, "Oh, beware of this appearance of pride. Let there be in you that lowly mind which was in Christ Jesus. And be ye likewise clothed with humility. Let it not only fill, but cover you all over. Let modesty and self-diffidence appear in all your words and actions."

A ground for a thousand mistakes is not considering deeply that love is the highest gift of God; humbleness, gentleness, patience, love; that all visions, revelations, manifestations whatsoever are little compared to love.

We might give John Fletcher's description of a fanatic: "The fanatic is big with pride and full of himself; rejects reason and takes the emotions of his own passion for those of grace; and far from conducting himself with Christian modesty and love, he follows his imaginations as if they were the impartations of the divine Spirit."

In order to adorn the doctrine we stand for and preach, let us obey the apostolic injunction, which says, "As the elect of God, holy and beloved, put on therefore bowels of mercies, kindness, humbleness of mind, meekness, long suffering, forbearing one another and forgiving one another, and above all these put on love, which is the bond of perfectness."

(2) In some sections there is a decline in old-fashioned hospitality. There was a time when all our doors were open to the entertaining of the saints. But every preacher and committee who has this in charge knows how difficult it is to place the people who come in from the outside to our evangelistic and all-day meetings. Let us use hospitality one to another without grudging.

(3) The lack of stability of many of our people. We preach that the blessing will establish, fix the soul, and save us from the up and down life, and yet we have so many who seem never to get fixed. The pastor has had them to the altar perhaps a dozen times and the evangelist comes and he has them, and the next, and the next, and so on, and each one writes up a wonderful meeting.

(4) The Bible not only says, "Be holy," but it says, "Be courteous." This is a very glaring fault. I heard one of our preachers once say that he would like to put into the hands of every professor of holiness a book on etiquette. We are not considerate of the other fellow, talking in meeting, turning around every time the door opens to see who is coming in. We have a big time when we testify, and then the meeting is out so far as we are concerned. No one else says anything worth shouting over. We

take twenty minutes in a testimony meeting, and by way of apology when we sit down we say we do not want to take up all the time. Of course, we say, "I am going to take my liberty, and no straps shall be put on me." In this we fall much below the world and other churches.

**Their privileges.** Our privileges are great. We practically have the field. Not much competition in our line. While others are preaching on patriotism and the war, we ought to be in a state of revival heat. While popular preaching is that the sacrifice and blood of a soldier is sufficient to take him through, it is ours to exalt the sacrifice and blood of Christ as man's only hope.

If we will correct our faults and be united, humble, hospitable, and courteous, nothing can stand before us. We can have what we like.

Now, as to our motto, adopted at Chicago, "Be thou an example to the believers in word, conversation, in love, in spirit, in faith, in purity."

## Privileges of God's Children

BY MRS. BESSIE WEST

WE have in the fourth chapter of Philippians a very beautiful lesson set forth by the great apostle Paul. He calls the Philippians his dearly beloved, his joy, and crown. Then he begins to explain their privileges in Jesus Christ. In verse 4 he says, "Rejoice in the Lord always." I hear some one say, "Always be shouting?" I can't believe that is what Paul was trying to impress on their minds. Shouting is good, God pity us as a church when that ecstasy and joy cease. But this is something a thousand miles beyond shouting. We shout when we are happy, but we can have joy when we are too sad to shout. When sorrows too heavy to bear alone come unbidden upon us, we do not feel like we do in a campmeeting. But this joy that comes alone from God can so abide in our hearts that we can say with Paul that they are but light afflictions, and are but for a moment. Soon the light breaks in, and the joy of the Lord floods our souls. It may be by the sick bed, or around the open grave, but we can have constant joy.

Verse 6, "Be careful for nothing," or rather be anxious about nothing. It is a blessed privilege just to be able to commit all to God, lay our burdens at Jesus' feet and leave them there. We remember the admonition in 1 Pet. 5: 7, "Casting all your care upon him; for he careth for you." Jesus told His disciples to take no thought for their lives. If we will commit every problem to Him, He will manage our affairs far better than we can. A good many years ago I heard Dr. Reynolds preach from this text, "Ye are workers together with God." How he pictured God as our great burden bearer. Oh, let us rely upon Him fully!

Verse 7, "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Oh, this perfect peace. Under the secret temptations, it is God's peace, peace of conscience, peace of mind, peace with our fellow-men, that keeps us. This peace of God makes us to be at peace with our Maker. No wonder He says that it "passeth all understanding." Thank God for knowing and enjoying that which we can not explain.

Verse 9, ". . . And the God of peace shall be with you." He is an ever present friend, a real Father when there is no other to counsel us. I remember hearing Dr. Williams refer to his mother's counsel; how, when away at college, death crept in and took her; and how amid the hard problems of life he missed her godly counsel. God says He will be an ever present friend. Thank God, He is One who can always be reached, as He is anxiously waiting to draw us to Himself. Others may prove untrue, but He remains the same unchangeable God.

Verse 11, ". . . I have learned, in whatsoever state I am, therewith to be content." Perfect contentment, what a rapture must have been Paul's. Are we content in whatsoever

state we are? Can we say with the old poet,

A tent or a cottage, why should I care?  
They're building a mansion for me over there.

Verse 13, "I can do all things through Christ which strengtheneth me." Omnipotent strength. This Scripture reminds us of a little incident we read one time. A little lad was carrying heavy loads of apples from a car. His father was filling the baskets, and a bystander, sympathizing with the lad, said, "You are trying to carry too heavy loads." Whereupon the lad said, "Don't you suppose my father knows how

much I can carry?" God will be our strength in our weakness.

Verse 19, "But my God shall supply all your need according to his riches in glory by Christ Jesus." He will supply, not according to the wealth of any millionaire, but according to His riches in glory. Now if you can figure up His riches you can know how able He is to supply our need. They tell us there are 32,000 promises in the Bible for the Christian. Let the old Book serve as our check book, heaven as our bank, and God as the cashier, and see what results we can get.

COLEMAN, TEXAS.

## Poverty of Spirit

BY REV. H. M. CHAMBERS

IN the fifty-first Psalm we are given a fine example of the humiliation which takes place in the heart of a sinner in genuine confession and repentance. This real penitence must continue in the heart of a saint if he is to grow in grace and exemplify the spirit of Jesus.

Holiness people are in great danger of becoming self-satisfied. There is a tendency among us to settle down in the conclusion that we have graduated from the necessity of ever going to an altar again on our own account of taking this for granted, or at least acting in an over-confident way concerning our spiritual condition. We need to learn the exceeding great importance of keeping our heart life open to the closest scrutiny, and subject to the keenest surveillance of the Holy Spirit. It is no disgrace to go to an altar on one's own account, the disgrace in such case might lie in staying away.

One of the evidences of a sanctified heart is its willing amenability to the convicting authority of the Holy Spirit. The one who possesses such a heart is strongly conscious of his own failings, and does not magnify his own spiritual attainments. I knew of a well intentioned woman who once said the Lord had showed her that she was the most spiritual woman in their holiness band. Now, it is the Devil who makes comparisons which exalt self and disparage others. There is a false confidence which is not the result of the witness of the Spirit at all, but of devilish spiritual pride. The truly spiritual man is eager to apply every searching message to himself first. He does not say within himself, "My! but is n't Brother S. getting it this morning. I am so glad he is here to hear this scorching sermon." He inquires rather, as he humbly opens his heart before God, "Wherein do I need this searching truth?" The apostle Paul recognized himself as the chief of sinners, and after ripe experience in the way, said he was less than the least of all saints. This is an example of true poverty of spirit. Because he was so modest in his references to himself, and so humble in his testimony, some have misunderstood him, and said that he never did claim to be sanctified, when as a matter of fact, this very humility is one of the best proofs that he was. Such self-abnegation in a tall saint puts me to shame.

The man who preaches searching sermons is in great danger, and needs much prayer. He must keep near to the wounds of Jesus, or he will develop a harsh judicial spirit, and will even refer boastfully to his utterance of faithful truths, viz: "I tell you, I hew to the line." "If they think Brother W. preaches straight, I wonder what they would have thought if they had heard me?" "Need n't expect me to compromise." "No straps on me." The probable reason for this is, the difficulty the dear Lord finds in devising a strap strong enough to hold him without interfering with his free moral agency, so He just lets him run amuck with his meat ax among saints and sinners, until in the costly school of experience he may learn a better way. God could scarcely be expected to forge a chain for the control of a poor little preacher, who mistakes his self-will and insubordination for loyalty to the truth, and freedom in the Spirit. There truly is a zeal which is not according to knowledge.

The true prophet of God, when he is mightily blessed in delivering a searching message, is humbled beyond measure at such a bestowment of grace and power upon one so unworthy as himself. He faithfully tries to apply to himself the Savior's counsel, "When ye have done all those things which are commanded you, say, we are unprofitable servants." One of the most conspicuous things about the spiritual poverty is its absence from our midst.

The great trouble with the Laodicean church, and the thing which no doubt led to its lukewarm condition, was that it had gotten into a self-satisfied and self-congratulatory condition. Boasting in prosperity rather than in the Lord. If we get to congratulating ourselves over the legitimate results of our efforts, we are in danger. The disciples reported joyfully to Jesus, that even the very devils were subject to them, but He told them not to rejoice in this, but rather that their names were written in heaven.

Another evidence of pride rather than of poverty of spirit among us is that we are so exacting. Like the case of the servant, of whom Jesus tells us, who, even though his Lord forgave him a debt of ten thousand talents, would not forgive a fellow-servant a debt to him of a

hundred pence. For instance, when wronged, did you cherish a desire in your heart that the one guilty should come to you and confess, or did you say, Lord excuse him from coming to me if you can. I want him spared the humiliation if possible. Suffering is so painful for me to witness, Lord. Of all persons, I would shield him from suffering if I could. Search me closer, Lord. Maybe I am the one to go. When this man's wrong was mentioned to you by others, did you put the best charitable construction on his conduct, and thus defend him as far as you could without compromise? Jesus said of His murderers, "They know not what they do." There is no evidence that He wanted them to "come across" before they should be forgiven. Real forgiveness is always unconditional, and free from exactions, otherwise the spirit of hell is in it, and it is pretense. Jesus had a compassion that outweighed His agony, and His love was greater than His suffering. "He hath left us an example that we should follow in His steps." So do you feel a tenderness of heart toward him who has wronged you, unlike that which you feel toward any one else in the world? Would you rather have him blessed than any one else? When he came to you and confessed his wrong, did you keep the details of the interview hushed within your own heart, or did you go and tell it? If you told it, ought not you to go and ask his forgiveness for your lack of courtesy, your breach of confidence, and also your lack of love and tender compassion for him? Do you say, "I am encouraged, because so and so came to me and confessed how he wronged me."? I am not much encouraged as long as it is being thus told around. The chances for revival are not much better while we are thus discourteous and abusive of confidence, than they were before the confessions began. The Bible says we are to be pitiful, courteous, and to live as brethren. If we love folks, especially those who have wronged us, we shield them, not their sin, but them. We do not advertise their humiliation and suffering. A safe rule is never to mention a restitutionary interview unless it is done in the defense of the one concerned.

Truly holy people are very careful of what they publish and how they publish it. There is no Scripture warrant for any difficulty or misunderstanding which may occur among God's people being made known outside of the church council, and never except as a matter of final resort is such to be made known to the church even. It must first have gone through two private interviews without successful adjustment, and then dealt with by the church, and is to be kept out of the hands of unbelievers. (See 1 Cor. 6: 1-8.) Holy people are to carefully guard against any difficulty which may arise among them becoming a matter of public property and discussion.

If the Lord were able to say of us all today, "Blessed are the poor in spirit," probably eight out of ten of the dissensions which have arisen would never have occurred; and the other two would have been settled before having gotten out of the narrow confines of the private interview.

The indwelling Holy Ghost not only gives discernment, a keen scent for hypocrisy, and sham life, but also imbues with the Spirit of Him of whom it was said in prophecy, "A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth."

## Truth

BY REV. M. F. GROSE

Buy the truth, and sell it not (Prov. 23: 23).

JESUS said, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice" (John 18: 37). To this Pilate replied, "What is truth?" and without waiting for an answer he passes on. The very absence of an answer here is an answer in itself, signifying that it is a subject that can not be defined by mere words and we

### The Christian's Prayer

BY MRS. EDNA OLSON

Blessed Spirit, can it be  
That Thou dost look on even me  
With pitying eye of love?  
That Thou shouldst condescend to come  
And make my humble heart Thy home,  
Thou gentle, heavenly dove?

That Thou, the glorious King of heaven  
Shouldst come and speak the word forgiven  
To such a one as me?  
That I, a child of guilt and sin,  
Could be made pure and clean within,  
A temple, Lord, for Thee?

Thou who didst come from heaven to earth  
And take upon Thee lowly birth,  
Dear Lamb of Calvary,  
Had I a thousand voices strong  
And earthly life might here prolong,  
'Twould all be spent for Thee.

Thou art the Rose of Sharon fair,  
The Lily of the Valley rare  
To this poor heart of mine;  
Thou who didst suffer grief and pain  
And over all the victory gain,  
A human Christ divine.

Precious Savior, my delight,  
Oh grant that I may walk in white  
Before Thee all my days;  
So when my earthly race is run  
And endless life in heaven begun  
I still will love and praise.

Oh tender Shepherd, heavenly Friend,  
Abide with me till life shall end;  
And then for evermore,  
While ceaseless ages onward roll,  
With joyful heart and ransomed soul  
I'll worship and adore.

POMONA, CAL.

don't wish to be guilty here of attempting something that our Lord himself did not do, that of answering Pilate's question. The only sure way of learning the answer to this question is to follow the example of Mary who tarried in the presence of Jesus. The gentle rebuke that our Lord gave Martha when He said, "But one thing is needful: and Mary hath chosen that good part," would seem to give us the key for the solution of our answer. This Pilate was evidently unwilling to do, and like many others in this busy world he went with his question unanswered. Another key to the answer might be found where Jesus tells the Jews in the temple, "If any man will do his will, he shall know of the doctrine." And we find Paul, later, urging the brethren to stand fast in the things that they have been taught, whether by word or epistle, and this is analogous to the words of Solomon in our text, "Buy the truth, and sell it not."

Let us consider briefly these three points clearly: First, that truth costs. Second, it is worth all that it costs. Third, although it costs much it is sometimes sold.

**Truth Costs:** Herein is the chief cause of its wholesale rejection. Not many are willing to do His will, and are therefore ignorant of the doctrine. We have sat under the teaching of university professors who have told us plainly that we should eliminate Paul's teachings from our preaching, as he was too doctrinal. This is a direct violation of Paul's injunction to hold fast those things we had been taught. This manner of instruction would further indicate, by reversing our Lord's command, that these professors were not doing His will.

We therefore come directly to our point that the apostolic doctrine must be earnestly apprehended as the great scriptural truth, it must be embraced, held, and defended. Let me ask, Are you doing this? Have you a mission in this life, and are you prosecuting it? If you have no mission you are of the type that is swayed a great deal with the crowd, you are influenced much by what others are doing. You are inclined to be influenced more by the opinion of the populace than you are by the mission that God has set for you. A man with no mission is a man with no message; and in turn a man with no message is a man with no vision, and we are clearly told that where no vision is the people perish.

There is absolutely no doubt but what the holiness movement, and thus the Pentecostal Nazarene church, has the apostolic doctrine. God honors the holiness work, it is the Devil who dishonors and opposes it. I have had people tell me that the Pentecostal Nazarene church was not the only church, incidentally meaning the holiness movement. I could never agree with that. If I did then would I be insincere in my own preaching and testimony. I am like the centurion, after a fashion, this thing cost me much, in fact, all that I had; and I am in hearty concord with the apostle when he says that we are to stand fast and hold that which we have been taught. If I feel that, as an organization, we are imperfect, then it becomes my duty to lend every ounce of my strength to better the condition. There are many people whom the other churches do not want; there were many of the same type in the days of our Lord on the earth. He took them in and cared for them and it is our bounden duty to do the same. The harvest is indeed ripe unto the reaping, and God is calling for the reapers, but they are running the other way. The man who is in the work just for a place to preach will never do it any good.

**It Is Worth All It Costs:** As I think of what it cost me I think simultaneously of what it has been worth to me. This truth has blessed my home, given me a bright, cheerful, loving family, good health, and has kept many disasters from the door.

The cost was great to Job, but he lost nothing by it. It only proved to be a great investment for him, even when he found himself stripped of all earthly possessions and greatly afflicted in body, with Mrs. Job standing over him telling him to curse God and die; and that crowd

of well meaning but miserable comforters sitting up with him. Well, if anybody had a right to feel that he was riding a sinking ship it was Job. Cheer up, my brother, you are having an easy time of it. Your case don't begin to compare with that of Moses. He had about the hardest job of us all, but he won out in the end and had one of the most glorious funeral services that the mind can fancy. Space forbids the mentioning of many others whom God has set before us, but the most beautiful part about it all is that He remembers our sin no more against us. Some one has called our attention to the fact that of the many times David's name is mentioned in the Scripture, his sin is not referred to once after his penitence. This is simply grand.

A few practical things that the holiness work has done for you and me. We never knew how to pray till we got into this experience. We did not know our Bibles. There was not much incentive to learn them and we had not the spirit of interpretation. It has revealed the deep spiritual truths to us that we would never have learned elsewhere. Yes there is no doubt it has been worth more, many times over, than it cost.

**Sometimes Sold:** Last, we are to consider that notwithstanding what it cost and its great value, it is sometimes sold. Suppose the nations in war today were to give up as easily as some of us. Suppose that after the fearful cost of our fathers at Valley Forge and elsewhere, that we were to quietly submit ourselves to dishonor and disgrace, it would be sufficient cause for a general rising of these

dead heroes in contempt and scorn. Suppose that after the great cost of some of our parents and loved ones, in soul travail and prayer, that we should sell for naught what they had gained for us. Suppose that after that fearful price of blood and agony, disgrace and rejection of that Man of Galilee to purchase our freedom from sin and Satan, that we deliberately sell it all for nothing.

Brethren, let us stand fast and hold these doctrines which we have been taught. Every great man that the world has ever known has been a man of convictions. Remember when God called you and committed the mission to you, He did not give it to the people round about, but to you. Men who have done things for God have gone alone. Can we say with Job, though Thou slay me, yet will I serve Thee. God has called us out to be a royal bodyguard, a light brigade whom He can count upon. He wants a Custer's troop who will die with their boots on, fighting till the last for the great commission. How different the ordinary church member from the man who knows.

Dear reader, have you a mission, do you have a message, have you the real vision burning in your soul? Have this, and you will have the truth. Then hold, as that Athenian who, in the battle of Marathon, held on to the escaping boat with his right hand until that having been severed with a saber blow, he laid hold with the left; this in turn being slashed from his arm, he seized hold with his teeth, and though he lost his life, the boat was captured. Let us stand fast therefore, for we have the truth.

BERKELEY, CAL.

## Report of Committee on Young People's Societies

DALLAS DISTRICT

**T**IME may be defined as a world of change; and with every change there comes a new presentment of the fitness of things. Without reference to what might have been accomplished in the past, the present brings us face to face with at least one paramount opportunity—that of enlisting and promoting the interests of the young of our church. Too often we look upon youth, with its seeming instability, vacillation, and superabundance of energy, as that unfortunate, probationary segment of life. The conviction of your committee is quite to the contrary. It is true that youth is the precipitous, red-flag period of life; a time when is demanded the tenderest care, and wisest governorship; a time when must be exercised by those more mature in years a limitless forbearance and a patience which knows no bounds. Yet, being the formative period and crowned with a thousand possibilities, it stands out as the most promising part in the school of life's affairs.

There are three things which all normal young people will do, associate, aspire, and worship. Deprive them of the first and you have "monkish" religionists; deprive them of the second and you have pessimistic, melancholy, despairing religionists; deprive them of the third and you have associating ambitionists, any one of which is parasitic and undesirable to our church. If young people will associate, let them associate with those who will help them in compounding the elements of a noble purpose; if they will aspire, let their aspirations be coursed in a holy direction; if they will worship, let them be trained to worship the God of the sky.

From the viewpoint of our church there are three necessary prerequisites to success in life—consecration, individuality, and aggression. Consecration is broader in its domains and completer in its application in youth than any other period. This becomes apparent when we consider that sin contracts, stultifies, narrows the borders, and lowers the horizon of life.

Let us consider individuality. Its lack is the one withering blight of the present age. Woe

be unto our church when all or any of our preachers or laymen become wholly emulators either of past achievements or present action! God is displeased with our being a parrot; He has purposed to clothe us with individuality. If this be accomplished we must reach humanity when the heat of youth is making it possible for the sledge hammer of proper care to forge an individual character.

Again as a church we thank God for our splendid numerical increase in the past. But our goal is farther ahead now than when we first started. Aggression is our heart throb; go forward is the language of us all! In the past we have gleaned from the field of other churches. God seemed to give us this as an endowment or principal, but from this day on we are to subsist on the interest accruing from this principal. We are to gather our number from our own churches, our own institutions, and from around our own family altars. It remains for us to get them and succeed, or lose them and fail.

"It is easier to be busy than to be useful."

"WE SHOULD NOT only thank God in our trials but for them. The trials are our hope. Manhood is made amid the tests, and character is developed in the conflict."

"TO BE FILLED with the Spirit is to be so emptied of self and everything earthly and so occupied with salvation, personal and general, that divine things become the object of primary thought and attention."

"THE HOLY SPIRIT not only lets us know when we are saved, but He lets us know when we are not saved. He convicts of sin, and thus shows us that we are sinners; then He cleanses us and lets us know that we are cleansed."

THE GOAL invariably set before the racer in Scripture is a sinless state. And those whose talk about progressive sanctification without such definite goal talk nonsense. It is like shooting into vacancy and then prowling around through the weeds for the game.—DR. LOWREY.

# Justification

BY REV. JOHN W. CLARK

**J**USTIFICATION, according to the Bible, means the remission of our actual sins, and absolution from guilt and punishment. It is an act of free grace, by which God pardons the sinner, and accepts him as righteous on account of the atonement of Jesus Christ. The soul is treated as innocent, or acquitted from the consequences of guilt before the tribunal of God. Justification by faith means, that a person on account of true repentance toward Jesus Christ, will be delivered from all condemnation of his sins. That is, his sins will be forgiven and he, himself, treated as innocent. God forgives all his sins, and purges his conscience from all guilt instantaneously; not one sin now and another then and so on, as some think and teach. Christ made atonement to God for all our transgressions, and offers us the pardon He purchased, if we will repent and believe God. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Romans 5: 1). We obtain justification by faith in Christ, yet neither this nor any act of ours, as a work, is any ground for our justification. Acquitting us before His bar, God does not regard our works, but the atoning work and merit of Christ. He was treated as a sinner that we might be treated as righteous. "There is therefore now no condemnation to them which are in Christ Jesus" (Romans 8: 1). The moment we truly repent, make necessary restitution, and believe, our justification is complete.

Scriptural justification is the fundamental principle, or groundwork of the plan of salvation. It is the concrete wall upon which the Christian life and character is bullded. It contains nine distinct works, viz: Conviction, surrender, repentance, pardon, faith, regeneration, adoption, witness of the Spirit, and power, and all who are justified have received these nine points. A great many people are not clear on the scriptural meaning of justification, and they get it confused with the work of entire sanctification, expecting to derive certain benefits from sanctification, which must take place in justification. When an individual is justified, he is born again—born from above, and this new birth as taught in the Bible, implies as great a change in the soul that is born of the Spirit, as was wrought in his body when he was born of a woman. It is not simply an outward change, as turning from drunkenness to sobriety, or from robbery to honesty, as is the general theory of those who know nothing of salvation, but it is an inward change from all unholiness to holiness, pride to humility, from peevishness and discontent to patience and resignation. In other words, from an earthly, sensual, devilish mind, to the mind that was in Christ Jesus.

Who then, is a child of God, according to the Bible? He that being justified by faith hath peace with God through our Lord Jesus Christ, and at the same time is born of the Spirit, inwardly changed from the image of the Devil to a child of God. The fruits of justification are love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance. (Gal. 5: 22, 23.) Justification by faith is therefore one of the grandest displays of the mercy of God to mankind. It is so plain that all may comprehend it, and so free that all may obtain it. It not only includes repentance, faith, restitution, etc., to confess our sins, but it means that we must for ever forsake sin. "Let the wicked forsake his way" (Isa. 55: 7). When the Spirit is given to bear witness with our spirit, that we are the children of God, all the outlines of the divine image are drawn upon the soul, and God dwelling in the heart and life causes us to cry, Abba, Father. We are new creatures in Christ, and "whosoever is born of God doth not commit sin" (1 John 3: 9). It does not include a sinning religion, as many think and advocate, but it saves us from our sins. Praise the Lord!

There are a great many substitutes in these last days for justification, such as church join-

ing, signing a card, hitting a saw dust trail, water baptism, communion, etc., and all who embrace these notions fail to obtain peace with God through the Lord Jesus Christ. Water baptism, communion, and church joining are all right in their proper relation, but they will not save from sin, for there is no salvation without repentance, and forsaking sin and the Devil, which turns us from darkness to light and from the power of sin and Satan unto God. Many preachers have consented to a very low standard of justification, and their churches are living in Romans seven. It is the bounden duty of the preacher and the church to raise the standard high; and if the people are not willing to pay the price and measure up to it, God help us to not lower it to the common standard of sinning every day in word, thought, and deed, repenting every night, etc. Justification is a high state of grace. It is as high as heaven, deep as hell, and as broad as the universe, and all those who are really justified can sing with the poet:

Praise the Lord my soul is filled with glory.  
Praise the Lord I love to tell the story.  
Of His grace that justifies me freely.  
And I am shouting, glory, 'til I get home.

## Laity and Pastor

BY I. T. STOVALL

**D**O you stand by your pastor? It helps him to accomplish much more if his members co-operate with him. Sometimes the pastor is misunderstood and has great opposition from those without. If in those times his members stand by him, he is encouraged to keep the standard high. You may not like all of his methods, but it is your duty to co-operate, as he is your leader. It is very seldom, if ever, that every one agrees with all of the ways and methods of his pastor. But you should stand by him, for he is your pastor, the choice of your church. When you stand by a Pentecostal Nazarene pastor you can know that he is one who preaches holiness. The pastor can never accomplish for the church what he should until the church stands together and co-operates with him.

Do you pay your pastor regularly? This is a duty that many treat carelessly. Most people who work for a salary expect to receive pay regularly and promptly. It is right that they should, for they in turn have obligations to meet and bills to pay. If the laborer does not receive his hire others looking to him are affected. The pastor has his bills to meet. He probably has rent, grocery, and other bills to pay off when the church makes him an offering. When his bills become due he is left in an embarrassing position if his church has not paid him what they promised. What you promise your pastor as a support is as much a debt as any other obligation. The church board should take it upon themselves to see that every cent promised is paid. Financial obligations of the church must be met promptly or a reproach will be brought upon the cause which the church represents.

Have you visited the parsonage recently with some donations? Most pastors' salaries are so small for the year that extra donations of money and provisions are very expedient. Most of his cash is needed to pay house rent and traveling expenses; and buy clothing and books. The pastor, the spiritual leader of the community, must reach all classes of people. He is expected to dress neatly. He is expected to open up the Scriptures and explain things you never understood. He must read much and keep well informed. Books are expensive. A little gift in addition to the cash you pay him may mean more to him than you think. Little gifts like vegetables, groceries, poultry, or eggs from several will make a large amount. Then when the members come in to see him with

some remembrances he is encouraged. He feels the church loves him and is going to help hold up his hands.

Do you expect your pastor to do secular work all week and then preach for you on Sunday while you rest? A great many seem to expect this. They want to get as much spiritual help as they can with as little cost as possible. To really study and pray is hard work. It takes a great deal of this and much time to prepare a sermon. The pastor who is forced to do secular work for all or part of his support can not possibly be at his best for the church he serves. Who is to blame for the slow progress of the church in that condition? Is it not the church herself who should make it possible for the pastor to give all of his time to spiritual things? The Bible teaches that he who ministers spiritual things to a congregation should be supplied with temporal things from that congregation. (Galatians 6: 6.)

Jesus told His disciples that the workman is worthy of his meat. (Matt. 10: 10.) That is, he who preaches the gospel should be supplied with temporal things from those who hear him. Your pastor needs all of his time between preaching services for prayer, study, and visitation.

If you see any faults in your pastor do you talk to God about them or to your neighbor? We should remember that we are all human beings, ministers included. We all have faults and there is no promise of being delivered from them in this life. Man can be blameless here, but not faultless. Your pastor's influence will be injured if you relate his faults to men. If you think he is failing anywhere talk to God about it and see if conditions do not improve. Some fault of his may be discussed and magnified among the neighbors until some weak in the faith or who have no faith at all will lose confidence in salvation and all of God's ministers. You may feel your pastor is not evangelistic enough. And probably you are right. But don't get discouraged and discuss the matter with people. Lay the matter before the Lord in prayer, asking God to fire up his soul and put on him a greater burden for sinners. Then you will get a burden on your own soul for sinners and see if conditions do not soon begin to change. You may feel your pastor is not bringing things to pass as he ought to; and that if you had your last evangelist for a pastor things would continually be in a stir, for he held such a sweeping revival. But you must remember that each has his place to fill. You may be looking too much at visible results. The Word says, "Let us not be weary in well doing: for in due season we shall reap, if we faint not" (Gal. 6: 9). There is a time to sow and a time to reap. Many pastors, faithful and true, have sowed the good seed for years and some one else has followed and reaped the harvest and received most of the glory (from men).

Do you pray for your pastor? Of course, you take time for family prayer at least twice a day. You should hold him up to the throne of God every day. He needs your daily prayers. Ask God to keep him on fire to help him to preach the truth the congregation needs. The pastor has many heavy burdens to bear and many difficult problems to solve. You can help make him master of the situation by your prayer in his behalf. The prayer of the righteous avails much. Suppose every member would pray daily for his pastor. He would come into the pulpit on Sunday and would be surprised himself at his liberty. Too much sometimes is expected of the pastor. If the sermon seems dry, if he does not have liberty, if no one gets happy or gets saved he is to blame. Probably his members did not pray for him during the week; or probably instead of praying for him while he was preaching they were planning their work for the week. No wonder the pastor had a struggle to preach and the sermon seemed dry under those conditions.

We wish you would prayerfully consider the above questions. If, while reading this, the Lord shows you something you can do to help your pastor, obey Him.

## RESCUE WORK

### BETHANY TRAINING HOME

We are moving forward and the Lord is blessing. Amen. The prospects for the establishing of a great work in Memphis, Tenn., is fine.

Some time ago a cotton buyer came out to the home, and went all through it, and said: "Mr. Vallery, I am going to see if we can get twenty men to give ten dollars a month for one year for the support of the home. So you can give a chance to every unfortunate girl in Memphis to reform." Several have already agreed to pay ten dollars a month for one year. However, this is all conditional that we get twenty in all who will thus pledge themselves. Now, I wonder if we haven't about six of our Pentecostal Nazarenes who would do the same.

If we had that two hundred a month I could then devote nearly my whole time in starting up a church work here, and we would soon have a good Pentecostal Nazarene church in Memphis. Beloved, pray over this matter, and let us hear from you.

Rev. A. T. Pounders, formerly of Cincinnati, is here to help us start up a mission. We can get a nice hall in a good location for fifteen dollars a month. But it will take over one hundred dollars to seat it, and pay one month's rent in advance. We are looking up and believing the Lord will touch some one's heart and send the money to help start up a great work in Memphis. Beloved, pray for us. I remain

Yours for Christ and for souls,

A. J. VALLERY,  
901 Chelsea Ave.

### EXCERPT FROM A LETTER FROM MAYOR H. H. LITTY

Perhaps you are familiar with the facts that an order was issued by the police department to close all restricted districts in Memphis some weeks ago. This move naturally put a great many women and girls on the streets -- without means of obtaining shelter or aid until they could go to other cities or obtain employment here.

The Bethany Training Home threw open its doors to these unfortunates, and has been instrumental in sending a great many of them back to their homes, or finding for them employment, giving them in the meantime a home and food.

I believe this to be one of the best homes of its kind in the South. It is indorsed by our leading citizens; its board of directors is composed of men and women of the highest character and integrity and the institution has capable personal management.

Very truly yours,

H. H. LITTY, Mayor,  
Memphis, Tenn.

### REST COTTAGE ASSOCIATION, PILOT POINT, TEXAS

Greetings to the great family of readers of the HERALD OF HOLINESS in the name of Jesus; Eph. 3:14-21. As an institution for the rescuing of girls who have missed their way, lost their purity, and are in need of help, under the direct control of the Pentecostal Church of the Nazarene, we greet all the saints in the name of Jesus. We are indeed glad to announce that in the last twelve months we have averaged about one girl a week, yes, one dear, unfortunate girl every week, taken from the paths of sin, from vice, and ruin, from the hard places, and curses of the underworld, the heartless tide of the double standard, given her food and shelter, given her a place where she can know that she is among friends, away from those friends of lust, where she has often

times been robbed and spoiled, trapped and ruined by evil men; yes, sheltered from the storm, placed on her feet, and helped to take a joyful run for glory. Well Amen! Praise the Lord.

And how glorious to know that all these girls -- but one -- have been led to Jesus, the One who said: "Go thy way and sin no more"; and the greater part of them have embraced the blessed experience of entire sanctification. God is greatly blessing the services held in the parlors of the home, twice each week, and scarcely a week passes but that some poor soul weeps her way to the cross. The Holy Ghost is leading. He undoubtedly is placing His seal on the work we are doing, Jesus is in the midst and the glory holds. Praise His name for ever. We have placed about thirty children in good homes during the year. In homes where they will be shielded from the hardships of a penniless and sometimes nameless orphan. We know that God is proving here in our midst that He will care for His own. Bless His dear name. God has given us, through our friends, a nice Thanksgiving dinner for the girls, and we are praying and planning that God will make them all feel as though they had taken a trip back to the old home to see mother, and all the loved ones, as we spread the usual Christmas dinner in the dining hall of Rest Cottage Rescue Home.

Yours in Jesus, out for the lost of earth.

Your brother in Jesus,

J. P. ROBERTS.

### REST COTTAGE, KANSAS CITY, MO.

The Christmas season has come and gone again, with its glad anticipations and glad memories. We feel God has especially favored us. While the year has not closed, yet we are near enough to the end to know that we will be able to meet every obligation in full of the current expense account. Surely God is good to us, and as we knelt around our family altar Christmas morning we were deeply moved as we thought of all the ways He has led us through 1917.

Some through the water,  
Some through the flood,  
Some through the fire,  
But all through the blood --  
God leads His dear children along.

We mingled our tears freely with our praises, and as we listened to the outpouring of grateful hearts we felt surely, this is incense acceptable and a sweet smelling savor unto God. Best of all, our whole family was able to pray.

Following our morning worship we gathered in a circle around a well laden Christmas tree. Every one was remembered many times over. Then came the joy of unwrapping presents and expressing our gratitude one to the other. We were nicely remembered with good things to eat, but no small portion of them disappeared rapidly as we gathered around our dining table. Our roast goose was a memory in a very short time.

In the evening invited friends listened to a Christmas program gotten up by the girls. God was honored in it and we believe worshiped in remembrance of Him who came as a babe in Bethlehem. For one day we believe most of them were enabled to forget the sorrow and tragedy of a sad past and rejoice in present blessings. Even our little Flossie had so much Christmas joy she could think of nothing else but dolls, stoves, books, etc.

She had been with us since early in October. We took her, supposing her to be twelve years of age, but to our surprise she was in appearance a child of nine, which upon further development of the case was evident. She was young, but not young in the knowledge of sin and in the experience

of criminal injustice. She had suffered cruelty at the hands of an inhuman step-father, which has darkened her child-life, separated her from her unfortunate mother, and leaves her adrift upon life's sea. No words can tell the agony of the poor little thing as she struggled in fear to recite to judge and jury her pitiful experience. A measure of justice was meted out to the criminal, but the mother has never cared enough for her child to come to see her since the terrible ordeal. Her sympathy is all with the man.

Many cases have stirred us to deep emotion, but none has ever wrought upon us as this poor, defenseless, little one. In all cases that come to us for help we gladly and quickly respond, but this case has drawn out our soul in an unusual way. Is she not one whose cause God will maintain, and of the poor whose right shall not be taken away? During her stay with us she sought the Lord, and we are sure no more touching scene has ever been witnessed at our altar. As we knelt around her our pastor and his wife sang in the Spirit of the love of God for "even the waifs of the street" until many eyes were wet with tears and God mightily filled us with His compassion for the poor, neglected children of our land. We crave the prayers of God's people that we may know His will for this little one. She has been entrusted to us to place in a suitable home, and we know so much depends on her environment and upon Christian surroundings. Pray for this little lamb of the fold.

Thus our work goes on from day to day as we labor amid sin's wreckage. Not all survive the wrecks in physical life, but many go maimed and halt who do recover any degree of health, and some are made anew by careful nursing and skillful surgeons. So has it been with Rest Cottage down across this year.

On last Sunday we were made to rejoice over the power of God to keep from falling. Dear Midge of nine years ago was called to her reward after a constant faith through the vicissitudes of home life and attending cares of the little ones. Prayer and reading God's holy Word never lost a place in her life. One time she wrote, "Last night I dreamed I was back in Rest Cottage around the family altar again, and you were praying, when I awakened to find it only a dream." We shall meet her again with those whose fights have made her redemption and the redemption of others possible.

We enter the new year with hope, and with special thanks to our contributors of the past. Our next effort will be made to lift the mortgage from Rest Cottage by February 1st. Would you like to do your bit? It will bring its reward in spiritual refreshing and rich blessing.

LUE MILLER.

### SWAMPSCOTT RESCUE HOME

Thanksgiving was pleasantly spent at Hope Cottage this year. Kind friends helped to make the day homelike and joyous by remembering us with good things to eat. The people of Lynn church gave us a turkey and vegetables, as well as individual gifts. On Thanksgiving morning a large barrel of good things came from the Livermore Falls, Me., church. Friends from Vermont have sent us a couple of barrels of vegetables. God is providing all our needs according to promise.

While our General Superintendent, John W. Goodwin, was holding special services in the Lynn church, he visited our home and held services with the girls. God is blessing us and encouraging us in the work of uplifting the fallen. We find the seeds sown so often bear fruit, sooner or later. We expect to find many prophecies in glory because of Hope Cottage.

We are in need of a head nurse in our hospital and if the reader knows of any graduate nurse who could consider this place please correspond with us at once.

FLORENCE M. RIPLEY,  
Field Secretary.

# SUNDAY SCHOOL LESSON

January 13

## Jesus Begins His Work

Mark 1:12-20

GOLDEN TEXT: *Repent ye, and believe the gospel.* — Mark 1:15.

### THE LESSON OUTLINE

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

We have in these nine verses: 1. A FIGHT FOR LIFE. 2. A MINISTRY BEGUN. 3. BUILDING OF A CABINET. 4. EXAMPLES OF GREAT PROMPTNESS AND OBEDIENCE.

A. The wilderness temptation was a desperate *fight for life* (vs. 12, 13). The Savior fights a solitary battle without friends or reinforcements or spectators to cheer or help in the hand to hand conflict with the Prince of the power of the air. But thank God, as the Savior wielded the sword of the Spirit, which is the Word of God, and felled the Enemy, the glad announcement is made that the angels came and ministered unto Him.

B. The next two verses (14 and 15), are *His Ministry Begun*. There seems to have gone out a wide account of this conflict with Satan. (Luke 5:14, 15). Not only fresh from the awful conflict with Satan, but now depressed with the tragic news of John's imprisonment and what it signified, Jesus begins His ministry with the very same message which John had used, saying, "Repent ye, and believe the gospel." "The time is fulfilled," meaning doubtless, the time of which John spoke of One who should come after him. Jesus simply means to say, I am He who was to come after John.

C. We have next (vs. 16-20), what we might term the beginning of the *building of a cabinet*. First, we have a despised Galilean peasant resisted and buffeted by the Devil, followed quickly by the opposite scene of a king authoritatively commanding men here and there to forsake their earthly vocations and follow Him. The first scene is a scene of trial. The second is a scene of triumph. He stood true in His testing time. Others stand true to Him when He begins His brief ministry of triumph and glory over sin, sorrow, death, and hell. They followed Him. Jesus never sought to avoid conflict with His Enemy. He never hesitated or wavered, but boldly bared His breast to the darts of hell, trusting His Father-God for victory. So Peter, Andrew, James, and John when called to cast their lots with this despised Nazarene, fresh from His struggle with the Prince of the power of the air, hesitated not, nor wavered for a moment to forsake their nets and their ships and follow obediently.

D. We have in the lesson before us also (vs. 18-20), most commendable *Examples of Great Promptness and Obedience*. Sometimes people excuse themselves from prompt obedience by the sincerity of their purpose of rendering obedience a little later when it will be more convenient for them. Such sincerity, let it be remembered, is no palliation for delay. Delayed obedience is never justifiable when God's command comes.

### NOTES : QUERIES : QUOTES

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

The Spirit of God does not tarry in submitting to the test or putting to work those whom He anoints. (v. 12.)

Wilderness, wild beasts, satanic attacks may be permitted; but God sends His holy angels to minister to those who are His, while His promise is that He will not suffer His own to be tempted above what they are able to bear, but will with the temptation make a way of escape, and give the ministry of angels. (v. 13.)

When a great one is laid aside from the work of God, there is another whom God has ready to carry on the arrested work. (v. 14.)

No one is really far from God's kingdom, nor from the King himself, so long as he is in this world. "At hand" are God's holy ways and righteous realm and reign. (v. 15.)

God sees men at work, and specially considers such, to promote them to some higher sphere of real activity. (v. 16.)

Only the great Teacher himself can call and make efficient His ministers of the gospel of salvation. And it is only by following Him that men may hope to be of the highest usefulness in this world. (v. 17.)

To follow Jesus generally means the forsaking of that which is useful and valuable for ourselves and others. (v. 18.)

God's ready workmen are sometimes found adjacent. (v. 19.)

When men are really converted — when they have stayed in the attitude they assumed when they repented of their sins and believed the gospel — they are ready, without delay to respond to the divine call for service. (v. 20.)

Jesus was tempted, yet the Father was well pleased with Him, and the Holy Ghost drove Him into the wilderness to be tempted. Therefore temptation is not sin.

There is no real temptation when it "makes no difference" to the tempted. There is no temptation without agitation. Therefore to feel the force of a temptation does not signify a willingness in any degree to yield to the Devil.

"Jesus was tempted in a solitary place. We can not escape temptation by fleeing from the world; we carry the world with us to our retreat." (Adeney.)

"Satan, like a pirate, sets on a ship that is richly laden; so when a soul hath been laden with spiritual comforts, now the Devil will

# YOUNG PEOPLE'S SOCIETY

Subjects for Young People's Meetings:

## Does God Plan a Human Life?

IN TWO CHAPTERS — CHAPTER I.

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

Does God plan a human life? This is a question that has been pondered in the hearts of thousands of honest and devout persons. No one seems to question that God had definite plans and fixed purposes in His work of creation, and that He is working out the larger plans in the life of the nations, and of the human race as a whole. But there seems to be a question in many minds as to whether God takes an interest in the plans, and smaller details of each individual human life. Are we born by chance, and does God lay down for us certain general, broad principles by which we may be governed in our choosing, leaving us to settle the problems that confront us day by day, and to make the best possible of life? Is God particularly interested in the success and the happiness of each child of His creation?

To conclude that all is by "chance," or that destiny after all, is a "survival of the fittest," is to sink into the gloom of pessimism; but to believe in a personal, thoughtful, intelligent, loving Father who counts the very hairs of our heads, and refuses even to let the little sparrow fall to the ground without His knowledge, is to rise to a state of optimism, hope, and joy that makes life a battle with a definite goal, and a goal that is worth while.

We believe that God stands at the threshold of humanity, and plans for each life that comes into existence, a career and a glorious and triumphant destiny. It may not always be success as the world looks at success, and it may not always be happiness as we might in our own hearts picture this coveted blessing, but the life that receives the divine commission, and fulfills the divine purpose, will carry with it the consciousness of God's approbation, which is joy unspeakable and full of glory.

There are many lives filled with tragedy. Disappointed hopes, broken hearts, misspent lives can be found everywhere. They are in every community, and among all classes of people, rich and poor, educated and ignorant. Hindered lives! The writer remembers a young woman, who was called as missionary to the foreign field, but was persuaded to marry and settle down to a natural life. Three children came in course of time into this home to cheer her heart and satisfy motherly instinct, but she was always conscious that she had missed the will of God, and she was never happy, according to her own testimony. The writer met a very fine and intelligent man whose hair was gray, whose race was nearly run, and from this man heard one of the saddest stories of our life. He had been called of God to special work while young, but refused to obey, and followed his own ambitions to his sorrow and ruin. What bitter tears he shed! What sorrow he suffered! A life hindered!

God does not will tragedies, nor is He indifferent to the problems of men. If His will should be carried out in every career, and His plan for each person in this world be fulfilled there would be no failures and no regrets finally. No life ever fails in His will, and no life ever succeeds in the highest outside the plans of God for that life. Why are lives so often hindered? The answer is easy. They miss the plan of God.

First, some are hindered and ruined by wilful disobedience to God. That any man would dare take a stand against the known will of God for him seems unthinkable, and yet it is a well known fact that hundreds of young men and young women turn away sorrowful from an altar of prayer when God made it clear to them that they are to fill a place in the world contrary to their own desires and carnal ambitions. How tragical, and yet how true that boys and girls occasionally will turn from the wisdom of God to follow the allurements of an unreal and disappointing life. Wilful disobedience can result only in defeat and regret. God says to be not unequally yoked together, but that terrible statement is frequently disregarded, set aside, disobeyed, with the hope that some way things will terminate happily. Unions are made in the face of Bible commands and warnings, and as a result, spirits are crushed, talents are buried, careers are blighted. Young people, there is a God who knows what is best for you. Listen ever for that still, small voice, and when you hear His voice harden not your hearts. To fear God is the beginning of wisdom, then be wise, and dare not set aside His plans. He loves you, and He knows best what you need. His love and wisdom should be sufficient reason for the unconditional surrender of our wills and the perfect obedience of our hearts.

be shooting at him to rob him of all. The Devil envies to see a soul feasted with spiritual joy." (T. Watson.)

"(1) Sonship does not exempt from temptation. (2) Temptation does not invalidate sonship. (3) Temptation, rightly answered, makes sonship a life and power. We are not to be content with nominal sonship. We are to be proved men." (Parker.)

# THE WORK AND THE WORKERS

## GEORGIA DISTRICT ASSEMBLY

The Georgia District Assembly convened at Donaldsonville, Ga., December 12th to 16th. General Superintendent H. F. Reynolds presiding. Dr. Reynolds also brought several messages to us. While we have known him for several years and been blessed under his ministry in days past, yet we never heard him deliver messages so freighted with power and holy unction as at this Assembly. In the language of the travelers to Emmaus we would exclaim, "Did not our hearts burn within us while he opened to us the Scriptures?"

For weeks we had prayed that God would grant us on this District an enlarged vision of our mission in this world, and with it bring a consecration to that service. We feel that our prayers have been graciously heard and answered. New inspiration has come to pastors and people. We expect that as the delegates go home and touch other lives this inspiration will spread like a holy contagion and our District will never be the same as before the Assembly meeting.

The business of the District was transacted without a jar. We came to the close of the Assembly without a discordant note. We met for the first time our unique brother, Rev. S. E. Polovina, known as "Sam the Nazarene," who preached and prayed and talked in the power of the Holy Spirit and to the blessing of souls. A promising young Methodist minister, who had for some time been groaning after the blessing of a clean heart, came forward to our altar after a sermon by Brother Polovina and received his Pentecost. Others also were blessed.

Three services were especially characterized by holy fervor, the missionary, educational, and Publishing House anniversaries. Our educational work received much encouragement, the District rallying to the support of our Southeastern Nazarene College in a truly loyal way. For the first time many of our dear people realized that they have here at Donaldsonville the beginning of what may be under God a strong institution of learning for the Pentecostal Church of the Nazarene in this beautiful sunny Southland. The District has also awakened to its privileges on missionary lines and voted to quadruple their missionary offerings this next year.

What seemed to us the most beautiful service of all was held on Sabbath afternoon when our beloved Prof. A. K. Bracken was set apart by the church for the work of the ministry. We will not soon forget the scene when he was led forward by Dr. Ellyson and presented to Dr. Reynolds for ordination. The seal of heaven was upon this service, and as the long rays of the setting sun rested upon the bowed heads of the elders and congregation we felt that heaven bent low in acceptance of the gift of holy manhood thus being set apart for holy service in the church.

The Assembly was most royally entertained by the local church and the school. The people of the town very kindly assisted in furnishing provisions and bedding. Those who have attended other meetings of the Assembly say it was the best ever held on the District. To God be all the praise.

M. EMILY ELLYSON,  
Assembly Reporter.

## MISSIONARY CAMPMEETING

Auburndale, Fla., a beautiful little town of about two hundred inhabitants, on the Atlantic Coast Line railroad, about forty-seven miles from Tampa, was the place of our last missionary campmeeting, lasting over four weeks, and closing with a number of precious souls rejoicing in the love of their newly found Savior.

We arrived in the town perfect strangers, and at first it looked as though we were not going to have much of a meeting. The first service, Sunday night, we had about twelve people out. Monday night only six little boys came; Tuesday evening the same six little boys were our congregation. Wednesday evening five grown people came, and our little boys deserted us. One of the number that evening was the pastor of one of the churches in the town, and said he only came to learn who the Pentecostal Nazarenes were; never having heard of them before. After talking to us for some

### "Songs of Beulah"

Our 1918 gospel song book will be ready for distribution about Jan. 1.

This is a full salvation song book containing 153 songs, new and old. Many of the high priced popular copyrights are included. These with the large number of great new songs and many old hymns make it a book unexcelled for Revival, Churches, and Sunday schools. Price 15c postpaid, \$10 the hundred not prepaid.

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Haldor Liljenas, Auburn, Ill.

## REPORT OF COMMITTEE ON PUBLISHING INTERESTS OF THE GEORGIA DISTRICT ASSEMBLY

Recognizing how vital to the work of the church are the publishing interests, we, your committee, submit the following report:

We believe as a body no one agency, except the Holy Spirit, can so effectually bind us together, making us one in purpose and love for our holy church as the **HERALD of HOLINESS**. It should be a weekly visitor in every Pentecostal Nazarene home throughout the connection, bringing its reports from pastors and evangelists, its instructive and inspiring articles from contributors who know whereof they speak, and its fine editorials upon the current events of the day as well as upon the doctrines for which we stand. This all helps to cement us together into a perfect body of harmonious working members accomplishing our God-given task. We earnestly advise that every Pentecostal Nazarene home on this District be found on the subscription list of our church paper, the **HERALD of HOLINESS**, and every member of our church have access to its columns. In this way alone will we become conversant with the work at large and catch a vision of the greatness of our mission in the world.

But there is more than the **HERALD of HOLINESS** included in our publishing interests. The Sunday school literature deserves our consideration and we believe that our Sunday schools all over the District should co-operate with the Publishing House and seek, by their patronage, to make our literature the best in the land. What literature is better suited to Pentecostal Nazarene Sunday schools than Pentecostal Nazarene literature? Let us rally to the support of our own institutions.

Again we have a fine little paper on missions, our missions, *The Other Sheep*. It has a circulation of over 16,000 and is a great agency in spreading missionary tidings. We must keep up with our missionary work. We advise that every church see that a sufficient number of copies of *The Other Sheep* be provided so each member may be supplied with one.

We further advise that some one be appointed in each church, or that the pastor act as the agent of the Publishing House to take subscriptions for our papers, sell our books, Bibles, and mottoes, and to see that our literature is within reach of all our members.

Let us support our own, and this is ours.

Respectfully submitted,

M. EMILY ELLYSON,  
MISS RUBY MALLORY,  
Committee.

time, he decided we were not very dangerous and prayed that we would have a good meeting. Thursday the congregation was the largest, and began to grow until Sunday night, when we had a large turnout. The following week and for over four weeks I never saw such hungry people for spiritual food as came to the tent. Nights when it was quite cold and unpleasant there would be a large attendance.

Twelve precious souls came to the Savior, and the people of Auburndale are no longer in the dark as to what the blessed old Bible teaches concerning the full gospel of the dear Son of God.

Our next missionary campmeeting will be in Dover, Fla., beginning about Sunday, December 23d. We ask earnestly an interest in prayer, that the Lord will wonderfully pour out His blessed Holy Spirit upon the people.

VICTOR W. KENNEDY.

## EVANGELISTS ALLIE AND EMMA IRICK

We wish you the joys and triumphs of the new year. Truly the year just passed was the greatest of any in our history of more than twenty spent in His glad service. We have been enabled to conduct seventeen revivals and campmeetings during the Assembly year. Several hundred saved, reclaimed, and sanctified. Many scores housed in the church. Raised over six hundred dollars for rescue work in our meetings and every penny of it turned in to Rest Cottage at Pilot Point, without

receiving a cent for our delightful trouble. Have been remunerated by the pastors, churches, and people most beautifully throughout the whole year for our humble labors. Have been able to raise a goodly number of freewill offerings for pastors, exclusive of their salary, at the close of campaigns in the churches.

Our time for 1918 is nearly all taken. We feel more like proclaiming full salvation and promoting the interest of our work than ever. At this writing we are at home for the first time in six months, for some rest. The holy fire burns, the precious blood cleanses, and the Comforter abides. We plan to have with us during this year, as our choir director, Prof. W. L. Wyland, of Wichita, Kas., a gifted singer, a pleasing leader, a spiritual soldier of the cross, a lover of souls, and a great factor in revival work. Address us at Pilot Point, Texas, if you wish to plan for salvation work on the constructive basis.

## A UNIQUE WEDDING

On the evening of Thanksgiving, at the home of Brother and Sister Bunker, members of the Woodlawn Pentecostal Church of the Nazarene, Chicago, I had the pleasure of uniting in marriage the daughter, Miss Genevieve, to Mr. Glendon Griffith. Quite a large gathering of friends were present. Just before the ceremony, the bridegroom came to me and presented me with an envelope, stating something in regard to its contents. In the midst of the ceremony, I stopped and held up the envelope which the bridegroom had handed me, and said, "If there had been a ring to be used in this wedding, this would be the proper time to use it. Instead of the ring, I hold in my hand an envelope, in which is the price of a wedding ring. Instead of using the money in that direction they have concluded to put the price of it in the foreign missionary work." Immediately the tears began to flow, and weeping broke out all through the congregation. The real blessing of the Lord was precipitated in our midst. The writer was so overcome that it was with real difficulty that he could proceed with the ceremony.

During the very pleasant evening which followed, one of our sisters, Miss Anna Pollock, arose and told the crowd that it was impressed upon her to ask that this money, the price of the wedding ring, be used as a nucleus with which to furnish a room in our African hospital, which is being launched, and that it be called the "Genevieve room." To this we all agreed. Sister Pollock promised to put in five dollars, two of which came from the price of a ring. The grandmother of Genevieve gave a dollar and promised another. At the Sunday morning service in the church I related the instance of the wedding and the nucleus, and said we will call it our "Alabaster Fund," and urged the people to go into searching for rings laid away, which might backslide their children when they are gone, and to bring out their old heirlooms, and anything that could be turned into money. The suggestion is working, and different ones are being moved in that direction. One lady handed me several rings the other day from which was realized eight dollars. We believe that we shall realize our hope in furnishing the room from this "Alabaster Fund."

Oh, that our people would be so abandoned to God, that the question of jewelry would actually be obnoxious to them! The Word of God prohibits such, and also the teaching of our Manual. If, by disposing of all forms of jewelry, and leading a plain pilgrim life, one can better the cause of God, and possibly by the money thus obtained get one more soul to God in the heathen world, would it not pay? Why not start an "Alabaster Fund" in your church and furnish another room in the hospital?

W. E. SHEPARD.

## REV. E. J. FLEMING

The writer was appointed one of a committee on Bible studies for our Chicago Central District Young People's Society, to prepare a series of topics for the use of the Young People's Societies on this District. The committee formulated the plan and divided the work to cover the year. There will undoubtedly appear variety. To me was assigned the first quarter of 1918. The other quarters will be filled by the other members of the committee. The **HERALD of HOLINESS** has kindly given space to this program, that the entire connection may receive the benefit. Pray for this committee. Write the authors of the studies. It may encourage them. It may assist you. It may bless the whole church. Amen.

This course will consist of thirteen lessons from Acts. To get a full survey of the book read it clear through rapidly the first week. Which is the greatest chapter? Why? Write your answer and preserve it. Put some good, hard study into these lessons and you will be rewarded. The best soil is not on the surface. Dig deep. Do some sub-soiling. (If you do not know what that means ask Webster.) These lessons are not designed for people with spiritual brain-fax. Do some head work and knee work and you will be heart enriched. The questions are suggestive. The Spirit will lead deeper. Ask Him.

Let the leader assign questions to different persons the Sunday previous. Even children of junior age will enjoy a question. Try it. Work as many into the harness as possible. Let each make his part tell for real life in the meeting. Do not expect the leader to do it all. Vary your plans. Keep out of ruts. Be original. But don't be a "slacker."

**EVANGELISTS THEODORE AND MINNIE LUDWIG**

We were permitted by God's help to close a four weeks' meeting with our church at Hastings, Neb., on Sunday, December 16th. Brother and Sister Scofield are shepherding the flock there and God is blessing their labors. They have the confidence of the people and we rejoiced to be in the battle with them, and being entertained in their home learned to appreciate and love them the more. There were quite a goodly number of seekers and most of them seemed to pray through. There was great conviction on some who would not yield. The last week was quite cold and greatly hindered the attendance. Several united with the church. God bless the pastors and people.

**REV. B. H. GRIMES**

Rev. W. S. May, of San Diego, Cal., and Rev. B. H. Grimes, of Frankfort, Ind., are helping the Wesleyan Methodist pastor at Frankfort, Ind., in a revival. About twenty have been to the altar for pardon or purity, and the interest is increasing nightly, and conviction is on the people.

**CHURCH NEWS**

**Charlotte, Mich.**

God has given us another Pentecostal Nazarene church in Michigan, through the untiring efforts of our faithful pastor at Lausing, Brother Meiras. God gave us a blessed revival at Pottersville, Mich., and we bought the old United Brethren church, and last Sunday dedicated a fine Pentecostal Nazarene church with twelve as good, true people as any one could wish, as charter members. I have been appointed to take charge of the work and God blessed our efforts with two souls at the altar Sunday. I am looking for a great outpouring of His blessed Spirit on the vine He has planted. I have two churches, one a union church three miles south of here, and they are taking well to the blessed truths of full salvation. Some have been saved and sanctified. To God be all the glory. This Sunday we had our Christmas exercise. We had it on Bible lines, with no tree and Santa Claus to imitate the heathen, but fine singing and speaking, then all marched up and laid \$15.00 on the Bible for Christian work among our soldier boys. May God bless the HERALD OF HOLINESS. I am going to push it among our new members.—L. G. MOORE.

**Diamond, Wash.**

We have just closed a revival meeting. Rev. S. L. Flowers, of Nampa, Idaho, was the evangelist. The Lord helped him to preach the gospel truth with no uncertain sound. God owned the truth and a few sought the Lord, either for salvation, sanctification, or reclamation. Conviction rested heavily on the people the last night of the meeting, but unwilling to pay the price, they decided against Christ. Brother Flowers endeavored himself to the heart of the people both with his messages and special song. Personally we are enjoying full salvation and determined as never before to push holiness till Jesus comes.—LUTIE M. KOHNENBERGER, Pastor.

**Enterprise, Ore.**

Our little church at Enterprise, Ore., is just closing a very profitable series of meetings. Rev. B. H. Morse, evangelist, from Portland, came to us December 2d and was with us for nearly three weeks. God has honored His people once more and answered their prayer. The old rugged gospel was preached so clearly that none could fail to understand it. The cardinal doctrines of the Bible were put where they belong and the non-essentials only mentioned in their places. Repentance, restitution, confession, new birth, consecration, sanctification, and the witness of the Spirit were preached so that many became convicted and sought the Lord. Hell and the judgment were preached enough to make it very interesting for the man hiding behind a profession, or with hidden sins in his life. The evangelist's messages on our Lord's soon return were very edifying. About ten prayed through. Many others got an establishment that will be a blessing to them. Many more were convicted so they can never get away from the truth.—W. H. TULLIS, Pastor.

**Norfolk, Va.**

We have returned home from a trip through Pennsylvania and Ohio, with some of our old friends in the ministry. While on this trip we had the privilege of being in a week's meeting with Rev. Jonas Trumbauer, under whose preaching I first was brought to see my need of God, and found him on fire for God in East Palestine, Ohio, where he is serving as pastor this year. While there we saw some souls saved and sanctified, and the shouts of God's children and new-born babes went up and Christ was magnified. We also had the privilege

**Bible Study  
Young People's Society**

**LESSON I.**

**THE LAST MEETING**

Acts 1:1-12

By Rev. E. J. Fleming.

- The author: Lu. 1:3; Col. 4:14. What former treatise?
- 1. What did Jesus begin to do?—Matt. 11:2; 20:13; 54; Mk. 6:2, 11; Lu. 10:37. What lesson?—Jno. 9:4. How do your works bear witness?—Jno. 10:25. What power in works?—Jno. 15:24. Note Jno. 2:9; Lu. 5:0; Matt. 8:26. Find others.
- 2. What did Jesus begin to teach?—Matt. 7:28; 29; Mk. 4:2; Jno. 7:16.
- 3. Where?—Matt. 4:23; Mk. 6:31; Lu. 5:3; Jno. 3:2; 7:14.
- 4. What lesson for us?—2 Tim. 4:2.
- 5. Christ's words?—Luke 4:22, 32; John 6:63, 68; 12:48.
- 6. What warning?—1 Tim. 6:3-5.
- 7. Has the work He began continued?—Acts 1:1, 2, 8; Matt. 28:19, 20; Rom. 1:14-17; Heb. 4:12.
- 8. What are some infallible proofs?—Mk. 16:9; Matt. 28:9; Lu. 24:30, 31-43; Jno. 20:20-27; 21:13.
- 9. Do we need anything further?—2 Pet. 1:19-21.
- 10. What may we learn about waiting for God?—Acts 1:4; Gen. 49:18; Psa. 33:20; 37:7; Lam. 3:25; Lu. 2:25, 26.
- 11. What did Jesus and His chosen converse about?—Acts 1:3; 8:12; 19:8; 25:23, 31.
- 12. How guard this point?—Eph. 5:4; Matt. 12:36; Eph. 5:12.
- 13. What speak?—Lu. 21:27, 32, 44, 45; Eph. 4:29 marg.; Col. 4:6; 1 Thess. 4:18; Mk. 16:4-18.
- 14. What effect does trifling and worldly conversation have?—Heb. 2:1 marg.
- 15. To whom is the Spirit promised?—Acts 1:5; Ezek. 39:29; Jno. 2:28; Lu. 11:13; Jno. 7:37-39; Acts 5:32.
- 16. What qualifications does He give?—Acts 1:8; see Isa. 43:10; Jno. 15:27.
- 17. Who have seen Jesus since His ascension?—Acts 7:35; 9:3, 5; Rev. 1:12, 18.
- 18. What is our present state?—Col. 3:1-4.
- 19. What should be our attitude toward His coming again?—Lu. 2:42, 43; 2 Tim. 4:8; 2 Thess. 3:5; 2 Pet. 3:12; Rev. 22:20.
- What fact of this lesson impresses you forcibly? Are you a "faithful witness"? Are you ready for Christ's coming?

at this place of meeting with Brother Gould, of Columbus, and Brother Ward, of New Brighton, Pa., as well as Brother Beagle, of New Galilee, Pa. From here we went to East Liverpool, Ohio, where we met our former District Superintendent of the Washington-Philadelphia District, H. G. Trumbauer, and found him at the front leading his flock on into battle and storming the forts of the Devil and taking new trenches ahead. He knows no defeat. We spent the two closing nights of a great revival that they were just closing there and had victory all the way through. The next place we stopped was Lincoln Place, Pa., with Rev. D. A. Keys. We remained there over Sunday and had a great day in Zion. From there we went

**NATIONAL ASSOCIATION COAST TO COAST RALLIES**

- December 27-January 1-----Lansing, Mich.
- January 1- 6 ----- Milwaukee, Wis.
- January 8-13 ----- Indianapolis, Ind.
- January 15-20 ----- New Albany, Ind.
- January 22-27 ----- St. Louis, Mo.
- January 29-February 3-----Oklahoma City, Ok.
- February 5-10-----Newton, Kas.

**THE PURPOSE OF THESE RALLIES**  
BY REV. C. J. FOWLER

One object of these coast to coast rallies is to bring the holiness people of the many sections visited together. True holiness people are one in spirit; they are together as Jesus prayed His people should be. But this needs to be put on exhibition; it must be shown outwardly. It is not thus shown to the extent it should be in most sections, for the good of all concerned. There are holiness people near to one another—in the same city and sometimes in a town—who seldom, if ever meet together in a common service. This is needless, harmful, and sometimes disastrous.

This series of rallies seeks to and does bring these good folks into a common meeting and effects the end of showing to holiness people themselves how one they really are and what has been missed that this has not been so appreciated before. And, it shows to onlookers that holiness is unity as the holiness people claim and as the holy Scriptures teach.

home. On Monday night the tides of glory rolled and one soul was gloriously saved and the saints wept and praised God. On Wednesday night another soul prayed through and we are looking for great things from God for this work. We are now looking forward to next month when our District missionary and preachers' meeting will convene in this church, and we are anticipating great things for God and holiness in this city.—J. W. HENRY, Pastor.

**First Church, Pasadena, Cal.**

We are glad to report to you about the glorious revival at First Church, which we just closed a couple of weeks ago, with Rev. C. H. Babcock. A fine lot of people got through at the altar; backsliders were reclaimed, sinners converted, and believers sanctified, and the saints greatly blessed and built up. We thank the Lord for men like Brother Babcock, who are fearless in preaching the full gospel, and yet are tender and sweet and kind in dealing with souls. We have taken in a dozen fine new members and expect to receive that many more in a couple of weeks. The church is pulling on up the road in fine shape, every department in line and pushing the battle. Our people are coming up fine on the missionary line and we hope to do still better. These are days when we should all be at our best in giving the gospel to all the world, for I believe Jesus will soon be here. God has blessedly undertaken for our Nazarene University. More than a dozen new students have registered the last month and a goodly number of new ones expect to come next semester. The school has just unloaded over fifty thousand dollars of debts, and received substantial help, with the promise of something real handsome in the near future. We have passed through some dark days, but thank the Lord, the day is dawning, and we believe a new era lies just ahead of the school and our work in southern California. We will have something more of interest in the near future. Rejoice and praise the Lord with us, and keep on believing and praying for us and the school.—A. O. HENRICKS, Pastor.

**Santa Fe, Tenn.**

Glad to report victory in the Lord. We returned to our work with a determination to push holiness as never before. Some have sought the Lord and found Him. Our people are very much encouraged and doing all they can to help their pastor push the work. Our Sunday schools have grown nicely. We have a good Sunday school at each church. We have had the privilege of having our District Superintendent, F. W. Johnson, with us for a number of services and the Lord blessed his messages. E. C. Dees was with us for a couple of days in the interest of Trevecca College, and our circuit contributed to the amount of \$375. These are loyal Pentecostal Nazarenes and are ready to stand by the church in all of its interests.—E. T. COX.

**Cleveland, Okla.**

I can report victory for the church at Cleveland. I accepted this work while at the Assembly at Oklahoma City, Okla., October 17th-21st. I arrived in Cleveland the morning of November 6th. We began a series of revival services shortly after arriving and closed out the 9th of this month, in which God gave us twelve bright professions. The Lord gave us a great day last Sunday, the 16th, in which two women were gloriously sanctified, and one of them united with the church. We are devoting our full time to this one church. Pray that God will give us a great year.—W. B. WALKER, Pastor.

**Lexington, Ky.**

Our church has only been organized about two months. While we haven't many members now, we are expecting God to bless us and give us many more. He has blessed us in giving us a good pastor, Rev. F. P. Cassaday, who preaches two Sundays of each month and we have prayermeeting when we have n't preaching, and Sunday school every Sunday morning. Prayermeetings on Tuesday night. We have n't any church to worship in, but we have a cottage rented where we meet. We are working to buy a lot and build a church, and I know if we do what God wants us to do and trust Him and work, He will bless us in our efforts. We want your prayers.—N. L. ALLEN.

**Nashua, Mont.**

We have just closed a revival meeting at our church here. Rev. C. B. Prince, from Velva, N. D., was our evangelist. The Lord blessed his work. The meeting proved a blessing to all who were in attendance. There were some clear cases of conversion and sanctification. Wife and I can report victory in our souls. Praise the Lord for old-time salvation. It makes all seasons just like spring. Yes, we can have the fire of heaven burning in our souls when it is 40 degrees below zero. Hallelujah!—CLIVE AND CLOIA WILLIAMS.

**First Church, Los Angeles, Cal.**

After two weeks of special services the revival closed Sunday, December 16th. That does not mean no more revivals, for we are going on, more determined to push the battle for holiness than ever before. Brother Fisher, the evangelist, was plain, straight-forward, and solid, and no man's blood can be laid to his charge. The Lord blessed the singing of the Wilde-Knight quartet. A number of souls prayed through to victory. One afternoon was given to a missionary program and proved inspiring, and an incentive to more interest in the supreme work of the church. The deacon-

esses of the District also had their quarterly meeting during the revival, and surely God was with them. Special services Christmas morning, and in the evening services with the Sunday school. We are not letting down, but have our "faces set like a flint" to follow Jesus.—Mrs. S. P. RICHARDS, Reporter.

#### Hastings, Neb.

We just closed a successful four weeks' meeting last Sunday, December 16th. Brother Liennard opened the battle and preached the first two nights. Brother and Sister Ludwig then joined us. God was here in mighty convicting power, also in converting and sanctifying power. There were a number saved and sanctified. How we do praise our God for His wonderful saving power. Our attendance was very good for the first two weeks, until bad weather set in, but there were those who came for miles in the coldest weather and prayed through to victory. God wonderfully used Brother and Sister Ludwig in this place, and we believe we are on higher ground than ever before. Sunday morning Brother Wigfield preached and God used him in melting hearts and uniting us in Christian love. Pray for the Hastings people.—MYRTHA PEAVY, Reporter.

#### Hartshorne, Okla.

We can report victory through the blood of Jesus. Praise the dear Lord! Last Sunday was a great day with us at Dow, Okla. The writer preached at 11 o'clock and they had a children's service that evening, and the writer preached again at night. The Lord was with us all day. That night we organized a Pentecostal Nazarene band, with nine members, all on fire for God and holiness, with more to follow in the near future. We are expecting our dear District Superintendent soon to organize them into a church. We are holding on to God and expecting great things of Him here at Hartshorne. I love the HERALD of HOLINESS and could not get along without it.—ROY J. JACOBS, Pastor.

#### Poteau, Okla.

The Lord has sent us a pastor. Brother Wade L. Nelson, who is a man of God, but as yet we have no place to worship. A few of God's children are going to undertake to build a church. We will have to buy a lot also. If any one has some of the Lord's money, with which they would like to help us, we would surely appreciate it, and God will bless you.—Mrs. DELLA COLLIER, Secretary.

#### Coleman, Texas

Our church work is moving on nicely. Last Sunday, December 16th, was communion day. Our pastor, Rev. L. Lee Gaines, brought a very touching and appropriate sermon, and the scene that followed was one never to be forgotten. God came

### BIBLE STUDY IN THE NORTHWEST NAZARENE COLLEGE

Believing that the Scriptures should constitute an important part of the curriculum of all of our schools and colleges, even in connection with the regular academic work, and also that there should be maintained courses equivalent to those in the regular denominating Bible schools, we are prepared to give:

1. A regular Bible school course in our Bible college, which is specially designed for those who are not able to take a college course, but wish to fit themselves for deaconess and other special lines of Christian work. It is also intended to satisfy the demands of our Manual and thus meet the needs of pastors who can not take a more extended training.

2. Correspondence courses on both the Old and New Testaments; and these will be enlarged, if there is a sufficient demand, to include further biblical subjects.

3. Courses in Bible of collegiate rank and grade, such as other colleges are giving; only we seek to conserve a viewpoint that will maintain the validity of inspiration and a divine revelation. These courses may be counted for a college degree and any one desiring to do so may major in biblical subjects for their degree, thus making the Bible the chief subject during the college course.

4. Graduate courses in the study of the Bible for any who have received college degrees. We have two members in our faculty who have spent four years in graduate work along biblical and theological lines and will offer courses to any who desire to take such work. It will be conducted for the most part on the seminar method, which is now coming to be quite common in graduate study.

Thus we feel that the needs of all may be met.

OLIVE M. WINCHESTER.

with real blessings to our waiting hearts. Last night was our missionary prayermeeting. As we gathered around our long altar to pray for our missionaries in the foreign fields how God came down and blessed us. It is no uncommon scene for seekers and finders to be at our altars at the regular services. Our Sunday school is growing, with an average of fifty-two in attendance; six new pupils last Sunday. How it gladdens our hearts to see these happy-faced boys and girls coming to be taught on full salvation lines. To God be all the glory. We are pushing on for greater things.—Mrs. BESSIE WEST, Reporter.

#### Midland, Mich.

Our pastor, Rev. N. J. Houk, gives us messages from God, and our souls are blessed. The work is growing gradually and we are still looking forward for a breaking up time. Conviction is on the people. Some are praying through. We are praying and believing God for a real revival this coming year, with Brother E. Mieras, of the Lansing church. Our Sunday school is growing and is interesting. We need the prayers of the holiness family, and we expect to see results through the prayer of faith and the power of God. We expect our District Superintendent here for next Sunday, and he may tarry with us the following week, as the Lord directs. Brother Bradley helped us organize here two years ago and won the hearts of many hearers of his blessed Holy Ghost messages, and he will be welcomed by many. We would be glad to entertain any of our evangelists or pastors passing through Midland.—A. H. LEVELY.

#### Webster City, Iowa

As it has been some time since we reported, we are glad for what God has done for us, and for what we are expecting Him to do. By the time this appears in the HERALD of HOLINESS our special meetings with Rev. D. W. Dobson and wife, as evangelists, will be in full swing, as we begin December 30th, and will continue four weeks, the Lord willing. We are expecting God to work mightily, and are seeing some signs of it already. All lovers of the old-fashioned gospel are invited to attend this feast of spiritual things if close enough to make it possible, and all seeking spiritual help. We earnestly ask the HERALD of HOLINESS family to pray for these services and that precious souls may be reclaimed, justified, and sanctified wholly. Our Sunday school board voted to change the usual observance of Christmas this year and chose rather to give to the starving and suffering people of Armenia, which we are sure will glorify Him more than to have given so much to our own. More than forty-three dollars thus far has been given, and all is not yet in.—F. B. GOWLAND, Pastor.

#### Science Hill, Ky.

I was called last January to pastor our church at Science Hill. We are worshipping in a taber-

nacle, but now we have a good church under headway. God has blessed us both spiritually and financially. We have a fine people to preach to. The Sunday school is in fine condition. In the last part of November we opened a campaign in our town. The Lord blessed us. Our District Superintendent, Rev. H. Rees Jones, came up from Louisville and helped us. Brother Jones is a great preacher. Crowds were turned away that we did not have room for. He organized a church and we are looking soon to have a building. Brother Jones makes a good Superintendent. God bless the HERALD of HOLINESS and its readers.—F. P. CASSIDY.

#### Ontario, Cal.

"The Lord of hosts is with us; the God of Jacob is our refuge." Our people are blessedly united, and the Lord visits us from time to time with real

## Books for the Young on Avoided Subjects

The books listed here deal with important and delicate subjects which are presented skilfully and plainly so that the young will be instructed and profited thereby. All of these books should be in every home and on the shelves of every Sunday school library.

**What a Young Boy Ought to Know.** By Sylvanus Stall. "I am tremendously interested in your books. No more important work is being done for the youth of this nation. Every father and mother . . . ought to read your splendid book."—Ben. B. Lindsey, Judge of Juvenile Court, Denver, Col. Cloth, \$1.00 postpaid.

**What a Young Man Ought to Know.** By Sylvanus Stall. "This is a volume of such serious importance and such skilful handling of a delicate subject that I have placed it upon the reading table of the Cob Dock Library in this yard (Navy Yard, Brooklyn, N. Y.), with the expression of the hope, written on the flyleaf that 'many sailormen will pick this book up and read it.'"—Jno. W. Phillip, Commodore United States Navy. Cloth, \$1.00 postpaid.

**What a Young Girl Ought to Know.** By Mrs. Mary Wood-Allen, M.D. "I do earnestly hope that this book may be widely read by the dear girls in their 'teens, and the young women in their homes.'"—Frances E. Willard, Late President National W. C. T. U. Cloth, \$1.00 postpaid.

**What a Young Woman Ought to Know.** By Mrs. Mary Wood-Allen, M.D. "It can but create a more reverent ideal of life in every girl who reads it."—Mrs. Matilda B. Carse. Cloth, \$1.00 postpaid.

**Perfect Boyhood.** By Prof. T. W. Shannon. What a boy ten to fifteen should know about sex and personal purity. Paper, 25c.

**Perfect Girlhood.** By T. W. Shannon. For girls from ten to fifteen. Prevention is easier, wiser, and more effective than rescue work. Paper, 25c.

**How to Tell the Story of Life.** By T. W. Shannon. This book has had an enormous sale. Advice to parents dealing with the boy and girl up to the age of ten. The stories of how God and nature bring the plants, fish, insects, birds, oysters, animals, and human beings into the world—all told in a charming way and in language adapted to the understanding of children. Paper, 20c; cloth, 40c.

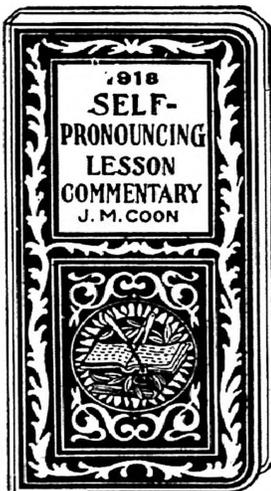
**Ethics of the Unmarried.** By T. W. Shannon. A generation ago standard books on social etiquet were advertised in many papers and magazines. The safe and sane teachings of these books have been replaced by sentimental and semi-immoral pictures, postcards, sensational novels, etc. This book should be read by every young man and woman.

**Confidential Talks with Young Men.** By Lyman B. Sperry, M.D. 180 pages, cloth; 75c postpaid.

**Confidential Talks with Young Women.** By Lyman B. Sperry, M.D. 164 pages, cloth; 75c postpaid.

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OLIVE M. WINCHESTER,  
Northwest Nazarene College, Nampa, Idaho.

heavenly breezes. The Young People's Missionary Society, which meets once a month at the parsonage, is growing in numbers and interest. Brother C. B. Jernigan's three weeks' meeting with us in November proved a great blessing to the church. A number became settled in their experiences as never before. I never in my fifteen years of pastoral work ever saw the saints pray as they did during this meeting. Eleven fine people were received into the church. Our eyes are upon the Lord, and He assures us of greater victories ahead. — EDWARD M. HUTCHENS, *Pastor*.

**Mena, Ark.**

The Lord is very precious to me and our people are encouraged. I think we will soon have a Pentecostal Nazarene parsonage at Mena. We had a good day at Wicks last fourth Sunday, two at the altar and one sanctified, and the end is not yet, praise the Lord. — A. M. GILBERT, *Pastor*.

**Winchester, Ind.**

We closed our meeting after four weeks of hard fighting, in which the Methodists, Quakers, and holiness folks of all the churches around worked just like Pentecostal Nazarenes. Sister Anna Willson had charge of the singing and did fine work around the altar. Sister Lizzie Ford presided at the organ, and the writer did the preaching as the Lord ordered. Finances came easy, and we also took twenty-eight subscriptions to *The Other Sheep*. There were about seventy seekers, of whom twenty-two were sanctified and forty saved or reclaimed. A class of eight came into the church. We are glad to express our appreciation of a visit

**ITEMS FOR PRAYER**

1. For several months a Mohammedan high school student has been very much interested in Christianity and has been reading the New Testament as well as a number of Christian books. Recently he spent an hour in prayer at the mission bungalow, but he did not find his forgiveness. Rising to his feet, he said, "If one becomes a Christian he must love his enemies, must he not? This I can not do." An interesting, and I trust to him helpful, conversation followed. Pray much for him that he may soon find Jesus as his Savior.

2. A few months ago I sold to the teacher of a village school nearly one hundred books to be given to his thirty-two pupils. These were prizes at the close of their school year. The pupils of the upper class received seven books each. How I did praise God for the first ray of light shed in that village. We are opening a Sunday school class in this school and we covet your prayers that God may bless the Word which shall be sown.

3. Pray, pray, pray, for more missionaries for India. It is true that the field is hard and the climate trying, but can we not sacrifice as much for precious souls as men and women of the commercial world are sacrificing for other interests?

"The power of sacrifice is the great unwieldy power of missions today."

LEODA M. GREBE,  
Kishorganj, India.

from our much loved District Superintendent, Rev. U. E. Harding, on December 22d and 23d. He preached three powerful sermons in the demonstration of the Spirit, to the enjoyment of all, and left us encouraged and determined to press our claims for greater things than ever before. — B. A. FLEMING, *Pastor*.

**Tennessee City, Tenn.**

Sunday, December 23d, was a great day with God's children at Mt. Olivet. We preached from Rev. 6:17. God honored His Word. Two young women came to the altar and prayed through to victory. We also held services at the county house in the afternoon. God honored our labor there. We are trying to pastor five churches this year. Will the readers of this paper pray that God may bless our efforts this year and that many souls may be saved or sanctified through our efforts. — G. C. HESSON, *Pastor*.

**Allen, Okla.**

We can report victory in our souls this morning. Sunday was a good day at the Allen church. There were two sanctified at the morning service, for which we praise the Lord. We only have a small membership, but the Lord is blessing. Four persons have prayed through at the altar since the Assembly. We also have a good, live Sunday school, with sixty enrolled. We had good services at Newburg church on Christmas day. Brother Brewer brought us a fine message in the evening from Heb. 4:16. We are asking God for a great year. May the Lord bless the HERALD OF HOLINESS. Remember us when you pray. — E. M. WEST, *Pastor*.

**PERSONALS**

Rev. F. B. Janzen, formerly of Cherry Ridge, Mont., has recently accepted the pastorate of our church at Mohall, N. D.

Rev. B. B. Lewis, of Hutchinson, Kas., would like to correspond with some church in need of a pastor.

During the group meeting last week Revs. J. B. Mickey, J. G. Demoret, and E. B. Shook were welcome visitors at the Publishing House.

The group meeting of the Eastern group of the Kansas District met in Kansas City First church December 27th to 30th. Notwithstanding the cold weather the meeting was a very profitable one and closed up with an all-day meeting on Sunday, and a goodly number in the fountain.

General Superintendent H. F. Reynolds has returned home from his southern Assemblies and will remain for some time in the office at missionary headquarters.

We ask our people to pray for the speedy recovery of Mrs. Mae Taylor Roberts, who has just undergone an operation in a hospital in Calgary, Canada, where she and her husband, Rev. C. E. Roberts, have been conducting revival meetings.

**ANNOUNCEMENTS**

Notice — Rev. Fred St. Clair has handed me his evangelistic commission and asked that his credentials from the Pentecostal Church of the Nazarene be canceled. He is therefore no longer an elder in our church. — D. S. Reed, District Superintendent, San Francisco District.

Notice — Am filling my spring and summer slate for tent, church, or campmeeting work. Will be able to assist any one who wants a fire baptized, Holy Ghost revival. Can give the best of reference. Will have a good singer who will take charge of singing and solo work. Write me at 321 South Poplar street, Seymour, Ind. — M. C. Adam.

Notice — The Board of the Nazarene Academy and Holiness Bible School at Hutchinson, Kas., has chosen Rev. R. E. Dunham as president for the remainder of the year. Rev. W. C. Stone having resigned the presidency and having withdrawn from the membership and ministry of the Pentecostal Church of the Nazarene. Satisfactory arrangements for the filling of other vacancies in the faculty are also being made.

We Need — 1. We are seeking to make our school the most helpful possible to the church. To this end we have a course of study especially adapted to those taking the course of study prescribed by the church for ministers. In this course we require all the books both for study and reading required by the church course. To do this work the most effectively and be of the greatest service to the church we should have two or three sets of the reading books in our library. We have thought there might be some who have finished some or all of these books who would now be willing to donate them to our library and thus keep them in constant good use. Or it may be that some one will buy one or more of these books and send them to us. Send them on at once; we need them now. If you have other books you are willing to spare you might send them also and help us to build a strong and efficient library. 2. We have need for two good cows and could make good use of the milk they would give. Plenty of milk is a great help and a saving of expense. If you have a cow you can spare, if you are near enough, send her, if not, sell her and send the money and we will buy one here. 3. We have about thirty acres of good tillable land on which we can raise much for our kitchen and dining-room, and thereby make a great saving. We need a good team of mules or horses and the tools to do this work. The team is also needed to haul up our wood. 4. A friend has sent us about three thousand fine strawberry plants which we have set out and they are doing fine.

We could use some other kinds of berry plants and fruit trees. Also some roses and other shrubbery. 5. We eat meat — fowls, beef, pork, fish — vegetables, canned fruit, eggs, etc., when we can get them. Boxes or barrels of provisions shipped to us prepaid save us much. Thanks. — Southeast Nazarene College, Donalsonville, Ga.

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

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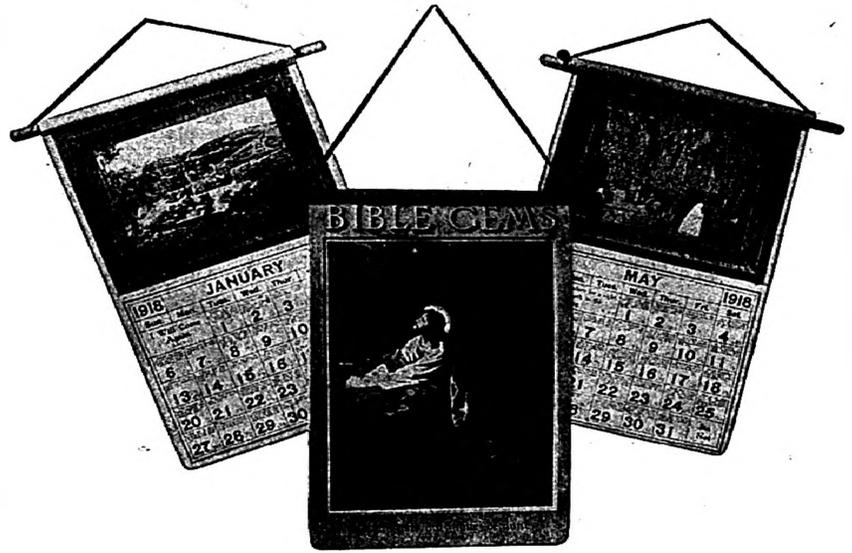
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- Washington—Philadelphia—W. W. Hanks, Philadel-  
phia, Pa. 1011 West Allegheny street.

**EVANGELISTS' DATES**

- M. C. Adam—  
Findlay, Ohio.....January 2-20  
Gary, Ind.....January 22-February 10
- W. H. Cain—  
Buffalo, Kas.....January 1-13
- B. H. Morse—  
Albany, Ore.....January 6-27  
Ashland, Ore.....February 3-March 3
- Aug N. Nilson—  
Colorado Springs (1415 W. Pike Peak Ave.)  
(no meeting).....December 18-February 14
- B. S. Taylor—  
Gary, Ind.....December 20-January 20
- W. H. Tollis—  
Maysville, Wash.....December 30-January 13
- Lewis and Mathews—  
Near Caro, Mich.....January 4-20
- C. E. Roberts and wife—  
Takoma, Wash.....January 6-27  
Yakima, Wash.....February 3-24  
Bellingham, Wash.....February 27-March 17  
Victoria, B. C.....March 20-31  
Seattle, Wash.....April 3-14



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