

# 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

### Sobering From a Long Drunk

T

HESE are strong words, but they about properly express what is happening to our boasted country since our entrance into the great war. Really this country had become drunk on materialism. The people were intoxicated with the mad rush for money and pleasure. Many thoughtful people saw this long ago and deplored it and raised fruitless protests against it. The mad riot went wildly on until we became the richest nation in all the world and were fast becoming the most superficial and empty of real seriousness. Rudely we were awakened from this long drunk and now it behooves us to sober up, for we must become sober and serious if we win the war, and win it we must.

Possibly after all this may be the only compensatory features to accrue to us from this horrible war. If this shall be the case we will gain much, if such gain will only last. Truly if something had not occurred to awaken us from our long debauch we would have gone overboard from our very burden of wealth and pleasure mania.

This virgin country was an awful trial and danger to any people. Perhaps we did as well as any other mortals would have done. This, however, does not excuse us for beastliness of surfeit on the material and sensual. Rapidly the intellectual was being retired to the rear. The spiritual was about gone from the public mind, and men were esteemed more for their carats than for their character. Money more than manhood received recognition and became the passport into social and commercial respect.

It did seem to us, as we often wrote and preached, that we were speedily getting to the base level of materiality and carnal indulgence which despoiled and damned ancient Rome. If even a war can arouse us and trend us back to something more noble in the way of human aim and ambition it will at least be better than the debasement of sensuousness and materiality.

One thing remains true. The war forces us to the point of taking life seriously and begetting within the average citizen sentiments of patriotism and chivalry, sentiments long since practically buried in the dishonorable grave of self-indulgence and avarice. If we can learn as a nation that life is more than meat or fun or frolic, it will be worth the price if it comes even at the cost of war and bloodshed. Blood is a costly sacrifice to pay, but honor and nobility and elevated manhood are boons cheap at any price.

Thoughtful men outside of the ministry have seen and deplored the wretched tendencies of which we are writing. Hon. Malcolm R. Patterson, ex-governor of Tennessee, in a speech before the Anti-Saloon League at Washington City, recently made a speech in which he dwelt upon the same feature of American life of which we are writing. He said: “We took more interest in the games between the White

Sox of Chicago and the New York Giants than in the results on the battlefields of Europe. We refused to take anything seriously and wanted to laugh and be amused all the way from the cradle to the grave. Our national heroine was the vampire woman, and our most popular Englishman was not Asquith, Lloyd-George, or the king, but Charlie Chaplin, and we crowded the shows where he fell upstairs and down, over the furniture and everything else in sight, including himself. For these performances he is said to draw in a year more money than Edwin Booth saw in a life time, or the Continental treasury contained at any one time in its entire existence. I do not know how you regard this, but if the amusements of a people indicate their character, something must be wrong when they had rather see Charlie Chaplin in a picture house than to read Shakespeare and the Bible. In comparison fox hunting, cock fighting, and horse racing were heroic virtues, for they at least indicated virility. . . . Literature and art were submerged in the rising flood of materialism. We erected false shrines for our devotions. Mammon, and not the living God, demanded our time, our interests, our passions, and sometimes, I think, our very souls. So America became the richest nation in the world.”

These words bring not too strong an indictment against our great nation. Mr. Patterson gives us a true analysis of our debauchment by materialism. He is as right in his analysis of our need when he says, “What the people and the republic need is a rebaptism in the waters of the old religion, faith in the right, different and better definitions of success, simpler living, higher thinking, the gathering and molding of the rich materials we have in the house which will hold the mind of the nation.”

Certain it is that we must sober up from our long debauch in materialism and carnal pleasure as a nation, now that the war is upon us, if we would win out in this huge conflict. Maybe after all if we do this and win we will be enabled to see, by contrasting ourselves before and after the war, the marked difference between a sober nation and one delirious with the madness of money and pleasure. This may help us to see the tremendous advantage in sobriety and gravity and incline us to a better national life after the conflict. God grant that it may be so. We need something to arouse us from our stupor and to make us take life and all things more seriously.

### Inexcusable Carelessness

PUBLISHERS of Bibles should, of all classes of publishers, be very careful in their production of editions of this inspired Book divine. It seems, however, that even they have to be carefully watched that evangelical readers may not be imposed upon. A case in point is the

Oxford University Press. This great company furnishes us the splendid Oxford Bibles which have stood at the front in the matter of mechanical workmanship and general make-up for so long. Even this great house has allowed itself to be imposed upon by the wily Mormons and used by them to foist upon the good people a lot of stuff relating to the tenets of the Mormons. The scheme of the Jesuitical Mormons was to get the Protestant Bible readers to peruse their villainous doctrines by having them included among the helps in an edition of the great Bibles gotten out by this popular house. Both the Cambridge and the Oxford University Press were caught in this trap of the unscrupulous Mormons.

During the last year a new edition of the Bible was issued containing a section inserted between the Old and New Testaments, consisting of one hundred and eighteen pages of Mormon teaching. The publishers printed no mark on the outside of the book to show that it was different from the ordinary King James version. The cover reads, "Holy Bible, Cyclopedic Concordance, Ready Reference, Oxford S. S. Teacher's Edition." The only sign of the deft hand of the wily Mormon church occurs on the title page of the Mormon section referred to, which says that it is "Copyrighted 1917 by Joseph Smith, Trustee in Trust for the Church of Jesus Christ of Latter Day Saints," and that "It is designed for the use of missionaries and other students of the Scriptures."

It is but fair to say that the University Press declared that the publication of this book was promptly discontinued when protests poured in on the house against it. The point we make is that such a mistake is, from any point of view, utterly inexcusable, it seems to us.

Our lesson is very plain from the facts. One is that buyers of Bibles must be very careful in ordering from the manufacturers to state what they want and what they do not want. Or better still, they would do well to get samples and carefully examine them to see exactly what they will get. The Devil is more and more anxious and reckless and bold in his determination to corrupt the public mind with such diabolical teachings as this.

Only last Sunday we came across another piece of carelessness similar but not so serious. Among the different versions of the English Bible we keep on our table in reach of our typewriter table is a copy of the American Revised Bible, which contains also a great quantity of helps. Among these is a Bible dictionary. Looking into this department we came across the word Pentateuch, which contained the following slur or reflection on the Mosaic authorship of the Pentateuch: "It is, however, important to distinguish between the position of Moses in history and the literary process through which the law-books may have come into their present form, and, in general, not to assume on this subject more than the books themselves state or warrant. It is nowhere stated in Scripture that Moses wrote the whole of the Pentateuch. The books, indeed, in many literary features resemble the succeeding historical books, which are composed of different materials."

This is no place to argue the question of the Mosaic authorship of the Pentateuch. It is our purpose only to point out the gross impropriety of any publisher to foist upon the religious public such insinuations of the higher critics against the Mosaic authorship of these five books.

We hold tenaciously to the Mosaic authorship of the Pentateuch and our position is buttressed by the most absolutely satisfactory evidence. Christ himself, and the New Testament, and the Pentateuch itself, satisfy us on this point. Our point, however, is that a publisher has no right either ignorantly or purposely to foist upon the public such insinuations of the destructive critics on this subject.

## Our Most Dangerous Enemy

**I**T was Mr. Elihu Root, former secretary of state, who said that the German intriguers and spies in America were our most dangerous enemies, and that they should be apprehended and instantly shot to death. Mr. Root may be right in his diagnosis of the relative danger to us of our enemies.

The point we wish to make is that this statement illustrates a fundamental truth which we should be careful never to disregard. This is that of all the enemies of the soul the most dangerous is carnality. This is a sleepless, alert, industrious, untiring enemy. It is an enemy which is most difficult to overcome. No mild measures

will answer. Killing is absolutely the only safe and sure protection against his insidious and unceasing work.

Will power will not kill him. Time can not tame or moderate his hate or deadly enmity, or in any way change him. Making good resolutions and taking church vows will afford no victory over this hideous foe of man. He is an inward enemy and not an outward foe. It is far more difficult to cope with an inward enemy than with an outward one. He can hide so much more successfully. He learns all about the subterranean recesses of that abysmal realm of the soul, and he can elude our most sincere purposes to subdue him and live above his influences. Carnality can thus hide while we are stirred against him, and anon, when we are off our guard, he can fly up at an unexpected moment and thwart and conquer us and bring the most humiliating defeat. How often have earnest souls experienced this? How sadly have we often been rudely awakened from our false dream of security and made to realize that we have in carnality a foe that never sleeps or slumbers.

Carnality is a foe to all men, regardless of their political, church, or social creed or affiliations. He regards not culture, or high social standing, or blue blood, or wealth, or anything else. He strikes when the opportunity comes and cares not how widespread or fatal, or disastrous, or humiliating may be the results of his strokes. He can wreck the happiness of a home without the slightest compunction or hesitancy. Kings who have conquered the world and made its nations stand in awe of their power have succumbed at last to the attacks of this subtle foe. Alexander, who made conquest of the world and wrested its scepter from the Persians and placed it in Grecian possession, under the final and fatal power of this unseen foe of carnality, fell a victim and died in a drunken debauch. Lofty place or power is no bar to his sinister work. Nero ruled the world but was himself ruled by king carnality. Education can not stay his hand of ruin. Eloquence can not overcome his ravages. Beauty is no bar to his deadly ravages. Jezebel was a matchless Phoenician beauty, but was a fatal victim of this dire enemy and lived and died infamous.

We personally remember to have sat under the spell of the witchery of sacred eloquence of a gifted son of God who had known Him and was numbered among His called and commissioned ministers. How glorious, and almost supernal, were those colossal powers of oratory by which he swayed the multitudes who hung breathless upon his periods. Yet in a fortnight it transpired that he was attacked by this foe, as he had often been, and he fell and in the mire and mud of inebriety he wallowed like the swine, or lower than they really; and then later had a long and sad period of bitter repentance and sorrow and humiliation. Oh how much better to have gone down in humiliation before God and acknowledged this inward foe and paid the price and had him killed definitely and been delivered from all his power and machinations!

How many a good Christian man has lived well for a season, victor over his besetting sin of anger, for instance. Finally, at an unguarded moment, under some great provocation, he has given way to the temptation and lifted his hand in revenge and committed a deed for which he had to suffer inexpressibly for a life time. How this enemy delights thus to surprise us! How like the wiles of the Devil from whom this enemy comes. How intriguing and sly and insinuating are his methods and how we have to watch him every moment if we are to be at all decent.

It is for this reason that we insist upon the futility of merely trying to suppress him or repress him. It will consume all our time and energies to do this, which are needed and demanded for the active service of the Lord instead of merely to enable us to stand intact even if we could do this by such efforts. Suppression is a vain effort and we had better learn this early in our Christian experience and seek the only real efficient treatment of this enemy, which is destruction by death. Here it must be, as the lawyers say, "neck or nothing." It must be war to the death. It must be a fight under a black flag. We must ask and give no quarter. We must go in to see death befall our enemy, and not seek merely to make him a prisoner. He will make the most dangerous prisoner we ever had in charge. He will not cease his intrigues though behind prison bars. He will do an incalculable amount of mischief there and will make us sorry indeed we ever attempted the absurdity of confining him behind prison bars. No, beloved, let us plead for the death of the "old man," and never let up until he is dead and buried and put away so far beneath the sod that we may sing a psalm of praise continually at his grave.

# Eternal Life and its Relation to Justification and Sanctification

BY REV. F. E. MILLER

Luke 18: 18, Rom. 6: 22, "And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life? But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life."

**T**HIS is the most profound and opportune question man ever asked. Amid the busy cares, duties, responsibilities, and tolls of life men should stop and think about this all important question, its needs, and requirements, and their eternal welfare.

Dr. Mahan was asked one time how he was saved. He said, "I sat down for one-half hour and thought seriously about myself and God and eternity, and before it was over I was saved." Dr. Judson Taylor, after years in inland China, proclaiming the gospel of a full salvation, seemingly unsuccessful, was about to return home to America, realizing a great lack in his life. There was a struggle in his soul for victory. He fasted and prayed, read the Word, all seemed powerless. But one day he read the story of Jesus at the well in conversation with the Samaritan woman (John 4: 10-14) who said, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink: thou wouldest have asked of him, and he would have given thee living water;" "but the water that I shall give him shall be in him a well of water springing up into everlasting life" (John 7: 39). She said, "Sir, give me this water." And at the cross roads of life he sought and found the blessing of a sanctified life. (Matt. 5: 8.) It became a living, bright reality, and he became mighty through God in the salvation of many souls.

This all absorbing question that awakens souls everywhere, and comforts us all, asked our Lord by this rich, religious, devout young ruler of the Jews, is paramount to all others. "What shall I do to inherit eternal life?" This world is intensely in earnest, Satan is in earnest, the Holy Ghost is in earnest, heaven and hell are in earnest. Redemption is an earnest business and cost its Author every drop of His blood. We ought to be desperately in earnest for, "How shall he escape, if he neglect so great salvation" (Heb. 2: 3). As far as we know this young man was serving God with all his might, mind, and strength, and God-given powers up to the light he had. You could not place your finger of criticism on him anywhere as to his morality and strict living. His reply to all questions asked by the Master was, "All these things have I kept" (Luke 18: 21, Matt. 19: 20, Mark 10: 20), and we are told Jesus looked upon him and loved him. Yet with all his devotion, seeing his lack and great need of something to satisfy the longing of his heart, when he heard of Jesus, like the disciples of old, when John said, "Behold the Lamb of God, which taketh away the sin of the world" (John 1: 29), he ran through the multitude of priests, scribes, Pharisees, and Sadducees, fell at Jesus' feet, pressed home the desire and need of his soul, and cried, "What shall I do to inherit eternal life?" We are not questioning, in fact, we conclude he was a Christian. Jesus does not question his experience, he was living every day without committing sin, as all Christians must do if they keep saved. If so, you say, why then the need of anything more to gain eternal life? (1 John 3: 1-10, 1: 9-2: 5). This young ruler unconsciously was following his heart's desire, and sought perfection, sanctification, heart purity, satisfaction. Jesus looked into his heart (Prov. 4: 23), realized his need and the hindering cause that kept him from getting and enjoying the blessing, and showed him the only remedy. He said, If thou would be perfect (Matt. 5: 48). "Go sell whatsoever thou hast" (Mark 10: 21). Riches are a great blessing if wisely used, but Jesus made the demand because it was the love of them that held the young ruler back. God knows the best thing for us, it is loving Him supremely (Heb. 12: 1).

As this young man was pressing his case by addressing Jesus as "good Master," Jesus pauses a moment to explain; there is none good but God; in other words, no human being dare claim that title. We are not discussing angelic perfection, glorification, like God, but Christian perfection. Surely this must have been shocking to the young man's self-confidence, for he felt quite sure he was good. Now the Master begins to show him his own heart and convict him of his need. Jesus meets him on his own ground assuming, according to the law of righteousness, if he be good he will inherit eternal life as a matter of simple justice, therefore He said, If thou wilt enter into life keep the commandments. The young man quickly replies, "Which?" Jesus sums them all up in "Thou shalt love thy neighbor as thyself." The young man, so familiar with them all, again quickly replies, "All these have I kept from my youth up." But Jesus presses home the keen edge of the sword of truth, lays bare the very thing that has so long deceived him (Jer. 17: 9), and says, You think you have kept all the law, and loved your neighbor, if so, surely it will not be difficult to share with him your wealth, or sacrifice to give up all and follow Me. For the first time this young man saw himself in the true light of heaven; he came to the parting of the ways (Prov. 8: 2, Jer. 6: 16). His castle of righteousness seems to tremble and crumble in the dust; his life, profession, prayers, and purposes were but a dream. He must go on or lose in the race, we are told he missed eternal life, for he had great possessions; he did not love his neighbor or his God with a perfect heart, he did love himself, he was bound by the cords of carnality, refused to walk in the

light (1 John 1: 7), and lost his past experience, as all others will do who disobey. It must have grieved Jesus' heart, for He loved him. No wonder the disciples said, "who then can be saved," but Jesus replies, It is possible, but only by a miracle of grace (Rom. 6: 1, 2). David said, "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting" (Psa. 139: 23, 24). This young man saw the handwriting on the gallery of his soul, "weighed in the balance and found wanting."

Not only is there the need of surrender to God of the life of a sinner seeking salvation, but the need of a consecration to God of the life of a Christian seeking sanctification, or holiness of heart, the necessary fitness for heaven. This young man, like many today, saw his privilege and duty, but refused to pay the price, went away sorrowful, shrank from the cross and being despised, talked about, scorned, ostracised, and following the lowly Nazarene and ignorant fishermen. We read that Peter said in Matt. 19: 27-29, "Behold we have forsaken all, and followed thee; what shall we have therefore?" Jesus replies, "Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred-fold, and shall inherit everlasting life."

Where art thou? Brother, sister, the Bible says, "Be ye holy; for I am holy" (1 Peter 1: 16). The fact that this young man asked this question proves the possibilities of eternal death. (Rev. 20: 14, Mark 9: 44.) Morality and good works will not save us; man's life is determined by what is on the inside. An inner condition must be met to realize an experience, and outward manifestation of heart and life. Life is not merely a quality of an action, but condition of a principle. Below the surface is a deep rooted sin nature foreign to human nature, that you need to get rid of and exchange for a divine nature that will not sin; both of these inwrought, inbred principles or natures of the heart grow; one to eternal death, the other to eternal life. My subject implies the greatest need of the hour and the necessity of getting this experience at once.

In the beginning Adam and Eve were made holy. Through the Devil, sin nature was infused in the human family and man fell. In the great plan of redemption man is restored (1 Thess. 5: 23, 24), thus a Christian man becomes a natural man on a supernatural basis. The very fact that God has chosen us in Him before the foundation of the world that we should be holy (Eph. 1: 4), and wills it (1 Thess. 4: 3), and commands it (1 Pet. 1: 15, 16), and Jesus bought it (Heb. 13: 12), and the Holy Ghost bears witness to it (Heb. 10: 14-16), and Jesus is not ashamed of it (Heb. 2: 11), causes me to give it to you with a God-given, burning zeal, freighted with conviction and power to persuade your acceptance of the same. In the language of Paul to king Agrippa: "I know that thou believest" (Acts 26: 27). Without holiness no man shall see the Lord (Heb. 12: 14). No room for excuses, or to say, my church does not believe in it. The Holy Ghost is seeing to it that every man is enlightened (John 1: 9). It is the sin nature he is dealing with, the remedy is the blood which brings the blessing (Heb. 9: 13, 14), of a sanctified "eternal" life. Not a birth, but a death to sin (Rom. 6: 6), not a surrender, but a consecration subsequent to surrender, that brings death. It comes by faith. It brings the individual into a holy, spiritual atmosphere of the consciousness of safety, satisfaction, and security, with a burning desire to tell it anywhere, everywhere, and all the time. It can be had in a moment of time. It is the greatest need of the hour. What? Eternal life. Rom. 6: 22, Luke 1: 68-75.

Lord Jesus make Thyself to me,  
A living bright reality  
More present to faith's vision keen,  
Than any outward object seen,  
More dear, more intimately nigh,  
Than e'en the sweetest earthly tie.

LOWVILLE, N. Y.

## Ten Commandments for Holiness People

BY G. S. HUNT

1. Thou shalt not rob the Lord thy God by neglecting or refusing to tithe thine income.
2. Thou shalt in nowise rob thy Publishing House, by having accounts long overdue, or neglecting to pay thy subscription, or getting thy supplies somewhere else.
3. Thou shalt remember that thy preacher is human though he is filled with the Holy Spirit, and thy "Amen" may help him over a hard place.
4. When thou prayest or speakest in public thou shalt not take all the time, but remember that thy brother also feels the Spirit prompting him to speak.
5. Thou shalt not profess to be abandoned to the Holy Ghost and then try to vote thyself or get others to vote thee into office.
6. If thou art an evangelist thou shalt not announce a missionary meeting and then take the offering for thyself, else thou art a deceiver.
7. For thine own protection thou shalt remember that a fire "run wild" is always more spectacular and attractive than a fire under control, but the one ruins while the other warms.
8. Thou shalt not condemn all those who can not pronounce thy "shibboleth" or who will not always dance when thou pipest.
9. Thou shalt not blaspheme the Holy Ghost by claiming to be led of Him when thou art creating a schism in the body of Christ.
10. Thou shalt not in anywise join thyself to the tribe of Gad, for in doing so thou dost not only weaken the hands of thy brethren, but gettest great injury to thyself.

SEATTLE, WASH.

# The Second Blessing

BY REV. HENRY C. ETHELL

## CHAPTER III.

### HOW IT IS OBTAINED

**E**NTIRE sanctification is a second work of grace, always so, necessarily so. Persons who sneer at the phrase "second blessing" often say, "I have received a thousand blessings." This is an attempt to be smart, but it is only frivolous and childish. Any of us have received a multitude of temporal or other minor blessings; but none of us have received more than two decisive, sin-killing works of grace. There are no more, and God's gracious work in the soul is finished with no less. It is safe to say that these sarcastic persons have received no more than one, and possibly not that. These two great blessings make a class by themselves. There are no other blessings coming to us in the earth life worthy to be compared to these two. Therefore it is not inapt to speak of them as a first and a second blessing.

But why should two works of grace be necessary? Because there are two works of sin, so to speak. Sin comes into every human life at two different times and in two different forms: First, the principle of sinfulness, the root of all sinful action, which we all received in our generation from Adam, the first sinner. Second, after we have learned how to sin on our own account, our own sinful actions. I think we should not understand that we each, individually receive this evil principle by direct inheritance from our immediate parents, as we inherit physical qualities, but that the whole race at once received this poisonous taint from Adam, its sinful head. It is a spiritual pollution, attaching to the race. It can not be removed or modified by careful breeding or culture. There is but one known remedy, the blood of the Son of God, and that is known by revelation. Each one must receive that for himself. Even the church can not receive it for him, nor communicate it to him.

Since sin came into our lives at two different times and in two different forms, the remedy must be applied at two different times, and to each form of sin separately. We are not able to understand how God could have dealt with the trouble in any other way. And the remedy must be applied in the reverse order to the coming in of sin. That which came in last must be cast out first, and that which was in our life from its beginning can only be dealt with after the later outgrowth has been removed. This is the order of nature; and while spiritual processes do not necessarily follow the same lines as natural ones, it is so in this case.

The best illustration of the working of this principle which I have found, came under my observation on one of my charges in Iowa. A member of my church owned a fine limestone quarry. I learned something of the elements of the processes of quarrying. First, they took off the overlying "drift," as they called it—decomposed vegetation and soil. This they called "stripping." It was a comparatively easy process—with picks, shovels, plows, and scrapers. By this "first work" they uncovered the strata of limestone which were invisible and inaccessible before. These strata were from two to five feet thick, and went down to an unknown depth. To lift them took dynamite.

Regeneration strips off the overlying drift which has been deposited upon the surface of our lives by our own sinful actions since we took the management of our own course in our own hands. A simple act of forgiveness accomplishes this. This uncovers the sinful "ground of our heart," as Wesley calls it. Then it becomes possible for us to get a just view of the work which remains to be done. But the breaking up of the bedrock of sin underlying our lives, as old as the race itself, and the upheaval of the depths of our nature calls for the utmost of the power of the Holy Spirit, the greatest power known to us, our loyal, regenerated hearts intelligently co-operating. Many a per-

son, the surface of whose life has been plowed by the first work of grace, continues to exhibit a shallowness or sordidness that is disappointing (Matt. 13: 5, 20, 21)—absorbed in society or business, perhaps. But the Holy Spirit, having first broken through the crust of the life, plants the dynamite of God's grace beneath the substratum and upheaves it from the bottom; and henceforth that individual's life shows a largeness, a wholesomeness, an unselfishness, an altruism unsuspected before.

To retrace a little. The Savior, in the seventeenth chapter of John, gives a great chain of testimonials that His disciples were already subjects of God's grace. So then the sanctification which he was praying that they might have must be a work of grace which a child of God needs, and to which only a child of God is eligible. John Wesley says (Plain Account,

pp. 35-6): "We do not know a single instance, in any place, of a person's receiving, in one and the same moment, remission of sins, the abiding witness of the Spirit, and a new, a clean heart." Those who contend that what we set forth as entire sanctification is bound up with justification argue from theory, and not from the light of known experience, their own or others.

Some persons, stumbling, or rather balking, at our setting forth of two works of grace as necessary for the extinguishment of sin in a human life, profess to think that we are teaching that a part of our sins are forgiven at one time and the rest at another. True holiness preachers are clearer in their statements of distinctive doctrines than the generality of others, and there is not often any excuse for misunderstanding on this point. These cavilers quite often say, "I believe God makes a clean sweep when He forgives our sins," etc. I study to make clear all distinctions that might be confusing. I make this distinction on this point. God certainly made a clean sweep of all my sins when He forgave me. But the *race* sin still remained. Forgiving me would not remove that. That must be dealt with separately.

We are now prepared to glance at the decisive process, though it must be briefly.

We are sanctified by faith. The Savior, when He appeared to Paul on the highway, gave him a mission to the Gentiles: "That they may receive remission of sins, and an inheritance among them that are sanctified by faith in me" (Acts 26: 18). The distinction He makes here between the two works, studied in connection with His prayer for the sanctification of His disciples in John 17, shows that the sanctification of which He speaks in both cases is the same; and that it is the same for which Paul prayed in 1 Thess. 5: 23; the same which is declared in Heb. 13: 12 to have been the chief object of the Savior's sacrifice; the same which was the burden of John Wesley's message; the same which is the mainspring of the holiness revival of our time. Various long-drawn-out processes—growth, culture, etc.—which are offered as substitutes, are not effective, and are not worth considering in a hasty review like this. These are not sin-killing processes; both regeneration and sanctification are.

People question the necessary relation of a preliminary work of consecration to the decisive work of God's grace in sanctification; or the necessary relation of consecration and faith as two steps in preparation for the decisive work. Faith can no more grasp this prize without a preparation of the heart in consecration than it can grasp the prize of pardon without a preparation of the heart in repentance. Some holiness teachers hold that an active faith is the last link in the chain of consecration, and that consecration is not complete without it. I think this is an error in theory, but possibly not a harmful one.

A concluding word from Wesley's sermon on "The Scripture Way of Salvation": "I have continually testified, in private and in public, that we are sanctified as well as justified by faith. And indeed the one of those great works does exceedingly illustrate the other. Exactly as we are justified by faith, so are we sanctified by faith. Faith is the condition, and the only condition of sanctification, exactly as it is of justification. It is the *condition*: none is sanctified but he that believes; without faith no man is sanctified. And it is the *only condition*: this alone is sufficient for sanctification. Every one who believes is sanctified, whatever else he has or has not. In other words, no man is sanctified till he believes; every man when he believes is sanctified."

"A CALL to the ministry is a call to preach both by precept and example."

"STUDY the method of Christ and preach in modern parables."

A WARM blundering man does more for the world than a frigid wise man.—CECIL.

## Isaiah Sees the Church

(Isa. 33: 14-17)

BY N. B. HERRELL.

### SERMON OUTLINE

[Isaiah foretells the condition of the Church. He classifies her membership. He foretells of Pentecost. He foretells the standard of the Church in her manner of holy living. He foretells the means the Church is to use in winning souls.—N. B. H.]

#### 1. SINNERS AND HYPOCRITES.

- Sinners in the Church are afraid.
- Fearfulness hath surprised the hypocrites.

#### 2. PENTECOST, ITS OBJECT, ITS SUBJECTS.

- Who shall dwell with devouring fire?
- Who shall dwell with everlasting burnings?

#### 3. CHURCHES' STANDARD OF HOLY LIVING.

- He who walketh in righteousness. *Shall dwell* on high places.
- He who speaketh uprightnesses. *Shall dwell* in munitions of rocks.
- He who despiseth the getting of gain by deceits. *Shall dwell* where his bread is given him.
- He who will not hold bribes for others. *Shall dwell* where his waters are sure.
- He who will not read novels and murder stories. *Shall dwell* where he sees the King in His beauty.
- He who shutteth his eyes from seeing evil. *Shall dwell* where he sees the land that is far off.

- He who has the baptism with the Holy Ghost and fire. *Shall dwell* where he will convict sinners and hypocrites.

A. Why should the Church hope for results in keeping with holy writ, when she fails to use the means so clearly set forth in the Bible to obtain such success?

B. Human substitutes can never take the place of holy realities. The will of God must be obeyed by the Church if the Holy Ghost is to reveal Jesus to the world through her personnel.

C. The Father, Son, and Holy Ghost chose the emblem of fire as the ensign for the Church during the Church age. The Holy Ghost brought it when He took possession of the Church at Pentecost. This flaming ensign tells of the presence of the Holy Ghost. He also takes the ensign with Him when He leaves.

D. The will of God is aflame with divine fire. Sin consuming fire. When the Church gets in the will of God she will be all glorious within like the King's palace. She will be a devouring fire with everlasting burnings in the earth. She truly will be the light of the world, to lighten those who sit in darkness. She will be the glory of the whole earth. Amen.

## To Our Students

BY PROF. H. O. FANNINGO

**A**MONG the human factors which contribute to the success of our educational institutions, none is of greater importance than you, our students. What you are, will, in a large measure, determine what our schools will be. What you become, our institutions will become.

This is true not only while you are here with us as students, but will be true after you are gone. After you have made good as students, and gone out to make full proof of your ministry—whatever may be your fields of activity—you will be a source of inspiration to those who follow, to emulate your example. Future generations of students will build on the foundations you have helped to lay.

The place of our educational institutions as instruments in the hands of God in bringing glory to His name, advancement to the interests of His kingdom, and the accomplishment of His will among men—in a very real sense—is limited only by your faith and vision.

Your welfare as students is so indissolubly bound up with that of your school, that your interests can be advanced only as the interests of your school are advanced. Your school can be at its best only as you are at your best. It can build you up only as you help to build it up. You are here not only to get, but to give; and he gets most who gives most.

The great need of the hour, for men or institutions, is an awakening. Our achievements are meager, our arena of conflict circumscribed, and our triumphs few, not because of our lack of material resources, nor of ability, nor of numerical strength; but for lack of a thorough awakening to the possibilities God has placed within our grasp, both as individuals, and as institutions. "Where there is no vision, the people perish," is the declaration of holy writ, and the condition of Israel in the days of Eli was an illustration of this tremendous truth.

We are not unmindful of the fact that God is doing great things for us, and through us. We reverently bow our knees, our heads, our hearts, and humbly render thanksgiving, and praise, and adoration to Him for it all. But we are serving a great God, who is able to do exceeding abundantly above all we ask or think, according to the power that worketh in us. The God of all the mighty men of the ages. The storehouses of His grace have not been depleted; His Word of promise is undimmed in its luster, and undiminished in its scope; and His challenge to our faith, "Behold, I am the Lord, the God of all flesh: is there anything too hard for me?" comes ringing down to us through the corridors of time. Are we expecting enough from Him? Are we properly heeding the injunction of our Lord to "Have faith in God?"

The mighty men of history have been men of vision. Such men have been the instruments in God's hands of bringing to pass everything that is worth while in the annals of God's dealings with mankind.

As one of our students, it is your privilege and duty to catch the vision of your own possibilities, and those of your school; and to have your whole being enthused and thrilled by the hope of their realization. And not only so, but to be an inspiration to others to catch the same vision, that they, too, may be filled with high and holy expectations of noble achievements in the days to come. You are the men of tomorrow. The future is yours, to make of it what you will, in the purposes of God.

The real things in life, the things that are worth while, are done by men who see the possibility of their accomplishment, and recognize themselves as the instruments in God's hands for their consummation. They see that God has used other men, they expect Him to use them. He has worked at other times, they expect Him to work now. He has worked under other circumstances, they expect Him to work under present circumstances. He has worked in other places, they expect Him to work where they

are. He has answered other men's prayers, they expect Him to answer theirs. Others have achieved great things in the name of the Lord, why should not they?

One of the most important services you can render to your school is that of cultivating and developing in your own life and character, those qualities which should characterize your school. The school is made up of individuals, and can be improved only as its members are improved. What you are and what you do, largely make up your contribution toward the welfare of your school. And this, not alone because of your part in its life as an individual, but because of your influence upon others as well. Here, as in almost no other place—because of the necessarily close contact with others in school life—it is true that "no man liveth unto himself." You can not be here without exerting an influence. Only as that influence is what it should be can you measure up to your privileges as a member of your student body, and contribute your share to the welfare of your fellow-students and of the institution. Only as you cultivate the physical, mental, moral, and spiritual qualities which should characterize the students of our holiness schools can your influence be what it should. In no other way can you get the full benefit of your school life for yourself. It is your privilege and duty to entertain, and to strive to attain, only the highest and holiest ideals of life and character possible to a wholly sanctified student. Our holiness schools are places where sterling character is formed; the intellect is informed; and boys and girls are transformed into sturdy, capable, and dependable men and women. As laborers together with God, we are in the man-building business. We are striving to become wise master builders—architects of character.

You should have ideals far beyond your present attainments, not only in learning, but in grace, and efficiency in the service of God. You should look far down into the future in matters pertaining to life, character, and possible achievement. The student is to be pitied who measures up to his highest ideals. He is less than a man who has no ideals to strive for.

You are here as factors in building up a place of blessing and help for other young people who are seeking opportunities to secure an education under holy influences, and for future generations of such students as well.

In becoming students of our institutions you

not only enter into the enjoyment of rare privileges, but you assume grave responsibilities. In a peculiar sense, the honor of Christ, the interests of His kingdom, and the prosperity of His church are committed to your care and keeping. You will go out from our schools, not only as individuals, but as representatives of them. Our institutions of learning will be judged by what men see in you. If you make good, you will be a credit to them. If you do not, you will bring reproach upon them, and the cause we love will suffer because of your failure. But where great responsibilities are assumed, great grace is conferred. Our Lord will be no man's debtor. He giveth more grace where more is needed. Where much is required, much will be given. You are not your own; you are bought with a price. Christ has purchased you with His own blood. He gave His best for you, and offers His best to you. Can you accept what He has done for you, and be willing to receive less than He offers to you? He laid down His life for you. Shall you do less than lay down your lives for Him? He offers you His best. Can you do less than offer Him your best? You are to live by faith and know no defeat. If you fail, make failure a stepping stone to certain and larger victory. Make stepping stones of all the Devil's stumbling blocks.

Men become great by attaching themselves to some great cause and losing their lives in the promotion of its interests. Only by so doing can we find our lives in the largest and fullest sense. The interests centering in our educational work are of such tremendous import that to have a part in their development, is to have one of the greatest opportunities granted to men. The great men of history have been such because they were ready when the clock of opportunity struck. Your hour of opportunity is here. Are you fully awake to it?

It is our attitude toward such an opportunity that reveals our true character. It is being brought face to face with great realities that brings out what there is in us and shows what we are made of. If we respond to this opportunity and identify ourselves with this great work, the lesser things which once engrossed our attention and engaged our energies will sink into insignificance and be forgotten in the realization of the glorious possibilities of our enlarged field of activities. God is giving us an opportunity to bring out and develop the best we are capable of. Shall we turn away from it and be satisfied with mediocre development and attainment, when God offers us an opportunity to become great in character, potent in influence, and mighty in achievement? Shall we turn aside to the ordinary when he offers us the extraordinary? Let us not be disobedient to the heavenly vision.

To the man who is not awakened to these possibilities, they do not exist. We see only what we have eyes to see. Cultivate vision. We live in worlds of our own making. Every man in his own. Every woman in her own. If we are cramped up in worlds where possibilities do not greet our eyes, where lofty ideals are beyond our sky line, and noble aspirations do not appear above our horizon, it is our own fault. Wake up. Make a larger world for yourself. It is not what is without us, but that which is within us, that makes for our weal or woe. Until there is a response from within, opportunity knocks at our door in vain. The key to the situation is in our own hands. The door opens from within.

You are in our hearts to live and die with you. We thank God upon every remembrance of you. You are in our prayers, our thanksgivings, our rejoicings. You are our hope, our joy, our crown of rejoicing in the Lord. If you stand fast in the Lord, we live. Your joy is our joy. Your victory is our victory. Your success is our success. Your door of opportunity stands open before you. God is with you. Every place that the sole of your foot shall tread upon, that has He given you. There shall not any man be able to stand before you all the days of your lives. Watch you, stand fast in the faith, quit you like men, be strong.

OLIVET, ILL.

### Jesus My All in All

BY MISS LILA F. CARTER

**J**ESUS is all the world to me  
My life, my joy, my all,  
He always sets the captives free  
Whenever they come at His call.  
He sets the joybells ringing in my soul  
And how the hallelujahs o'er me roll,  
Hallelujah to His name  
Hallelujah once again,  
Jesus, my all in all.

Oh, sinner friend, you'll never know,  
You can't tell me, "I know it's so,"  
Until you come and taste and see  
What Jesus will do for you and me.  
He takes away desire for all your sin,  
If you will only let Him in,  
Hallelujah to His name  
Hallelujah once again,  
Jesus, my all in all.

Oh, praise the Lord, I know it's so,  
I hear my Savior whisper low,  
"Dear child, I died on Calvary's cross,"  
"To save your soul from sin and dress."  
I know my Savior is coming again  
The blood-washed for ever will be with Him,  
Hallelujah to His name  
Hallelujah once again,  
Jesus, my all in all.

# Holiness Schools a Necessity

BY C. B. WIDMEYER, PRESIDENT OKLAHOMA HOLINESS COLLEGE

EVERY age has its own demands. One generation determines the future of the succeeding generation. If there is a decline in morals and religion the only hope lies in the coming of a reformer who can influence the minds and hearts of the people to higher ideals. It takes time and effort to change the mental concepts of a race. Tradition has a mighty hold upon the minds of a generation, and it takes "line upon line and precept upon precept, here a little and there a little" ere the desired results are achieved. Weeds grow without planting and cultivation, but good soil must be secured, much labor expended, a favorable season with rain and sunshine before vegetables can be produced. No mountain top is reached in a single bound. All the world will never pat you on the back and call you good. In a great engine there are many wheels, but while all of the visible wheels are moving in a forward direction, there is one wheel within called the eccentric wheel, turning backward. This eccentric wheel represents the holiness movement. While the masses and multitudes are going pell-mell toward perdition, yet there is a small company beating their way back to the throne of God. This small company has found that if the purity of the mind, the simplicity of faith, the truth of immortality be kept alive in the hearts of the youth, schools would be necessary to inculcate such principles. We are often asked to produce reasons why holiness schools are a necessity, since we have the public schools supported by taxation, manned by well trained teachers from the intellectual standpoint, equipped with libraries, playgrounds, and all modern conveniences; then we have the high school, the normal college, technical schools, and the state university. These state institutions have the best of equipment, a trained faculty, well paid, and present a bright future for the person who will pursue a course to its completion. In the face of these facts we are endeavoring to build a holiness college in the state of Oklahoma. Surely we must have some reasons, or we are a set of fanatics and fools.

## MORAL CONDITIONS

The moral conditions of our state institutions we hold as one of the reasons for our existence. Savanarola of Florence once said, "Your sins have made me a preacher." The world today is very far gone from righteous living and thinking. The destinies of the states are determined by our leaders, who are a product of the schools. The leaders of the church, of society, and the men who direct great business concerns come from the schools. As a feeder for the schools we point to the homes. The moral standards of the schools will determine the future homes. Great nations have crashed because the moral life was rotten, and the strength of manhood and womanhood was gone. No nation will rise above its standard of education. As a conclusion we would say that when the moral life is gone, the home is wrecked, the church is ruined, and the state is blighted. The pivotal point, or the secret to the combination, is the school. The age for forming character and determining the future is in youth. As a rule we are a true representation of the system of education. If the mind revels in vice, revenge, falsehood, etc., it needs only a little such development, until the desire has not only been created, but the thought has so fanned and inflamed the desire that gratification is the next step. Low morals will degrade a nation mentally, physically, and spiritually.

We hardly think it necessary to name some conditions that exist. The facts are too well known to the observer. Public leaders to some extent are decaying conditions but nothing is being done. The child mind needs to be guarded during the days of formation, until it is able to repulse the wrong and choose the good. We are largely creatures of environment. We become like our associates. We need schools

where there is a moral restraint, and the true ideal of life is constantly held before the pupil.

## DEFICIENT IN SPIRITUAL TRAINING

The Creator has so constituted man that he is a three-fold being. He has a body, a soul, and a spirit. Suppose we had a creature with three limbs; would we be fair and just to the creature to develop two of its limbs to the neglect of the third? State schools have looked after the intellectual, and presumably after the physical, but most of the physical training consists in football, baseball, and other games which include a very small percent of the student body. When the draft was made it was found that the physical training of the schools was very deficient. The physical man needs to be trained. Then the state pays no attention to the spiritual life of the student. This life does not end at death. The important part of life is yet to come. We are now forming destinies. The holiness school not only throws around the student a good environment, but seeks the conversion and sanctification of each individual. The student whose mind is occupied with games, parties, shows, and evil associates, can not concentrate his mind and master the problems of the text book. Then there are the hours when the guilty conscience will lash the individual and there is no peace of mind, hence no studying can be done. We believe that the Christian boy can do better work, accomplish more, have better grades, than the non-Christian boy who is in the whirl of affairs so common to the present day school life.

## FAIL TO EMPHASIZE SOME ESSENTIALS

The schools of today do not exalt the Bible. In the holiness schools the Bible plays a prominent part in every course, and the teaching of the various texts are interpreted so as to be in accord with the teachings of the Book. The faith of the student is made the stronger. The holiness schools acknowledge the blood of Jesus as efficacious to save and cleanse from all sin, and honor the Holy Ghost. The faculties of the holiness schools can be seen pleading with God to save the pupils and make them men and women of God. Each class is opened with prayer for the direction and blessing of God upon the work.

## CONCLUSION

Lastly we would say that holiness schools adapt themselves to the work of teaching and conserving the doctrine of holiness. The Scripture teaching that "without holiness no man shall see the Lord" is believed to be true and vital. From the holiness schools will come preachers, teachers, missionaries, and men and women to fill all of the responsible positions of life. Let us rally to the support of holiness schools.

BETHANY, OKLA.

## Holiness

BY MRS. C. W. FOWLER

Holiness becometh thine house, O Lord, for ever (1<sup>st</sup> Co., 13: 5).

There are many subjects on which we might write; many things might be said on various themes. But the greatest subject under heaven is the one of our text. We do not wish to write on holiness as a theory merely, or Bible doctrine only, however clearly that might be presented; and we are persuaded that too many are satisfied with the doctrine only. But we wish to present to the readers of the HERALD of HOLINESS an actual experience of heart. Holiness wrought in the heart by the Holy Ghost, subsequent to regeneration.

One who has the witness of the Spirit (not has had) that he is born of God, quickened by the Spirit, passed from death unto life, has peace with God. (Rom. 5: 1.) Then as a child

of God, an heir and joint heir with Jesus Christ, he can intelligently present his body a living sacrifice, holy, acceptable unto God, which is his reasonable service. There is nothing more reasonable than when a soul is born into the family of God that that soul should yield entirely to Him, "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love" (Eph. 1: 4). God had our very best interest in mind before He laid the foundation of the world. His purpose was to people this earth with a holy people. And as man came from the plastic hand of God, His masterpiece, reflecting His own image, He rejoiced over the work of His hands. (Psalms 104: 31.)

When God saw the entrance and deception of the Serpent in the garden, the fall of man, His image lost (which was holiness), then and there He promised a Redeemer, One who would bruise the head of the Serpent; One through whom His image could be restored. Thank God! "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3: 16). God loved the world and gave His Son to redeem the world. And Christ 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." (See Eph. 5: 25-27.)

Jesus laid down His life for the Church. "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again" (John 10: 17, 18). See also Heb. 13: 12, 13). No wonder the inspired apostle could write in such emphatic language. "How shall we escape, if we neglect so great salvation?" So great because it cost so much. The sacrifice so great, and then think you it is optional, or that we can remain neutral? Or just simply join the holiness crowd, or even go to a holiness altar and go through a sort of mental consecration and take it (as we have heard so many times) by faith and never get the witness? We say, no! a thousand times to such deception.

If we desire with all our heart that which is becoming God's house, whose house we are, we may obtain it. And in order to obtain this blessed experience of heart holiness, Bible holiness, blood-bought holiness, that which enables one to live a victorious life and gives boldness in the day of judgment, we must die. There is a death, a putting off of the old man. (See Col. 3: 9, 10.) Paul said, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God."

It seems a different matter many times to hold people to the line of praying clear through where faith takes hold and the Holy Ghost comes in His fiery baptism, purging, purifying, refining, destroying, illuminating, energizing, quickening power. Jesus said, "Tarry ye in the city of Jerusalem, until ye be endued with power from on high." And again, "Ye shall receive power, after that the Holy Ghost is come upon you." God wants to give His people a real Pentecost today as much as He did the one hundred and twenty in Jerusalem. People seem to be too much in a hurry. They want to cut the work short, but not in righteousness and true holiness. Nothing short on our part of divine requirements will bring the power and blessing and glory on our souls. And anything short of the power and glory on us will fail to convince the world. (See John 17: 22, 23.) This is that which is always becoming in the pulpit and in the pew, becoming at home and abroad, on the farm, and in the shop, in the social life, and in business life, in the light, and in the dark—in all places and under all circumstances, it is becoming. Without this fitting and becoming attire, no man shall see the Lord. (Heb. 12: 14.)

# The True Pentecostal Nazarene

BY REV. E. F. ELLYSON

**T**RUTH and personality are in some sense synonymous. Not all personality is truth. But truth is closely related to right personality. Jesus said, "I am the truth." God is the embodiment and source of all truth.

Great movements and reformations in this world are always headed by personalities. Also these movements always stand for some leading truth or principle. When God wants to start a movement or reformation He makes some personality the embodiment or incarnation of the prevailing truth of that movement and sends him forth to launch it.

Christianity was introduced into the world by a personality who was the incarnation of its truth. Jesus is the great example of Christianity. He set the type. To see His life, His Spirit, and His activity is to see Christianity.

When a great reformation was necessary, God first put the reformation in a person. He made Martin Luther the incarnation of the principles of that reformation and then sent him forth. John Wesley was the living incarnation and manifestation of Methodism, and George Fox of Quakerism.

The church movement now known as the Pentecostal Church of the Nazarene sprang up in several parts of the country about the same time, and is the result of a union of these different sectional movements. In each section certain personalities were in the lead who had certain truth incarnated within them which they stamped upon the movement. But taking the movement as a whole and as now organized all will admit that its great leading personality has been Dr. P. F. Bresee. As Methodism may be seen in Wesley, Quakerism seen in Fox, so may Nazareneism be seen in Dr. Bresee.

To be a true Pentecostal Nazarene then one must be a follower of Dr. Bresee, as he was a follower of Christ: or to put it more correctly, one must be a follower of Christ as He was manifested in and through Dr. Bresee. This is not an undue tribute to man, but just a recognition of God's method. Paul said, "Be ye followers of me as I follow Christ." And this is evidently the sense of Christ's expression, "Thou art Peter (a rock), and upon this rock will I build my church." Not Peter, not Luther, not Wesley, not Fox, or Bresee, but the truth incarnated within and manifested through them. When God wanted to start the Pentecostal Nazarene movement He first put that movement, its spirit, and truth into Dr. Bresee, making him a living example of it, and then sent him forth to propagate it. Of course, he must needs have his associates who have the same inspiration and catch the same vision, in part at least; and these he had.

From this standpoint, then, what do we find are the main characteristics and differentiating truths of Nazareneism? What constitutes the true Pentecostal Nazarene? Certainly he believes in a supernatural new birth, which forgives all sin and gives real spiritual life. It emphasizes a real experience of holiness, of inward purity through the blood of Jesus. It is loyal to the Bible as the inspired and infallible Word of God. Yes, all this is verily believed. But this is not all, possibly is not the real differentiating characteristics.

As we think of the life and ministry of Dr. Bresee, two things stand with special prominence which it would seem to us were essential to true Nazareneism. They are the following:

**FIRST, An open heaven.** How often have we heard him use this expression in some form or other. Frequently he used to say, "our business is to get heaven open right above us, and to keep it open." A professionless, juiceless, unprogressive holiness could never satisfy him. It must be an open heaven with continued divine manifestations, with flowing "liquid glory," a holy anointing and heavenly unction. How well do I remember the first time I ever met Dr. Bresee. It was when he came to organize the church at the college at Peniel, Texas. And I remember how on one occasion he looked

out over the congregation and said, "I can see what is in you people. You are a good, saved, and sanctified people, but you look to me just like you could stand a great deal more of the glory." Then we have heard him say, "We people must sing as no one else sings. We must sing with a spirit, an anointing, a presence which but few others have. And so with our praying and preaching."

**SECOND, Divine intensity.** No one who knew Dr. Bresee will question this. He was an intense man; intense in feeling, and intense in action. And he put great intensity into the movement. Holy fervor, deep burden for souls, intense evangelism, sturdy pastoral work; things must go for God! He could not be satisfied just to fill an appointment, to have a preaching point or go through with a form. It must be a real movement.

Are we not then justifiable in this conclusion: that to be a real Pentecostal Church of the Nazarene we must be more than an organization bearing that name and standing for holiness? We must have a real experience of conversion and sanctification, with a constant open heaven of divine blessing, anointing, and manifestation, and an intense devotion and service to God and the church. Organizations which bear the name but lack these characteristics are unworthy of the name they bear.

It may be well to ask ourselves, Do we have this divine anointing and intensity? and is heaven open above us as largely as is our privilege and as it should be? Is each individual church accomplishing what it might and should? Is our ministry as unctuous, full of fire, and convincing as God is willing to make? Does the fire burn brightly on our altars, and are they as fruitful in souls as they should be? Are we maintaining our influence and the confidence of the community so we can win for God? Let each one make these questions personal and local.

Whatever may be the correct answer to these questions, the words of Dr. Bresee at Peniel are no doubt true of us all; we can stand more of the glory, and if we had it we would be more efficient for our work. A few months ago we had a very successful hallelujah march, at which time our whole connection marched around and laid a splendid offering of money before the Lord. Would it not be a good thing if our General Superintendents or some one in a place of authority to do such a thing, should set apart a time, a day, or even a week, when all special revival meetings, conventions, etc., be called off, and all evangelists and workers go to their own homes and the entire church join in a service, or services, and tarry before the Lord in a mighty prayer for such an outpouring of God, such a holy anointing and divine manifestation as we have not yet had, so that we may go forth to battle for victories in the church at home and abroad, in evangelistic, and in pastoral work far beyond what we are now having? Do not the conditions and the times justify this?

The world needs such an anointed church. The present condition of hardness in sin calls for the greatest spiritual empowerment the church has ever had; it needs Pentecost multiplied into one hundred and twenty churches instead of one hundred and twenty individuals, and it needs the after Pentecost anointings as in Acts 4:31. Shall our church answer this world's need? Not that others may not do so, but will we? If we can be satisfied with anything else, with anything short of this we will never get it. Shall we tarry for the wider opened heavens and a greater divine intensity, and then go forth to the larger conquest?

The history of the Christian church has been one round of reformation and cooling off. As the end of time approaches Satan seems to intensify his activities and become more subtle in his methods so that the continued life of movements seem to grow shorter and shorter. Let us learn the lesson of history and see to it

that we keep constantly under the opened heavens. We can do without hundreds of things that others have and value highly, but we can not do without this. We might fight for holiness and build up a beautiful ecclesiasticism under a closed heaven, but it would not be Pentecostal Nazarene whatever it might be called. For what we are, we thank God; but for 1918 let us be more truly and more largely real Pentecostal Nazarenes.

## Wheat or Eternal Life

BY N. W. PHILBROOK

**G**OD has made wonderful provision in nature for the production of food for man—light, air, sunshine, water, soil, and the germination and growth of seed; man could not provide these—he understands very little about each. A lifetime of study of the various problems involved would not produce a single grain of wheat. His part is to prepare the ground, sow the seed, cultivate the growing plants, and reap the harvest. The more perfectly he does this, the more abundant the crop. Thus there are two parts involved: God's and man's. Man can not do God's part; God does not do man's.

Precisely the same words may be used in the matter of man's salvation. The Bible tells us that man has, by his disobedience, forfeited spiritual life; that he is a sinner, alienated from God by wicked works, dead in trespasses and sins, without God and without hope. How may he be restored? There are two sides to this question: God's side and man's.

God has made all necessary provision for man's salvation. The Bible tells us that a sacrifice was necessary, that without the shedding of blood there is no remission of sins. In the death of Jesus Christ upon the cross this was provided—the blood was shed. Much in regard to this is an unfathomable mystery. Beyond the plain statement of the fact we do not need to understand it. The religious world is full of conflicting explanations, interpretations, theories, and views about God's part. Christ said, "No man knoweth who the Son is, but the Father" (Lu. 10:22). Yet our theologians insist that a belief in a certain form of words regarding it is essential to salvation. God's part is full of mystery. "We see through a glass darkly." God does not have to be explained any more than the farmer must know all the mysteries of light, and heat, and soil, and germination before he can raise wheat. He plows and sows, cultivates and reaps. That is his part. God does the rest—that is His part.

God's provision for man's salvation was planned before the foundation of the world; it was finished on Calvary nineteen hundred years ago. In this plan is involved conviction of sin, confession before the Father, forgiveness of sin, regeneration, adoption, sanctification, gift of the Holy Spirit, assurance, answered prayer, love, joy, peace, which are fruits of the Spirit. These hold the same place in the "plan" as does God's part to the farmer's wheat. Not a single one of them is the product of man's will, or power, or education. They are God's part in salvation.

Now what is man's part? Christ illustrated it by a parable. The publican standing before God in the temple would not lift so much as his eyes to heaven, but smote upon his breast crying, "God be merciful to me, a sinner." He yielded to conviction. He was truly repentant. He confessed himself a sinner. He did his part and Christ said, "I tell you this man went down to his house justified." He had fulfilled the conditions which God required. He was forgiven. Born again, adopted. He became a son of God. In due time, as he was faithful and obedient, God's gifts came to him, he grew in grace, and there was developed in him the Christ-like character and image of Him who is the image of God.

God's part is done whether men understand it or not—whether the harvest is wheat or eternal life.

## OUR LOVE FEAST

### HAPPY AT SEVENTY-ONE

I am a seventy-one-year-old Pentecostal Nazarene and have been reading the notes of praise from the Publishing House folks and many others. Thank the dear Lord for keeping me saved way out here, twelve miles west of Springfield, Colo., where there isn't any church closer than Springfield; no Sunday school within four miles, and not a Christian nearer than four miles. I have n't heard but two sermons preached since April, one at Elkhart, Kas., September 18th, in a holiness meeting; the other by a Baptist preacher, and he chews tobacco, smokes cigarettes, and works on Sunday, so I don't get much spiritual food from that kind of a preacher. I have a right to be thankful that I have a blessed heavenly Father who is able and willing and does keep me sweetly saved through the precious blood of Jesus. Glory to His precious name! All the spiritual food I get is the blessed Bible, and the Herald of Holiness. Oh, I am so thankful for such a paper, and it would be such a pleasure to me to receive personal letters from some kind Pentecostal Nazarenes, as I don't get to hear or see any of you. Your sister in Christ.—M. N. Tomlin, Graft, Colo.

### DELIVERED BY PRAYER

Faithful. I believe that is the greatest word God can write on man's brow. I have been at Mangum, Okla., for thirty years and for twenty-seven years I never darkened the door of a church. I have three children who never did go to Sunday school until they were past twenty-one years of age. My husband claims to be an infidel and he kept us at home, but one time in 1914 a holiness band came this way and they prayed for me as the church prayed for Peter, and the doors were opened and I stepped out a free woman. From March 5, 1914, I have only missed one Sunday from Sunday school. God put the work on my heart. I have never had the privilege of going to big meetings, but the Bible, Jesus, and the Herald of Holiness are my daily companions. I never get lonesome any more.—Mrs. S. B. Hall.

### HEALED OF LUNG TROUBLE

I desire to give my testimony through our church paper, which I anxiously look for each week and enjoy every page. Oh! how I thank God for such a paper and for the Pentecostal Church of the Nazarene, of which I am a member.

I thank God that He convicted me of my sins and soundly converted me thirty-three years ago, under the preaching of Rev. Jack Poyner and Rev. Mr. Matheene in Poyner chapel, a Methodist church in dear old Kentucky. Twenty-five years ago God sent George Newton, of Oakland, Cal., to Kentucky. I was in the last stages of tuberculosis and he talked to me about using medicine. He said for me to consecrate my life to God and He would heal me for His own glory. I am so glad I made the consecration and He gloriously sanctified me. That was August 26, 1882. God made it plain to me He would heal my body for His glory, to work in His vineyard. But it seemed, if possible, I grew worse from that day on, while I had the very best physicians and every human aid to bring about my recovery. Still I grew weaker and weaker, the doctors telling my peo-

ple I could not last many weeks longer. They could only give momentary ease.

On the following September 12th I said, "Lord, Thou hast told me Thou art going to heal me for Thy glory and I am waiting and trusting Thee, and it seems my suffering grows worse. Is there anything on my part to do? If so, make it clear to me and I will do Thy precious will." He said, "When you came to me a sinner you forsook your sins and quit sinning and believed on Me, and I saved thee. For the healing of your body you must look to me—trust me—quit man's remedies." And, praise God, I said, "I will now look to Thee and trust Thee to heal my body. Make me a new pair of lungs right this moment." I could not speak above a whisper, had not done so for weeks. Suddenly a dynamite of glory flooded my soul and the electric power of the Holy Ghost filled every atom of my being, even flooding the room with light. Every vestige of disease vanished away, leaving me with new lungs and a powerful voice to sing and shout His praises. I have been living close beneath the shadow of His wings for these twenty-five years. I have gone through many fiery furnaces and lions' dens, but through it all He has brought me forth without the smell of fire or any sign of hurt. I am still shouting His praises and going through with Jesus.

He has sent me to a mission field in Bashaw, Alberta, Canada, where we are looking for the outpouring of the Holy Ghost. Already we hear the pattering of the drops preceding the shower of blessings which we are sure are coming to this needy field. I desire to request that every reader of the Herald of Holiness will join in prayer with me that we may see scores of people saved and sanctified on this field before many months roll by, and that God will be able to pour out Himself upon the people through us who are sanctified in this place. I desire to be more useful here than ever in my life before. We are looking for His coming and it is necessary to be up and doing for the salvation of the lost.—Emma Holland Adams.

### A YOUNG CONVERT

I am a new convert. I was saved last June under the preaching of Rev. M. M. Mitchell. He was the first holiness preacher I ever heard. The Lord has also sanctified me and delivered me from the filthy snuff habit. He has called me to do a work for Him, and by His grace I mean to follow where He leads me.—Mrs. J. N. Evans, Heber Springs, Ark.

### TRULY THANKFUL

I am truly thankful to God for His continual presence with me. I am saved and sanctified and constantly on the look for our Lord's return. I am working for the salvation of precious souls.—Frank Bechtle, Streator, Ill.

### FROM MISS ETHELYN BROCK

I am writing to tell you how much I love the Herald of Holiness. I can hardly wait for it to come each Saturday. I was sanctified during the meetings our beloved brethren, Lewis and Mathews, were holding near our place. I had been endeavoring to live a Christian life for a long time, and the Sunday I surrendered all to Jesus, I had been feeling my need of a pure heart. I am very thankful I gave my all to Him. As soon as I got up from the altar a sweet peace came

into my heart, and I knew that Jesus had sanctified me.

My home is not a Christian one. My father has been dead for about nine years and my brother, mother, and sister are not Christians, but I am able to stand true to my Savior. My two youngest brothers, now young men, once could testify, but they have wandered back into the world again, and never in my almost eighteen years have I done more praying for them, as well as others, as I have this last year.

Although the Savior has not called me to any definite work yet, I am willing to do what He wants me to, either in the foreign or home missionary work. It is my prayer each night that God may bless and help those in His service everywhere.

### WHAT GOD HAS WROUGHT

We thank God for love divine that He has shed abroad in our hearts. We thank Him that He has again united our family, which was separated on account of sickness. We thank God for the Herald of Holiness, through which we keep in touch with the working of the church.—S. Z. and Mary Lehman.

### AN EARLY RISER

I was born in 1846, born again in 1861, married in 1866, and sanctified in 1877. I get up before day to shout and sing: "I believe the Bible, O it is divine! Heaven's golden sunlight in its pages shine; Lights my way to glory, and I'm surely going through; I believe the Bible, for 'tis ever true." Then we get ready, walk across the river—a half mile—then nine blocks to the tabernacle for the 9 o'clock prayer service. Am always on time and praising the Lord. Bless His name for sanctifying grace.—D. G. Judd.

### SPREADING HOLINESS

"Bless the Lord, O my soul; and all that is within me, bless his holy name." My heart is truly filled with praises to the Lord for His loving kindness to me. The last year has indeed been the best year of my life. It has been a year of severe trial and testing, but the Lord has never been so precious to me. I praise Him for ever saving my soul, for cleansing my heart from inbred sin, and for the Comforter that abides. During the last year He has permitted me to come to work in the Pentecostal Nazarene Publishing House, and I feel that I have a small part in this great work of spreading holiness throughout the world, for which I praise His precious name. My desire is to live each day so that I may have the smile of God's approval upon my heart and life.—Jennie L. Anderson.

### BETTER FURTHER ON

As the days and years roll on I am becoming more and more attached to Jesus and the way of holiness. I thank my sovereign Lord and King for His marvelous leadings and dealings during the last year. Truly I can exclaim, with the inspired writer, "No good thing will he withhold from them that walk uprightly." I have had many answers to prayer, for which I praise Him. God is my supreme joy, strength, and confidence. In Him I have everything heart can desire. My highest thought, purpose, and ambition is to please Him in all things, to keep clean and humble, and at last "be found in him without spot and blameless at his appearing."—D. L. Rice.

## SUNDAY SCHOOL LESSON

January 27

### Jesus Forgiving Sin

Mark 2:1-12

**GOLDEN TEXT:** *The Son of man hath power on earth to forgive sins. — Mark 2:10.*

#### THE LESSON OUTLINE

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

A. PALSY, in the condition of utter helplessness which it produces, is a STRIKING TYPE OF SIN. Note that this palsied man was dependent upon others to bring him where he could be in sight and in touch with the Savior who had power to heal and to pardon. Fitting illustration this, of the helplessness of the sinner.

The children of God should learn a lesson from this; that the world abounds with need and with opportunities for the employment of their time and the exercise of their talents and influence to help others to Christ.

B. We have in this lesson also a CONSPICUOUS EXAMPLE OF THE INTENSE ZEAL which should be exercised by personal workers. These friends of the paralytic were persistent, determined, and unyielding, and would be baffled by no difficulties. The ordinary ways of entrance being blocked by the crowds, they effected an entrance through the roof and let down the palsied man to the presence of Christ.

C. There was evidently in the case before us CONSPICUOUS FAITH in the paralytic as well as in his friends. Through their representations concerning Christ, or news heard of Him through other agencies, the sick man had come to believe in Him and cheerfully consented and possibly sought the mediating help of his believing friends to bring him into touch with this wonderful Teacher. We are persuaded, therefore, that the marvelous faith at which Christ expressed His wonder was the conjoined faith of the paralytic and his friends.

D. The Savior FORGAVE FIRST. Commanding faith procures first the commanding chief need. Let us learn hence to rightly appraise human needs as the Savior does. Desperate as may be the physical maladies of men, sin-sickness is a greater malady than the most deadly of physical ills. It is a glorious truth that our great Physician delights to do business in both realms.

E. MARPLOYS ON THE SCENE. The Devil is always present to stir up enemies against the work of Christ. They even charged Jesus with speaking blasphemies when He pronounced absolution from sin in the case of this helpless paralytic.

F. God not only OVERRULES THE WRATH OF MEN and makes it praise Him, but also overrules the wrath of devils. Note how He answers the bitter and malicious charges of these slanderous critics. He alleges that with God all things are possible, in the spiritual as well as in the physical realm; that nothing is too hard for God. He makes the lofty asseveration that with the infinite God of the universe it is as easy to speak sins forgiven as it is to speak a physical malady cured; that there is no difference in the divine energy required in the performance of the two classes of miracles.

#### NOTES : QUERIES : QUOTES

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

The presence of the Lord in any community or church soon becomes noised abroad. (v. 1.)

The preaching of the Word is the principal thing for the house of the Lord (v. 2.)

Helpless men must be brought, borne to the Lord. (v. 3.)

Faith surmounts all difficulties, laughs at impossibilities, cries, It shall be done. (v. 4.)

There is a connection between our faith and the salvation of others. (v. 5.)

The habit of the supposedly wise and learned is oftentimes one of secret criticisms in the house of the Lord. (v. 6.)

Men may be orthodox while unspiritual; correct in doctrine while blind to spiritual realities. (v. 7.)

The omniscient One knows all our thoughts as He is acquainted with all our ways. (v. 8.)

To "any" one thing is about as easy as to "say" another. But it is the doing with the saying that counts. (v. 9.) Jesus complained of those who "say, and do not."

The great proof of a word of grace, like forgiveness, is a work of grace evidenced in life. (v. 10.)

God's grace reverses lamentable human conditions into states of victory. (v. 11.)

God's fashions are always amazing to me, but they are always good. (v. 12.)

The great business of the worker with God is the presentation of the word of truth and of authority, by which faith cometh, and through which men are to be made free, and to be sanctified.

"Quickly as the glory of Christ was manifested in His first works, so quickly did the contradiction of the pharisaic worldly mind develop itself. It is most significant that the evangelical forgiveness of sins was the first stumbling block."

"We can not," is the coward's word; 'We must,' is the earnest man's. If we have any real consciousness of our need to get to Christ, and any real wish to do so, it is not a crowd round the door that will keep us back. Difficulties test, and therefore increase faith. They develop a sanctified ingenuity in getting over them, and bring a rich harvest of satisfaction when at last conquered." (Maclaren.)

## YOUNG PEOPLE'S SOCIETY

Subjects for Young People's Meetings:

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

IN THREE CHAPTERS — CHAPTER I

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

A few weeks ago we touched briefly this very important subject, but we feel that it would be wise indeed to give it fair consideration, and profitable to discuss it thoroughly in our meetings. It has been stated repeatedly, by men of thought, that it is much easier to get people saved than it is to keep them in the way of life; and after all, that is the thing of importance, next to getting them to God, for though one runs the race well till he reaches the last mile and then fails, he loses the goal. The promise is to him who is faithful to the end.

It is a well known principle of psychology, that what we say impresses us more deeply than it does the one to whom we speak. This being the case, it is well indeed that we get the young people in our meetings to discuss in open meetings how we may best keep spiritual. The subject is so full of thought and value to us, it is necessary, it seems to us, to continue it for more than one meeting. Give each topic suggested below to a different speaker, adding any topics that suggest themselves to the committee on programs. For this subject we will use the text, Isaiah 12:3, "Therefore with joy shall ye draw water out of the wells of salvation."

The text contains four great thoughts or topics: First, water; second, wells; third, the drawing; fourth, the joy. No other division would be possible, as these are the main thoughts and they stand out very plain and clear.

First, the water. This metaphor is one of the most common in the Bible to represent salvation, the Spirit. Isaiah 55:1, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." Isaiah 44:3, "For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring." John 4:14, "But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." Rev. 22:17, "And the spirit and the bride say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Many other references may be found that speak of water to represent the Spirit or salvation. The metaphor is indeed fitting for two reasons: First, water is familiar to every creature on earth. Second, the figure is so simple every one can understand it, so simple that the fool need not miss this way.

1. *Water is essential to all forms of life on this earth.* Without it, trees, grass, flowers, yea, every form of vegetable life must die. If God sends not the rains, man can raise no crops, and can not therefore maintain physical life. What a sad sight is a desert! As far as the eye can see, not a tree, not a flower, not a green spot to break the monotony of the spectacle of death and loneliness, not an oasis. The sadness is increased when one stops to think what possibilities are tied up in that place forsaken of man and God, if only a few showers could fall or the fountains of the deep might be broken up. The desert would then blossom as the rose. Without water that desert must for ever remain a hot, abandoned, despised, lifeless place, a barrier against that beyond it, that is good.

2. *Water slakes thirst.* Those who never suffered for water do not fully appreciate the value of it as an essential to human existence. The writer met a man once who had been forced to cross a desert, and while on the trip he lost his way and his supply of water became exhausted. He finally became so weak that he would run a short distance and then fall. He would rest a few minutes, struggle to his feet and run a short distance again. When he finally came to a house and staggered to the gate and motioned to his mouth for water, he said his tongue had swollen and cracked in places so he could not speak. Water was brought to him just in time. How good! Oh, how good! He had never tasted—he had never enjoyed water before! His thirst was slaked. How this picture represents the condition of the soul of man in this life without God. He wanders in the hot desert of sin, seeking from a thousand sources something that will stop that soul, that constitutional thirst for something. The Devil tries to fool us into believing this or that will satisfy, but nothing can slake the thirst of the soul but the water of life, as nothing can slake the natural physical thirst except water. No substitutes will do. Man must have water! The soul must have the water of life! Jesus said to the woman at the well, that if she would ask Him, He would give her water springing up within her being, that would so satisfy her, she would never thirst again. That is what our young people need. Something that will so fix us up inside we will not thirst for this old world.

# THE WORK AND THE WORKERS

## COAST TO COAST CONVENTION National Holiness Association In Lansing, Mich.

We began our convention in Lansing, Mich., Thursday night, December 27th. As a rule the holidays are not the best time for religious work, but it proved the opposite here. We had the largest attendance, the most preachers, the most delegates, and the widest influence of any convention thus far. There were delegates from Jackson, Detroit, Bay City, Gaines, Battle Creek, Owosso, and many other towns in the immediate vicinity.

We had many preachers. There were Methodists, Free Methodists, and Wesleyan Methodists; there were Mennonites, Quakers, and Salvation Army officers; there were Pentecostal Nazarenes and Apostolics (not Tongues), and Evangelicals. There were upward of

twenty-five preachers in the services during the convention, and they were a fine lot of spiritual men, who are interested in, and seeking to promote the work in the state of Michigan. All the preachers took right hold and did everything they could to get blessed and be a blessing, and they succeeded in both.

The Pentecostal Nazarenes have a fine new church in Lansing. It will seat upward of five hundred people. Brother Mieras is pastor. Now, Mieras is a live wire. He can do about as many things at one time and do them well as any preacher you ever saw. He has around him a fine spiritual band of people, and the Devil and the folks are going to know that that church is on the ground.

There were five churches associated with us in the convention—First Methodist Episcopal,

of North Lansing, Evangelical, Wesleyan Methodist, Free Methodist, Apostolic, Salvation Army, and Pentecostal Nazarene. They had prepared for the convention by five weeks of prayer-meetings throughout the city, so you are not surprised to know that the church was packed the first night and that we had a great hearing in every service. This shows what can be done when spiritual people get together and seek to do it.

We began at 9:30 in the morning, at 10 o'clock a paper on some vital subject in relation to holiness, then general discussions; 11 o'clock chair talk by Dr. Fowler. The morning services were refreshing and the blessing of God attended. The afternoons and nights we went in for real evangelistic salvation work and we had it. There were over a hundred definite seekers in the six days, and the scenes in the church and around the altars were pentecostal in their kind. Sinners were converted, backsliders were reclaimed, believers were sanctified wholly, and the work of holiness received a great impetus. They are looking forward to an association that will unite all of the holiness people in and around Lansing and they push the work by all-day meetings, conventions, and special rallies.

We are expecting the good work of holiness to go right on with increased power and united effort and we are praying that God will make His grace abound toward them.

We closed Tuesday night with the church full, the altars full, and the people happy. Brother Ruth went on and began the convention in Milwaukee New Year's day.—Reporter.

## The Growth of the Pentecostal Nazarene Movement

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

**A**FTER an extended trip, covering thousands of miles throughout the United States, holding nineteen District Assemblies and conducting services in twenty-three different states, I am constrained to make a few observations regarding the growth and conditions of the Pentecostal Nazarene movement. The one great satisfaction in the rise and growth of this great movement is this one all-important fact that the movement has not been the result of a church split or dissension. Another reflection, this growing movement has not been clustered around any one man. Of course, the movement has been the result of the great holiness revival which swept this country some years ago, resulting in many holiness campmeetings with many thousands saved and sanctified. As an outgrowth of this revival several men in various parts of the country felt led to organize missions and churches to better carry on the work of spreading holiness. It was only natural that there should be a great union of many of these efforts, which finally resulted in the organization of the present Pentecostal Nazarene movement.

The writer felt divinely called, some thirteen years ago, to step out in faith without money or price; and he united with the Church of the Nazarene at the Assembly held in Los Angeles in 1915. At that time we had only a few thousand members. Then came the union with the eastern brethren at Chicago; then the great meeting at Pilot Point and the union of the south. However, with all this we had only a little over ten thousand members. The real growth of the movement has come in the last ten years, in which time we have nearly doubled twice. Before five years we had reached twenty thousand, and now we are nearing the forty thousand mark, which should be reached by the next General Assembly. We are not trusting or counting numbers, but simply recognizing a few facts as they come to notice.

It has been a special joy to the writer to note the increase in the last ten years in the great Middle West, where our work is growing very fast at this time. Ten years ago we had only one District—covering Nebraska, Kansas, and Oklahoma—with about nine churches. Now we have a fine District in Nebraska able to support a District Superintendent; also a large District in Kansas, with fifty or more churches, and raising twelve thousand dollars yearly for missions. Oklahoma has been made two Districts—Western Oklahoma, with about fifty churches, and the Eastern District about the same. These four Districts alone raised nearly twenty thousand dollars for missions, or as much as the united church some ten years ago. Five years ago we had little or nothing in Ohio; but today we have thirty or more churches, and organizing new ones all the time. Three years ago we had only

seven churches in Indiana; while today we have more than thirty strong churches able to support pastors, and three new churches organized since the Assembly. The Iowa District is fast coming to the front as a strong evangelistic force in that great state. Michigan is not one whit behind in its growth and spirit of aggressive evangelism. Many of these Districts have been separated from what was the Chicago Central District, and yet this District retains its strength.

The spirit of the movement is full of evangelism. There is a good tide of salvation and a constant revival spirit throughout the church. Our people are loyal and have the call of God upon them. Our preachers are largely young men, saved and sanctified in the movement. Largely they have fire and glory, and are full of heroism and sacrifice. We have many young men who are strong preachers and are fast coming to the front as able ministers of the Word of Life. We have graduated from our schools many fine young men who are second to none, as they have entered the great universities of the country. We have a great host of young people in the great Middle West who get blessed and shout like the saints of old, bringing the glory down.

The Assemblies along the Atlantic coast have not had the growth which we might desire. There has been some growth, which has been strong and firm, but there is much land to be possessed. I have been glad to note the aggressive evangelistic spirit which is coming upon the people of these three Districts. New England and New York Districts are planning aggressive campaigns for new work, and the Washington-Philadelphia District is now looking up through her trials of the last years for better times of refreshing. These Districts are loyal and true to the call of God, and are doing most excellently in their efforts to establish their college work.

With this rapid growth and the coming of preachers from the various denominations, it is not strange that some should fail to get the God-given vision for this work, and after a time leave or fall out by the way. It is not strange that some mistakes should be made, causing difficulties in a few localities. But, the great general work of the church is moving on with strength and power. We are more careful and exacting in our membership as we get on. Our preachers are becoming more fearless in their efforts to counteract the tide of worldliness in associations and dress, and still all must have greater wisdom and care along this line. All this brings trial in the pastorate, but God will give the grace to overcome. Rapid growth is very gratifying, but it brings its trials and difficulties. Whatever of trial or difficulty should come to us, whoever may come or go, necessity is laid upon us. God has spoken, we must obey. But best of all, God himself is with us in sanctifying power.

## EVANGELISTS JARRETTE AND DELL AYCOCK

God gave us a good meeting with our church at Hill, Okla., where Brother Nelson is pastor. We were royally entertained in the home of Brother T. P. Miller. We closed at Hill on Thanksgiving and went to Louisiana, for a few days' meeting, and thence on to California, where we are now battling against sin. We preached for some ten days in the Pentecostal Nazarene church at Highland Park, and some found God. There are some good people in this church who love the Lord and are pushing ahead. We closed our part of the meeting December 30th, and Rev. Howard Eckel, District Superintendent, took hold and will continue another week, and we hope God will give a great revival. At present we are holding a meeting in the Nazarene Mission here in Los Angeles, where Brother Frazier is superintendent. From here we go to Escondido, Cal., for a meeting, and then in April we return to our home District, which is Eastern Oklahoma. Any one desiring our services on our return may address us at 833 Kensington Road, Los Angeles, Cal.

## DAKOTAS-MONTANA DISTRICT

In my last report I closed by saying I was in a meeting with the church at Van Hook, N. D., and I purposely left off there that I might say some things about the work there. About four years ago, when the town was surveyed and the railroad run through, Rev. C. D. Norris, an old Okalooosa boy, who is now a member of the Dakotas-Montana District, and who was at that time proving up a claim and preaching at Plaza, and other schoolhouses, came to Van Hook and bought four lots from the government and started erecting a church, and in the meantime held services in a garage. It being the only Protestant church in the town the people felt it was their church. While the strictness of the conditions of membership has kept out many who for other reasons than real salvation would like to have joined, yet they have all rallied to the support of the church and God has not forgotten them.

In this meeting several of the leading persons of the town have been genuinely saved. Among them are Brother Sather, a merchant, Brother Ranum, a banker, and several others who are real substantial people, whose business I do not know. Brother Norris has done a good work there. They now have a nice church, well seated with nice pews, which have recently been given by the town, and Brother Will Hodges, a man who has stood by the work in this country as few men have in any country, has just given them a nice organ. To God be praise! On the last Sunday of the meeting we dedicated the church and God was graciously with us, even the outsiders sat in tears as He poured His Spirit upon His people. We are a new District, but we have a great vision and we need your prayers. I am at this writing with Brother Pounds, at Velva, N. D.—J. E. Bates, Superintendent.

**SUBJECTS FOR PRAYER AND THANKS-GIVING**

The last year has been a good one, and during the whole year we could read our "titles clear to a mansion in the skies." The new year comes to us with its hands full of precious blessings. We thank God for the Pentecostal Church of the Nazarene; the home and foreign missionary interests; the Publishing House and its employees. And we take this opportunity to express to you our implicit confidence. We are thoroughly convinced you need our prayers, instead of our censure. We thank God for the ministers' aid, which has already proved such a blessing to several preachers' widows. Get in, brother, and let's raise our membership to one thousand at least. Then there is the Laymen's Aid, and may the laymen get enthused over a real sanctified insurance, and all get into it, and make it go. How much better and cheaper this than the worldly affairs. We thank God for our General Superintendents—every one of them; our District Superintendents; every pastor in the connection, and all the evangelists. Thank God for their burdens and victories. We will pray for them, and help them bear the burdens of their different offices. May God bless our church another year as she has never been blessed before. If holiness is essential to an entrance into heaven, we need a holiness church to push the work. It is our especial business to push holiness.—J. W. Oliver.

**OLIVET UNIVERSITY  
Olivet, Ill.**

The school has opened again after the Christmas vacation and almost all of our students are back ready for good work, and we are very pleased to see the beautiful spirit manifested by them. The Lord is blessing in our midst, and we have many things for which to praise Him. Our enrollment has reached beyond 180 and we are expecting a number of new students to enter at the opening of next semester, January 29th.—J. E. Hoover, Vice-President.

**FIFTH STREET MISSION  
Los Angeles, Cal.**

As the candle of the old year is burning low we are desirous of sounding one more note of victory from the old Fifth Street Nazarene Mission in 1917. Since we last reported there has been a steady, marked increase both in attendance and victory. Yesterday, Sunday, was a great day, almost every chair was occupied at the evening service, and the old time power was on, ten prayed through to victory, and was an old time shout in the camp. Hallelujah! Making about eighty seekers during the month of December. The Christmas services were great, a crowded house greeted Brother E. F. Wilde and greatly enjoyed his message on the second coming of Christ. The large audience was almost lifted off their seats by the heavenly breeze that swept over it while the Wilde-Knight quartet sang. It was simply great, a number of seekers and salvation at each service. The free luncheon served for the poor seemed greatly appreciated by all; just the number served is unknown, a full house was served, then the doors were opened two or three times for the large crowds that patiently waited on the outside. Everything went off in splendid style and all expenses met with a balance of about \$15 left over, which was applied on the rent. This is just like our God.

We begin a special revival January 2d with Evangelist J. E. Aycock and wife, of Oklahoma. We are expecting the breeze from the Lebanon Hills to sweep the deck and the old time revival fire to fall. There will be a great all-day meeting Tuesday, January 22d, the services beginning at 10 a. m. Evangelist J. E. Aycock will preach at the morning service, General Superintendent J. W. Goodwin will preach at 2:30 p. m., and Rev. E. F. Wilde will preach at the evening service. The Wilde-Knight quartet will furnish special music at each service. What a great treat, don't miss it. The pastors and churches of the Southern California District are urged to be present and enjoy this elaborate feast. The greatest day in the history of old Fifth Street Mission is expected. We are going in for it and God will not disappoint us. The glory holds, and the fire burns, and we are living in the progressive mood.—W. C. Frazier, Supt., 1348 E. Vernon Ave., Los Angeles, Cal.

**MINISTERS' MUTUAL AID SOCIETY  
Second Anniversary**

Just two years ago the undersigned started the above society of the Pentecostal Church of the Nazarene by recording his own name as the first member. Articles of agreement were then mailed to one thousand Pentecostal Nazarene ministers, asking them to sign up and unite with us in this great and good work; returns began to come in and our list increased slowly but surely until at this date we have 770 members on record.

During this time the death angel has visited

**BIBLE STUDY  
Young People's Society**

**LESSON III  
GREAT GRACE; AND VICTORY  
Acts 4: 23-35**

By Rev. E. J. Fleaming

Can you endure to read Acts through again this week? It will repay you. What is the greatest event recorded? Why? Write answer and preserve.

1. What are we taught of Christian fellowship? V. 23; Psa. 119: 63; Mal. 3: 16; Luke 24: 15, 32-34.
2. What may we gain by such fellowship? Rom. 1: 12; 1 John 1: 7; Prov. 13: 20.
3. What are we taught in verse 24? Matt. 18: 10; Luke 1: 10, 11.
4. Note some occasions of united prayer. Acts 4: 24; 12: 12; 21: 5. What lesson?
5. What may we "report" in our "fellowship meetings"? V. 23; Deut. 6: 6, 7; Psa. 145: 10-12; Luke 24: 14-32; Acts 14: 27; Isa. 12: 4.
6. What do we do with "our cause"? V. 20; Isa. 37: 17-20; Psa. 37: 5; Phil. 4: 6, 7.
7. For what may we ask a "grant"? V. 20; vs. 13 and 31. (Boldness: "All out-spokenness." That something that enables "to pour out"—like running water—in frank, assured speech or testimony; publicity, free from man-fear.)
8. Why need boldness? Isa. 58: 1; Ezek. 2: 6; Mic. 3: 8.
9. What further need? Eph. 6: 18-20; 2 Cor. 3: 12; Phil. 1: 20; Thess. 2: 2.
10. What will heaven send boldness do for us personally? 1 Thess. 2: 2; 2 Tim. 2: 3; 4: 5. Note such words as "watch," "endure," "do," "make."
11. What assurance? V. 31; 2 Tim. 1: 7; 4: 10, 17, 18. Note, "Lord stood," "strengthened," "shall deliver," "will preserve."
12. Do you think they "prayed through"? V. 31; Ex. 15: 25; Judg. 6: 40; 1 Kings 3: 12; 18: 38.
13. Can personal help be derived from praying together? What? V. 31; 12: 5, 12; 21: 5.
14. If you are "present in spirit" only what part do you play in the meeting? John 20: 24, 25; Matt. 18: 20; Heb. 10: 25.
15. What was one evidence of "great grace"? V. 32; 1: 14; 2: 1; Rom. 15: 5-7.
16. How shall we attain unity? V. 32; 2 Chron. 30: 12; Jer. 32: 39; John 17: 17-23.
17. Another evidence of "great grace"? Vs. 32, 34, 2: 44; 1 Chron. 29: 15-17; Luke 16: 10-12; 1 Pet. 5: 11.
18. What promise fulfilled? V. 33, 1: 8, 4: 8; 1 Thess. 1: 5; 1 Cor. 2: 4.

us four times and removed four of our members. At the first call we had 328 members and gave the widow \$328; at the second call we had 388 members and we gave the widow \$388; at the third call we had 645 members and gave the widow \$645; and at the fourth call we had 744 members and have already mailed checks to the amount of \$625, with \$119 to be collected for her. In all we have paid out \$2,195.

On September 29th we launched the Laymen's Society on the same plan with 121 members, and have already given one widow \$121. We have now 215 members in this society. We believe the method of this aid work is economical, practical, and scriptural, and feel very sure that it has the smiles of God upon it. All of our General Superintendents, nearly all of our District Superintendents, and over half of our ministers are members. We have received many letters of approval from our dear brethren and many blessings from our God during these two years. We enter upon this third year with earnest prayers for the blessings of our God to rest upon us and upon all our members, and especially upon those who will be called to their reward in the coming year. We urge our people to send to us for agreements and application cards, sign up, and become members and help us in this good work. It only costs 25c to become a member and only \$1.10 every time we have a death. Address Rev. A. H. Kauffman, Sec-Treas., 233 Mount Vernon Ave., Grand Rapids, Mich.

**FROM REV. JOHN W. CLARK**

To the saints scattered abroad, greetings: On account of the cold blizzard coming on so suddenly in the Ozark mountains we were compelled to cancel the meetings at Greeley and Exchange, Mo., and come home. We held a ten days' meeting here in Frankfort, Ind., with the Rossville Avenue Wesleyan Methodist church, since coming home. The meeting had been in progress about two weeks before we joined in the battle, in charge of the pastor, Rev. Mr. Mitchell, and Rev. B. H. Grimes, of this city. Rev. Scott May, of San Diego, Cal., had charge of the singing, and Miss Elsie Benjamin presided at the organ. It was a hard fight, with much opposition, but the God of battles led the forces on to victory and about forty claimed to be saved or sanctified wholly. We expect to go back to the Ozark mountains later for a few meetings, and we covet your earnest prayers for those dear people. We received a call today for two meetings out

there and may likely return about February 1, 1918. Any one who desires our services for a meeting while there, please write me 1258 First St., Frankfort, Ind., or Des Arc, Mo., in care of the Missouri Nazarene.

**FROM REV. IRA F. STEVENS  
Northwest Group Supt.**

Since our last report we have held two revival meetings, which we want to mention. On November 7th we were called to hold a meeting at Lone Star schoolhouse, near Russell Springs, Kas. This is one of our pioneer churches, and this is the second meeting we have had there, the first one being held by Evangelist J. G. Bignall. God gave us a good meeting, although there were only seven who claimed victory, but the church was greatly encouraged, and they want a pastor now. One of the victories won in this meeting was a very gifted young woman, who was saved in the first meeting, and sanctified in this one and has joined the Pentecostal Nazarene church. They are worshipping in an old schoolhouse built of nice stone, which can be bought very cheap and made into a nice church. I took three into the church while I was there.

When I returned home from Russell Springs I found the church at Plainville in a revival, and after a few nights' rest we opened fire on the Devil, and continued till December 30th, closing with the group meeting, which met at our church. God gave us one of the best meetings of our lives. There were thirty-nine souls who prayed through, and on the first prayer-meeting night after the close the revival was still on and four more prayed through, making a total of forty-three, and two of them were my own boys, one of which says he got saved, sanctified, and called to preach, praise the name of the Lord! On next Sunday we are going to take a nice class into the church. It seemed that it just took the Assembly meeting at my church to start our work off nicely and the end is not yet. We have seen seventy-two pray through since the Assembly, preached seventy-four times, and have taken six into the church.

It is a nice plan to close your revival with a fine group meeting. Some great sermons were preached by the brethren who came in from their various fields; the topics were well handled, such a beautiful spirit of harmony and perfect love prevailed, and there were about twenty seekers at the altar, most all claiming victory. One of the features of the group meeting was a band of six stringed instruments that made good music. The next group meeting will meet with the Amboy church, near Palco, Kas.

The writer has been called to hold another pioneer meeting near Hoxie soon. We are fortunate to have in our church here three very promising licensed preachers who can step in any time and take my place and so make it possible for me to hold these meetings that God has laid on my heart.

**FROM AUGUST N. NILSON**

This new year finds me fully saved by His power divine. The last year has been one of triumphant victory through trials, temptations, battles against sin, the flesh, world, and the Devil, but, thanks be unto God, "which giveth us the victory through our Lord Jesus Christ," so in this coming year we intend by His help to be "steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your [my] labour is not in vain in the Lord." During this last year we have preached and conducted revivals in nine states of the Union, seen many souls at the altar seeking pardon and purity, and I am sure that "the book" up yonder has several new names written in glory as the result of this poor scribe having been permitted to preach the gospel that saves from all sin, hallelujah! The Lord's hand has also been present to heal the bodily diseases of those who had need of healing. We have been instrumental during during the year of seeing two new Pentecostal Churches of the Nazarene organized as an outcome from our meetings, for which we give God all the glory! The last meeting we were in was at Sioux City, Iowa, with Rev. S. M. Lehman, pastor. This was in some respects a very remarkable meeting. Something like a score of people found the Lord, but the remarkable part of it was that every one of the converts was saved in direct answer to the prayers offered for them in the meeting. We were royally entertained at the home of Brother and Sister Daubler. The pastor stood by the evangelist, the church gave us a very generous offering, and even paid us our railroad fare both ways. Let the saints pray for this poor fellow, who is trying his best to serve God and the Pentecostal Church of the Nazarene. Address me at 2109 Troost Ave., Kansas City, Mo.

**FROM EVANGELIST B. F. PRITCHETT**

Our last meeting was held with Rev. Mr. Woodson, pastor at Lake Charles, La. There were many hindrances; about ten days of rainy

weather, but in spite of all God gave us great victory. There were only a few professions, but the church was greatly blessed. Two young people were consecrated for the ministry. We spent a few days at Sherman, with our family. At this time we are on the plains of western Texas. We will be here for some time. My time is all taken for the winter and spring. The blood cleanses, the fire burns, and the glory holds.

#### BEULAH MISSION, EDMONTON, ALTA., CANADA

A good revival was recently held in the Beulah Mission, and the altar was filled to overflowing many times with souls seeking either pardon or cleansing. The closing night will long be remembered by old Beulah Mission. How the message gripped the great audience, and when the altar call was given they flocked to the altar until it was filled to overflowing. They were not there long before the shouts of praise and victory were heard from many hearts, and the meeting closed with a blaze of glory. The Beulah Bible Institute has started out on another year with bright prospects and increased interest along all lines. It is the only institution of the kind we have in the province; in fact, in the Dominion. We trust it may be greatly honored and blessed of God.—Rev. G. H. McLachlan.

#### EVANGELIST EARL C. CURTIS

God is graciously with us since we started out in our fall and winter campaign. We began at Decatur, Ill., October 11th; Danville, Ill., November 8th; Mansfield, Ill., November 29th; Marshalltown, Iowa, January 1st, and expect to begin at Indianapolis, Ind., February 3d, and Albany, N. Y., March 3d.

#### REV. F. W. COX

I closed my three months' work in our Dayton, Ohio, church on December 30th, with one young man weeping his way to God. God used and blessed me in Dayton. Praise His name! I held an all-day meeting January 1st for Rev. Mr. Haley, of the Phillipsburg, Ohio, Evangelical church. God certainly met with us. One woman was so gloriously sanctified and filled with the Holy Ghost in the morning service that she could not testify to it until some hours afterward. These are blessed days. I will hold meetings in our Pentecostal Nazarene Mission in Cleveland, Ohio, January 4th to 20th; Ft. Jennings, Ohio, January 23d to February 13th; and Bloomington, Ill., February 15th to March 3d. Address me at Ashtabula, Ohio.

#### DALLAS DISTRICT

At the close of the splendid Assembly at Cedar Hill I hurried back to Louisiana and by the following Thursday was moving toward Peniel, Texas, with my family and household effects.

The work at Texarkana has taken on new life and the pastor, Rev. J. L. McLendon, is very much encouraged with the future prospects. We failed to arrange for a pastor at Blossom, as we had hoped to do, but enjoyed the fellowship of the saints and had the privilege of preaching to them three times, besides holding a board meeting. On Monday I went to Sherman and spent the night with the former District Superintendent, Brother P. L. Pierce, who showed me much kindness by giving me such assistance as I needed in beginning the work where he had left off. The remaining part of the week was spent at Peniel, until Sunday morning, when I left for Culleoka and McKinney. I had a good time over the Sabbath at Culleoka, preaching to an attentive congregation. Our new church building being yet incomplete, we were cordially tendered the use of the Methodist Episcopal Church, South. Brother Virgil Fisher, our pastor, is held in high esteem by the whole community, as well as our own people. While there are a few choice saints at McKinney, the work is new and weak. However, we think there is a good opening, if properly handled, to build a strong church at this point, and we hope to see an effort made in this direction within the next few months.

Since visiting the above named points I have visited Sweet Home, Alba, Grand Saline, Mt. Hope, Cedar Hill, Dallas, Lufkin, Pinedland, and Kirbyville, spending on an average of two days and preaching generally twice at each place. Also met with the church board at each place, with the exception of one. The extremely cold weather hindered the attendance at Sweet Home. However, we had a good, lively time and left the pastor, our beloved Brother Frank Welch, encouraged with the future prospects. At Alba the cold was still severe, but some came to the services and we had a profitable time. Brother Virgil Fisher did not get to be with us, but I found the church delighted with him as their pastor. Notwithstanding the cold hindered some at Grand Saline, the new pastor, Brother Frank Lee, and his good wife were on the ground and were fast getting their charge well in hand. The prospects at this

#### REVIVAL ECHOES FROM PENTECOSTAL COLLEGIATE INSTITUTE

NORTH SCITUATE, R. I.

By the help of God, and under the leadership of Rev. J. E. L. Moore, the revival was a success. We made it hot for the Devil and his forces. Some definite work was done in the salvation of souls. God's people were deepened and built up spiritually. Victory is ours.—JAMES WORDSWORTH.

The revival meetings under the leadership of Rev. J. E. L. Moore were very successful. He delivered strong and impressive messages and many seekers found their way to the altar. Throughout the revival he brought out the value of religion as a practical power in our lives.—ERNEST G. JOHNSON.

Never in all my Christian experience have I heard such heart-searching sermons as in our recent revival. God was surely here in wonderful power and blessing, and Jesus became more real and precious to my soul than ever before. Praise Him for victory.—JULIA SIMMONDS.

Glory to God for His wonderful love and mercy! We have just proved again that He is a Lord who answers believing prayer. Souls are being wonderfully saved, believers sanctified, and Christians in general deepened in their experience.—HOWARD G. HERSCHAFT.

Thank the Lord for the revival meetings which just closed. I have never enjoyed a series of meetings more in my life. I received much light and intend to walk in it by God's help.—CAROL F. BEEBE.

Our revival was grand. Powerful preaching and chapel talks by Revs. Messrs. Moore and Archibald. Nearly all walked in the light and were either saved, sanctified, or blessed.—A. MATTESON.

place, with a live pastor and class, a new church building right in the heart of the city, and a bright prospect for a parsonage soon, look very encouraging. Mt. Hope, being in the rural district, the cold kept the services from being well attended, though we had a good time with those who came. This class has the lumber bought and will erect a church building right away. They are fortunate in securing Brother Leo Maedgen as their pastor, and we bespeak for them a good year. Next I ran back to Peniel to meet with our advisory board, thence to Cedar Hill.

Those who visited our last Assembly do not need to be told of the excellent Christian spirit and royal hospitality of the church at Cedar Hill. With Brother and Sister H. C. Cagle at the helm and a strong church to back them, with a nice church building, parsonage, and tabernacle all clear of debt, we are expecting a blessed year at this point. It was my privilege to be with Brother Haynie and his splendid church at Dallas over the Sabbath just before Christmas. Some of the leading church officials being out of the city for the holidays, the pastor thought it not best to try to have a board meeting. However, I enjoyed the privilege of preaching to a good attentive congregation both morning and evening. The evening service resulted in a goodly number requesting prayer, and two bright reclamations. From Dallas I went to Peniel for a few days during Christmas. Then on to Lufkin for Sunday, December 30th, with a nice church building practically out of debt and splendid prospects for a new parsonage, with a live, progressive, and systematic pastor. This class faces a hopeful future. It is a delight to hold a business meeting where Brother Leo Maedgen is pastor. My next stop was at Pinedland. This class has no building of their own and having but a small membership and no regular pastor are having a struggle to do much. However, some of these folks are enthusiastic lovers of the Lord, and our preaching services were a delight, especially one night when the tide was high and one sister crossed over into Canaan with a shout of victory. I am now at Kirbyville, my next stop after leaving Pinedland. There is a church building here and a few loyal Pentecostal Nazarenes, but the big sawmill having burned down several months ago, a number of our members were forced to other quarters for employment and the few who are left do not feel able to support a regular pastor. However, these select few are keeping up a weekly prayer-meeting and Sabbath school.

We are earnestly praying and laboring for a good year on the Dallas District. Our aim is for the salvation of souls by systematizing our efforts and stressing the personality and office work of the Holy Ghost.—E. G. Theus, District Superintendent.

#### A SEVEN DAYS' MEETING

I have just closed a seven days' meeting at Boswell, Okla. God gave the victory while preaching, the saints were revived, and the work is moving on nicely, and God is blessing the people and their pastor, Brother Sam Martin. I am in the evangelistic work this season. Address me at 514 West 7th St., Ada, Okla.—C. M. Curry.

#### IN THE FIELD AGAIN

I have recently closed a gracious revival in Missouri, the first I have held since recovering from my accident which so nearly took my life. The Lord graciously heard prayer and I am now several pounds heavier than ever before, for which I give thanks to Him, and my many friends, who so kindly remembered us in prayer and otherwise. I did all the preaching for three weeks, except one service, and although I have been in the work for about thirty years I never stood it better or enjoyed greater liberty in preaching a full gospel.—E. V. Potter, Evangelist.

#### EVANGELIST CHARLES M. HARRISON

We have just closed a wonderful revival at Stringtown, Ind. They have a beautiful new church building there and a band of loyal followers of Christ who have a vision, and the pastor, Sister Sadie McNeese, is pushing things for God and holiness. God so wonderfully blessed us with thirty-three souls saved and sanctified—all bright and clear. The enemy made a bold stand and gave us a hard battle, but the unwavering faith of God's saints brought victory. We closed December 30th, with a sweeping victory and at high tide. Ten persons joined the church with shouts of victory after answering the questions of the Manual. Most of the converts were young folks between the ages of eighteen and twenty-five. We are now in a meeting at Poling, Ind., in a Quaker church, and God is already blessing. We give God all the glory and praise for ever. We ask your prayers.

#### FROM THOMAS KEDDIE

December 23d was the closing day of a three weeks' meeting with our church at Ensign, Kas. The weather was much against us, as it was severely cold. God blessed in every service. Some very clear cases of pardon and sanctification occurred during the meeting. Brother Miller is a dear man of God. He is serving his second year as pastor and is dearly loved by all. A rescue service was held on the last Sunday, and the offering amounted to \$37.17, exceptionally good for a people who were deprived of a wheat crop last year and no prospects for the coming one. God bless such people. Pray for them. Any one desiring our services write us at 712 East 5th St., Hutchinson, Kas.

#### EVANGELIST D. S. DEWARE

The old year, which has just passed into eternity, has been one of testing and trial, but one of great victory. As I look back I can see many places that can be improved upon during the coming year. The meetings held at Washington Coatesville, and a few days at Ottumwa, Iowa, were days of victory, but not as great victory as we had wished. We are now at Pioneer, Iowa. The meeting is starting with a good outlook for a revival. We go next to Nebraska for a month's meetings. We feel that we are able to go forward and see victory in every place. May the Lord graciously bless the Herald of Holiness and make it a greater blessing the coming year.

#### KENTUCKY DISTRICT

After eleven months' pastorate at Louisville we resigned to take up our new work as Superintendent of the Kentucky District. After much prayer we felt led to call Rev. L. W. Dodson as pastor of Louisville church. God is blessing Brother Dodson and souls are praying through and there is every prospect for a year of great victory.

Our first meeting held on the District was at Lexington, Ky., a city of over thirty-five thousand people. We had no work at this place. Brother Cassidy, who resides here, had secured for us a barn and had it fitted up with chairs, platform, organ, and stoves. God gave us a blessed meeting here, the place being packed to its utmost capacity every night, and from one hundred to one hundred and fifty were turned away until the blizzard struck us. A few souls prayed through and at the conclusion of the services we organized a church. The people were very anxious for a church and we appointed a committee to secure funds to purchase a lot and erect a church. One sister who united with the church owned a valuable corner lot and she offered it to us very reasonable and donated a large new barn which was on it. She has already secured pledges enough to purchase the lot and with others is now soliciting funds to remodel the barn into a church. I say glory! Brother Cassidy has charge of this work and is much loved by the people.

From Lexington we proceeded to Science Hill, Ky., where we have a loyal band of Pentecostal Nazarenes. They are erecting a new church there, which they expect to complete this spring. Our next Assembly will convene at this place. We remained over Sunday. God gave us a good day and we will return later for special meetings when the church is finished. Brother Cassidy has charge of this place also. May God abundantly bless pastor and people.

Our next meeting was at Ashland, Ky., a beautiful, thriving little city of fifteen thousand population. Rev. J. A. Williams is pastor of this people, and we held a ten days' meeting here. Despite the fact it was Christmas week and the weather was very unfavorable, God gave us souls, several praying through in the old-fashioned way. At the conclusion of the services we held a board meeting and organized a committee to secure funds to purchase a lot and erect a church, which is much needed here. Brother Jesse Wilson was chosen chairman of this committee. Brother Wilson is not only a Spirit-filled Pentecostal Nazarene, but a successful and energetic business man, and we expect to see things move. We go from here to Olive Hill for the week-end. We covet your prayers for the Kentucky District.—H. REES JONES, Dist. Supt.

## CHURCH NEWS

### Providence, R. I.

The blessing of God is upon the church in every service. The old year closed with great victory. We held a watch service and expected to preach twice, but never got a chance to preach at all. As the bells pealed out the New Year the Holy Ghost fell on three young women, sanctifying them wholly. To God be all the glory. Our prayermeeting last evening in this bitter cold weather brought twenty-five out and every one prayed and testified to the power of God to save, sanctify, and keep. Praise the name of the Lord for His goodness to us.—G. G. EDWARDS, Pastor.

### Ringling, Okla.

The blessings of God have been upon each service at the Richland church. We have a fine band of young people there, who are not afraid to work. While in prayer at the close of a blessed service recently the glory fell, some wept, some sang, while others rejoiced with joy unspeakable and full of glory. Deep conviction seized the audience and ten expressed their desire of obtaining the blessing of holiness. We had the privilege New Year's eve of being in an old-time watch meeting with Brother and Sister Collier. Brother Wilson opened the service with a short praise meeting and a red hot sermon on repentance; Sister Collier followed with a very helpful discourse on tithing; Brother Byrum then followed with a stirring sermon on "Look on the Harvest Field"; Sister Wilson then preached on "Judah, or the Sin of Backsliding"; Brother Collier then brought the closing message on the three-word gospel, "Come, Tarry, and Go." At 12 o'clock, while on our knees before God, it seemed heaven and earth came together and we greeted the New Year with a triumphant shout of victory. We are expecting Brother and Sister Collier with our Richland church for a revival next week. Our faith is looking up.—A. W. AND LILLIAN WILSON.

### Burns, Ore.

Well, thank the Lord for real victory through the precious blood. The Lord is blessing at Burns church, the Holy Ghost is working upon the hearts of the people, and conviction is settling down. We are having two prayermeetings a week. The saints are getting down to praying. Prayer is the key with which to unlock heaven, and get the desire of our hearts. We are calling on God as never before, in these awful days of sin. We are planning another series of meetings, to commence January 15th, with Rev. Charles Gibson, pastor of the Boise, Idaho, Pentecostal Church of the Nazarene, to assist in these meetings. We are anticipating a victorious soul-saving time. The church is standing true, along with their pastor, holding up his hands in prayer. We are all going through on this old rugged line. New Year's eve the church gave the pastor and his family a surprise, and it was a surprise sure enough. Along with that surprise they brought so many good things to eat, and lodged our table full. We did have a joyous time together. The Burns church knows how to look after their pastor. Bless them a hundred-fold for what they are doing for God and His kingdom. Prov. 10: 7, "When a man's ways please the Lord, he maketh even his enemies to be at peace with him."—LYMAN BROUGH, Pastor.

### Eureka, Cal.

God has surely blessed our church by the coming of Rev. M. F. Grose, of Berkeley. While our meeting has been conducted through the Christmas holidays, which folks thought was impossible, yet God undertook and the house was well filled. There were souls at the altar at nearly every service, seekers staying well into the midnight hours. Ten substantial folks were taken into membership on the third Sunday and others have expressed themselves as coming next Sunday. And the end is not yet, praise the Lord. Brother Grose came for a two weeks' meeting, but the church insisted

on his staying another week. Holy Ghost preachers bring results. Will send in a half dozen new subscriptions to the HERALD of HOLINESS.—REV. P. G. MURRAY, Pastor.

### Pasadena, Cal.

The last few weeks have been seasons of blessing from the presence of the Lord in the First Church, Pasadena. Last Sunday Dr. A. M. Hills was with us and preached to the Sunday school and also to the church in the morning, and a number of boys and girls came to the altar and prayed through in the good, old-fashioned way. In the evening the pastor preached and five responded at the altar, and another one who went home without coming to the altar prayed through that night and reported by telephone on Monday morning. On Monday night, watch night, Dr. Hills preached another grand sermon to a good audience and four persons responded at the altar, and one came later on. Some of these were very bright cases and we wish to praise the Lord for the real spirit of revival which continues in our midst. We can say with Wesley, "Best of all, God is with us." We solicit your prayers.—A. O. HENRICKS, Pastor.

### Lindsay, Cal.

Our work in Lindsay is progressing somewhat and the blessing of the Lord is upon us. We closed the old year with victory in our midst and salvation at our altars. The year as a whole has been good and we are devoutly thankful for all the goodness and mercies of God to us. The last service in the old year was a "watch night" service. A goodly company of people were with us all through to enjoy the meeting and see the New Year dawn. Rev. Albert Meigs, our pastor at Porterville, was with us and gave a brief, but good message. Considerable time was spent in prayer for the meetings soon to begin, then all had an opportunity to testify, and the time was well spent. The pastor read the two last chapters in Revelation and spoke a short time and made an altar call. There were several seekers, and one prayed through into a good clear experience of regeneration, another claimed to be saved, and others were greatly helped, and all were blessed. What the neighbors thought along about midnight we have not yet learned. But we had a real, good old-fashioned time of shouting and rejoicing. We begin special meetings January 6th, with Mrs. Rose Potter Crist, of Denver, Colo., as evangelist. There is a good degree of conviction on now and we are looking forward to a great time of salvation during this month. Praise the Lord for full and free salvation! One united with us in church membership in the watch night meeting. A good Baptist woman, in the midst of the shouting, stood up and asked, "May I become a Pentecostal Nazarene?" and we saw no reason why she could not. We asked her when she wanted to join. She said she guessed this was as good a time as any, so we proceeded to do the thing that needed doing and took her in. May the blessing of the Lord be upon the entire Pentecostal Nazarene family the world over, and may He give us the greatest revivals we have ever seen.—P. G. LINAWAY, Pastor.

### Ponca City, Okla.

We closed a good meeting with Pastor D. M. Coulson, at Milton, Cal., and then came back to Oklahoma and settled down to our pastorate at Ponca City, Okla. This is the place where we assisted Rev. J. H. McIntyre in a meeting in March, 1909, when the Lord gave us nearly two hundred souls, and we took seventy-eight members into the church at one time. Lots were bought and the church building was started before that meeting closed, and we are planning a month's campaign to begin here next Sunday with the Misses Damon and Verner, pianist and song leader, supported by a strong church orchestra, and the pastor to do most of the preaching. Why not expect as great things now as in the past? Ponca City is in the midst of the oil belt of northern Oklahoma, and is a town of six thousand inhabitants. It has two great oil refineries. A real, live, hustling western town, with a live Pentecostal Nazarene church. Join us in prayer that God may give us an old-time revival.—C. B. JERNIGAN, Pastor.

### Wann, Okla.

God is giving victory in our work at Hominy and Wann. We have just closed our meeting at Hominy, with Rev. Lee L. Hamric. Some good work for the church was accomplished in the meeting. Brother Hamric is a great preacher. God is yet giving us souls in our regular appointments, for which we give Him all the glory and press on. Our winter meeting at Wann is to begin January 19th. Rev. F. R. Morgan is to be the evangelist. Let all of the readers of the HERALD of HOLINESS pray for this meeting.—F. C. SAYAGE, Pastor.

### Cucamonga, Cal.

Cucamonga is having a real union revival. The North Cucamonga Mission, the Methodist church, and the Pentecostal Church of the Nazarene have united in an old-time revival campaign. The meetings are now in the fifth week and the end is not yet. By way of preparation for the campaign our people have been praying for months, and have had their prayer lists of those for whom special prayer was necessary. Then on the three Sundays before the special meetings commenced union services were held at night, one in each of the three churches, taking them in the order named. The Spirit of the Lord was manifestly present in all of these

services. The first Sunday in December we began the union revival campaign, which has continued from that time with a service every night, day meetings a part of the time and three services every Sunday. Evangelist I. M. Ellis has been with us most of the time, and has proved to be just the one for this work. He is an earnest, fearless, Spirit-filled preacher. His preaching is far beyond ordinary and we have rarely heard an evangelist who could keep up such a high order of preaching for so long a time. He is uncompromising and efficient and at the same time tactful in pressing the claims of the gospel. We are glad to welcome him to California, and glad that he has come to stay among us. The Lord has blessed our meeting in saving and sanctifying people for whom we have long been praying, and we feel that we are only in the beginning of the results. Old residents say that the spirit of fellowship and brotherly love that is now felt among the Christian people of Cucamonga is greater than they have seen in twenty years. We do not know when the special meetings will close, but we are planning to continue the union effort indefinitely. The union Sunday night services are to continue, being held in each church by turns. Three other evangelistic services are to be held each week. Instead of the regular prayermeeting in each church it is planned to hold a union service in the Methodist church on Wednesday night, in the Union Mission on Thursday night, and in the Pentecostal Church of the Nazarene on Friday night of each week. The three congregations will unite in all of these services. Let the saints everywhere pray that this work may result in a widespread and far-reaching revival. We give glory and praise to God for the victories already won, and for the greater ones which are to come.—C. J. KINNE, Pastor.

### Curtis, Neb.

The Lord has been wonderfully blessing us at Curtis. When we arrived on the field about two months ago we had no parsonage, and as far as I can learn there was no person who had ever dreamed of a possibility of our having one at this place. It seemed impossible to rent a house, as there was none vacant. We rented two small rooms temporarily and began to pray for and talk parsonage. The little church soon caught the vision and united in prayer. It was not long before we had over one thousand dollars in subscriptions and had bargained for a cottage with five rooms on the best street in town fronting on two streets, at a cost of fourteen hundred dollars. Our good brother, Martin Habitzel, living near Eustis, who with his wife were saved and sanctified under our labors while in the Evangelical church at that place, not only gave us one hundred dollars, but loaned us eleven hundred and fifty dollars for one year without interest, making it possible for us to pay cash down for the house and carry some of the subscribers until they will be able to pay. We are spending about two hundred dollars in improvements, consisting of a little remodeling in the house, papering, and revarnishing, building a neat little garage, and some other outbuildings, which, when completed, will make us a very neat and comfortable property. We dedicated this house with a great prayermeeting on New Year's night. The fire fell on us and several souls prayed out into the light. The church here remembered their pastor and family very substantially at Christmas time. From 5 p.m. to 8 p.m. Christmas day we enjoyed an old-fashioned love feast. The Holy Spirit was with us in great power. We expect to begin a revival meeting soon. Pray for us.—A. ESSLEY, Pastor.

### Bluffton, Ind.

The last year has been full of blessings, both temporal and spiritual, for pastor and people. Words can not express our gratitude. During the year our membership has increased 50 per cent and the tithes and offerings have more than doubled. A new piano has been purchased. Repairs amounting to \$275 have put the building in excellent condition. The pastor's salary has been increased 20 per cent, and is kept paid up in full each week. The District Superintendent's apportionment has already been paid in full for the coming year. A supply of new song books have been purchased. The Sunday school attendance has almost doubled, and the offerings have tripled. We have enough coal to last two or three months and money in the treasury. Glory to God! Some of the friends have had a telephone installed in the parsonage. The pastor, Rev. Clyde E. Green, was ordained elder at the last annual Assembly in September. Three evangelistic meetings have been held with blessed results: five weeks with Charles M. Harrison; three weeks with Sam the Nazarene; and three weeks with George and Effie Moore. Heaven has smiled on us as we have honored the Holy Ghost. We give God all the glory. Amen.—REV. CLYDE ELMER, Reporter.

### Montrose, Iowa

Sunday, January 6th, ended our special revival services. We planned on getting an evangelist, but after much prayer God seemed to say, "Thou art the man." The revival spirit prevailed from the first service to the last. We can say to the glory of God that we have never seen more unity in any church than exists among our people. Miss Julia Hancock, of Chariton, Iowa, led the singing. She is a Spirit-filled girl, a good song leader and pianist, and has won the admiration of our people.

When singing "Eternity's Night" as a special song, the power of God fell on the people and a backslider came to the altar and prayed through. There were twenty-six at the altar and each gave definite testimony to the saving or sanctifying power of God. Brother Harold Singer and wife, of Okaloosa, were with us a week. He preached for us twice and was a blessing in the meeting. We are moving up the road and giving God the glory.—BRINDA MORGAN, Reporter.

#### Blackwell, Okla.

Our work here is moving forward with the blessing of God manifestly upon us. Three souls have been saved the last week in our regular services. The church is getting under the burden for an old-fashioned revival. We are to begin our winter siege meeting Friday, January 18th. Rev. Lee L. Hamric, of Vilonia, Ark., will be our evangelist. We earnestly request your prayers for a gracious revival here.—V. P. DRAKE, Pastor.

#### Franklin, N. H.

A series of Pentecostal Nazarene services were conducted with the little band at Franklin, N. H., with Rev. Tom M. Brown, of Cliftondale, Mass., and our District Superintendent, Rev. N. H. Washburn, of Beverly, Mass. Three knelt for sanctification, the saints were blessed and the work moves on. Praise God! Eight dollars was pledged for our outgoing missionaries, Rev. Charles Jenkins and wife.—MISS EDITH MAY MATTHEWS, Reporter.

#### Richmond, Ind.

The work is moving up here. God is awakening some from a slumbering condition on some lines, especially. Our foreign missionary interest is coming up nicely. At our prayermeeting on Wednesday evening the Holy Ghost came on us and there was \$230 raised in cash and pledges for this cause in a few minutes, and there is more coming, just as God puts it on hearts. We are going to organize a woman's missionary society soon. We believe in tithing as a pastor, and want to have this church known of God and man as a tithing church, with a strong financial system. Pray for us.—L. T. WELLS, Pastor.

#### Ensign, Kas.

We are seeing a few souls get saved and sanctified. God is undertaking for us and we give Him all the glory for what is being accomplished. We closed a three weeks' meeting December 23d, with Rev. Thomas Keddle, Jr., as evangelist. Brother Keddle is a man of prayer and is determined to do the will of God. We can recommend him to any one desiring a gospel preacher, as sound, and out for God and holiness. The Lord was with us and helped the preacher to preach with the unction of the Holy Spirit upon his messages. A few were saved and a few sanctified and the saints were helped and greatly encouraged. On account of war conditions and some moving from us and a complete crop failure it has been quite a temptation to discouragement. We desire the earnest prayers

of the blessed HERALD OF HOLINESS family, and through Jesus we are determined to win. We were favored with the group meeting at Sublette December 27th to 30th. We are saved, sanctified, and expecting the return of Jesus soon.—ARTHUR A. MILLER, Pastor.

#### Mansfield, Ill.

We have just closed a gracious revival meeting, with Rev. Earl Curtis, of Watertown, N. Y., as evangelist. The attendance was good, and gave promise of being the best in our history, until the cold wave came. The interest, however, kept up, with those who braved the storms, and continued coming. We had a number of seekers for pardon and purity and they gave evidence of being finders, as well. The saints held on in prayer, and there was a steady rise and deepening down into God, by those who determined to pay the price and go through. Brother Curtis is a strong, fearless, yet sweet spirited preacher of a full gospel, and his searching sermons located sin and carnality and brought deep conviction to the hearts of many. He is a man of prayer and all felt he came as a real messenger of God. Sister Curtis was also with us, and did much to assist by her faith and prayers. The church has been strengthened and blessed, and the saints encouraged, and we intend by the help of God to stand true and press the battle until Jesus comes.—MARTHA HOWE, Pastor.

#### Walla Walla, Wash.

Our readers love the dear HERALD OF HOLINESS and greet its arrival with joy. It brings such good things for our souls to feast upon. We are busily preparing for a great campaign from January 6th to 27th, with Brother Joseph Owens, of Alabama, and Brother Yates, singer, from Marion, Ky. Many prayermeetings this week in homes of the members. The revival is already on in our midst and the blessed Holy Ghost is our guest. Last Sabbath was an especially blessed day—souls found the Savior very precious, and again at our watch night service the Lord was truly in our midst. We are beginning to realize how very necessary it is for all to be in their places early and stay until the very last of the service, lest we miss the very best that the Lord has for us. We are feeling so sure that the coming meeting is to be one such as we have never had before. Many are hearing from heaven and assurances are coming to hearts. We are earnestly praying for an old-time revival, accompanied by old-time conviction. Please pray for this meeting, that the Lord will come in mighty power. We love our pastor and each other, and are eagerly waiting for the supernatural.—MARY H. WELLS, Reporter.

#### Japanese Mission, Los Angeles, Cal.

Our Japanese Mission is still in this good Christian warfare. I have just gotten started in the work, which is somewhat difficult, but it is wonderful how the Lord does help. We are progressing slowly. It seems a hard field, but a few of our faithful ones are holding the blood-stained banner of Christ, before their friends and relatives. The writer has only been on the grounds about a month, having formerly been blessed with the opportunity of attending Olivet University. But God never ceases His good blessing on His servants, so He now has me at His work in this field of labor. My people are just of the best kind and are true to God. We have some fine prayermeetings on Wednesday evenings. Am glad to be able to help spread the gospel to the people outside of our little mission, or church, and can see favorable results. We, as a little band of workers among the Japanese of this city, ask the prayers of our Christian friends that God will continue His blessings on this little church, that it may continue its gracious work of holiness.—HAROLD H. HUNT, Missionary.

#### Bestville, Sask., Canada

Still glad to report victory at Bestville. We have seen several seeking God for justifying, and sanctifying grace. In July we attended our District Assembly, held at Luseland, about one hundred and sixty miles from here, and there we received another appointment besides the one already held, and eleven miles distant. This made labors abundant. It meant three services and a drive of twenty-two miles, two week-day prayermeetings, one at each appointment, and besides all this, the care of about forty pupils in the day school. But thanks be to God, He gives us strength to go through, and I can say tonight I never felt any better in my life, both in body and soul. Glory to God! In September of this year the brethren commenced to build a parsonage, a neatly finished building, 10 x 24 feet, containing two rooms, costing about six hundred dollars. I understood they didn't expect me to live there alone, for they had an idea the Book said, "It is not good that man should be alone," so I did not disappoint them, for I was united in holy matrimony to Miss Leona W. Schude, of Morningside, Alberta, September 19th, feeling the smile and approval of God upon us. On November 18th we commenced a series of three weeks' meetings, with our District Superintendent, C. A. Thompson. Brother Thompson can certainly uncover the Old Man and help folks locate themselves. As God's plumb line was used on our hearts night after night some began to see they were n't altogether plumb, so they let God square them up. We are still at the foundation on this District, but the horizon was never clearer. New doors are opening up. In almost every community there are some who are seeking light and the truth as it

is in Jesus. We have had a family attending our services here who, to attend two services a day, made a trip of between forty and fifty miles. From such folks the old Macedonian call is given, "Come over and help us," which means a new point, but for new points we must get new men. We are looking to God to supply our need on that line. We are asking Him to send some real workmen, God-called, God-sent, and God-anointed. Amen! The brethren here surely know how to give. Shortly after we got settled in our new home—prayer-meeting being at our house, they brought vegetables, meat, butter, etc. Since then one brother bought us coal, another meat, etc. The other day one brother gave us fifty dollars. That is the amount which they think they can raise monthly for our support. Since the middle of July we have raised over one thousand dollars for all purposes. They see it takes all they've got to spread holiness, so they give all they can. And as the "saints come marching in" it means more prayer, more men, more money, to push this work of "holiness unto the Lord," for which we intend to be a burnt offering to God, to be used by Him in any place and any way He sees fit. Amen!—M. W. GUNN, Pastor.

#### Franklin, Ohio

Our church is accomplishing things for God. We had a great all-day meeting January 1st, with Rev. Mr. Kennet, of Dayton, and Rev. C. Wordsworth, of Middletown, as preachers. The Lord blessed us all day. Two of our young preachers from this church, Brothers John and Millard Rose, have recently conducted revival meetings at Sugar Run, Ohio, and last Sunday night, under authority from Brother Short, District Superintendent, I organized a good church at that place. Brother K. O. Aurther, another one of our young preachers, will leave in a few days to take the pastorate of one of our churches in Maryland. We have four other preachers in this church, who are open for calls, some to pastoral work and others to the evangelistic field. We desire the prayers of the saints in behalf of this church that the Lord may continue to lead in His own good way.—C. L. WIREMAN, Pastor.

#### Windom, Kas.

We are glad to report victory at this place. We are believing God's never failing promises. Our pastor, Rev. C. L. Davis, of Indiana, has arrived and we are enjoying his ministry and fellowship. We have a beautiful new church building. God has blessed us exceedingly. We expect to begin our revival meeting January 20th. Rev. H. A. Dunlap, of McPherson, will assist our pastor. Pray that the Lord will give us a great revival.—MYRTLE SNYDER, Secretary.

#### Clareholm, Alta., Canada

Our hearts and hands have been filled with delightful service for our blessed Lord over this large circuit. We have traveled continually this last summer over a field which covers more than thirty square miles, with six preaching points. By means of an arranged schedule we were able to give each place a weekly service by the excellent assistance of several laymen. The Lord has been good to us, as He is to all His creatures, and we have been enabled to keep the victory all along the line. All glory to Jesus! Recently we held a very successful and blessed revival here at Clareholm, with Rev. C. E. Roberts and wife as evangelists. Though the weather held on cold and stormy until the last week of the meeting, nevertheless the Spirit was poured out in a generous manner throughout the meeting. The last week the break came and night after night the altar was filled with earnest seekers. Numbers of souls were saved and sanctified. The influence of the meeting reached other towns. Brother and Sister Roberts sang and preached with unction and much liberty, which was graciously used in turning the people to the Lord. God has signally put His seal upon this work (although but a few months old). Some of the people of the town of wide influence have helped us from the start and unhesitatingly have stood by the old-time religion.—BROTHER AND SISTER E. E. MARTIN, Pastors.

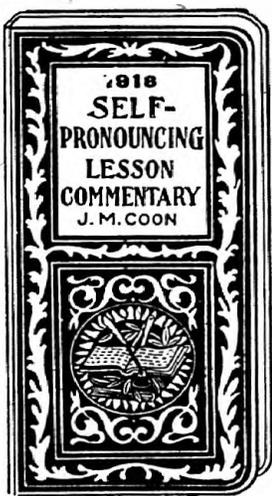
#### Camas, Wash.

The Pentecostal Nazarenes are increasing in Camas, for which we praise the Lord. Seekers have knelt at the altar every Sunday for over two months, and while some have come several times, they are all getting through. Amen! Six new members were received into the church two weeks ago, and we expect that many more soon. We witnessed a blessed time last night, when five souls knelt at the altar. One sister was converted and another gloriously sanctified, and the others are going through. One of our charter members, Miss Josephine Stigens, went home to her parents in Withee, Wis., and has started a Sunday school in their home, and now her mother is visiting here and was blessedly converted last night. We expect to begin revival meetings here soon. Pray for us.—J. W. FRAZIER, Pastor.

#### Walbridge Nazarene Mission

The Lord is blessing His work in our mission here, for which we are thankful. This work was born of Providence in a time and place of great need. Walbridge is a railroad center, a village in the vicinity of Toledo, Ohio. The population in the main consists of railroad men, who are in need of salvation. Here, as in other places, God has a few

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people who professed and lived the experience of holiness. They were scattered among various denominations, but they were of one mind and purpose of heart. Their united prayers ascended to God for some means whereby old-time religion could be more clearly presented to the people and Christians pressed on into the experience of entire sanctification. In answer to prayer a Pentecostal Nazarene mission of eight adult members has been started in Walbridge, Ohio, and a nice, cozy church building erected, which is almost paid for and decided to the Pentecostal Church of the Nazarene in the Pittsburgh District. The writer was called by the Board to superintend the work for this year and God has richly blessed us as a mission, as we have labored for the spreading of holiness. Our actual membership is small, but they are true and loyal to God, and their influence is beginning to tell in the community as never before. We feel that God has here in this mission the nucleus for a strong church in the future, which we hope, under the blessing of God, will be as a great lighthouse to point many a poor, sin-tossed soul to Jesus, who will save from sin. Our Sunday school has an average attendance of around twenty-five. The officers and teachers are all well saved and on fire for God. The services are all well attended by our people and others. The people here are very liberal in giving to the support of the work. The Sunday school contributes one offering each month for mission work, and thus the missionary spirit is being fostered among the children. We held over three weeks of special evangelistic meetings during November, and the meeting has been a great blessing to the mission and the community at large. Some prayed through to victory, a lot of prejudice and misunderstanding was cleared away and people came to the meetings and are continuing to come, who had vowed that they never would come to the place. Rev. Arthur Cope, who is a member of the First Pentecostal Nazarene church, of Toledo, Ohio, ably assisted us and did the major part of the preaching. He is a man filled with the Holy Spirit. God used him to bless the people. We are encouraged to press on. Our people are not afraid to trust God and are ready for any work for the glory of God. The outlook is good. We say, "Amen," and push on to victory through the blood of Jesus. — H. G. TOVEY, *Pastor*.

**Louisville, Ky.**

We certainly praise our Christ for another year of victory. We were called here as pastor of the church December 9th, and took up our pastoral duties December 16, 1917. We found a body of true and loyal Pentecostal Nazarenes, filled with the Holy Ghost and pushing ahead for God. He has been greatly blessing us and honoring His Word, and has given us about fourteen souls since we came, and four new additions to the church, for which we give Him all the glory. The people seem to be getting a vision of the value of a soul and the importance of working for Jesus, and with Him as our captain we expect to hoist the banner of holiness higher than ever before. By careful and prayerful living, by scattering holiness literature, and by dealing kindly with every one and speaking to them about Jesus we expect by His help to stir this city for God, until every one will know who we are, and where we are, and what we are, and that we have the highest and best thing this side of heaven. Amen! — REV. L. W. DONSON, *Pastor*.

**Castle, Okln.**

We have gotten located on our work. Have not reached all of our appointments yet on account of cold weather, but hope to get around soon. We held a few services at Buckeye church Christmas. Very good attendance and very good interest. A few nights after we moved into our new home the church and people of the little town came in and gave us a pounding, and of all the good things you ever saw, we had them. We surely have some of the best people in the world. We are looking forward for great things this year. Pray for us. — S. R. GOSKY, *Pastor*.

**Charlton, Iowa**

We commenced our revival meetings here December 4th and closed December 30th. The meeting was held by our pastor, Rev. W. L. Fear, who certainly knows how to preach the true Word of God. There were more than twenty-five souls saved or sanctified, for which we praise the Lord. The saints were refreshed and got new visions of our possibilities in Christ. The meeting closed Sunday, December 30th, with a wave of victory. The ministers and laymen's convention was held here December 28th to 30th. It was indeed a time of feasting, as we listened to the different papers read and discussed. We are expecting this coming year to be the best year of our church. — MRS. DEAN DE VOLL, *Reporter*.

**Waldron, Ark.**

We will begin a meeting here in the Pentecostal Nazarene church January 16th, with Rev. Oscar Hudson and wife, as evangelists. We ask the prayers of all concerned in this meeting, that it may be truly a great meeting. We are expecting victory through Jesus. Amen! — J. W. VAN ANSBEL, *Pastor*.

**A New Mission**

We had a good service at Stonecreek, Ohio, on December 23d. Brother H. H. Fausler led the song service. Everybody got blessed and God's

smile seemed to be upon us. Rev. Julius Miller preached for us from the text, "Ye must be born again." After the preaching Rev. Mr. Miller organized a Pentecostal Nazarene Mission, with twenty-one charter members, and others are yet to come. We are encouraged in this work. Plans have already been made to buy a lot for a building. We are believing God for a strong holiness mission at this place, because this work was born in prayer, and it is sure to prosper if we keep true and keep the fire burning on the altar of our hearts. — MRS. MARGARET HEVLOW.

"I don't see how I could get along without the Herald of Holiness, as it is one of the best papers in the land, and is, I think, next to the Bible to me. I think that now when everybody is expected to show his patriotism there is no better way in the world for Pentecostal Nazarenes to show their patriotism than in being loyal to their church, and the things for which it stands. I say, 'Praise the Lord, let's go into this thing for all we are worth.'" — Mrs. Frank S. Hull, Touchet, Wash.

"I have been a subscriber to the Herald of Holiness for several years, even before it changed its name, and I think it is getting better all the time. Count on me to stand by our church and paper." — J. W. Frazier, Ridgefield, Wash.

**PERSONALS**

Rev. M. L. Baltezare, formerly of Enterprise, Ore., has moved to Buhl, Idaho, and is now engaged in a revival meeting at that place, with good prospects.

District Superintendent A. E. Sanner, of the Colorado District, writes that their mid-winter ministerial convention recently held at Greeley, Colo., was a time of victory and profit to all who attended.

Evangelist M. F. Grose, of Berkeley, Cal., has recently closed a three weeks' meeting with Pastor Murray, of the Eureka, Cal., church, in which there were about fifty seekers and thirteen additions to the church. Brother Grose is a strong preacher and no doubt will find plenty of work in the evangelistic field to keep him busy.

District Superintendent W. I. Deboard is conducting special revival meetings with our church at Rayville, Mo. Prospects are fair for a good meeting.

Rev. W. T. Mason, pastor of our church at Halltown, Mo., is in the midst of a good revival at Paris Springs, Mo. He reports victory from that great and needy field. He also orders a good supply of books to help to establish the people and conserve the work.

**ANNOUNCEMENTS**

**Explanation**—In my first article on "Kingdom Truth," recently published in the Herald of Holiness, I said the Board of Publication invited me to write on the subject of the premillennial coming of our Lord. This request was informal and not official, in the sense of any vote being taken on the subject. A member said: "We would be glad to have you write on the subject signed articles as an individual," and the others agreed to it. There was no more authority or courtesy conveyed or intended to be conveyed to me than to any and all others in this regard. Besides, nobody has ever denied the privilege of writing articles, for or against the premillennial coming of our Lord, by the editor. The definite policy of the Board was simply, as I made clear at the head of my first article, not to have the paper editorially committed one way or the other on the subject. The purpose of the brethren, as I understood it, was simply to let me feel free to write on the subject as a correspondent, like all other correspondents were free to do, which I might have felt a deficiency in doing, as I was editor of the paper. — Rev. B. F. Haynes, D.D.

**Change of Address**—After January 12th my address will be 220 East Myrtle Ave., Youngstown, Ohio. Any one desiring my services please address me there. — Jennie Jacobson.

**Notice**—We are now ready for evangelistic engagements for the year 1918. We sing duets, play the organ or piano, preach a full salvation, and are good altar workers. Address us at 423 Richmond Ave., Richmond, Ind. — Rev. J. Will Mount and Wife.

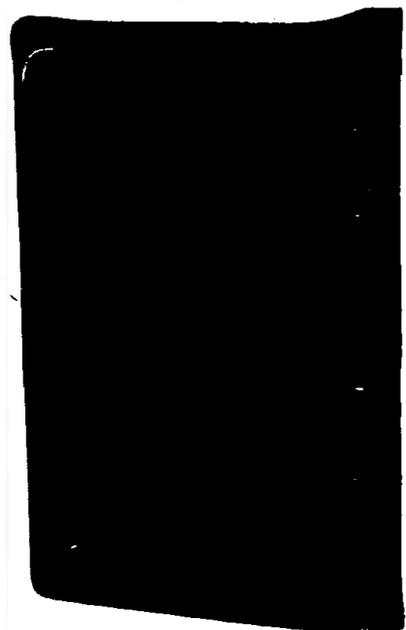
**An Earnest Appeal**—We have a good church building at Castle, Okln., worth two thousand dollars, with about seven hundred dollars indebtedness, which must be paid once the property will be lost to us. The membership is small and poor. They can not meet this obligation without help, hence we appeal to the lovers of holiness to help us at this time of great need. Please pray for us and whatever amount you feel led to give send to me at once, or write J. T. Moore, Castle, Okln. — S. R. Gosky, Castle, Okln.

**Deaconess Bonnets**—Deaconess bonnets can be secured of Mrs. N. C. Raiford, 631 East Twenty-eighth St., Los Angeles, Cal. The bonnet without ties is \$2.25. An additional charge of 75c will be made for ties.

**Holiness Revival**—A spiritual life convention and holiness revival in which Pentecostal Nazarenes, Methodists, and friends will unite to further the spiritual awakening of the recent Billy Sunday meetings, will be held in Los Angeles, Cal., February 1st to 10th. Special workers, Evangelists Joseph H. Smith and Charles H. Babcock. The music will be in charge of the W. D. quartet. The place of meeting: The German Methodist church, Olive, near Fifth St. — Joseph H. Smith.

**Help Needed**—Mrs. Mary I. Hartline, of Rancho, N. M., is one of our best pastors and is in need of a

**HIGH GRADE BIBLES**



This is a series of real high grade Bibles, printed on the finest quality of India paper. The type (long primer) is large and clear and can be read without straining the eyes. Yet the Bibles are light in weight and are anything but large and bulky. While they are higher priced than many other Bibles in our stock, yet it is wisdom indeed when purchasing a Bible to get one of good quality that will give satisfaction and long service.

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- No. 03676 X. Sealskin, divinity circuit, Persian calf lined to edge, silk sewed, round corners, red under gold edges.....\$16.50

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2109, 2115 Troost Avenue  
Kansas City, Mo.

**HERALD of HOLINESS**

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

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

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2109, 2115 Troost Avenue,  
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- W. R. Cain—  
Marion, Ohio.....January 20-February 3
- Ural Hollenback—  
Huskey, Okla. ....January 2-20
- Theodore and M. E. Ludwig—  
Table, Neb. ....January 8-27
- F. R. Morgan—  
Wann, Okla. ....January 10-February 3  
Oologah, Okla. ....February 9-24  
Newberg, Okla. ....March 1-17  
Broken Bow, Okla. ....April 12-28  
Antlers, Okla. ....May 4-19  
Poteau, Okla. ....June 1-16  
Marcus, Ark. ....July 12-28  
Lenox, Ark. ....July 20-August 11  
Hominy, Okla. ....August 10-September 1
- B. H. Morse—  
Albany, Ore. ....January 6-27  
Ashland, Ore. ....February 3-March 3

- Aug N. Nilson—  
Colorado Springs (1415 W. Pikes Peak Ave.)  
(no meeting) ..... December 18-February 13
- Sam the Nazarene—  
Eliza, Ga. ....January 6-20
- B. S. Taylor—  
Gary, Ind. ....December 20-January 20
- Jesse Uhler—  
Malden, Mo. ....January 4-27  
Lanagan, Mo. ....January 30-February 17  
Eldorado, Kas., Route 2 ..... February 20-March 10  
McCune, Kas. ....March 15-31
- Hunter and Martin—  
Montrose, Colo. ....January 25-Indefinitely
- Lewis and Mathews—  
Near Caro, Mich. ....January 4-20  
Stockton, Ill. ....January 25-February 3
- 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

horse and buggy to reach her appointments and visit in those sparsely settled parts. Will some of you who have the Lord's money send her a liberal offering to help her? She is certainly a worthy woman. She left her husband last April, and her daughter, Miss Dorothy, ten days ago. Send offering to Rev. Mrs. Mary I. Hartline, Rancho, N. M.—J. E. Threadgill.

A Mid-Winter Feast—There will be a special religious mid-winter feast in the John Wesley Pentecostal Church of the Nazarene, corner Stratoga Ave. and Sumner St., Brooklyn, N. Y., from January 16th to 27th, inclusive. Rev. Joseph H. Smith, D.D., evangelist, editor, teacher, pastor, conference-evangelist, from Redlands, Cal., is to be the special preacher. In addition to Evangelist Joseph H. Smith, Rev. Walter Malone and his gifted wife, both Quaker evangelists, will help in these mid-winter meetings. The first service will open Wednesday night, January 16th. Rev. William Howard Hoople, Pastor; Rev. John Norberry, Associate Pastor.

**DIRECTORIES**

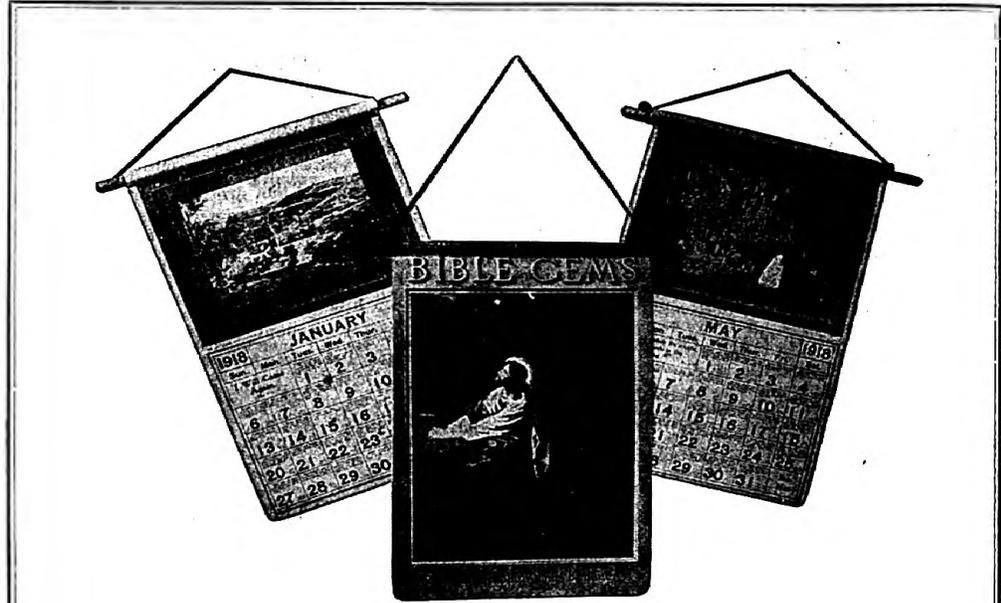
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- West Oklahoma—J. I. Hill.....Ponca, Okla.
- Pittsburgh—James W. Short.....Dayton, Ohio  
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158 Princeton avenue.
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**EVANGELISTS' DATES**

- M. C. Adam—  
Findlay, Ohio.....January 2-20  
Springboro, Pa. ....February 2-24



**A Word of Appreciation**

To all who have assisted in the distribution of the 1918 Bible Gems Calendars we wish to publicly express our appreciation of the co-operation which has enabled us to scatter thousands of these calendars into business houses, public places, and homes. That they will prove a blessing to many we feel sure.

We are daily receiving letters from all parts of the country ordering more calendars. Many while ordering single copies for their own use are sending for extra calendars for friends, neighbors, or loved ones. Who can foretell the possible result of placing these Bible Gems Calendars in various homes? A Bible Gems Calendar is a silent preacher of the gospel three hundred and sixty-five days in the year.

We still have a number of calendars on hand and all orders are receiving prompt attention.

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

Write for special prices on larger orders.

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# Olivet University Campaign!

[TO RAISE DEBT]

**A** CRISIS has been reached in the history of Olivet University. The outcome will determine whether this institution shall continue the work that is so much needed, and for which it is so eminently fitted. All who are familiar with the early history of Olivet University are acquainted with the struggles and sacrifice made to launch it, and to equip it to meet the educational needs of our young people. The financial problems have been tremendous, and time and again we have faced serious conditions; but we are now face to face with the real crisis, and it will require the united effort and prayers of God's people to weather the storm and come through victorious.

## CHICAGO EDUCATIONAL CONVENTION

A convention was held in Chicago, December 6 to 9, 1917, at which General Superintendents J. W. Goodwin and R. T. Williams, with a number of the District Superintendents and pastors from the central Districts, were present. The above facts were placed before the convention, and it was unanimously agreed that Olivet University must be saved to the church and the cause of holiness. A campaign commission was elected, consisting of eighteen preachers and laymen. This commission elected an executive committee consisting of General Superintendents J. W. Goodwin and R. T. Williams, Rev. M. E. Borders, Rev. W. G. Schurman, Dr. Edwin Burke, and Rev. E. G. Anderson. They were given authority by the commission to continue the campaign which had been carried on by Brother W. G. Schurman to raise one hundred thousand dollars—the amount needed to pay the indebtedness against the school, and have a property and equipment valued at one hundred and fifty thousand dollars free from debt. The committee feels the tremendous burden that has been placed upon them; but we also feel that man's extremity is God's opportunity; and this crisis should be faced with the assurance that God, who has brought us thus far, will raise up friends in this great emergency, so with His help we purpose to lay the needs before the people and give them an opportunity to respond and help save this school.

## THE PLAN

Rev. W. G. Schurman, who worked so faithfully for several months securing subscriptions toward the fund of one hundred thousand dollars, succeeded in securing about one-fifth of the amount needed. However, he was only able to reach a few of our people in the short space of time devoted to this work, and we now plan, with the co-operation of District Superintendents and pastors, to reach many who no doubt will want to help as soon as they know the facts. General Superintendents J. W. Good-

**EXECUTIVE COMMITTEE**  
 Rev. M. E. BORDERS, *Chairman.*  
 Dr. EDWIN BURKE, *Vice-Chairman.*  
 Rev. W. G. SCHURMAN, *Secretary.*  
 Rev. E. G. ANDERSON, *Treasurer.*  
 Gen. Supt. J. W. GOODWIN.  
 Gen. Supt. R. T. WILLIAMS.

**HEADQUARTERS**  
 Room 9, 304 W. 63d St., Chicago, Ill.

## Help Save Olivet University!

win and R. T. Williams and District Superintendents J. W. Short, U. E. Harding, C. L. Bradley, C. A. Brown, M. F. Lienard, E. A. Clark, and J. E. Bates have all agreed to help visit the churches on their various Districts and present this great need. We plan to arrange meetings in the different sections of the various Districts, and in as many of the churches as possible. Arrangements for these meetings will be perfected and announcements made as to date and place as soon as possible. The campaign committee has opened headquarters at room 9, 304 W. 63d street, Chicago, Ill. Brother Borders and Brother Schurman, our pastors at First Church, Chicago; Dr. Edwin Burke, of Chicago, and Brother E. G. Anderson, treasurer of the General Foreign Missionary Board, will devote as much of their time as possible for the next few weeks working out details in connection with the campaign to raise the amount needed. They will be glad to hear from all who are interested. Any of them can be addressed at the headquarters. E. G. Anderson is treasurer, and all checks should be made payable to his order.

## THE PRESENT NEED

"With God all things are possible"; and we are convinced that through prayer, publicity, and organized effort the whole amount will be secured. Many have already subscribed liberally to the fund. Others will be glad to do so as soon as they have an opportunity. Some may want to send cash donations immediately, which will be gladly received. We trust that all who may read this announcement will covenant between themselves and God to devote some time each day, if possible, in prayer for this special undertaking; and that all who read these lines will ask themselves, How much can I give to help save an institution where hundreds of young men and women are training, many of them, for God's work? Let us hear from you, telling us how much you will be able to give, and we will count on it as a part of the one hundred thousand dollars which we must have; and if you can send us a cash donation at this time it will be placed in the fund and used for the purpose for which it was given.

## IS IT WORTH WHILE?

During the last few years Olivet University has graduated quite a number of excellent young men and women who are now active in the ministry. One District Superintendent recently said that five of the best pastors on his District were graduates of Olivet; another one said that six of his were graduates of Olivet. Many other preachers and missionaries are on the field who received their training at this school. Other young men and women are filling responsible places and meeting with success in their chosen field of labor. The present enrollment is about two hundred students, many of them preparing for active work in the Lord's service. Certainly any sacrifice that we may be able to make is worth while to save an institution producing such blessed results.

## NEVER TO BE REPEATED

Olivet University has struggled under a tremendous burden for a number of years. The amount of money spent for interest would have educated a large number of young men and women. The beautiful buildings erected several years ago made necessary a good portion of the present heavy debt. The board of trustees, however, have voted that when this debt is provided for they will not consent under any circumstances to involve the school either through buildings or other equipment, but that these needs shall only be supplied as the funds necessary are provided. We also have the assurance that the present enrollment, with the financial help that comes through ordinary channels, will make possible the continuance of the school without any deficit. The record of the last year indicates that if it had not been for the heavy interest there would have been no deficit whatever. This is remarkable, and we praise the Lord for it. Therefore we are assured that with the debt lifted and no interest to pay this same record can be maintained.

## THE FACULTY

Too much can not be said of the sacrifice shown by the faculty of this institution. The charter of the school prohibits the employment of any teacher who is not in the experience of entire sanctification. This is a wonderful safeguard, and means much to the success of the school. These teachers, who are qualified to secure positions where they would receive a much larger salary than we can possibly pay, are willing to sacrifice and work for an amount just sufficient to keep soul and body together if only they know that what they are doing will count for the salvation of a lost world; and when we tell you that the highest salary paid to any one connected with the institution is not more than the average person with very ordinary

employment receives, we are sure the readers will agree that the school is being run on a very economical basis. The faculty gladly give of their brain and blood. Will you give your money to help them carry on this blessed work?

**DO IT NOW**

After reading the foregoing, please breathe a prayer to God for this undertaking. Write us a letter stating what you will be able to do. Send us a do-

nation or subscription. The committee appointed will handle and disburse the funds as consecrated money, and assure you that it is their desire and purpose to pray and work until one hundred thousand dollars has been secured.

Address your communications to Rev. E. G. Anderson, treasurer, room 9, 304 West 63d St., Chicago, Ill.

*Yours for victory,*

EXECUTIVE COMMITTEE.

## My Observations at Olivet University

BY GEN. SUPT. J. W. GOODWIN

**I**T was my privilege to visit Olivet University last September in connection with the District Assembly, which was held in Olivet, Ill. This being my first visit to Olivet, and having heard much about the growth of this institution, very naturally I viewed everything with a most critical interest. The central location, surrounded by the fertile lands of the great Mississippi valley; the general outlook from the immediate and adjacent country; the large and beautiful brick buildings, facing an open square of fresh green, dotted with young trees, surrounded with neat cottages in the little village of Olivet, all made a very pleasing impression on my first observation. I remained here for several days, and the increasing possibilities of this institution greatly impressed me, for they seemed to offer to our people tremendous opportunities to make a strong and aggressive educational center in the work of the church. I can hardly see how a better opportunity could be offered our people in meeting the demands of the work for preachers and missionaries, and supplying the call for young men and women to fill places of responsibility.

The minds of our young people throughout the Middle West are now turning with special interest to Olivet. Our churches in these nine surrounding Districts can not well afford to disappoint these young people, or allow anything to hinder the growth and development of this important educational institution around which centers so much of our church life and future existence as a denomination. Olivet can and must be saved to the Pentecostal Nazarene movement. It will cost more to lose the property than to save it. To lose the property would mean a debt which must be paid with no returns. The debt must be lifted and the university placed on a sure foundation.

I have been indeed surprised and greatly astonished that any one should feel that this institution could be made self-supporting while educating our young people in the higher branches. Yet, as history will show in the financial accounts, the trustees have been able to run this institution and pay large interest on the debt with very little deficit. This has been made possible by the self-sacrificing teachers, who have received only small salaries, and a careful study

of economy. The trustees and faculty are to be congratulated that they have been able to accomplish so much with the burdens which they have been obliged to carry during the last six years.

When this property was taken over there was a large debt which has never been paid. This, with improvements, now brings the whole amount of debt to one hundred thousand dollars. Thus it is clearly evident that the increased debt does not result from the annual deficit of the running expense of the school. In fact it is perfectly astonishing that this institution has been conducted for the last six years, and paid so much of its interest money together with the annual expenses, from its limited income. This could have been accomplished only by the sacrificing efforts of the noble faculty, and heroic endeavors of its promoters. In the growth of every young institution of this kind there must be of necessity more or less mistakes. But in this case the mistakes, if any, have not been very expensive, or the debt would have been much larger. Consider for one moment the amount of interest which has been paid in the last six years. The annual interest of \$6,000 for six years would amount to \$36,000. This interest has been paid and the current expense of the university kept down. This is most gratifying. Had this debt been paid in the beginning, delivering the institution from paying interest during these years, what a blessing it would have been. Now, we must wipe out this debt and save the interest money.

In looking over the conditions of Olivet University I have been greatly pleased with the present financial management. The auditor's reports are indeed very gratifying. The present enrollment is very encouraging, now reaching over 175. The school spirit fills the atmosphere, and there is a most delightful spirit of harmony throughout the entire student body. We welcome and urge a careful investigation from all our friends throughout every department of the school. All who put money into this work have every reason to feel that their money will be used to the greatest advantage in educating young people to enter fields of usefulness.

Place Olivet out of debt and stop this everlasting interest burden every year.

The opportunity is ours, and at our very doors. There is only one course to be taken — save Olivet, and this course we must take — we could take no other. No school means no young people. No young people means no church in the near future. Necessity is laid upon us. Young men and women are crying at our doors for an education. They want to brave the storms and hardships of the foreign field. Sacrifice to them is sweet. Their hearts are breaking with the burden of a lost world. But they must have training, and this training must be secured in our institutions, where the fires of soul passion are ever kept burning. Shall we turn them aside, and allow any of our schools to fail for lack of funds? No, never! Ten thousand times, No! Our people will awake. They will make any needed sacrifice to make possible the training of these noble young people for work at home and abroad.

## Our Students

BY PROF. J. E. HOOVER

**F**OR six years the school has been the property of the Pentecostal Church of the Nazarene. During this time there have been in our College Department fifty-nine students of whom

- 9 are preaching the gospel,
- 12 are teaching,
- 3 are missionaries,
- 1 is in business,
- 24 are still in school.

The remaining number we are not in touch with at present, but have no reason to think that they are not making good.

During this time there have been in our Academy Department two hundred and thirty-two students, of whom

- 14 are preaching the gospel,
- 10 are in business,
- 22 are teaching,
- 112 are still in school,
- 6 are in the United States army.

Some of the remaining are women who have married since leaving school. Many of the rest we have been unable to keep in touch with, but have no reason to think that they are not making good.

During this time there have been in our School of Theology one hundred and forty-seven students, of whom

- 30 are preaching the gospel,
- 8 are teaching,
- 49 are still in school.

Some of the remaining are women who have married since leaving school. Many of the rest we have been unable to keep in touch with, but have no reason to think that they are not making good.

During the last five years, 1913 to 1917, inclusive, there have been graduated from the College Department eighty-two students of whom

- 3 are missionaries,
- 5 are teachers,
- 7 are preaching.

There have been graduated from the School of Theology seventeen students, of whom

- 12 are preaching.

There have been graduated from the Academy fifty students, of whom

- 10 are in religious work,
- 4 are teaching,
- 13 are still in school.