

HERALD of HOLINESS

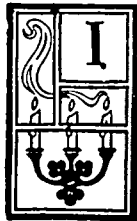
"How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things"

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EDITORIAL

One Source of Controversy



IT IS remarkable how much of the religious controversy the world has witnessed has been due to the wrong method of determining the meaning of words. It is a great mistake to depend upon the origin of words as furnished by the lexicons. Not the origin of a word is to determine its meaning, but its use. Herein is a fundamental truth whose neglect has gendered perhaps more controversy than any other one mistake. We would stress this point. Remember that the use, not the origin, of a word determines its meaning.

Sir Robert Anderson says on this point most aptly, "The meaning of a word depends not upon its origin, but upon its use; and its use may vary at different periods of a language's development." Illustrating this point in his great work from which we quote, he says, "For example, one whom we call an uncultured peasant our forefathers would have described as a 'lewd villain'; and a 'clever youth' they would have called 'a crafty knave.' Dr. Anderson insists that the language of the Old Testament and that of the New was an adaptation to high and sacred uses of words which had been current in pagan communities. This fact should make us see the difficulties met often in finding words to express the meaning in the mind of God regarding the great spiritual truths of revelation. It is for this reason that our own English is "a fitter vehicle for the communication of divine truth than even the Hebrew of the prophets or the Greek of the apostles and evangelists." Our language has been molded upon Christian thought, and was saved the prostitution to the base or vulgar uses of heathenism or paganism. It is for this reason that it is better for expressing many truths than the words used in the original languages of the Bible.

An Important Point

We hasten to illustrate this point, for it is an important and difficult one. Take the word "eternal," by which alone the future punishment of the finally impenitent is expressed as to its duration. An Englishman has no difficulty in grasping the meaning of hell being endless, when he hears this word "eternal" used with reference to it. An ancient Hebrew, however, would not understand it at all, for he had no word in his language to correspond to our word "eternal." Neither had the Greek any such word. It is for this reason that the controversy arose over this question of the eternity of future punishment. The mere absence

of a Greek word to express eternity gave rise to this controversy, little as men think of it. Yet the Bible took care to guard against this very blunder into which many supposedly learned men have fallen. To make such blunder needless, inspired writers used illustrations or pictures called parables by which to illustrate and impress the eternity of future punishment, which ought to have saved us this senseless dispute over the question of the eternity of punishment. Look for a moment at the parable of the "Rich Man and Lazarus."

A Vital Truth

In this parable no truth is more clearly set forth than the permanent and unchangeable state of the two parties mentioned. The rich man was doomed to an eternal state, and the poor man was exalted to an eternal state. This truth is abundantly taught and made absolutely unmistakable by the refusal of Abraham to send a messenger from one region to the other and the reason assigned. That "great gulf" fixed and impassable made this plain. Here we have a definition of eternity which there was no single word in the Greek to express, and it made the meaning as plain as if there had been a word meaning only "eternity."

In addition, the word "Gehenna" is used to express this state of future punishment in hell. The word is frequently so used by our Lord. This use of this word was but another picture of another kind. Gehenna was a deep, narrow glen or gorge south of Jerusalem, where idolatrous Jews offered their children to Molech after Ahaz had introduced the worship of the firegod. This valley or gorge became afterward the common laystall or boneyard of the city, where they cast the dead bodies of criminals, and the carcasses of animals and every other kind of filth, and where a fire was kept continually burning to consume this filth, according to some authorities.

The same thought of permanency and changelessness of state is here illustrated. There was no rescue for anything cast into this gorge. It was forever separated from the things clean and pure and useful. Thus was represented the endless state of the finally impenitent who are banished forever from God and the pure and clean, and in that state of banishment their state is a doom which is to have no end but abides forever. This was an effort to help the Greek language express the thought of eternity, for which it had no word covering that exact meaning.

We come to the word "baptism," and insist that the

use of the word is to determine its meaning and not its origin or its definition. We care not what the word means according to the lexicons. Whether it means to immerse or to wash or to sprinkle we care not. If it had no other definition except immerse we claim that this would have nothing whatever to do with the meaning of the word in the Bible, or with the meaning of the rite or ordinance of baptism. What is the use of the word? Was it selected to get the idea of plunging beneath the water? Was an immersion the thing the Holy Spirit was seeking? Perish the thought! There was needed a word to express cleanness or purity, and it was "water" and not "immersion" that was the thing that was wanted to express this work of inward cleanness. Immersion would never express cleanness or purity. Clean water would, for it is water which from time immemorial has been used for cleansing things. Of far more importance, therefore, is the purity of the water than the mode of its application to the subject. The mere mode of this application has absolutely nothing whatever to do with the validity of the ordinance. The cleanness of the water has much to do with it. We don't believe that filthy water can be used properly in this ordinance, for it is clean water designed to express as an outward symbol the inward work of cleanness or deliverance from guilt performed by a pardoning and regenerating God.

Hence it is that we claim that all this endless controversy over the mere form of baptism, or the manner of using water in this rite, has been worse than time wasted. It has been a miserable mistake. Any form or mode is all right and proper so we use clean water, and design to typify or symbolize by its use the inward work of the Spirit of God on the human heart. It is a matter of quality and purpose, therefore, and not a matter of quantity and mode. Think of God selecting a mere form of applying water to a man as of prime importance! Baptism is greater than any form of baptism.

It matters absolutely nothing if it could be proved that no other mode was ever employed but immersion in Bible times or by apostles. This would amount to nothing as an argument. This has not and never will be proved, of course. Nearly all the cases of baptism in the New Testament appear manifestly to have been by their modes. But the mode was so far from the mind of God, and is so remote from the beautiful symbolism intended that it can have no relevancy at all to the rite of baptism.

We express these sentiments with the utmost love and charity for the multitudes who may dissent from our views. There are many people as good, and may be better than the writer, who believe that immersion is the only proper mode of baptism. With these we have no quarrel, and say let them practice what they honestly believe and we are satisfied. Above all things let there be observed the great purpose of the use of water in this beautiful rite, which is to express symbolically the wonderful work done in the heart of the child of God in giving to him a new heart and life free from guilt.

We are to make disciples of all nations in bringing them to repentance and faith and acceptance of Christ as their only Savior, and then give to them the rite of baptism as an open and outward sign or symbol of the inward work done for them by the Spirit of God. Let us be faithful and fruitful in this work of evangelization of the nations of the world and God will be pleased with us, though we commit many blunders in details of things. Let us not be censorious or uncharitable or intolerant of others in any matters. There is room for the largest liberty in this matter. Let us keep the unity of the Spirit in the bond of peace, and love each other with a pure heart fervently.

A Wise and Timely Movement of Our Church

WE REFER to the educational movement which has assumed extensive dimensions. The movement in the interest of our educational institutions to rid them of debt was certainly a wise and timely step. It was wise because debt on a college handicaps it materially, yet it is often

unavoidable, especially in the earlier history of the institutions. Debt is a clog on a school and should be removed at the very earliest day possible.

The school at Peniel took steps several years ago and discharged her debt. The school in Illinois and the one at North Scituate followed, and there is now in progress a campaign to relieve the school at Pasadena. All these schools and possibly others we have not mentioned have or are in process of relieving themselves of debts which have stood in their way for a number of years.

The last school to enter this list for debt relief is the school at Nashville, Tenn. That institution recently formed alliance with the school in Georgia, a most wise step. By this arrangement there will be but one school in the entire southeastern territory, as they all unite on the Tennessee institution as the school for the territory. There is a movement to raise \$50,000 to disburden Trevecca College of its indebtedness, which will put this institution in fine shape for a great work.

Recently the report of the union of these schools was published in the *HERALD of HOLINESS* by Brother J. T. Benson. The picture showed the beautiful campus of this school, located in the city of Nashville, Tenn. The grounds are shady and beautiful and very near the city and this gives them a great opportunity for doing city mission work. We have already three Pentecostal Nazarene missions besides our Pentecostal Nazarene churches in the city. Besides these they hold street meetings frequently and do a vast deal of good in this way. Brother McClurkan began the school by emphasizing this evangelistic feature, and the school has steadily maintained this feature. Eternity alone will reveal the immense amount of solid soul-saving work done by the students of this school in this way.

Fifty thousand dollars will relieve the institution of debt and leave them not only with a large and commodious campus and the present buildings, but also with a number of lots to be sold, and the proceeds will build additional houses now much needed.

The Bible has always been stressed as a text book in this school, and this feature, together with the exceptional city evangelistic work possible from the location of the school in a large city, gives to this school great opportunities for a splendid work both to their students and to the souls of unnumbered people. We commend this and all the efforts being made to relieve our institutions of learning from debt, and we urge upon our people to be liberal in their contributions to this sacred cause.

Let our church assume the unique position, as a church, with schools entirely liberated of debt, and all making the Bible the chief text book. This would give us a grand place in the history of education in Protestantism and afford us opportunity of doing a marvelous work for God and humanity. We could then have ample opportunity for the training of our own preachers in institutions devoid utterly of the higher criticism poison and supplied with teachers prepared to teach the Holy Word, and schools supplied with opportunities—at least some of them—for giving the students the broadest chances for practicing what they learn of the Bible and preaching in city evangelistic work.

We rejoice in this great advance step by our schools, and earnestly hope that very soon it may be announced that every school we have is absolutely free of debt and prepared for the greatest work of all its history. The need of these institutions is not only manifest and critical, but that need is growing more acute day by day. And this is but saying in different words that the opportunities for accomplishing marvelous good is daily increasing for the schools. The church schools of many, if not all, of the large denominations are showing no signs of improvement in the matter of being blighted with the taint and deadly virus of the higher criticism. We profoundly regret to have to believe this fact and to have to say what we have above; but fidelity to truth and the souls imperiled by the sad condition of this army of church schools compels us to say boldly what we do. Occupying the position of a watchman on the walls of Zion we would have to despise ourself if we were derelict in this matter and did not cry out the alarm needed.

Doing God's Will

By REV. W. W. LOVELESS

PSYCHOLOGISTS have divided the powers of the mind into three classes: the *intellect*, *sensibility*, and *will*. The *intellect* comprises those powers by which we are able to *know*. The *sensibility*, or the emotions, is that group of powers by which we feel. The *will* is that power to *choose* and *execute*. Or, perhaps we may better say, the will is the mind or soul, or, choosing and putting forth effort to execute its choices. It is the relation of our will to God's will that we wish to discuss.

A completed act of the will includes both the choice of an aim or object and the putting forth of an effort to accomplish that aim, or to attain that object. To put forth effort in executing, without any choice, would not show will power any more than a machine shows will power while in motion; and if we choose without making any effort in the line of that choice, that is no act of the will; it is a mere preference or wish. So we see that the will has the double power of choosing and executing, and it is not complete unless both powers are used.

We hold that the human will is free to choose and execute as it pleases; therefore man is a responsible being to God for choices and actions, and can not throw the responsibility upon God. Every man is conscious that he makes free choice, and acts accordingly scores of times every day of his life. We hold our fellow-men responsible for their acts, and we praise or blame them accordingly, because we believe their acts are the results of their own free choice. On this ground rests all law of right or wrong and all punishment. Here, too, is the ground for the reasonableness of any exhortation, or argument, or appeal, designed to influence another's conduct. To blame a machine, or a stick, or any inanimate object for an undesirable result would be an act of supreme folly. Xerxes has been held up to the ridicule of the ages for chastising the sea because it wrecked his fleet; but every magistrate who punishes a criminal is equally ridiculous and far more blameworthy, if that criminal has no free will.

If a man is a machine his responsibility is at an end or never existed. But the fact that men everywhere and in all ages, and in all states of society hold themselves and others responsible is proof positive that man has a free will. Then, if we are responsible to one another we must be even more so to God, for we are created to glorify Him by giving Him the free will service of our lives.

God has a will, too, as well as man; and it is God's will that you and I have our wills in harmony with His divine will. Hence, for this reason Jesus taught His disciples to pray, "Thy will be done in earth as it is done in heaven," and before you and I can ever be fit subjects for heaven, our wills must be in harmony with His divine will; in fact, we can never enter in unless we do His will, for Jesus says, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matt. 7:21). But remember that God will never coerce or force us to do His will, for He wants us to freely, gladly, and lovingly do it. Then it is our love or affections He wants, and if He has our love, we will do His will. God says, "Son, give me thine heart," which means affections or love; and Jesus said, "If ye love me keep my commandments." Again He said, "If a man love me, he will keep my words, and my Father

will love him." And again He said, "He that loveth me not keepeth not my sayings."

From these Scriptures we learn that man chooses and does what he loves to do. If he loves the world and sin, the love of God is not in him, and he will choose and do as the world does, because he loves the world better than God. Love will fulfill the law of God. But before man can love God supremely and do His will he must have his sins forgiven, his nature changed by the purifying process of sanctification, and must become the temple of the Holy Spirit. The Holy Spirit as the "detective of heaven" hunts man out in his sins and convicts him; and then if man will willingly confess, repent of, and forsake his sins, then believe that Jesus is able to intercede for him before the Father, for his pardon, the work will be done and he will be pardoned, justified, and regenerated. This is what we term the first work of grace and it gives us a great desire to do God's will. We will not run long until we will find a great hindrance in doing the whole will of God, because the "carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be."

In the first work of grace we receive the spiritual mind but still retain the carnal mind, and James describes such a person as a "double minded man, who is unstable in all his ways." The writer believes that Paul referred to these two minds when he said, "I delight in the law of God after the inward man. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." Evidently the carnal mind is the greatest hindrance of a regenerated man doing the whole will of God.

James gives plain directions how to get rid of the carnal mind. After telling sinners to cleanse their hands he says, "Purify your hearts ye double minded." James does not teach us that the "carnal mind" or the "old man" can be *suppressed*, *depressed*, *repressed*, or *compressed*, but God has an "Adams' Express Company" that will express the old Adamic nature out of our lives, so we no longer have the carnal mind to contend with; but we have only one mind which is spiritual, and that brings perfect peace and constant victory and enables us to do the whole will of God. "Thou wilt keep him in perfect peace whose mind is stayed on thee: because he trusteth in thee" (Isaiah 26:3). Brethren, "Let this mind be in you which was also in Christ Jesus" (Phil. 2:5); "But we have the mind of Christ" (1 Cor. 2:16).

Now let us see if the "mind of Christ" in us will bring us in harmony with God's will. Jesus said in one place, "I seek not mine own will but the will of the Father who sent me." Three times He prayed in the Garden of Gethsemane that God's will be done and not His. We know that God's will was done in Him, and that He was in harmony with His Father, for if not there would have been no atonement for our sins. Can we pray the same prayer? Thousands and thousands of church members over the land have the habit of repeating this prayer (found in Matt. 6:9-13) Sunday after Sunday, and yet fight sanctification right along. How can they be consistent and pray, "Thy will be done on earth as it is in heaven" and at the same time fight sanctification as an experience to be sought and obtained, when the inspired Word says plainly, "For this is the will of God even your sanctification."

There are two definitions to the word "sanctify." One meaning is "to make holy by purifying or purging" and the other meaning is to "set apart to a holy use." These two meanings are clearly set forth in the seventeenth chapter of St. John, where Jesus prays, "Sanctify them through thy truth." By this He means to have the carnal nature destroyed in His disciples. Then He says, "For their sakes I sanctify myself, that they also might be sanctified through the truth." When Jesus sanctified Himself He set Himself apart for a holy use, as He had no carnal nature to be destroyed. Now to sanctify ourselves, or set ourselves apart for a holy use, is what Paul means in Romans 12:1 where he says, "I beseech you therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Service is what God wants of us—just a reasonable service—but it is so hard for Him to get any efficient service from unsanctified vessels.

Again, Satan will try to scare a sanctified man and make him think it is dangerous to say yes to the whole will of God. Satan will say, "Be careful, don't abandon yourself to the whole will of God, for He may ask an unreasonable service of you and put hard tasks on you." After the Lord sanctified me, I sanctified myself; that is, I set myself apart for service and presented my body to the Lord with all my ransomed powers and faculties. God then gave me a definite call to preach His gospel and I faltered. I thought I could never do that. It looked unreasonable to me. But these inspired words came ringing in my soul, "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (1 Cor. 6:19, 20). Then, as never before, it flashed upon me that I was not my own but was

"Bought with a price, not of silver or gold.
Bought with a price, of a value yet untold.
'T was the blood of Jesus, shed on Calvary
Purchased my redemption and set me free."

I said, "Yes, Lord, I am yours for service." Then I could sing with a depth of meaning I had never realized before,

"I'll go where you want me to go, dear Lord,
Over mountain, or plain, or sea;
I'll say what you want me to say, dear Lord,
I'll be what you want me to be."

I then realized what it was to live in Romans 12:2, where it says, "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." John says, "And the world passeth away and the lust thereof: but he that doeth the will of God abideth for ever." Now doesn't this look like it pays to do God's will? "Brethren, give diligence to make your calling and election sure, for if ye do these things ye will never fall." The man who does the will of God has no desire or inclination to backslide, and while there is a liability to backslide, if he fails to do God's will, yet there is no necessity for it when he does His will. He finds the yoke of Jesus easy, and he can say with the psalmist, "I delight to do thy will, O my God; yea thy law is within my heart:" and instead of making our own plans and setting stakes for ourselves, we will say, "If the Lord will, we shall live and do this or that."

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Christ died for you, what are you doing in return?

HERALD of HOLINESS

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Our Educational Work

By PROFESSOR LOUIS A. REED

THE PENTECOSTAL Church of the Nazarene today is, spiritually, what many of the larger denominations started out to be. We are in the beginning ages of our history, and the ecclesiastical world has come to realize the fact that we have started to accomplish that for which our movement was launched. We have profited by the failures of some of our unfortunate predecessors, and have discovered that no church can stand unless it supports a trinity of forces; that is, foreign missions, educational institutions, and publishing interests. We have placed the major portion of our endeavors in the foreign mission field, and we must continue to do so; for the Christian institution must of necessity be very spiritually lean which does not at least desire to have its representatives preaching the "gospel to every creature." We will die, however, unless we nourish and feed the rising generation of the holiness movement, at our own "home table," supplied with the true "Bread of life," and the "milk of the Word." We are reaping, and have reaped, a harvest of results from harboring in our bosom and placing in responsible positions those who have been fed at the tables of questionable sects and modern critical institutions, and God holds us responsible for seeing that repetitions of these awful disruptions do not occur.

Our educational institutions are the means of instruction, to safeguard the future of our church. We have the institutions, that is, sufficient for our present needs, but what standards must we raise to safeguard an outlook which is more promising at this time than at any other period in the history of our church?

1. *We must maintain a standard of education respected by the world.*

It is true that, although the world may ridicule us for our belief, and persecute us because of our persistency in telling the gospel story, yet the same old world will be compelled to respect us for our integrity, honesty, and purity. It is the same on a larger scale. The scholastic world may deride us on account of our belief and teaching, but we must maintain standards of scholarship and curriculum which will command their respect and recognition. Too long have we been satisfied with the insignificant; we must now take hold and trust God for big things. The writer has been intimately associated with three of our church institutions; and each one has passed with standards that would barely get it state recognition. We must lead instead of following. High grade scholarship is the only thing consistent with the

spirit of holiness; and we must acquire this ideal position in order to maintain a respect for our beloved church. Holiness demands the best in every phase of a man's life. Only the holy man is the "perfect man."

2. *We must place our courses within the reach of our constituency.*

Those in authority must never become imbued with the idea that our educational institutions must produce scholars. Scholars will be produced, and are bound to come from every institution; but in our endeavors to place ourselves in the position of respectability we must not be wrecked on the same rock where others have been so disastrously ruined. We must maintain in each of our institutions preparatory courses and Christian workers' courses, which shall be at the immediate disposal of an uneducated laity. We must remember that we are young as a denomination, and must educate our own people as we go along. We must keep just a short pace ahead of our constituency, as educational institutions, and keep presenting ideals which are recognizable and understandable by those precious souls who so liberally support us with their means. We depend for our existence on them, not they upon us, and should adopt only those policies which are immediately helpful to our people.

3. *We must use our institutions as evangelizing agencies.*

Every holiness school in the country was started through an inspiration from God, and for the purpose of spreading scriptural holiness. They should be centers of holy zeal and enthusiasm. They should be lighthouses, to guide not only storm-tossed individuals into havens of rest, but also to influence entire communities Godward. Thank God, our schools are such, as I know them, but I feel that we have as yet barely started to make ourselves felt as an evangelizing influence. Campmeetings, District Assemblies, and revival campaigns should be held in the vicinity of our educational institutions. A revival spirit should constantly mark the services of each of our schools. Not a perpetual campmeeting, where classes are dismissed right and left, and where no discrimination is made between a protracted chapel service and a recitation, but have a spirit permeating the atmosphere which would strike conviction to the heart of each and every visitor or student who might come within the sphere of influence of our educational institutions.

District Superintendents, pastors, and visiting evangelists should make it their business to spend as much time as possible at our schools, and inspire the students by their sermons and holy examples. The theological stu-

dents of our schools should have permanent student charges and preaching circuits. Our young churches should be content with the services of ambitious young student-preachers, and District and school should work together for the common benefit of both, and the spread of God's kingdom. Let us evangelize constantly, from the time God saves us by His grace until He calls us home.

4. *We must teach a theology impregnated with orthodoxy.*

The times in which we live demand a rigid adherence to the old Wesleyan lines of doctrine. Men are crying that the times have changed and we must keep up to the times. True it is, but the ethics and principles of Jesus Christ constitute a permanent, unchanging code of laws, which will satisfy the need of any age. We might be compelled to change our methods, but we must not sacrifice our precious doctrines simply because the times are changing. If ever we needed to be endowed with old-time power it is right in this modern age of rapidly advancing civilization. Men are soon going to demand something that modern ecclesiasticism is not giving them, and the writer believes God has raised up the Pentecostal Nazarene church to meet the emergency and point this old war-torn world to the satisfying Christ. Our schools must place the stamp of orthodoxy on each of their students, and must teach a theology which will boldly oppose the modern skepticism and destructive criticism which have so lately plunged the world into awful chaos.

God help us to do our duty and take advantage of our prosperous outlook. It is in our hands to instigate the greatest revival that the nation or world has ever seen. Let us get the vision. Let us send our students out burdened with the message of holiness to lift men out of the mire of sin and establish them on the solid rock Christ Jesus to help men realize the sanctifying power of the Holy Spirit.

PASADENA UNIVERSITY.

The Bible in the Course of Study

By REV. H. G. COWAN

IT HAS been suggested by a recent writer that the books "to be read," in the course of study for licensed ministers, be eliminated from the course, and that the Bible be substituted, with the requirement that it be read through each year, and that a synopsis of each book be presented by the student.

Having had experience as an examiner on the Bible, and also in charge of the books "to be read," I am impressed that our present requirement for Bible study is not sufficient, in that the course does not cover the entire Bible, and that ten questions answered once a year does not do justice to the subject nor meet the needs of the case. I am also impressed that the synopsis presented on any book may be, and often is, very brief; and, while it shows that the student has read the book, yet it does not exhibit a mastery of it, and the same might be found true of a synopsis of any book of the Bible.

I would suggest, therefore, that our course of study be strengthened by requiring that the entire Bible be studied for examination, and that at least four examinations a year be required on the various parts. And in the meantime retain the books "to be read" and require the synopses as at present, as those

books are good and useful for ministers to read, and in their maturer days many will return thanks that they were required to read them when they were young.

There is perhaps not enough Bible study on the part of ministers generally, but while demanding more let us not discourage the reading of other good books. To gain an intimate knowledge of the Bible and to study it in an intelligent, systematic, and interest-

ing way I have found that a thorough study of the Sunday school lessons, selected text, connections, parallel passages, daily readings, and all, afford a method of study which may be entered into with intense interest and enthusiasm and which results in a solid foundation of biblical knowledge that ought to be of inestimable benefit to one who is required to pass an examination on the contents of the sacred Book.

Our Responsibility

By W. H. MORSE, M.D.

POPE GREGORY THE FIRST, the great advocate of sacerdotalism, to illustrate the necessity for the intervention of the Word of God at the hands and from the hearts of its ministers, tells of a certain priest named Severus, who was called to the bedside of a dying man who prayed that he might hear the gracious words of the gospel before he passed away. The summons came when the priest was busy pruning his vines, and delaying until he had completed the task, found that he had been anticipated by death. Great and bitter was his remorse that by his delay he had been the means of starving a soul, and such was his anguish that the dead man was brought to life, and after having the enjoyment of the gospel for seven days passed away happily.

We may well believe that there are ministers of the gospel who permit other cares and occupations to intrude upon that which is their manifest duty of imparting the Word, and that while dilatory death comes, and causes keen regret and repentance on the part of the minister. Doubtless there may have been such a Severus. But that his penitence was so deep as to resuscitate the dead passes Protestant belief. The story, however, carries an impressive truth and one that is timely.

Men have died every day in the great war, hopeless, godless. There are, at the present time, hundreds, thousands of souls in the Italian army who are denied the gospel, and who distrust those whose business it is to administer it. These die hopeless, soul-starved.

Where is Severus? Is he pruning his vines, busy here and there, and deaf to the call? Again, who is Severus? Are you sure that you do not bear that name? We speak of the horror of the war, of its sadness, of its pain. But what is more horrible, more painful, more sad than for men to die on the red field without hope, without God, and bitter toward the priests? It is an everyday occurrence. There is not a battle field on which the Italians fight where men do not die thus, as perish dumb beasts.

We are criticizing the Germans for the horrors of which they are guilty. What have we to say of this horror? Will the vines we are pruning bear tender grapes? There is no mitigation of the Germans' faults, any more than there is extenuation of those of the Turks. But this horror is worse. The Turk dies content if he can turn his face toward Mecca. The Russian contrives to hold his icon as his eyes glaze. The Austrian and the French soldiers kiss the crucifix, and listen with respect to the last offices by the priest. The German and the British armies have chaplains who are entitled to, and gain, the esteem and confidence of the dying. In the hands and hearts of the Germans and British is the gospel.

In the Italian army are the godless. There are chaplains, but they fail to challenge respect, or gain confidence. In all too few hands the gospel is found. Its consolations are un-

known. Solemn days are passing, each carrying away with it sacred opportunity to rescue these perishing ones. Still, as of old, "They of Italy salute us." Never mind inquiring for and blaming that man Severus. The fact remains that the dying Italian soldiers are in need of the gospel. They may not fully realize it, but the need obtains. They are as likely to curse Severus as to call for him.

Let us get a vision, a vision of need, of the quality of service, yea, of the quality of mercy, strained or unstrained.

But, it may be said, the call is not to us. What have we to do in this war with the merits

or demerits of the consolation of the gospel in the Italian army? What! Should we send our ministers and lay workers across seas into the Italian army that they may there console the dying with the gospel? At once we are told that that is out of the question. What then? Let those soldiers die hopeless? Not by any means. There is that which we can do, and which we are called upon to do.

For years past we have had an immigration "problem" in which the Italians have played the most conspicuous part. We have spoken in various tones of that "quarter of a million" of Italian immigrants who come—or did come to us before the war—every year. There are those who fail to comprehend that the "problem" is carried over on the other side of the slate; that is, that each year those immigrants return to their native land by thousands, some to remain permanently, others for the winter months. And is it not self-evident that every one who returns is an object of interest? He who returns is eager to tell all about his new home, and his friends are as eager to hear. The money that he takes home, the neckties, the slang, the mannerisms, are all interesting to the friends and neighbors. And he who in his native country is deprived of the Word of God, and who has found its worth here, is not contented unless he can take it with him. And his friends are sure to want to look into it. So it is that by equipment of the Italian Protestant immigrants with the Word in their vernacular, Bible mission work is blessed.

The Italian reservists who are in this country are being called to their colors. Already more than 200,000 men have been called, and it is stated that "barely two-fifths" of the reservists who are in this country have been called. Every one is an object of interest. They go among the godless. All that they tell of and bring from America is regarded with kindly curiosity, as so many of the soldiers contemplate emigration after the war is over.

Is it not manifest as to what our duty and privilege is? If we equip the reservists with the gospel in their own tongue, as they leave us for their native land, can we not trust God to give His Word free course where it is so much needed, and according to His promise?

If we do not do so, is it because we have a fancy for the name and part of Severus? If we neglect to do so, is it not because we are busy pruning our vines?

HARTFORD, CONN.

Hobby Riding

By REV. ESTELLE LIENARD

SOME ONE has voiced a very good sentiment when he said, "If you have a hobby, ride it." Of course it's a dreadful bore to have to endure the hobby rider and have him override conventionalities and courtesies and impose upon long-suffering folks, but there's always the hope that he'll change his hobby, and that will at least fatigue a different set of muscles; or, anyway, one can get used to anything but hanging, it is said.

But there's one class of hobby rider that's rabid! He's dangerous! He ought to be muzzled! That's the person who rides his hobby and calls it religion. His hobby may be all right as a doctrine—it may be good *per se*, but elevated to the chief place in a man's thinking and actions it diverts the attention from the great central Figure in the plan of salvation.

Shall I Smoke?

REV. HARRY ADAMS HERSEY

1. If the use of tobacco is soothing to the nerves (about the only argument left, and sometimes used by physicians who smoke), and is of real benefit to hard-working and nervous persons, is it not fully as necessary to women, the "high-strung" and "nervous" sex, according to the popular belief, as to men?

If tobacco soothes the nerves, is it not well to inquire just why and how it does so, and what is the after effect and the last effect? Is it wise to employ narcotic or other drugs to do that which sleep, fresh air, and a simpler life would do?

2. If we who do not smoke "do not know what we miss," is this not a clear case where it "were folly to be wise"?

3. Does the happiness of the smoker when he can smoke compensate for his misery when he can not?

4. Has any person a right to saturate his clothes, his person, and the atmosphere with an odor highly objectionable to most women and to many men, and absolutely poisonous to others?

5. Look into the smoking cars, the smoking sections and seats, and the smoking rooms as you travel. Does not a decent man look decidedly out of place in such company and surroundings? Do you wish to be judged by the company you keep, if you keep that company?

6. Why does the life insurance company wish to know if you smoke?

7. Why does the surgeon, contemplating a serious operation, ask if the patient smokes?

8. Why are athletes, in training, forbidden to smoke?

9. Why do smokers, as a rule, advise others not to smoke?

10. Why is abstinence from tobacco everywhere considered a valuable asset for a young man?

11. Why is the cigarette the object of special attention by temperance and anti-tobacco workers?

12. Why are cigarette smokers an easy prey to disease, especially to tuberculosis?—Selected.

Many people mount their hobbies and ride them fast and furiously, and say God led them to do the extreme or irrational or unscriptural thing they did. That is a coward's retreat! Any man who can't face his own actions and father them himself is on questionable ground. He is already far over on Satan's territory and in the bewilderment of Satan's impressions. At this point come visions and revelations.

Many a minister has been ruined by a wife who, wanting her own carnal way, secured it by visions and revelations. Many a man, not

willing to die out to self, has assumed an air of superior piety and been "led of the Lord" to commit such violence, that had his victims been other than God's holy children he would have had to suffer in the civil and criminal courts of the land.

Away with such religious cant that is not supported by the Bible. Ride your hobby, but be honest. Say you yourself believe so and so. Follow other theorists as far as you will, but when you present Christ to a lost world be sure a "Thus saith the Lord" stands back of you.

Means of a Revival of Religion

By REV. C. C. CLUCK

"By whom shall Jacob arise? for he is small" (Amos 7: 2).

THE TEXT, independent of its particular application, may be regarded as a question of great interest to churches under trying circumstances. Jacob represents the people of God. The obvious import of the inquiry is, "How shall a church that is small, or in a low state, be built up, revived, raised from its depression?"

The object aimed at is not merely an increase in membership, but a revival of pure and undefiled religion. How, then, can the number of deeply pious, devoted servants of Christ be increased?

1. There must be a preparation of the soil.

The Lord says, "Break up the fallow ground, and sow not among thorns." Every church may have within it some evils which need to be removed. When His special presence is withdrawn they have provoked Him by their

sins. The message from Zion's King to such is, "Cast ye up, cast ye up, take up the stumblingblock out of the way of my people." The sins of broken vows, of blood-guiltiness, of worldly conformity, of idolatrous pursuit of wealth, of contention, must be repented of, with deep humiliation and prayer before God.

2. The church must be urged to cultivate a spirit of grace and supplication.

This spirit is uniformly poured out upon the members of Christ's Church, previous to any extraordinary visits of mercy. This was true under the national reformation by John Wesley. Also, it preceded the surprising change effected by the ministry of Whitefield. A continued season of prayer preceded the great revival at Jerusalem (Acts 1:14).

3. The church must cultivate a spirit of deep and living piety.

Before a revival, the Lord's people generally exhibit more of the life of religion, less

worldly-mindedness, more attachment to God's house, holy ardor enkindled, unconquerable attachment to evangelical truth, filled with the Holy Ghost and faith.

4. Plain, old-time preaching is necessary.

"Is not my word as the fire and the hammer that breaketh the rocks in pieces?" Preaching must be plain, affectionate, direct, and in season. In Peter's sermon at Jerusalem He thrust the charge of murder into their bosom, which pierced like a barbed arrow from the quiver of the Almighty. The sermons should exhibit the purity, extent, and righteous sanctions of the law; the deep corruption and alienation of the heart by nature, the work of the Spirit, justification by faith, and the duty of immediate repentance and love.

5. Protracted meetings for public worship.

These are not of recent origin. The Jews, from the commencement of their polity, held them; and Nehemiah revived them in olden times. It is like bringing a number of Sabbaths into immediate succession. The heart is kept fixed upon God, and the cross of Christ is exhibited so constantly that its subduing influence is felt, and the sinner is constrained to cry, "What shall I do?"

6. Another means is pastoral visitation.

In this very much good may be done. We may aid in deepening impressions, in following up the melting and dissolving process, and in encouraging and strengthening the weak and timid.

7. Messages for religious inquirers.

These meetings should be short, special instruction being given to those who visit them, and directions and help from God must be earnestly and particularly sought.

Application

Have we not slept long enough over the interest of Zion? Are not sinners hastening rapidly to ruin? Is it not high time to awake out of sleep? By all that is desirable in the salvation of souls, by all that is binding in the authority of Jehovah, by the love of the Spirit, I beseech you, strive together in prayer and effort for advancing the work of God, that we may make this the greatest year that we have ever had in the holiness movement.

DODD CITY, TEX.

The Last Drive

By HAROLD E. WEBER

(Since this letter was received by us this young man has been suddenly called to his reward.)

THE LAST drive, and so it was. Little did we think on the morning of September 26th that our increasing great effort against the Hun would be the last ever spent by the troops of our division against his crumbling inclosure. Our troops labored five days there, in the hills and woods of the Argonne, undergoing such deprivations as were only significant as experiences of those engaged in a struggle between life and death for the supremacy of world freedom. Never did men before or since fight with such determination of spirit and purpose of heart; with the snap of the command they left their trenches, engaging the Hun in a battle which brought him to his knees. Our troops conquered and took, as theirs in ground, eight and one-half kilometers.

Friends, it is with this same kind of effort the fight has been waged concerning the soul, and its relationship with God, by the men in the army. The only difference is, and this might be mentioned with the view of enlight-

Paul's Thorn in the Flesh

(Sermon Suggestions)

By J. M. BEECHER

1. The character of the man with the thorn.

(a) A Christ-conquered man (Acts 9: 6).

(b) A Christ-filled man (Acts 9: 17; Gal. 1: 16; 2: 20).

(c) A Christ-sent man (Acts 9: 15).

(d) A man with authority (2 Cor. 10: 8; 13: 10).

(e) Honored by revelations from God (Gal. 1: 16; 2: 2; 2 Cor. 12: 4).

(f) Humble, sacrificing, zealous, fruitful (2 Cor. 11: 23-28; 1 Thess. 1 and 2; 1 Thess. 3: 10, 13).

2. The paradoxical fact—the Christ who died to save Paul was the Giver of the thorn: the Paul who raised to life the dead Eutychus could not obtain from God deliverance from this thorn.

3. The character of the thorn.

(a) "In my flesh." Not spiritual (Gal. 4: 13).

(b) "The messenger of Satan" (Job 2: 7). Not an effect of sinning. Paul gloried in it (2 Cor. 12: 9; Rom. 6: 1, 15).

(c) "To buffet me" (2 Cor. 12: 7). Not evidence of God's approval; rather an occasion for the power of Christ to rest upon him (2 Cor. 12: 9).

4. The reason for its presence.

"Lest I should be exalted above measure through the abundance of the revelations" (v. 7). A sort of counter-balance to steady the human mechanism under the pressure of divine revelations. The presence of the thorn allowed God to give Paul revelations more clear and intimate, to make manifestations of His grace and power more glorious than otherwise He could consistently do.

5. Lessons drawn.

(a) Contrast between the divine and the human. "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts" (Isaiah 55: 9).

"There was the hiding of his power" (Hab. 3: 3, 4). A full revelation of God's glory would simply consume a human being (Ex. 33: 18-23).

(b) There is in the human soul, even after "cleansing from all sin," a danger in the direction of spiritual pride, dogmatism, and censoriousness, which needs a "thorn" to keep at proper balance, chastened and subdued into perfect harmony with Christ.

(c) The soul can be so subdued into humility as to "glory in infirmities," and "take pleasure in reproaches, in necessities, in persecutions, in distresses for Christ's sake" (2 Cor. 12: 9, 10). When received in patience and humility by the person who is exercised thereby, in the wise and tender hand of God, the "messenger of Satan" becomes the servant of the sufferer. Satan's purpose is to pummel, beat, and bruise, as a pugilist with his fists. God's purpose is to bless and eternally enrich. It rests with each of us to determine what the net result shall be.

(d) Paul's first impulse was to get rid of the thorn, but, after talking it over with God three times, things looked so different that he said, "Most gladly therefore will I rather glory in my infirmities." The "buffet" had become a "blessing" and the pain had turned to pleasure. God and His humble, patient child had scored another joint triumph over Satan.

ening the circumstance, that we realize the last drive for our identity is now on, after the signing of the armistice, not before; because when the war was going on the mind was kept busy with exciting and perplexing problems in view of future victory, but since the din of guns has ceased time seems to pass by our door in a different form, affording and confronting the soldier with many temptations and suggestions which are conducive to the receptive mind so occasioned by the waiting amid uncertainties as affecting our return. And who, may we ask, will help us to be the victors now? Do we think that those who have felt the pulse with us through it all are to fail us now? No! For it was through their efforts, writings, judgments, counsel, that victory was made possible over the enemy of the flesh, and in no less a measure will they, do we believe, assist us now in the victory over the power of darkness. The Lord our God of heaven, I am constrained to believe, has favored us with this victory, and it now behooves us to use it as becoming thankful hearts, an occasion for his glory by carrying out the latter.

During my army career (I might say here

that it has been one of much value to me) I have been much impressed with the power of God's grace through faith unto salvation. It has been now nearly one year and five months since my enlistment, and during that time God has given me the victory over doubt and despair, placing my feet on a higher plane, affording my soul to catch a larger vision of the needs of humanity and how to approach men with whom we meet each day in regard to their physical and soul's redemption. And then again, it has come home to me, more clearly than ever, the value of proper leaven in our bread and its practical application to others. The soul can not expect to function properly without this leaven, which is the true love of Jesus Christ shed abroad in our lives. And oh, dear friends, it is this love that I want more of and feel the need of extending to others.

So, beloved, like the interest, inspiration, and determination toward the higher things in life, as displayed by all in the last drive on the western front, it is my desire to work and labor for the Master until the setting sun has cast its last rays over life's golden shores.

AULNOIS, FRANCE.

to instruct along the lines in harmony with the foregoing, and we, as a church, will be saved much future humiliation in our endeavor to get back to the songs of the Nazarenes that which harmonizes with our high profession.

Does War Make Saints?

By J. O. ORNDORF

WE HAVE heard so much lately from the pulpit, as well as from other sources, about the boys coming home from France and bringing us a new religion, and the reconstruction bringing about so much better condition in our churches that we feel like giving voice to a few thoughts.

It seems so incompatible with facts, reason, and sense that we wonder what intelligent men mean. If carnal war makes saints then we had better have war all the time. True, in some isolated cases repentance may be brought about, and the individuals rise above the blasting influence all about them, while the masses would be degenerated and go down with the tide.

What has France, England, or Germany to give us in religion? When the Pietistic movement arose in Germany it was driven out, and rationalism took its place. When the Huguenots commenced their godly work in France they were persecuted and driven from the land. In England God commenced to show forth His salvation through the Puritans and Quakers, but the English soil was too good for them, and they had to find homes elsewhere.

If there is such a thing as a Christian nation we would in all probability find it in our own beloved America. We are told that eighty per cent of the German army and sixty-five per cent of German officers are infected with venereal disease; also that in London and Paris there are one hundred prostitute women now to one before the war, and upon investigation such a state of things was found among our own troops to such an extent that the most stringent measures had to be adopted to prevent the spread of loathsome disease.

We were very much pained when we learned that a Christian organization like the Y. M. C. A. was dealing out cigarettes, but were some relieved, however, when we were informed by a worker of the organization that it was not approved of by the institution.

We have not the least doubt but that many of our brave boys left home and mother clean in their habits, and will return wrecked and ruined. The precious Word tells us that God is the same yesterday, today, and forever, and although His plan of salvation is unchangeable, if a spiritually dead and formal church is looking for something different from what they already have, the Devil will be sure to tack something on. While we honor and revere our brave boys for the part they have taken in this awful war, and they are worthy of all praise, we do not feel that it will have anything to do with God's dealing with His people, or the dispensing of His great salvation. I shall be satisfied to be saved, sanctified, and looking for His coming.

LINDSBORG, KAS.

Time is nearing the end. Do you act like it?

Silent preaching is sometimes the best, and it can be easily done.

The Songs of the Nazarene

By M. M. DIETZ

THE WORK of the Pentecostal Church of the Nazarene is characteristic. The writer once heard one of the leaders of our church remark that, "If it were easy for one to be anything else than a loyal Nazarene, such a one was not desirable as a candidate for church membership." It has also been said that the work of our church is to CHRISTIANIZE CHRISTIANITY. Another of our leaders has said in public utterance, "When we once become like other churches there is no occasion or place for the Pentecostal Church of the Nazarene."

If these statements be correct, the songs of the Pentecostal Nazarenes should be characteristic. We may use many of the songs that other churches use, but we sing them somehow with a different swing. We are noted for our enthusiastic congregational singing, the value of which is beyond our power to estimate.

The tendency among the orthodox churches is to drift into the less spiritual songs of late composition, many of which are not sung with divine unction, and do not reach and melt hearts. There is no greater power than the human voice in song, where prompted by the Holy Ghost. The writer, after more than twenty years spent in choirs, quartets, and as leader of congregational singing, naturally feels a very keen interest in the songs of the Pentecostal Nazarenes—the vocal music that shall characterize our congregational and special singing.

It is to be regretted that in some of our churches we have given place to the modern, grand operatic—the singing that catches its inspiration in the affectation to be heard in the theater and the performances of the grand opera. This is an unnatural quiver in which the singer poses as a performer. The voice is trained in the unnatural—the tremolo or quiver—that on a musical instrument makes a discordant note grate painfully upon the ear. Sometimes we hear a voice that has been thus trained singing in a choir or congregation, and are reminded of the quivering, discordant key on the musical instrument. The effect is distressing. But more distressing still is the grand operatic quiver on the part of the solo singer. The song is supposed to

come from the heart and carry the melody, richness, and depth of holy joy and delight. But when the soloist mimics the purely worldly in rendering the songs of redemption, by performing in the grand operatic, the result is to kill the effect and approach the sacrilegious.

Some years ago the writer knew a young girl who was beautifully converted, and, having a very sweet voice, sang much in public at churches, missions, and so forth. Her voice was tender, having the richness that accompanied her natural voice in song. Many were melted to tears while she sang, and she was the instrument in bringing conviction and salvation to many unsaved ones. After some years of profitable service in song, friends persuaded the girl, who was still young, to take vocal training lessons from a professional. She continued her singing in churches and missions, but as she also continued voice culture she gradually took on the quiver of the grand opera singer and became more and more a performer, and, in consequence, lost largely her power in spiritual song.

Many others who have thus attempted to become popular have largely lost their power for good. As the writer views it, there is real danger ahead in our worship in song, if the grand operatic is not barred out definitely from our services. We will surely drift into the place already so fully occupied by other denominations and, in this line at least, we will become weak imitators of performers instead of being leaders in soul-stirring, heart-melting melodies.

How about leaders of song in our Pentecostal Nazarene schools? Are they such as instruct with the idea of producing performers and imitators with the operatic quiver or have they a vision of the unsaved millions who can be reached in song only by the unaffected voice from the heart of the sanctified singer?

Finally, the songs of the Nazarenes should be "with the spirit and with the understanding also." The songs of the Nazarenes should be natural, without affectation, and must be filled with the spirit of victory and praise, vibrant with Holy Ghost enthusiasm.

Let our leaders of song in schools, choirs, and congregations be prompted with a desire

The Question of Our Church Name

By REV. CHARLES A. GIBSON

THE LENGTH of our official name has proved a source of much added work and confusion. In fact, the burden grew, by added correspondence, to such an extent that our publishing interests were forced to substitute a shorter name for their convenience. This same trouble, together with some others, has been met time and again by pastors and people. The Publishing House is to be commended for its action, and what has been done at the hub should be carried out to the end of every spoke and by way of the rim clear around the wheel till our name for one and all would be shortened and much confusion cleared away.

We are aware of objections to any such change, and we grant to all the privilege of their views. One objection is that it was the name solemnly agreed to at the union of the churches. We would not hastily enter into a plan to break any of these agreements of bygone days, and only when we are fully agreed would we advise it; yet it would seem that the same bodies that entered into the former agreement could, seeing the danger in further preserving the same, agree to change. It should be remembered that this agreement was made in the youth of the movement and when there had been but little mature thought on these lines, and when certain hindering environments were but little known.

It should be further remembered that we are yet very young and in the making. It is easy now for us to change, where in a few more years changes such as this will be most difficult. We are building for eternity, hence we should be well named. The one motive that should control our every thought, in this and all other matters of change, is how best can we reach the masses with the message of full salvation.

A few years ago it was a common thing to advertise a holiness meeting almost anywhere and the crowds came for miles. Some came for truth, some for curiosity, and only a few to ridicule. But there came on the heels of that movement a bunch of fanatics advertising as the former and trying to do what the others had done and more. Their actions were shameful and disgusting. Those who came went home to regret their trip, and to resolve never to attend another holiness meeting. We are all sorry this happened, but it became apparent to those who were true that if they were to reach the crowds with the message of full salvation they must approach the public from a different angle. This they did.

We heard a leading evangelist, one who has been a successful soul-winner for twenty years, say that he had long since ceased to advertise his meetings as holiness revivals or camps. He said he advertised an old-fashioned revival; not because he was ashamed of holiness, but because there was so much false stuff tacked on that he wanted a chance to explain.

This same principle, it would seem, should be applied to our church. We, as a church, have kept in the middle of the road. We have preached second-blessing holiness without fear or favor. We have left side issues and non-essentials alone, realizing that God alone can deal with them. We have advertised our work as the "Pentecostal Church of the Nazarene," using the word "Pentecostal" to signify to the public that we still believe in that experience provided for all.

The sad thing is that in nearly every place, especially in the West and South, there has followed our movement a sort of a parasite,

a movement of free-love, third-blessing, intellect-destroyers; teaching such heresies as that of a lazy ministry, which has nothing to do but open its mouth and have it filled with a message direct from God. Also teaching that every one who gets his Pentecost must receive as evidence a gift of jabber, that they call "tongues." And this movement comes to town, puts above its place of worship the words, "The United Pentecostal Church." We might express ourselves to our churches as believing they were united with the Devil to destroy the real work of holiness, but that does not give us the privilege of changing the sign that reads as above.

Recently we visited a business house and was confronted with the question, "How are you getting along in your meeting on such and such a street?" We replied that we were not in a meeting at that time or place, to which he replied, "I saw the sign and I was sure it was your people." We could answer this individual, but we had no power to counteract the influence of that sign on the thousands who read it each day and who, as this man did, associated it with our church and movement.

Some one might object to removing the word "Pentecostal" from the church name because of its significance. We would answer, if that is the only sign we have of such life, we are not worthy of the name, and if we have a real pentecostal fullness we can prove it without the word attached. It is nowhere used in the Word as a name for the church, while again and again we find "Nazarene" used. Paul was a ringleader in such sect, and Jesus was a Nazarene.

Our church, in addressing our own people, invariably speaks of the Nazarene church, and

in all our travels we have never heard our own people speak to each other in any other terms. The objectionable feature we do not use in addressing each other, then why should we parade it before the public?

We have the best Sunday school literature published anywhere, but its use is limited and its influence perverted by the fact that we call it "The Pentecostal Bible Teacher" or the "Pentecostal Leaflet." Our people pass it by and assent to the name, but the public undoubtedly associates it with the "tongues" and other pentecostal movements.

If the word "Nazarene" could be used instead of the word "Pentecostal," our literature would be used by many more than it is now, and in our own churches it would be associated with, and hence prove an advertisement of our work. As it is, it is associated with this other movement wherever they operate, and hence advertises them more than us.

We trust our people will prayerfully consider this matter and change the name of our church to the "Church of the Nazarene" at the General Assembly.

BOISE, IDAHO.

Prayer

By REV. E. E. WIGGANS

"Then began men to call upon the name of the Lord" (Gen. 4: 26).

ABOUT THE earliest account of prayer we have is in this text. Well known men of all ages, and the best men who ever lived were men of prayer, men who talked to God. There is no time spent that pays such great returns as that which is spent in communion with God.

The psalmist said, "Offer unto God thanksgiving; and pay thy vows unto the most High: And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me" (Psalms 50:14, 15). God has always shown favor to the man He could reason with. The greatest unseen power in the world is prayer. It changes the character of men and makes them different from men of the world. It makes them kind, it makes them good, and makes them sweet-spirited (St. Luke 18:1).

It takes the bitterness out of the heart of one man against another. Jacob said, "O God of my father Abraham, and God of my father Isaac, the Lord which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee: I am not worthy of the least of all thy mercies, and of all thy truth, which thou hast shewed unto thy servant." When men begin to call upon the name of the Lord, all bitterness and hardness of the heart begin to melt away.

Read the history of this prince who had power with God and men, because he prevailed in prayer (Gen. 32).

Prayer removes obstacles that are in the way of the Church and men. It will bring the church to man and man to the church. Excuses about too many hypocrites, and other propositions of the Devil, will fail to hinder when men call upon the name of the Lord. Prayer brings men to Jesus Christ. If our revivals all had a good foundation of prayer more souls would weep their way to Calvary.

If there is anything that will bring all the power of heaven down to earth, and convict men of sin it is prayer. If there is anything that will put men in good standing with God it is prayer. God has said, "Call upon me in the day of trouble; I will deliver thee."

The Jewish Olive Tree

By REV. DAVID H. KING

In the days of faithful Abram,
Who from Ur was led to flee,
God selected from the nations
One peculiar fam'ly tree.

This grand Hebrew tree for ages
Bore the finest kind of fruits,
Nurtured by the Holy Spirit,
Like the sap from Jewish roots.

But alas! the branches withered
From the blight of unbelief;
From the stock they then were severed—
Not in anger, but in grief.

Then our God in His great mercy
Grafted in some Gentile shoots.
Now the olives, wild by nature,
Draw their life from Hebrew roots.

Shall these natural olive branches—
God's own people, Israel—
Perish and be lost forever?
No, the glorious news go tell.

God has promised to recover
All the sons of Abraham,
Grafting in again these branches,
Bringing them to their own land.

Are we, then, as Gentile Christians,
Working faithfully for the Jews?
If not, let us heed the warning—
God, in wrath, may us refuse.

THE WORK AND THE WORKERS

EVANGELIST U. T. HOLLENBACK

Our meeting at Jeffersonville, Ind., closed after four weeks. The meeting was held in an abandoned Lutheran church, which in cold weather could not be sufficiently heated. The crowds were small, but I think about half of the nonprofessing crowd were at the altar, and some of the professing. I had the assistance of a splendid young man from Massachusetts, Rev. Lloyd B. Byron. Not having quite enough members to organize a church, we gathered holiness people from a number of churches and organized "The Association for the Promotion of Organized Holiness." This is under the auspices of the Indiana District. The writer was elected president, a Brother Popejoy, secretary, and Miss Gertrude Robison, treasurer. At the request of the association Brother Byron was appointed pastor of the mission. Souls are getting saved, and a Sunday school is started since the meeting closed. I expect to return for a meeting the last of March, the Lord willing. I am now finishing up the last week of a meeting begun three weeks ago. There were some seekers before I came and some since. The pastor's wife is very sick. Please remember her in prayer.

LOUISIANA DISTRICT

Since placing our infant baby in the newly made grave, your humble servant has been able to visit a few of the churches on the District. Our church near DeRidder, Pleasant Hill by name, is taking on new courage. Rev. W. T. Waller, of Alexandria, has been appointed pastor for the balance of this Assembly year.

I spent last second Sunday with the Quadrant church, and truly it was a good day with us. The fourth Sunday in January was spent with the Ellis church. They are building their pastor a new parsonage. Rev. Fred Owen has arrived from Tulsa, Okla., to supply the Ellis church. They will employ his full time as pastor.

Rev. J. S. Sanders writes they are doing well at Shreveport. Rev. C. E. Woodson, our new pastor on the Jonesboro circuit, is making good. I hear good things from Oak Grove, where J. W. Cook is the pastor. Two more promising young preachers have united with us since our last Assembly. Rev. R. J. Kirkland, pastor at Lake Charles, is letting the Devil know he is in town. The Lake Charles people love Brother Kirkland and wife. A few more good Pentecostal Nazarenes are coming to Louisiana to live, thank the Lord.

Let all the pastors take notice that a few weeks ago the entertainment committee for our next General Assembly said it would take 15 cents a member in the entire church to meet the bills. Let all the pastors begin now to raise their apportionment, and send at once to our District treasurer, Mrs. R. J. Kirkland, Lake Charles, La.

I will begin my tent campaign soon. Those needing our services write us at once at Jonesboro, La.

S. D. STORM,

District Superintendent.

FROM C. P. LANPHER

Through the invitation of our pastor here and a number of my old friends in Washington, D. C., I am here in a two weeks' revival campaign in our First Church. Organized holiness work in the capital city has had a checkered career. A number of societies with our family name have been formed and lasted for a time, and then went out of business. The latest church organization here is our First Church; not first according to time and period of existence, but first by name, and we believe first-rate by nature.

There are some of the best holiness people we have ever met who live here in the capital city of our nation, and some of them are identified with our First Church. Rev. L. B. Williams, former Peniel College teacher, is the pastor, and things are looking encouraging under his leadership. We are having a good meeting with increasing interest.

Last night one of the seekers was a bright, intelligent looking young man from the treasury department of Uncle Sam, and he told me afterward that he could hardly wait until we were through preaching to get to the altar. We ex-

Notice to Reporters

All articles for publication *must* be signed. Those without signature *will not* be published. If there are just reasons why a signature should not appear in the paper it may be omitted, if such reasons are clearly stated; but all original copy *must* be signed, whether contributed articles or news items.

Please condense your reports. Write on one side of the paper only, and use the typewriter, if possible.

An official reporter should be elected by each church, whose name and address should be furnished us by the pastor or secretary of the church.

MANAGING EDITOR.

pect to run another week and then go back to our church in Indiana, where we launch a month's meeting, beginning February 2d, with Rev. L. N. Fogg and wife, of New England. We are more and more in love with the old-fashioned, radical way of holiness.

EVANGELIST LEE L. HAMRIC

I am just home from the great meeting at Blackwell, Okla. This indeed was one of the old-fashioned, Holy Ghost revivals—a real duplicate of Pentecost. We were there four Sundays, and a few days over. This was one among the greatest meetings of my ministry. Surely 150 souls found God, but to be safe we will say over 100 souls prayed through. Such praying and shouting you seldom see. Tongue and pen can not describe it. Folks would start to the altar staggering under conviction, fall prostrate, and stay for hours; such a holy awe would settle down on the people, and wave after wave of Pentecostal power would sweep over the large congregation.

This was our second year and meeting here. We had a unanimous call to return next year. The Lord willing, we will be more than glad to do so. No more loyal, liberal, consecrated people can be found anywhere than live in Blackwell. They have for their good pastor and shepherd, Rev. V. P. Drake, who by his sweet-spirited, consecrated, unique life has won his way into the hearts of his people, and to the outside as well. Sister Drake is a sister to Professor N. W. Sanford, the president of our school at Vilonia. Quite a number of good folks were added to the church in this meeting. Our time is all taken for the year. On with the battle and over the top we go for Jesus and souls.

STANDING THE TEST

(The following letter was written by a soldier boy in France to his Sunday school superintendent, Dr. Kirk, of First Church, Pasadena, Cal.—Managing Editor.)

I thank God for giving us such a glorious victory, and now the world is enjoying peace once more. I'm so glad that the war ended before the cold winter, for there would have been many more hardships for us boys in the trenches.

When we received word that the armistice was signed you should have heard us boys cheer. In the evening we set off some old French fireworks and star shells, besides putting over a barrage with our trench mortars. Then, of course, most of the boys had to give vent to their feelings by getting drunk, but here is one boy who will not drink the cursed stuff. I would surely like to have seen all the excitement in the old home town when the news came that war was over. I expect they celebrated in great style all over the country.

Now it's over, waiting seems hard, for there isn't much to take up our attention; but I'm hoping to be back home with you all by spring. It will sure be a happy day for me when I can walk into my little church again, and greet all you dear friends. I thank you all for your

prayers. They have surely been answered in a wonderful way, and I have always felt my dear Master near me, whether in danger or temptation.

I haven't been in a meeting for almost ten months, so now you can realize how I must miss my little church home. But, thank God, although I have had to live in the worst kind of surroundings and see all kinds of sins, my Master has helped me to keep my life free from sin, and I know today that His blood cleanseth me from all sin and I have the victory. I will praise His name forever, and do all I can to help others find peace for their sin-sick souls. I surely miss the prayermeetings. They were always so uplifting, but I pray that it will not be much longer before I can testify before you all of the wonderful keeping power of God, and His wondrous grace to me.

May God bless you all and keep you safe in His tender care, always pushing the battle for right.

Pvt. WILLIAM J. HUNT.

COAST TO COAST CONVENTION

The convention held in the First Friends Church at Portland, Ore., was a gracious season. From the beginning to the close there was an increase of power and blessing. The last day was the "great day of the feast." The crowds came, conviction was deep, and many found God. We are confident that fifty souls sought the Lord for pardon or for cleansing during the three services.

The afternoon holiness mass meeting will live forever in the minds of many. There were several distinctive features. First, we had the religious census. It was found that about one dozen different denominations were represented in the convention, and some thirty-five individual churches. Second, after a frank statement of the financial aspect of the work by Brother Ruth, the people took that feature upon their hearts and amply supported their own meeting. Third, the meeting was thrown open for testimony, and, in one hour, we had 192 testimonies to regenerating and sanctifying grace. People wept, they laughed, they shouted. Fourth, an altar call was made, and fifteen souls found the place of prayer. We give Him praise for such fellowship and victory.

The last sermon of the convention was preached by Brother Babcock, and the call for seekers for pardon or holiness brought thirty to the altar.

The supporters of an interdenominational holiness meeting in Portland and its environs are too numerous to mention. Who would not rejoice in the fellowship of such leaders and workers as Revs. Homer L. Cox, C. Howard Davis, Dr. Beers, Lurana Terrell, Sister Whitesides, and others? They were all there who could get there.

The convention was invited to Portland by the Oregon State Holiness Association, of which Sister Whitesides is president. The last night marked an increase of fifty in the membership of that association. We are glad for that token of permanence from the convention work. Cease not to pray for the workers, and for this chain of conventions.

REPORTER.

MISSIONARY CONVENTION

The third annual missionary convention of the Washington-Philadelphia District was held in our church at Baltimore, January 23d and 24th, with preachers and delegates from nearly every church on the District. This was the best convention ever held on this District, for attendance and spirituality. The papers read, and the addresses and missionary sermons were all very inspiring and full of missionary information. Rev. J. F. Penn and wife, outgoing missionaries to Africa, were present and gave us stirring messages. Also Rev. J. A. Ward and wife, of Norfolk, Va., preached several good sermons. Brother R. E. Bower, missionary evangelist, gave some good addresses on how to increase our missionary offerings, and read a paper on Latin America and the Indians of the Latin American countries. The half hour set aside for prevailing intercessory prayer for our missionaries and the heathen was arranged by R. E. Bower praying for Latin America, J. F. Penn praying for Africa, Leslie Woolson

praying for India, and J. N. Nelson praying for China, Japan, and the islands of the seas, and Rev. Mr. Green for the Jews. This was a profitable time and brought the audience to tears and heart sobs, as they remembered the Christless millions who today sit in soul darkness.

Some other features of the convention were: the introduction of the Indian-head Penny Fund for the evangelization of the 17,000,000 Indians of the two Americas; suggestions how to increase missionary interests in the Sunday schools; and some suggestions how to increase home mission interests. Rev. J. T. Maybury, and his church, took good care of the preachers and delegates. All left the convention with new fire upon their hearts to go back to their churches, feeling they had a very profitable time, and that they would do more to send the gospel story to those other sheep who have no shepherd.

R. E. BOWER.

EVANGELIST HOWARD W. SWEETEN

We have just closed a three weeks' campaign at Gagetown, Mich., with the pastor, Rev. Alvin H. Kauffman, Jr. This was a great victory. Brother Kauffman had announced and advertised it as the "Victory Revival," and considering all things, this was truly so.

About 50 per cent of the population of the little town are Roman Catholics. God was manifestly present, and the tide continued to gradually rise while the truth began to take hold, until the attendance increase of the last week was in a marked degree almost double that of the preceding weeks. About twenty or twenty-five souls got through to God, some who had been the subject of many prayers.

We had the pleasure of having District Superintendent C. L. Bradley with us a few days. There is only a small band of holiness people here, but they are faithful, God is adding to them, and they are getting the confidence of the sinners, and we are expecting better things yet to follow. Amen.

We are now starting at New Santa Fe, Ind., with the Wesleyan Methodists. They have a good, live company of saints here, and we are expecting great things at this place.

The Lord willing, we go from here to Pulaski, Ill., and then on and on. God is blessing our ministry in the salvation of many souls, for which we are grateful. Please remember us in your prayers.

BETHANY TRAINING HOME

Last Sunday was one of the greatest days I have witnessed since coming to Memphis, because the Lord was in our midst. We had a fine Sunday school, and at the 11 o'clock service God gave the message, and several were at the altar and were saved. At 3 o'clock Brother Acuff, a new preacher, called of God and cleaned up from the tobacco habit, brought the message, and God poured out His Spirit upon us. Some were shouting all over the house. Again at night Brother Ford brought the message, and God was truly there.

For the satisfaction of some of our people who do not know the institution and the situation, we will say that our home is truly a training home for unfortunate girls. I herewith submit a letter from Fred O. Gamble, head of the E. Witzmann Piano Company, as to his opinion of the home:

"Dear Sir: It has been the privilege of both Mrs. Gamble and myself to have visited the Bethany Training Home, 901 Chelsea avenue, in which—around which—you and your co-workers are accomplishing a very necessary and humane service to Memphis and vicinity.

"The broad general plans which you have outlined, and which you have put into practice, make Bethany more than an 'institution'—it is truly a training home, in the true sense of both of those words, so appropriately used within its name.

"In recognition of the good work you have done, and that which we know you will do in the future, we present your gospel mission a good, used piano without charge.

"Wishing you continued success, we are

"Yours for peace and prosperity,

"E. WITZMANN & Co.,

"By Fred O. Gamble."

Also a letter from C. C. Menzler, secretary of the state board of charities, as all institutions in the state have to go through the personal inspection of Mr. Menzler:

"Dear Sir: The board of state charities is pleased to approve and indorse the work of the Bethany Training Home, of Memphis, an institution for unfortunate girls.

"After a careful inquiry into its organization, methods of administration, system of finance, and treatment of inmates, the board issues its 'certificate of approval' and 'state license' for the year 1919. Sincerely yours,

"C. C. MENZLER,
"Secretary."

As to the personnel of the board, it is true we have a Jew, Mr. George Elleman, and a most excellent Jew. We also have Rev. G. M. Murphy, who is pastor of the Christian Missionary Alliance church of this city, who has the blessing, a sanctified man, an educated and cultured gentleman of unusual ability. He was connected for years with Rev. Paul Raider, who is now pastor of the Moody Tabernacle, Chicago, and who is a full salvation preacher. We also have Mrs. Mary Frost of this city, a woman of prominence, saved and sanctified. Mrs. E. T. Lindsey is secretary and treasurer of this home, and a finer Christian character I have never known in my life. She is a woman of culture, plays and sings most beautifully, and is one of A. B. Simpson's gospel believers in preaching the four-fold gospel of full salvation. Her husband has considerable interest in the city and country, besides getting a salary of about ten thousand dollars a year, and gives \$100 a year toward the maintenance of this home.

Our board meets once a month. At each meeting the secretary and treasurer, Mrs. Lindsey, makes her financial report for the month. All money goes through her hands, is placed in the bank in my name, and checked out by me, as directed by her. The superintendent also makes his report as to the interest of the work in the home, the girls received, and girls and babies dismissed. Likewise as to the things done in the institution. The board has nothing to do with the institution work or affairs of the home, that is entirely managed by me, as the institution is chartered under the supervision of the Pentecostal Nazarene church. There is no place so near heaven to me as the services here in the institution. We are looking up and believing that one day God will give us a greater work in Memphis. We can organize a church now with about twenty members, that is not including the girls in the home, but outsiders. We are waiting upon the Lord for greater things, knowing God will give them to us.

We have the co-operation of practically every business man in the city, and they stand by us most nobly, for which we are grateful to the Lord. Some of the very best people in the city attend our services. Last Sunday week at 3 o'clock we had Dr. W. H. Coleman, former pastor of a large church in New Orleans, La., now pastor of the St. John Methodist Church, one of the largest in the city. We had a big crowd and the Lord truly blessed. Dr. Coleman is a man who takes the stand against tobacco in every form, believes in the old Methodist doctrine, and everywhere he goes he gets in touch with the sanctified, and God uses him.

A. J. VALLERY,
Superintendent.

REV. H. HIGBEE LEE

We have had some splendid revivals on the Chicago District. Our first place was with our church at Sidney, Ill. God gave us a few souls and the church was blessed. From here we went to Butlerford to labor with Rev. Mr. Keen and his folks. We had a fine meeting here. They said it was the best meeting they had had for several years and the good work is still going on. This was a church meeting, but a good one.

From here we went to Harvey, Ill., to labor with the mission folks, with the prospect of organizing a church. We had a blessed revival and Brother Brown came up and organized them into a church with eighteen charter members. There are some fine people here, and if they stand true we can have a strong work. The good folks from Chicago Heights came down and helped push the battle, and Rev. Lewis Bacheller, their pastor, preached twice with results.

Our next place was Carterville, Ill. We are still here in the battle. There have been thirteen at the altar so far, and most of them have claimed to pray through. The folks are promising to tithe, and stand by the church and pastor; and as our crowds are increasing we expect a big time before we get through.

Beside our revival work we have supplied over Sabbath for some of our churches. We are in the swing now for old-time revivals, and God is rewarding the preaching of the truth.

We will go from here to the Chicago Heights church and ask the HERALD of HOLINESS family to pray for one of those old-time meetings with these dear people.

Calls are coming in fast, and if any of our brethren wish a meeting write soon.

DISTRICT EVANGELIST.

MINISTERIAL ASSOCIATION MEETING

Program of the Ministerial Association meeting, Chicago Central District, held at Chicago Woodlawn Pentecostal Church of the Nazarene, February 26 to March 2, 1919:

ORDER OF SERVICES

7:30—Wednesday evening devotional service, Rev. Grace Edwards.
7:45—Welcome address, by the pastor. Response address, Rev. M. E. Borders.
8:00—Sermon, Rev. R. T. Williams, D.D.

THURSDAY MORNING

9:00—Devotional service, Rev. J. D. Roach.
9:15—Organization and appointments of committees.
9:30—Lecture, Rev. R. T. Williams, D.D.
10:00—"Ministerial Association and Its Object," Rev. Edna W. Hoke.
10:20—"Should Our Church Have a Strong School Where Nothing but the Bible and Theology Is Taught?" Rev. T. Wilbur Willingham.
10:40—Discussion.
11:20—Sermon, Rev. Martha Howe.
12:00—Adjournment.

THURSDAY AFTERNOON

1:30—Devotional service, Rev. O. T. Pope.
2:00—"Our District Assembly and Its Entertainments," Rev. C. C. White.
2:20—Discussion.
2:30—Missionary hour. Two addresses, Rev. Bertha Lillemo and Rev. J. O. Slatte.
3:30—"Should Tithing Be Made a Condition of Church Membership?" Rev. Cora Ryan.
4:00—"Will a League of Nations Better the World?" Rev. C. H. Strong.
4:20—Discussion.
4:30—Adjournment.

THURSDAY EVENING

Great Evangelistic Service
7:30—Song and prayermeeting, led by Rev. D. L. Mounts.
8:00—Sermon, Rev. Roy T. Williams, D.D.

FRIDAY MORNING

9:00—Devotional service, Rev. J. S. Wallace.
9:15—Lecture, Rev. R. T. Williams, D.D.
9:45—"Sunday School Efficiency," Rev. E. J. Fleming.
10:30—"Should We Have a District Evangelist?" Rev. J. O. Hoke.
11:00—Sermon, Rev. Guy Kyle.
Announcements, adjournment, doxology, and benediction.

FRIDAY AFTERNOON

1:30—Devotional service, Rev. C. Keene.
2:00—"The Advantage of Young People's Society," Rev. W. S. Purinton.
2:30—Missionary hour. Two addresses, Rev. L. R. Bacheller and Rev. D. L. Mounts.
3:30—"Church Federation: Is It Wise?" Rev. W. G. Schurman.
4:10—"Practical Hints to Ministers: Social, Financial, and Spiritual," Rev. F. M. Messenger.
4:45—Discussion. Adjournment.

FRIDAY EVENING

7:30—Devotional service, L. G. Milby.
7:15—"Experiential Evidence of Perfect Love," Rev. H. H. Lee.
8:00—Sermon, Rev. R. T. Williams, D.D.

SATURDAY MORNING

9:00—Devotional service, Rev. C. L. Femely.
9:15—Lecture, Rev. Roy T. Williams, D.D.
9:45—Review and revision of the church Manual, Rev. T. H. Agnew.
10:30—"The Great Dangers Our Church Must Guard Against," Rev. A. S. Balsameier.
10:45—"Rescue Work of the Church," Rev. Eva Butler.
11:15—Sermon, Rev. Grace Edwards.
Adjournment.

SATURDAY AFTERNOON

1:30—Devotional service, Rev. T. C. Grigsby.
1:45—"Church Legislation: What?" Rev. C. A. Brown.
2:30—"Should the Experience of Holiness Be Made a Test of Church Membership?" Rev. E. G. Hammer.
3:00—Deaconess hour.
4:00—Missionary hour. Two addresses, Rev. Clara S. Laird and Rev. A. J. Laird.

SATURDAY EVENING

7:30—Devotional service and system in church activity, Mrs. Minnie Steele.
8:00—"How the Pastor Can Help Olivet University," Prof. J. W. Akers.

SUNDAY SERVICES

9:30—General love feast service.
10:45—Sermon, General Superintendent Rev. R. T. Williams, D.D.
2:00—Song and praise service.
3:00—Sermon and dedication of the church.
7:30—A great evangelistic service.

T. H. AGNEW, Chairman.
CORA RYAN, Secretary.

CHURCH NEWS

Sawyer, N. D.

Evangelist Harry J. Elliott has been among us, and his footprints will long remain. The meeting ran over three Sundays, and the Lord answered prayer, and gave us the finest January weather North Dakota has seen for many years. Not as many souls were saved as we wished, but we count the meeting a grand success. The attendance was good. Much undue prejudice was broken down, and we believe holiness will have a better hearing in the future.—J. O. Young, Pastor.

Toledo, Ohio

The old year closed with a watch night service, consisting of song, prayer, praise, a sermon by Rev. L. E. Grattan, former pastor, followed by communion and reception of members. Then we all gathered around the altar and spent the last minutes of the old year and the first of the new in earnest prayer, renewing our covenant with God, and vowing anew to push the battle as never before. The new year is starting out with victory, and God's blessing is upon us. January 12th two were at the altar seeking pardon, one being clearly saved. January 19th three others were at the altar, all seeking holiness. Two of these, at least, were sanctified. We are holding services on Sunday afternoons at the Florence Crittenton rescue home, and God is blessing this work. The matron allows a number of the girls to come to our Sunday night services, when one of our sisters can accompany them. Three of these girls have been at the altar, and two of them are now saved. We praise God for His blessings and never felt more like pushing the battle for holiness.—H. C. Little, Pastor.

Cordova, Ala.

The pentecostal fire is manifestly burning in the heart and life of the dear people at Cordova church. Evangelist J. A. G. Wilkinson has been with this people for the last two weeks, doing some of the best work of any place on the Alabama District. Rev. H. H. Hooker, our District Superintendent, gave the church a visit on last Saturday, January 18th, and remained over Sunday, preaching for us on Sunday night to an overflowing house. Our church is alive along all lines, and of course they have organized a missionary society, with Brother W. R. Platt as chairman, and Mrs. W. M. Lane as secretary and treasurer. We look for a good, live interest along missionary lines from this organization. They have also perfected organization for the self-denial league, with Mrs. W. M. Lane as chairman. We hope to make this church 100 per cent on this organization. They have already arranged to meet their pledge of \$115 to the Publishing House debt, and we appreciate the fact that this church has a well organized Sunday school, with Brother Franks as superintendent. While we have only about twenty-two members at present, we truly expect several to unite with us as the result of the recent revival, as quite a number have been definitely saved, sanctified, or reclaimed.—C. C. Butler, Pastor.

Winchester, Ind.

Our fifth revival during our year and a half in Winchester came to a close this morning about 1 o'clock. Surely the troubling of the waters is at hand, and according to the old settlers of Winchester, we have had a meeting that brings to memory the great outpourings of God's Spirit, thirty-five to forty years ago. We began with a watch night meeting. Rev. George H. Maggs, of Muncie, Ind., and Rev. Levy Cox, of Winchester, preached two blessed sermons, and there were seven seekers during the evening. Rev. Minnie E. Morris came to us on January 1st, and preached the gospel, uncovering sin. Gray-haired men, as well as the younger ones, found God. Many came for miles to witness the presence of the supernatural. The house was inadequate most of the time to accommodate the masses of hungry hearts that came. Rev. U. E. Harding, our District Superintendent, and wife closed the meeting with a three days' convention, and the Lord surely blessed this people. There were about seventy-five seekers, most of them happy finders. We

took in five new members, all adults, and got five subscriptions to the best paper on earth, the HERALD of HOLINESS. We raised more money and raised it easy, and the end is not yet. We are miles up the road, and are pressing on in the Master's will.—B. A. Fleming, Pastor.

Broken Bow, Okla.

We are moving along, and God is blessing us. There have been ten additions to the church, and we are also building a parsonage. We just had a fine Thursday night prayermeeting. Pray for us.—C. M. Curry, Pastor.

West Tulsa, Okla.

Sunday was a great day with the West Tulsa church, the power of God being greatly manifested throughout the day. At the close of a very melting service in the morning five quickly made their way to the altar and four prayed through to victory, after which a class of five were received into the church. We are looking for greater things ahead.—T. L. and Etta Mulanax, Pastors.

Everett, Wash.

We are still on the map and with a great open field before us, with a great inflow of people to labor at the big ship yards, where government work to the amount of \$3,500,000 has just been engaged. Seekers have been at our altars for several Sundays past, with some getting real salvation. When we get our church debt paid off we feel that, under God, we can reach many precious souls. Pray for us.—B. T. Flanery, Pastor.

Lerna, Ill.

In answer to prevailing prayer our God precipitated an old-time revival to this place, sending Rev. R. R. Still to be the messenger. He brought forth the gospel with no uncertain sound, and much conviction was on the people from the beginning to the close, so much so that people prayed through in their homes and came back to the service with the shine of heaven on their faces and a glad testimony for Jesus. Others wrestled and cried at the altar while the saints laid hold on God till victory came. The church took on new life and courage. Sometimes the glory rested upon us until the whole congregation was on its feet, shaking hands and praising our God. The meeting ran on for four weeks. Brother I. W. Waltz and his daughter, Lois Waltz Metz, were with us the last ten days, and were made a blessing to the people in singing the gospel. The members and friends of the church brought in the good things to eat, finances were easily met, and fifty new song books were purchased and easily paid for, and on January 19th the Sunday school hour closed with a number of the children weeping at the altar. The blessing of the Lord was upon this service and some were saved.—C. L. Felmlee, Pastor.

Pittsburgh First Church

Yesterday, February 2d, was a good day at our Pittsburgh, Pa., church. There was a splendid attendance in the morning, at which service we received three new members into the church. The Spirit was markedly present from the nine o'clock class meeting to the close of the day. Especially was He present in the evening service, proving that He still does His work along the "old blood and fire line," to which we fully expect to adhere, and not be drawn away by the modern reconstructive cry for trained leadership, along social, economic, political, and industrial lines, which can never take the place of and much less do the work of the Holy Ghost.—J. N. Hampe, Pastor.

Bon Air, Tenn.

We live on a high mountain, where it seems that we ought to be able to reach our Father's throne quickly, and, bless His dear name, many of the people here have reached the throne and been wonderfully blessed by His power divine. We have just had a wonderful revival here. About seventy souls were blessed, reclaimed, saved, and sanctified. Rev. Finice C. Beakley is our new pastor, and he is a wonderful man

of God. When he came here this place was almost dead spiritually, but thank the Lord we have the joybells in our souls. We desire the prayers of God's people.—Mrs. Myrtle Rozelle, Reporter.

Harris Chapel, Ind.

We have taken the pastorate of Harris Chapel and Newcastle. We have just closed a wonderful revival at Harris Chapel, holding the meeting ourselves. God gave us a wonderful outpouring of His Spirit, and many souls bowed at the altar for pardon and cleansing. Many restitutions of long standing were made, seekers got real experiences that will tell in eternity, seven joined the church, and others are looking our way. We will hold a ten days' holiness convention at Harris Chapel in March, to begin March 7th, with Rev. U. E. Harding in charge. Newcastle church is coming on fine, with our church building just about completed. We will begin our revival February 5th with Rev. P. F. Elliott, of Lansing, Mich., and intend to dedicate our church about March 2d. We give God all the glory and praise. Pray for us.—Charles M. Harrison, Pastor.

New Galilee, Pa.

The Lord having called us to a faithful little band of folks here in New Galilee, we are enjoying our fellowship thus far among them, and the Lord is blessing us daily. On the evening of January 30th the people gathered together their little band and took possession of the parsonage. A good social time was had, which made all hearts happy. One of the company gave a heartfelt talk, at the close of which he presented a large donation to pastor and wife, which was a big surprise. Our expression of thanks in words could never repay for what wife and I found on our kitchen table. Praise God from whom all blessings flow. We are expecting the Lord to bless us with a good revival to begin the second week in March. Pray for us.—R. Andrews, Pastor.

Chicago First Church

We have been steadily mounting the upward grade, the chariot of salvation taking on new occupants at frequent intervals along the gospel highway. We feel that, as a church and individually, God has been very good and gracious to us. Although the dread epidemic which has been sweeping the country was rife among us, it never caused us the loss of a service, and we mourn the death of but one member by its devastating hand; and though the awful conflict across the waters took thirty of our finest boys, only one gold star gleams in our service flag. To God we give all the glory. The table of the Lord is ever bountifully spread before us. With our own trio of nonpareil preachers and frequent visitors who come and break the bread of life to us, our congregation never lacks for spiritual food. Our crowds are ever on the increase, many strange faces being seen scattered through the audience, and we are sure that any who come with an honest heart can go home saying, "It was good to be there."—Harriet E. Crain, Reporter.

Morehouse, Mo.

The Pentecostal Church of the Nazarene is in a prosperous condition at this place on account of their former pastor, Rev. A. J. Mitchell, and the sanctified members living a pure and clean life. Their work and labors of love are now bearing fruit unto holiness. We are intending to build this coming year, and have purchased a lot in Morehouse, but we are not able to put up the building. We never have seen a better opportunity to do work for God. We are in a meeting here, in good health, and in good spirits, and are expecting great things from the Lord. Pray for us.—John A. Hill, Pastor.

Winchester, Ind.

Old-time religion was preached at the Winchester, Ind., church by Rev. Minnie Morris, of Indianapolis, Ind., and Rev. U. E. Harding, of Newcastle, Ind., District Superintendent. About seventy-five penitent souls found their way to the altar, the greater number of which found peace or purity and joy and comfort in obeying the Lord. This is our fifth attempt for a revival in the last two years, and as a matter of fact has proved to be our best as to results. The meeting throughout was well attended, country people coming from five to fifteen miles away, nearly every service having from three to five preachers, the most of

which were good workers. The finances of the meeting were very easily handled. The meeting began January 1st with Rev. George H. Maggs, of Muncie, with five at the altar, and closed January 26th, with Rev. U. E. Harding and ten at the altar. We give our own dear pastor, Brother Fleming, credit for always being at the front of the battle and never losing a victory by being slow. At the last meeting we had a full house and a great many went away for lack of room.—J. H. Williams, Reporter.

Chicago Heights, Ill.

While the pastor was away in Sawyer, Wis., in a gracious revival with the Friends church, God was blessing the saints here at home. During the last three weeks twenty-two have sought God for pardon or purity. Last night seven were at the altar at the weekly prayer service. Our Sunday school has nearly doubled the last month and a half. A revival tide is on and children are getting under conviction in the Sunday school classes. Praise the Lord. On February 5th we begin a revival campaign with District Evangelist Lee, and are looking ahead to a glorious gathering of souls. We are reaching new families. At every service strange faces are seen in the audience and many of them are seeking God at our altar. We believe God for still greater things. We feel to say any pastor on our District will be well paid to secure the services of our District evangelist, Brother Lee. If you can use him in a meeting write him here during February, at Box 149, Chicago Heights, Ill.—Lewis H. Bacheller, Pastor.

Gagetown, Mich.

God's blessing is on the work at this place. We are having victory. We just closed a siege meeting with Rev. H. W. Sweeten. God blessed His Word and we saw about twenty-five new folks at the altar. We gave Brother Sweeten \$125 and it came easy. The Lord has helped us to open a new preaching point out at Camboro, which is nine miles from Gagetown. Prospects are good for that place, and we expect to begin a meeting there very soon. Pray for us.—Rev. Alvin H. Kauffman.

Ottawa Lake, Mich.

We have just closed the best revival meeting we have ever held in this place. We began in December at Ottawa Lake, with Evangelist Lyman Brough, ran two weeks, and folks were under conviction. This meeting was a tremendous success, not on account of the large number of souls saved, but the Holy Ghost was there and dug up the members and many went and cleared up their back tracks, came back and testified to what they had done. One woman went to one of the leading business men of Toledo, Ohio, and paid for a package of gum she took years ago. The man said that was the kind of religion he believed in. This is only one instance of many. This was truly an old-fashioned meeting, with many under conviction and some not able to sleep nights. We held a quarterly meeting on the 19th, which was the best we ever attended. Brother Brough gave us an old-fashioned holiness sermon and the fire fell. The following Sunday morning we began with prayer and testimony. It was a long time before we could get to the preaching. One sister from Ohio testified to the healing of her body, the fire fell, and folks began to shout and run around the church. We have invited Brother Brough back in June for a tent meeting. Pray for us.—W. C. Bullock, Pastor.

Lake Charles, La.

Since coming on this work last April we have been obliged to close our work three different times, once on account of the big storm last August and twice on account of the influenza. But now things are coming along very nicely and we are having seekers at our altar—last Sunday evening we had two happy finders. Sunday morning we took into our church three members—among them Rev. John Ragan, an elder in the Congregational Methodist church, who is to have charge of our District tent. February 6th we start revival meetings with Rev. C. B. Jernigan. At the present time we are helping the Salvation Army in a revival meeting, and though but few go to the hall, we are having the greatest street meetings that I have ever had the privilege of attending.—R. J. Kirkland, Pastor.

Marysville, Wash.

The Marysville church is still going on with God, and He blesses us with grace to undergo trials as well as joy in believing. October 3d wife underwent an operation for gall stones, but now, January 27th, is able to sit up several hours at a time. My eldest daughter Ruth, thirteen years of age, was operated on for appendicitis November 23d and is now doing nicely. If the influenza entered the parsonage it was light, but several of the members of the church had it, and one sister, Mrs. Dora Hagadorn, after an illness of eight or ten days, passed away on Christmas day. She was saved in Brother Bates' meeting and sanctified later. We have a strong Sunday school, and God is with us in our services, and we are looking daily for His glorious appearing.—C. D. Erb, Pastor.

Los Angeles First Church

Last Sunday was a crowning day at First Church, Los Angeles. It was the closing Sunday of our great month of revival meetings with Rev. Bud Robinson and Professor John E. Moore. The weather conditions have been ideal, and we have had splendid attendance. Over two hundred definite seekers were at the altar during the campaign. This may not seem large, but we consider it very excellent when we take into account how few unsaved people will attend religious services these days on account of the epidemic. Bud Robinson certainly preached the best we have ever heard him, and Professor Moore simply captured the hearts of our people, old and young. On Monday evening at the board meeting of the church they employed Brother Moore to be the assistant to the pastor, and to have charge of the music and singing. He expects to build up a large choir and orchestra, and will without doubt be a great blessing to the church, particularly the young people. The offering for the university, which was \$24,000, is still rising, and we expect that by the time we hear from all the members on the outside of the city who will want a part in this great offering for our beloved school it will amount to at least \$25,000 and possibly more. Several hundred have come in since the offering was taken and more is on the way. The campaign is progressing fine. Over \$53,000 has been subscribed and every day brings new subscriptions. Surely this is the time for all the Pentecostal Nazarenes to give a lift and put this great institution out of debt. We believe the Los Angeles First Church is entering upon a tide of greater and deeper spirituality. For this many are earnestly praying and believing and making great sacrifices.—A. O. Henricks, Pastor.

These are great days for Los Angeles First Church. The special meetings with Brothers Robinson and Moore closed after a four weeks' battle against sin, but, praise God, victory floats on our banners. January 19th was University Day. General Superintendent Williams was with us, filled up and fired up for the cause of our Pasadena University. Brother Cornell, our former pastor, was also on hand and, as always, on the alert, with the right word at the right time. The cause of the university has such a hold on the heart of our pastor, Brother Henricks, that he has and is sacrificing body, mind, and money to the limit. Brother Henricks never calls upon his people for any sacrifice that he is not willing to make, and in which he does not take the lead. The magnificent sum of twenty-four thousand dollars was given with singing and shouting. When we consider that less than eight months ago we gave ten thousand dollars for the university, we believe old First Church is true to the vision of her founder, Dr. Bresee. God is blessing and protecting our flock. This was pointedly proved when Brother and Sister Henricks and family, on their way to service, met with an accident, in which their automobile was completely wrecked. Sister Henricks was severely bruised, and to God and Him alone belongs the praise that she is still with us. We are conscious we are living in times of stress and danger, but our eyes are on Jesus and we have nothing to fear.—Mrs. S. P. Richards, Reporter.

Des Arc, Mo.

Our services are full of feeling and of the Spirit. God has given us some special missionary meetings in the Young People's Society. One Sabbath evening God so blessed that the usual program was entirely abandoned, and

the hour was spent in shouting and rejoicing. The pastor very judiciously took the occasion to appeal for workers to the many fields. A gracious season of prayer followed, during which we closely examined our hearts and listened for the voice of Him calling to some special field. God only knows the results of that time. For doubtless some child of His felt the strange movings and the unwonted solicitude for, and newborn interest in, some great and needy harvest field. A small band of students are yet in school and they are encouraged and doing good work. It may further be said that general unity reigns among us, for which we thank God. Also we are encouraged financially, and hope soon to be up with our apportionments and obligations. Praise Him from whom all blessings flow.—I. B. Sipes, Pastor.

Greencastle, Ind.

The saints at Greencastle are "growing in grace and in the knowledge of our Lord and Saviour Jesus Christ." At present we are praying God to revive His work in this community. We are to begin a revival campaign February 16th to continue over three Sundays, with Brother and Sister George and Effie Moore, of Indianapolis, Ind., as evangelists. God is putting a real heart cry on us for souls, and we are believing for a real revival. We would like to enlist the prayers of all God's people in His work in Greencastle.—Guy C. McHenry, Pastor.

Altus and Center View, Okla.

We are glad to report some progress in the work at the Altus and Center View churches. Thank the Lord, conditions are improving, and we are looking up. We are having some very precious services at Altus, the congregations are increasing, and we are beginning to look for a revival break at any time. And the little Center View class is making remarkable progress. Last week they bought a very nice church building (Deyoung Chapel) from the Methodist people, and we had our services in the new quarters last Sunday. Oh! how the Lord did bless us in our first service there. We are planning and praying for a general forward move along all lines at both places and ask an interest in the prayers of all the saints that God may be with us and give us a gracious revival at both places. Our hearts are really encouraged.—S. H. Owens, Pastor.

Bluffton, Ind.

The Lord is smiling on us and the church is very eager to keep pressing on to new heights. The church showed its appreciation of the work the pastor and his wife are doing, by giving them a very much appreciated Christmas present in the way of a substantial increase in salary, making the second increase this Assembly year. This has been made possible because every member of the church is tithing. This is God's way, and He will prosper a church which takes that plan. We have divided the church into two prayermeeting bands, who are holding cottage meetings on Tuesday and Saturday nights. The Lord is blessing this cottage work and souls are praying through to victory. Our District Superintendent, Rev. U. E. Harding, was with us in a three days' convention which was very fruitful. The altar was filled nightly and quite a number prayed through. The District Superintendent's apportionment for the year was raised in full, and six members were received into the church. This makes a total of twenty-five members received since the Assembly last September, and brings our membership up to eighty-six. The Young People's Society is planning to publish a paper of its own and place it in every home in the city. We purpose to sow the city down with tracts and papers giving the truth to the people.—Clyde E. Green, Pastor.

Subscribe for the

Herald of Holiness
And keep in touch with the activities of your church.

BIBLE STUDY

Young People's Society

BY REV. E. J. FLEMING

WHAT IS CHRIST ABLE TO DO?

2 Tim. 1:12 and Heb. 7:25

"I know whom": Not *how*, but *whom*. One that "abideth faithful,"—2 Tim. 2:13; 1 Thess. 5:24.

"That which I have committed": Greek, "my deposit,"—1 Thess. 5:23; 1 Peter 4:10.

"Wherefore he is able": Hebrews 7:25. "Because he is an everlasting priest, and has offered the only available sacrifice, 'he is able to save,' from the power, guilt, nature, and punishment of sin, 'to the uttermost' (to all intents, degrees, and purposes); and *always*; and in and through all times, places, and circumstances" (Clarke).

What is Jesus able to do as noted in John 17:11, 12, 13?

What do you know personally of the truth of Hebrews 2:18? Give Bible illustration.

What is your view of the teaching of Jude 24? Give Bible example.

Wherein was divine ability in Daniel's case? Daniel 6:20 with 23 last clause.

Make the connection between Daniel 6:20-22 and Hebrews 11:32-30.

Wherein ability to supply temporal needs? 2 Chron. 25:9; Psalm 24:1 (see note); Luke 18:29, 30. Give two Bible illustrations.

Note: Chrysostom, suffering under Empress Eudocia, tells how he armed himself beforehand: "I thought, will she banish me? 'The earth is the Lord's, and the fulness thereof.' Take away my goods? 'Naked came I into the world, and naked must I return.' Will she stone me? I remembered Stephen. Behead me? John Baptist came into my mind," etc. Thus should it be with every one who intends to live and die comfortably: they must, as we say, lay up something for a rainy day: they must stock themselves with graces, store up promises, and furnish themselves with the experiences of God's loving kindness to others and themselves, too, so that, when the evil day comes, they may have much good coming thereby (Spencer).

Select two promises and show that Romans 4:21 is true. What do you think of our being "weak Christians"? Romans 16:23.

Wherein is He able to save? Isaiah 4:22, 63:1.

If you had to pass through the test recorded in Daniel 3:1 and 17 what would you stand upon?

Prove that Christ is able to fulfill. Hebrews 13:20, 21.

What of Christ's ability to restore the afflicted? Matt. 9:28 with 22 last clause, and 8:3 last clause.

Give a good Bible illustration of the truth of Ephesians 3:20. Why? We can ask every good of which we have heard, every good which God has promised in His Word; and we can think of, or imagine, goods and blessings beyond all that we have ever read of or seen; yea, we can imagine good things to which it is impossible for us to give a name; we can go beyond the limits of all human descriptions; we can imagine more than even God has specified in His Word; and can feel no bounds to our imagination of good, but impossibility and eternity; and after all, *God is able to do more for us than we can ask or think; and His ability here is so necessarily connected with His willingness, that the one indisputably implies the other; for, of what consequence would it be to tell the Church of God that He had power to do so and so, if there were not implied an assurance that He wills to do what His power can, and what the soul of man needs to have done* (Clarke). Ponder this.

A Good Work

The American Bible Society has completed its grant of a million copies of the New Testament for the army and navy, most of which will be delivered through the Y. M. C. A. Since the United States entered the war the society has issued 2,231,831 volumes of Scripture. There never has been such an opportunity for rapid distribution of the copies as is presented by the great world war.—*Missions.*

REQUESTS FOR PRAYER

26. A sister in Washington desires prayer for her brother, fifty-nine years of age, who is an agnostic, that he may be definitely saved.

—★—

27. A wife earnestly requests prayer for her husband, who is eighty years of age and greatly afflicted, that he may be healed and sanctified wholly. They live in the state of Washington.

—★—

28. A mother in Washington desires prayers for her four sons that they may be saved.

—★—

29. A sister in Texas desires prayer for the healing of her husband, who is afflicted with cancer; also for the salvation of her unsaved boys.

—★—

30. Pray for the healing of a minister in Illinois that he may be able to resume his work for the Lord.

—★—

31. A father in Illinois desires prayer for the salvation of his two boys, one of whom is yet in France.

—★—

32. Pray for the healing of a brother minister in Washington, that he may be able to continue in the active ministry.

—★—

33. Pray for the healing of a minister in Iowa, who has been afflicted for more than a year with severe nervous trouble, which the physicians do not seem to understand.

—★—

34. Pray for the healing of a mother and her two children in Oklahoma, who are dangerously ill with influenza.

—★—

35. Pray for a father in Oklahoma who has undergone an operation for appendicitis, that he may be healed and saved.

—★—

36. Pray for the healing of a sister in Missouri, who is undergoing a most serious operation in a St. Louis hospital.

NOTES AND PERSONALS

The American Red Cross decorated the graves of one thousand American soldiers at Suresnes, France, on December 28th.

The war council has voted an appropriation of \$25,000 to meet the urgent need growing out of the influenza epidemic in Alaska.

Rev. Stephen B. Williams, who was formerly an employee of the Publishing House, paid us a very pleasant visit last week while in the city on business.

Mr. P. H. Lunn, who was with the Publishing House for more than two years, has recently returned to his old home in Racine, Wis., for a few months' vacation.

Rev. Oscar Jacobs, pastor of our church at St. Joseph, Mo., spent a few days in Kansas City last week, during which time he was a welcome visitor at the Publishing House.

Our loyal and faithful women knitters of America have made more than ten million garments for our troops in France, and the American Red Cross has provided 250,000 articles of clothing for returning Italian prisoners.

Brother Wesley M. Sieman, of Fort Jessup, La., who is one of our loyal readers and supporters, writes that he would be glad to receive a new copy of the paper every day. He reports the work there to be in good condition.

ANNOUNCEMENTS

Wanted—A position as a stenographer or other office work. Write a personal letter to find out particulars. Address Miss Huldah Stehr, 810 Elm street, Moscow, Idaho.

Notice—We have four Prince Albert coats, size 34 to 38, to give to any one who preaches full salvation. Give measurement of height, length of arms, height, and weight. Address J. A. Dooley, 915 North Twentieth avenue, Minneapolis, Minn.

Pastors and Evangelists Wanted—On the New

TELEGRAMS

NEWMAN GROVE, Neb.

HERALD OF HOLINESS:

Great salvation meeting. Many getting to God. Meeting continues.

THEODORE LUDWIG.

KANSAS CITY, Mo.

HERALD OF HOLINESS:

Yesterday great missionary day in First Church, Kansas City. Sunday school "over the top" with fine program and offering of \$39.09. Women's Foreign Missionary Society in charge of morning service. Collection for missions \$100, besides regular offering. Young People's Society had illustrated talk on China by Brother Roy Coddling, with an offering of \$20.42, followed by great evangelistic service, with altar full of seekers and finders. Truly God's presence was remarkably manifest.

C. W. JONES, Reporter.

CHICAGO, Ill.

HERALD OF HOLINESS:

Big missionary day in First Church, February 9th. Two hundred and fifty dollars raised in Sunday school to furnish two rooms in Fitkin Memorial hospital, Swaziland, Africa.

W. G. SCHURMAN, Associate Pastor.

CHICAGO, Ill.

HERALD OF HOLINESS:

Evangelist L. Milton Williams has just closed a ten days' campaign with us tonight, four Scandinavian churches and Salvation Army united. Hundreds seeking cleansing and salvation. Sin, salvation, and sanctification preached according to the Word of God.

J. H. HEDSTROM.

SAN ANTONIO, Texas.

HERALD OF HOLINESS:

This has been a great Sabbath with us in First Church. Sixteen seekers were at the altar, several praying through. God is wonderfully answering prayer.

G. S. BAILEY.

Mexico District. Good places for those who are willing to endure hardness as good soldiers of Jesus Christ, stay by the stuff, and build up the work. This is a fine pioneer District, with some of the biggest-hearted, best people on earth. This is a good, healthful climate. Single men or women, or those with small families preferred. Address H. C. Cagle, District Superintendent, at Roswell, N. M.

Announcement—My precious helpmeet and I are praying daily that we may please the Lord in evangelizing this spring and summer, "without money and without price." We trust in God, and He has never failed to help in every time of need. We take our violin and guitars to use in our street meetings, before services as the Lord leads, in singing the gospel for His glory. Our address continues to be Princeton, Fla. We are commissioned evangelists.—N. B. Shade and Wife.

Notice to the Pittsburgh District—I herewith submit corrected list of members of the District Board of Examination; further information can be obtained from the secretary, whose address is Iron-ton, Ohio: Rev. E. Wadsworth, Middletown, Ohio; Rev. C. R. Chilton, Warren, Pa.; Rev. H. C. Lytle, Toledo, Ohio; Rev. D. A. Keys, Lincoln Place, Pa.; Rev. James M. Davidson, Bradford, Pa.; Rev. H. W. Welsh, Iron-ton, Ohio.—Rev. R. L. Wisler, Chairman; Rev. H. W. Welsh, Secretary.

DEATHS

Allen—Brother Joe T. Allen was called home to his reward January 21, 1919. Brother Allen was a member of the Mowdy church, being sanctified under the writer's ministry. He was a devoted husband, loving father, and a consecrated Christian, and died in the faith, exclaiming, "The Lord is with me." He leaves a widow, three children, and his mother to mourn his departure, with a host of friends and relatives. The funeral services were conducted by the writer.—Rev. Wade L. Nelson, Pastor.

Bedford—Josephine Ellen, the thirteen-year-old daughter of Mr. and Mrs. James Bedford, went to be with Jesus, January 26th, after two weeks' illness of pneumonia. She was converted three years ago, and has since lived a beautiful Christian life, loved by all who knew her. She was a member of the Pentecostal Church of the Nazarene at Mansfield, Ill., where the remains were laid to await the resurrection.

Lewis Clay Bedford triumphantly went to his reward January 31st, after a brief illness with pneumonia. He was converted in 1916 and became a member of the Pentecostal Church of the Nazarene. His happy disposition made him a favorite with all, and a promising young life has been taken from among us.

James Henry Bedford, the little six-year-old son of Mr. and Mrs. James Bedford, died of pneumonia February 3d, and went to join the ones gone on before, and be forever with the Lord. He was a member of our Sunday school, a bright and lovable child. He, with his brother and sister, will be greatly missed by us, but our loss is heaven's gain.—Martha Howe, Pastor.

Blanchard—Mrs. Ella K. Blanchard slipped quietly away to be with Jesus at 12:30 a. m., January 25th, at sixty-four years of age. The funeral services were conducted by her pastor in the church at Bridgeville, Del. Sister Blanchard was one of the few faithful ones who have stood by the work in this place. She leaves one sister, a brother, several

relatives, and a host of friends to mourn their loss.

J. H. Penn, Pastor.
Doyle—Mrs. Belle Doyle was born March 12, 1887, and left this world for her heavenly home January 9, 1919, at 9 o'clock. She was converted early in life, and joined the Methodist Episcopal Church, South, at Pearl, Tex. Last summer she consecrated all, and God sanctified her wholly. She lived a beautiful life. She leaves a mother, one sister, widower, and five children, besides a host of kindred and friends to mourn their loss. The funeral service was held at the deceased's home, and concluded at the grave by Brother Hampton. She was laid to rest in the Bee House cemetery.—Lorena Blackmon.

Eason—Rev. T. C. Eason, an ordained elder in the Pentecostal Church of the Nazarene, has finished his life's work and gone to be with Jesus. He died at Roby, Tex., January 25, 1919. He was a pioneer preacher with a remarkable record, seventy-two years of age, had preached fifty years, and had never disappointed an audience. He has been associated with the holiness movement for twenty-five years, and has been a Pentecostal Nazarene since the union at Pilot Point, Tex. He was an affectionate husband, a kind father, and leaves a widow and a large family of children. The summons came suddenly, and he was ready.—Mrs. Mary Lee Cagle, His Old Pastor.

Gibson—Mrs. Jane Gibson, seventy-nine years, six months, and twenty-three days of age, died Thursday, January 23d, at 3 p. m. The funeral was held on Saturday at the chapel at 3:30 p. m. Rev. Mr. Roberts officiating. Interment was made in Layman cemetery. She was a true Christian and rejoiced and sang, "Lord, I'm coming home." Her home church was the Pentecostal Nazarene church at Velva, N. D.—Mrs. Maggie Ross, Her Daughter.

Paul—Mrs. M. C. Paul passed to her reward January 13th. Lucinda Mowr was born in Indiana June 28, 1852, was married to M. C. Paul, 1885, and to this union were born three children, Luther, Vesle, and Keen. Two of these, her widower, two grandchildren, one brother, four sisters, and a host of friends are left to mourn their loss. She was converted and sanctified when a young girl, was a Free Methodist for years, later uniting with the Pentecostal Nazarene church. Her everyday life was a living testimony of the grace of God in her heart.—W. F. Olin, Pastor at Oklahoma City.

International Sunday School Lesson

February 23d
MOSES PRAYING FOR ISRAEL
Exodus 32:7-14

GOLDEN TEXT: "The effectual fervent prayer of a righteous man availeth much" (James 5:16).

H. ORTON WILEY, D.D.

I. THE SIN OF IDOLATRY.

Israel, very early after their deliverance from Egypt, fell into the sin of idolatry. Their previous condition of servitude and oppression had doubtless brought them into a low moral state. Remembering the condition of this people at the time of their deliverance, and considering what they became under the leadership of Moses, we may well regard him as one of the greatest of statesmen. The following should be noted in reference to the sin of idolatry:

1. Idolatry is not due solely to spiritual ignorance but is a willful turning away from God (Rom. 1:21).

2. Idolatry is due to the darkened minds and hearts of those whom God has given over to judicial blindness, because knowing God they glorified him not as God, neither were thankful (Rom. 1:21).

3. Idolatry gradually assumes lower and lower forms. "An image made like to [a] corruptible man, [b] to birds, [c] and four-footed beasts, [d] and creeping things" (Rom. 1:23).

4. Idolatry is always a characteristic of a depraved people. "Wherefore God also gave them up to uncleanness" (Rom 1:24, 25).

II. THE GODLIKENESS OF MOSES.

God pronounced Moses the meekest of men. The Spirit of God dwelt in him richly.

Especially was it manifested in the following ways as illustrated in this lesson:

1. In sympathy for the lost. He prayed earnestly to God for the salvation of those who had sinned again God and against himself, refusing to consider for a moment a new race to spring from himself (vs. 9-11).

2. The holiest of men feel most keenly the sin of their fellows. Sin hardens the heart. The heart purified from sin is able to see it in its exceeding sinfulness. Moses felt the sin of his people more than they themselves.

III. THE PRAYER OF INTERCESSION.

There can be no true intercessory prayer until the one who prays identifies himself in spirit with the one for whom he prays. The Methodists commonly spoke of this as a "burden," while the Quakers called it a "baptism of sympathy." As Christ bore in His own body the burden of a lost world, so He calls us to a fellowship of His sufferings. Notice the grounds of Moses' intercessory prayer:

1. Moses pleads the fact that this people had been the recipients of God's mercy.

2. Moses pleads the cause of Israel on the basis that to destroy them would be to give occasion to the wicked to glory. We are always safe when pleading for the cause of righteousness to triumph.

3. Moses pleads the promises of God—in this case the covenant made with Abraham, Isaac, and Jacob. Likewise in our case, "For all the promises of God in him are yea, and in him Amen, unto the glory of God by us" (1 Cor. 1:20).

"She Hath Done What She Could"

There is hidden a wealth of meaning in these words, spoken by the Savior in commendation of one who, out of the depths of her love, expressed her devotion to the Master. To us it is not given to thus signify our allegiance to Him. Nevertheless forget not, "Inasmuch as ye have done it unto one of the least of these."

Doing what we can may not mean great and noble deeds from a worldly standpoint, but God considers the spirit and the motives that prompt our actions.

For the use of Christian workers who desire to do their part, however small, in the salvation of the lost we are publishing a booklet called

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Shelor—Our dear little Paul Edwin, one year and twenty-five days of age, went to be with Jesus at 12:30 a. m., on Thursday, February 6th. Our hearts are so sad, and oh, how we will miss his little sunny face, but our loss is his gain, and we are resigned to the sweet will of God. He was a most patient sufferer with, most likely, diphtheria for several days, but his gone where suffering is unknown.—Rev. and Mrs. William D. Shelor.

Windsor—Mrs. Goldie Ivern Windsor, twenty-six years of age, and Kenneth W., age three days, the beloved wife and infant son of Rev. L. A. Windsor, went to be with Jesus. Sister Windsor departed this life December 6, 1918, and the son on December 7th. Sister Windsor was taken with influenza, suffering very much, but through it all was very patient, and said to her husband, "Let us have a rousing prayermeeting." And they did, and heaven opened on their souls. She was saved and sanctified in December, 1912, and soon after joined the Pentecostal Church of the Nazarene at Wichita, remaining a faithful member till the death angel came. She leaves her widower, two sons, and one daughter. Rev. E. J. Lord conducted the funeral services and the interment was made in Plevina cemetery.—Mrs. R. E. Snowburger.

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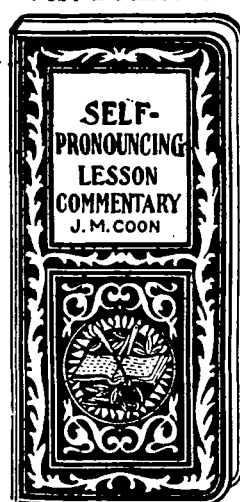
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Elwood, Ind.....February 17-March 7
F. W. Cox:
Mandale, Ohio.....February 6-20
C. T. Hollenback:
Bloomfield, Ind.....February 10-23
Vincennes, Ind.....February 26-March 20
Jeffersonville, Ind.....March 24-April 13
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Ulrich, Mo.....February 5-20
A. H. Johnston:
Los Angeles, Cal.....February 11-16
San Diego, Cal.....February 18-23
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Grand Island, Neb.....February 10-Indefinitely
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Custer, Mont.....February 6-16
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Flaxville, Mont.....March 6-16
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C. E. Roberts:
Portland, Ore.....February 2-23
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You will be glad to know that up to date the sum of \$53,000 has been received. All of this has been pledged with the thought that the campaign would succeed and the whole amount of \$100,000 be raised to free the school from debt. We feel that we must get the balance. We are sure that you do not want us to stop now when the goal is so nearly within reach.

You have received letters from us regarding this matter, and possibly you have answered, stating that you are unable to give, but that you would pray. You may have received our letters and responded with a gift. In either case we know that you will be patient with us while we urge that you take a little more time to pray about this great need.

Possibly you have received our letters and appeals and laid them aside. Perhaps you are unable to do anything, but if you are, and fail, will it not be a source of much regret to think that you might have done something to help raise the amount to save the institution?

We realize that there are many demands upon our people, and they have been asked to contribute quite liberally to help our educational institutions get out of debt, and we have succeeded so well that we can not afford to fail in this effort, which, in all probability, will be the last great effort to raise money to save one of our institutions, as our other schools with heavy debts have practically all succeeded in securing the funds needed to pay their debts. It will certainly be blessed and a source of great encouragement when all of our schools have been freed from the tremendous burden under which they are laboring.

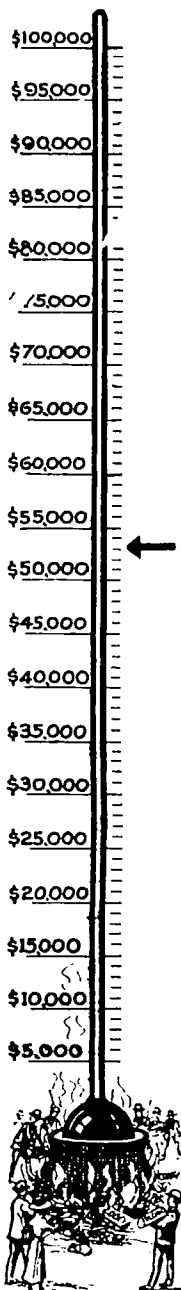
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