

# HERALD of HOLINESS

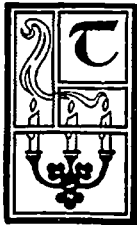
"How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things"

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## EDITORIAL

### Persistency of Pantheism



THE PERSISTENCY of evil is striking. We have had occasion to call attention to this fact before in these columns. The persistence of great heretical doctrine is marvelous. That of the pantheistic notion of Deity is as striking as that of any other evil in the catalog. Pantheism is one of the oldest misbeliefs concerning the Godhead in all history, dating back to the Hindoos in the year 3000 B. C. Let us define it briefly.

Bruno, in the sixteenth century, says, "All things are absolutely identical: the infinite and the finite spirit and matter, are nothing more than different modifications of the one universal being."

#### A Wrong Philosophy

In the following century a learned Jew, named Spinoza, embraced this belief and elaborated it into a system of philosophy. He refers both the infinite and the finite "to the one infinite substance of which everything else is simply a model or modification." That is, according to pantheism, God is not a person but a vague something, called here the "infinite substance," of which we and all beings and things in the universe are part and parcel. We are God. Man is thus divine essentially, and hence can not be evil or fallen, but is good. The horse he rides is also part of God, as is everything else with which he has to do. This destroys at once every conception of the Godhood Paul held dear, and which every Christian holds dear and true.

This gauzy, vague idea of Deity lies at the root of many of the most popular fads and fanaticisms of the day. It is reproduced as the basis of the so-called "New Christianity"; of the "New Theology"; of the "New Orthodoxy"; of so-called "Christian Science"; and of "Theosophy"; and many such cults which now are spreading over the country. The essential falsity and lying nature of many of these cults stand out on their face in their bald assumption that they are new, some of them prefixing the word "new" to their names. In no sense whatever are they new, as we have already shown that their basic doctrine relating to the Deity dates back to 3000 B. C. among the Hindoos. Here it was born and here it rests for its paternity, and nowhere else. All these so-called "improvements" on Christianity and her doctrine of God and related points have their roots imbedded in the darkness and heathenism and wretchedness of the basest days and teachings of Hindooism and kindred pagan peoples and ages.

Here is something of which to be heartily ashamed, and we are not surprised that the adherents or originators of these diabolical misbeliefs try, by lying, to hide their origin and claim for them a modern source.

Paul attacked this sophistry in his address on the Areopagus at Athens, when he quoted from one of their poets, and then proceeded to demolish the fatal misbelief by his argument at Athens. He did it as we may briefly summarize by showing: first, that the true God is the Creator of the world, that He must therefore have existed before the world, and must be distinct from the world; secondly, he shows that He sustains all being, for He "giveth to all life and breath and all things." In no sense whatever can He therefore be dependent on the world, or affected by its changes, but must be separate and distinct and infinitely superior to it every way. In the next place, He is the ruler of all, for He hath appointed for the nations both the bounds of their habitation and the times of their power. He argues that from this fact He must be a personal God. He is very near to us all in His personality, which He could not be as a mere principle or abstraction or infinite somewhat or nothing. He is active not only in the world but also in the history of man. Such a God he thinks men should have found. This great argument you will find in the seventeenth chapter of the Acts of the Apostles.

#### A Tinge of Truth

There is a tinge of truth in this dire evil, which gives to it its great ease in deceiving the multitudes, as is the case with the worst evils which curse humanity often. This is their teaching of the "immanence" of God. We mean merely omnipresence by the word "immanence," and in this sense it is a precious truth indeed. These heretical teachers mean an entirely different thing when they use the word "immanence." They mean by it that God is everywhere present in each and everything, in the sense that these things are *part* and *parcel* of the Godhood itself, and are inseparable from Him, being indissolubly associated in and with Him. This is a difference as wide as the ocean and fatal as the deadly malaria of the death-dealing swamps.

Of the many errors and evils flowing out of pantheism no one is more glaring and more pernicious than its denial and destruction of the personality of God. We have a god with no intelligence or personality and one therefore whom we can not worship, for we can not predicate worship as being addressed to aught but

a person. Men can not worship abstractions. Men must approach a great person and one infinitely above and beyond themselves in wisdom and power and goodness and every attribute, if they would worship and pour out their hearts in adoration before Him. This we have in the Pauline and Christian conception and revelation of the nature and attributes of our God. In the pantheistic conception we may at one time be worshipping a stock or stone or a tree; at another time we may be worshipping a hyena or a mouse or a hawk; still another time we may worship a snake or a viper or a horse or a cow; while again we may worship a river or a flower or a mixture of things of unknown description altogether. This makes worship a farce and a failure, and disappoints man altogether.

Pantheism makes a god of man. Among all the mixtures of God with other things man is, of course, the chief object dignified by the union, and he becomes the great and essential one in whom the honor of the union centers. Here it is we have the exaltation of man predicted in holy Scripture as the acme of evil, and of which we are distinctly warned in the Bible. We are admonished by the great book of the Christian Scientists to "Believe in the God within you." Yes, exactly so. It is the God within us we are to believe in and worship. This deification of man we have reached in the miserable farce of Christian Science. With this worship of humanity we are prepared to understand the teaching of the Book when we are told of the time of "the revealing of that man of sin who, as God, will sit in the temple of God, showing himself that he is God."

The cure for all this nonsense is the preaching of the one true God and His Son Jesus Christ, who shed His blood for our sins. Urge this with ceaseless insistency, and God will more and more show Himself mighty to save.

## The Notable Tributes

**T**HERE have recently occurred two notable tributes to the Bible. The two most conspicuous heads in the great war on the right side have given their opinions of the Bible. These two men are the President of the United States and Marshal Foch. President Wilson says, "A man has deprived himself of the best there is in the world who has deprived himself of intimate knowledge of the Bible."

Marshal Foch says, "The Bible is certainly the best preparation that you can give to an American soldier going into battle, to sustain his magnificent ideal and faith."

These two testimonials ought to make people think, who have not hitherto appreciated the Bible as the best, and only Book of real and original worth and power, to bless and help in all life's struggles and duties and dangers. We are thankful to know that we have at the head of our Allies two men who have such an opinion of the inspired Word of God as these two men have. God bless them, and lead them, and help them to rightly lead their nations in this great strife of the ages!

DREAD THE MAN who threatens naught and is silent, rather than the man who is profuse in threats of what he will do. Silence oftener hides heroism than do noise and bluster.

IT IS THE MOST unspiritual, and hence the most unfit, members of the church who seek to gravitate to the positions of church boss. The Christlike have no spirit of self-seeking.

IT IS ALL RIGHT to hope for the best, but we should prepare for the worst, and be ready to take what may come at last.

THE MAN who has no enemies deserves no friends.

AN UNFORGIVING religion is like salt which has lost its saltiness.

THE PERSON who trusts nobody can not safely be trusted by anybody.

## The Worst Place for Heresy

**H**ERETICAL utterances and teachings are to be deplored anywhere. But of all places in the world the schoolroom is the worst place for it to find expression. Yet it seems the colleges and universities of the large denominations are the chief places for this poison to be taught. We have often called attention to this fact, but it seems to grow no better but rather worse.

A Methodist church paper is our authority for the statement that the schools of that church are honeycombed with this vicious teaching, and we have no reason to hope that that denomination is any worse off in this matter than the other large denominations. As a sample of what goes on in the schools of the Methodist church, the paper in question gives the letter from a pupil in one of their schools in which the pupil complains that the teaching is thoroughly mischievous and heretical. In her letter the pupil in question, writing to her cousin, says:

I came here through the influence of my pastor, who supposed, of course, that I should receive fine, orthodox training, but imagine my horror and that of my parents and pastor when I found that "modern theology" was strongly taught here. You probably know what this modernism is, but I knew nothing about it till coming here, and I surely believe I was led here to see the magnitude of present-day apostasy. Oh, John, it is awful. The virgin birth, blood atonement, and bodily resurrection are denied. The verbal inspiration and second coming are scoffed at; the miracles are denied. These modernists also say that hell and a personal Devil are a myth, and that heaven is not a place but a state. In the midst of such teaching it has been a fight to stand firm, but I thank God I feel my faith is stronger now than when I came in September. Next year I expect to go either to the Moody Bible Institute or Pentecostal Collegiate Institute, in Rhode Island, at either of which I shall get orthodox training. I'll work or do anything next year rather than come back here.

It is most appalling indeed to know these things to prevail. To think that the thousands of pupils in these schools are subjected to this teaching is simply terrible in the extreme. Multiplied thousands of them are swept off their feet yearly and go into open infidelity, and on and on into open sin and wickedness and finally down to hell forever. What treason to the benevolence of the founders of these institutions, who in ninety-nine per cent of the cases gave their money to these schools to have places safe for the moral and intellectual welfare of the students. Instead of this these schools have become places for the ruin of the minds and souls of the students and for their final doom forever.

Our authority says in addition that "the most humiliating thing about the matter is the fact that those in authority appear to put a premium upon the diabolical business, and ostracise those who dare to protest against it, and give them the cold, and sometimes the black, hand. Our colleges, seminaries, Sunday schools, and now our deaconess' schools are given over to the faith-wrecking, soul-destroying propaganda of German rationalism, or the so-called "new theology."

We can not conceive anything more distressing than this state of things. Far better never to have had the schools at all than to have them thus given over to such teaching. Better far ignorance and no preparation than this wretched heresy that destroys the soul and the hope of immortal lives of blessedness in thousands of cases of the young life of the Church.

What a prospect for the future homes of the church to be constituted in the near future by these wrecked young people! What may be expected of them but examples of license of all kinds and the most liberal or wild living? No piety, no solid Bible faith, no examples of unworldliness, no humble reliance upon the Bible and the Bible's God of holiness. What a sad conception we have from this look into the future of a few years ahead! May God spare our own church such a wreckage of faith in our institutions and our teachers! We have a magnificent opportunity before us, and it is earnestly to be hoped that we may grasp it and be true to it always.

PRUDENCE is said to be the better part of valor. It is a near neighbor to religion, too.

## Spurious Holiness

By REV. J. H. VANCE

THE WORD "spurious" means, "not genuine; counterfeit; illegitimate; false." Surely these are days of apostasy among the people of God, when the world and the churches are filled with a system of false religion. Holy Ghost-filled men and women who are dead indeed unto sin and alive unto God are not to be found everywhere. As one travels over the country and mingles with the people who profess holiness it is indeed marvelous to see the low standard of Christian living manifest in the name of holiness. When we note the difference between Bible holiness and this twentieth century, modern, spurious, false holiness that is being professed all over this country we do not wonder that sinners do not fall at our altars and cry to God for mercy and pardon, and that justified believers are not being made hungry for holiness and falling at our altars and crying to God for a pure heart.

It takes real holiness of heart and life to promote salvation revivals, where sinners will be saved and believers sanctified. A modern profession of holiness will not suffice. To have the brass to stand up in a testimony meeting and say, "I am saved and sanctified," will not be sufficient to pass one into heaven. Bible holiness will give one a divine fitness for service among sinners to lead them to repentance, and will put a shine in the face of those who have it, and unctionize one for prayer and testimony. Bible holiness will give those who have it a passion for the lost, and will enable them to bring forth much fruit in the salvation of a lost world. Bible holiness will cast out all fear, and make one as bold as a lion and as harmless as a dove. Bible holiness will give a perfect faith that will not be denied, though pressed by every foe; that will not waver on the brink of any earthly woe. Bible holiness will look to God alone in every time of need, and will not lean on the arm of flesh or trust to human strength to give victory and success in time of battle.

Bible holiness will put fire and power in those who have it, and will make them a terror to sin and the Devil with all his works everywhere they go. They will not compromise for the sake of position or filthy lucre, or for the applause of the people; they are not running after the world for pleasure and contentment, they are dead to the world with all its allurements, they have crucified the flesh, the "old man" of sin, against the affections and lusts of the world (Gal. 5:24). They live in the Spirit, walk in the Spirit, and talk in the Spirit, and have the abiding presence of the Holy Spirit with them continually. Bible holiness will take out the strut and pride and self-exaltation, and save one from seeking a place in the church to rule and play boss over the rest of the flock. It will give a meek and quiet spirit, which is, in the sight of God, of great price.

Now, reader, let's take a look at some of the modern, cheap-John holiness that we meet nearly everywhere we go in these last days. The writer can well remember some years ago when those who testified to being sanctified had the fire and the power and the glory of God in their souls, and when a body of these fire-baptized people met for prayer and special revival meetings something was doing. The writer can well remember years ago when the holy fire was coming down from God out of heaven upon the people at the old camp ground at Peniel, Texas, how that the saints would lie on their faces for hours before God in

prayer for the salvation of sinners and the sanctification of believers; sometimes the entire tabernacle would be turned into a mourner's bench and hundreds of souls would sweep through to either pardon or purity, and tidal waves of God's glory would sweep over the sanctified saints until one would indeed feel that heaven was near.

But not so in these last days. There seems to be a sickly, sentimental, false, spurious, lukewarm condition existing among most of the holiness people that has no fire, or power, or unction to bring forth birth; and it is quite frequently that sinners come to the altar to be saved or born again, and the professed Christians have not the power or unction to prevail and bring forth birth. Hence, the sinner seeking God for pardon is persuaded to make a profession that he is saved, even before he hears from God, gets up from the altar without being saved, then joins some church, and goes on his way to a Devil's hell, deceived by false teaching and the lack of the power of the Holy Ghost in the church to bring forth live children. A church without the sanctifying baptism with the Holy Ghost is as a sounding brass and a tinkling cymbal, and will fail in the purpose to which God has called her.

We know of certain church organizations that were raised up of God to spread scriptural holiness over these lands, but left the old way that God marked out, began to seek the rich, the learned, and mighty men as leaders in their church, and rejected those who were sanctified, setting them aside and bringing bitter persecutions against those who would

dare to testify that they were saved and sanctified as a second work of grace. God has turned them over to believe a lie, because they had no pleasure in the truth but fought and opposed holiness as a second work of grace until it became necessary for God to raise up the Pentecostal Church of the Nazarene to spread scriptural holiness over this land; and to have a church where her preachers could be free to declare the whole counsel of God. And when we fail in carrying out the purpose and will of God we will go as have others before us—into dead formalism and lukewarmness. The Church is the light of the world and the salt of the earth, and when her light goes out and she loses the saltiness she is good for nothing.

Many pastors and evangelists have thought that to do a great work for God was to add great numbers to the church roll, regardless of quality. This has been a sad mistake, and many of our churches are largely filled with those who did not go deep enough in repentance to get the touch of pardon on their souls. Many who did find the Lord in pardon failed to go on and get sanctified; hence they, too, have backslidden for failing to walk in the light. Thus we see how easy it is for those who have once been enlightened and made partakers of the Holy Ghost to fall away, and with many it seems almost impossible to renew them again to repentance, or to get them to confess out and go to the bottom. However, some are doing it and finding grace and favor with God. Amen.

## A Week of Prayer for Rain

By MRS. L. S. TRACY

DUM, DUM, went the drums in the street as we came out of a lane which led to the house of the leading man of the village. We saw a crowd of men and boys in the main street in front of the stores, and something in their midst so precious that it must be protected by a fine, crimson silk-covered umbrella.

"Why, what are the people doing?" I asked the Bible woman, and she in turn inquired of the Brahman widow in the house nearby, who had been very friendly to us lately.

"Oh, they are taking the god Shankar from his home in the temple, through the streets, beating drums, clashing cymbals, clapping hands, singing, and dancing, and are invoking him to send rain. Why! We have had very little rain all this month of July, and the rice is all turning yellow and dying, and we shall have no crops. So for eight days the high caste men have carried Shankar and danced and prayed before him up and down the streets nearly all day and almost all night. This is the last day. They said yesterday that they would stop then, if rain fell. If not, they would pray one day more."

I sat in the house of the headman and watched them as they came down the street. They were formed into two lines in front of the idol, which was propped up in a crib, covered with garlands, and a mirror in front of it.

Some low caste men (the band(?) of the village) played tunes on flutelike instruments all on two or three notes. The Brahmans and other high caste men were formed in the two lines, dancing in rhythmic motion to the song they were singing, clapping their hands when cymbals were wanting, swaying and bending their bodies from the waist. Five minutes of such swaying would have made me dizzy enough to fall. But they kept on for twenty or thirty minutes while they slowly proceeded down the street about a block.

## Anticipation

By REV. T. W. SHARP

Lo! He comes, with clouds descending,  
Robed in wondrous majesty,  
Hear the angel voices blending,  
Welcoming His bride-to-be.

Heavenly hosts the air are thronging,  
Loud the trump of God shall sound!  
All the dead to Christ belonging,  
Shall come forth from out the ground.

Then the saints who yet are living,  
Shall be caught up with a shout,  
There to meet the risen Savior,  
Oh, the rapture of the thought.

Oh, the rapture, who can tell it?  
Oh, the joy, who shall declare?  
Of that glorious marriage supper,  
Celebrated in the air.

Yes, 'tis true; for He has said it;  
And, according to His Word,  
They who watch for His appearing,  
Shall be ever with their Lord.

Saints of God, awake! behold!  
Light is breaking in the east;  
What the prophets have foretold,  
Soon shall be reality.

Let us watch the times and seasons,  
Let's look up from whence He comes,  
And be ready, robed, and waiting,  
Listening for the trumpet sound.

Be it day or be it night time,  
That our Lord shall choose to come,  
At the dawn or in the twilight,  
Even so, I ord Jesus, come!

DELIGHT, ARK.

# HERALD of HOLINESS

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Then they stood still. The band ceased playing and rested, but those performing the ceremony began another song and more clapping of hands and cymbals. This they kept up for another half hour, when the line of march was again resumed; the band played; and the men danced and swayed, sang, and clapped again. They would eventually reach the idol's house, and restore him to his throne, and amid imposing ceremonies and a feast

for the Brahmans and other high caste men close their week of prayer for rain.

Did Shankar send the rain? The next day more fell than before, and within two days rain was quite abundant. The rice fields were covered with water, the people were plowing and transplanting rice, and the rain fell for many days.

The Lord God almighty sent the rain, but the idol Shankar got the glory.

"How long, O Lord, how long?"

## Church Organization

By H. O. WILEY, D.D.

(Continued from last week)

### The Local and the General Ministry

NOTHING is clearer in the New Testament teachings than the fact that there was both a general ministry to the churches and a local ministry within the churches. There is nothing to favor the supposition that a congregation was ever regarded as isolated from other congregations, or independent in its government.

The general ministry of the early Church was composed of apostles, prophets, and evangelists who represented the Church at large. The local ministry was composed of pastors and teachers who represented separate congregations. The nature of these offices—apostle, prophet, and evangelist—demand a wider field than the local church. It should always be remembered that Christianity began with the ministry; the local churches were the results of their labors.

The following verses will abundantly prove that there was a general ministry to the churches, and the apostle exhorts the various congregations to receive all such and submit themselves to their ministry in the Lord.

1 Cor. 10:10, 11, "Now if Timotheus come, see that he may be with you without fear: for he worketh the work of the Lord, as I also do. Let no man therefore despise him: but conduct him forth in peace, that he may come unto me: for I look for him with the brethren."

1 Cor. 10:12, "As touching our brother Apollos, I greatly desired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come when he shall have convenient time."

1 Cor. 16:15-16, "I beseech you, brethren, (ye know the house of Stephanas, that it is the first-fruits of Achaia, and that they have addicted themselves to the ministry of the saints), That ye submit yourselves unto such, and to every one that helpeth with us, and laboureth."

1 Cor. 16:17, 18, "I am glad of the coming of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they have supplied. For they have refreshed my spirit and yours; therefore acknowledge ye them that are such."

2 Cor. 8:16, 17, "But thanks be to God, which put the same earnest care into the heart of Titus for you. For indeed he accepted the exhortation; but being more forward, of his own account he went unto you."

2 Cor. 8:18, "And we have sent with him the

brother, whose praise is in the gospel throughout all the churches."

2 Cor. 8:23, "Whether any do enquire of Titus, he is my partner and fellowhelper concerning you: or our brethren be enquired of, they are the messengers of the churches, and the glory of Christ. Wherefore shew ye to them, and before the churches, the proof of your love, and of our boasting on your behalf."

### The General Ministry and Local Representation.

From the above Scriptures and many others it is clearly seen that a beautiful spirit of co-operation existed between the superintendency and the local churches. There is no note of dominating authority or compulsion, and "lordship" over the churches would not be tolerated by these wise master-builders.

The apostles and their representatives, the evangelists, had the power of appointing and ordaining elders in the local churches, yet they never seemed to have exercised this authority apart from the church itself.

The apostles of the early pentecostal Church laid down the plan which doubtless was observed throughout the entire body of believers. "Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business." The brethren chose men according to the qualifications given, and these were appointed to their work by the apostles.

Likewise, Paul writes to the Corinthian church regarding the collection for the church at Jerusalem, "And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem." Notice, the brethren were to approve, the apostle to appoint to the commission.

"The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ. . . . Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; Neither as being lords over God's heritage, but being ensamples to the flock" (1 Peter 5:1-3).

"And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed" (Acts 14:23).

"For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting,

and ordain elders in every city, as I had appointed thee" (Titus 1:5).

"And the rest will I set in order when I come" (1 Cor. 11:34).

That elders were ordained has never been questioned by the churches; the manner, however, in which they were ordained has been the subject of much discussion. The word "ordain" in our English version is used for the translation of at least ten different Greek words, besides several additional combinations. A study of these words is essential to any adequate knowledge of the subject.

1. *Diatazzo*, "to arrange throughout." 1 Cor. 7:17, "And so ordain I in all churches." 1 Cor. 9:14, "Even so hath the Lord ordained that they which preach the gospel should live of the gospel."
2. *Kathestemi*, "to place or set down; to constitute." Tit. 1:5, "And ordain elders in every city" (to constitute elders). Heb. 5:1, "For every high priest . . . is ordained for men." Heb. 8:3, "For every high priest is ordained to offer gifts."
3. *Kataskewazo*, "to prepare fully." Heb. 9:6, "Now when these things were thus ordained."
4. *Krino*, "to judge; to decide; to pass sentence." Acts 16:4, "That were ordained of the apostles and elders" (judged or decided by the apostles and elders). Acts 15:19, "Wherefore my sentence is, that we trouble them not" (I judge or decide).
5. *Horizo*, "to mark out or off." Acts 10:42, "To testify that it is he which was ordained of God." Acts 17:31, "Because he hath appointed a day, in the which he will judge by that man whom he hath ordained."
6. *Poieo*, "to do, make." Mark 3:14, "And he ordained twelve."
7. *Cheirotonomai*, "To elect by stretching out the hand." Acts 14:23, "When they had ordained them elders in every church." Acts 10:41, (the compound form) "Witnesses chosen before of God." 2 Cor. 8:19, "Chosen of the churches to travel with us."

Those who hold to radical congregationalism—that elders are to be ordained solely by vote of the members of the local church—make much of the word "*cheirotonomai*," which literally means "the stretching out of the hand." The Expositor's Greek Testament makes the following comment: "The compound verb is used in Acts 10:41. The simple verb is used only here and in 2 Corinthians 8:19; literally, 'to elect by show of hands'; but it is by no means a word of certain meaning, and came to be used in the sense of appointing or designating. Here evidently the word is not used in the literal sense given above, as Paul and Barnabas appoint, and that the idea of popular election did not necessarily belong to the word, at least in later Greek, is evident from Josephus. . . . At the same time it may be fully admitted that the Church was not without some share in the election of the elders, and it must not be forgotten that in the case of the seven the Church had elected and the apostles had ordained (Acts 6:3)."

Granting that the candidates for eldership were chosen by vote of the people, it still remains for our radical congregationalism to explain why Paul left Titus in Crete to ordain elders in every city as he had appointed him (Titus 1:5); or why Paul himself traveled about from place to place ordaining elders in every church (Acts 14:23), if elders could be ordained solely by vote of the local church. Doubtless the method of ordination was very simple, and was perhaps, as suggested above, patterned after the setting apart of the deacons in the early church; (1) candidates were chosen by vote of the members of the local church, the people being acquainted with those whom they would have appointed to this important office; (2) when so elected

they were received into the order by those already belonging to the eldership, by means of some simple ceremony of recognition on the part of the elders themselves. Both the laity and the eldership were thus concerned in the transfer of a member from one order to another.

2 Cor. 8: 18, 19, "And we have sent with him the brother, whose praise is in the gospel throughout all the churches. And not that only, but who was also chosen of the churches to travel with us with this grace, which is administered by us to the glory of the same Lord, and declaration of your ready mind."

Here again the representative idea comes to the front. The local churches, either by vote in the several congregations, or in a collective assembly composed of representatives from the different churches, elected a man widely and favorably known "throughout all the churches" to travel with the apostle in a great money-raising campaign for the poor at Jerusalem. The plan was instituted by the superintendency, the churches in co-operation chose one of their number to assist in carrying out the mission, and this chosen brother, the apostle sent to visit the churches.

The representative idea is still further shown in that there seems to have been in some of the churches a body of elders. One elder may have been officially the pastor or overseer, but there were others associated with him in the administration of the affairs of the church.

Acts 13: 1, "Now there were in the church that was at Antioch certain prophets and teachers."

Acts 14: 23, "And when they had ordained them elders in every church."

Acts 20: 17, "And from Miletus he sent to Ephesus, and called the elders of the church."

James 5: 14, "Is any sick among you? let him call for the elders of the church."

Titus 1: 5, "And ordain elders in every city, as I had appointed thee."

Had each church been a separate and distinct unit in itself, as those teach who maintain the autonomy of the local church, then the word "churches" should have been used instead of the singular form "church."

In an interpretation of these verses there seems to be but two positions possible; either (1) we must admit that a single church was ruled by a body of elders, rather than a single pastor or bishop; in the which case we can not account for the many verses which teach that individual churches were presided over by individual pastors; or, (2) we must admit that the term "church" is used in a wider sense than applying to a single congregation.

It is maintained by some that there were a number of smaller congregations in the large cities each in charge of an elder, and worshipping in the houses of some of the members. The word church then would refer to the entire body of believers in any community, as the "church at Ephesus" or "the church at Corinth." If this position is taken, then one must admit that some one of the elders was designated as "pastor" or "overseer" in a broader sense, and the representative idea comes immediately into prominence. This position will harmonize the statements found in Acts 14: 23 and Titus 1: 5, and explains the possibility of a body of elders in a single church, as taught in Acts 20: 17; Acts 13: 1; and James 5: 14.

The HERALD OF HOLINESS is one of the best papers published in this or any other country to spread holiness. The influence of it will never die, because it's backed up by the Word of God. The Lord bless all the writers for it, and may they ever be true to His calling. Lift the standard high, so all the world may see.

-J. H. STEVENS.

## Nazarene Educational Fasting and Self-Denial League

By E. I. AMES

IT HAS been suggested that a little information relative to the organization and development of the Nazarene Educational Fasting and Self-Denial League might be of interest and profit to the church at large and to our educational institutions in particular.

Years ago, when officers in the Salvation Army, we practiced fasting, getting our idea of the true fast from Isaiah 58: 6-11. We settled upon a day, and also upon the amount saved by the fast, and gave it to the poor, devoting the time to reading the Word, meditation, and prayer. A year ago last June, when requested to assist some of the brethren to devise some method by which to finance the Pasadena University, we were led of the Lord to suggest the following plan. We were given a brief time at the Assembly to present it as follows:

A District league to be organized, with the usual officers, and one or more field secretaries, whose duty would be, under the direction of the District league, to organize local leagues in each church, with a secretary-treasurer as the active officer of the local league. The membership of these local leagues to be composed of those members of the church who pledge themselves to fast one meal each week, and give the amount saved thereby for the support of the Pentecostal Nazarene educational work, each member of the league being left to decide for himself the amount thus saved. Each week he places this amount in an envelope, furnished by the local secretary-treasurer, placing the envelope in the collection basket.

The secretary-treasurer keeps a card file on which is kept an account of each member of the league. All money passes through the church books, and is forwarded weekly by the local secretary-treasurer to the treasurer of the District league. Each member is obligated for the amount he has designated on his card, but is privileged to withdraw from the league upon giving due notice. Cards, envelopes, and all necessary literature to be furnished the local league by the District league. Upon authorization by the District league the District treasurer remits funds to the school.

The Assembly approved of the plan and appointed a committee to organize and put the league in operation. While the primary object of the league in this case was the raising of funds for the running expenses of the Pasadena University, the value of the fast in all its phases was strongly emphasized.

Let us briefly consider the subject from a financial standpoint. We have in round numbers three thousand members in the Southern California District. If each member would fast one meal a week, place the amount saved thereby at twenty-five cents, the amount saved during the year would be \$39,000. If only two-thirds of the membership would participate, we would still have \$26,000 a year, one-half of which would pay the running expenses of the Pasadena University in a generous manner. The maximum possibilities of the coast at present amount to \$71,000 a year. You see at once the tremendous financial bulwark this would create for our schools. With forty thousand members in the United States we are capable of raising an annual fund of \$520,000.

This is marvelous, but the most remarkable and attractive feature about the financial part is that this great sum could be taken annually from our people without interfering in any way whatever with any of our church finances or benevolences or loading a penny of extra burden on the membership. Think of it, all this great sum raised by going without one little meal a week. Are you and I going to balk at this paltry self-denial when it will accomplish so much for the cause of Christ and humanity, and is such a little sacrifice on our part? We have sacrificed for democracy, can we not do it for the salvation of a lost world?

Some people think they can not fast. In reality there are few but could do so, with real profit to themselves, physically, as well as spiritually. Let me say to the one who has never fasted, but thinks he must have three square meals a day, there is real satisfaction in getting the mastery of one's appetite and body that is well worth the effort.

The fundamental principle of the fast, however, is the spiritual blessing and power derived therefrom. Jesus said, "This kind goeth not out but by fasting and prayer." The church believes in much prayer, why has it so sadly neglected fasting? God only knows what might be brought about by a fasting as well as a praying church. Jesus fasted, why not we? Should we not follow in His steps?

Another important point is, the thing for which we pray and fast becomes a part of us. The church gets the schools on its heart and the result is money in larger sums; pupils in larger numbers, from the praying and fasting homes, supplying our pulpits, mission fields, and all branches of our work, as well as business life, with sanctified men and women sent out from our holiness universities and colleges.

It has been suggested that we take Tuesday for our regular fast day, and not the Catholic Friday.

One thing should be borne in mind, and sacredly carried out, namely, the league is distinctively a church, and not a school, organization. The reason is evident. The league is an organization of the members of the church and not of the student body. The schools must stand for the doctrines of the church. Failing of this they can not receive the support of the league, because the by-laws of the league must definitely restrict the use of the funds raised to only such of our schools as shall continue to conform to the doctrines and teachings of the Pentecostal Church of the Nazarene.

### Not Forgotten

By MAUD O. SUMMERS

Take courage, fainting child,  
I've not forgotten thee.  
Though lone upon the wild  
You now may seem to be.

You surely have a Friend  
For greater than all else,  
Who sees your falling tears,  
And waits your soul to bless.

Dark clouds may low'r today,  
And hide His lovely face;  
As winter comes, then May;  
The burden, then His grace.



# Serving With the Flesh the Law of Sin

By EARL D. HINCHMAN

"So then with the mind I myself serve the law of God; but with the flesh the law of sin" (Romans 7:25).

**A**ROUND THIS Scripture and others of like import, in the eighth chapter of the same book, much of controversy has raged, and that not only in our day but there is evidence in the Scripture that while Paul yet lived there were disputings as to what he aimed to teach.

Indeed, we think that this and perhaps that other declaration in 1 Corinthians 15:50, that flesh and blood can not inherit the kingdom of God, are prominent among those that Peter speaks of in his second letter (3:16), which he said the unlearned and unstable wrested to their own destruction. We doubt not that the Nicolaitanes and Doclae (or wise ones?) used these Scriptures to substantiate their doctrine of sin in the flesh; in which it was taught that the soul might be pure, while the body indulged in the grossest immorality; it being held, evidently, that all sensual desires and appetites being of the flesh, and that as flesh and blood could not inherit the kingdom of God (1 Cor. 15:50), that is, have any part in salvation, so the flesh must follow its own bent, thus making allowance for sinful gratification—and they were very willing to have it so.

While it is clear to any one who will give it any consideration that the physical man is not always in accord with the will—not that it is against the will, but the physical appetites and desires act wholly with regard to physical needs, in that they call for gratification regardless of moral qualifications and independent of the will; not that they are not subject to the will, in the sense that we have to yield to them—but it requires an effort of the will and oftentimes especial grace to make it behave. "But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway" (1 Cor. 9:27). Here, while Paul recognizes that the body must be kept under, or regulated or controlled by the will, regardless of purity of heart, yet he also recognizes that unlawful gratification brings condemnation and uncleanness to the soul.

The body can not sin, nor the will desire unlawful or undue gratification of physical appetites, without defiling and bringing condemnation upon the soul; or rather, the soul can not desire to gratify the appetites of the body unlawfully, without bringing condemnation upon itself; "for to be carnally [fleshly] minded is death" (Rom. 8:6). But mere temptation—by or through the physical—unyielded to, even in thought or wish, is not sin. It is only when lust hath conceived, that is, created sinful desire in the soul that it brings forth sin (James 1:15); the finished product of which is death. To have the carnal mind is one thing; to be carnally minded is another.

Again, our suppressionist brethren—and many of them, we are convinced, are brethren in spite of the fact that they misinterpret this Scripture—hold that this Scripture has to do with the sinfully carnal (or flesh) altogether, and that while we are not to walk after the carnal (or after the flesh) (Rom. 8:4), yet the "flesh" or carnality they say is always with us, and that the best we can do is to mortify or suppress its deeds through the Spirit, and that if we do this we shall live (Rom. 8:13).

Now we might concede this, if we were to consider this eighth chapter alone in connection with our text, where the thought of the flesh seems to predominate; but it is contrary to the general tenor of other New Testament Scriptures, some of which are incorporated in this very epistle: for we are told that our "old man" is crucified with Him (Christ), that the body of sin might be destroyed, or "done away," or "put out of commission" (Romans 6:6); and the whole context clearly teaches that it is utterly "done away"; utterly "put out of commission"; utterly "destroyed"; and that being made free from sin we became the servants of righteousness (Rom. 6:18-22).

Then, in the seventh chapter, after bemoaning a condition that had been his, he thanks God for deliverance through Christ; and even in the eighth chapter he declares that "the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" or carnality (Rom. 8:2). Then we are told that the blood cleanseth from all sin (1 John 1:7); that our hearts are purified by faith (Acts 15:9); and Paul prays that body, soul, and spirit might be preserved blameless (1 Thess. 5:23). If sinning flesh and a pure spirit are absurdities as a statement, and an abomination as a doctrine, and we believe they are; if the theory of suppression is erroneous, and the doctrine of eradication correct, what does the "serving with the flesh the law of sin" mean?

Evidently it is descriptive of the condition of a man delivered from the "law of sin" (carnality), who still suffers from the inroads of the carnality that so lately possessed him, upon his body and mind. To illustrate: We know of a man who in his childhood was afflicted with spinal meningitis. Medical aid succeeded in casting the deadly germ out of his system until for many years there has been no trace of the disease, as a disease, in all his being; and yet with the flesh (his body) he is still serving spinal meningitis; and, like Jacob of old, will halt upon his thigh till the end of his days. But the law of the spirit of health, in his general body, has largely quickened, or

restored, the parts affected, until they are in a much better condition than they were immediately after the disease was cast out.

"If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you" (Rom. 8:11). "And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness" (Rom. 8:10). But what do these Scriptures teach? They teach, directly or by implication, that while the real man—the man of the soul—may have everlasting life begotten in him now, and that the body, or physical man, may be blameless under the control of the purified soul (1 Cor. 9:27); yet the physical man is still under sentence of death, and is limited and even corrupted in a physical sense, as a result of the "fall."

It implies that our physical appetites and desires have no more of a moral quality than our liver or stomach; that our whole physical man is more or less diseased, or at least abnormal, even after "carnality" or the "old man" of sin is cast out; that, together with all creation, we still groan in our desire for resurrection perfection (Rom. 8:22, 23); and we are promised that we shall have our desire, "Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God" (Rom. 8:21). But we have the promise of a quickening here and now through His Spirit that dwelleth in us (Rom. 8:11).

Therefore, we are not in debt, or bondage, to the flesh that we have to live after the flesh. "For if ye live after the flesh"—not carnality, but after the appetites of the physical flesh, made abnormal by carnality, or it is possible to follow perfectly normal appetites or desires into sin, as note our mother Eve—"ye shall die." But "If ye through the Spirit do mortify [keep under, control,] the deeds of the body [flesh], ye shall live" (Rom. 8:13). What does it mean? It means that everything else being equal, a Spirit-filled, Spirit-controlled body will be helped from the standpoint of general health, because his animal appetites and functions under control of that Spirit swing back to the normal; he quits abusing his body, as far as the Spirit gives him vision, and it becomes an easy and ever easier matter to have the victory over the flesh, as well as the world and the Devil.

You will note that it is through the Spirit that we are to mortify the deeds of the body, not alone through the will; though that has much to do with it, for all salvation is to the "whosoever will." Yet we are to have the power and grace of the Holy Spirit of God giving strength to our will in keeping our "body under," and there is such a thing as being so possessed by the Spirit of God and the things pertaining to the kingdom that the needs, much less the desires, of the body are a very minor consideration.

We have known of those who tried to starve the flesh and tried to crucify it by fasting and prayer, without much success, but we never knew one who set his affections on things above and kept his pinions plumed for the heavenlies but that found deliverance.

Carnality is lust against law (concupiscence), a spirit of disobedience incarnated in man through Adam's disobedience. It is not alone of the flesh, though it works mightily in the flesh. It is against all law—human or divine. It is a spiritual disease—enmity against God.

WHITTIER, CAL.

## New Year's Greetings

By N. B. HERRELL

May the Lord richly bless thee,

Throughout this new year;

May His face shine upon thee,

Throughout this new year.

May the Lord sweetly keep thee,

Throughout this new year;

May His hand gently lead thee,

Throughout this new year.

May the Lord bless thy fireside,

Throughout this new year;

May His Word be thy life guide,

Throughout this new year.

May the Lord bless thy labors,

Throughout this new year;

May He bless all thy neighbors,

Throughout this new year.

May the Lord bless our nation,

Throughout this new year;

May He bless all creation,

Throughout this new year.

# Do We Need a New Religion?

By CHARLES BAUERLE

**W**E HEAR much these days of reconstruction plans and problems. New nations are in their formation, and new governments are being set up to take the place of those that have been thrown down during this gigantic struggle which has gripped the nations. Among other things that are to undergo a wonderful change is the subject of religion.

According to some writers of late we are to have a new religion to keep pace with the other changes that are taking place. It is ridiculous the ideas that some are setting forth in regard to this change. For instance, the soldier boys on their return home are to have a great part in bringing about this new change. If we were to judge most of them by the cigarette, as well as other bad habits they have learned while they were away we do not believe they would be very good help in forming a new theology or religion which is to replace the good, old-fashioned salvation which is the only hope of the world.

Now we are not seeking to find fault with our soldier boys, and we want to give them all the credit due them, for they have accomplished a great work for our country. But we have been made to wonder to whom the most credit is due, after all—the boys or some of these godly fathers and mothers whom we have heard pray so earnestly for them and the success of the war. An instance comes to mind just now of a mother in Israel who prayed and agonized before God for victory on the battle field till her prayer went through and she shouted the victory, though this was many months before the armistice was signed.

What better protection could our boys have had in camp life and in the army against temptations and all evil than a good case of Holy Ghost religion? I am sure if they had gone from us thus fortified they would not be coming back with cigarettes in their mouths.

Do we need a new kind of religion to take the place of the kind that has stood the test down through the ages? No! A thousand times no! What we do need is to get back to real Bible salvation that saves from all sin. What was it that brought on this—the most terrible of all wars, drenching the nations with blood, and now leaving thousands to die from starvation—if it were not the getting so far away from God's Word and His plan of salvation?

According to the Bible we find that carnality in the heart of man has always acted the same, from the beginning down to the present time. It has been the cause of all the wars, strife, quarreling, divorce, licentiousness, murder, and all the evil things that have ever come upon this world of ours. Let us go back to the beginning, to the first war that took place on the earth just outside the garden of Eden. What was it that caused Cain to take up that instrument of death and slay his brother Abel in cold blood? Was it not that hideous monster, carnality, in his breast that prompted him to do the awful deed? Look at the condition of the world just before the flood. Its inhabitants became so corrupt that every imagination of the thoughts of their hearts was only evil continually. What brought on such an awful degraded condition of mankind? Was it not the continual yielding to their carnal hearts' desires and lusts? Was God to blame? No! but they had gotten so far away from God's original plan for man wherein he should be pure and holy.

Let us come down a little farther through the space of time, and look at Israel as a nation, prospering for a time, later turning to idolatry and many other sins until God's wrath came upon them, scattering them throughout the whole earth among the nations. They tried a new religion, but what did it do for them? Why is it some men are so blind today that they can not see this?

Why did the Jews so hate the Christ when He was upon earth that they rejected Him, found fault with Him, spit upon, condemned, scourged, and finally crucified Him, when He came to fulfill the law? Was it not because they had gotten so far away from the simple, plain, gospel truths which He was teaching?

Coming down to the present time and the awful war that has just closed: Would Germany—proud, haughty, rationalistic, militaristic Germany—have started this terrible slaughter, trampling the smaller nations under her feet and determined to win by every unfair means, if she had adhered to the simple gospel truths which Martin Luther proclaimed in her midst just a few centuries ago?

Further, we would like to ask: would Turkey—bloody Turkey—have slaughtered thousands of Armenians from time to time if she had possessed the faith which the Armenians had?

Really, after all is done and said, is it a new religion the world needs today, or shall we say to Germany, "Humble yourself; throw away your rationalism and get back to the simple gospel truths Martin Luther pro-

claimed"? And to France, "Look back to the simple faith of the Waldenses," who were so shamefully persecuted in her midst in the sixteenth century? Let England also get back to the doctrines of the Wesleys and their co-laborers. And what shall we say to America, when God is speaking so loudly in visiting us with plagues and the deaths of so many? Shall we not say, "Repent in sackcloth and ashes and return to the God you have forsaken before it is too late."

Oh, what a task we, as Pentecostal Nazarenes, have on our hands of lifting up a standard for the people and pleading with them to return to the old paths before it is too late! Do we, as pastors and people, feel our responsibility as we should? May the Lord help us mightily.

WEBSTER CITY, IOWA.

## The New Neighbors' Faith

By W. H. MORSE, M.D.

**T**HE NEW neighbors are holiness people!

"Real pentecostal Christians!"

This is good news, certainly. We are always interested in new neighbors. Our curiosity is intense. We are interested to know how large their family is, as to how many cats they keep, as to the looks of the Monday washing on the line, and, especially, as to where they go to church.

So it is in this case. We are speaking of the Czecho-Slovaks as "the new neighbors." We have been looking at them over the back fence ever since they moved in. We have noticed that their dirty linen has been well laundered, and that it is neatly patched. We have it direct from the British and Foreign Bible Society that they are great for reading the Bible. We have been told by the Italians, who are hungry for God's Word, that the Czecho-Slovaks are "Bible-ers." And now comes the word about their faith.

"Holiness people."

"Pentecostal Christians."

Nazareth is in their territory! They are Nazarenes! And so—remembering the meaning of the word "neighbors"—they are "near-brothers." They speak of holiness as "*hlavna otazka*," and that signifies that it is "the greatest question," "the supreme question." They affix an interrogation point to their two words, as if they would put it, "The greatest question, is it not?"

They characterize the pentecostal blessing as "*radostna novina*." That is, literally, "good news." But invariably they add to "*radostna novina*" two other words, "*pre taba*," which mean "for us" or "for you." So "*radostna novina pre taba*" is "Good news for us." And is it not the best of news, the pentecostal blessing?

If, as we are sometimes wont to do when new neighbors move in, we go and look at their doorplate, we will find thereon, not the bare name "Czecho-Slovaks," but these two words in their own language, "*Stastni Ludia*." And that signifies "happy folks." There is nothing at all concealed about that. Is it not true that the pentecostal blessing brings happiness, makes folks happy? They say that "holiness is happiness" (*stastie*). They speak often of "*Cesta*," which means "the Way." And, in the simplicity of faith they will tell us that "the way to be happy" or "the way to be holy" is to "*Pod K Panu Nazza*," which signifies to "Come to the Nazarene." "*Nazza*," by the way, in common speech, means one who is of lowly origin. See? That makes us think

## The Triune God

By J. J. DAVIS

In the triune God we see  
Perfect, wondrous unity.  
God the Father, God the Son,  
And God the Holy Ghost are one.

God the Father, first is He;  
God the Son then second be,  
God the Holy Ghost is third,  
According to the written Word.

The sun that's in the heavens bright  
Upon this subject gives great light.  
Its orb, its light, its heat, there be  
Three in one—a trinity.

Let us take man—a plural, you see,  
Which adds great light on the trinity.  
Body, soul, and mind is he,  
Three in one—a trinity.

Thou first and second, third which be,  
Three in one—the Trinity.  
I love, I praise with all my heart;  
From me, oh, do not e'er depart.

God the Father, God the Son,  
And God the Holy Spirit—three,  
My God, my triune God, shall be.

When in His presence I shall stand  
In yonder fair and happy land,  
What joy and pleasure, bliss 'twill be,  
The three in one mine eyes to see.

Forever, then, with robes of white,  
With harps of gold all shining bright,  
In that city pure and light,  
We'll praise them all to our delight,  
The Father, Spirit, and the Son,  
The triune God—the three in one.

of the question, "Can any good come out of Nazareth?" "He shall be called a Nazarene"; "He is meek and lowly."

Another thing is that they speak of holiness with something like awe, and never in a familiar way. They describe it as a mercy from God, and as a strange or singular mercy. They call it "*Dirne milosrdenstvo*." How is that? Is not holiness indeed a strange mercy? Is it not strange that God, in His mercy, should impute holiness to us, for Christ's sake, and privilege us to receive the pentecostal blessing? Should we not speak of it with awe?

Again, another interesting thing about these "happy folks" is that they are remarkable for

their gratitude, "*Vd'acnost*" in their language. Their prayers abound in giving thanks: every day is Thanksgiving day. Not only is gratitude shown to God, but in daily life, in the "common, trivial round," they are the greatest people to say "Thank you." They used to say it even to the Austro-Hungarians, of whom they would speak as "*Nemilosrdny*" (cruel), but to whom they paid gratitude.

So much for these new neighbors. Shall we not be neighborly? Shall we not make neighborly calls? The bureau of immigration tells us that the Czecho-Slovaks will come to us in large numbers in the coming year, and it will be for us to give them a warm hand.

and on that ground refuses to give in. Sometimes this attitude may be simple subterfuge on the part of one strong man, or it may be just clumsy analysis of the question—more in the nature of blind prejudice than of sound thinking—in either of which cases the result is disastrous. How the holiness movement has been torn and divided over these very things, when it need not have been.

We can not afford to compromise with sin in any form. God grant that we may never waver on that point. But we can well afford to compromise our opinions on matters of expediency, and show that we have good sense as well as good salvation. It does not pay to either intentionally or mistakenly hide a contrary spirit behind a pretended conviction.

May God grant us clear heads as well as clear consciences, straight thinking apparatus as well as straight lives, the ability to analyze issues clearly as well as to oppose evil. May He give us power to see straight and to "come out from among them and be separate" if the issue is of sin, but to "submit ourselves one to another in the fear of God" if it is of expediency or wisdom.

## Opposition or Submission

By REV. L. S. TRACY

"Come out from among them and be ye separate."  
"Submit yourselves one to another in the fear of God."

**A** LONG WITH Solomon's time to laugh and time to mourn, there is very clearly a time to separate and a time to submit. There is a time when we should oppose with all our might, and there is a time when we should give in, sit down, and let the other party have his way. If we could always decide correctly just which time it is, the holiness movement in particular and the church in general would be saved many disgraceful splits. The matter will become a little clearer if we take time to analyze the issues a little.

When God takes all sin out of the heart we hate it with an everlasting hatred, and we determine that we will have nothing more to do with it, will not compromise with it in the least degree. One thing the truly sanctified heart will not intentionally do, and that is, compromise with sin. The holiness people are noted for this. They have stamina, courage, and determination. They will not bend to anything that looks, sounds, or smells like evil. Their faces are set, their hearts are fixed, they are determined to fight the Devil to the end. Thank God for such a people.

But right here lies a great danger which has not always been avoided—the danger of having more determination than discrimination. The danger of confusing the nonessential with the essential, of making a matter of opinion a matter of conscience, of failing to distinguish between things expedient and things sinful. How the holiness movement has been torn and the white banner of entire sanctification bedraggled and befouled by good, honest, sanctified people failing to see the difference between giving in to the opinions of others and compromising with sin. They have quite properly set their stakes that they will not yield to sin, so without stopping to clearly think out the issues involved, but investing them with qualities they do not possess, they conclude that to yield would be sinful compromise, so they cause a split over nothing and the world looking on calls it a carnal fight among holiness professors.

It may be a question of the size, cost, or location of the proposed new church building, the calling of a pastor, the pay of an evangelist, the methods in the Sunday school, the election of a District Superintendent, the wisdom of the official acts of the District or General Superintendent, the running of the Publishing House or of the foreign missionary interests, or any of the innumerable issues that arise in any society and bring out differences, perhaps strong differences, of opinion. Strong men with strong opinions able to express themselves strongly are on each side. The

questions involved are purely of what is wise or expedient in a certain case, but one party makes them questions of right and wrong, invests them with the elements of sin and righteousness, makes them matters of conscience,

## Standards of Accrediting Colleges and Universities

By H. O. WILEY, D. D.

**T**HE FOLLOWING regulations for the standardizing of colleges, adapted from the report of the United States commissioner of education, were adopted by the General Assembly of the Pentecostal Church of the Nazarene at Kansas City, Mo., in October, 1915, for the purpose of governing the General Board of Education in classifying the institutions of learning under the control of the Pentecostal Church of the Nazarene.

"The American college is a college with a four-year curriculum with a tendency to differentiate its parts in such a way that the first two years are a continuation of, and supplement to, the work of secondary instruction as given in the high schools, while the last two years are shaped more or less distinctly in the direction of special, professional, or university instruction."

1. The minimum scholastic requirement of all college teachers shall be equivalent to graduation from a college belonging to this association, and graduate work equal at least to that required for a master's degree. Graduate study and training in research equivalent to that required for the Ph. D. degree are urgently recommended, but the teacher's success is to be determined by the efficiency of his teaching as well as by his research work.

2. The college shall require for admission not less than fourteen secondary units, as defined by this association.

3. The college shall require not less than 120 semester hours for graduation.

4. The college shall be provided with library and laboratory equipment, sufficient to develop fully and illustrate each course announced.

5. The college shall maintain at least eight distinct departments in liberal arts, each with at least one professor giving full time to the college work in that department.

6. The location and construction of the buildings, the lighting, heating, and ventilation of the rooms, the nature of the laboratories, corridors, closets, water supply, school furniture, apparatus, and methods of cleaning shall be such as to

insure hygienic conditions for both students and teachers.

7. The number of hours of work given by each teacher will vary in the different departments. To determine this, the amount of preparation required for the class and the time needed for study to keep abreast of the subject, together with the number of students, must be taken into account; but in no case shall more than eighteen hours a week be required, fifteen being recommended as a maximum.

8. The college must be able to prepare its graduates to enter recognized graduate schools as candidates for advanced degrees.

9. The college should limit the number of students in a recitation or laboratory class to thirty.

10. The character of the curriculum, the efficiency of instruction, the scientific spirit, the standard for regular degrees, the conservatism in granting honorary degrees, and the tone of the institution shall also be factors in determining eligibility.

In addition to the foregoing regulations there were a few others adopted by the General Assembly. These are as follows:

11. Educational institutions shall submit to the General Board of Education a report of the "Statistics of Instruction and Attendance," this report showing the following facts: (1) course actually given during the year; (2) number of hours of lecture or recitation; (3) number of students enrolled (a.—men, b.—women, c.—total); (4) name of professor or instructor offering the course.

12. Educational institutions shall publish in the foreword of the annual catalog or bulletin, the exact status of the institution as classified by the rules for the standardization of educational institutions of the Pentecostal Church of the Nazarene.

13. It was also recommended that, wherever possible, the names of educational institutions be changed to correspond with the grade of work offered; that where this was not possible, the status of the institution be distinctly set forth in the foreword of the catalog or bulletin.



# OUR LOVE FEAST

## A BACKSLIDER RECLAIMED

I want to tell you that a backslider can get back to God, no matter how far he has gone in sin. For three years I lived a wholly consecrated life, then, through neglect of prayer and other Christian duties and the cares of life, I drifted away from God, living for six years a most wretched, backslidden life. I do not remember of one single ray of happiness which came into my heart during all that time, and the darkness and gloom which settled upon my heart was almost unbearable; not even a ripple of laughter or a song ever escaped my lips. Truly I was bound by Satan, and in a hopelessly lost condition. But one day in the early part of 1912 I fully resolved that I would never stop until I found the Lord again, or I would die in the attempt of finding Him. For days and months not one word could I utter in prayer, but the Devil was always there, saying, "There's no hope. You're gone forever."

A tent meeting was in progress at this time, and I had attended with the hope that I would find Christ, but to no avail. The last night of the meeting had come, and I arose from the altar feeling the darkness of despair settling down upon my soul. Just then an humble servant of God stepped up to me and said, "God wants to save you, and I shall never stop praying for you till I get the assurance that you are saved." These words had their effect. God used this simple message to break the power of darkness. In a short time I was most wonderfully reclaimed, and began telling what Jesus had done for me. Five months later I was gloriously sanctified, and for days and nights I shouted the praises of God. Just to think He had completely delivered me from the bondage of sin, bless His name!

Almost seven years have slipped by, and He keeps me still. Glory and honor and praise be unto His holy name. He is all in all to me. Will all who read these lines offer an earnest prayer for my husband, who at this time is unsaved, that he will give his heart to God, and be saved without longer wasting his life in sin?

Mrs. Lizzie Watson.

## JESUS THE GREAT PHYSICIAN

I feel that I owe it as a debt of gratitude to our precious Savior to make public mention of a recent answer to prayer. My daughter, eleven years of age, had only been up a few days after having had influenza, when she asked to play out of doors for a while during the afternoon. I, too, had been sick, and was hardly able to walk about the house, so I did not realize how cold it was outside, and gave her permission to go out. The result was a very severe neuralgia pain in her teeth. I used everything I had in the house that I had ever heard of, but she got no relief. She cried until I was almost distracted in my weak condition, so I said, "Let mother tell you a story." And I told her about a little girl whose toothache Jesus cured in answer to the child's own prayer.

The story took effect, and a few minutes later my daughter undressed and went to bed. I heard her crying out, "Dear Jesus, take away this awful pain." Over and over she prayed this simple prayer, and going to her bedside I dropped on my knees and looked to God, asking for His glory and that the child's faith in prayer might be strengthened, that the pain would stop at once. The Father heard and the answer came.

The first thing she said upon waking next morning was, "Mamma, the pain stopped and never came again all night." Then we had a nice little heart talk about how good Jesus is to take away our pain, not only from our heads, but our hearts as well.

I write this, hoping that it may increase the faith of some other child, that it may help some other tried and tested mother to look to Jesus, the great Physician, in her hour of need, when no earthly help is near, and her own efforts fail to bring relief to her suffering child.

Mrs. A. Russell.

## DELIVERED FROM MORPHINE

In my early childhood I was not privileged to go to the house of God, on account of adverse circumstances in our home, but my mother had been raised in a Christian home. One of the first things I can remember was her telling us we should love the Lord Jesus above everything and everybody, and in my childish heart I did not see how I could love one I had not seen, as I did her whom I had seen and loved as only a child can love its mother. There was no family altar in our home, consequently I was not taught in the way of righteousness. I always had a hunger after God, but did not yield and make a complete surrender until I was forty years old.

I had often been convicted of my need of a Savior, but I much preferred to go with the multitude, and time and again resisted the pleading of God's Spirit until He had to permit failing health to come. Not only that, but every one who was dear to me to pass out of my life, and I awoke to the realization that my only help and hope was in God, for during my sickness and suffering I had done as many another poor soul, resorted to using morphine for relief, and before I would admit it I was its slave and could not free myself. It was then I cried to God for mercy, for I had used it for thirteen years, and the price on the drug was going up, I had no money to buy it, and had to depend on friends to buy it for me.

So you can see how I was, as the prodigal son, at the end of myself, and I cried mightily to God, for it was either salvation or suicide with me. Of course, the Enemy of my soul took advantage of my weakness, and held out the latter as the only course left for me, and really got me to make an attempt on my life. But it was then God led me into a holiness campmeeting at Goods Park, at Des Moines, Iowa, in August, 1912, and on the seventh of that month God, for Christ's sake, saved my soul and delivered me from the morphine habit.

My desire is that Jesus may be glorified and lifted up in the remainder of my life, and that I can tell to the unsaved of the love that sought me and bought me and brought me to His fold. I am also thankful to Him that I have a home among Christian people who believe God hears and answers prayer, at the Boone Bible College and Old Folks' Home.

Mrs. Nora Bennum.

## TWENTY-NINE YEARS ON THE WAY

I have been on the way of holiness for twenty-nine years, and I am not tired yet. It is better on before. I live in Sherman, Texas, and cast my lot with the Pentecostal Church of the Nazarene five years ago. Oh, how I have prayed and held on to God to give us a church and a man in touch with God, and God answered my prayer, bless His dear name, and sent Brother B. F. Pritchett. I never shall forget the day Brother P. L. Pierce organized our church, and with a fine body of Christian workers all in harmony. Praise the Lord for goodness to the children of men. How I love Him just now, and praise Him for the gift of His dear Son, and for the blood that cleanses from all sin and sanctifies wholly.

M. J. Murphy.

## JESUS THE SAME

Any one in the army who is a Christian must have all the spiritual food he can possibly get in touch with, as the spiritual atmosphere is rather scant. But I can say from the bottom of my heart that Jesus is the same to me today, and saves and sanctifies me the same as when I entered the service. I must keep a continual gaze heavenward, but praise the Lord, His grace is sufficient to keep us in camp as well as in civil life.

R. J. Eby.

## HEALED OF INFLUENZA

In October I had the Spanish influenza, and after being in bed for four or five days I began to get worse. I could feel the disease in every part of my body. I could see the ambulance as it ran to and fro for different people. I called for my Bible, turned to James 5:15, took God at His word, got on the promise with both feet, got right out of bed, and dressed. I have been on the go ever since. Praise God. This took place on October 22d at 10:30 a. m.

L. A. Lanham.

## A PENTECOSTAL NAZARENE

Seven years ago I was born a Pentecostal Nazarene, and, bless God, I am still a Pentecostal Nazarene, and this is no uncertain sound. Next to my Bible the Herald of Holiness has kept me, by God's grace; what I am. I belong to the Lowell, Mass., church.

Wildon S. Fader.

# THE WORK AND THE WORKERS

## EVANGELIST ANDREW JOHNSON

The revival at Creighton, Mo., in the Methodist Episcopal church, is beginning to take hold of the town. It is difficult now to get things back to their normal state, after the long period of inactivity and demoralization, but God is the same forever.

## EVANGELIST LEE L. HAMRIC

My last meeting was at Haynie's Chapel, near Arkadelphia, Ark., with Sister Barham as pastor. The Lord gave us a good holiday meeting and a number of souls were blessed. Sister Barham is a good and faithful pastor, and loved and appreciated by her church. She has a fine church to labor with. The good people there have just built a nice church to worship in.

At this writing I am engaged in a good revival with Pastor Drake and his good church in Blackwell, Okla. In the first service, Sunday, at 11:00 a. m., God was with us, and Sunday night we had a very gracious service, in which several came to the altar, of whom some prayed through, and there was old-time shouting in the camp. We are to be here through the month of January. Brother Drake is a very successful pastor and has advertised and planned well for a great revival. He has everything well in hand. He has a very fine church and people to labor with and for, which makes it easy to have a revival. We found a spirit of revival on when we arrived. To God be the glory. Pray much for us.

## WEAVER W. HESS

At the close of a three years' pastorate, with Grand Avenue Church, I left Los Angeles, Cal., August, 1917, for Spokane, Wash., where, nine very pleasant months were spent as assistant pastor with the dear people at Spokane First Church. During this time my great desire, to enter the evangelistic work, developed into a certain and definite conviction, and it was with a keen sense of divine approval that I left the "glorious glow" of the Portland Assembly for a cross-country trip to Iowa, where I had been called to conduct a series of tabernacle meetings.

My summer's work was singularly blessed and owned of God. Often the tent was filled, while many listened from the outside; nor were our efforts fruitless, for a goodly number of earnest seekers prayed through to Calvary.

Following this I accepted an invitation to give my time this winter as evangelist with the Nebraska conference of the Mennonite Brethren in Christ. These dear people, who love God and holiness, have proved themselves excellent coworkers. Of course, the plans, have been greatly hindered by the epidemic, but we have kept busy most of the time.

I am, at present, on the rising tide of genuine revival in Omaha, with the house crowded to the doors. Twenty seekers responded to the altar calls during this, the first week. We have here a very efficient band of workers, with the fire of God upon them, and victory certain.

My next engagement is with the church at Weeping Water, Neb. Will you pray for us?

## EVANGELIST J. D. EDGIN

The last year has been full of strange happenings; yet through it all God seemed to be very near to us. We saw a number saved and sanctified, the saints were helped, and we go into this new year for the best year that is possible, to push holiness harder and reach every heart and home we can. We are planning to be active in evangelistic work. We can furnish tents and telescope organ, and workers if necessary. Our address is Ozark, Ark.

## EVANGELIST F. W. COX

After closing at the Olivet Church, near Payne, Ohio, I called at Mandale, Ohio, one night. I preached there that evening and the next morning; God came in power and real blessing, and two were sanctified. I was called to hold a meeting for a whole month there in the near future. Mandale is where I held the hard-fought battle last February. Glory to God; the fruit stood, and increased the whole year round.

## Special Notice

Telegrams should be sent to us not later than Sunday night, so that we may receive them early Monday morning. Telegrams reaching us later than Monday noon can not be published until the following week, and might as well be sent by mail, thus saving considerable expense.

The following schedule will advise reporters just when all news must be in our hands for publication in the current issue of the HERALD of HOLINESS:

Evangelistic reports, Wednesday.

Church reports, Thursday.

Obituaries, announcements, requests for prayer, and directories, Saturday.

Telegrams and specials, Monday morning.

Reports reaching us later than the above dates will, necessarily, be delayed at least one week. Then again, sometimes we are overcrowded with news, and are compelled to hold some items over until the following week. This will explain why some of our reports are sometimes delayed. We earnestly solicit your prayers, patience, and co-operation in this matter.

MANAGING EDITOR.

While I was away from home my son-in-law, his wife, and daughter, and my wife, with her mother all had the influenza. On December 22d, while at Payne, Ohio, God enabled me to offer "the prayer of faith," and they were all healed. Praise ye the Lord! The last night I was at Mandale, a few of the rowdies threw a number of rotten eggs on the stairway of the hall, in which we held the one-night meeting, and threw a rock through the window. Well, we left the eggs for old Beelzebub to lick up, and I reached home Christmas morning with a good offering, a ham, a chicken, two nice pieces of bacon, and a couple of rolls of good country butter. Praise the Lord! The profit and loss account shows in my favor. Good eggs generally follow bad ones.

## EVANGELISTS NINA DEAN AND OLIVE A. RIFE

We are glad to report victory through the blood, that we are still in the battle for souls. We are taking a trip through Florida this winter, preaching on the streets and other places, as the Lord leads. We have met with some Pentecostal Nazarenes here at Jacksonville, Fla., who have a church six miles out at Grand Crossing. The blessings of the Lord are on this

## For Your Information

We are at this time compiling the figures, showing the amount raised by each District in the recent "Lift the Debt" campaign for the Publishing House.

As soon as the figures are ready and complete, we will publish them in the HERALD of HOLINESS, showing the total result from the campaign.

In order that we may be able to clean up the old debt, we hope that it will be possible for every one who has made a pledge or signed a note for this fund to make payment of the same within the next ten days. This will be a great help and save much time and expense.

BOARD OF PUBLICATION.

little band, and they are on fire for God and have a burden for souls.

We are now in a meeting with them, with souls praying through and getting saved and sanctified. God is keeping the glory on our souls and is helping us to preach His Word. We expect to preach holiness as never before, and we desire your prayers. Should you need our services, we have some open dates. Address us at Jacksonville, Fla., General Delivery.

## COAST TO COAST CONVENTIONS

The coast to coast convention work of the National Association for the Promotion of Holiness began for 1919 at Burlington, Wash., January 2d. The workers are Revs. C. W. Ruth, of Indianapolis, Ind., C. H. Babcock, of Los Angeles, Cal., Joseph Owen, of Boaz, Ala., and A. H. Johnston, of Akron, Ohio. Brother Babcock did not reach Burlington on account of illness. The other workers were delayed by late trains. So their work began properly on January 3d.

We had a delightful, a gracious convention. The attendance was good. Brother Cox, pastor of the local church (Methodist Episcopal), and his people gave us a warm welcome and a splendid hearing. Brother Steele, pastor of the Free Methodist church at Burlington, and his flock helped with their presence and co-operation. We had a representative hearing. A census taken on Sunday afternoon showed that nine denominations, the Salvation Army, and twenty-five individual churches were represented. We are glad for the opportunity to spread the fire that such a representation affords.

One result of the convention was the organization of the Skagit County Holiness Association, with a membership near sixty. That, together with the fact that Evangelist Eason begins a revival in the Free Methodist church this week, and Brother Huff is to be in the Methodist church for four weeks in the near future, promises to put Burlington on the map as a center of holiness and power. Their financial support of the convention and their zeal in pushing the battle prophesies well for the cause of holiness in that section.

We desire the prayers of the holy people everywhere for God's blessing upon this convention work. We must have unction and fire and grace and glory, or this work will fail of its purpose.

The Seattle convention starts well.

Reporter.

## SOME THINGS GOD IS DOING WITH OUR OLIVET STUDENTS

Schools located in cities sometimes claim that they can furnish better facilities for the training of young preachers than schools located in smaller places, because of the opportunities to preach afforded by the larger places. But God is enabling Olivet to demonstrate that she can furnish all of the advantages of a school located in the wholesome atmosphere of a clean village, and at the same time give her students the benefit of first-class opportunities for developing their preaching and soul-winning abilities.

Brother Dehabe is pastor of our church at Westville, and several of our students are helping him in the work there. God is blessing their efforts, and souls are being saved. Three were saved there last night. Brother Obrecht is pastor at Lyons, and the Collinsons and others are helping there. A new church was built at that place last year, and a lively interest in the work is felt among the people. Brother J. H. Dennis, one of our board members, is pastor at Chrisman, and some of our students have had the privilege of helping him in his meetings. They report a good interest in the work. Several of our students are carrying on work in the Vermillion county jail at Danville, and God is greatly blessing their efforts. Two automobile loads were up there yesterday, and God gave them a blessed service. Brother Nutt is engaged in work at Midway, and the blessing of the Lord is attending his labors. Brother L. H. Coate has preached at Vermillion Grove, Pilot Grove, Hopewell, and Chrisman, and at a church near Sidell, during the semester. Brother R. L. Major has been at Moore's

## BIBLE STUDY Young People's Society

### OUR TREASURES

Matt. 6:19-21

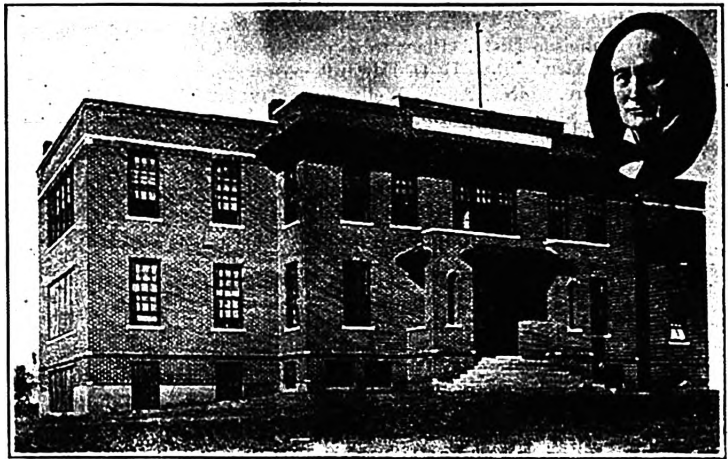
BY REV. E. J. FLEMING

19. "Lay not up for yourselves treasures upon earth": "A heart designed by God for time and eternity is terribly degraded by being fixed on those things which are subject to corruption."—Clarke.
- Of what do "treasures upon earth" consist? Deut. 8:12, 13; Job 31:24 (first clause). What danger therein? Deut. 8:14; Psalm 9:17. What question should men ponder? Psalm 39:6 (last clause); Luke 12:20. A better choice, Prov. 16:16, and a reason, Prov. 23:5.
- What peril? Mark 4:19; Luke 18:24; 1 Tim. 6:9 (Note carefully).
- Of what evil the source? 1 Tim. 6:10; Luke 12:1. To what may earthly treasure lead? James 5:5; Luke 16:10, 25.
20. "But lay up for yourselves treasures in heaven": "It is right to lay up treasures for oneself. But one must be very sure that he lays up treasures for himself in the right place. It is not right to lay up treasures for yourself upon earth. It is right to lay them up in heaven. But how can one lay up treasures in heaven? 1. By using the means we have for others, Luke 12:33. 2. By forsaking things naturally dear to us for the sake of Christ's name, Matt. 19:29. 3. By suffering reproach for His sake, Matt. 5:11, 12. 4. By winning souls, John 4:35, 36; Daniel 12:3. 5. By loving His appearing, 2 Tim. 4:8."—Torrey.
- How deposit treasures in heaven? Matt. 19:21; 1 Tim. 6:8; Heb. 10:34. What illustrious examples? Heb. 11:26; Acts 3:39. Who may be both poor and rich? James 2:5; Rev. 2:9. Note difference between earthly, Matt. 6:19, and heavenly treasure, 1 Peter 1:4.
- Did Paul recommend any treasure? 2 Tim. 4:8; 1 Cor. 9:25 (last clause); 1 Peter 5:4; Rev. 2:10 (last clause).
- For what shall we aim ("look")? 2 Cor. 4:18.
21. "For where your treasure is, there will your heart be also": "What a man loves, that is his God. For he carries it in his heart, he goes about with it night and day, he sleeps and wakes with it; be it what it may—wealth or self, pleasure or renown."—Luther.
- "If God be the treasure of our souls, our hearts, i. e., our affections and desires, will be placed on things above. An earthly-minded man proves that his treasure is below; a heavenly-minded man shows that his treasure is above."—Clarke.
- We are to keep the heart (Prov. 4:23) and the soul (Deut. 4:9). What splendid instruction? Col. 3:1-3. "The heart's true object is God; when the heart is set on Him it can not attach undue value to money; love controls the wealth and gives."—Horton.
- "No man ever went to heaven whose heart was not there before."—South.
- We are finally warned against an "evil heart" (Heb. 3:12) and worldliness (1 John 2:15, 16).

Chapel several Sunday evenings lately, but the work has been hindered there by the influenza which was severe in that part of the country. Brother Morris Himler and Brother Melza Brown are preaching at Hawbuck, and good congregations are out to hear them. A Sunday school was organized there two weeks ago, with forty-seven members. Brother Ralph Gray and Brother Major are carrying on a revival meeting at a church four miles west of Catlin. Good congregations are attending their ministry, and a number have been saved, and some sanctified. There were five seekers there Saturday night. Some aged men, who have not attended religious services for years—one for thirty years—have been in attendance, and God has greatly moved them. Some elderly people have been saved. Brother and Sister Keene have charge of the work at Butler's Ford and Ogden. They conducted revival services during the holidays, and God crowned their labors with success. A goodly number were saved and sanctified.

## Oklahoma Holiness College

When I read the notice in the HERALD of HOLINESS a short time ago, I was impressed to write and request prayer for the work here at Bethany, being confident that our God is able to supply all our needs. At present we have our new building up—the three stories with roof on, and windows in—and partitions all run on the inside ready for the plastering and lath and finish lumber. Then it will be ready for occupancy. If you could only visit the school and see the present crowded rooms, I am sure you would make this matter a special prayer, for the Lord to send us the means to finish the inside of our beautiful building, and then you would help to answer your prayers and ours by sending us ten or twenty or fifty dollars, and a dozen or more ought to pray clear through and send us one hundred each. We have the money subscribed to finish this building, but owing to the severe drought in the state several have not been able to pay. A few of us have put our names to notes and have gotten under the bur-



REESE MEMORIAL BUILDING

den of this work, in order to make it succeed. Now, brother, if you can't do more, will you join with us in prayer that the Lord will send in the money to finish this building. If you have a Liberty bond lying away, we can use it. And I am sure it will pay large dividends in eternity. Shall we let this building remain unfinished and stand closed and idle, or shall we occupy it soon. By the help of the Lord we can finish it.

ARTHUR BEAVER, Treasurer.

Brother Lee, our District evangelist, was with them for two weeks, and Brother Brown, our District Superintendent, was with them for one week. Sister Muse has charge of a newly organized work at Tolono, and the Lord is opening up a promising field for her labors.

Brother W. H. Thompson and Brother B. W. Crandell will have charge of the work at New Village, and Brother Ellis Meeks and Brother Brown at Butternut. Work was carried on in these places by our students last year with good success. Our young people are learning that God can use them in opening up work in neglected fields and vacant churches, and He is using them in getting the gospel to hundreds of souls. To Him be all the glory and the praise.

Our students maintain a live missionary society, which is doing excellent work under the efficient leadership of Sister Ethel Springer. The society conducts regular Sunday afternoon missionary meetings, and occasional Sunday missionary services in our chapel. They also conducted a fine missionary service at Lyons a short time ago. Professor Akers gave a fine address at the Sunday afternoon missionary service, January 5th. His subject was, "The Holy Spirit and Missions." God used it to the encouragement and blessing of his hearers.

God has given our Brother Crandell a message on prison work, and he delivered it at Georgetown last night with great blessing. He will deliver it at Chrisman next Sunday night. Our school owns an automobile which is used exclusively by our students in going out to hold services. Several of our students also have machines which they use for the same purpose. Our students are also indefatigable workers in our University Church, and are a potent factor in carrying on the work here. Brother C. A. Brown, our District Superintendent, is co-operating heartily with our students in this great work, and we are looking forward to still greater things through the abundant grace of our God. Let the great volume of prayer that is going up for the prosperity of the work of the Lord in Olivet be increased, that larger things may be accomplished.

PROFESSOR H. O. FANNING.

### EASTERN OKLAHOMA DISTRICT Officers

District Superintendent, E. C. Cain, Bethany, Okla.; District secretary, G. F. Haun; Wister, Okla.; District treasurer, A. O. Duncan; Ada, Okla.

### Pastoral Arrangements

Ada, A. O. Duncan; Allen and Newberg, E. M. West; Hugo and Antlers, F. R. Morgan; Bennett and Dripping Springs, J. H. King; Bokhoma and Sunnyside, J. M. Messer; Boswell and Tushka, J. S. Martin; Castle, Buckeye, and Okfuskee, S. B. Gosey; Caddo, Mrs. E. L. Halsey; Canaan, C. C. Johnson; Sallisaw, Prices Chapel, and Cedar Springs, G. F. Baldwin; Madill and Cumberland, F. C. Savage; Davenport, F. N. Deboard; Dow, John Newton; Durant, Agnes White; Fairview and Prairieview, L. H. Ritter; Ft. Towson and Watertown, Gussie Morris; Hill, Wister, Poteau, and Liberty, G. F. Haun; Henryetta, J. E. Aycock; Holt and Paw Paw, J. A. Russell; West Tulsa and Hominy, T. L. and Eta Mulanax; Kingston, T. L. Taylor; McLoud, I. L. Irwin (Supply); Mowdy, Wade L. Nelson; Osage, E. L. Looman; Shawnee, R. E. McCain; Stonewall, W. P. Sibley; Sulphur, W. E. Hill; Star and Rocky Point, to be supplied; Wann, J. W. Dodd.

### District Evangelists

W. A. Terry, Rufe, Okla.; Lum Jones, Kingston, Okla.; S. B. Damron, Ada, Okla.; A. A. Pace, Antlers, Okla.; S. E. Garrett, Shawnee, Okla.; Mike Roberts, Kingston, Okla.; H. W. Hanselman, Antlers, Okla.; J. R. Garrison, Gore, Okla.; V. B. Atteberry, Hugo, Okla.; Arthur Landon, Shawnee, Okla.; Mrs. Mary Seeley, Durant, Okla.; G. R. Williams, Castle, Okla.; A. G. Dickerson, Muse, Okla.; Mrs. Dell Aycock, Henryetta, Okla.; Roy J. Jacobs, Halleyville, Okla.; Mrs. Julia Standridge, Gerty, Okla.; C. M. Carel, Stuart, Okla.; Mark Whitney, Ada, Okla.

## CHURCH NEWS

### Newport, Ky.

We wish to glorify God for what He is doing in Newport church. Our dear pastor, William H. Fibbs, is putting forth every effort for God and the church. Thanksgiving was a great day, when we had an all-day service and homecoming time, with a good altar service in the evening. Four souls prayed through to victory. New Year's eve was another great time, for we prayed the old year out and the new year in with an altar service. About 1:30 in the morning one woman was gloriously sanctified. On January 2d we had another great service. The prayer service was turned into an altar service, where one woman was reclaimed and one sanctified. Then, on January 5th, nine chil-

## MISSIONARY CONVENTIONS

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

### Workers



REV. J. W. GOODWIN, Gen-  
 eral Superintendent.



REV. S. C. KRIKORIAN (Out-  
 going Missionary).



REV. E. G. ANDERSON, Gen-  
 eral Secretary of General  
 Foreign Missionary  
 Board.

### We Are Expecting Blessed Victory

Our people need to know about the work on the foreign fields. The workers selected for these conventions are well informed, and the conventions will not only be educational, but a great spiritual feast is expected.

### Plan to Attend

All our churches in towns surrounding the seat of each convention should plan to have representatives present, and we urge the pastors of visiting delegations to come along. Begin now to plan and pray that we may have a great outpouring of the Holy Spirit.

dren came forward for prayer. They ranged in age from eight to fifteen years, and all nine of them found Jesus precious to their young hearts. Our Sunday school is doing nicely and we have a good Young People's Society.—O. E. Shelton, Secretary.

#### Hull, Ill.

A three weeks' hard-fought revival came to a close in our church here, Sunday, January 5th, conducted by myself. We held it in the city hall, and were disturbed by many things. The mayor closed the doors against us, but they were reopened by the board. Dances, shows, and plays were held up over our heads to disturb us, myself taking some of the worst curings I ever took in my life; but the Lord gave us victory, sixteen were at the altar, and they prayed through to old-time victory. The revival spirit is still on each service. Last Sunday five were at the altar seeking holiness, and we took eleven new members into the church. Others are coming in next Sunday. We were glad to have Brother and Sister Slegrist and daughter with us from Chicago Heights, and also Brother and Sister Grigsby from Virginia, Ill., who were a great blessing to us. Our new church is in good headway; the roof is on and the furnace will go in this week. God is giving us the hearts of our worst enemies, and money is coming in fine. This church alone will be valued at \$5,000, the finest we have ever built yet.—L. G. Milby, Pastor.

#### Wichita Falls, Texas

We got moved into our new home, the parsonage at Wichita Falls, Texas, from Bowie, Texas. We have had some fine services already.—Dr. W. T. Givins, Pastor.

#### Worthington, Ind.

The Mt. Beulah Church seems to be progressing very slowly these times, as the influenza

ban has hindered much, but we are expecting better days. Our pastor, J. S. Randle, is preaching some good sermons, and we are praying for a revival to come our way. Amon. Pastor and people seem to be in perfect harmony. Please pray for our church.—Katherine Moser, C. B. Secretary.

#### Miami, Fla.

The Lord is wonderfully blessing this new year here. The year which is past and gone, has been one of the best of our life. We wish to say, to the glory of God, that we have not had a dry service, but God has graciously poured out His Spirit on us, and souls have been saved and sanctified, and a goodly number have united with the church. We commence the second year of our pastorate here with the District out of debt, for which our hearts abound in thankfulness to our God, who has so wonderfully heard and answered prayer. We take new courage, and intend to press on, and make this the best year of our life. Our Assembly was held by our much beloved General Superintendent, H. F. Reynolds, whom God has made a very great blessing to us, in more than one way. His wise administration of the affairs of the District, his fatherly advice, and his godly life have endeared this man to us in a way that time, or circumstances, can not separate. Again, we thank God for him, and pray God may give him many more years in the church. We have a faithful people here, and our fellowship together has been sweet. All are united in the bonds of perfect love, and are burdened and praying for an old-time Holy Ghost revival, and we believe God is hearing our prayers and has begun to grant our request. We begin special revival meetings January 12th, our District Superintendent, Rev. B. F. Sheffer, in charge. Our Sunday school Christmas exercises were a grand success. Many of the children's parents were present, and all enjoyed the exercises, and understood better what the church stands for, and what we are doing

to teach their children the way of righteousness. After the opening exercises the church presented the pastor and his wife with a purse of \$19, while some of our friends remembered us in a substantial way with good things to eat. We thank all our friends and members for their kindness to us, and wish to assure them of our love, best wishes for the new year, and our thankfulness.—S. M. Stafford and Wife, Pastors.

#### Redlands, Cal.

We bless God for victory at the Redlands church. In spite of the Devil, the war, the influenza, and spiritual conflicts, we have the glory of the Lord upon us. My heart is leaping with divine joy, and I have a shout in my soul and on my lips. December was a good month with us. The Lord helped the preacher at every service and blessed the people. I believe the flock is growing in grace, and I am sure it is growing in numbers. The Lord gave us seven new members to the church during the month. The Sunday school is increasing and some new young people are coming into the preaching services. Praise God! I can shout for what I do see, and can shout for what I do not see, for other things yet to come. Amen. Praise the Lord, for He let us pay our part to help lift the Publishing House out of debt, and now we are getting ready to do our best to help lift the debt from the Pasadena University.—M. M. Bussey, Pastor.

#### Tillamook, Ore.

The ban was lifted this week, January 6th, for the second time, and we are in hopes the coast is clear for meetings in the church right along. We came here October 3d, and had met the church folks and ministered to them for ten days, when the ban closed the churches and schools. So we have not bothered them much with lengthy sermons and poor singing. At our first board meeting we found that they had already voted to paint the parsonage, so we took advantage of the ban on the meetings, and went to work on the house. We have given it two coats of paint outside, and done some painting, and so forth, inside, and, together with the work of the carpenters and plumbers, we have made the place cozy and comfortable for the cold weather we have been having for two weeks now. Several of the elect sisters have given furniture, canned fruit, and so forth, and all are very kind and considerate, for which we praise the Lord and take heart. We hope to have a series of revival meetings soon, and make up for the time gone when we were barred from services at the church. Wife and daughter returned from California last month, well and hearty, having escaped the influenza at all points. Remember Tillamook, Ore., and the work here, when you pray.—Arthur Ingler, Pastor.

#### Los Angeles First Church

The last Sunday of 1918 was a day of rejoicing and victory. The Lord has shown such marked favor toward us, protecting our number so wonderfully during the awful epidemic; and making ways, supplying means, that we have no bad report to bring. Our revival began New Year's eve, and will continue the month of January. The first Sunday's services were signally marked by the presence of God, and the three services were so blessed and inspiring and uplifting, the tide rose, until we went "over the top." General Superintendents Reynolds and Williams are here to assist in the campaign for our Pasadena University. Brother Williams brought the message in the morning. We have neither words, time, nor space to express the unction and blessing that was upon every sentence which he uttered. Brother Reynolds, in the afternoon, brought us to our feet with shouts and tears, in his earnest exhortation, and woke us up to the fact we can have a revival, if we meet conditions. A great audience was on hand to hear Brother Bud Robinson. No comment is necessary—there is only one Bud, and he a chosen vessel of God. Brother Moore, who is our song leader for the revival, has caught our hearts by his sweet singing and delightful personality. We praise God for the privilege of having Brother Robinson and Brother Moore with us. The church has adopted the duplex envelope system, as the plan to solve the financial question.—Mrs. S. P. Richards, Reporter.

#### St. Paul, Minn.

Brother Pounds, District Superintendent, came to us December 31st, according to appoint-



ment, and we opened our first special meetings on New Year's night. Just about that time our first real cold-snap set in, so we had small attendance, but we went right on as if we were having great crowds. Brother Pounds preached well, and we were blessed and refreshed. Deep conviction was evident on some hearts, but none has yet yielded to the invitation. Brother Pounds held eight services, leaving us on Tuesday night after services, to go on and fill other engagements. The meetings here are being continued through the remainder of the week, with about the same attendance and interest, the writer doing the preaching. We expect to put in another meeting here just as soon as the way opens, and another and another, until things are amove for God. Pray for us that this work may come through victoriously. We have a Sunday school going now, and preaching regularly Sunday mornings and evenings. We wish here to acknowledge the kindness of those who sent donations to help in getting the work started: A heating stove from a brother in University Park, Iowa; about four dozen "Soul Stirring Songs" from a brother in Chillicothe, Ohio; about eight dozen "Jewel Songs" from a brother in Ft. Jennings, Ohio; and a bunch of "Canaan Melodies" from a sister in Sylvia, Kas., also five dollars cash from a friend in Florida. Most of the song books are new. We will make good use of all of them in turn. In the name of the Lord we thank all the donors, and may He bless you in your giving.—Louis W. and Mildred L. Scott.

Denver, Colo.

We are praising the Lord for wonderful victory in the Denver church. The old year closed with a watch-night service, and although the weather was extremely cold, the attendance was good, and every one present prayed through to victory. The first Sunday in the new year will long be remembered by our people. The glory of God rested on the souls of the saints and the day was crowned with ten souls, all strangers, save one, at the mercy seat who, amid tears of repentance, found Jesus precious to their souls. Brother Crockett, our pastor, has been his own evangelist for going on two years, and ours is a church with a continuous revival, and the saints are growing in grace and the church is building on the rock, Christ Jesus. One of the reasons the Lord is blessing the efforts of our pastor is, that the greater part of his and his wife's time is spent in the homes of the saints, as well as the homes of people who do not attend church, praying with them and inviting them to the house of the Lord. We believe in adding to the church daily such as should be saved, so the second Sunday of the new year a large class of members was received into the church. Even though the church had been closed on account of the epidemic, the Lord has been blessing the people financially, and they have been sending in their offerings each week. We are starting out the new year with all bills paid, and a balance on hand in the treasury. We feel like repeating that verse in Malachi 3:10, "Bring ye all the tithes into the storehouse, that there might be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." Truly, the Lord is blessing us. There is a great burden on the church for souls. Death entered our midst and called our beloved treasurer, Brother Stark; also Brother Charles Crites, well known to the HERALD of HOLINESS family; but thanks be to God, these two, with three others, have reached the haven of rest. With our beloved pastor and wife, and a Spirit-filled church, we predict a great year for 1919. Our Sunday school and Young People's Society are growing by leaps and bounds, so much so in the Sunday school we are very much crowded for room. Truly, there's a shout in the camp. To God be all the glory and praise.—Mrs. C. L. Robinson, Reporter.

Mena, Ark.

God is blessing our work, and we are expecting greater things. We have bought a nice parsonage at Mena, paid it out, and moved into it since the Assembly in November. We had a good day yesterday at Corinth; organized a Sunday school, and our people are encouraged. We have some real spiritual people at Wickes, and they know how to pray and help you preach. We are planning to have three meetings on our work this winter, conducted by our District Superintendent, Brother Pinson, beginning in February, and we are going to put

## International Sunday School Lesson

February 2d

### THE GIVING OF THE MANNA

Exodus 16:11-18, 31-35

GOLDEN TEXT: "Give us this day our daily bread" (Matt. 6:11).

#### THE LESSON OUTLINE

H. ORTON WILEY, D.D.

The giving of the manna reveals another aspect of the life of faith. Faith is not only a means of great deliverance in times of special need—it is to become the habit of our lives. We are not only to walk by faith—we are to live by faith. There is a daily need which demands daily trust and a daily prayer.

#### I. THE SIN OF MURMURING.

1. The sin of murmuring lies in this: that at the point of necessity where faith should spring into lively exercise, one fails to take the step indicated by divine Providence, and consequently substitutes unbelief for faith, on the very ground where faith alone can accomplish its results.

2. It should be borne in mind that the Israelites had been fifteen days in the wilderness and supplies must have been very low. We are not, however, to sympathize with the Israelites in their murmurings; rather we are to turn the searchlight of God's Word on our own actions under similar conditions.

3. Perhaps hunger and physical discomfort furnish to most people the greatest trials. Some one has pointed out that the Lord in the prayer He taught the disciples the petition for daily bread is placed between the prayer for the perfect will of God to be done on earth and that of "Lead us not into temptation."

#### II. THE EARTHLY MANNA AND THE BREAD FROM HEAVEN.

Among the Jews there was a saying that the miracle of the giving of the manna followed that of crossing the Red sea, because it was as great a miracle to provide daily subsistence for the people as it was to deliver them out of Egypt.

1. The miraculous character of the gift. (a) The word manna comes from *Man-hu*, which means "What is this?" Moses states expressly that this bread was such as neither they nor their fathers had known (Deut. 8:16). (b) It fell in amounts needed for six days of the week but none at all on the seventh. (c) The amount which fell on the first five mornings of the week was sufficient for one day only, while on the sixth day there was a double supply. (d) The manna gathered during the first five days would keep but one day while that gathered on the sixth day would keep over the Sabbath.

2. The miraculous character of Christ, the true Bread. The analogy between the earthly manna and the true Bread should be studied from Christ's own teaching found in John 6:27-58.

a. The source of the true Bread—given by the Father and came down from heaven (vs. 32, 33).

b. The character of this Bread—personal and spiritual (vs. 33-35).

c. The value of this Bread—gives life and satisfies hunger forever. It includes both present salvation and future resurrection and spiritual (vs. 33-35).

d. This spiritual Bread is not to be obtained by physical exertion, but by the work of faith (v. 29).

#### III. CHRIST, THE BREAD OF LIFE.

Much light will be thrown on this subject by a comparative study of the teaching of Jesus, as found in John 6:28-58, with that found in 1 John 4:7-21. The steps in the redemptive work of Christ are clearly outlined.

1. The Atonement of Christ. Christ teaches that the world is spiritually dead and needs life, and as the Bread of God, He gives Himself for the restoration of life to the world. The atonement is therefore for all who believe, and is world-wide in its extent.

2. Saving Faith. There must be a personal appropriation of the merits of the atoning Christ by faith. "Except ye eat the flesh of the Son of man and drink his blood, ye have no life in you" (John 6:53). This is accomplished by faith (John 6:29, 34-35, 40).

3. Regeneration. Christ regenerates all those who believe in Him. "He that believeth on me hath everlasting life." (John 6:47. Cf. John 6:40).

4. Entire Sanctification. Christ makes provision for the sanctification of believers by dwelling within them through the Spirit. "He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him" (John 6:56). The effect of this indwelling is more fully discussed in 1 John 6:12-19.

a. The indwelling of God through the Spirit perfects His love in the hearts of believers (1 John 6:12).

b. There is a witness of the Spirit to this indwelling (1 John 6:13).

c. This experience is one in which fear is cast out by love. "Perfect love casteth out fear, because fear hath torment" (1 John 6:18).

d. This perfection in love as a result of the indwelling fullness of God is a further work beyond regeneration. "He that feareth is not made perfect in love"—is not sanctified wholly (1 John 4:18). It is clearly evident from this text that one may have the love of God in his heart without having this love perfected.

e. This love makes us like God and therefore gives boldness in the day of judgment (1 John 4:17).

f. This experience comes not because of our own merit but originates with God and is the result of His grace. "We love him, because he first loved us" (1 John 4:19).

g. He that professes to love God with a perfect heart, and hates his brother, "is a liar" (1 John 4:20). Love which fills the heart and manifests itself in obedience to God will likewise manifest itself in service to man.

the HERALD of HOLINESS into every home possible.—A. M. Gilbert, Pastor.

Nashville, Mich.

God's blessings are upon the church, and we are moving on with victory. Yesterday was another good day here. Rev. E. E. Mieras, from Camp Custer, and a soldier boy from there, came over and we had two good services in the evening. The soldier preached to a full house, to the edification of all present. We thank God for what Brother Mieras and the gospel tabernacle at Custer have meant to the soldiers there. These are great days of opportunities, but we have to look for the opportunity. I have recently been a victim of the influenza, but have recovered perfectly, with no bad effects from it. As I had never been sick before it went pretty hard with me to lie in bed for seven days, then

stay indoors seven days, before I could get out, but I am now in the service of the Master, which I love so much. I appreciate more than ever the privilege of being a member of the Minister's Mutual Aid Society. I count it a privilege to send a dollar to these bereaved families in our church. May it live long to be a blessing to many others, is my prayer.—Charles and Myrtle Hanks, Pastors.

Nauvoo, Ala.

Among the number of churches on the Alabama District, there are very few, if any, that have a better opportunity than our church at Nauvoo. Here are some of the best people in all the world; people who know how to love each other, and to stand by and help their pastor. New plans are being worked out for this new year, and an enlarged vision seems to have



come on the people. More money and prayers will be devoted to missions this year, and a real strong cord of unity prevails in the church at this time. A missionary rally has been planned for the fourth Sunday in this month, at which time our District Superintendent, Rev. H. H. Hooker, will hold a few days' meeting. Quite a number of visiting friends have promised to be present, and take part in the program. Remember this church and its pastor in your prayer life.—C. C. Butler, Pastor.

#### Wichita, Kas.

We are not cast down, but do regret that over one-fourth of the Assembly year has slipped away before we have gotten down to solid, constant, steady work. The epidemic delayed our pastors, Brother and Sister Lienard, from getting here for eight weeks; then the restrictions on congregating prevented assembling for four weeks more. However, this hindrance that put us so much behind in our finances has worked out for us a "more exceeding weight of glory." It has made us appreciate our privileges as never before, and the finances have been placed in good shape by the hearty co-operation of all, and the assistance of friends who worship with us. The real work of soul-saving is well begun, and we are looking for a grand demonstration of divine power. The saints have been holding group prayer meetings during all the quarantine period. Our deaconesses have had an unusual amount of work, looking after the sick and those who were downcast and discouraged. During the interval of quarantine the church building and parsonage were treated with a couple of coats of paint outside and in, and the parsonage was papered throughout, the heating plant also receiving repairs. With all these things done, and our hearts rejoicing that no one of our flock has been taken from us by the epidemic, why should we not buckle on the

armor good and strong, for the real soul-saving work in our winter campaign.—C. D. Whitehead, Reporter.

#### Kenesaw, Neb.

Last Sunday we met for the first time since the ban was lifted, the saints and the church did look so good to us! None of our people has been taken from us, but many are still sick, so our attendance was small. We had a blessed testimony meeting after the preaching, in which one old saint over eighty years of age, Auntie Atwood, exhorted the people mightily, while many wept under the Spirit's influence. We are praying and holding on to God for sweeping victory for this place. I have the glory in my soul just now.—Elizabeth Wheeler, Pastor.

#### Webster City, Iowa

At last the quarantine is lifted, for which we praise God. Several of our families here had the influenza, and two of them lost one child each. We have some real Pentecostal Nazarenes here, as good as can be found anywhere, who are in the battle for service or sacrifice, and they also know how to treat their pastor and wife. We are looking to the Lord for victory, and will now try to make up for lost time. The Lord's blessing is on the services. Pray for us.—Charles Bauerle, Pastor.

#### Chicago Woodlawn Church

Since our last report God has been continually blessing our work. We have not made progress by leaps and bounds, but we have been steadily pushing the battle for God and souls. We have had from one to five or six seekers nearly every Sunday, since the beginning of the Assembly year. On December 22d we raised nearly \$1,100 in cash and pledges for some notes that were due on the first of the year. Our people had a hilarious time giving unto the Lord. They sang, shouted, prayed, testified, laughed, and wept with one another, until there was no room for a sermon. We are now planning and looking forward to our winter revival, with our General Superintendent, Roy T. Williams, from February 19th to March 2d. On March 2d we expect to dedicate our church. Let all the holiness people in and around Chicago plan to be with us for at least a part of this meeting.—A. F. Balsmeyer and Wife, Pastors.

## The World War Four Horses of Revelation

BY F. M. MESSENGER



A startling comparison of the present times with the vivid picture of *Four Horses* which John the Revelator saw on the Isle of Patmos, together with a rational forecast of events which are to follow.

Thirteen chapters, 136 pages, printed in large, clear type, and securely bound in extra strong paper covers, the cover strikingly illustrated in colors.

The price is moderate, only 25 cents a copy.

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## REQUESTS FOR PRAYER

6. A sister in Tennessee desires to be healed of heart, head, and throat trouble; also of nervousness, caused from these diseases. She desires to be a soul-winner.

—☆—

7. Pray for a sister in Indiana to be healed of sciatic rheumatism.

—☆—

8. A brother and sister in Oregon, who have both been sick for eight months, desire to be healed that they may re-enter the Lord's work.

—☆—

9. Pray for a sister in Oregon to be healed. She fell fourteen years ago, and was injured. She has ever since walked on crutches, and suffers greatly. She has faith that God will heal her.

—☆—

10. A brother in Texas, who was crippled nearly two years ago, and has been given up by four doctors, believes that the prayer of faith will save the sick, and desires earnest prayer for his healing.

—☆—

11. Pray that a brother in Canada may be guided in business affairs; also for a station agent and wife in Canada to be saved; and for two other men and their wives to be powerfully awakened. Pray for a revival in this community.

## NOTES AND PERSONALS

We have just learned of the death of our brother, L. I. Arnold, of Fairbury, Neb., church, who was also treasurer of the campmeeting there.

Rev. J. K. Mayberry, of Topeka, Kas., has recently moved to Los Angeles, Cal. His address there is 736 Alvarado avenue, Los Angeles, Cal.

It is estimated that there are three million non-English-speaking immigrants in the United States. Truly this is a splendid field for English teachers and missionaries.

America holds the world's championship for chewing gum. It is said that the gum chewed by

## Attention

We are very desirous of securing for our files the following numbers of the Pentecostal Bible Teacher:

Vol. 5, No. 10—October, 1915.

Vol. 6, No. 2—No. 12—Feb.-Dec., 1916.

Vol. 7, No. 2—No. 6—Feb.-June, 1917.

Vol. 8, No. 5—May, 1918.

Also the Pentecostal Quarterly:  
Vol. 15—Second Quarter, 1918.

If you have any of these back numbers we shall be very thankful if you will mail them to us as soon as possible.

PENTECOSTAL NAZARENE PUBLISHING HOUSE

2109 Troost Ave., Kansas City, Mo.

the people of the United States last year would reach one-third of the way around the earth.

It is said that New York City spends \$100,000 a day for ice cream, and it is highly probable that the \$2,000,000 a day now spent for War Saving stamps would ordinarily be wasted on trifles.

President Wilson, after making personal investigations of the famine conditions in the East, has appealed to congress for \$100,000,000 for the relief of the starving populations outside of Germany.

Mohammedanism is greatly threatening the seventy million heathen in Africa, with the most aggressive campaign that has been launched by the followers of the false prophet, in five hundred years. What will Christianity do to check this wave of darkness?

A small band of God's faithful ones, in Quinton, Sask., Can., without any pastor to lead them, desire the prayers of God's people for the success of their work. They have weekly prayermeeting with fair attendance. Let us pray that God will give them a shepherd to lead them on.

Brother S. T. Cunningham, of Fedora, S. D., writes that after he had served over fifty years as a deacon in the Baptist church, he heard of the second work of grace, sought, and obtained the blessed experience of entire sanctification under the preaching of Brother Elliott. He is now a reader and admirer of the HERALD of HOLINESS.

We surely rejoice in the great national prohibition victory. We now have more than the required number of states ratifying the amendment to read prohibition into our constitution. Let every loyal citizen rejoice. Does the liquor element think it can buy the American people with a billion dollars, or that it can defeat the God of heaven, who hears the heart cries of His children? Prohibition has come to stay!

A dear brother in Kansas writes to us to please stop the HERALD of HOLINESS, as it does not seem to have the fire it used to have. He prays that we may wake up to see that we are drifting with the tide. We surely appreciate the prayers of our brethren, and if any of them feel that we are not keeping up to the line, they surely should pray very earnestly for us. We fully realize that we must constantly watch and pray to keep step with God, and keep the pentecostal fires burning brightly.

It is estimated that six million persons have been swept away by the recent epidemic of influenza, within twelve weeks. It is also estimated that within four and one-half years twenty million were killed in war. This shows that the epidemic was five times more deadly than the war. India alone has lost three million through the epidemic. All over Europe, Asia, Africa, and Australia, the totals were dreadful. About five hundred thousand have died in this country from the plague.

## ANNOUNCEMENTS

**Wanted to Buy**—A small, second-hand typewriter, in perfect condition. Must be a bargain. Would like to buy on the instalment plan. Write to Rev. W. P. Colvin, P. O. Box 62, Shelbyville, Tex.

**Notice to Colorado District**—Please notice the change in our missionary treasurer. You will now please send all missionary money to Mrs. Mamie C. Robinson, 4268 Julian street, Denver, Colo.—R. J. Plumb, Chairman.

**Wanted at Once**—To get in touch with a first-class creamery man, one who can take charge and run a small creamery. State salary wanted, and

TELEGRAMS

PILOT POINT, TEXAS.

HERALD OF HOLINESS:

Great Sabbath of divine power. Salvation crowns special anniversary preparations.

ALLIE BRICK.

LOS ANGELES, CAL.

HERALD OF HOLINESS:

Pasadena University campaign in full swing. Almost fifty thousand dollars raised. First Church, Los Angeles, gave twenty-four thousand dollars today, with more in sight. All churches are doing fine. We expect to go "over the top." Pray for us.

A. O. HENRICKS.

(DELAYED)

EVANSVILLE, IND.

HERALD OF HOLINESS:

Evansville Pentecostal Nazarene church at the front. Great revival on. scores are converted. Sunday the total church debt of \$1,200 paid in cash and pledges. Revs. George and Effie Moore are helping us push the battle. Meeting at high tide, church too small for crowd.

REV. E. E. TURNER AND WIFE.

Notice—Rev. and Mrs. H. W. Galloway have reunited with the Pentecostal Church of the Nazarene here in Hastings, Neb. They are ready to enter the evangelistic field after January 15th. They both sing and preach the gospel of Christ, and will come to you for expenses and a freewill offering. Write to them at 917 West Fifth street, Hastings, Neb.—H. N. Haas, Pastor.

Wanted—To hear from some good holiness evangelist, who is expecting to pass this way going east or west. We are right on your path on the western slope of the Rocky Mountains, a fine city of nine thousand people. We have a Pentecostal Nazarene hall, on the ground floor, on a corner of the main street. Also a band of loyal Pentecostal Nazarenes, who love holiness preaching. Please let me hear when you can get to us. Write to C. P. Ellis, 445 White street, Grand Junction, Colo.

Notice to Pittsburgh District—As it has been necessary to place some new members on the board of examination, I am submitting a corrected list, with the number of studies which each examines. Those desiring questions may write direct to the examiner on the subject desired. If there are any licensed ministers or deaconesses who have not received paper containing "Rules Governing Examinations," kindly send me your name and address at once. Address me at 2425 South Fourth street, Trenton, Ohio.—H. W. Welsh, Secretary.

Interdenominational Meeting—The Cook County Holiness Association has recently been reorganized, and will hold a Tuesday afternoon meeting every week, in the lecture room of the First Methodist Episcopal Church, corner of Clark and Washington streets, Chicago, at 2 o'clock. This is an interdenominational meeting, and all holiness people of the city and county are invited to attend and bring their friends. We also extend a hearty and cordial invitation to all our evangelistic brethren, who may be passing through the city from time to time, to come with us, and help push the battle for holiness in these perilous times.—J. D. Marsh, President; Mrs. O. H. Creel, Secretary.

## DEATHS

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

Ahl—Very early in the morning of January 9th, the spirit of our brother, C. G. Ahl, loosed itself from his pain-racked body, and soared through the pearly gates into the light of eternal day. Chicago First Church has been bereft of a valuable charter member and a conscientious, Spirit-filled steward. The funeral service, conducted by the pastor, Rev. M. E. Borders, assisted by his associate, Rev. W. G. Schuman, was simple and informal, but permeated with a beautifully sweet spirit. Short talks were given by Dr. Burke and Brother Anderson, and a prayer by Brother Jack Berry. The Aeolian quartet rendered two appropriate selections. "To live is Christ" was the text chosen by Brother Borders for his inspiring sermon.—Harriet E. Crain, Reporter.

Arnold—Lewis O. Arnold slipped quietly away to be with Jesus Sunday, December 29th. He was born in Maryville, Mo., February 13, 1882, and moved to Kansas with his parents when but an infant. He was united in marriage to Alma Rhinehart on November 27, 1902, and they moved to Fairbury, Neb., in August, 1915, where he resided until his death. He is survived by his widow and a son, Wayne, a father and mother, and two brothers, besides a host of friends who mourn their loss. The funeral service was held at the deceased's home by his pastor, —Rev. J. E. Wigfield, Pastor.

Aston—J. E. Aston was born March 24, 1871, and went home December 3d. He was converted early in life and joined the Methodist Episcopal church, South, when a young man. He was an official in that church while he remained in its membership. Four years ago he consecrated all and God sanctified him wholly. He cast his lot with us and was an official member of our church, a true Christian, husband, and father. We will miss him.—J. W. Post, His Pastor.

Atkinson—Brother Samie Atkinson, died January 11th, at the age of thirty-three years. He was sick but a few days with the influenza, and went out to meet the Lord. He was a member of the Wickes, Ark., church, a good man, and greatly loved by the church. He will be missed, but our loss is his gain.—A. M. Gilbert, Pastor.

Bowes—Florence Olive Bowes, daughter of Rev. A. M. and Mrs. Deborah Bowes, came into this world December 28, 1917, and departed December 24, 1918. She had influenza and was sick but a short time. Brother and Sister Bowes were ill, and not able to attend the funeral. They sent the following words to be read: "Our little Florence Olive. God gave her to us and we loved her dearly. She was a sweet little song bird. God loved her so well He took her to sing with the angels in heaven. We do not murmur at His providence, but say, 'Blessed be the name of the Lord.'"—Mrs. Nettie Marble.

Crigger—In the death of Brother R. A. Crigger, sixty-seven years of age, Zion Church, Rutherford, Tenn., suffers the loss of one of her most active and useful members. On January 8th, without previous sickness or warning, Brother Crigger slipped away to be with Jesus. A widow and son survive him.—Willie Minton.

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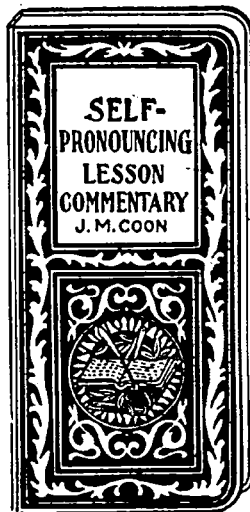
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**Gundy**—Cleda Pearl, the thirteen-year-old daughter of our beloved Sunday school superintendent, J. A. Gundy, departed this life December 28th, after three days' sickness of pneumonia. A beautiful Christian life has thus been cut short by the great Leader. — C. H. Strong, Pastor.

**Lisle**—We have recently sustained a great loss in the death of our dear brother Clarence Lisle, who, after a short illness with influenza, died at his home at Nevada, Iowa, December 22d, twenty-six years of age. He was married to Miss Louise Pizer, of Iowa Center, Iowa, eight years ago, and to this union two children were born, Lillian and Millard Earl. He was converted and sanctified when a child, and joined the Pentecostal Church of the Nazarene, living a beautiful Christian life. Father, mother, two sisters, and a brother, beside his widow and children, look forward to a happy reunion in heaven. — Mrs. Lida Lisle Brandyberry.

**Richardson**—Rev. Elijah Richardson, pastor of the Pentecostal Church of the Nazarene of West Medford, Mass., died December 17, 1918. He was born in Washington, D. C., and was fifty-eight years of age. He leaves a widow and son, and two nieces, besides a host of friends to mourn their loss. The funeral services were conducted by the writers assisted by Rev. Mr. Green and Mr. Gibson, of West Medford. We trust God will raise up another such a man to take his place in the Medford church. — Rev. A. K. Bryant.

**Vaughn**—Little Gracie, the 10-year-old daughter of Brother and Sister S. P. Vaughn, went to live with Jesus December 16, 1918. Gracie was saved about one month before she went away. Her parents reside near Standing Rock, Okla., and are both members of the Pentecostal Church of the Nazarene at Ada, Okla. The funeral was conducted by a very dear friend, — Rev. Wade L. Nelson.

**West**—Mrs. Bessie West, wife of J. O. West, was born in Washington county, Arkansas, July 11, 1885, and died in Temple, Tex., January 5, 1919, thirty-three years of age. Sister West was converted July 25, 1902, and sanctified August 7th of the same year. She was called to preach and licensed in the New Testament Church of Christ, afterward being ordained. After the union she was commissioned an evangelist in the Pentecostal Church of the Nazarene. She was an excellent preacher, an ardent soul-winner, a devoted wife. The funeral was conducted by the writer in Coleman, Tex., where she was laid to rest and await the general resurrection and the "General Assembly of the Church of the First-born." — W. F. Rutherford, District Superintendent.

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Elwood, Ind. ....February 17-March 7

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