

# HERALD of HOLINESS

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

Vol. 7. No. 46. WHOLE No. 358

KANSAS CITY, MO., FEBRUARY 19, 1919

## EDITORIAL

### At the Door—But Rejected



**THAT IS** a marvelous statement contained in the address to the church at Laodicea, as contained in the twentieth verse of the third chapter of Revelation. Hear the words, “Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me.” We have said, “At the door, but rejected.” This is justified, for the very words are an appeal by one rejected, for He says *if any man hear His voice and open the door He will do certain things*. The plainest implication is that He has been rejected and is still rejected, but is prolonging the invitation and appeal in mercy to the rejecters, that they may yet see their error and change their way. It is as if He had said, “You have refused Me admission and have made an egregious mistake which saddens My heart. I still wait and plead, and if any man hear and open the door I will gladly enter.”

Another fact to be carefully noted is that this appeal is not made to sinners, as is too generally supposed. It is definitely made to the Church. Read the third chapter of Revelation and be convinced that we have here a distinct and definite appeal and invitation to one of the seven churches of Asia, the church at Laodicea. Jesus Christ was outside the church at Laodicea, and stood at the door rejected but pleading for entrance, and promising blessing if permitted to enter His own Church.

#### A Most Appalling Fact

It is a most appalling fact that an organization bearing the name of the Christ, employed with the works which His Church is called to do, and possessing numerous excellences and admirable traits, can yet be actually without the presence of the rightful Builder and Founder, our Lord Jesus Christ. Yet this is sadly true, and we have a case in point in the church at Laodicea. There were many good things connected with this church which were not to be despised.

Of this church the Master said, “I know thy works.” They had works as an organization. They were not idle and thriftless, but had been busy, and doubtless in benevolences and good deeds of various kinds. Yet these works were perfunctory and formal and not meritorious, because they were not done out of pure love. We do not mean to say any works are meritorious as procuring salvation. Works done out of love for God and His Son are meritorious simply as being done in His way and in conformity with His will.

These Laodicean works were not done out of love for God or Christ, but merely in a cold and formal way, perhaps with the supposition that they entitled the doers to salvation.

This church also was rich, thus possessed the means for great usefulness, if they only had caught the right vision and had entered into the secret of the Lord and been wholly His. They were a prosperous people and were succeeding in a business way. This prosperity had made them respectable. They were well thought of and thought well of themselves. It is recorded that they said, “I have need of nothing.” This is the result of a rich and self-satisfied church. They think they need nothing from men or God, for they esteem their riches as enough to meet all demands and do all things needed to be done for them. It is strange how men can adore money and worship it as really as any heathen ever bowed down before a god of wood or stone.

#### A State of Ignorance

This state led naturally to an ignorance of their real state. They knew not that they were “wretched, and miserable, and poor, and blind, and naked.” What a marvelous difference between what they thought they were and what they really were. The very things they thought their money could and would do for them were the very things most conspicuous by their absence from their lives and characters. How little they believed they were poor and blind, or wretched and miserable. No, indeed! Not they! They were rich, and open-eyed as money makers had to be: and happy as they fingered their shekels, or at least thought themselves happy. But they were deceived by the god of this world, lest they should see and believe the truth. He had helped them to get rich because he saw this was the way to catch them.

We find in these facts why Christ had left the church or had refused to enter it. The people had brought in all sorts of objects, on which they had set their hearts instead of on Him alone, and hence He found it not congenial for Him. He still, however, stands at the door thus rejected, out of preference for lower and meaner things that perish with the using. Marvelous indeed is His mercy and love to thus stand, though rejected, so patiently at the door waiting and asking for admission. He even pleads His cause and makes a wonderful promise if admitted, even that “He will come in to him and sup with him and he with him.” What wondrous condescension this! The Lord of glory, who made the worlds and upholds all things

by the word of His power, standing at the door of the hearts of the fallen children of His Church, begging to be allowed to come in, and promising, as an inducement, to so richly bless and uplift and ennoble and enrich!

Is it not strange that any church will thus reject Him, their rightful Lord and Master? Shall we not all open the door if it has been thus closed against Him, and let Him in and see what great things He will do for us? He has the true riches and white raiment, and victory and enlargement and fruitfulness and joy unspeakable for us, if we will only open the door and let Him in. Let Him in ere His anger burns, and remember that the time hastens when His feet, departed, never return, for there is a point beyond which even His matchless mercy can not and will not go.

## Our Debt to the Bible

THE MORE we read and the longer we live the more we realize the immense debt which the world owes to the inspired Bible. We ask, What is it that makes the difference in the view and practices in morals and in social and governmental life which prevails now and which prevailed among the ancients and even today among peoples where this Holy Bible is unknown? It can not be intelligence or a high degree of culture among us. We can point to the most cultured of the ancient poets and philosophers, and see where they taught practices which are now outlawed by the Word of God among us, and often by the civil law as well.

Theft was permitted in Egypt and Sparta. Plato taught the expediency and lawfulness of exposing children in particular cases; and Aristotle taught the propriety of abortion. The putting to death of children who were weak or imperfect in form was allowed at Sparta by Lycurgus. At Athens, the great seat of Greek culture and the nursery of philosophers, it was enacted that "infants who appeared to be maimed should either be killed or exposed." It was also taught at Athens that the "Athenians might lawfully invade and enslave any people who, in their opinion, were fit to be made slaves." This sounds like the philosophy of some modern German teachers, who taught the German nation the barbarity and inhumanity they have practiced in the present war.

Profanity was commended, if not by the precept, yet by the example of the best moralists among the heathen philosophers, particularly Socrates, Plato, Seneca, and other lights in the intellectual world. The gratification of the sensual appetites and of the most unnatural lusts was openly allowed and taught. Even Socrates was guilty of these. Aristippus taught that it was lawful for a wise man to steal, commit adultery, and sacrilege when opportunity offered.

Now it can not be maintained that these practices were only found among the rude and ignorant of those days, for the things we here mention were taught and practiced by the most educated of them. Their philosophers and great men were the very ones who gave popularity and prevalence to these shocking crimes and sins. This proves that education is no cure or preventative of such excesses, and can not be pleaded for as possessing any reformatory force or restraining influence on the passions and carnal tendencies of human nature. Nothing but the grace of God as revealed in the Bible can afford this kind of influence. Further proof of this point is to be found in the case of Germany today. No man will dispute that Germany possessed the highest state of mere culture. We ran to her universities for the highest advantages in the sciences and arts. Yet we behold the most shameless outrages and the most diabolical practices ever engaged in by savages in heathen countries, the everyday practice of Germans in the present war where they have a chance to exhibit their dastardly butchery and cruelties. Here it may be answered that Germany is a nation which had the Bible, and it did not prevent her reaching these depths of infamy in her life and welfare. We reply that Germany *did not* have our Bible at all. She, for half a century, has only had shreds of the Bible left after her mutilation and laceration of the precious Book by her higher criticism, and re-

jection of every claim to inspiration for the great Book divine. She lacerated it and divided and subdivided it with colossal insolence and ridicule until she had naught left but mere shreds and useless disjointed fragments of the holy Book. She taught the silly world to do the same, to a large extent, and sad is the harvest we are reaping from it. This all leaves our contention unshaken that it is and was the Bible alone, as God's divinely inspired Word, which made and makes the difference between the views and practices of either ancient heathenism or modern heathenism and our Christian beliefs and practices. The proof thus afforded for the inspiration and the advantages and necessity of our Bible is absolutely unanswerable. The world has never yet awaked to the depth of gratitude she owes to this holy Book. For all that makes human society decent and respectable we are indebted to this Book. For all that makes government possible in its best movements and benign influence we are indebted to this holy Book. For all that makes society safe for the virtue and innocence of our daughters against the lust of brutal men we are indebted to the Bible. For the best in civilization all about us we are indebted not to our high educational standards and our culture, but to this Bible and its inspiration and teachings and influence on men and women and society at large.

For our good laws and their enforcement we are indebted to the Bible. Not a blessing or benison we enjoy is to be attributed to any other agency of influence except the Bible. Let all men honor and reverence this holy Book as the Voice and the Authority and the Power of God sent to us to save us from barbarism and savagery and lust and death and hell. No other power whatever among men can do this work for us except the Bible. Let statesmen and publicists and reformers and all men consider this tremendous truth and act accordingly. Vast and imperious consequences follow the great truth we here enunciate.

THE STEWARDSHIP of money is a truth all men need to keep well in mind. It is marvelous how God seems to honor our recognition and practice of this truth. It is declared, by those who claim to know, that J. D. Rockefeller has been a systematic tither from his early life when he only received \$50 for three months' work. Also that Carnegie has been a systematic giver and liberal from the time that he received only \$1.20 a week wages. It is also said that while Mr. Carnegie is not, and does not claim to be, a Christian, he nevertheless believes that God gives back to him as he gives to Him, in the causes he helps. This sounds very strange but may be true. We mean the belief of Mr. Carnegie about God's responding to his liberality with liberality. We certainly believe that God does as He says, love a liberal giver to good causes. We believe that no character is more revolting to God than the opposite character—one who hoards and squeezes all he can get hold of. This kind of a man is despicable alike to God and man.

MRS. HETTY GREEN died worth one hundred million dollars. She is said to have lived a most miserable life, in constant dread of somebody doing her bodily harm for her money. In consequence she lived under assumed names and had some dozen of them during her life. She lived in cheap lodging houses at from ten to fifteen dollars a week under an assumed name, moving when she feared she had been discovered as to her identity. Her wealth was an enormous oppression to her, and yet she lived in daily dread of losing it. The world's richest woman was thus more familiar with the fear of poverty than many a poor clerk on her pay roll. Yet when she died she left a good deal of her property to charities.

HOLINESS AND MISSIONS are linked by the cords of gold divine, which no man should dare sunder. What God hath joined let no man put asunder. Holiness prepares a people for the Lord and Master when He comes back, while missions calls out the people to be prepared by holiness.—This is God's plan.

## Growth in Grace

Some Reasons for It

By PROFESSOR H. O. FANNING

"But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen" (2 Peter 3:18).

**C**ONCERNING this subject, Adam Clarke says, "The life of a Christian is a growth; he is first born of God, and is a little child; becomes a young man, and a father in Christ. Every father was once an infant; and had he not grown, he would have never been a man. Those who content themselves with the grace they received when converted to God are, at best, in a continual state of infancy. But we find, in the order of nature, that the infant who does not grow, and grow daily, too, is sickly and soon dies. So, in the order of grace, those who do not grow up into Jesus Christ are sickly, and will soon die; die to all sense and influence of heavenly things." No one can doubt the scripturalness of this comment, or question the reasons given for growth in grace. Let us consider some further reasons for it.

### God Commands It

God has a command for man in whatever state he may be. If he is a sinner, the command is, "Repent ye, and believe the gospel." If he is a regenerated person, the divine command is, "Be ye holy, for I am holy." If he is a sanctified person, the command is found in our text, "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ."

We appreciate something of the importance of the command to the sinner to repent; and to the believer to be holy; but do we properly emphasize the command to the sanctified soul to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ?"

### That We May Retain Our Experience

Our text is in the form of an ultimatum—a divine warning against an impending alternative. "Beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ."

Growth is the law of life. When growth ceases, death ensues. Concerning this, John A. Wood says, "The necessity and importance of religious growth, no one will question. In the spiritual world, the great law of life is growth. The Christian can not cease to grow without danger. To keep any religion at all we must grow in grace. Not to progress is to regress, and regression means destruction."

John Wesley wrote to Adam Clarke, "Last week I had an excellent letter from Mrs. Pawson, a glorious witness of full salvation, showing how impossible it is to retain pure love without growing therein." Commenting on our text, he says, "There may be, for a time, grace without growth, as there may be natural life without growth. But such sickly life, of soul or body, will end in death, and every day draws nigher to it. Health is the means of both natural and spiritual growth."

### That Our Spiritual Possibilities May Be Realized

Because of the urgency of the demands of our physical nature, and the pleasure we experience in gratifying them, we arrive at something proximating man's estate physically, in process of time. But few of us realize all the possibilities of our physical nature. Still fewer realize the possibilities of our in-

tellectual powers; and fewer still realize the possibilities of our spiritual estate. Our text urges us on to the realization of our spiritual possibilities, and in the realization of them to the realization of the possibilities of the other departments of our being; to symmetrical, well rounded, fully developed manhood and womanhood. The possibilities of our spiritual nature are boundless.

Have we faith? It may grow exceedingly. Have we hope? We may "abound in hope through the power of the Holy Ghost." Have we love? "The Lord make you to increase and abound in love toward one another, and toward all men, even as we do toward you." Our love may "increase more and more;" it may "abound more and more." Have we joy? We may have "joy unspeakable and full of glory." Have we peace? We may be kept in "perfect peace," "great peace, peace that flows like a river." Have we the knowledge

### Where He Needs Me Most

BY REV. N. B. HERRELL

As I walk with Christ along the way,  
His love is all my boast;  
This is my one desire each day  
Just to be where He needs me most.

Chorus.

Just to be where He needs me most,  
Just to be where He needs me most,  
This is my heart's one great desire,  
Just to be where He needs me most.

No, the world can not my heart allure,  
To join its evil host;  
For in His will I am secure,  
Just to be where He needs me most.

It is sweet to serve my precious Lord,  
Led by the Holy Ghost;  
To prove His blessed written Word,  
Just to be where He needs me most.

When He calls me to my home above,  
Saved to the uttermost;  
May I be found of Him in love,  
And to be where He needs me most.

NAMPA, IDAHO.

of God? Paul prayed that we might "walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God." Our text commands us to grow "in the knowledge of our Lord and Saviour Jesus Christ." Have we been divinely strengthened? We may be "strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness." Do we know something of divine consolation? "Our consolation also aboundeth by Christ." Do we know something of divine comforting? Our God is "the God of all comfort;" Christ is our Comforter; and the Holy Ghost is our other Comforter. Do we need grace? "God is able to make all grace abound toward you." "He giveth more grace." Have we needs in our lives? "My God shall supply all your need, according to his riches in glory by Christ Jesus."

Not only are we saved from all sin, but we are saved to all the possibilities of divine grace. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." "Grace and peace be multiplied unto you through the knowledge of God, and

of Jesus our Lord, According as his divine power hath given unto us all things that pertain unto life and godliness."

### That We May Reach Spiritual Maturity

Respecting spiritual experience, three chief facts are to be considered, viz.: the passing from death unto life, in regeneration; the purification of the heart, through sanctification with the Spirit; and the maturity of the Christian graces, and the development of Christian character, by the process of growth in grace. The first and second of these are instantaneous experiences. The third, in the nature of the case, is gradual.

We are not born mature spiritually, any more than we are born mature physically. The difference between an infant and a man is one of growth and development. The child is a perfect human being, possessing all the constituent parts of a full-grown man or woman, and all the possibilities of a fully developed character. What is true of the physical babe in the natural realm is true of the "babe in Christ" in the spiritual realm.

We are agreed that sanctification may take place very soon after regeneration. Unmistakably the newborn soul is a spiritual babe, a "babe in Christ." This newborn soul, this "babe in Christ," does not reach maturity through the act of sanctification, but is a sanctified spiritual babe, possessing all the incipient graces of a fully developed spiritual manhood or womanhood. The gap between spiritual infancy and adulthood is bridged only by the process of growth in grace, and can be crossed in no other way. The divine order is sudden purity, and gradual maturity.

Concerning this matter, Mr. Wesley says, "Pure love reigning alone in the heart, may be possessed just as positively by the babe in Christ, cleansed from all sin, as by the man in Christ."

John A. Wood says, "The babe in Christ, though possessing all the essential elements of the new life, has a disensed nature—'yet carnal'—which needs cleansing; and, when cleansed, he is not a mature Christian, he is still a 'babe in Christ'; a pure, though an immature, Christian."

Rev. L. R. Dunn says, "Holiness is not maturity. There may be moral wholeness where there is much that is immature and imperfect. A child may be healthy and perfect as a child, but it is not therefore a man. Maturity is the result of growth, discipline, and development."

Bishop Hamline says, "The field may be cleared of weeds while the tender blade is springing up, and months may be necessary to grow the grain. So the heart may be cleansed from all sin, while our graces are immature, and the cleansing is a preparation for their unembarrassed and rapid growth."

In the epistle in which our text is found there is no implication of defection or degeneracy on the part of those to whom the letter is addressed. There is no question raised as to the genuineness of their experience, or the certainly that they were making satisfactory progress in their spiritual lives. On the contrary it is clearly implied that while they have not reached the possibilities of the sanctified life, nevertheless they are in good condition to heed the apostolic admonition to "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ."

From this it is clear that men may be in the experience of sanctification unmistakably, and making satisfactory progress therein, and still be far from realizing all of its possibilities. So far indeed that "grace and peace" may "be multiplied unto" them "through the

# HERALD of HOLINESS

Official Organ, Pentecostal Church of the Nazarene, Published Every Wednesday at the  
Pentecostal Nazarene Publishing House, 2109, 2115 Troost Avenue, Kansas City, Mo.

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

REV. J. D. SCOTT, Managing Editor.

Subscription Price — \$1.50 a year in advance.

In change of address, name the Postoffice and State to which the paper has been sent, and the Postoffice and State to which you wish it sent.

Subscriptions are payable in advance. Unless payment is made, or request made to have the paper continued, it will be discontinued at the expiration of time.

In remitting, send money order or bank draft, payable to Pentecostal Nazarene Publishing House, 2109, 2115 Troost Avenue, Kansas City, Mo.

Entered as second-class matter at the Postoffice at Kansas City, Mo. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized July 19, 1918.

knowledge of God, and of Jesus our Lord." A growing condition is a normal condition. In order to growth there must be room to grow. There is abundance of room in the sanctified state.

The Bible does not hold up high standards of experience, and exalted states of grace, to discourage God's people, and make them feel that they have no salvation; but to encourage them to thank God for all they have; take courage, and thank Him again for the vast reaches of possibilities they have not yet attained; and press on with enlarged vision, increased faith, renewed courage, and intensified zeal to explore the limitless breadths and lengths, scale the topless heights, and sound the fathomless depths of the vast reaches of unrealized possibilities of divine grace that stretch out before them; and to which the command in our text urges them on.

For our assurance, help, and encouragement, we need clear views of this most important truth. The great questions for us to settle are: first, have we been born again, and

are we now spiritually alive? Second, have we been sanctified wholly, subsequent to our regeneration, and are our hearts now pure? Third, are we gaining ground and "possessing the land:" and are we making satisfactory progress in our spiritual life?

## God Has Made Provision For It

In the epistle to the Ephesians, after summing up some of the provisions of divine grace for the sanctified soul, Paul closes with this magnificent doxology, "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen."

If the mighty Amazon is sufficient to furnish us with water to slake our thirst, much more is our almighty God able to satisfy us with grace to meet every exigency of life, growth, and experience.

OLIVET. ILL.

## God, Our Leader

By REV. JOHN M. MITCHELL

"So the Lord alone did lead him, and there was no strange god with him" (Deut. 32:12).

ALL WHO are divinely led will be like Jesus. Though they have many infirmities which He had not, yet in love, patience, boldness, meekness, and all the graces of a Christian life they are like Him. The Holy Spirit seeks to bring all to be like Jesus. The Word and providences are the chisels He uses to chip us into the likeness of Jesus. Hence, all who yield to Him are transformed into character of such beauty as will make angels to marvel. It is that which enables an eminent saint to testify, shout, and shine for God. This joyful boldness is grounded on the assurance of a conformity to the image of the Son of God; that I am, through the transfiguring power of the Spirit, like Him in purity; and that the Judge will not condemn facsimiles of Himself, because "even as he is, so are we in this world." All who are led by the Spirit will be "always abounding in the work of the Lord." They will be burdened both for the conversion of sinners and the entire sanctification of believers, and will put forth earnest efforts to this end.

The Apostle Paul was praying night and day exceedingly, that he might see the Thessalonian church, have a face to face interview, and perfect that which was lacking in their faith. Those who are divinely led will love the Church, and will seek to build it up in every rightful way. If we are led by the Lord and have no strange gods with us, we will be led to success. Other impressions fol-

lowed may win favors of friends, and temporary satisfaction, but the soul divinely led will have the constant smile of God. God may lead against the opposition of armies, through "Red seas" of difficulty, "lions' dens" of persecution, lying tongues of ungodly men, and "fiery furnaces" of affliction; yet always on to sure and final victory. For such a leader, "Let every thing that hath breath" praise Him.

May we each follow so fully our divine Guide that we may be "led safely in paths of righteousness" here below, and be among the blood-bought number of whom it is written, "For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."

The man, woman, boy, or girl who is led of the Lord will be a blessing to the rest of mankind. "The Gentiles [or sinners] shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name" (Isaiah 62:2). "And they shall call them, The holy people, The redeemed of the Lord: and thou shalt be called, Sought out, A city not forsaken." "The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon" (Psalm 92:12). Though one should be pursued by the bloodhounds of hell to his dying day, if he is led of the Lord, and does not have any strange gods, then he can "rejoice greatly," rise above the fog-banks of doubt and all the fiery darts of hell, and live

in the sunshine of God's love. Then he can sit down "under his shadow with great delight" (a high degree of pleasure), and His fruit will be sweet to his taste. "He brought me to the banquet house, and his banner over me was love" (Solomon's Song 2:3, 4).

Oh, if all the preachers just had love in their hearts, instead of envy and hate, how God's cause would prosper! But how sad to see envy and strife where love should be. O God, send the baptism of love that will make us one, then we can "go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off" (Isaiah 55:12, 13). In closing this message, let me entreat one and all to have love for one another.

## Our Call

By REV. C. HOWARD DAVIS

OUR CALL is unto holiness—an experience subsequent to regeneration, realized, and enjoyed. We are to live so that men will see we have what we claim. Love, joy, and peace are clearly manifested, and longsuffering is manifest in our trials. There is an abundance of the life of Christ for each day's need, an example and sample for those without to look upon. We are the light of the world, salt of the earth, and ambassadors of God, with the Father, Son, and Holy Ghost in us enabling us to do His will under all the hard and difficult things. Our faces are set straight ahead, and the wobble is taken out of our gait. We constantly walk in the light, are obedient to each call of the Spirit, of duty, of circumstances, and have an ever increasing love and attachment for the written Word; a listening ear to the Spirit's gentle leading; a watchful eye for the providences of our kind heavenly Father; a soul full of compassion for erring ones; a prayerful heart that keeps so close to the Triune God as to enable us to weep with those who weep.

We Pentecostal Nazarenes have challenged the world; attracted their attention by our claims of the gospel to save, yes, actually save men from sin. We must, as much as some may not like that word must, demonstrate by our lives, and by our self-sacrificing spirit lead men to Christ. Others may know the doctrine as well as we. We must be sanctified wholly, and thus clearly in the experience of holiness be enabled to live the life.

The country is full of great preachers, theologians who can split the finest theological hairs, and surrounded by denominations of full age. We must have the Spirit of Pentecost, the fire of perfect love, the mind of Christ, the divine anointing of the Holy One. We must have as a present experience the blessing of holiness, so that in all manner of living we shall be holy.

Lord Jesus, grant unto us Pentecostal Nazarenes Thy constant presence, lead us in our thinking, speaking, going, coming, that we may point others to Thee. Keep us by Thy tender love. Lead us by Thy hand. May our hearts be so filled with Thyself that others will let Thee in. Keep us humble, clean, right, faithful. Bless us that we may be a blessing. Forgive us that we have prayed so little. Give to us a spirit of prayer more like

what Thou didst have when on earth. Teach us to pray. Make us soul-winners. Make us wise to win souls, keep us from driving them away. May Thy love keep us till Thou

dost call us home. These things we ask for Jesus' sake. Amen.

PORTLAND, ORE.

## On Land or Sea

By REV. R. E. CUMMINGS

(The following letter was written to Rev. Ethal Barham, Delight, Ark., by Brother Cummings, who is now in the United States naval service.—Managing Editor).

I AM GLAD the church has not forgotten me or cast me off, for I am more in love with it now than I have ever been before. I have attended services at a number of the other churches in New York; namely, Baptist, Congregational, Presbyterian, Methodist, Episcopalian, Christian Science, and Reformed Church. I attended Catholic service at St. Patrick's Cathedral, and the Cathedral of St. John the Divine. They are the best cathedrals in America.

I attended one service at the first Methodist church that was built in America, the American Mother Methodist Church, where John Wesley preached. The old clock that was brought over from England is there, and is still tolling the hours of the day to the congregation. I imagine if it could tell stories, it would tell of a great difference in the spirituality of the church now and in Wesley's days.

It makes me appreciate our own church more, when I see so much formality and ceremony in the other churches, and compare the spiritual atmosphere with that of our church. I have visited most of these churches to get inside facts for my own good, and not to be ignorant of the real conditions.

I appreciate all the Assembly did for me, and was at sea when the Assembly was in session. I have conducted about twenty services on ship, conducted and assisted in six street meetings, conducted eight services in the Salvation Army mission, and three services in the Star Gospel mission, four services in the different churches in Charleston, a Bible class with a regular attendance of from fifty to seventy-five members every Sunday that circumstances would permit, while at sea, prayed with a number of boys down in my compartment on ship, talked and prayed with quite a number of boys while they had the influenza, distributed all the holiness papers, tracts, and pamphlets that I could get, and have distributed about fifty Testaments and about two hundred other pamphlets.

I have done my best, and God has greatly blessed me in my efforts. Eleven have been saved or sanctified in the services we have conducted, and one of the boys who has a good experience has been called to preach. I feel encouraged to press on.

I have often thought that the work I have been privileged to do this year has been like pioneer missionary work in many ways. The problems are many and very perplexing, as one has such a mixed bunch to work with: Jews, Unitarians, Christian Scientists, Mormons, Lutherans, Catholics, Baptists, Presbyterians, Methodists, Episcopalians, and I don't remember what all the others are.

We have a number of difficult things to battle against. One of the most common is that "Patriotism is salvation." They tell me that I never can be a sailor because I don't curse. Some of the officers, petty officers, and some of the enlisted men tell me that.

The doctor spoke some very encouraging words to me a few days ago. He said, "I am glad it has been my privilege to have been associated with you this year. I have watched

you since you came aboard at Charleston. You have been so consistent as a Christian, and have set an example worthy of imitation. Before you came aboard we never had service on the ship, because there was no one who had religion and interest enough to undertake it. The long Sundays we spent at sea without any service at all. But since you have been conducting divine service it is so different. The morale of the men has improved so much. You have rendered the ship and the government valuable and efficient service. You are to be commended for the stand you have taken, and for the way you have stood for your convictions. The officers of the ship are proud of you and the clear record you have made. You remember when there were about seventy-five men sick with the influenza, a num-

ber of serious cases of pneumonia, and the people in the cities were dying by the hundreds, the men on the other ships were dying at the rate of three or four a day. I was the only doctor on our ship to care for all these men. I felt that the responsibility was more than I could carry, and when I had done all that medical science had taught me to do, had used all the knowledge, tact, and skill I had, then it looked like a number could not pull through. But you remember that terrible morning when that awful storm and gale was on, I asked you to pray, and to pray especially for those men. I went to my cabin and prayed, too, for absolutely I had gone to my limit, and I know that the condition those men were in, it was impossible for them to live through those hard storms unless divine Providence intervened. And now to think that we did not lose a man from that epidemic! That was the most definite answer to prayer that I ever witnessed.

"Since then my faith has grown and taken root as it never had before. I can now trust God as I never could before, and I get such comfort and peace out of prayer now."

He took me by the hand and said, with tears streaming down his cheeks, "You have been a blessing to me, and I trust God will continue to use you, and make you a blessing wherever you go."

With tears streaming down my cheeks and my heart bubbling over with joy (yet I felt so little, and it seemed as he talked that every blunder and mistake and failure of my life stood before me like a mountain peak), I looked him in the eyes and said, "I was once a poor, lost boy without God and almost without hope, but one day I heard the voice of Jesus, saying, 'Come unto me and I will give you rest.' 'Though your sins be as scarlet they shall be as white as snow.'" I told him how God had saved me from a life of sin and misery and had sanctified me wholly, and given me peace that is beyond description; and that it was the grace of God that had enabled me to live as I had since I came on the ship. He said, "I am hungering for an experience like that." We knelt and prayed, and he was gloriously sanctified.

I have only told you this to let you see how God has blessed in answer to prayer. I love Him with all my heart, and mean to be true to Him at any cost.

### Circulate Tracts

Dr. Coke, in 1785, gave a tract to a family in Virginia named Cowles. The family numbered fourteen, and that tract was the instrumentality used in the conversion of the family. A man saw the tract, "Repent, or Perish," floating in the Frazer river. He took it out, dried it, read it, and by it was converted to God.

A man refused to come to meeting, but consented to take a tract from the preacher. A few weeks later he stood up in the meeting and confessed that the tract led him to Jesus. A soldier found in his hospital bed the tract, "Will You Go?" and finally wrote on it, "By the grace of God, I will go."

Passing through Switzerland, a tract distributor gave a tract to a man, in a town notorious for gambling. On his return, some days later, the man said, "I thank you for saving my soul and body." He was about to commit suicide on account of losses in gambling.

The dailies recently recorded the experience of a forger in Philadelphia. Sitting in a public square, meditating suicide, he was handed a leaflet with the words on it, "Come now, let us reason together," etc. He read it, put up his razor, went to the police station, and gave himself up.

Instances of this sort could be multiplied, for these little printed missives have been known to prevent crimes, to save lives, to heal the broken-hearted, and to bring the despairing one to Jesus. We never know, nor can we realize the good we are doing in distributing tracts.

#### Circulate the Gospel on the Printed Page

Please enroll my name as an associate member of the

#### EVANGEL COLPORTAGE AND TRACT SOCIETY

Name -----

Address -----

Find herewith one dollar (\$1) in payment of membership for one year from

Date -----

### A Newspaper Carrier

By REV. AUGUST N. NELSON

RING! Ring! Ring, ring!  
"Number, please?"  
"Give me—"

"Is this—? Well, I want to know why my newspaper has not been delivered the last two evenings."

"Is that so, Mr. —? Well, we'll look up the matter and see why the carrier has failed to deliver the paper at your house. Thank you for notifying us."

The next afternoon a little fellow called at the house and said, "Are you the man who rang up the office last night, and complained about the paper not being delivered regularly?"

"Yes. I am the party who rang up the office last night. I wanted to see the 'boss' who has charge of the delivery."

"Well, I am the boss," said the little fellow. "And I tell you, sir, that I don't want the boys to be careless. You need not worry about your paper after this, for I am going to see to it that a boy who attends to his business will deliver your paper."

The man said, "I don't want the boy who has been delivering the paper at my door to get into trouble, or have him lose his job because of this. Perhaps he has just forgotten, so never mind and don't say anything to him about it. Let us wait and see."

"No, sir!" said the little fellow. "This kid is no good, and I can't depend upon him. He smokes cigarettes, and you never saw a kid who smoked cigarettes who was good for anything. So I am going to fire him. I don't want any of these cigarette suckers working for me. Good afternoon, sir."

This is no story, but an actual happening. The man is one of our members of our Whittier church, and he told me the incident the other day. The moral this incident teaches

ought to open the eyes of every one who may chance to read this. If a boy like this little "news boss" realized that boys who smoke cigarettes are not even fit to deliver a daily newspaper and can not be depended upon, how much less can he be depended upon to do any other duty?

Also, if a little fellow like this little boy realized the evil of the habit, what ought men to do who are addicted to the awful habit? And what ought church members do who use the weed? It is high time we cry out against this growing evil, especially so since we are told that last year over thirty-two billion of cigarettes were manufactured in this United States of America.

WHITTIER, CAL.

## "Watchman, What of the Night?"

By REV. RALPH GRISWOLD

"He calleth to me out of Seir, Watchman, what of the night? Watchman, what of the night?" (Isaiah 21:11).

**T**HE WATCHMEN were men who were selected from among the people and stationed on the walls of the cities to keep watch, especially during the night, for the approach of any danger that might be coming upon the city. Their position was a very responsible one. Ezekiel tells us that if the watchman saw the sword coming upon the city, and failed to sound the trumpet, give the people the proper warning, and any one perished as a result of his neglect, his blood was required at the watchman's hands. But, if he was faithful and gave the alarm, he had delivered his soul. God's watchmen are His preachers who are, as it were, standing on the wall and scanning the horizon, looking out for the signs of the times, and for the approach of the danger that might be coming upon the people over whom they have the care. What a responsible position it is to be a minister of the gospel! And how many preachers there are who have for some reason failed to be faithful to the vocation where-with they are called, and have failed to sound the note of warning, through their neglect have let precious souls slip through their fingers into an awful hell, and are guilty of the blood of souls.

In the occasion of the text some one lifts up the cry of anxious inquiry to the watchman, and says, "Watchman, what of the night?" and as the anxious hours of the night's watches were fast passing away, and the gray streaks of the dawn of a new day were making their appearance in the east, with a sigh of relief and thankfulness that the night had passed in safety to the inhabitants of the city, the watchman replies, "The morning cometh."

Whether or not the text has any direct application to the times in which we live I think we are not unsafe in saying that we are living in the night of time. The question might be asked then, "What of the night?" Christ's teaching in regard to the Church and her mission, and in regard to His second coming, seem to imply that we are living in the night of time. He divides the night into four watches, namely: (1) the "evening," (2) the "midnight," (3) the "cockcrowing," (4) the "morning."

In answering the question of the text it will be our purpose in this article to inquire, in the light of prophecy, what watch of the night we are living in at present. This is very important, for Christ told us that it was in one of the watches of the night that He would make His return. He says, "Behold, I have told you before."

The first watch, the "evening," very evidently relates to the early days of the Church, immediately after the departure of Christ back to the Father. This period very clearly illustrates the twilight, or the gospel dispensation, just after the Sun of righteousness had vanished, as it were, behind the western horizon of time. There was more progress made at that time in the spread of the gospel and the salvation of souls than has ever been made since.

The second watch of the night, the "midnight," relates to the times of the dark ages. There has never been a darker time in the history of this age than was realized in those awful days. It seemed that Christianity would be crushed from the earth, when those

who would dare to witness to the power of the gospel were beheaded or burned at the stake.

The third watch of the night, the "cock-crowing," relates, no doubt, to the revivals of the earlier centuries. "Cock-crowing" suggests a time of spiritual awakening. Out of the midnight of the dark ages, through a few of God's instruments, the world was stirred and awakened to a great extent, from the spiritual lethargy in which they had been so long engulfed.

The fourth and last watch of the night, "the morning," very evidently relates to the last period of the present dispensation. It seems conclusive, in the light of prophecy, that this is the period in which we are now living. "The morning cometh"! Thank God, the day is breaking and the shadows are fleeing away.

This implies first, then, that we are approaching the dawn of a new era. The dawn of a brighter day is upon us. Just as the long hours of the night, to the one who is weary and longs for the dawn of the new day, and gives a sigh of relief at the sight of the gray streaks of the dawn and the rising of the morning sun, so there comes to the heart of the saint at this time a feeling somewhat of relief at the indications of the approach of the perfect day.

Again, the "morning cometh" implies that the coming of Christ is near. "even at the door." It was in the "fourth watch of the night" that Jesus came walking on the waves to His disciples who were in jeopardy, and He came just in time. Therefore, according to His promise, He must come somewhere in the fourth watch of the night, the period in which we are now living. My dear reader, is there anything in your heart that would not abide the day of His coming? Anything that would cause you to shrink with embarrassment should He make His appearance? "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." How comforting to the saint of God are these words! What a welcomed "morning" is this! When the Sun of righteousness shall rise with healing in his wings.

But in addition the watchman makes somewhat of an astonishing statement, which might seem almost contradictory to what he has said about the morning. He says "and also the night." How could the morning be coming and also the night at the same time? The truth to be expressed is purely prophetic, and relates to the last days. As we are approaching what is a "morning" of sweet relief, to those of us who are saved, we are approaching an awful night of tribulation to the unsaved. At this very moment, as we look out and see the approach of a brighter and more glorious day, on the other hand we can see the grim shadows of an awful night of anguish and tribulation that is gathering over the world of ungodly men. Christ says, "Nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginnings of sorrows."

While we look with awe upon the awful conditions that are coming upon the sinful world, and we can not help but see them, yet our minds should be rather occupied upon the thought of the bright "morning" that is dawning upon us, and the bright prospects of Christ's near appearing.

### Tithers vs. Other Givers

A church in Charlotte, N. C., has made a study of the returns from its duplex envelopes, with the following striking results:

The nontithers number 160.

The tithers number 90.

Seventy families of the 160 nontithers own their homes.

Only nineteen families of the 90 tithers own their homes. Therefore 71 tithers do not own their homes.

For congregational expenses 210 members paid \$1,394.01, or \$6.50 per capita.

For congregational expenses the 90 tithers paid \$2,639.36, or \$29.33 per capita.

Where the members paid \$1 each on an average.

The tithers paid on an average of \$4.50 each.

Whereas 210 members gave \$371.51 to missions—or \$1.77 per capita.

The 90 tithers gave \$336.52 to missions, or \$4.29 per capita.

For the building fund 210 members gave \$991.72, or \$4.72 per capita.

For the building fund the 90 tithers gave \$956.30, or \$10.63 per capita.

For all purposes 210 members contributed \$2,757.24, or \$13.13 per capita.

For all purposes the 90 tithers gave \$3,982.18, or \$44.25 per capita.

This shows that, while the tithers were not more comfortable in circumstances than the nontithers, they give on an average 3.37 times as much for all church purposes, 4.5 as much for congregational expenses, 2.25 as much for the building fund, and 2.5 as much for missions.—

*The Missionary Review of the World.*

# The Pentecostal Church of the Nazarene

By REV. L. A. MCKAY

**T**HE REAL product of the Church of God is holy manhood and womanhood. If men and women are not saved and sanctified, all is in vain. That money is raised and machinery run, and that people are busy, is nothing more than is attained in these days in club and lodge life. That education and culturing influence and social life are advanced is nothing more than is done by worldly institutions. The question is, "Are men and women born again, and baptized with the Holy Ghost?" When this is not the case there is no real Church (the called-out) of God. If there are only forms and ceremonies and ritual there is no more real life than in the clothes of a dead man or woman. This is the test we desire all men to apply to the Pentecostal Church of the Nazarene.

## What It Believes

The Pentecostal Church of the Nazarene stands for apostolic purity of doctrine, primitive simplicity of worship, and pentecostal power in experience; the dispensational truth being that Jesus Christ baptizes believers with the Holy Ghost, cleansing them from all sin, and empowering them to witness the grace of God to men. This church stands for this truth and this experience. While emphasizing the baptism with the divine grace we do not set aside, but emphasize, the great cardinal doctrines of Christianity. We believe:

1. In one God—the Father, Son, and Holy Ghost.
2. In the inspiration of the Holy Scriptures—as found in the Old and New Testaments, and that they contain all truth necessary to faith and practice.
3. That man is born with a fallen nature, and is by nature inclined to evil and that continually.
4. In the sure loss of the finally impenitent.
5. That the atonement through Christ is universal, and whosoever hears the Word of the Lord, and repents and believes on the Lord Jesus Christ, is saved from the condemnation and dominion of sin. That a soul is entirely sanctified subsequent to justification and through faith in the Lord Jesus Christ.

## Ask and Take

By LEILA M. CONWAY

**T**WO SEPARATE acts—to ask and to take—are the principle on which prayer and faith is based. You exercise this in your home, business, and social life by a thousand ways and should manifest the same confidence toward God as to your fellow-man. Warm and thirsty, you stop at some house along the roadside and ask for a cooling drink. The woman brings a tumbler of water and you take it. There is water in the "wells of salvation," and Jesus says, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." Sinner, will you ask for it, and as in asking for the earthly water, doubt not that you will receive. Christ extends the life-giving flow and invites, "Let him take of the water of life freely." Will you?

Entering a store, you ask for some article; the merchant hands the goods over the counter, and you take it. God, the bountiful Giver

6. That the Spirit of God bears witness in the human heart to justification by faith, and to the further work of entire sanctification of believers.

7. We believe in the personal coming of the Lord Jesus.

This church regards as more especially its work to preach the gospel to the poor, and to organize people into church life where "Holiness unto the Lord" shall have full meaning of the words. "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7). "This is the will of God, even your sanctification" (1 Thess. 4:3). No turn of a wheel or change of authority can shut this church against the old-time Bible doctrine of sanctification.

The very principle and life of this church are against the subtle forms of worldliness which usually creep in to sap the life and waste the energy of the church. Its business is to encourage all to press on to the fullness; yea, to insist that all who have started in the race must lay aside every weight and the sin which does so easily beset them.

## Its Relation to Other Churches

In no sense can the Pentecostal Church of the Nazarene be called "come-outers." Its plan is to preach to all the gospel in its fullness, gathering into its folds those who are saved by its ministry, and providing a home for those who are in sympathy with it.

Its brief history has been enough to prove that, wherever it enters a community it is a blessing to all other churches. While there are a few in almost every community who will leave other societies to come to it because of its kindred spirit, yet there are a far greater number converted at its altars who join the other churches. It has neither time nor desire to strive with those whose opinions may differ. Our one main object is to bring glad tidings to the lost, point them to the Lamb of God who saves to the uttermost, and get their names recorded in heaven. "Whosoever was not found written in the book of life was cast into the lake of fire" (Rev. 20:15).

of all good, has a storehouse filled to overflowing with provisions for the needs of both soul and body, and He says "ask" for what you want, for "if we ask anything according to his will, he heareth us." The things He offers are "without money and without price" as the sign hung out reads, "Ask, and it shall be given you." And as you asked for the article in the store, fully expecting to receive, so ask of God with like trust, and in the same manner take from His hand as you did from the hand of the grocery man.

In dealing with people of honesty and integrity not the least questioning arises in your mind, but you believe that you will receive. Why can you not put as much dependence in God who is willing—infinitely more than what man can be—to do for you and to grant your requests; He whose nature it is to give, and as freely as the sunlight about you and the air that you breathe. Grieve Him no longer by unbelief. Prayer is to ask, and faith is to take. "When ye pray . . . receive" (Mark

11:24). Many persons far overreach and lose sight of its simplicity in trying to learn what faith is. Let me give the definition again—so easy that the little child at your knee can understand—faith is to take. It is an act of appropriation.

There are those who ask, but do not take. An elderly woman of the class called "chronic seekers" went regularly to revival services asking of the Lord, but none of His people could ever induce her to accept salvation. In a restaurant you ask for a lunch. It is brought and put on the table, but what if you do not take the food set before you? Man and woman, are you yet unsaved because you do not ask, or do not take the Christ to be your Savior? Oh, fulfill duty today!

Christian, the next step after conversion is to get "filled with the Spirit," be baptized with the Holy Ghost. The heavenly Father says He is more willing to give the Holy Spirit to those who ask Him than parents are to give good gifts unto their children. Have you come to Him? Yes, the Lord God is more than willing to bestow—oh, how He yearns to give unto you! Take, I beseech of you.

And the temporal matters, your business affairs, the home cares, the things which trouble and perplex you, go to Him concerning these, and ask for help, wisdom, and guidance. He will give the assistance you need. Sick one, the Lord Jesus has provided an unfailing cure for bodily ills in His atonement. "By his stripes we are healed." When on earth He healed all the sick who came to Him and of all manner of disease, and He will do it now, for He is "Jesus Christ the same yesterday, today, and for ever." The divine Physician can take away that cancer; it is very easy for Him to destroy the tuberculosis, His touch can restore life to the paralyzed limb. Will you come to Him? He turns none empty away who believe and receive. Broken-hearted sufferers, bow before Jesus, and if the soul is too full for words your attitude will be a petition, for

Prayer is the burden of a sigh,

The falling of a tear,

The upward glancing of an eye.

The Holy Spirit, who is the Comforter, will pour in the soothing, heavenly balm and make your wounded spirit whole, for "earth has no sorrow that heaven can not heal." Thank God!

The invitation is given every creature to ask. "Ye have not, because ye ask not" (James 4:2). In the Scripture we read again the promise, "God shall give good things to them that ask him." My sister and my brother, present your desires unto the Lord, "but let him ask in faith, nothing wavering," is a condition you must fulfill, if you would have God bring to pass for you. And you need not limit your requests. Jesus says, "Ask largely," and for the thing that you ask, the great assurance is, "it shall be given you." "Whosoever will, let him take," lay hold upon salvation, and make it yours.

HURLOCK, MD.



"Ask, and Ye Shall Receive."



# Our Missionary Page

## A FUNERAL IN SWAZILAND

BY REV. C. P. NIELSON

It is now one year since I came on the field among the dark Swazies. A short time; it seems as yesterday, but in many respects it has been a year of great experiences—sometimes disappointment, and at other times surprise—but through it all God has been leading, and things have worked out to the best. He can not make a mistake. While I love to study and get to the place of the greatest usefulness, I have been held to manual labor. And if I can judge the future in the light of the past, it will not be hard for me to know what my work will be hereafter. "I have planted, Apollos watered; but God gave the increase."

One day just before sunset, as Brother Schmelzenbach stood in the yard at Peniel station (his home), a native man came to him in great trouble. Distress was painted all over his dark countenance, and he begged for help. A Christian girl in his village had died, and he wanted Brother Schmelzenbach to come and bury her. After Brother Schmelzenbach had talked to the man about his soul's welfare, he promised to be at his home the next day. The man went away greatly relieved. The next day Brother Schmelzenbach got to the kraal about 11 o'clock. What a scene! Thinking that all things were ready, Brother Schmelzenbach called for the head man of the kraal; but what did he find? Nothing had been done. Men and women and children came out and all looked as if God had been there calling before they were ready; the men looked dull and unconcerned as if they were doomed to hell without any exception, and the women were walking around very restless and swearing in their own way and cursing a corpse lying in a hut that was shut up so no one could go in and be defiled. Everybody seemed to think that the most awful that can come to a human family had taken place. The head man had failed to receive ten head of cattle that he was willing to give a girl in exchange for.

Some time ago this girl had become a Christian, and stonned with Miss Innis till she became of age. Her brother then thought it was time for her to get married, wherefore he went to the mission station and had her go with him to his home. Coming home she found her brother had given her away, for the price of ten head of cattle, to a man whom she hated worse than death. According to the custom of the country she had to take the man or die unless the law would undertake for her. Everything seemed to indicate that she had taken her own life to get out of the misery that awaited her. And now there she was, lying in that hut, and no one would have anything to do with her because she was a Christian. Touch her and move her out of the hut they could not without being defiled, and to leave her in the hut till she became earth they felt they could not; so in their despair they came to us and asked our superintendent if he would perform the funeral. This he promised, but he did not think that he was to be the gravedigger, the undertaker, and the pallbearer. We had two native Christians with us, and by their help, with an iron bar, a hoe, and one shovel that were secured,

we had the grave ready about 1 o'clock. Now came the worst of it all, to get the corpse out of the hut and into the grave. Do it ourselves, we could not, as our stomachs were ready to turn inside out whenever we got in the wind of the hut, and we had brought no disinfectant. Good advice would have been cheap. To speak to the men was of no use, as all they had on their mind was the awful loss of cattle. The man in charge of the funeral then turned to the women. Threatening and scolding them, he got them to open the hut and then four women went in and wrapped the girl in some rags and brought her out. While dragging her to the grave they were cursing her because she had failed to bring back the price that had been paid for her, and now they had to bring up another girl before they could have any hope of getting the cattle. Heathenism! can any one begin to conceive what the girls must suffer? How would you like to be the second—or perhaps the tenth wife of a brutal man who would as soon kill you as look at you? Sin is the cause. Some of the most appalling sins that men can commit have been confessed in our mission, and unless we can get Jesus into the heart of this people there will be no change. We are bought with a price, the precious blood of Jesus.

## NOTE FROM BROTHER THATCHER, OKAYAMA, JAPAN

We are glad to report that we are still pushing in the work here in Okayama, Japan. We enjoy the work here and we feel that the Lord is continuing His blessing upon us. We have about ten that we can count on out of the number of seekers who have given evidences of finding salvation, and our plan is now to begin with the first Sunday in January and have a Sunday morning service for Christians. All our evening services are evangelistic, and we enjoy preaching the gospel to them.

We are also glad to report that we are all well and love the Savior with all our hearts. We trust that you will continue to pray for us and our work.

## SISTER FRANKLIN, OF SALAMA, GUATEMALA, UP AGAIN

Just a few lines to let you know we are still living and that Mrs. Franklin is up and gaining strength from her attack of influenza. Neither Raymond nor I have taken it, and we are not candidates.

The death rate may have diminished a little by now, but not much. I suppose it has diminished because there are not so many folks to die as at first. I never saw anything like it. Many really die of starvation, with everybody in the house sick, and nobody to prepare the others a bite to eat. We have been aiding some, or I am sure more would have died. Until yesterday the government sent doctors and medicines free for the poor. There is a makeshift of a hospital here, but not a nurse in the department.

We learn from letters from Coban that the influenza is taking hold there. We fear for that place, as it is cold and damp there. Here it has been bad enough, and it is dry, but the coldest I have seen since we arrived here.

## A SPIRITUAL AWAKENING IN SWAZILAND

BY REV. H. F. SCHMELZENBACH

You will rejoice with us to know that there has been a spiritual awakening here in dark Swaziland. Each week we are receiving reports from our stations and outstations of souls giving their hearts to Jesus. Three Sabbaths ago here at Peniel, with its outstations, we had thirty seekers, and last Sabbath three were saved here at Peniel and three at each of the two new outstations in the bushveldt. Also three at Christ Chapel, and three at Fitkin Memorial, and we have not yet received the reports from the other stations. At Wilson Chapel, two weeks ago, there were twenty-four in one day. We have no report from there this week yet. At the two new places in the bushveldt we are holding services out in the open, and God is blessing in a marked way. I go to Christ Chapel every Friday, sleep there, and start out before sunup for a twenty-mile ride to the new outstation, hold two services, and get back between 7 and 8 o'clock in the evening; then sleep there and rise early on Sabbath and do some kraal visiting, on my way to the other new outstation (which is only eight miles away from Christ Chapel), and hold two services and get back in the afternoon; sleep there, and come back to Peniel on Monday. I went to Wilson Chapel (eighteen miles from Peniel) a week ago last Wednesday, and found the chapel filled with natives waiting for me. They all listened well as I preached the Word to them, and I found most of them belonged to the believers' class (about thirty or forty of them). Joseph is stationed there and that accounts for the stir there, as he is an untiring preacher and worker, and has a real burden for the lost.

You, no doubt, have read in the papers about the influenza epidemic. Over seven thousand white people, and over fifty-seven thousand natives have died from it here in South Africa.

Miss Cole, Mr. and Mrs. Shirley, and my wife, have all had it, and I am housed today, feeling much under the weather; so far we have only seen it in a light form. Miss Cole was the first of our number to come down with it, and she did not know what it was and just kept at her post with the result that she took a relapse, and is still very ill. This is her fourth week in bed. She seems to think she is slowly recovering now. Several of our boys and girls are also down with it, but it goes so fast that before this reaches you we hope it will have run its course here, or I would ask you to put it on your prayer list. (This may help us to appreciate the necessity of praying for all of our missionaries constantly.—Editor.)

Mr. and Mrs. Shirley left today for a week's holiday and rest, and Mr. Nielson is at their station looking after things in general.

Rev. R. S. Anderson, in Coban, Guatemala, is in very poor health, and may possibly need a furlough. He has been on the field for nine years since furlough. Let us be praying much for the restoration of his health.

# THE WORK AND THE WORKERS

## EVANGELIST J. W. ROACH

I have just closed a revival at Malden, Mo., with Brother J. C. Walker as pastor. The Lord gave us great victory. Sinners were saved, backsliders reclaimed, and believers received the baptism with the Holy Ghost in sanctifying power. Brother and Sister Walker have the work well in hand, and are loved and appreciated by their people. Brother Walker preached a few times in the revival, to the delight of all. He believes in the old-time gospel, and doesn't look sad when the evangelist preaches straight. There are some as fine folks at Malden as I have ever met.

## EVANGELIST G. W. TEVIS

We closed at Covington, Ky., the 19th. God answered and we had a real revival. More than forty knelt at the altar for victory, and almost all of them prayed, met conditions, and God answered and the shouts of praise ascended the hills of Zion. From Covington we came here to Orchard Park, N. Y. I am with the Wesleyan Methodist church here, Rev. J. M. Mann, pastor. One week of the time is gone, a few souls have prayed through, and I am believing for a general break at any time. The harvest is ripe, there is much to be done, the saints are praying and getting under the burden, and I know victory will come. My next meeting will be in Marietta, Ohio, beginning February 16th. Pray for me.

## EVANGELIST LAWRENCE REED

I am in the midst of a gracious revival at Alliance, Ohio. About thirty-five have prayed through to victory. The meeting is being held at the invitation of the Salvation Army. They have a fine hall, centrally located. The crowds are fine and God is meeting with us. This is my second meeting for the army here, being here last June in the tent meeting, in which God blessed and some forty found Him precious to their souls.

My next meeting is at Cleveland, Ohio, at the St. Clair mission. I was there last spring and God met with us. Any one wishing my service, I have dates open in April and May.

## EVANGELIST W. F. CLEGHORN

I thank God for salvation. God has wonderfully blessed our efforts since our entering into school at Bethany. We are expecting this to be one of the greatest years of our life. We have just recently become a member of the Eastern Oklahoma District, and we have a desire to become acquainted with our folks on the Eastern and Western Oklahoma Districts. We have had seven years' experience in the regular evangelistic work, and God has wonderfully blessed our labors. We have a few open dates, and any one desiring a meeting we would be glad to correspond with them. We have a gospel tent, and wish to use it to the glory of God. Address us at Bethany, Okla.

## FLORIDA DISTRICT

We have preached one week at Pensacola, where we accepted a call for three months, and are preaching two Sundays each month and serving Florida District the remainder of the time. We think, however, that after the three months other arrangements will be made for Pensacola church, and we will devote all our time to District work.

We have just returned from our first trip on the Florida District. We found Rev. A. Griswold in a good revival at Princeton, where he is pastor. He is giving splendid satisfaction and the church is taking on new life under his wise ministry. Several were saved or sanctified in this meeting.

At Homestead, nine miles south from Princeton, some good friends, Brother and Sister Avery, deeded us nine lots, and we hope to establish a church there. Brother Griswold expects to establish an afternoon appointment, and is also planning a revival meeting in a few days.

Rev. S. M. Stafford is the right man at Miami, and serves a loyal people who love God and their pastor. We spent two delightful weeks in the home of Brother and Sister Stafford, and preached to these splendid folks. God

## Pasadena University Campaign

The readers of the HERALD of HOLINESS throughout the world are aware of the fact that a great campaign in the interest of Pasadena University, Pasadena, Cal., is now under way.

It has been my privilege to take part in this campaign to save the property of the school. A debt of \$100,000 is on the institution, consisting, as I am informed, of the original debt from the purchase of property, plus the accumulated interest from the heavy debt, and some annuities. The interest on this amount of principal is eating out the life of the school. Any thinking person can readily see this fact.

In the case of this institution, there is one problem now facing us, namely, shall we save the school or see it sold under the hammer? What would it mean to us to lose it? First, it means the loss of something like \$200,000 of consecrated money. Second, it means the loss of our name and the respect of the business men of the West, and consequently, the crippling of our work throughout this section, if not nationally. Third, it would mean that souls would ultimately miss heaven who would be saved through the ministry of boys and girls who would have been educated and sent out from the school to bless the world.

I made a number of trips, and visited quite a few churches in behalf of the university, and I can assure the people everywhere, I have never in all of my life seen such heroic, self-sacrificing giving. The churches in the West are doing their best to save this institution. They ought to have the co-operation of the entire church in this struggle. We are a unit in our effort to save and promote our work, and the burden of one section should be the burden of all sections. Let us help one another. Let every loyal Pentecostal Nazarene send an offering to the university on this "Lift-the-Debt" campaign. This is our school year, and we must free our schools, all of them, from all danger of bankruptcy, so they will have a chance to fulfill their divine commission.

R. T. WILLIAMS,  
General Superintendent.

blessed us and gave a number of conversions and sanctifications, for which we are still praising His name.

We spent a night at Ft. Lauderdale, with Bro. C. E. Shaw, who is holding a revival in our new church there, assisted by Sisters Dean and Olive Rife, of the Tennessee District. This church has no regular pastor now, but will know better after the meeting how much support it can give a pastor. We then will try to secure for them the right man and hope to see this young church prosper. We have a few loyal holiness people there.

At Grand Crossing, near Jacksonville, we have another small, loyal, Spirit-filled congregation, served by Rev. D. M. Reed, pastor, and doing well.

Besides these, there are several places where we could plant holiness churches if we had the men and money. We greatly need a good man for the city of Jacksonville, who could work in all parts of the city and Brother Reed and his people would co-operate with him. We also need one or more revival song leaders. Also some revival teams of ability to work the leading towns of the state. I think I could get the support if I had the right kind of workers. Write me if you want to come to Florida. My address is 1810 West Jackson street, Pensacola, Fla.

B. F. SHEFFER,  
District Superintendent.

## EVANGELIST E. W. KIEMEL

We did not take a pastorate this year, as we felt God leading us into the evangelistic work.

We started in a meeting at New Home, Kas., with Brother Windsor and his people, January 21st, and closed February 9th. God gave us a real good meeting at this place. The pastor, Brother Windsor, is a man of God and is trying to lead his people on to victory. He needs our prayers very much, as his wife slipped away to be with Jesus by a severe attack of the influenza. May all the saints remember this dear brother in prayer.

There were a number at the altar, and some beautiful cases. The meeting closed in a good tide of salvation, and several at the altar both morning and evening on the last Sunday. To Him be all the glory. We leave again this week for another meeting, and ask the saints to pray for us.

## NORTHWEST DISTRICT

Our church at Walla Walla, Wash., has just closed a very successful revival meeting with Rev. C. E. Roberts and wife, evangelists, with Rev. M. Busbee assisting. It was my privilege to attend this meeting and help pray it through.

I was never in a meeting where the saints prayed more fervently and persistently than they did here, and their prayers certainly reached the throne. Brother Roberts surely is a great evangelist, and his heart-searching sermons brought things to pass. There were seekers at nearly every service. He does his best to help every department of our work. He certainly is an example to all our evangelists and pastors, in the way he works and succeeds in securing subscriptions for the HERALD of HOLINESS.

Brother Busbee did some good preaching during these meetings and Sister DeLance Wallace, the pastor, was right on the job in praying and pulling and helping in every way to make the revival the success it was.

Our new church at Connell, Wash., recently organized, is flourishing. Brother Anglin, the pastor, took in nine new members the other Sunday, and there are more to follow. Our other churches report victory.

I am now at Yakima, Wash., in a revival meeting with Rev. A. M. Bowes, pastor. Rev. Frank Blackman is leading the singing. The meeting has started off well, with ten seekers the first Sunday. This is a strong church and their new church edifice, with their splendid congregations and increasing membership, is the result of the untiring zeal and wise leadership of their pastor, Brother Bowes.

THEODORE E. BEEBE,  
District Superintendent.

## COAST TO COAST CONVENTIONS

The original plan for the chain of coast to coast conventions would have taken us from Portland, Ore., to Salem, Ore. The announcements were out and advertising matter being arranged for, when the influenza ban made it necessary to cancel. An exchange of telephones brought a call from Rev. D. D. Edwards to Ashland, Ore., for the Salem date.

The convention was held in the Pentecostal Nazarene church, of which Brother Edwards is pastor. The town of Ashland has five or six thousand inhabitants. It is well churched. I mean by that, it has a sufficient number of church organizations. There are ten or twelve in sight as one passes through the streets of the little city.

The pastor and his people did everything reasonable to make the meeting successful. Between forty and fifty were at the altar seeking pardon or purity. We sincerely trust that the convention may prove a permanent spiritual uplift to the town. The good people of Ashland are upon our hearts, and, though we do not have time to name them one by one in this brief report, we commend them to our Father.

We had a good beginning in Howard Street Methodist Episcopal Church, San Francisco, last evening. Cease not to pray for us!

REPORTER.

## OLIVET UNIVERSITY

We are having a very gracious revival at Olivet, under Brother Harding, Superintendent of our Indiana District. God is wonderfully moving among our student body. We are al-

lowing our regular program to be smashed up. Many of our recitation periods are entirely given up to prayer and some of our brightest conversions occur in such meetings.

We are receiving a number of new students with the opening of our closing semester and others are reported to be coming.

We are expecting that next year will show a very substantial increase in the student body; and with a strong leader in our new president, whose name will be announced in the near future, and with several strong additions to the faculty, we shall all be disappointed if Olivet fails to show very marked improvement and growth.

J. W. AKERS,  
Acting President.

#### EVANGELISTS D. S. CORLETT AND WIFE

We have just closed a wonderful, old-time revival in our church in San Francisco. We were associated as singers with Brother O. B. Ong as the preacher. God opened the windows of heaven to our souls and we had very few barren services throughout the entire two weeks' meeting. The church was greatly blessed and quite a number have been added as the result of the meeting. San Francisco has been known as a hard city for religious work, but all things are possible with God, and our faith goes out to Him for a greater church in this city than ever. The pastor, Brother D. J. Smith, worked with us faithfully and God is greatly blessing his efforts.

This is my first meeting since being discharged from the army. God has wonderfully kept and preserved my life during my service for Uncle Sam. I went "over the top" once and was wounded in the Argonne woods in September, and since then have spent most of my time in the hospital. But I can now testify to the wonderful keeping and preserving power of our God. Our next meeting is at Lindsay, Cal., and we are expecting a real old-time revival.

#### SAN FRANCISCO DISTRICT

The Lord has been very good to us on the San Francisco District. In some parts of the District a real revival tide is on. San Francisco has had the greatest revival in the history of our church there. Evangelist O. B. Ong has held a two weeks' meeting. Brother Donnell J. Smith, the pastor, and his people were ready for a revival, being prayed up and paid up and looking for it to come. There are some

permanent results by way of additions to the church.

Evangelist Ong went to Berkeley, where he expects to be for the next two weeks. We are expecting to hear of a great sweep of victory there. The Berkeley church has undergone some much needed repairs recently, which add to the attraction as well as to the improvement of the interior.

The revival spirit is on in the Oakland church. General Superintendent H. F. Reynolds and Brother Bud Robinson spent several days here in the interest of the Pasadena University. They raised over \$1,500 and had more than twenty people at the altar during the four days' campaign. The raising of the money and the revival spirit seemed to go well together. Amen! General Superintendent J. W. Goodwin was at Berkeley several days, and raised \$555 for the university. On Monday night Dr. Reynolds and Brother Robinson were to be at San Francisco. No doubt they received a good offering and subscription for the university. Brother Howard Eckel was with these brethren part of the time in the campaign. Bakersfield and Lindsay were visited and some money was raised at both places, but I am not in possession of the exact figures. We will try to present the needs of the school in all the churches on the District, and get what we can to help the university over the top.

We recently held a meeting in San Jose and organized a church. The outlook is good for a splendid church in that city. The work will be supplied until the Assembly by Rev. Messrs. Coons, Holmes, and Smith. We hope by that time to be able to put a man in the field to carry the work on to greater victory.

Had we a little money we could open four or five new places before the next Assembly. There seems to be a "sound of a going in the tops of the mulberry trees" and we purpose to make the charge against the Enemy and succeed.

Our Assembly will meet in San Francisco June 4th to 8th, with General Superintendent J. W. Goodwin presiding. A great revival meeting will be held two weeks preceding the Assembly with Brother Bud Robinson and Brother and Sister C. E. Roberts leading us on. This meeting will run on through the Assembly. We are looking for and expecting the greatest Assembly the old San Francisco District has ever seen.

P. G. LINAWEAVER,  
District Superintendent.

## CHURCH NEWS

#### ANDERSON, IND.

This year closed with the annual Assembly in Anderson's tabernacle. God marvelously poured out His Spirit. Brother and Sister Akers, pastors, came to us full of faith and added many to the church, tore down the old tabernacle walls, stood on the foundation, and preached holiness. Now we have a beautiful church building, for which we praise our God.

Brother and Sister Akers felt it to be God's will to take the pastorate of Indianapolis First Church, and after much prayer God centered our call toward Brother Rollie Morgan.

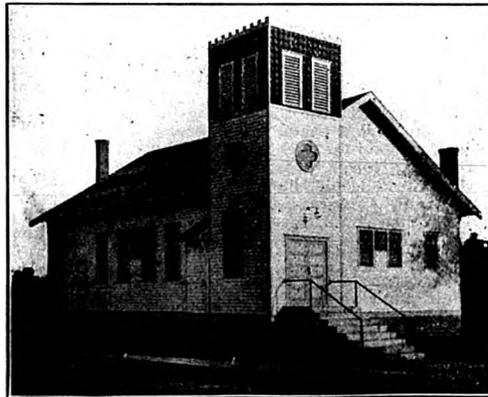
Our people, who know how to please a pastor's wife, gathered in on two occasions and heaped the larder with those things that sustain the outer man; and at Christmas time gave a beautiful \$40 kitchen cabinet.

The church began to pray for a revival, and in God's time the meeting started with the pastor as evangelist. And such stirring messages on hell, death, the judgment, and eternity, mingled with heaven, holiness, and heart purity! God's truth prevailed, and in four weeks fifty-eight souls bowed at the altar for either pardon or blessing; and all testified to victory except one.

During the last Sunday, February 2d, Brother Morgan preached on divine healing. At one end of the altar about fifteen bowed for healing, at the other end five bowed for either pardon or cleansing. While praying and anointing God's prayer fell, some wept, and others shouted. Surely God is with us, and the best of all we

have only begun. During the meeting there were six additions to the church.

Our people contracted with Brother Morgan for \$24 a week, but soon found we could pay



ANDERSON, IND., CHURCH

\$26; and Sunday a collection was given to the pastor-evangelist, and the final counting was better than \$75.

T. H. GOBLE,

Reporter.

"And the Lord added to the church daily such as should be saved" (Acts 2:47).

#### Sioux City, Iowa

I wish to express my appreciation of our church paper. I look eagerly each week for the reports from our District Superintendents and pastors, or reporters, from our churches. The Sioux City church is busy these days, and is planning for a revival from February 10th to 23d in South Sioux City, on the Nebraska side, under the human leadership of Brother S. M. Lehman. Pray for us. This is surely a needy field, but the people show an interest, come out to the prayermeetings, and Sunday evening services. We are having some victories around our own altars. I am so thankful for a church where the members, if they break with God, can come back and have the people help them get restored again. One thing some folks have learned, the sooner they return to God the easier it is for them.—S. M. Doebler, Deaconess.

#### Kellogg, Idaho

We are on the upgrade in Kellogg. The Lord has been so marvelously good to us, and blessed us along all lines in the last eighteen months. We have for our pastor, Rev. C. B. Langdon. The Lord has sent him back to us the second year, for which we do praise Him, and for such a godly man as Brother Langdon. There have been a number of souls saved and some sanctified since he has been with us. He has the good will of the town and his influence is going out for God. We had in our midst recently, our District Superintendent, Brother Beebe, who gave us some stirring messages. There were seekers at the altar, and the Christians were blessed and built up in the most holy faith. We are expecting our brother again some time in the near future to give us a few days' meeting. Then we had with us over Sunday, Brother Wallace, who gave us a good message both Sunday morning and Sunday night, and gave us encouragement to press on. We have now a good Sunday school, and the interest is increasing. Pray for us here.—Mrs. Emma Lambert.

#### Danville, Ill.

Since Brother Willingham has come to us, our church is moving along, and God is blessing our labors. We had a standing debt for more than \$400 at the Assembly time, when Brother Willingham came to us. It has been lifted without asking for one special offering. It has been paid in answer to prayer. Unsaved people are coming to us, telling us they want old-time religion. We are praying for an old-time awakening among the people, and God is answering. Bless His dear name.—Mrs. Dora Murray, Deaconess.

#### Burr Oak, Kas.

These are good days with our work here. God is with us, and blessing us, and we feel like traveling on. We were in the midst of our revival when they put the ban on the second time, and, of course, we had to stop the meeting, but the revival fire still burns. Our dear people are getting under the burden and load, and we are expecting God to lead us on from victory unto victory. We are expecting to begin another revival meeting in the spring. Pray with us that God will give us a great salvation time.—J. C. Demoret, Pastor.

#### Middletown, Ohio

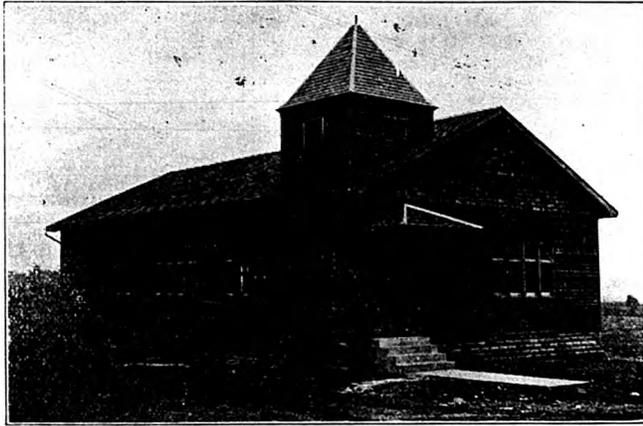
We have just closed a successful revival campaign. Evangelist Rev. J. A. MacClintock, of Richmond, Ky., opened the campaign. He is a forceful speaker, and a good revivalist. He lives much upon his knees. This good brother desires a larger field for evangelistic labors. Before the meeting was over the evangelist took sick, but Rev. T. P. Roberts, of Wilmore, Ky., dropped in on us and continued the meeting. He did some effective preaching and pushed the battle onward. Mrs. J. H. Burke spent many hours in the secret chamber with God. In behalf of this meeting and precious souls. Rev. D. L. Brandenburg and wife and their people from Franklin, Ohio, came down and helped us in the fight. Rev. John Gould, our good District Superintendent, dropped in on us and preached two nights. A good number bowed at the altar and prayed through to victory. We have received a nice class into the church, and others are looking our way. During the meeting we raised \$1,335 in pledges for building purposes. We have over \$200 in the building fund, and more than \$100 worth of lumber. We expect to build immediately, as we have our foundation in. We have, also, received a loan from the bank. We have the blessing and the Blessor. Amen!—E. E. Wordsworth, Pastor.

**FRANKLIN, OHIO**

The new Pentecostal Church of the Nazarene was dedicated Sunday afternoon, January 26th. This scene was witnessed by a large congregation of people, and the glory of God was upon the entire service. The church building is 36 x 60 feet, and is valued at \$4,500. The basement is cemented and the entire building is neat and attractive.

Rev. E. Wordsworth, of Middletown, Ohio, had charge of the song service; Rev. C. P. Roberts, of Dayton, Ohio, led in prayer; Rev. D. L. Brandenburg, the pastor, read the Scripture lesson; and Mr. Dodds, of Middletown, sang a solo. District Superintendent Gould, of Columbus, Ohio, preached a powerful and impressive message from Job 14: 15.

After the sermon Brother Gould presented the financial need of the church, and \$1,450 was raised in cash and pledges. This only leaves an indebtedness of \$250. Thank the Lord! The trustees of the church came forward and presented the church for dedication, and District Superintendent Gould offered the dedicatory prayer. The glory of God came down upon us,



OUR NEW CHURCH AT FRANKLIN, OHIO

and we praise God for a church home, where we can sing and shout, pray the glory down, and preach full salvation.

Two years ago last October a tent meeting

was held, and as a result of this meeting the church was organized October 15, 1916, with thirty-four charter members. The church membership at present is seventy-four, with a probationary list of twenty-four.

We praise God for His approval upon us, and the work is progressing along every line. To God be all the glory.

Rev. and Mrs. D. L. BRANDENBURG, Pastors.

**St. David, Ill.**

We are praising God for what He has done for us in these last four months, bless His dear name. We had four marvelous cases of divine healing; one woman had been told by the doctor she was bound to die. At the time of her sickness she was unsaved; but God, true to His promise, when she called He saved her soul. She then called the pastor of our church, and he and a few of the saints went and prayed and anointed her and instantly God raised her up. Today she is a living example of God's great power to heal the body. The same is true of the other three cases; except they were deemed before their sickness. We are in a revival here with the Dunkelburger sisters, as song evangelists, and are having large crowds. Please pray for us.—Rev. J. S. Wallace.

**Morrilton, Ark.**

We have had three months of profitable labor with the church here. Our people are faithful. The services are well attended and interest is increasing. The Lord is blessing. We put forth a special effort for the salvation of souls March 2d to 16th, with Rev. W. E. Shepard, as evangelist. Pray for us.—R. M. Parker, Pastor.

**Montrose, Colo.**

The Lord gave us a good day yesterday, February 2d. We found ourselves assembled for the morning service without a pastor, through some misunderstanding, but we were not to be defeated. We had a prayer and praise service. The testimonies were so clear and filled with the power of God. One soul was most wonderfully sanctified. Again in the evening His blessed presence was with us. Brother Martin, of the Free Methodist church, was with us, and preached a powerful sermon. Five went to the altar. One was sanctified and three saved. Praise the Lord! We have been praying for a pentecostal revival, and feel it is coming. We see victory ahead, through God, who never lost a battle.—Mrs. A. H. Eggleston.

**Madill, Okla.**

The church at Madill is progressing nicely. The saints are in the harness to work for God, and while Satan comes on the scene once in awhile, yet I never saw folks so determined to have the victory. We have the victory, and our heads are up. We covet an interest in your prayers. Pray for us and our dear pastor, Rev. F. C. Savage.—L. F. Disheroon, Reporter.

**Blue Ridge, Mo.**

We are glad to report victory in our souls. The Lord has been blessing the churches at Blue Ridge and Lawson. While the influenza has been raging, and many of our churches have been closed so long, we have only missed

services a few times. Sometimes the attendance was small, but God has been in our midst, and a few souls have prayed through. We are planning summer meetings, and expecting greater victory. We also hope to erect a church building at Lawson soon. We begin a revival tonight in the Methodist church in Gilman City. There seems to be but very little spiritual life in this town of a thousand people. Pray that God will give us an old-fashioned, Holy Ghost revival here.—Charles W. and Florence Davis, Pastors.

**Wauseon, Ohio**

For more than nine months I have been supplying the work at Wauseon, and the Lord has been with me. A little over two weeks ago we moved here and are glad of it. It is so much better this way than to be thirty miles away. The folks had the house cleaned, a ton of coal in, and also a load of wood on hand. A week ago they gave us a surprise one evening and loaded our dining room table down with good things to eat. Then we sang some hymns, had prayer, and rejoiced in the goodness of God. We have some of the finest people on earth in our membership here, and they can pray the heavens open, get blessed, and shout the victory. It is a great privilege these days to labor with people who know the Lord. Several are to unite with us next Sunday morning, and not a lean one in the bunch. Our offerings and attendance are good, the spiritual atmosphere is fine, and surely God is with us. We are now going after subscriptions for the HERALD of HOLINESS, the best paper on earth for a Pentecostal Nazarene.—L. E. Grattan.

**Newton, Kas.**

Surely the Lord is blessing His people at Newton. Thus far during the year, every service has been blessed of Him. To Him we give all the praise. We are getting a vision of the need around us, and that vision is manifesting itself in action. For a month in our Sunday morning services, we have been speaking on the subject of prayer. We asked the Lord to give us a host, either saved or sanctified, and twenty-five additions to the church by the Assembly next fall. Already a number have found victory at our altar, and eighteen have united with the church. Our plan is, every member a worker. Well, they are working and results are sure to follow. Our "Win One" campaign for the Sunday school started February 2d at 5 a. m., and ends May 4th at midnight. To meet the needs of our rapidly growing Sunday school, the board voted last night to have a cement floor put in the basement of the church, and then make a number of Sunday school rooms. This will make it possible for us to take care of a large crowd of pupils. Rev. H. H. Peters,

who has recently united with the church at Newton, has written a very fine book, "Salvation Light." He has kindly donated two hundred of these books to the church, the price of which will help to fix our basement. We desire an interest in your prayers.—Isaac W. Young and Wife, Pastors.

**Kalama, Wash.**

God gave us a glorious three weeks' revival in this place. Unable to secure an evangelist at the time we needed the meeting, we started in, believing God for victory. The saints prayed and held on until things broke up. God gave us a goodly number of souls, who prayed through in the good old way. Brother Goettel, assistant pastor of Portland First Church, came to our help the last ten days, and was a great blessing. His excellent messages were sent home by the Holy Spirit, and resulted in souls getting through. The saints were blessed and encouraged, and four members were taken into the new church. This church is on the map to stay, we believe. To God be all the glory. I am now in North Yakima with Brother Bowes in his splendid new church. Brother Beebe is the evangelist, and I am singing. God gave us a great beginning day Sunday. The crowds were fine, and about twelve seekers responded at the altar. We are believing God for a great meeting. Pray for us.—F. E. Blackman.

**Lake City, Mich.**

This place is one of the fields of the Michigan District. The writer had poor health part of the year 1917, and in the fall of the same year I came to Cadillac vicinity, thinking my health might be improved in this northern climate. We held a campmeeting here last June, and I was assisted by the District Superintendent, Brother Bradley; Brother Sharpe, of Falmouth, our neighbor; Brother Hankes, of Nashville; and Brother Fords, of Mt. Pleasant. We preached for this people some during last summer, and in the fall they called us to be pastor. Brother Bradley organized here before the Assembly last fall. Like many places, we have been much hindered by the influenza. The society here has purchased a church building of the United Brethren. We had hoped to move this building last fall, dedicate, and hold a revival, but were delayed on account of the epidemic. How good to have the HERALD of HOLINESS and a few other holiness papers coming to our home when quarantined. Thank God for editors, contributors, and reports from the field and its workers. Thank God the world war is over, at least for awhile, but the holy war against sin and Satan continues. God help evangelists and pastors to be firm in these days. Pray for the work in Lake City mission.—V. Duxton, Pastor.

**Claytonia, Idaho**

We opened church at Claytonia, Sunday, February 2d, for the first time in four months. We thank the Lord that every member was present but one, and all gave a testimony to the saving power of Jesus. We only have a class of ten. They are awake, and hang together, and they are sacrificing for a lost world. God gave us a text for the morning service, Nehemiah 2:20. We found the schoolhouse very dirty and the organ out of order in the morning; in the evening the house was locked and our gas lights out of order; but with a couple of lanterns and a small light we began to sing and pray. During the testimony services one sister said we needed a church, and God came on the people in a marvelous way. Before we closed we had \$665 for a church; also a site was given. We also received a nice offering for our District Superintendent, Brother N. B. Herrell. Glory to Jesus, who is our Captain. We give Him the praise. We are praying and believing for a revival. Join us in prayer.—Lewis E. Hall, Pastor.

**Oskaloosa, Iowa**

A much appreciated feature at one of last Sabbath's services, was the singing by Professor Carter, musical director of Central Holiness University; also a strong and timely sermon by the pastor, Rev. C. T. Williamson, on "The Christian Soldier." Brother Williamson is undoubtedly God's man for the place, and is putting heart and soul into the work. The Sabbath morning hour was recently given over for the subject of missions, Brother Christensen, called to Africa under the interdenominational banner, gave an extremely interesting message, and \$100 was pledged for the lost of other lands. Brother Christensen placed his membership with us, and we have taken him on our hearts

as we did Brother Wagner, now of Japan. The cry of our souls these days is for a much needed downpour of the Spirit upon our town.—Mrs. Dora Sherman, Reporter.

#### Ponca City, Okla.

We are in the midst of a revival at Ponca City, with Evangelist Charlie Robison. A sweet spirit of harmony prevails, the Lord is with us, and we are expecting a gracious closing out. The singing is fine, with Miss Verdine Saltee, who is an enthusiastic song leader. Our pastor, Brother Coulson, preached for ten days before the evangelist arrived, and had the church in good condition. We desire your prayers that God shall lead us on to mighty victory.—Nadine Smith, Reporter.

#### Skedee, Okla.

I want to report victory for the Skedee and Pawnee work. We are not possessing all the unexplored territory by leaps and bounds, yet we are steadily climbing the hill. There isn't a ripple in the clouds, only the horizon is filled with cloudbursts of His eternal glory. Our Sunday school is doing nicely under the wise management of the superintendent, Brother White, and new children are becoming interested and coming out on Sundays. God is especially blessing the preaching services by anointing the preacher and blessing the hearers. The work in Pawnee is somewhat young, yet there are great opportunities for the church, as Pawnee is quite a thriving town. During the last Sunday God gave us a very precious jail service. We are more than delighted with our church paper, and are in sympathy with all the institutions of the church.—W. B. Walker, Pastor.

#### Emmett, Idaho

We are now in the midst of a new church project. The gravel and sand are mostly hauled, the basement is nearly dug, and plans are being made to start making cement blocks in a day or so. This was all undertaken without a loan in sight, but God answered prayer and found a man for us who will loan the money on splendid terms, so we can see our way through for the completion of a nice, concrete church, 38 x 58 feet, with a basement 37 x 38 feet. Our men have been freely donating their time, with their teams, and will do most of the work, making the cost small compared to the value of the building. We are having extra prayer meetings for a widespread revival, as well as the success of the building of the church. Yesterday was a great day of rejoicing and divine blessing in the church services. Pray for us.—W. H. Parker, Pastor.

#### Tillamook, Ore.

Since last writing of our work and people here the influenza ban has been put on all public meetings for the third time with the additional demand of all to wear masks when in public places, shopping, etc., and yesterday, February 2d, we had the rare opportunity of preaching to two audiences *en masque*, for all of them had masks on in the church. The Lord gave grace to those present to bear the trial, and we were blessed in preaching the Word. We hope soon to be entirely free from the influenza ban and its hindrances to the work. We are stretching out full length on the exceeding great and precious promises, and finding that they are sufficient for all our needs. Praise the Lord! He has wonderfully led and provided for us during these months of difficulties arising from the influenza epidemic, and we are indeed thankful for all His mercies and grace. The Lord bless all who are laboring under great odds and teach them to trust implicitly in Him at all times. Let us not forget to pray much for one another in these days of strong temptations, for the Enemy of souls is making big drives against the saints to discourage and weaken their faith, and overcome them in the stress of new and strange experiences. The Lord watch between us all and help us outwit the Enemy and cause us to triumph gloriously.—Arthur F. Ingler, Pastor.

#### Ashland, Ky.

We want to report victory from First Church, at Ashland, Ky. We just closed a great campaign of four Sundays with Rev. L. Milton Williams, as the evangelist, and suffice to say, we had clear and unmistakably plain preaching, with no uncertain sound. God surely helped Brother Williams to put the plow in deep, and the results were sinners weeping their way to Calvary, backsliders being reclaimed, and professors located, finding their way to the altar, and praying through. The house was well filled every night during the week, and on the Sun-

### BIBLE STUDY

## Young People's Society

### FORGIVENESS

Ezek 33:14-16

BY REV. E. J. FLEMING

"When I say": Who speaks? What importance attached? By whom, or what, speak?

"Unto the wicked": Who? Psalm 10:4-11.

"Thou shalt surely die": V. 8; Ezek. 3:18, 19; 18:28. What woes upon the wicked? Isaiah 3:11; Psalms 11:6; 1:4-5. Divine judgments—Num. 16:30; 1 Samuel 25:38; Isaiah 26:14. How is Prov. 10:27 true? Do men refuse God's warnings? Prov. 29:1.

What death is spoken of in Eph. 2:1-5; 5:14; Col. 2:13? What death is mentioned in Romans 1:32; 8:13; James 1:15; Rev. 20:14; 21:8?

Of what death does the lesson particularly speak: physical, spiritual, or eternal?

"If he turn": Necessary to forgiveness, confession—Prov. 28:13; repentance—Acts 3:19; forsaking—Isaiah 55:7. What does God say about sin? Prov. 12:22 first clause; 15:8 first clause; 15:9 first clause; 15:26 first clause. See seven abominations in Prov. 6:16-19.

"And do that," etc.: Ezek. 18:21, 27. Is God exacting? Micah 6:8; Deut. 10:12, 13. Whom does God call to repentance? Matt. 9:13.

"Restore the pledge": Ezek. 18:7. How apply the principle of Ex. 22:26, 27 and Deut. 24:10-13 today? Make an application of Deut. 24:6 and 17 last clause, and Job 22:6.

"Give again," etc.: What old law? Ex. 22:1-4; Lev. 6:2-5. Suppose the owners could not be found? Num. 5:6-8. Any New Testament example? Luke 19:8. Make a careful application of the law of restitution for today.

"Walk in the statutes," etc.: What are the statutes of life? Lev. 18:5; Psalm 119:93. Was God faithful? Ezek. 20:11, 13, 21. What example of blamelessness? Luke 1:6. May we be blameless in this life? Phil. 2:15; 2 Peter 3:14; Col. 1:22. When faultless? Matt. 25:31, 32; Jude 24; Rev. 14:5.

"Without committing," etc.: What provision for sinning? 1 John 3:6, 9. How keep from sinning? 1 Peter 4:1, 2; Acts 24:16. What grace is a great safeguard against? 1 Thess. 3:13; 5:23.

Do you believe it possible for believers, by sinning, to lose communion and fellowship with God without losing their standing, or relation, in Christ? Back your answer with Scripture.

"He shall surely live": 18:27, 28. What great principle is involved? Romans 2:7, 10; Rev. 22:12-14.

"None of his sins": 18:22. To what does God call us? Isaiah 1:18. Conditions 1:19, 20. Gracious promises—Isaiah 43:25; 55:7; Daniel 9:9; Neh. 9:17.

Why does God pardon sinners? Micah 7:18 last clause. Great grace—Romans 5:16, 21.

days the house was packed and the aisles filled quite awhile before the time to begin service, and many were turned away because of no room. The seating capacity of our new house is about 450. We believe this to be the best meeting held in Ashland in the history of the church, and the best representative audiences. Some of our city officials and best business men and many members from other churches and people from all walks of life were in attendance. This has been the home of the writer for more than thirty years, and for the last year, or nearly so, he has been the pastor of the flock, and has had to do with many campaigns here. We believe the church is in better condition in every way, the spiritual tide is rising, finances are good, it is easy to raise money, easy to raise a shout, unctuous services, God's presence manifest in every service. Wife and I have entered the evangelistic field again, and are at present in a meeting at Colegrove, Ohio, with Brother Shipton and his faithful crowd. From here we go to Portsmouth, Ohio. We will be busy until the last of March, and then expect to attend the Assembly at Washington, D. C., (as we are members of that District), which convenes some time in April. Our home address will be P. O. Box 306, Ashland, Ky., for some time.—The Ashland church has called Rev. J. W. Henry, of the Washington-Philadelphia District, to pastor the flock, and we feel

he is the man sent of God for the place. He came during the Williams' campaign, but took sick and has been confined to his bed for the last two weeks. At this writing he is sitting up, and we expect him to be at his duties soon. Pray for the work here, and the pastor.—W. W. Hankes, Reporter.

#### Blackwell, Okla.

Our midwinter revival, which covered the four Sundays of January is now a matter of history, and of which we will always be glad to think. Rev. Lee L. Hamric was our evangelist. The church was ready for the revival and we were not surprised to see the power of God come upon us in the first service. Brother Hamric preaches with the Holy Ghost's anointing upon him, and does not shun "to declare the whole counsel of God." Many were saved, reclaimed, or sanctified. We did not try to keep account of the number, but the results were very satisfying. It is said to be the greatest revival in the history of the church here. To God be all the glory. Eleven united with the church and others will follow soon. Let me say just here, that if any pastor wants an evangelist who will build his people up, and upon whom he can rely, I cheerfully recommend Brother Hamric as such a man. Our work here is moving on well in every department. Our Sunday school has outgrown our classroom and we are arranging now to finish our concrete basement which will afford room for two classes. Our Young People's Society is doing good work and we are expecting to organize a Junior Young People's Society soon. The Women's Dorcas Society is doing splendid work along home missionary lines, and in our regular services we meet the Lord and get "coaled up" for the many duties of life. By the grace of God we mean for this little city to know that there is a clean, holiness church here that has come to stay.—V. P. Drake, Pastor.

#### San Francisco, Cal.

With our special meetings over we nevertheless feel that the revival continues on in our midst. Brother O. B. Ong, evangelist, and Mr. and Mrs. D. S. Corlett, singing evangelists, were at their best. The very first service was one of great power and glory. The preceding weeks of special prayer were not in vain. Twenty seekers lined the altar and upon the waiting saints the Spirit came in special anointing. With such a beginning well might we have expected a glorious ending, and in this we were not disappointed. Our congregations were splendid and with a spirit of conviction in our midst, the saints constant in prayer, the results were sure. About 150 bowed at the altar. There were a number of remarkable cases of conversion and sanctification. D. S. Corlett, as leader of the singing, lifted us heavenward and caused the church to ring with the echoes of holy song. During the meeting we installed as a permanent improvement, a magnificent electric sign at a cost of \$50. This, with other methods of getting the meeting before the public, made our expenses unusually high, but the Lord blessed and the people responded. For our evangelists and expenses we raised approximately \$500. Upward of twenty have signified their desire to come into membership, with a splendid list of prospectives. The greater part of our meeting was conducted with the mask ordinance in effect and the influenza threatening, but God brought us through all right. God will answer the prayer of faith and send a revival of old-time salvation. This we said before it came to pass, and now that our eyes have beheld we must testify as Joshua of old, "all good things are come to pass." Monday night, following the conclusion of our meetings, Dr. Reynolds and Bud Robinson were with us in a special service for the Pasadena University. Bud gave a brief sketch of his life, to the profit and interest of all. Dr. Reynolds presented the needs of the school, and in cash and pledges we made an offering of \$511.33. By His grace and under His leadership we march on.—Donnell J. Smith, Pastor.

#### Ada, Okla.

We are glad to announce that our church building is in fine shape now and everything is on the move for better work than ever before. One more coat of paint and we will be ready for the preachers' meeting to be held at this place March 10th to 16th. We are expecting a great time, so let every one come and get blessed, and let's plan for some great work over the District. There are plenty of good homes for you, and



# International Sunday School Lesson

March 2d  
THE REPORT OF THE SPIES  
Numbers 14: 1-10

**GOLDEN TEXT:** "This is the victory that overcometh the world, even our faith" (1 John 5:4).

## THE LESSON OUTLINE

H. ORION WILEY, D.D.

In Numbers 13, 14 there is recorded a series of events of vital moment to the children of Israel. Through miraculous deliverances they had been brought to Kadesh-barnea and were ready to take possession of the land given by promise to Abraham and his seed. Spies were sent out to determine certain things in regard to the land, and, on returning, gave account of a good land "flowing with milk and honey," but gave varying reports as to whether or not they were able to possess the land.

### I. THE EVIL HEART OF UNBELIEF.

1. The murmuring of the children of Israel was the immediate result of their unbelief—their lack of faith in the promise of God that this land should be given to them as an inheritance. The fact that the people believed the evil report of the ten as against the report of Caleb and Joshua was evidence of the evil tendency of their hearts. This tendency is found in the entire human race and furnishes one of the best evidences of the depraved nature of man in his unsanctified state.

2. Israel was rejected therefore because of willful unbelief. God was grieved with that generation and said they do always err in their heart.

3. God punished the unbelief of Israel by cutting them off from the promised inheritance. God still punishes unbelief in the same manner—by cutting off the people from the fulfillment of the promises.

### II. THE FAITH OF CALEB AND JOSHUA.

1. The faith of Caleb and Joshua was manifested in this; they trusted not in their own strength to conquer the land, but looked for a manifestation of divine power. "If the Lord delight in us, then he will bring us into this land and give it to us."

2. Their faith was further manifested in a deliverance from fear of their enemies. "Their defence is departed from them, and the Lord is with us; fear them not." The oath of our covenant is "that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life" (Luke 1:73, 74).

3. The congregation bade stone them with stones. Faith always appears like presumption to unbelief. Those who believe God, however, have courage to face the stones.

4. The glory of the Lord appeared in the tabernacle of the congregation before all the children of Israel. God manifests Himself in defense of those who put their faith in Him, and vindicates them before the people.

### III. THE PROMISED LAND AND THE PROMISED REST.

1. In Romans 4:13-17 Paul argues that the inheritance was given to Abraham by faith, to the end that the promise might be sure to all the seed; both (1) the Jew under the law; and, (2) to those which are of faith, the "many nations."

2. In Hebrews 3, 4 the writer maintains that the rest promised to Israel, which they rejected through unbelief, could not be the ultimate rest promised, since another day is mentioned by David—a dispensation of grace with a spiritual inheritance also received by faith (Heb. 4:6-9).

3. This promised rest is not for sinners, but for the people of God (Heb. 4:9). As Israel could not come into their promised inheritance until they had first been delivered from Egyptian bondage, so also this rest of faith remains for those who have been delivered from the bondage of sin.

4. This rest is not a future rest in heaven, but a present spiritual rest (Heb. 4:9, 10). It is a rest which believers are exhorted to enter by faith, and unbelievers are warned of the destruction consequent upon the rejection of the promise. It is a rest of faith and therefore obtainable in this life (Heb. 4:9-11).

5. This rest is described by the writer as follows: "For he that is entered into his rest, he also hath ceased from his own works as God did from his."

a. He rests implicitly and without fear upon the atoning work of Jesus Christ for salvation. It is therefore a "rest of faith," a term commonly and properly applied to the work of entire sanctification.

b. It is a cessation from "our own works." Faith takes the place of "our own works" for salvation. Our works, in the fallen state of nature, are evil. Paul speaks of the manifestations of the carnal mind as "works of the flesh." This rest is therefore a state of heart purity in which the soul as truly rests from its own works as God rested from the works of creation.

11th, of pneumonia and spinal meningitis. She was two months and eighteen days old. Interment was made in Mt. Lebanon cemetery. Let God's people remember these parents in their sad bereavement.—J. N. Hampe, Pastor.

**Wright**—John S. Wright was born in Ohio, April 30, 1840, and was married to Susan H. Franklin in 1862. To this union were born eight daughters and one son, two daughters dying in infancy. He was converted when about ten years of age, and was sanctified about thirty-five years ago. He was one of the charter members of the Pentecostal Church of the Nazarene at Milton, Cal., when it was organized in 1906, and was elected Bible class teacher in the Sunday school, which position he held till he died, January 17, 1919. The funeral service was held at the Methodist church in Jenny Lind, by his pastor, and his weary body laid to rest in the Jenny Lind cemetery.—Rev. J. H. Jamison, His Pastor.

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## "She Hath Done What She Could"

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

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**Notice**—In the North Pacific District, the board of examination has arranged that licensed preachers taking the course of study, living at or near Seattle, may apply to H. D. Brown for examination before the session of the District Assembly. I will therefore be glad to hear from any who are taking the course, and render what assistance I may be able. Address me at 1110 West Sixty-fifth street, Seattle, Wash.—H. D. Brown.

**Special Notice**—Let all the Pentecostal Nazarenes, and all other holiness people in the state of Oklahoma, take notice that on March 18th to 23d, Revs. C. W. Ruth, of Indianapolis, Ind., C. H. Babcock, of Los Angeles, Cal., Joseph Owen, of Bonz, Ala., and A. H. Johnson, of Akron, Ohio, will hold a national holiness convention in the Oklahoma City First Church. We want you all to come. It will be worth your while. Sit down right now, and write me that you are coming to stay through the entire convention. Address me at 723 West Reno avenue, Oklahoma City, Okla.—J. W. Oliver, Pastor.

## DEATHS

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

**Brandon**—The death angel visited the home of our beloved pastor, Brother and Sister Brandon, of Westmoreland Church, Prescott, Ark., February 8th, and took from them their little infant baby girl,

one week old. We weep not as those who have no hope, but are comforted by the Word of God, and by the indwelling Spirit.—F. M. Westmoreland.

**Hix**—Miss Hester Coe Hix, eldest daughter of Mr. and Mrs. Luke Hix, was born at Rough Point, Tenn., February 19, 1901. She died of pneumonia, following influenza, January 23d, in Carthage, Tenn., where she was attending school. She was converted at Monroeville, October, 1911, and united with the Pentecostal Church of the Nazarene at that place. While a student at Ruskin Cave College she gave her life to God in complete consecration. She lived a devoted Christian life. The funeral service was conducted from the home, by Rev. J. L. Smotherman and the writer, and the burial was in the Dixon Springs cemetery.—Fred B. Cox, Pastor Methodist Church.

**Paylor**—James Henderson Paylor was born November 11, 1910, and died January 21, 1919. Little James was born into this world a sufferer, but bore his suffering so patiently, always appreciating every kindness shown him. He was saved over a year ago, uniting with our church. He was willing to suffer during the week, if they would only carry him to church on Sunday. He loved music, and played beautifully. His father being music teacher at our school at Hamlin, gave a program the week James was taken so ill; but he begged his father to be carried to the auditorium. When his number was called, he walked up and played. His temperature registering 103 degrees. He asked for many songs to be sung the night before he passed away.—B. H. Haynie, Pastor.

**Purdum**—Sister R. S. Purdum departed this life January 26th, at 10 o'clock in the evening. She was a member of the Pentecostal Church of the Nazarene at Ballinger, Tex. She was seventy-three years of age, a loving mother, fond grandmother, and very faithful to every known duty. She was a loyal Christian, and cherished a fond hope of soon meeting her blessed Savior face to face.—Emma Phillips.

**Walls**—Florence Alice, infant daughter of Rev. and Mrs. S. H. Walls, died Tuesday morning, February

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**EVANGELISTS' DATES**

C. H. Babcock:  
 Los Angeles, Cal.....February 18-23  
 Deming, N. M.....February 24-March 2  
 Phoenix, Ariz.....March 4-9  
 Plainview, Tex.....March 11-16  
 Oklahoma City, Okla.....March 18-23

Lyman Brough:  
 St. Paul, Minn.....March 13-23

W. R. Cain:  
 Greentield, Ind.....February 18-March 9

C. C. Cline:  
 Hodgson, Tex.....March 14-24  
 Halesboro, Tex.....March 14-24  
 Goddard, Ky.....July 17-27  
 Friendsville, Tenn.....August 14-24  
 Louisville, Tenn.....August 28-September 7  
 Home address, Dodd City, Texas.

E. M. Cornelius:  
 Elwood, Ind.....February 17-March 7

F. W. Cox:  
 Wallbridge, Ohio.....February 9-23  
 Rio Grande, N. J.....March 1-14 inclusive  
 Philadelphia, Pa.....March 16-30  
 Home address, Ashabula, Ohio.

Harry Joseph Elliott:  
 Loomis, S. D.....February 13-March 2  
 Fulton, S. D.....March 7-23  
 Van Hook, N. D.....March 27-April 13

C. T. Hollenback:  
 Vincennes, Ind.....February 26-March 20  
 Jeffersonville, Ind.....March 24-April 13

A. H. Johnson:  
 Los Angeles, Cal.....February 18-23  
 Deming, N. M.....February 24-March 2  
 Phoenix, Ariz.....March 4-9  
 Plainview, Tex.....March 11-16  
 Oklahoma City, Okla.....March 18-23

Minnie E. Ludwig:  
 Grand Island, Neb.....February 10-Indefinitely  
 York, Neb.....March 2-16

Lewis and Mathews:  
 Permanent address, 341 West Marquette road,  
 Chicago, Ill.  
 California.....February  
 Oregon.....March and April  
 Alberta, Can.....May to October

F. J. Mills:  
 Driscoll, N. D.....February 17-March 2  
 Flaxville, Mont.....March 6-16

George and Effie Moore:  
 Greencastle, Ind.....February 16-March 9

Joseph Owen:  
 Los Angeles, Cal.....February 18-23  
 Deming, N. M.....February 24-March 2  
 Phoenix, Ariz.....March 4-9  
 Plainview, Tex.....March 11-16  
 Oklahoma City, Okla.....March 18-23

C. E. Roberts:  
 Columbus, Ohio.....March 9

C. W. Ruth:  
 Los Angeles, Cal.....February 18-23  
 Deming, N. M.....February 24-March 2  
 Phoenix, Ariz.....March 4-9  
 Plainview, Tex.....March 11-16  
 Oklahoma City, Okla.....March 18-23

W. E. Shepard:  
 Morrilton, Ark.....March 2-16  
 Troy, Ohio.....March 20-April 20  
 Topeka, Kas.....May 18-June 1  
 Cincinnati, Ohio (camp).....June 6-25  
 Denton, Md. (camp).....July 25-August 3  
 Wheeling, Ind. (camp).....August 8-17  
 California, Ky. (camp).....August 22-31

Howard W. Sweeten:  
 Pulaski, Ill.....February 22-March 10  
 West Union, Ohio.....March 23-April 13  
 Battle Creek, Mich.....April 18-28

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 (Rev. A. M. Bowen, pastor).  
 Spokane, Wash., February 22, 23—  
 (First Church, Rev. C. Warren Jones, pastor).  
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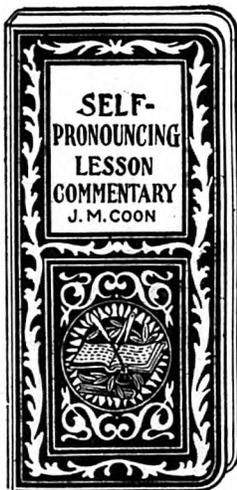
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# Pasadena University Campaign

## WATCH THE THERMOMETER

### Victory or Failure—Which?

You will see by the Thermometer that we are at least within sight of the goal—Praise the Lord! The Thermometer registers \$70,000. This looks like victory and we are rejoicing, but failure to secure \$30,000 more means another hard pull or eventual failure.

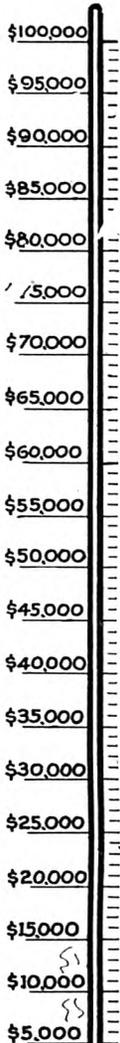
Have you prayed about this crushing need? Subscribe something! Pray daily! We must win the day.

**OUR STUDENTS**—Hundreds of young people, trained and educated at Pasadena, have gone out to bless a lost world. Others are planning to attend—and we must give them the opportunity.

**REMEMBER**—Remember we will never bother you again for this debt! Remember this is our final effort! Remember we are pleading to save an institution that represents so much to you and yours. Remember if we succeed in raising this \$100,000, it will be a great victory for God and souls.

**THE FUTURE**—The future really depends upon this campaign, if we succeed in raising the \$100,000—the future is assured. Already we have some encouragement toward an endowment fund. We confidently expect to be able to raise a splendid endowment fund in the city of Pasadena, but we can not ask for this till we are able to announce that funds have been raised to pay our debt.

The future for Pasadena University from a student standpoint is especially bright, and after all we must have students to make a school. The enrollment this year is very encouraging, it has almost reached the 200 mark, but we have accommodations for many more and desire to make plans to greatly increase our student body next year.



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