

# HERALD of HOLINESS

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

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## EDITORIAL

### A Word to the Young Preacher



I HAVE a word for the young preacher. The Christian ministry is always and will ever be a career of self-denial and hard work. It would be a pity if it were not. It is inconceivable how any one can think of it otherwise. When we consider the great objects in view in the sacred calling, then consider the iron grasp of sin on humanity; and the allurements of sin and the tenacity and activity and determination of Satan to hold his conquests and gain others at all hazards—looking at these things, it is impossible not to know that the Christian ministry must necessarily be a calling of great labor and sacrifice and many trials and testings. Yet there are reasons for our position that the present is a period when this sacred calling possesses peculiar trials and testings for the preacher.

#### The World Has Grown Harder

In the first place, the world has grown harder and sin seems more firmly ensconced in its intrenchments, and men and women are therefore more difficult to reach and persuade to become Christians. Say what you may, and wish as you may, the facts are undeniable. Sin is harder to fight than formerly. People are harder to reach than formerly. Revivals are harder to have than once they were. There is an increased degree of irreverence in the world and the Christian minister is not revered as once he was. The very churches have become in a sense colder and more formal and businesslike in their dealing with the pastors, and there is not the glow and freshness of love and active, warm sympathy felt toward the pastor that once was the case. To exert the influence, therefore, necessary to do the full work of the ministry there must be in action the fullest possible afflatus of the Holy Spirit in the heart and life and preaching of the minister. There is not that degree of human love and sympathy and co-operation on the part of the laity which was once the case, and which was a powerful help to the preacher in the exertion of the needed influence upon the public in order to do the work expected and desired of him. God has made provision for every emergency and need of His Church and ministry, and the facts to which we here refer as to the diminution of these collateral aids need not discourage the preacher in the least. There is power in the blood. God is all and everything to His divinely called and commissioned minister. Upon Him we are to alone rely for the power and the results of our preaching.

This war is not going to help in any way the influence of the preacher with the people. War hardens and trends people farther away from God and truth and love. We know that often after a war there are great revivals, but this is not to be credited to the war. If so, it would be a pity that wars could not oftener come than they do. No. Wars are essentially hardening and imbruting and have nothing in them that trends people closer to God and love and sympathy. The absence of the home influences, and the churches and all the softening and ameliorating influences of peace, tell sadly on the life and feelings and susceptibilities of the soldiers after their return to the life of civilians. So we may expect new problems to face us in new forms of unbelief and hardness. We may expect especially new phases of difficulty to meet us in the faith of so many being transferred from the power of God to the merely human helpfulness of institutions and agencies which served the soldiers so kindly in the times of war. These undenominational agencies have been very helpful in ten thousand ways, but they have not been distinctively saving and regenerating in their aim or work or effects. Had they undertaken this kind of work they would have been declared sectarian and lost their influence. We are to remember that no amount of beneficence or relief or charity can take the place of the saving power of God in absolute conversion of the soul. People returning from the battle field will have to be tactfully and kindly brought to see and recognize this truth before they will be effectively reached along real salvation lines. Many preachers have been swept off their feet by this glow and flush of the active benevolent work among the armies, of a charitable and helpful line. Many have seemed to change the entire tenor of the gospel appeal and to accept this kind of work as the way to bring the unsaved from death and sin to life and godliness. The gospel has not changed one whit on account of the war.

#### Tact, Judgment, and Discretion

The thing for us to do is to pray for tact and judgment and discretion. We must, of all things, be true; but we can be tactful as well as true. We can be discreet as well as devoted to the right. We must not let down the bars to meet the conditions being created by the war. Sin is going to remain the very same after as before or during the war. Not one soul has been saved during this war who was not saved by the very same conditions which you urged ten years before the

war began. God never changes His plans or His terms of salvation to suit the notions or mistakes of even good men. Men, with high-sounding titles who have gone across the seas and returned, have made us sad by their silliness in talks to the folks at home. They seem to have discovered that God has been corrected and made to reverse His whole plan of saving people to accommodate Himself to war conditions and needs. A sinner is a sinner, whether during a war or during peace. Salvation is to be from the depths and depravity and deviltry of sin, whether during a war or before or after a war. There must be the element of immutability in this whole business always and everywhere and under any and all conditions whatsoever.

Our heart goes out to the young preacher these terrible days of stress and strain. God bless every one of you and lead you tenderly and sweetly. Lean hard upon Him and trust Him implicitly and He will see you through. **PREACH THE WORD.** This is God's only demand of you. Be true to His Word. Preach the truth as it is in Christ Jesus. Call men to repentance. Tell men of a hell to come to the impenitent, and a heaven to be gained by turning to God and serving Him faithfully. Show the people that you believe mightily in the truth you proclaim, and be in terrible earnestness to get them to see and feel as you do. Unless you feel the terrible truths you preach, you can not hope to get the hearers to feel them. Lift up the Savior and He will draw all men unto Him.

## Attention Needed at Home

**I**T SEEMS that, while we are concerned for the weaker nations and rightly seek to make the world safe for democracy, there is dire need for some work at home. We gather as much from an account in the papers of a recent meeting held in Chicago, at which there were some ten thousand people present, at least seventy-five per cent of which were said to be of German and Russian descent. It was a hilarious crowd and very noisy in their demonstrations.

The speakers at this gathering spoke in favor of Bolshevism, openly throwing aside their mantles of protested loyalty to the American government. The crowd was composed of socialists, anarchists, and sympathizers with Bolshevism and other un-American isms. The avowed purpose of this meeting and the people represented by them was to organize a Socialist soviet republic in America. The red flag was displayed and wildly cheered, the American flag was only once seen, and then apologetically compared to the red flag of the internationalists. The speeches and whole tenor of the meeting were entirely un-American, and directly against all for which we, as a free people, stand.

There was no interruption attempted with this anarchistic demonstration by the authorities, as was the case with a similar meeting attempted in New York a short time previously. There the meeting was broken up and the red flag not allowed to be displayed.

This incident is only an indication of a widespread movement and danger rapidly growing among us, and promising us untold trouble unless taken in time. All such tendencies should be suppressed and that with great promptness and sternness. We can not act too quickly in such matters in an age like the present. We should be careful not to give such a spirit-time or opportunity to develop in our country. Let it be curbed, and that with strong measures, if necessary.

## Our Pagan Colleges and Universities

**T**HAT WAS a highly useful series of articles which passed through the *Sunday School Times*, written by a man who had taken a course and graduated in one of what he terms our "pagan" universities. The revelations made by him of the tragic work being done by these institutions is appalling indeed. Men occupy chairs in these great institutions who are atheists of the baldest type. Men who scout the

idea of inspiration of the Bible, the deity of Jesus Christ, who deny blood atonement, that men are sinners, and who claim that evolution is the only hope of the world, fill the prominent places on most of the faculties of the colleges and universities of this country.

What can we expect when we patronize institutions thus conducted in such flagrant opposition to the cherished teachings of the Bible and of the Christian religion? The great churches of the land, in many instances, endow and indorse these pagan schools, and patronize them by sending their sons and daughters to them to be wrecked in their faith and lost in hell at last.

The articles are written by a university graduate, who managed to pass through one of these institutions but was enabled to maintain his faith and Christian experience intact. He realized, however, that very few young men could do that, and hence he warns others from these breakers and warns parents against sending their children to such institutions of learning. He truthfully and pointedly says:

Parents who send their sons and daughters into this atmosphere and receive them back poisoned at the heart-strings of their spiritual experience are responsible for the tragedy in the lives of their children. The most important thing for them to know about the college or school to which their child is going is not the standing of its football team, the wealth of its equipment, or the "high standing" of its professors, but "What is its relation to the Lord Jesus Christ? What will be its spiritual influence?" Not that the questions of equipment and high standing in science are unimportant, but they should be made secondary to the other question.

When will our people learn the lesson of avoiding these institutions as they would rattlesnakes? It would not be so serious a blunder or crime to place the son or daughter in a cage with an untamed rattlesnake to be bitten to death as it is to place them where they are sure to be poisoned by that subtle venom of higher criticism and German rationalism and evolutionary falsity. This latter thing insures their death spiritually, and their final loss in hell forever and forever. No parent can be guiltless who dares to place a son or daughter in such an institution of learning. No father can afford to trust the indorsement of his church where such an institution belongs to that church. Men had as well know the truth now and forever. This is a shame and an insult to the Christian manhood of the nation. It is absolute treason to the worthy men and women who, in many cases, have poured out their money to endow these schools, thinking they were doing God's work of culturing the young people for usefulness in the church and business and society. Instead these schools are doing the Devil's work in debauching the faith and morals of young people by the tens of thousands, and preparing them for lives of carnality and unbelief and deaths of despair and endless sufferings in hell at last. We denounce such schools as pagan and only pagan and nothing but pagan. They should be denounced by every citizen who merely loves his country and his own children.

It is just this appalling fact that has given rise to the creation of the holiness schools all over the country. Had not these schools risen surely God would have blasted us with a curse bitter and relentless and fatal. We could not have been decently loyal to the plainest mandates of self-preservation, as a people, without these schools here and there where the Bible is recognized as the Word of God—God-breathed—and as absolutely and divinely authoritative and reliable and sufficient for our faith and practice. We could no more get along without these schools than we could without our churches, where the Word is to be preached and expounded to the dying men and women all around us. God bless these schools and save them from the virus and deadly curse of higher criticism and rationalism and evolution.

BECAUSE A MAN is quiet and shrinking judge not too hastily that he is a coward. Sometimes there is hidden behind a most modest demeanor a bolt of lightning that will kill, especially when there is a well-founded conviction that principles of eternal righteousness are being impinged upon.

## Our Aims for 1919

By REV. JOHN W. OLIVER

ALL POLITICAL parties have what they are pleased to call a "campaign slogan." Sometimes it is a protective tariff; sometimes it is free coinage of silver; or it may be women suffrage. All other issues are eclipsed in interest by this one. All other issues become secondary in importance to this one. The leaders of these parties go before the people, and win or lose on these issues. We do not care to call this a campaign slogan, although that would be a good name, but we rather prefer the name "Aim."

As with the political parties, so with the church; only we will not lose, thanks be unto God. If we be aimless it will breed indifference and lead to certain defeat. The young man or young woman without an aim in life will never amount to anything, for our attainments in this life are not "happen-sos." As a church, and standing for the very best and highest in Christian experience, we should have definite aims, and blend every effort to attain them. If this effort is put forth by the whole membership of the Pentecostal Church of the Nazarene great things will happen by the time we bid the year 1919 good-by.

Let our first aim be the oncoming of an old-fashioned revival of Holy Ghost religion on the whole membership of our church; not a gust that will become sickly with the spring fever when the gentle zephyrs begin to bring to us the aroma of springtime; nor will wither with the first biting winds of approaching winter; but that deepening of our own personal experiences that will set the joybells to going for all time to come away down in the deepest recesses of the soul. To some this will mean an enlarging of the capacity, but who can not stand it? We need the wells of salvation to be springing up in the heart all the time. We, of all people, are the most useless when the glory is gone.

When this takes hold on us real good we will become interested in others. Our interest in others is measured by the freshness and intensity of the pentecostal fire in our own souls. It will require constant effort on our part to keep the glow on us, but, after all, we are useless without it. We need not try to make others believe we are interested in them; they can feel it when we really are. It is then that our pleadings result in their moving toward God. As we more and more come in touch with God, and let our lives out in behalf of others, impressions are made, convictions wrought, decisions reached, and we have a general turning to God. Oh, that God will never let the revival fire cool so far as we are concerned!

But we should have a goal to reach; an object to be sought. Suppose as a church of forty thousand members we ask God to use us in the salvation of at least two souls each this year. Does that scare you? Are they not to be had? Do you not believe it can be done if each of our forty thousand members would spend just thirty minutes each day on his knees in secret prayer? Do you think God would turn a deaf ear to about twenty thousand hours of good, solid, faithful praying out of every twenty-four? If it can be accomplished, and it can, it would mean the conversion or sanctification of about eighty thousand souls during the year 1919 by the people of our own church. Is this too great an undertaking?

Our next aim should be to increase our membership. It occurs to the writer that if each of our members would become a real

Pentecostal Nazarene booster there could be added to our ranks during the year 1919 a number equal to our present enrollment. We have the material to work on; we must cast the net; it seems to be a streak of cowardice to do otherwise. Let us make all good people, and especially those who are in the experience of entire sanctification, feel that they are welcomed among us. Let us not turn aside, and say, "Well, if they come in, they will come in over the cold shoulder, and then if they become discouraged it'll not be my fault."

Suppose we try asking God to turn them toward our great church? I do not wish to be understood as favoring the loading of our church registers with a lot of dead material, for I do not; but there are a lot of good, live folks among us; they attend our services, help us pay the bills, and otherwise stand by us, and, best of all, they have the blessing. If they are good enough to do all this, it seems to me they are good enough to belong to the church.

Then, if we have the best thing on the earth, and we believe we have, we should be only too glad to have others come to think our way, and manifest it by joining in with us in the accomplishing of our God-given mission. And, when we show to God that we desire these things above everything else, we will get them. It is an easy matter for God to answer our prayer when He sees we mean business. Oh, that a holy recklessness would get possession of us until it would be our delight to fast and pray, and believe God for greater things than we have ever yet seen among us. Brother, it can be done. God is not off the throne, neither is it impossible for Him to answer the prayers of His blood-washed saints over the earth.

Another thing that should be aimed at is the exemplification of the spirit of unity. In happy service let's obey the biblical injunction, "In honour prefer one another." Let there be such a happy spirit of unity prevail that all the world will take note of it. Instead of trying to devour one another we should defend the character of the other until we have good and sufficient reason to believe the charge. And as this is the year for the meeting of the General Assembly, it might be said, "Let there be no self-seeking among us."

And the last, but in no wise the least, let us aim at getting our whole membership to tithe. My, what a volume of business could

be done if all of them would tithe! The Publishing House on a good basis; the Evangel Colportage and Tract Society going; pastors paid in full; all other interests up in full; and a good balance in the treasury. And if every layman and every preacher in our connection would join the Mutual Aid Societies, much misery and want would be relieved, and many a poor woman and orphan child would have something to keep the wolf away from the door.

Are these aims too high? With the God of all battles back of us; Jesus, the Christ, interceding for us; the Holy Ghost dwelling within us—all these mighty forces reinforced by a consecrated service performed by forty thousand sanctified hearts—God's noble blood-washed—should astonish this old world by asking and receiving from the hands of God the highest and the best. The world is tired of little things, and it is high time we were putting our God to the test, and receiving from Him that which, according to human estimation, is impossible. If each of us will rally around the white flag of holiness, as taught in the Bible and promulgated by our great church, every man standing in his place and working for the accomplishment of these aims as we work to keep the grass and weeds out of our gardens in the springtime, we will come to the end of the year 1919 far ahead of our fondest anticipations.

It will require perseverance and faith, but God has marvelously blessed us with both; it will require some self-denial, but we should remember those things costing us the most are the dearest; it will require some strength, but with Him who loves the whole wide world reigning in the heart, we ought to be able to say with the Apostle Paul, "I can do all things through Christ which strengtheneth me."

OKLAHOMA CITY, OKLA.

## It Takes Grace

By C. H. STRONG

IT TAKES grace to keep still sometimes. To let the other fellow have his say. To not murmur when given second place, or to say nothing that would be a reflection on an absent party. Job said, "I will lay my hand upon my mouth." Carlyle said, "Silence is as deep as eternity; speech is as shallow as time." James wrote of the tongue as being a little member but a great boaster, that it was set on fire of hell, and that no man could tame it.

It takes grace to speak in the manner and time that we should. The psalmist wrote, "To him that ordereth his conversation aright will I show the salvation of God." Isaiah prayed that he might speak a word in season to the weary. To declare one's self in defense of an innocent party whom public opinion has condemned, or to stand firmly for Christ when He is in the judgment hall of His enemies, takes grace. Words on such occasions are like apples of gold in pictures of silver.

Sinners treat their friends with mutual kindness; it takes grace to do good to those who spitefully use you. Almost any professor of religion, preacher or layman, can get a heroic feeling and go to church and skin folks because they just had(?) to do it; but it takes grace to testify and preach in a way that men will feel the need of Christ. It's easy to accuse others of being dead, but it will take grace and life to prove that we are out of the morgue. It's easy to criticize people for being cold, high, and dry. It will take more than whooping it up to prove that we are living at the fountain.

## God's Guiding Hand

BY HALDOR LILLENAS

Along the pathway of the years,  
Amid earth's sorrow and its tears,  
There is a thought that always cheers—  
God's guiding hand shall lead me on.

O'er sunlit hills or valleys drear,  
O'er meadows green or desert sear,  
My heart shall know no anxious fear,  
God's guiding hand shall lead me on.

When I can sing a gladsome song,  
Or when my heart weeps all day long,  
I find a consolation strong:  
God's guiding hand shall lead me on.

Then rest my heart in this glad thought:  
The best for thee, thy Lord hath sought,  
What comes to thee, thy Lord hath brought—  
His guiding hand shall lead thee on.

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That you can detect the lack of spiritual power in a meeting is no true evidence of piety on your part; sinners may do that. But it will take grace to manifest a spirit that will counteract such a condition and set the service afire for God.

Almost any old sinner can tell you what he would do and how he would do it were he a Christian. It takes grace and guile to champion the cause of true holiness by lip and life before this wicked, worldly, reckless generation.

If we talk or think more on the lack of spirituality of others, than we feed upon the good things of God, it is positive evidence one is either backslidden, generously possessed with the "old man," or has never been converted. Brother, sister, where are you? Living in the locality of Psalm 1:2 is more than talk.

Because your neighbor, relation, family, or church folks try your grace is no reason for you to seek a different environment. You think if some one was out of your way you would grow faster, but it isn't so. He has grace for your circumstances as they now are. Yes, it takes grace to live with others, and for others to live in close proximity to us. Any

one can discover faults; not so many have grace to extol virtues. Almost any one can ignore, accuse, or make it difficult for an erring brother to do right, but it takes grace to follow Paul's admonition in Galatians 6:1.

It is not so difficult to try to line people up with holiness standards; it takes grace to invite men to "follow me as I follow Christ." We may try to drive people to a life of prayer, but a prayerful life is the best incentive to begot communion. We may thunder the laws of Sinai until men forget this is a dispensation of grace, or we may preach the love of God until men will presume on His goodness to their own damnation; it takes grace and grit to be both destructive and constructive, to preach a gospel that cuts to the quick, then apply the balm of Gilead.

It's easy to grieve over shortcomings, grace will help to forget them. It's natural to excuse one's self and form an alibi for failures, but it takes grace to acknowledge them.

To err is human on my part; it takes grace to excuse the other fellow, for he ought to know better. Giving medicine is comparatively easy; it takes grace to turn patient and follow one's own prescription.

## Church Organization

By H. ORTON WILEY, D.D.

**I**N APPROACHING this subject we have no thought of controversy. It is our purpose to set forth the teachings of the New Testament, as we understand them, in reference to this important subject, believing as we do that, in order to any true success, there must be a recognition of the Lordship of Jesus in the Church as a body, as there must be a recognition of the gifts of the Spirit on the part of individual members. Church organization, therefore, is not a matter of mere speculation but is vitally related to the spiritual welfare of the body of Christ.

### Paul's Great Metaphor

The basis of Paul's teaching concerning the Church is found in 1 Corinthians 12, where it is discussed under the symbolism of the human body, sometimes called Paul's "Great Metaphor." His initial statement is a germinal text capable of large development.

*"There are diversities [or varieties] of gifts, but the same Spirit."*

*"There are differences of administrations [various forms of official service], but the same Lord."*

*"There are diversities of operations, but it is the same God which worketh all in all"* (He who in each person brings about the same result).

As the various organs which make up the human body must be regarded both from a structural and functional viewpoint, so the members of the body of Christ are endowed

with certain capacities by the Spirit; and they perform their various functions under the headship of one Lord. All are the "energumata" of one Triune God, the "diakonia" or "ministries" of one Lord, and the "charismata" (gifts or endowments), of one Spirit.

### The Gifts and the Administrations

Paul's analysis of the Church discloses this important fact, i. e., that the purposes of God. His several operations, are to be accomplished through and by means of a twofold agency and instrumentality—spiritual endowments and official oversight.

The ministry, therefore, must be considered in this twofold aspect, and proper emphasis given to each phase of the work. It is a vital error to suppose that the gifts of the Spirit are bestowments or powers subject merely to human control. This is an error which lies at the base of every fanatical aberration. The gifts of the Spirit are the energizings of the Holy Ghost under the administration of one Lord. The government of the church, therefore, is vitally connected with the exercise of spiritual gifts and church organization is a subject which springs directly into prominence.

Come-outism and fanaticism on the one hand, and legalism and lifelessness on the other, are the immediate results of a lack of proper emphasis upon the administrative or charismatic aspects of the ministry respectively. In the older denominations, the undue emphasis upon church government, to the

neglect of the gifts of the Spirit, has resulted in the lifelessness so prevalent in the churches generally. The holiness bands, reacting against the legalism of the churches, placed great emphasis upon the gifts of the Spirit as qualifications for the work of the ministry, and in this they were strong and true; but their failure to recognize the importance of the administrative phase of the ministry made them the easy prey of come-outism, with its attendant evils, and opened the door to innumerable fanatical aberrations.

It should be constantly borne in mind that the cry, "Back to Pentecost," can never be fully realized, until the Church has a proper conception of the necessity and importance of the gifts of the Spirit as qualifications for the work of God; and that these gifts can never be exercised in their highest degree without a proper conception of the administrative work of the one Lord. Church government is, therefore, directly related to the highest Christian experience and the most effective Christian work; and the ministry of the Church must be considered in its twofold aspect with due emphasis attached to each phase of the work.

### The Prophetic and Practical Ministry

The earliest distinction in the duties or functions of the ministry seems to have been made by the apostles themselves shortly after Pentecost, as a result of the murmuring which arose among the Grecians on account of the neglect of their widows in the daily ministrations. This distinction is found in Acts 6:2-6.

*"Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables."*

The ministry was thus divided by the apostles into two classes; (1) the ministry of the Word, generally termed the prophetic ministry; and (2) the ministry of tables, usually called the practical ministry. To the first class the terms elder, bishop, or presbyter are generally applied; and to the second the term deacon; or, in case the office is filled by a woman, the term deaconess.

### The Practical Ministry

The office of a deacon filled a local need in the churches and was always connected with the local church. Paul's letter to the Philippians, addressed as it is to the "bishops and deacons," shows that these offices continued in the church separate and distinct (Phil. 1:1).

The manner in which the first deacons were chosen was doubtless the approved plan in all the local churches, both for the choice of elders and deacons. The steps are very significant; (1) the division was made by the order of the apostles to meet a felt need in the church; (2) the men were chosen by the congregation in harmony with certain approved standards, i. e., men filled with the Holy Ghost and wisdom; (3) these men so chosen by the congregation were officially appointed to the office and work of a deacon by the apostles and solemnly set apart by prayer and the laying on of hands.

### The Prophetic Ministry

The prophetic ministry is a term applied to the teaching ministry, or ministry of the Word (Acts 6:2-6), and is divided by the Apostle Paul into two main divisions; (1) the revealing ministry, and (2) the teaching ministry, in the narrower use of the word.

These distinctions are brought out by a comparison of the two passages in which the apostle Paul mentions in identically the same or-

der, the various functions of the ministry in their proper gradations (1 Cor. 12:28; 31, compared with Eph. 4:11, 12).

(1) *The apostles*—those who were at the head of the prophetic ministry with a mission to the great outside world. Peter was the apostle to the circumcision, and Paul the apostle to the Gentiles.

(2) *The prophets*—mentioned so numerous—were an order of the prophetic ministry in the narrower sense, their ministry being to the churches. While it was not necessary that a prophet should have seen the Lord, as seems to have been in the case of the apostles, it was essential that he receive special revelations from God.

The apostles and prophets constitute the first main division of the prophetic ministry, i. e., the revealing ministry of the apostolic period—"the foundation of the apostles and prophets."

(3) *Teachers*—those who explained and interpreted the truths revealed through the apostles and prophets. This is the second main division of the prophetic or teaching ministry in the narrower sense, and is sub-divided by the Apostle Paul in Ephesians 4:11 as follows: evangelists, pastors, and teachers.

(4) *Evangelists*—those who carry the revealed truths to those who are ignorant of them. The evangelist stands first in the order of the teaching ministry, as distinct from the revealing ministry.

(5) *Pastors*—those in charge of local churches or congregations, exercising supervision as well as ministering in the Word and doctrine (1 Timothy 5:17).

(6) *Teachers*—another form of the local ministry. It is supposed that the office of teacher was concerned principally with instruction in the elements of Christianity.

#### The Ministry in Its Administrative Aspect

It has been pointed out that there is always a sharp distinction made between the two classes of offices in the ministry—the elders and the deacons (Phil. 1:1; 1 Timothy 1:7, 3:8-13). The terms "elder, bishop, and presbyter" are used to denote certain persons who were appointed to hold office in the church and to exercise spiritual oversight or superintendency over the flock entrusted to them. These terms are never applied to the ministry of tables but only to the ministry of the Word—spiritual oversight.

We are to regard, then, the terms "elder" and "bishop" as general terms applied to the prophetic ministry only, when regarded in its administrative aspects. The terms "apostle, prophet, and teacher" used in Ephesians 4:11 and 1 Corinthians 12:28 are not to be regarded primarily as different orders in the ministry as a sacred office, but as varying gifts and functions in the one prophetic order.

The above is evident from the fact that Paul himself is described in various ways as a preacher, an apostle, a prophet, and a teacher (Acts 13:1, 14:14; 1 Timothy 2:7; 2 Timothy 1:11); that John the apostle in writing his second and third epistles signs himself the "elder" (2 John 1, 3 John 1); and Peter, who is regarded as one of the chiefest of the apostles, calls himself an elder (1 Peter 5:1). It is also evident from the fact that Paul, in mentioning the different grades of the prophetic ministry in 1 Corinthians 12:28 and Ephesians 4:11 makes no mention of either elder or bishop, which not only in New Testament times, but in all denominations to the present day is considered a proper designation for a class of spiritual leaders.

The prophetic ministry or ministry of the Word is to be found existing in different

grades, as apostles, prophets, and teachers; when viewed as officials in the Church, they are spoken of regardless of their varying gifts, as elders or bishops, i. e., overseers or superintendents.

#### Bishops and Elders the Same

The most common designation of these officers of the Church is perhaps that of "elder," but in at least one passage they are called "pastors" (Ephesians 4:11). It is evident from a comparison of Titus 1:5 (with verses six and seven of the same chapter) that the Apostle Paul uses the terms "elder" and "bishop" interchangeably. He appointed Titus to ordain "elders" in every city; and following with a statement of the qualifications of these officers, he says, "For a bishop must be blameless as the steward of God."

A study of Acts 20:17-28 makes it clear, also, that the apostle applies the terms "elder," "bishop," and "pastor" to the same office. In lofty spiritual language he addresses the "elders" of the church, over whom the Holy Ghost had made them overseers (or "bishops"), to feed (pastor) the Church of God. Doubtless the term "elder" refers more particularly to the person; the term "bishop" to the office.

#### Elders Ordained

From the references found in the Acts and the Epistles, it is evident that the churches generally had elders appointed over them. To the elders was given the authority of governing and directing the affairs of their own particular congregations, as well as performing the teaching function. The eldership refers more especially to the administrative aspect of the work of the ministry. This is brought out in the following references:

*"Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine"* (1 Timothy 5:17).

*"A bishop then must be blameless, . . . (For if a man know not how to rule his own house, how shall he take care of the church of God?)"* (1 Timothy 3:2, 5).

*"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood"* (Acts 20:28).

#### The Transitional Character of the Council at Jerusalem

The fifteenth chapter of the Acts is important in this connection, in that it throws a flood of light on the position of the eldership in the general Church or body of believers. It is evident, from the association of the elders with the apostles in the settlement of a problem of utmost importance to the Church, that it was the divine plan that the spiritual welfare of the Church was to be committed to their care.

The church at Antioch was founded by the fleeing members of the persecuted church at Jerusalem, who came as far as Antioch preaching the gospel to the Jews only. But some of them, men of Cyprus and Cyrene, spoke to the Gentiles also, and the hand of the Lord was with them and a number believed and turned to the Lord (Acts 11:19). But certain men which came down from Judea taught that believers must be circumcised and keep the law of Moses, or they could not be saved. "When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question" (Acts 15:2).

To say that Paul and Barnabas were sent by the local church at Antioch to the local church at Jerusalem is pure assumption, based upon the supposition that the word "they" has as its antecedent the church. To what does the word "they" refer in the clause "they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem"? It may refer to the church, but it may equally refer to the brethren who came from Jerusalem teaching their false doctrine and who desired to support their claims by a conference with the church at Jerusalem, who they felt would sustain their position.

What is here inferred is plainly stated in the Codex Beza, which reads as follows: "But when Paul and Barnabas had no small dissension and disputation with them, Paul said with strong assurance, that they should remain so as they believed. But those who came from Jerusalem charged Paul and Barnabas and certain others to go up to the apostles and elders to Jerusalem, that a determination might be made by them concerning this question." There is no uncertain sound here. It was not the local church which decided to send Paul and Barnabas to Jerusalem; it was the brethren who came down from Jerusalem which charged them.

In the face of such collateral testimony, is it not strange that prejudice should so blind a person as to make it possible for him to build a theory of church government on the supposed antecedent of a word?

*"And being brought on their way by the church"* (Acts 15:3).

This means no more than that some of the brethren accompanied Paul and Barnabas with the other brethren a short distance; an act of courtesy of the times. If Galatians 2 is a parallel of this account, then Paul's reference to going up to Jerusalem by "revelation" may refer also to his "strong determination" as found in Codex Beza.

*"And when they were come to Jerusalem, they were received of the church, and of the apostles and elders"* (Acts 15:4).

They were received by the congregation, the apostles, and the elders; that is, they were accorded a great reception conducted along holiness lines, in which the brethren were given an opportunity to testify, and the audience listened attentively while they testified what great things God had done with them—much after the same manner, doubtless, as is done in a modern Assembly of the Pentecostal Church of the Nazarene, in the great rally preceding the opening of the session. There is not even a hint that the word "received" is to be understood in the technical sense of acting upon a report.

*"And the apostles and elders came together for to consider of this matter"* (Acts 15:6).

The matter was specifically referred to the apostles and elders, not to the local church at Jerusalem (Acts 15:2), and now they proceeded to take the question under advisement.

After much discussion, in which the principal speakers were Peter, Paul, and Barnabas, the Apostle James renders the decision of the council. The Greek word used is "krino," which means "to judge or pass sentence," as pointed out in a former paragraph.

*"Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; . . . And they wrote letters by them after this manner; The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia"* (Acts 15:22-29).

A careful reading of this entire letter will show that the association of the brethren with



the apostles and elders was concerned (1) with the election of the committee of "chosen men," to bear along with Paul and Barnabas a letter, containing the decision of the council to the churches of the Gentiles; (2) with the apostles and elders bearing testimony to the integrity and Christian experience of Judas and Silas, the men composing the committee. Verses 23, 24 state the purpose of the letter; verses 25-27 the appointment of the committee and the credentials of the brethren; verses 28, 29 the decision of the apostles and elders.

That the decision was rendered by the apostles and elders and embodied in the letter, rather than being the decision of the apostles, elders, and brethren of the local church at Jerusalem, is further evident from the following Scripture:

## Pray Through, or Take It by Faith, Which?

By REV. J. H. VANCE

**T**HE QUESTION as to how one can receive God's saving and sanctifying grace has been discussed from every standpoint. It is a common thing to hear men say, by way of instruction to a seeking soul after salvation, "Pray through." We believe many a soul has been misled by improper teachings. No one denies the fact that in order for a soul to find God, in either pardon or purity, he must pray; but the fact is, no one receives saving grace from God who does not ask in prayer. God has said, "Ask, and it shall be given you; knock and it shall be opened unto you."

Not a word can be found in all God's Word relative to salvation where God tells us to pray through, but hundreds of passages can be found where He tells us to believe on the Lord Jesus Christ and be saved, or similar passages. The fact is there is no salvation for any soul except through faith. We agree that prayer is the key that unlocks the windows of heaven, and brings the seeking soul to the place where faith is made possible, but for a soul to pray through without his prayers being accompanied by faith is one of the impossible things.

The sinner must begin his search for pardon by believing that God is God, and that He is a rewarder of those who seek Him diligently. Then he must seek God with his whole heart; no half-hearted seeking will ever find the place where pardon can be received. After the penitent soul has forsaken all known sins and with a broken and a contrite heart made confession to God of all the sins of the past, made restitution to all those he has wronged (where possible to do so) and promised God that he is done with sin forever, he has come to the place where all he can do is to believe that, since he has done his part, God will do His part. He begins to look, expect, and believe that God does what He said He would do; that is, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

We firmly believe that when a soul has reached the place, by prayer and a complete surrender to God, he must exercise a living faith in the promises of God; and believe that God does for Christ's sake now forgive him all his sins. A real heart faith will always bring the soul into the realization of a conscious salvation, and God will bear witness that the work is done, when the seeking soul reaches the place where he believes God in his heart. "For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." He can have a know-so salvation

*"And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem" (Acts 16:4).*

Here it is explicitly stated that the decrees were ordained of the apostles and elders. The word translated "ordain" is the Greek word *"krino,"* which the Apostle James used in rendering the decision of the council.

We have then three plain scriptural statements in regard to the decrees of the council; (1) the matter in question was referred to "the apostles and elders" (Acts 15:2); (2) it was taken under advisement by the "apostles and elders" (Acts 15:6); and, (3) the decision was given by the "apostles and elders" (Acts 16:4).

Now the soul seeking holiness must have a consciousness that he is free from condemnation and has peace with God; must realize that he is yet carnal, and that this carnal mindedness is eternal enmity against God, and that he must be freed from this inward foe if he ever sees the inside of heaven. All justified souls are conscious of the fact that God demands a holy life even from those who are not sanctified, and a consciousness that the unholy thing, the "old man" of sin, still remaining in them will drive them to God for holiness, and they will be made to cry out, "O wretched man that I am! who shall deliver me from the body of this death?"

The next and all-important step is a confession to God that he is yet carnal. Then the time has come for a mighty crying to God for deliverance through prayer and faith. There is no use of one praying who does not come to God in full assurance of faith, believing that since it is the will of God, even his sanctification, and that God is faithful who has called us, and who will also do it, one must lay hold with a determination that he will not be denied until Jesus comes and makes him whole. Here is the place where many a soul has been led astray by unwise teachers, who thought, they were doing the seeker a great favor in telling him to "Just take it by faith; just believe that God does sanctify you now, and you have the blessing."

At this place many a soul has been led to do as the instructor said, has gotten up from the altar of prayer, professed he was sanctified, gone out without the blessing, and made shipwreck of the salvation of his soul. What the instructor should have told him was to keep on praying and not to stop praying until God bore witness to his soul that he was wholly sanctified. Tell the seeker to believe that the very God of peace does sanctify him now, but tell him that he is never to testify to the world, or to any living being that he is sanctified until God first tells him he is sanctified. Yet one seeking holiness should keep telling God that he does believe the blood cleanseth from all sin, but don't confess it publicly until God gives the witness of the Spirit that the work is done. The seeker may be fully consecrated, may tarry with God in prayer, be determined to have the blessing of holiness, but with the absence of faith he will never find the Pearl of great price. Jesus said, " whatsoever ye shall ask in prayer, believing, ye shall receive."

So we conclude that a soul seeking to be sanctified must couple together prayer and faith, and by so doing will have no trouble in finding the blessing of holiness of heart.

## Who Is My Neighbor?

By REV. F. B. JANZEN

**I**T IS astonishing to see how small their circle of neighbors is to some people. It often consists only in their own family, closest relations, or friends. By studying the parable of the good Samaritan we will find that our neighbors reach to the uttermost parts of the world. Whoever you can reach in person, with prayer or with your money, is your neighbor. "What is written in the law?" The lawyer answered, "Thou shalt love thy neighbour as thyself." Jesus said, "This do and thou shalt live."

Dear brother and sister, can you love those precious souls with those dusky faces across the sea, stripped, beaten, and wounded by the Serpent of sin, as your own selves? Do you love those who are groping their way in darkness by the millions, passing into eternity without a ray of light or hope because no one tells them of our precious Savior, as you do yourself, your family, or your closest relatives and friends? How much money did you spend last year on your own family for luxuries and unnecessary pleasures? How much money have you invested for high-priced automobiles, more stock, extravagant, large, and fancy buildings, or lands, without giving God what belongs to Him? Are you putting God's money into more land in order to raise more wheat to buy more land for your able-bodied children, who are healthy and strong to make their own way in this world, while millions of heathen are sinking into eternal hell because you are robbing God of the money He needs to bring the gospel to those benighted people? Are you satisfied because you and your family are saved and you can enjoy all the comforts of this life?

Did you ever stop to think how much good you could do in this world by supporting a missionary or two in the foreign fields? You may be the means of bringing the gospel of Jesus to thousands of souls, who otherwise may be left in darkness. You could make thousands of souls happy, be happy yourself, and save your own soul by giving God what belongs to Him and more. I don't mean to only give God the tenth of your income, but give Him all He wants you to give. Instead of asking God, "How much may I keep for myself?" ask Him, "How much may I give you?" Prove Him and see if He will not open you the windows of heaven and pour out such a blessing that there shall not be room enough to receive it. "And all nations, Africa, India, China, Japan, South America, and others shall call you blessed" (Malachi 3). I have proved this Scripture and found it true.

"Lift up your eyes," get a vision of the great opportunity. We have plenty of good missionaries ready and very anxious to go, but there is no money to send them. When God calls a brother or sister to the foreign field it means He wants you to make it possible for him or her to go, and if you can't support them with money, He wants you to support them with your prayers, your influence, or any help you can render. With our debts lifted off of most of our institutions of learning and off of the Publishing House by the first of the year, we should be able to send every man and woman, called of God, to the foreign fields next year, and support our home missionary work better than ever before. Are we going to do it? Are we willing to sacrifice a little in order to reach the millions who are dying without a Savior? Are we going to love our foreign neighbors as ourselves? If we don't, how are we going to meet those millions at the judgment bar of God, when they will point their accusing, bony

fingers at us, saying, "You are to blame for our lost condition because you loved money, yourself, and family more than us. You had the means to do it, but did not send the missionaries to tell us of your Jesus who died for us that we might be saved," and the punishment will be more severe to those who are to blame for the perishing of these heathen than for the heathen themselves.

On the other hand, if we do all we can for

these precious souls, what glory it will be to meet them among the blood-washed, their once dark skins shining like the sun itself, singing the song of redemption with the saints, and to hear the welcome of our Savior, "Well done, thou good and faithful servant, enter thou into the joy of thy lord." Glory to God. I'm going to do my best for them, are you?

MOHALL, N. D.

## A Missionary Talk

By GERTRUDE COCKERELL

**T**HERE IS something sad in the sight of the blind. Blindness is suggestive of living in a house with the windows shuttered; the blinds closely drawn. Though so much has been done in teaching them to read, and opening up to them avenues of usefulness and interest, still their lot can hardly be said to be an enviable one.

The blind man I am going to tell you about had none of these advantages. He was, too, very poor and earned his living by begging. But one day he overheard something that changed the current of his thoughts: "The little laddie was hanging his head down and his long lashes swept his cheeks as his mother drew the doctor's attention to him. He spoke a few words to the mother and then to the child as he stroked his hair. All of a sudden the little fellow opened his eyes. He looked all around him in astonishment, and then as his eyes fell upon first one object, then another, he clapped his little hands and jumped about in childish ecstasy. But the doctor! I never heard such a voice, never saw on any face such a look! He looked as if he, himself, knew a lot of suffering. Then there was a little girl of about thirteen, quite blind, and she had her sight completely restored. 'Mother, darling,' she exclaimed, 'I always thought you must be beautiful, and now I know you are.' I saw more sights in one day than ever I thought to see. I tell you, mate, sometimes I had to turn my head away, or I should have blubbered like a baby."

You may imagine how our blind friend listened. But after all it was only children whose sight had been restored, he thought. No disease seemed to baffle the physician. How wonderful! Then aloud he said, "What's that, mate? Did you say that a blind man was fixed up?" Thus appealed to, the speaker related cases of restored sight in men and women, quite a number. His heart beat fast. Then his case was not hopeless. But how get to the doctor; how pay his fees? The speaker went on to say that most of the sick people were poor, and no payment was required. "But," he asked, "how could one get to him?" There his friend could not help him. He was just a traveling doctor. So it seemed the matter was to drop. But one day when our blind friend had taken up his stand as usual there was a great stir. Numbers of people were moving in one direction. The air was electric with excitement. The wonderful doctor was passing through his part of the country.

"Oh, if I had only known that he was so near I would have managed somehow or other to get to him," he wailed out to a bystander.

"The more fool you, that you didn't," was the unsympathetic reply.

The blind man raised his voice and called loudly after the retreating figure.

"How foolish you are," said one. "As if he could hear you with all that babble."

"Here, stop that noise," angrily expostulated another.

With an intensity of longing now bordering on despair he rent the air with his piercing cries. And he succeeded. Yes, he succeeded.

The doctor stood still and said, "Bring that man to me."

The mood of his opponents changed. With outstretched hands one and another guided his steps and cheered him as he passed. And now he was in the presence of the great physician. There was an earnest conversation between the two, and soon he, too, was looking out upon a world of beauty. His gratitude to his benefactor knew no bounds, and he there and then entered his service, proud and thankful to serve such a master.

Who was the stranger? Who could it be but Jesus? "Jesus Christ, the same yesterday, and today, and for ever." Let us read the story as related in Mark 10:47-52.

There are many blind around us with a blindness worse than physical blindness. And you and I have been numbered among those of whom the apostle writes, "Ye were sometimes darkness." But how great the change

to us who have been born from above. "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. 4:6).

There are many blind people who are just waiting for some one to take them by the hand and lead them to Christ. Some have been deceived by Satan with false lights—a mere speculative religion that leaves out Calvary—a religion that has no place for the Christ of the Scriptures. "If the light that is in you be darkness, how great is that darkness," said the Lord. "Reconciled to God by the blood of the cross," are we not just overwhelmed with love and gratitude to Him who has called us out of darkness into his marvelous light?

"Shall we whose souls are lighted with wisdom from on high—  
Shall we, to men benighted, the Lamp of life deny?"

Salvation! oh, salvation! the joyful sound proclaim;  
Till earth's remotest nation has learned Messiah's name."

Can we, oh! can we keep the good news to ourselves—"Jesus saves"? Are we passing the message along the far-flung battle line of men and women struggling against, and succumbing under, the pitiless assaults of the Enemy of souls that "Jesus saves"? Oh! may we pave the way with our prayers, as never before, for this message of salvation; pray that the Word of the Lord may have free course and be glorified; encompass with our prayers our pulpits, our theological halls, our colleges, our Sunday schools, our Bible classes, our Christian Endeavor societies, our missionaries, and our converts. Yes, pray for all men. "Pray without ceasing."

## Olivet University

By Acting President C. L. HAWKINS

**L**AST WEEK the writer endeavored to show the need of the wideawake, orthodox holiness college by quoting at length from a ministerial student who is receiving "new theology" from one of our larger seats of learning. Hear him once again, when he says:

"At the end of the year in this university I began by asking myself what I was going to preach when I became a minister. This question at times startled me. I still held steadfast indeed to my belief in Christ as the Son of God, but a thousand doubts and questions were flying about in my mind and heart.

The subtle influence of the unbelief everywhere in the air made itself felt. I would go into the library, pick up one of the current periodicals and find in every article the same spirit of unrest and question and discussion and restatement. I was not greatly troubled by the good-humored cynical references in a Latin classroom to the Old Testament fables as being identical with the Greek and Roman mythology. But when I sat under the brilliant philosophy teacher there were sown in my mind deep fundamental questions about the truth of some of the things I had held essential."

Dear reader, whether you are a professor of holiness or a mere admirer of the doctrine of the old cross of Calvary, I ask, What do you expect from many of our pulpits of tomorrow? What is the duty of every holiness man and woman? What should be done to combat the evil forces at play? Every philosophy, every doctrine that is contrary to the teachings of the blessed old Book on holiness is a germ as dangerous and detrimental as

ever sown by the Teutons. These germs do not lie dormant. They have their fruitage in the most fertile fields of America. God pity us while we sleep and allow the Evil One to inoculate our youth with a heterodoxy that will be as widespread and as fatal as the recent scourge which has affected every nook of our land. The reason we are not alarmed is we do not see the prostrate form nor hear the cry of a stricken friend. Quotation after quotation could be given from leading periodicals and recently published books, but what more will be needed to awaken the conscientious, or to stir to activity the already alarmed? Books, which are the fruits of the learning of such institutions, are occupying first places in the larger libraries of America. God save our fair America from such a catastrophe as that which Germany has just experienced. Whence originated all her sorrows? Where may we look for the source of her downfall? One word suffices—her "universitas."

May we appreciate the thought that the central hope of our land is in the minds of our youth. Their training bespeaks the trend of the near future and determines the course of our nation.

This university graduate declares, "Parents who send their sons and daughters into this atmosphere, and receive them back poisoned at the heart springs of their spiritual experiences are responsible for the tragedy in the lives of their children. The most important thing for them to know about the college or school to which their child is going is not the standing of its football team, the wealth of its equipment, or the high standing of its professors, but what is its relation to the Lord

Jesus Christ? What would be its spiritual influence? Not that the questions of equipment and high standing in science are unimportant, but they should be made secondary to the other question."

May we state, in conclusion, that it is not only the pagan university that is dangerous

to our young American life, but from the college that is spiritually dead there emanates an atmosphere of indifference and doubt that is stealthily working at the vitals of our American life. Think, pray, act while the day is yours.

OLIVET, ILL.

## Prayer—Our Bounden Duty

By Evangelist R. L. HOLLENBACK

**T**HE WELL known fact expressed in the heading of this article was enforced anew on the mind of the writer by reading the strong words of 1 Samuel 12:23, which has, therefore, been chosen for a text. "Moreover as for me, God forbid that I should sin against the Lord in ceasing to pray for you."

This Scripture accords with the teaching of Christ, in Matthew 25:40, that any deed, good or evil, rendered to our fellow-men, is indeed "unto me."

1. Prayer is the greatest ministry we can render toward the salvation of sinners or the preservation of saints; and since all are ministers in some sense, who are God's children, it becomes the highest duty to us all. Preaching, which is indispensable to the salvation of souls; singing, by which we concede many souls are won to God; and testifying, even though full of power of the Spirit—none of these can be compared, in their weight of gold, with prayer.

### Forbid We Should Sin.

Sin is any determination of a free will to deviate from God's commandments. The Scripture bears this out, "He that saith, I know him, and keepeth not his commandments, is a liar." Is prayer commanded? If so, its cessation is a sin. Let us see if it is commanded. *Jesus*, who knew its necessity and power as no other man, said, "Watch ye therefore, and pray always." *Paul*, who seems to tower above all the apostles in usefulness and grace, commanded by inspiration, "Pray without ceasing." *Peter*, who was invested with the power to usher in heaven's kingdom to men, and who learned the art of prayer in the school of Christ himself, said, "I would that men pray everywhere."

These strong commands, if determinately rejected or knowingly neglected, convince us as transgressors, that we sin.

(1) As evidence that prayer is our highest duty, we cite a fact that is well known to you. viz.: that it is *absolutely essential to spiritual life*. One who loses his spiritual life, by neglect of prayer, does not usually see the greatness of the offense nor of its effect upon his life. Temptations seem more keen to them. They think they are having greater temptations. This may be so, but generally they seem more keen because the forts of our soul are weakened by neglect of prayer. Tastefulness for prayer is gone—it becomes a drudgery, it holds no sweetness, it brings no joy. This generally accounts for the myriads of professors with whom evangelists are asked to sympathize, who are "grieving over joys departed." If their joy is gone, which is their strength (shall we make it as strong as God's Word?), they are *backslidden*! They must pray with the psalmist, "Restore unto me the joy of thy salvation."

(2) As second evidence that prayer is our highest duty, we cite another well known fact, that *the Devil tries hardest to defeat it*. Having been in the business of destruction for six thousand years, he knows best how to attack us.

It has been illy put by fossilized formalists

that "the Lord's strongest forces are silent forces." But put it on the other side, and say, "The Devil's strongest forces are silent forces." He does not care so much to drive the preacher from the platform, nor the laymen from the pew; neither does he care to stop the testimonies, shouts, and profession of either. He seeks the destruction of the all-powerful prayer life. Having gained this end, he is glad to allow you to continue your profession ever so loud, deceive yourself and all who hear you, and damn both yourself and them in hell!

He would overcharge us with cares until the momentum of toil carries us over the once-longed-for hour of prayer with the thought, "I haven't time to pray." You have no time to cease praying. God lets you live in order that you might pray. If you fail to thus "occupy," till He comes, you rob Him of the time allowed you to win others.

2. We, like Christ's disciples, must learn the connection between our messages and our prayer life; and if we would not be a failure in the ministry, entreat like them, "Lord, teach

us to pray." "To" pray. They did not say, "Lord, teach us *how* to pray." In His model prayer, which He gave them upon this inquiry, is involved both its necessity and its art, which are always inseparable. He who learns its necessity will eventually learn its art.

Contrary to our common custom, we are here commanded to put His desires in us before our desires from Him. We are told to first say, "Thy" name. "Thy" kingdom, "Thy" will; and then, give "us," forgive "us," and lead "us." In this prayer we find the first record of men being told to address God as "Father." Neither have we record that any, previous to this, did so address Him. This is not a presumptuous approach into His presence; but is recognizing Him as supreme, and as knowing "what things we have need of before we ask him." The fact that He knows our needs does not signify that we should not ask; but that He is able to reveal to us the things for which we should ask. He knows we do not need "serpents," "stones," or "scorpions," so is able to reveal to us the things for which we should pray.

3. If we have allowed anything to hinder our prayers, and have thereby entailed condemnation upon our hearts, let us repent in soul anguish. If we seek to override our sin, and excuse our carelessness as but a light thing, our access to God will remain broken; we will remain void of the reality of God's presence; and, finally, if saved at all, be robbed of all reward, and stand naked and shivering in His presence. Let us watch unto prayer!

## No Kings Wanted

By REV. WALTER C. BRAND

**T**ODAY THE trend of mankind is toward democracy and against monarchy.

It was not always so. But God, who is always right, and therefore never needs to change, has opposed a monarchical form of civil government from the beginning. Thousands of years ago he offered arguments against it, such as the wisest statesmen are offering now. In this twentieth century the Book of God is up-to-date. In fact, in many points it is still ahead of the times. However, man is making progress in learning the high value of its teachings.

After God had governed Israel for hundreds of years by means of judges, chosen practically by the people, they asked Him through Samuel to give them a king. Samuel prayed about it; then at God's command he "protested solemnly" against the kind of a ruler a king often proves to be: (1) He would be arbitrary, setting whomever he would at any work he pleased, and insisting on compulsory service from his subjects. (2) A monarchy would be expensive. "He will take the tenth of your seed and of your vineyards; he will take the tenth of your sheep." (3) He would encroach upon their rightful liberties. "Ye shall be his servants," slaves. He will go to such extremes that "ye shall cry out in that day because of your king." (4) In Deuteronomy 17:20 is mentioned the fact that monarchs have peculiarly strong temptations to pride.

No doubt monarchy would be an ideal form of government, for inferior races, if the monarch were in every case perfect in love and infallible in judgment. But no human king ever meets this latter requirement. Christ is the only one fit to be a king. Human rulers need such safeguards as will promote in them humility, sympathy, brotherliness, a sense that they are the servants rather than the owners

of the people they rule. Surely democracy is far ahead of monarchy in meeting this need. God saw this from the beginning. But Israel insisted on having a king and "He gave them a king in his anger, and took him away in his wrath."

Israel under judges had far better rulers than the average of the kings. There are shining names in both lists; but in the list of kings bad ones are frequent, while noticeably absent among the judges. Kings inherit the position; but not so the judges. God fitted them for the responsibility, and the people recognized their fitness and followed their leadership. They ruled by consent of the governed.

Far from teaching the divine right of kings, the Bible shows that God merely tolerated that form of government because Israel insisted on having it.

The government of the New Testament church, formed under the direct leadership of the Holy Spirit, is another proof that God prefers democracy to monarchy. When deacons were needed, the apostles did not choose them, but called together the multitude of the disciples, and said, "Look ye out among you seven men of honest report, full of the Holy Ghost and wisdom." And "the whole multitude chose Stephen." etc.

Later when elders were needed in new churches the members had a voice in it, as appears in the Greek of Acts 14:23, which says in our English version, "when they had ordained them elders in every church." For scholars say the word there translated *ordained* (or, *appointed*, R. V.) comes from two words meaning to extend the hand, and signifies "to choose by a show of hands."



# WORLD - WIDE MISSIONS

By REV. C. J. KINNE

## REALIGNMENT IN MEXICO

In rearranging the mission fields in Mexico, so as to avoid the occupation of the same field by missions of more than one board, the American Board has withdrawn from the state of Chihuahua and given its work over to the Southern Methodists. In turn the Southern Methodists have withdrawn from the states of Jalisco, Sonora, Sinaloa, Tepic, and Colima. A deputation or commission is to meet to arrange for the exchange of property between the boards making the exchange. The American Board (Congregational) thus becomes responsible for nearly one-fifth of the area of Mexico and more than one-eighth of the population. The city of Guadalajara lies in this territory and the American Board is arranging for the repair of its buildings there and for the reopening of its school.

## American Natives of a Foreign Land

The Missionary Herald gives an account of two young missionaries who recently began mission work in Guadalajara, Mexico. They are both children of American missionaries but are natives of Mexico. Rev. L. O. Wright, son of Rev. and Mrs. Alfred C. Wright, who was born in Chihuahua, was married to Miss Marian Howland, daughter of Rev. and Mrs. J. B. Howland, who was born in Guadalajara. The young couple were educated in the homeland of their parents. Since their marriage Mr. Wright has been teaching Spanish in Pomona College, Claremont, Cal. Now they have begun active missionary life in the native city of Mrs. Wright. Having been born and raised in Mexico they should have that perfect knowledge of native life and character which is essential to the highest success in missionary work.

## Led By a Little Child

Many years ago there went back to Hungary from Rankin a father, a mother, and a little girl. When Sunday came in Hungary, the child became very discontented and lonely. "Oh, take me back to America," she cried, "I want to go to Sunday school." The grandmother, with whom they were staying, did not understand and asked what she meant. Then the mother explained that back here in America they had allowed their girl to go to a Protestant Sunday school and they could not see but what she had been learning good things. The grandmother thought there was a similar school to be found. They inquired and true enough there in Budapest was a Baptist church to which the child was sent. The father and mother returned to Rankin and the years passed on. As the child grew older she gave her heart to Jesus Christ and led to Christ that grandfather and that grandmother, also an uncle and an aunt in Budapest. And this last Easter, here in America, the father and mother were baptized, thirteen years after the first influence of the Rankin Mission. "Me man no more drink," the woman told me, "our home happy now."—Mrs. Amalia Paulini, Missionary among the mixed Slavic nationalities, Homestead, Pa.

## A NOTABLE MISSIONARY CAREER

Forty-five years ago Dr. William Butler, the veteran missionary, opened the Methodist mission in the City of Mexico. The next year his son, John W. Butler, entered that work and for forty-four years labored among the people of Mexico. Recently he was called to his reward. During his long term of service he saw many changes in the situation as related to mission work. At the time he entered the work the Jesuits had just been banished from Mexico on account of pernicious activity in politics. The people did not know the spirit of Protestantism and were afraid that the missionaries might be a menace to the republic. Persons were sent to attend the services and report as to the character of the teaching. Upon hearing the report of such persons, the president testified that these missionaries taught the people to pray for the government.

Prior to this time Benito Juarez had said, "Upon the development of Protestantism largely depends the future happiness of this country." Also a delegation of Mexicans had visited New York to induce the mission boards to establish missions in Mexico. Several societies responded to the call.

In writing of Dr. Butler's work in Mexico, Miss Clementina Butler says, "His trips on horseback or in the old-fashioned stage coaches, which supplemented the single railway of those days, took him through the hot country of the coast, and then up into the mountains where the mission has stations at over ten thousand feet. He was in peril oft, and yet never received any harm from the people. On one occasion he entered late in the evening a friendly ranch, only to find soon after that it was surrounded by thousands of hostile Indians—all armed. The little company expected every moment an attack, but it turned out to be a misunderstanding, and when the Indians came to know that the foreigner who had entered was a missionary they quietly dispersed."

In speaking of the character of the people the same writer says, "In contradiction to the uninformed and careless newspaper writers who picture Mexico to us as a nation of bandits, some going so far as to say that fourteen million of them may be counted in that class, it was Dr. Butler's firm belief that only about a quarter of a million were actually engaged in the revolutions, and that the remainder of the fifteen million are peace loving, law abiding people."

Last January, a short time before his death, Dr. Butler in writing to the secretary of the American Bible Society said, "The facts are that the country has been shaken from center to circumference and the Mexican people have their eyes open as never before. Their minds are full of inquiry. The number of these is constantly increasing. The rising generation will be educated as no previous generation has been. This is a golden opportunity to put into the hands of the people the Word of life."

"It is just fifty-two years since Maximilian permitted the opening of the first Bible agency in this country, and up to

date something like one million copies of the Bible, or portions thereof, have been distributed in the country. But 'What are these among so many?' Sixteen million men, women, and children await the entrance of the Word that giveth life and light. Will we withhold it or will the people in the United States awake to the significance of the opportunity and give you the means that will enable you to scatter abroad the Book which contains the infallible remedy for all the ills which have afflicted these oppressed people in generations past?"

At the time of Dr. Butler's death the work which he had served so long counted its seven thousand communicants, twenty-two thousand adherents, and had five thousand children in its schools. At a single church service in one city one thousand five hundred persons were in attendance.

## NEWS FROM THE FRONT

At the state convention of Baptist churches in Campos, Brazil, over four hundred visitors were in attendance. Some came from distances requiring three days of travel. One hundred and thirty were delegates. An hour before the opening service there was not standing room in the large church.

Of forty-five Baptist churches in the Campos, Brazil, convention only six are receiving outside help. The others bear all the expenses of maintaining the work. Foreign mission work which produces such results is surely a profitable investment.

A Chinese concordance has recently been printed. It is in three volumes. It was prepared and issued by Rev. H. G. C. Hallock, of Shanghai, and contains 400,000 direct or indirect Bible references, using 5,000,000 Chinese characters. It follows a plan similar to that of "Crudden's Concordance," contains a Bible dictionary in Chinese, and a text book of Bible names.—Missionary Herald.

On our recent Arbor day our senior class walked three miles to get willow shoots, twenty-three in all, to plant in the school yard; they also dug the holes themselves and brought water from a well over three hundred yards distant to water them. Surely a new day is dawning in China when the student is not afraid of doing coolie work!—Henry Rowland, Changli, China, in Missionary News.

The various Presbyterian bodies (ten), in China, have united into one church, and now a committee is appointed to arrange for the union of this body with the London Mission and the American Board. The combined membership will constitute a native church of 100,000 members or one-third of the Protestant church of China. It is to be called Chung Hua Tu Chiao Lien Ho Hui, which in English is, The Allied Church of Jesus Christ in China.

Mrs. Katherine Maxwell, of Belra, Africa, whose husband has gone from her to his reward, has, with her six children, taken up her work in Africa. There are still missionaries who can literally sing, "I'll be a true soldier, I'll die at my post."

# THE WORK AND THE WORKERS

## EVANGELIST G. W. TEVIS

I closed the year 1918 at Columbus, Ohio, with a two weeks' meeting with Brother Charles Y. Ruble and his good corps of workers, at the Third Street mission. A few souls, we believe, prayed and repented, until their souls were really transformed from nature's darkness into the beautiful light of God. We came home to be with our family for Christmas. Beginning December 27th I preached at the George Street mission, with Brother L. W. Stantly, holding until January 3d. God blessed the truth these few days, and the saints were helped and a few souls were at the altar for prayer. January 4th I began a two weeks' meeting in Covington, Ky., in a holiness church. Brother Lawrence Wade was the pastor. Yesterday, the Sabbath, the fire fell and seven souls came straight through to Jesus on Bible lines. We are believing for a blessed revival here.

Beloved, these are days when we who are on the walls of Zion can see that on-coming famine which the Prophet Amos spoke of; a famine not for bread and water, but for the Word. God help us preachers and evangelists to stay on the housetop and not come down after the stuff.

I would like to give some of my brother pastors a date for a meeting in the near future in any state or place where He leads. My address is 728 West Eighth street, Cincinnati, Ohio.

## EVANGELIST MARVIN S. COOPER

It fills my heart with joy to say that the revival meeting which closed at Trevecca College a few days before Christmas was in every way a grand success. The faithful teachers, together with the visitors and students who knew God, got the burden on their hearts and the battle began. To His glory we can report a victorious fight.

We are at this time in another grand revival at the Central Gospel mission, Nashville, Tenn., and souls are finding God in His saving and sanctifying power, and we believe the best is yet to come. We have a few openings at this time that we could arrange to give to some church for a campaign, and, if God so directs, drop us a card. Address us at Trevecca College.

## PRICE-MEEK WEDDING

On Thursday evening, December 26th, at the parsonage, at Gilman City, Mo., Mr. Earl Meek and Miss Vera Price were united in marriage by the pastor. The bride is the daughter of Mr. and Mrs. A. P. Price, who are well-known farmers. She is a consecrated young woman, and is highly respected by all who know her. The bridegroom is the son of Mr. and Mrs. A. N. Meek, who are members of the church at Blue Ridge. He possesses those traits of character which go to make up real manhood. He has been in the service of Uncle Sam at Camp Funston, Kas., for the last few months. God has placed his hand upon him and called him to the ministry.

Both the bride and groom are members of our church at Blue Ridge. May heaven's blessing and benediction rest upon this union, and may they be used in the salvation of many souls.—CHARLES W. DAVIS AND WIFE, Pastors.

## EVANGELIST W. W. LOVELESS

On December 6th Rev. Bona Fleming, of Ashland, Ky., opened up the battle at Newport near London, Ohio, in the Christian Union church. Brother Fleming preached with great unction and plainness for ten days, and then had to leave. The church and pastor did not feel that the meeting should close just because the evangelist had to leave, so the writer was invited to continue the meeting. We did the best we could and God blessed. We did not keep a record of how many prayed through to victory; suffice to say, however, that a goodly number were saved, or sanctified, and their glowing countenances and ringing testimonies convinced onlookers that it was real. Among those who got back to the Lord was a backslidden Methodist preacher, and his wife, who had given up preaching and had gone to farming.

The writer recently united with the church in Columbus, Ohio, and I am ready to answer calls for revival work anywhere. My address is London, Ohio.

## EVANGELIST RALPH S. GRISWOLD

The Lord has lately given us a gracious revival meeting at Grann, Ky., in a brick manufacturing town, and a ripe field for the old rugged gospel. Before the meeting there was but one church in the town, and this one taught a sinning religion, taking an open stand against the teaching of holiness. But it was clear that some of them were getting mighty tired of such stuff, as was evidenced by the way they prayed through at the altar during the revival. There were, however, a few true holiness folks in the community standing true and witnessing for God, who made the meeting possible, and who stood nobly back of the meeting with their earnest prayers and efforts.

At the beginning of the meeting we organized a holiness church, and at the close took in seven substantial members as a result of the revival. In all there were ten professions of conversion or sanctification, and what was pleasing to me was the way they really prayed through. The last Sunday night of the meeting the congregation gave the writer a unanimous vote to come back again for a great camp-meeting some time in the future. This meeting closes our feeble evangelistic efforts, for a time at least, as we have accepted the call to the pastorate of the Princeton, Fla., church, and expect to take up our duties there right soon.

## LITTLE ROCK DISTRICT

This blessed New Year's day I am glad to testify that I am still in the fullness of the blessing of Christ. God sweetly saves, gloriously sanctifies, and abundantly satisfies every longing of my heart just now.

Rev. A. M. Gilbert reports victory and great progress in the work at Mena, Ark. Since the Assembly he and his church at Mena have raised funds to paint the church outside, paper it on the inside, put a new roof on it, besides they have bought and moved into a nice new parsonage. When a loyal church has a live pastor it is easy to make things go. We are listening to hear good news from Mena.

Rev. M. G. Jobe, pastor at Little Rock, writes, "We are moving on nicely, everything in harmony, good congregations, good services, and quite a few are getting saved. We have received two into the church since the Assembly. Our Sunday school is growing in interest and in numbers. We had a real nice Christmas for the children, and a good time in the Lord for all." We are looking for a real good year. Praise His name.

Rev. J. W. Van Arsdel reports victory on his charge at Waldron, Ark. He writes, "The storm is passing, the sky is clearing, and we are looking to God for victory now and a great year in the Lord. We have a new field seven miles in the country, where we hope some day to plant a church." May we all get a real vision of the possibilities of our church in every land, and especially in the South, and plant a strong church in every real center of population.

Rev. Mrs. Josie Fakes, our faithful pastor at Vandervoort, Ark., reports victory in the name of our blessed Jesus.

While the membership is scattered around through the country in the mountains around Hartford, they are looking up, God is blessing, and we hope soon to see things going there with the fire of the Holy Ghost sent down from heaven.

There are many saints who are pure gold at dear old Mansfield, and while we were there just before Christmas, the Lord greatly blessed and we are looking for a great year there.

We shall never forget the great service we held at Bally Branch. God came, the Holy Ghost was on the saints, waves of glory were on the little ones, and God is with the people there. Brother J. W. Chism was unanimously chosen pastor. He is certainly a man of God, and will do a good work there.

We shall, God willing, begin a meeting at Prescott, Ark., tonight.

W. B. PINSON, District Superintendent.

## LOYD B. BYRON

I am now in evangelistic work with Rev. U. T. Hollenback, and the Lord is with us. He has given us souls, although we have not as great victory as we pray for, as yet. Jesus saves me through and through, and keeps me fed and satisfied with His pay, working conditions, and board. Praise God.

## BETHANY HOME

I think Memphis should be very proud of the work being done by Rev. A. J. Vallery and his associates, at Bethany Home, 901 Chelsea avenue. I understand that some time ago the board contracted for the purchase of this very valuable property at twelve thousand dollars, which, from every standpoint, seems to be a safe and good bargain. Owing to war and other conditions, they have been handicapped in raising the money. A Memphis business man, Clarence Saunders, has shown his unselfish interest in the matter by offering to give one thousand dollars, if the balance of the twelve thousand is raised.

In my judgment the world far too long has been one-sided on the question of sex purity. "There would be no fallen women if there were no fallen men," and there would be much fewer of both if a vigorous and just stand were taken for sex purity. At Bethany Home the helping hand is extended to those who have gone wrong and want to get right, and many glorious results have been accomplished. Not only is the ministry of the home reaching Tennessee, but other states. Yesterday a letter came to Mr. Vallery from Arkansas, saying, among other things:

"I am writing you in regard to a poor, down-cast girl I found today. I want to know if you have room for her. She is fourteen years of age, taken up by the officers and put in a detention home, and then carried to the hospital, where she has been five weeks. It is a pitiable sight to behold a young girl like that wrecked, and by a married man, too."

Mr. Vallery has also just received a letter from a prominent business man, who writes, "I desire to commend you for the untiring manner in which you have worked to build up a worthy institution, and congratulate you on your success, because you certainly have succeeded. When you first came here, I did not have much faith in your proposition, nor in you, for that matter, because I knew nothing about you, but for practically a stranger to come in and accomplish what you have, deserves recognition and support, and I see by those you have associated with you that you are getting it. Inclosed please find check for \$25 as a Christmas offering and encouragement for you to continue your good work."

I am very anxious that Memphis shall take hold of the situation in her characteristic philanthropic way, and secure this property for the home.

(Excerpt from the *Commercial Appeal*, Wednesday, December 18, 1918, written by Rev. Ben Cox, who is pastor of the Central Baptist church, and is founder of the noon prayer-meeting, and one of the best known Baptist preachers in the South.—Managing Editor.)

## A LETTER FROM THE FRONT

A letter from Corporal Charles L. Fowler, a member of the 364th United States Infantry, 91st Division, written to his father, Rev. C. U. Fowler, Portland, Ore., just after coming out of a drive in France:

"I am off on a seven days' furlough. Our division did such good work on the front that they granted eleven men at a time from each company a seven days' furlough, and I was in the first bunch to go. I slept in a bed last night, the first one since I left the United States. It was also the first time I have had my clothes off, except my shoes, since the first of September.

"I sent Hilma a certificate I took off of a dead German Lieutenant, giving him the right to wear the German cross. She will send it to you, take good care of it.

"We are living in a big French hotel. It is quite a nice place. I have not been well since

I came off of that nine days' drive, but I think I will be all right when I get through this rest. I tell you, that was some experience. I never want to go through another like it. Nine days and ten nights of living on hard bread and water, and sleeping with a raincoat over you, to say nothing of the fighting. All we had to face was German machine guns and artillery. Their infantry was a good mile and a half from us all the time, and still going.

"But the Germans don't know how many machine guns they have, and we have them going, though they never stop to say anything but 'kamerad,' and they do that awful quick when we catch them.

"Keep praying for me, and if God spares my life I expect to help you sing and preach the gospel when I get back. I know men who never thought of praying before, who did a lot of it on our drive."

#### IDAHO-OREGON DISTRICT

Because of the influenza ban we have not been able to meet in our places of worship in most localities since October 10th. This has been contrary to the law of spirituality (Hebrews 10:25). Worship in the house of the Lord is necessary to growth in grace, and can not be dispensed with without a loss in spiritual energy. Social worship is a means of grace vital to the Church, so long as she is on earth. All denominations demand that their members attend public worship, calling it a means of grace (Manual, page 27). "Attending faithfully all the ordinances of God, and the means of grace; such as the public worship of God, the ministry of the Word, the sacrament of the Lord's Supper, searching the Scriptures and meditating therein, family and private devotions."

There is no excuse great enough to atone for the breaking of this law. When it is broken there is but one means left for the Church to use in order to "redeem the time" lost. She must humble herself in the sight of God, with prayers of confession that will break up the deep of the soul. That we have lost ground spiritually, as well as financially, there is no doubt. It would be hypocritical, to say the least, to go on professing as though nothing had happened.

As District Superintendent I call the pastors' attention to the great responsibility resting upon them. The care of the flock is made doubly heavy because of the ban. As soon as expedient let each church go in for a revival. Not an evangelistic meeting, but a revival that will revive the church. The church once revived and in spiritual health, an evangelistic meeting for the non-Christians will be in order.

Then there is our financial interest, which has been held up. The general, District, and local budgets are in arrears. The pastor's support heads the list and should be looked after by the board of stewards. Let this be done, if it has not been already looked after. Let the church boards see that proper attention is given to the support of the General and District Superintendents, according to the Manual, page 42.

The District Assembly will soon be here, and we desire to come up with a record worthy to report. May the Lord bless and prosper pastors and people, is our earnest prayer.

N. B. HERRELL, District Superintendent.

#### HOLINESS ASSOCIATION MEETING

The Nassau-Suffolk County Holiness Association held its monthly meeting at Patchogue, New Year's day, in the Pentecostal Church of the Nazarene. Rev. F. F. Shoup, of Brooklyn, and S. A. Sands, of Woodmere, L. I., were the preachers of the day. Brother Shoup and wife sang together a few songs; and in the evening Brother Shoup gave us one of the best sermons on "The Bible" I have ever heard, using as his text 2 Timothy 3:16. The attendance was not large, but we who were privileged to be there surely had a soul feast. A number of seekers were at the altar in the afternoon, when Brother Sands brought the message. Brother Isaac Terrell, president of the association, was on hand early to stand at the front of the battle. Thank God for one church in town where holiness can have the right of way.

I. L. GORDON, Reporter.

#### LOS ANGELES FIFTH STREET MISSION

The pentecostal fire continues to burn, the revival glory is upon our services, and we have no evil report to bring. Despite the influenza epidemic, holiday rush, and other things that

would ordinarily hinder church or mission work, we can truthfully say the last month has been one of the very best and most successful of the year. After having been closed for two months we opened the fifth of December, and since that day, hardly a month, we have had one hundred and nine seekers at the altar, of which a goodly number prayed through.

Our attendance has been unusually good, considering the epidemic. The two weeks' revival campaign conducted by Evangelist W. O. Nease, was a source of refreshing, the saints taking on new courage and inspiration, and a number being led to salvation by his stirring and fascinating messages. Brother Nease has recently become a Pentecostal Nazarene, and is a strong preacher, with unusual unction and old-time anointing on his preaching, a man under God who does things. I can highly recommend him to any of our pastors who are in need of a revival. His address is 4147 Wall street, Los Angeles, Cal.

The Huffman orchestra was a great asset to the revival, their splendid music being enjoyed by all. The all-day meeting, December 15th, was one of our best, and the preaching by Rev. Bud Robinson and Evangelist Nease gave us a new push toward the hilltops of glory, enabling us to rejoice with the goodly number who prayed through during the day. Our Christmas program was fine, a number said they never saw a better and more spiritual program rendered. The outlook, uplook, and onlook are good, and by His grace we will push ahead and take the fort. We enter the new year with high aspirations and great expectations, praying and trusting God to make this year the best in the history of the Fifth Street Nazarene mission. As a band of workers we are going in for it. Will you not pray to that end?

W. C. FRAZIER, Superintendent.

#### EVANGELISTS R. R. AND LILLIAN STILL

We are here in a meeting at Lerna, Ill. We began New Year's eve, and things already are looking fine for a revival. Sister Felmlee, our pastor, is making a noble fight here. About two months ago wife was called to Illinois on account of the death of her brother. Two weeks later our baby took very sick. Upon receiving a telegram from wife, I left Colorado and arrived here two days before little Margaret Still slipped off to heaven. The Holy Ghost is comforting our hearts, and we are more determined to make the landing than ever before. We expect to remain in Illinois and Indiana till spring. Any pastor desiring our help in a revival on these Districts, please write us here at Lerna. We are in splendid health, although we have had the influenza since coming east, and our souls are burning with pentecostal fire and love for a lost world. Amen! We will go anywhere.

#### JOHN SAXON

I am thankful for victory in my soul today. Having attended the Southeastern Nazarene College at Donaldsonville part of the year, I was deprived of the privilege of a pastorate, but have been engaged throughout the summer and fall in some meetings in which God gave what I considered some of the greatest victories of my life. For the last few weeks I have been in northeast Arkansas, where I find one of the most needy fields I have ever seen. I am at home at present. I am truly thankful to God for the many blessings that have been mine through 1918, and am expecting 1919 to be the greatest year of my life, if Jesus tarries.

#### THE NEWTON MEETING

It was my privilege to be associated with Pastor I. W. Young and wife and the church at Newton, Kas., in a revival at that place during the last weeks of November, closing the first Sunday in December. Brother Young is an old student and graduate of Peniel College, and Mrs. Young was teacher of voice in the same institution during the time I served as president there. They have entered joyfully and wholeheartedly into the work of their new pastorate, and they are making good. God is blessing their labors and the church is being strengthened and built up under their leadership. The hard years spent in preparation are now beginning to tell for Brother Young. He is a strong man physically, spiritually, and intellectually. This, together with his remarkable industry and zeal for Christ, makes him one of the best pastors in our church. Mrs. Young is a soloist of rare ability and spiritual action. She carries a heavy burden for the soul or the parish and is a real soul-winner.

The church at Newton is made up of as splendid a class of people as can be found. They are spiritual and zealous, and love the gospel of full salvation. A number of souls found God both in regeneration and in sanctification. On the last day, ten fine members were received into the church. There are several others who will become members soon. The outlook for the work and church at Newton is very bright. Old members of the church were gratified with the results of the meeting. One of the sad features of the meeting was the funeral of our beloved Brother Mendell, who was pastor of the Newton church for five years. I knew him when he was a struggling schoolboy, and have watched his progress with increasing delight. Now he has been promoted to the ranks of the glorified. May God bless Sister Mendell and the four precious children.

JAMES B. CHAPMAN.

#### TRIUMPHS OF REST COTTAGE

It is with profound gratitude and thanksgiving we are permitted to record the progress made, the interest manifested, the work wrought, salvation witnessed, redemption revealed, homes united, hearts made glad, the needs richly supplied, the hearty and increasing co-operation of a wide circle of friends and lovers of rescue work, and all bills paid, and a nice sum of money left in the treasury at the close of the year. This has all been made possible by much prayer, united co-operation of the work and the workers, and a great host of sacrificing friends. Again, such a report was made because of a careful, systematic, economic, and judicious handling and application of the means supplied for this sort of Holy Ghost rescue work.

The home at Pilot Point, Texas, has had the greatest year just closed of her sixteen years of thrilling history. More girls have been received, redeemed, and restored than ever before, and more displays of divine power and more salvation and constructive work realized. The financial condition is the best in its history. Despite war, plagues, winter, and advanced prices, and the like, our God has answered prayer in a marvelous way, and has supplied every need. The future of the institution, her power and place, along with the other noble institutions of the church, seems to be more appreciated and accepted by the church and public than heretofore. There are seven great Districts and their Assemblies in this great Southland, co-operating and approving the control, management, and the interest of Rest Cottage, as a denominational institution. Other Districts are seriously considering the acceptance and assistance of control and co-operation. This is wise, timely, becoming, and in keeping with our motto and slogan, "Loyalty to the Church."

The great anniversary of Rest Cottage, as her sixteenth milestone, will be celebrated on Sunday, February 2d. This will be a great occasion, and we should avail ourselves of the honor and joy of attending this great feast. Sunday, February 2d, will be all-day anniversary. We invite our co-operating, and all other Districts, and friends and lovers of rescue work, to come to this glorious occasion. The annual meeting of the board of directors of Rest Cottage association, operating and controlling the home for the church, will meet on Monday morning at ten o'clock, February 3d.

The rescue home and all of its property and the entire holdings are deeded to the church, and held by a board of trustees, of the church at Pilot Point. The seven related Districts heartily accept the work and management of Rest Cottage association, as it works and controls the home, in and for the church! not only locally but generally for the entire church. Pray for your home, visit it; investigation is solicited, and your best wishes are expected.

NAZARENE REST COTTAGE ASSOCIATION.

ALLIE IBICK, Chairman of Board.

J. P. ROBERTS, Superintendent of Home.

#### EVANGELIST C. B. JERNIGAN

I have been shut in for some time. First I had the influenza while in a revival at Florence, Ala., and the epidemic became so severe that the meeting had to be closed four days before the time. This was an old-time revival, and the only way to describe it was "Like we used to have fifteen years ago."

En route home I took a relapse, and on arriving home was confined to my bed two weeks, and unable for service for a month. Then my daughter Margaret was taken ill with typhoid

fever, and has been confined to her room for nine weeks.

The meetings at Lake Charles and Houston were indefinitely postponed on account of the epidemic.

The last week in December I spent at Van Alstyne, Texas, and Pilot Point, but had only a few services at Pilot Point on account of bad weather. But these were services of great power, and they reminded me of the days of old when I lived among these people, just before the great Assembly there.

Rest Cottage home is doing a great work there, and the service in the home on Sunday afternoon was one of mighty power and glory, as are all these Sunday afternoon services. This home has stood the test these years and sheltered seven hundred and fifty girls, most of whom are living monuments of God's grace to save the fallen today. J. P. Roberts and wife are surely the called of God to rescue work.

I am busy writing on my book "Pioneer Days," and anxious to get into the fight again. My next meetings are at Greeley, Colo., and Lake Charles, La.

## CHURCH NEWS

### Lafontaine, Kas.

We came to this place in October, after the Assembly at Hutchinson, and found here a loyal people willing to stand by the work. We have held but few public services on account of the epidemic, but some cottage prayermeetings have been held, and we have visited in the homes and had prayer with the people in that way. Now that the ban has completely lifted and we are allowed to hold our regular services once again we are looking to God for a real outpouring of His Spirit in this place. We are to begin a midwinter revival Sunday, January 12th, with Brother G. H. Webb, just returning from Canada, as evangelist. Things look hopeful for a good meeting.—Rev. H. W. Smith and Wife, Pastors.

### Isabella, Okla.

We, as a church, are progressing nicely. In spite of the bad weather, snow, and ice, and in spite of the epidemic, we are still a victorious people. We have a promising little Sunday school with a good band of faithful workers, and an enthusiastic pastor to back us. We are going on. Almost all our members take the *HERALD OF HOLINESS* and we think it is fine. We also believe in missions, and take *The Other Sheep*. We are contemplating a meeting soon. Pray that God will honor and bless our efforts in His name.—Vina Hall, Reporter.

### Racine, Wis.

We are glad to report victory from Racine. Just as we were ready to open a revival campaign, the influenza ban closed all our services for five weeks. When it was lifted, we began meetings with Mrs. Edna Wells Hoke as evangelist. Sister Hoke's preaching was with unction and fearlessness, and her ministry was greatly blessed to the church, as subsequent conditions prove. There were about twelve seekers, and four united with the church. Before the meetings closed many were sick with the influenza, including four members of the pastor's family. But we thank God that death has not visited any of our homes. The unsettled condition has made all church work very difficult. But we humbly submit to the hand that permits these afflictions to come. We held a watch-night service with good attendance and interest. The pastor preached from Exodus 4:2. The new year opens with tokens of the divine favor.—E. J. Fleming, Pastor.

### Madill, Okla.

Christmas day was a good day here. We had a big dinner for the poor folks and orphan children; and by the help of the Lord and the folks, there were many little poor and orphan children made glad in Madill, and besides all of this the Lord gave us three great services on that day and at night. We took in two good members Christmas night. Things are moving off nicely at Madill church. So far they have paid their salary up in full to the pastor, \$16 a week. I ask an interest in the prayers of all of the *HERALD OF HOLINESS* family for the Madill church and the Cumberland church. Things are moving on pretty good at Cumberland.—F. C. Savage, Pastor.

## BIBLE STUDY

### Young People's Society

By Rev. E. J. Fleming

#### STEPPING HEAVENWARD

2 Peter 1:5-11

5. Spend a little time meditating upon the subject (1 Tim. 4:15).

After we are fully saved from sin, and are endowed with all the graces of holiness there are additions to be made to the strength and application of those graces. Not only living, but increasing and abounding are essential to the normal Christian life (2 Peter 1:4-8).—Walker.

"Beside this": what? Read carefully verses 1-4.

"Giving all diligence": How? By keeping precepts, Psalm 119:4; keeping the heart, Prov. 4:23; hearkening, Isaiah 55:2; obeying, Zech. 6:15; laboring, John 6:27; working, Phil. 2:12; guarding, Heb. 12:15. To what profit now?

"Add": Watch diligently against subtractions (Heb. 2:1) and divisions (1 Cor. 1:10 and 3:3. Cultivate additions and multiplications.

"To your faith"—the foundation by which we enter God's family, Eph. 2:8—"virtue": Moral excellence; courage to profess Christ, especially under opposition.

What characteristic insures virtue? Righteousness, Prov. 28:1, Job 17:9.

A guide to meditation, Phil. 4:8.

"Knowledge": Let culture follow faith and virtue, not precede.

To consist of what? Knowledge of Jesus, Eph. 1:17, 18; of His will, Eph. 5:17; Col. 1:9.

We are to grow in, 2 Peter 3:18; be not children in, (i. e., infants, half-grown boys and girls—immature Christians) 1 Cor. 14:20; abound in, Phil. 1:9.

6. "Temperance": self-control; self-restraint; as pertains to the bodily appetites. Not applied to sin. (What is to be done with sin?) "A proper and limited use of all earthly enjoyments, keeping every sense under proper restraint, and never permitting the animal part to subjugate the rational."—Clarke.

Commended in the Christian strife, 1 Cor. 9:25-27; a mark of spiritual life, Gal. 5:23; to be preached, Acts 24:25.

"Patience": Constancy; perseverance; cheerful endurance.

How manifested? By restful dependence upon God. Ps. 37:7, margin; fruit-bearing, Luke 8:15; constancy in well-doing, Rom. 2:7; bearing tribulations, Rom. 5:3, 4; long-suffering, 2 Cor. 6:4; waiting for second coming, 2 Thess. 3:5.

Why needed? To maintain hope, Rom. 15:4, 1 Thess. 1:3; to secure promises, Heb. 6:12, 15, and 10:36; to run the race, Heb. 12:1.

What do you understand by "patience of the saints"? Rev. 13:10, 14:12.

"Godliness": "A godly man is more than one who has turned to God, and believes in God; but who has become so identified with God that he knows no life divided from God, who is in all his thoughts, projects, plans, pursuits."—Walker. "Piety toward God; a deep, reverential, religious fear; not only worshiping God with every becoming outward act, but adoring, loving, and magnifying Him in the heart; a disposition indispensably necessary to salvation, but exceedingly rare among professors."—Clarke.

No lack of supply, v. 3. What manner of persons ought we to be, 2 Peter 3:11? Lead life, 1 Tim. 2:2; profess, 2:10; exercise unto, 4:7; follow after, 6:11. What must we avoid? 2 Tim. 3:5.

7. "Brotherly kindness": There is a special tender regard for those who are members of the holy brotherhood of Christ.

The Christian should ever cultivate love for the body of Christ, the true church, and by love serve those who are of Christ.—Walker.

Are we obligated to it? John 13:34, 35; Rom. 12:10. It is to be unfeigned, 1 Peter 1:22; abounding, 1 Thess. 3:12, 4:10; unselfish, 1 John 3:16. A mark of conversion, 1 John 3:14; 1 Thess. 4:9.

"Charity": "Pure, unselfish, disinterested love, universal kindness toward all men."—Benzel.

Used in 1 Cor. 13 ch., 16:14; Col. 3:14; 2 Thess. 1:3. Translated love in Rom. 5:5; 2 Cor. 13:11; Eph. 5:2.

Leads us to do good, Gal. 6:10; avoid retaliation, 1 Thess. 5:15; to cover all and unite all with, Col. 3:14.

What conclusion is reached in verses 8 to 11?

### South Manchester, Conn.

I am still on the firing line despite the fact that the town was hit hard with the epidemic of influenza and many of our people stricken, although the plague did not come near the parsonage. All praise to God. All public gatherings were prohibited, but the churches did not come under the ban. This saved us much inconvenience. The church continues to enjoy a certain measure of victory and is in a very hopeful condition. The Sunday school ranks among the largest on the District, and the attendance is the best in its history. It has been our custom to have a fall convention each year, but this year it could not very well be arranged because of the epidemic conditions. The pastor and wife were very kindly remembered at Christmas time; among the much appreciated gifts was a sum of money from the members of the church.—A. C. Goldberg, Pastor.

### Seymour, Ind.

The members and friends of the Seymour church witnessed an impressive ceremony at 11:30 o'clock Tuesday night, when a mortgage of \$6,300 on the church property was burned. The note and mortgage have stood for twelve years, and during that time the members have paid interest to the amount of nineteen hundred dollars. The service began at nine o'clock, and continued until the whistles and bells proclaimed that 1918 had passed, and that 1919 had arrived. After a praise service of songs and prayers, Dr. M. F. Gerrish gave a very interesting history of the organization and the growth of the church. After the reading of this interesting report, several of the church members spoke and testified until 11:30 o'clock. At that time Rev. C. P. Lanpher, the pastor, called for the seven charter members who were present, to step to the platform. The seven members then each touched a match to a small alcohol lamp, and from this the mortgage and notes were ignited. The pastor delivered an impressive address, and the congregation then formed for prayer until the new year arrived. A letter from U. E. Harding, District Superintendent, was read during the evening. The church has struggled through the twelve years with heroic effort, and on New Year's eve the reward came in the way of the burning of the notes against the church property.—Martha Snow, Reporter.

### Richmond, Ind.

On December 22d we closed our revival. By earnest prayer, seasoned by faith, some thirty precious souls were reclaimed, and a few who had never made a profession bowed at the altar. We are on the job and in the fight, and expect another pitched battle in February with Miss Minnie Morris as evangelist. Twenty-five dollars was raised at the children's Christmas missionary program.—M. T. and Lida Brandyberry, Pastors.

### Portland Brentwood Church

Praise the Lord the Portland, Ore., Brentwood Church is numbered with the victorious few. It does my heart good to hear our pastor, Brother C. U. Fowler, unfold the Scripture in such a way that any person, or child at any reasonable age, can understand the Word. The Lord is wonderfully blessing us together. We are expecting the coming year to be the greatest year this church has ever known, both in spiritual and material lines. The Lord is with us, and every service is more precious than the one previous, because of His presence. For the last few years Brentwood Church has been under a heavy financial obligation. But now good substantial payments are being made on the mortgage, which will mean another great time of rejoicing. New members have been taken in from time to time; and the work is being built in every department. We indeed are very fortunate to have such good leaders as Brother and Sister Fowler. They have been a wonderful help and inspiration to us in Brentwood, and we expect to have them with us another year. We are greatly encouraged with the wonderful outlook and uplook in this place.—B. F. Ryser, Reporter.

### Greeley, Colo.

God has been blessing us wonderfully. The epidemic has proved fatal to none of our number, and very few have been attacked. Our people are now delighted to meet again in public worship, and offer unto God heartfelt thanks



for so sweetly keeping us. A beautiful spirit of harmony prevails. We have some as live soldiers of the cross in Greeley as I have ever been privileged to labor with. We hoped to be in our new church by this time, but war conditions have delayed us. The government restrictions concerning building hindered us until too late to build in the fall. However, we have not lost the vision but expect to begin as early in the spring as the weather will permit. We have been fortunate in securing Rev. A. G. Jeffries to conduct our midwinter meeting. Brother Jeffries is one of the strongest preachers in the holiness movement. We are looking forward, expecting a great ingathering of souls. Remember us in prayer, and let those who can come to hear this great man of God. The date of the meeting is January 31st to February 16th.—F. H. Bugh, Pastor.

#### Bethany, Okla.

Announcement was made a short time ago that I had accepted the pastorate of our church at the school town of Bethany, Okla. But I notice that almost all my mail comes to me by way of Peniel, Texas, so I suppose some did not see the announcement. After ten years in school work, five years of which were spent as president of Peniel College, I have again taken up the regular work of the ministry, in which I found delight and usefulness for eight years before becoming associated with school work. The Bethany church and school are on the upgrade, and my opening services here have been times of refreshing; earnestness, we believe, of the great grace that is to rest upon us during the year. President Widmeyer and Dean London have the school work well in hand. They are competent, sane, zealous men, and are backed up with the confidence and co-operation of the people of Bethany and of Oklahoma. I am to give full time to Bethany, except for a few weeks of campmeeting work next summer. In addition to having charge of the regular services of the church, I am to fill fifteen hours a week of the special Bible lecture course during the month, beginning January 14th. The course is especially adapted to preachers in the course of study, and will cover a number of the subjects required of them. I am also to conduct the regular midwinter revival covering the last ten days of the special course. A fine spirit of unity prevails here, and our faith expects a victorious year.—James B. Chapman, Pastor.

#### Paulding, Ohio, Olivet Chapel

We have been having a blessed meeting with Rev. F. S. Cox doing the preaching. The meeting lasted over three Sundays, and the Lord was with us from the very first meeting. Several times the Holy Ghost came down and shouts went up. The preaching was clear and searching, confessions were made, wrongs righted, and old bills were paid. There will be some new members to come into the church. Several were reclaimed, and some clear cases of sanctification were had, while some were saved for the first time. The Lord blessed and healed two sisters past middle age, who hadn't walked for months without crutches. They use them no more, praise God. He is still the same today. God blessed Brother Cox and made him a great blessing to our church. We ask your prayers.—Mr. and Mrs. R. L. Rich, Pastors.

#### Marshalltown, Iowa

Things are moving along at this station nicely. We had a wonderfully fine watch-night service New Year's eve. One woman came to the altar who had lost holiness, and was saved and sanctified, and another woman was reclaimed. The meeting ran until after one o'clock. We are going to begin a special revival meeting in the church beginning January 5th. We ask the prayers of all God's people for victory. The pastor will be the evangelist.—J. H. Vance, Pastor.

#### West Tulsa, Okla.

Our pastors, Rev. T. L. and Etta Mulanax, have just closed a Christmas meeting. On account of cold weather and the influenza the crowds were small, but the good Lord met with us. Every service there was one saved, backsliders reclaimed, and believers sanctified. Praise the Lord. The meeting closed with praises to the Lord.—A. L. Conner, Reporter.

#### The Flower Memorial Church

We send the following report, feeling sure that the church at large will be glad to know and will rejoice with us that God has given us a substantial church in St. Louis. The church

## International Sunday School Lesson

January 26th

ISRAEL CROSSING THE RED SEA

Exodus 14: 21—15: 2

**Golden Text:** "The Lord saved Israel that day out of the hands of the Egyptians" (Exodus 14: 30).

#### THE LESSON OUTLINE

H. Orton Wiley, D.D.

The great truth of this lesson in its spiritual application is that of God's willingness and power to deliver His people in times of distress. The faith which lays hold of atoning blood for deliverance from sin should lay hold of divine love for preservation. "We walk by faith."

#### I. Conditions of Faith.

The Red sea was immediately in front of them, the armies of the Egyptians behind them. All hope of earthly deliverance had fled. This brings to the front some of the conditions under which faith is exercised.

1. Faith in God comes at the point of human helplessness. Only as self-trust, or trust in earthly dependencies, cease can true, living faith in God be exercised. Divine faith is born on the brink of earthly despair. This dying to self-trust and self-sufficiency is usually the last great battle fought by seekers of salvation. Unbelief is the sin which keeps souls away from God.

2. Faith always moves forward at the command of God regardless of forbidding obstacles and seeming failure.

3. Those who would walk by faith must be content often to be brought into emergencies from which no human help can deliver. There is and can be no monotony in the life of faith. Those who live thus are constantly on the brink of human helplessness and are ever changing the darkness of earthly despair into the morning of divine deliverance. The side of despair is indeed forbidding, but great victories can be won only by those who are willing to endure great trials.

#### II. Human Leadership.

In some true sense it was Moses only who crossed the Red sea. The Israelites followed in the path of their great leader and shared with him the results of his faith. Those who would be used of God in helping others may well note the following facts in the life of this great leader:

1. Moses had a vision of God. He saw God look out from behind the clouds

where others saw only natural phenomena or grave forebodings. Those who would be used of God must be able to see Him in all things, even a common bush. If at but one point we fail to see God Satan will defeat us.

2. Moses had the courage of faith. In the face of difficulties as great as the Red sea he stretched forth his hand in obedience to God, and God in answer to his faith drove back the waters for Israel to pass over.

#### III. The Divine Deliverance.

This lesson also illustrates the manner in which God commonly works in delivering His people from their enemies.

1. God's promises avail those only who continue in His will. The Egyptians were in the midst of the Red sea by presumption. It was to be expected that the waters might at any moment return to their destruction. God uses the forces of nature to punish those who violate her laws; but even natural phenomena may be supernaturally adjusted to the work of deliverance for those who in obedience to God's will avail themselves of the promises.

2. God smites the enemies of His people with confusion. Confusion in the ranks of the enemy is an evidence of God's care over His own people.

3. God's punishment of the wicked takes the form of retribution for their own sins. "Whatsoever a man soweth that shall he also reap," and "With what measure ye mete, it shall be measured unto you again," are truths which stand as firm as the everlasting hills. The Egyptians through their ruler had endeavored to drown all the male children; the Egyptians now are themselves drowned.

#### IV. The Effect of the Miracle.

The miracle had its spiritual effect upon the children of Israel as given in verse 31. (a) They saw the great work and recognized it as of God; (b) The people feared the Lord; (c) The people believed the Lord and His servant Moses.

Real spiritual growth is attested by two things: (1) faith in God, and (2) faith in man. Criticism, faultfinding, and suspicion always evidence a lack of divine grace. "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" (1 John 4: 20).

#### Belmont, N. H.

Praise be unto our God who reigneth for ever! I am glad to be able to report victory from the cold regions of New Hampshire. God is wonderfully blessing us, and we feel sure that He led us her. Our work is steadily advancing, on all lines. These people are open to the full salvation truth, and there has been no opposition in any way. Souls are getting saved and some sanctified. We have some fine people here. We were never better used by any people. The church presented us \$38 for Christmas, besides other gifts. We preached Sunday night to a church full of appreciative people on "The Great Seal of the United States and England in Prophecy," a real eye-opener, an Anglo-Israel identity (See Matt. 19: 28). As my charge is small, I can help some of our churches who desire evangelistic meetings, or teachings on the prophecies.—F. W. Domina, Pastor.

#### Grandview, Ark.

We have just closed a battle against sin here. However, we had some victory. Rev. W. T. Mason, of Halltown, Mo., was the evangelist. He did not fail to let the old gospel plow down. He is a fine yokefellow, and knows how to treat a pastor and people. We only had about two or three professions, but some good seed sown. Sickness hindered some, and indifference among the people more. May God bless the HERALD of HOLINESS, the greatest paper in the world.—A. F. Daniel, Pastor.

was organized December 1st, General Superintendent J. W. Goodwin in charge. District Superintendent W. I. Deboard was also with us, and assisted in the services. Our plans were well along; a substantial brick church building, formerly owned by the Congregational church, having been purchased, and a number of services were held before Brother Goodwin could reach us. We have organized with seventy-five charter members, and there were 101 in attendance at our first Sunday school service. We are sending in twelve subscriptions to the HERALD of HOLINESS and are doing our best to push the work of God, and to establish His gospel of full salvation in northern St. Louis. This work is largely the outcome of the purpose and desire of the late Rev. J. H. Flower, the founder and former superintendent of Light-house mission. For some time before his departure for the more excellent glory, he had planned and hoped that the fruit of his labors should become a part of the Pentecostal Nazarene work. However, he was called away before those plans were perfected or his hope realized. Those of us whose lot it was to carry the load he laid down, felt it was still the plan of God for that work. Some of us felt we could do no other than to walk in the clearest light God gave us. So with perfect love for all mankind, and opposing nothing but sin, we push ahead. This church will be known as the Flower-Memorial-Pentecostal-Church-of-the-Nazarene. Mrs. C. M. Flower is our efficient deaconess. Beloved, pray for us.—Rev. R. V. Starr, Pastor.



## Malden, Mo.

We praise God that these are days of victory for the Malden church. Souls are praying through at almost every service. On the 16th our beloved District Superintendent, W. I. Deboard, was with us, at which time he brought a helpful message and six souls bowed at the altar. On the 29th was another good day. The glory of the Lord swept over the congregation while the pastor preached on Psalm 51:10. At the close of the sermon, four souls bowed at the altar for a clean heart, while others stood, thereby asking for prayer. Sinners over the congregation were weeping. At the evening service Rev. J. L. Cox, the former pastor, brought a wonderful message on God's love to a lost world, after which six souls bowed at the altar, making a total of ten for the day. God is helping the pastor preach the truth, and we always have a full house. Our church will seat about four hundred. We expect to have a revival during the month of January. Amen.—May Patterson, Reporter.

## Muncie, Ind.

We are enjoying more of the real presence of God in our church than ever before. We had a fine day the first Sunday of the new year. We have collected in several hundred dollars for missions this year, and our workers are assisting in meetings in various places in the town and county. We are now planning our work until Assembly. About the middle of January Rev. John T. Hatfield, Rev. U. E. Harding, and the writer will assist Rev. Ira R. Akers and wife, of Indianapolis First Church, in a revival campaign. Beginning February 2d and continuing over February 23d there will be a simultaneous revival in our city, and every church is to have a meeting in its own way.

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BY F. M. MESSENGER



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We have arranged to have a meeting at that time, and let our local workers turn loose and exercise their talents. Brother Maggs and Brother Groves and others will take a prominent part in this meeting. From February 24th to March 6th we will have another kind of a revival. The city here no doubt will be stirred by the general campaign which will be held all over the city, and we intend to sow the whole city down in tracts and good literature. We want to get the best assortment of tracts that our own Publishing House has, and set up a special folder with some red-hot truth and quite a bit of gospel, with a number of announcements on, and also display an ad. of our spring revival which commences March 4th, with Rev. E. E. Curtis, of Lowville, N. Y.—Everette O. Chalfant, Pastor.

## Greeley, Colo.

After being closed for about eleven weeks, on account of the influenza, we were again permitted to open for services without the loss of a single member. We had a prayer and testimony meeting on Christmas morning, and the Lord met with us. It seemed so appropriate to have our first service of this nature on Christmas day. The following Sunday, December 29th, our pastor, Brother F. H. Bugh, brought us two Spirit-filled messages. We are looking forward to our special revival services which are to commence January 31st, with Brother Jeffries, and are expecting a time of special outpouring of the Spirit and the ingathering of souls. At present we are worshiping in a hall. Late in the summer the brethren of the church tore down the old building, expecting to rebuild at once, but due to war conditions, were unable to do so. We expect now to build in the early spring. We are encouraged and are expecting great things from the Lord.—J. E. Hoover, Reporter.

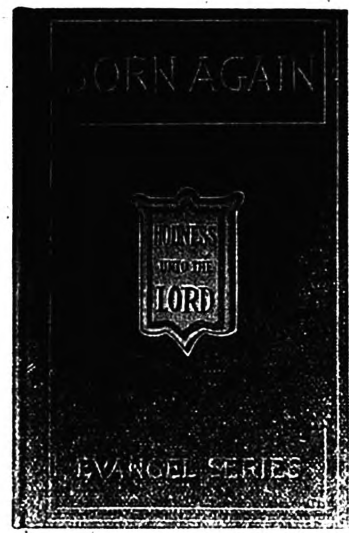
## Kansas City, Mo.

That God is graciously and wonderfully undertaking for Kansas City First Church is evidenced by the continued successes that are crowning every effort. Our recent hallelujah march was a "pressed down and running over" success, and a remarkable feature was the fact that nearly all of the amount was laid on the altar in cash or bonds. The two-thousand-dollar offering cleans up all overdue accounts of interest and deferred payments, so that we start in the new year with a bright outlook for the future. By a recent freewill offering the weekly budget was brought up to date, and now, with the financial hindrances out of the way, we are striking out for a great spiritual campaign against sin and the arch Enemy of souls. Too much can not be said as to the character of the spiritual food that is being served from the pulpit. Brother Fisher is fast winning a place in the hearts of the people by his deeply spiritual messages, and also by his pastoral visits in the homes. At the annual Sunday school board meeting Brother C. W. Jones was re-elected superintendent. This department of the church is well organized, and it is expected that the coming year will see much new territory taken for Christ. The Nazarene Young People's Society is making remarkable strides under the efficient leadership of Sister Phoebe Sanders. Fine programs are being presented from week to week and a real revival spirit is felt in every service. We ask the prayers of our many friends that First Church, at the very center of our activities, may be a typical Pentecostal Nazarene church, with the holy fire and glory always abounding.—Reporter.

## Argenta, Ark.

After teaching for a short while we have again taken up pastoral work. December 23d we accepted a call from the Argenta or North Little Rock church. The call reached us just about five hours before the time we had set to leave Donaldsonville, Ga. We had prayed much and felt that it was of the Lord. The church seemed to feel the same way, even before it saw us. The church is in very good condition and has much faith and courage; it is meeting its bills regularly; the parsonage is being nicely furnished, and it seems that the church is well located and has a promising future. There are about fifteen thousand inhabitants in this city. We have preached here two Sundays and have had good services and crowds. We are determined this year to be a true shepherd, to keep busy, to pray much, and make this the best year of our pastoral experience. My address is 522 Olive street, Argenta, Ark.—I. T. Stovall, Pastor.

## Evangel Series



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TELEGRAMS

LOS ANGELES, Cal.

HERALD OF HOLINESS:

The campaign in Southern California District to raise a hundred thousand dollars for the Pasadena University is on in earnest. Ontario gave \$5,500; Up-land, \$5,000; Cucamonga, \$4,600. This marks the first day's giving. This hilarious giving sets the pace and assures success. The General Superintendents are at their best.

HOWARD ECKEL.

(DELAYED)

EVANSVILLE, Ind.

HERALD OF HOLINESS:

A prayed down revival is now on in the Evansville Pentecostal Nazarene church. Rev. George and Effie Moore, of Indianapolis, are at their best, singing and preaching in the power of the Spirit of God. Forty-one seekers the first week. Interest intense, crowds large, church carrying a burden for the lost souls.

R. E. TURNER.

THE LONESS MORTGAGE FUND

We recently published a request for prayer from a blind sister, whose husband is also blind, that they might not lose their home because of a \$275 mortgage. They are both members of the Pentecostal Church of the Nazarene, and she is an elder on the Missouri District. Her name is Mrs. Nellie Loness.

We have received some money for this purpose, which will be rightly applied, and we will gladly receive and disburse any other funds for this purpose. Let us rally to their help and save their home. Pray over the matter and do just as the Lord leads you. I personally know this sister and her husband, and believe them to be the Lord's worthy children. Let us gladden their hearts by saving their home. All money sent will be reported through the HERALD OF HOLINESS each week.

MANAGING EDITOR.

EXCERPTS FROM TWO LETTERS

Seattle, Wash.

On looking over the HERALD OF HOLINESS last week, I was unusually struck with the request for prayer by Mrs. Loness, that she and her husband might not lose their home because of a mortgage of \$275. I presented the case to our congregation yesterday morning, and the church gladly gave me an offering of \$20. I am inclosing \$22.40 for the Loness Mortgage Fund.

G. S. HUNT, Pastor First Church.

Havre, Mont.

I am praying for that blind couple who have a mortgage on their home. Why not start a campaign to raise the \$275. Here is \$1 on it.

J. H. PULMAN.

Subscribe for the

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

REQUESTS FOR PRAYER

We are beginning this new department with confidence that our readers will join us in bearing these requests to the throne. Our own hearts are blessed as we remember them in our daily devotional services, and our desire and burden in their behalf has become so intense that we feel that we must appeal to our praying readers to join us daily in prayer for these needy cases. The fervent prayer of a righteous man availeth much.

1. A sister in Oklahoma desires to be sanctified.

2. A successful evangelist desires prayer that he may be able to pay his debts and remain in the active ministry. Unless God answers prayer he will be compelled to enter secular work.

3. Pray for the reclamation of a young woman in Indiana who was once mightily used of the Lord.

4. Pray for a sister in Iowa to be saved, sanctified, and delivered from doubts. She has been through Dowisism, is now a Pentecostal Nazarene, but still without God.

5. A woman in Pennsylvania desires prayer for a business transaction by which she hopes to be able to help the cause of God and educate her children in a holiness school.

NOTES AND PERSONALS

Evangelist C. E. Roberts writes that his wife is just recovering from the influenza, and they are again in the field. Brother Roberts says he will do more for the paper this year than ever before.

Rev. Guy C. McHenry writes that every family in Greencastle, Ind., church takes the Herald of Holiness. The same might be said of nearly all of our churches, if the matter were properly brought to their attention. Let us see how many of our churches can be placed on the honor roll, with a one hundred per cent record for Herald of Holiness subscriptions.

Three more states have recently been added to the honor roll of dry states, and there can be

no doubt that national prohibition will win, and King Alcohol will be driven into exile.

On October 25, 1918, the home of Rev. and Mrs. George Franklin, our missionaries in Calcutta, India, was made happy by the arrival of a baby boy — another missionary, we trust, to tell the glad story to India's lost millions.

Rev. A. F. Daniel, of Grandview, Ark., writes that he will have some dates for evangelistic work and will be glad to answer calls to any field. He is an evangelist of many years' experience.

Rev. Sam Polovina writes that he expects to soon return to Europe to preach to his own people, and to bring his parents to this country. He greatly desires the prayers of all God's people that his efforts may be successful.

It is said that there are twenty-two hundred Jewish congregations in the city of New York, and 180 religious schools of that faith.

British churches are directing their efforts largely to an active campaign in behalf of the league of nations. Their purpose is to create a strong sentiment in its behalf. They seem to consider the league of nations a vital part of the Christian program, especially at this important time in the world's history.

There are more than eighty thousand Japanese and Chinese living in Canada, which affords a splendid opportunity for aggressive foreign missionary work in the Dominion, as well as in the United States.

ANNOUNCEMENTS

Notice—I will be ready for the evangelistic work February 1st, and will go anywhere the Lord will open the way for a meeting. I have had more than twenty years' experience as evangelist, pastor, and District Superintendent, and will give references if wanted. My terms for meetings are: My entertainment while there and a freewill offering at the close of the meeting. Address, Hamlin, Texas.—B. M. Kilgore.

Another Pentecostal Nazarene—Rev. John Mitchell, one of the leading preachers of the independent holiness movement, has just recently come to us. He is a good, strong evangelist, and has good success in revival work. No church or pastor who wants an old-fashioned revival, will make a mistake in calling him. Write him at Berryville, Ark.—A. F. Daniel, Pastor at Grandview, Ark.

From Sinking Sands

THE LIFE STORY OF HARRY JOSEPH ELLIOTT

When a man gives his testimony as to the depths of sin into which he was led by the Enemy of his soul and then goes on to relate how the Holy Ghost convicted him and softened his rebellious heart until, shedding bitter tears of repentance he fell at the feet of his Savior to receive the kiss of pardon, who can gainsay his testimony?

Theologians may thunder forth their theories and doctors of divinity may discourse on the essentials and nonessentials of Christian faith and the world scoffs and passes by. But let a man tell with no uncertain sound of an experience of saving grace and the Devil himself is confounded and sinners are pricked to the heart.

The distribution of books, even good books, has become more or less of a commercial and money making business. Of such books, however, as give the experiences of men and women who have been picked as brands from the burning there can not be too many circulated.

Evangelist Harry J. Elliott has written a brief account of his life, telling of his childhood days and of God's faithfulness in leading him out from a life of sin into one of usefulness and blessing to others.

The book should be scattered by the thousands. It will bless and inspire every Christian soul. Doubtless it will soften the heart and convince the mind of many and many a soul who has wandered far from Father's house.

Be sure to get a copy of the book to read yourself. After you have read it you can't help but pass it on to others. The pages telling of the author's conversion would bring tears to the most hardened heart.

The booklet contains thirty-nine pages, has a picture of Evangelist Elliott, and numerous illustrations. Order from Pentecostal Nazarene Publishing House, 2109 Troost Ave., Kansas City, Mo. Price, 15c, postpaid.

**Housekeeper Wanted**—A sanctified woman to do general housework and care for some small children. Must furnish good references. Good position for the right person. Reference, Rev. H. H. Hooker, District Superintendent, Jasper, Ala. Address R. F. McManus, Carbon Hill, Ala.

**Special Notice**—The board of trustees of Olivet University will meet at Olivet, Ill., in annual session at 9:00 a. m. Wednesday, January 29, 1919, for the election of officers and faculty, and the transaction of such other business as shall be presented at that time.—E. J. Fleming, Secretary.

**Notice to the Pittsburgh District**—Revs. H. C. Lytle and D. A. Keys have been appointed to fill the vacancies on the board of examination, caused by the removal from the District of Revs. W. H. Parker and E. G. Williams.—John Gould, District Superintendent.

**Notice**—Rev. C. B. Pugh, of Newell, W. Va., will gladly render his services for the Lord in the capacity of an evangelist, pastor, or otherwise. He preaches the full gospel of holiness and sanctification. Any community or church desiring his services can communicate with him at his permanent address, Newell, W. Va.

**Notice to the Pastors and Church Treasurers of the Kansas District**—All missionary money should be paid through the pastors or church treasurers, so that your church will receive the proper credit, and should be sent by the pastor or church treasurer direct to the District secretary and treasurer, Rev. Arthur A. Miller, Buffalo, Kas. Please send money by personal check if possible, marking it for the purpose intended, which will save the expense of money orders. When sending personal check it will serve as a temporary receipt, until the regular receipt has been sent by the District treasurer.—Arthur A. Miller.

**Notice**—Rev. U. E. Harding, Superintendent of the Indiana District, and wife, of 124 North Twentieth street, Newcastle, Ind., plan to spend the winter in Florida. They could hold several two or three days' conventions on the way. Their services will surely bless any church or community. Make your plans at once, and write them at the above address.

## DIRECTORIES

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**H. F. REYNOLDS**.....Kansas City, Mo.  
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1315 Garland Ave., Nashville, Tenn.

**J. W. GOODWIN**.....Pasadena, Cal.  
1285 Sierra Bonita avenue.  
Alberta District Assembly and Convention, Calgary, Alta.....February 26-March 9

### DISTRICT SUPERINTENDENTS

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Missouri—W. I. Deboard.....Des Arc, Mo.  
Nebraska—Rev. Theodore Ludwig.....Lincoln, Neb.  
1020 E street.  
New England—N. H. Washburn.....Beverly, Mass.  
New Mexico—H. C. Cagle.....  
New York—E. E. Angell.....Richmond Hill, N. Y.  
701-162d street.  
North Pacific—J. T. Little.....Newberg, Ore.

Northwest—T. E. Beebe.....Walla Walla, Wash.  
248 Marcus street.  
Pittsburgh—John Gould.....Columbus, Ohio  
1338 Hunter avenue.  
San Antonio—W. F. Rutherford.....  
Box 5, Meridian, Texas  
San Francisco—P. G. Linawever.....Stockton, Cal.  
435 E. Wyandotte street.  
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District Superintendent.....Mitchell, S. D.  
Southern California—Howard Eckel, Los Angeles,  
Cal., 1405 East Thirty-ninth street.  
Tennessee—B. L. Patterson.....Nashville, Tenn.  
Care Trevecca College.  
Washington-Philadelphia—J. T. Maybury, Balti-  
more, Md., 825 West Lombard street.  
Western Oklahoma—J. I. Hill.....Oklahoma City, Okla.  
1717 Linwood boulevard.

### EVANGELISTS' DATES

Lyman Brough:  
Ottawa Lake, Mich.....December 1-January 19  
Twining, Mich.....January 23-February 9  
W. R. Cain:  
Decatur, Ill.....January 2-19  
The Plains, Ohio.....January 23-February 16  
Stringtown, Ind.....February 18-March 9  
E. M. Cornelius:  
Carlinville, Ill.....January 12-25

Kirklin, Ind.....January 25-February 14  
Elwood, Ind.....February 17-March 7  
Lee L. Hamrio:  
Blackwell, Okla.....January 3-February 8  
A. H. Johnston:  
Tacoma, Wash.....January 14-19  
Portland, Ore.....January 21-26  
Salem, Ore.....January 28-February 2  
Oakland, Cal.....February 4-9  
Los Angeles, Cal.....February 11-16  
San Diego, Cal.....February 18-23  
Lewis and Mathews:  
Permanent address, 341 West Marquette road,  
Chicago, Ill.  
California.....January and February  
Oregon.....March and April  
Alberta, Can.....May to October  
C. E. Roberts:  
Walla Walla, Wash.....January 5-26  
Portland, Ore.....February 2-22  
C. W. Ruth:  
Portland, Ore.....January 21-26  
Salem, Ore.....January 28-February 2  
Oakland, Cal.....February 4-9  
Los Angeles, Cal.....February 11-16  
San Diego, Cal.....February 18-23

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