

# 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

### The Preacher's Calling

**E**ZEKIEL presents the called minister of God under the two characters of a watchman and a shepherd. He represents him, in the first nine verses of chapter 33 of his prophecy, as a watchman stationed on the

walls of a city to watch and signal to the endangered citizenry on the approach of the enemy, that they may be ready to offer the strongest and promptest defense of their homes and their families. The prophet also represents him as a shepherd sent forth to guide, feed, protect, and defend the sheep amid dangers on every hand. Chapter 34 of Ezekiel presents the preacher's calling under the similitude of a shepherd, and in the ghastliest colors portrays a hireling ministry and the dire consequences which ensue upon unfaithfulness. This represents more especially pastoral duty to the church, and affords pathetic conceptions of the suffering and gloom and ruin to the neglected sheep as they wander, unsheltered, unfed, and unled, amid the bleak winds and dreary rains on the mountain side, a prey to every ravenous beast that roams the mountains. What a conception of the cruelty and guilt of the shepherd who is pictured as seated under his tent in a sequestered nook of safety, gorging himself with dishes filled with the fattest and richest of the flock, while the sheep wander and suffer and are preyed upon in the wilderness abroad.

These metaphors come to the same thing, and blend in stressing the single truth of RESPONSIBILITY FOR LIFE, which is the great underlying principle of the ministry. This thought is forcibly presented under the figure of a beleaguered city as in Ezekiel 33, the lives of whose citizens rest in the fidelity of the watchman on the walls. The enemy lies ensconced in the coves and glens of the surrounding mountains awaiting opportunity to storm and sack the city. The watchman holds the citizens' welfare in his hands. He commands the situation by his lofty position on the walls, from which he can discern the movements of the enemy and report by signals the first advance they make. Manifestly, failure on his part, either wilful or from neglect or indifference, is a crime of the highest character. Not a citizen in all the city has a position of equal responsibility; not an enemy in the outlying camp has the power to do the city the injury and ruin which this watchman holds in his hands. If he prove untrue and the city is sacked, its women violated, its aged put to the sword, its children brained, its treasures captured, its temples despoiled, and the fair city burned, who will not agree that justly the woeful ruin and wretchedness is chargeable to the guilty watchman? Not a general in all the invading army, not a fiend in all the host with torch in hand with which to burn temples and shrines, not a lecherous brute amid the wild mobs swarming the streets whom carnal lust leads to a search for affrighted

innocence for its ruin, is guiltier and deserves a heavier penalty than the watchman upon the walls, who saw the advancing enemy—and knew their brutal desperate character—and failed to give the warning for which he was honored with his place upon the walls. His personal, private character may have been faultless; his probity may have been unimpeachable; his popularity with the citizens may have been greater than that of any member of the vast population; confidence in and esteem for him may have been universal—all this added to a personal, stainless private life will boot nothing in condoning his fatal wrong in not giving warning. The fact that he was immeasurably above and beyond in instinct, in training, in education, and in general character, the numerous sickening crimes perpetrated by the despoilers of the fair city, will avail nothing in shielding him from the verdict that the blood of a conquered and a ruined city rests on his hands. The blood of thousands of slaughtered patriots, violated women, and murdered children stains his guilty hands, and an outraged world declares him guilty.

One of the most startling utterances of our Lord was: "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? and then I will profess unto them, I never knew you: depart from me, ye that work iniquity" (Matt. 7:22).

Consider (1) that there are MANY of these finally and fatally disappointed ministers in that great day; (2) the high claims they set up of having preached in His name, and in His name cast out devils, and in His name done many mighty works; (3) note, too, that He does not once deny or call in question a single claim they make, from which we infer the truth of all their claims, and that they had been successful, eminent ministers of His Word in this life; (4) but over against all this He calls them "workers of iniquity."

As to the awful state of such, we get light in Matt. 18:6 (R. V.) where our Lord, referring to the disciples, whom He has compared to little children, says, "But whoso shall cause one of these little ones which believe on me to stumble, it is profitable for him that a great millstone should be hanged about his neck, and that he should be sunk in the depth of the sea"—that is, an unfaithful preacher had better be dead than alive; the quicker he is dead the quicker will cease the awful accumulation of the fearful punishment he is laying up for himself in the coming world.

Is not an unfaithful preacher a cause of stumbling to thousands in the church? Was not our Lord in these awful words answering and rebuking the disciples for a question they had asked Him about who "is the greatest in the kingdom of heaven?" His reply was tantamount to saying: "You are ambitious place-seekers. Such a spirit exhibited in the character and life of those I call to lead my children is, and will always be, a cause of stumbling to my followers.

Unless you repent and forsake such ambition, it were better for you to die—yea, it were a mercy for you to be killed by drowning—as it would stop the augmentation of the awful doom due the ambitious shepherds of my flock.”

Nowhere do we remember His saying so terrible a thing about the sin of the most depraved sinners. Awful indeed must be the coming doom of a faithless preacher which calls forth such words from the infinitely loving and tender and compassionate Lord. Ezekiel 3:17-20, under the similitude of a watchman, gives us this one obligation of the ministry of soul-saving under three phases: first, as a ministry to the wicked; secondly, as a ministry to the backslidden; and thirdly, as a ministry to the church. Verse 18 says: “When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand.” This is the minister’s mission to the wicked. Verse 20 (R. V.) says: “When a righteous man doth turn from his righteousness, and commit iniquity and I lay a stumbling block before him, he shall die; because thou hast not given him warning, he shall die in his sin, and his righteous deeds which he hath done shall not be remembered; but his blood will I require at thine hand.” Here is the minister’s obligation to the backslidden. Verse 21 (R. V.) says: “Nevertheless, if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he took warning; and thou hast delivered thy soul.” Here is the ministry to the church:

This threefold aspect of the ministry thus set forth by Ezekiel is also sustained by apostolic practice and teaching. Paul, in instructing Timothy in the nature and duties of the ministry, says: “Preach the word; be instant in season, out of season, reprove, rebuke, exhort with all long-suffering and doctrine” (2 Tim. 4:2). A literal rendering of these words is, “convict, rebuke, encourage with all patience and teaching.” Thus we have, given by Paul, the threefold duty as in Ezekiel. “Convict” applies to the sinner. We are to convict him of his sins under God and lead him to repentance. “Rebuke” applies to the backslider. We are to reprove his backsliding with the same end in view of bringing him to repentance. “Encourage” applies to the church, and comprehends all the lines of instruction, comfort, and guidance involved in a faithful shepherd’s duty to his flock.

## Importance of the Pastorate

THERE was never a time in the memory of the writer when the pastorate seemed more important or more difficult and delicate than it does today. For this reason our interest in young preachers has greatly increased. No sight is more thrilling to the writer than a company of young consecrated preachers preparing themselves to enter the great work of the ministry in obedience to God’s call. The difficulties and delicacies involved in the pastorate are so much greater than when we began the work that our heart goes out in an earnest wish that we could have the ear of every young preacher in the world and forewarn and at the same time encourage him in the wonderful work he is so soon to undertake.

Always the pastorate has been to our mind the greatest field in which any preacher can labor. It is basic in the welfare and the progress and the success of the church. We have deplored the undue tendency which seems to have prevailed of late years among young preachers to enter the evangelistic field. We have no word against the evangelist’s work; the church is greatly indebted to this class of preachers for a vast deal of fine work accomplished, but the evangelistic corps must not be filled at the expense of the needs of the pastorate. We earnestly entreat our young people to covet earnestly pastoral gifts and pastoral work in which to exercise these gifts. We believe truly that the happiest life for any preacher is in the pastorate. It is our opinion likewise that the most fruitful and useful as well as the most contented life for a preacher is in the pastorate. The results of his work are so permanent. The friendships formed are so numerous and so warm and so lasting. The opportunities for study and improvement are fine. In fact, the necessity for this in the pastorate is one of the most fortunate things for a young preacher or for any preacher as to that.

Another thing is true. Our finest preachers are trained and furnished us by pastoral experience. No other ministerial fields offer

half such splendid opportunities for the making of great preachers.

The pastor to succeed at all is obliged to resist strenuously every temptation to indolence. To meet his people twice every Sunday and bring before them well beaten oil in the way of sermons requires diligent study, varied reading, and constant, painstaking, sermonic preparation.

We always enjoyed Dr. Bresee’s earnest insistence upon the pastorate as the throne of the preacher’s power and influence. With great wisdom the doctor saw and deplored the danger of a scarcity of pastors and he did his utmost to stem the tide which seemed to be away from the pastorate and no doubt accomplished much good.

We can not have strong church societies without strong and successful pastors to build them up. We can not be strong as a denomination without strong units in the way of local churches, and these units depend entirely upon faithful pastoral endeavor. From these local churches throughout our communion are to come all our missionary contributions, our church extension money, our home mission funds, our educational support, and money for all the benevolent enterprises of the church. To deplete our pastoral forces numerically or to reduce their strength personally is therefore to strike at the very fountain source of all our success along missionary, educational, and benevolent lines of work. The pastorate is an integral part of our ecclesiastical organism. It must be kept amply supplied with sanctified and well equipped and trained pastors if we would have completeness and success such as God expects of us as a denomination.

LACK OF SLEEP is the unknown cause of more nervous prostrations than any other one thing. Sufficiency of sleep is the cheapest, pleasantest, and most abundant preventive and cure of physical ailments in the universe. Most people sleep entirely too little. Late hours for children is the worst enemy to their dispositions, their health, and their longevity.

A MOTHER SHOULD NOT allow the excellency she sees in another’s child, and which her child lacks, blind her to the excellencies her own child possesses. Neither should she allow the good in her own children to blind her to that in the children of others.

IT IS WISE to give alarm when you deservy danger. It is wiser to see and locate the enemy before you cry out. If you raise a false alarm apologize for needlessly shocking our nerves.

THE TEACHER occupies a very close relation to the child. Next to the parent the teacher’s influence has more to do with molding the child’s character for time and eternity than any other influence whatever. What responsibilities are involved in this relation! Teachers should be men and women of prayer. Their walk should be circumspect; their speech characterized by the utmost charity and caution; their habits and conduct such as they would like to see reproduced in the pupils if they were their own children.

THE SPIRITUAL life consists not in ordinances, or in activities, however benevolent and noble these activities may be. These are results of the spiritual life. They bear the same relation as sap and fruit. Each is necessary to a useful tree but the fruit is not the sap. Sap is life. Sap can produce fruit, but fruit can not produce sap. This spiritual life is “hid with Christ in God.”

“OUR MEETING is doing no good. The church is woefully backslidden. You know we are building a new church, and the Devil has so much to do with our ways and means of building it that it has become a stumbling-block to us spiritually.” So spoke a thoughtful, pious woman to us some time ago. We had better worship in dens and caves of the earth, or rent the shade of a few big oaks in the forest than to occupy structures in whose building Beelzebub has figured.

SELF-EXAMINATION is necessary; but some people spend more time thinking about their own short comings than they do about the power of Christ to save the sinner. Reverse the process. Think of self less and of Jesus Christ the Savior more.

HYPOCRISY DECEIVES the hypocrite and nobody else. He vainly dreams he is deceiving others and is unaware that he is the only dupe of his own duplicity.

## The Successful Pastor

BY REV. M. EDWARD BORDERS

### In Five Chapters Chapter One



REV. M. E. BORDERS

**A**T the very beginning of this treatise, we do not claim for it any great depth, breadth, or range of thought. It was prepared in the spare moments of a few days, during which time we were pressed with a great many other burdens. One can readily see that it has not the amount of study and carefulness of preparation that a theme which carries with it such a burning import deserves. We have hastily dictated it to a stenographer, with little time to give to it literary, rhetorical, and homiletical correction. However, it comes direct from our heart, and we have an earnest desire that it may be a blessing.

Centuries ago the great Commander issued His orders of march. He has never changed His mind. His plan and orders yesterday, today, and as long as time shall last, are "Go, preach my gospel." The continued existence of the church is conditioned on its being a preaching and a teaching institution. The great, world-wide commission of Christ is as binding and obligatory as any between the lids of the Bible. Nothing, nothing will take the place of the preached Word.

Praying, shouting, singing, giving, and organizing are all included in the command, "Go, preach." It is the imperative command of the King to His subjects, the Captain to His soldiers, the Redeemer to the redeemed. Nothing is said about the dangers encountered. Results neither large nor small are promised. Mighty oceans, towering mountains, wide, burning deserts, death, wicked men, malicious devils, earth and hell are in the way; but, nevertheless, we must go, and as we go, preach. God's great thought is that the world shall at least have a chance to be redeemed, and he wants a living preacher seen and His glorious, burning, saving, gospel message heard in every part of the earth.

Too much, therefore, can not be said on the dignity and responsibility of the preacher. Indeed, when we think of the solemn and awful importance of his work, with its varied and multiplied duties—standing as he does between an outraged God and a ruined race—we often wonder why God ever trusted such a solemn task to a mortal being. Truly, the honor and greatness of our calling angels would covet, and surely our awful responsibility is enough to make angels tremble. Nevertheless, God has always committed this special part of His work to human beings. Adam, Noah, Abraham, and Melchizedek were His first ambassadors. On a human body was placed the priestly robe; he who entered the sacred place, "The Holy of Holies," was a man. Then God established the order of the prophets, not angels or divine beings, but mortal beings, in the persons of Samuel, Elijah, Isaiah, and others were employed. When Jesus came to this poor, sick, sinning world, burdened with His matchless message, seeking some one whom He might save and then commission to preach to others

His wonderful gospel of hope and salvation. He went to the shores of Galilee and selected the humble, horny-handed, bronze-browed fisherman.

While the responsibility is great and the privilege greater, yet there is none so well fitted for this work as a man. Angels have never known sin, and therefore know but little of its awful heart-rending tragedy. They know nothing experimentally of the glorious, remedial atonement. While the appeal of an angel to a lost race would glow with greater eloquence, yet it would lack that wonderful power of love and pity that can only come from a heart which has been smitten by the awful black scourge of sin and then saved by atoning grace. Angels can not tell of a saintly mother's prayers and of a Savior's undying love. They are strangers to the conflicts, struggles, heart-aches, and burning, bitter tears incident to a fallen nature in a fallen world. We, as redeemed human beings, can go to our fellow creatures with a message of hope and deliverance that archangels would scarcely know how to tell.

Coming directly to the subject, the local church is by far the greatest factor in our movement. It holds the relationship to the many other essential enterprises that the mother holds to the child. In other words, the varied projects of our great work are the children of the local church. It is not the only institution but by far the greatest. Any one who is inclined to criticize or deprecate its value and its importance in God's great redemptive system should not be censured, but plied and schooled in the university of good sense and experience.

It being the greatest institution and the pastor being its head, it naturally follows that his responsibility is correspondingly the greatest. To be a successful pastor is the grandest, sublimest privilege that man or angels know anything about. It is an office and a service in which is found the highest joys and deepest sorrows.

Surely the distressing and appalling need of the age is true, patient pioneering, planning, prayerful, prophetic, plodding, hopeful, evangelistic, far-sighted, long-suffering, level-headed, burden-bearing, soul-loving, soul-saving, soul-edifying, fire-baptized pastors. Success or failure in every department of the church is largely determined by him. He retards or hastens, helps or hinders, builds or tears down, gives life or death to every work with which he is connected. He touches every department of the work, and it is thereby affected for good or ill. Oh, how many churches have gone down in spiritual ruin, how many communities have been blasted with dreadful dearth and drought! How many souls have been doomed and damned because of the absence of the men described by the title of this article!

Presupposing that the pastor has had, or is having, some educational preparation and a definite call to the work under consideration, we proceed to propose several questions. How can he reach the greatest number of people; arrive at the highest degree of efficiency; and what conditions will enable him not only to do good but to do the greatest amount of good?

It is a universally admitted fact that a man stands before God by what he is, and before the people by what he is plus what he can do. After all is said and done, in order to succeed one must not only have piety, but piety plus symmetrical ability. There is a multiplicity of conditions and considerations that must enter into his life and work. I call your attention to three

things to which he must give special attention.

*His experience.* It is hardly necessary to say that a clear, definite, joyous conversion and an equally positive and instantaneous experience of entire sanctification are two of the fundamental and experimental prerequisites to the genuine and permanent success. These two wonderful experiences must stand out as mighty, definite, luminous epochs in his history. And in addition to this he must crave, court, and cultivate a close walk with God; become a hard student of the Bible and of human nature, and be altogether a man of prayer.

He must not only be saved from sin, but from the appearance of it; not only out of the clouds, but out of the shadows; not only saved from the Devil, but entirely out of his territory; not only spiritual, but deeply spiritual. In short, he should really and wonderfully know God. He should be a man whose very breath is prayer; whose very soul is love and pity; and whose whole being is consumed with a changeless passion for God and for His great work. He should be as free as an angel from the blow and the brag and from the desire to exaggerate and spectacularize his work or accomplishments.

His arduous work will require the courage of a lion and the strength of a giant, the plodding patience of an ox, the intelligence of a man, the meekness of a lamb, and the soaring ability of an eagle. He should be man enough to unflinchingly face any situation, yet humble enough to tenderly bend to the need of the meanest, poorest urchin of the street.

He should be the soul of honor, candor, and uprightness, not aiming to be seen, heard, or known, but merely to do something of a genuine and permanent character for his great Master. Of course he will have too much appreciation for truth to flatter anybody for the sake of their good will or good money; too independent to cater to his friends at the expense of his conscience, and too honorable to indulge in pulpit personalities or to throw clubs at some one in his audience against whom he may have some little dislike.

And, of course, he will have too much piety and too much appreciation for the Golden Rule to allow himself or his people to run down other preachers and other denominations. He will not try to pull his church up by pulling somebody else's down, but will mind his own business; let other churches' business alone; hoe his own row; and, on true merit, make a place for himself and his work, endeavoring to become an indispensable necessity to the moral and spiritual well being of the community in which, by divine providence, he has been placed.

Most every pastor has enough difficulties within his own borders to engage all his time and attention. If his church has gotten to such a place where all of its members are saved and sanctified; all of them attending classmeeting, prayermeeting, Sunday morning and evening services; praying and testifying every time they have an opportunity; getting to church on time, and staying clear through to the altar service and benediction; tithing their money; paying their weekly and back pledges; in such a spiritual condition that there is never a word of censure, criticism, gossip, or slander among any of them; no crooks or cranks to be found anywhere; then, of course, will be time enough for the pastor and his people to give attention to the faults, failings, and shortcomings of the other churches.

## Be Loyal to your Pastor

BY REV. P. P. BELEW



REV. P. P. BELEW

THE above startling ejaculation is not intended to cause church members to lose their equilibrium, but to excite them to action. Having seen the growing tendency of negligence along this line among our people, I feel that God would have me to stir up their pure minds by way of remembrance. The first obligation of a church is to their pastor; he goes through manifold tests and trials that his church knows nothing about; burdens that are crushing; times that are discouraging, etc. Notwithstanding he must be fervent in spirit, calm in his methods; pleasing in disposition; and always ready to greet every one with a smile and hearty welcome; which bespeaks interest in their behalf. Hence the need of your being loyal to him.

The first act of loyalty that we shall notice is love. Love your pastor. There is a bit of encouragement for the pastor in knowing that his church loves him. The better you love your pastor the less you will criticize him. Suppose your pastor is like Moses of old, slow of speech. Love him any way, stand by him, and in a short time you may notice a great improvement. Too often during revival meetings good people become attached to the evangelist and seem to lose their affections for the pastor. That is a fatal mistake. Love and respect both.

Your prayers are very much appreciated by the faithful pastor. Some folks, having reached home from service, begin to criticize the pastor's sermon instead of praying for him. Consequently, they injure the pastor's influence with their children, and they fail to get saved. The more time you spend in prayer for your pastor the better you will enjoy his sermon. Don't wait until the Sunday morning service to pray for him. Remember him all through the week; at the family altar; in the secret closet; in short, make him a special subject of prayer, and like Aaron and Hur, who held up the hands of Moses, you will see the church of God prevail.

Be present at every service if possible. That makes the pastor feel that you are interested in the work. I have known members to stay away from service in their own church and attend some big gathering. That is not only discouraging to the pastor, but it knocks on the church. If our meetings are not such as to interest our members, how can we expect other people to attend.

Speak encouragingly to your pastor. Amidst the daily routine of perplexing problems which confront him, an encouraging word may be of untold value. Suppose the pastor feels like having a revival. He starts out some morning calling on his members and talking about a revival, by and by every one talks discouragingly; times are hard; money is scarce; provision is high, and a hundred other excuses send him home despondent and ready to give up. But suppose all his members talk encouragingly; he goes home feeling encouraged, a revival comes on, souls are saved and sanctified, and the church is permanently benefited. If your pastor has helped you, tell him so; it will do him good.

Last, but not least, take care of him financially. That will show that you ap-

preciate him. I have known some to say, "Let the preacher work for his money." A man who will say that is not worthy of membership in the church. We are not saying that ministers are too good to work. They are not, but a minister who works at manual labor when he should be spending his time in reading and prayer, will make very slow progress in the ecclesiastical realm. My conception of a Bible Christian is one who is willing to help support the pastor so he can devote all his time to prayer and the ministry of the Word. God made provision for this in the early days of his church. The Levites, who were to minister about the tabernacle, had no inheritance with the children of Israel, but were to receive one-tenth of the proceeds of the land for their service. The fact that some have been called to give up manual labor, business, and everything else to preach God's Word shows that others have been called to support them while they preach. Every pastor should be paid a stipulated salary. Then he knows on what he can depend. The average church, depending on ordinary hat collections to support the pastor, as a rule support him very poorly. If it rains or for any cause the paying members (and it is a shame that all members do not pay) are absent, the pastor has to suffer all week and probably meets a like fate the next Sunday. Many pastors are involved in indebtedness, their influence injured, and the cause of Christ reproached because of slackers in the church. Surely such looseness and impropriety can not please God. There is little use in saying our churches are not able to support their pastors. They are. A church with only ten members, and I know of very few churches with less members than that, that will tithe can meet the expenses, including pastor's support, District Superintendent's support, General Superintendent's support, missionary apportionment, and all; and easily, too. It is a reproach on the cause of Christ to let the banner of King Immanuel trail in the dust for the want of finance, while we spend money lavishly on ourselves. Great God, save us from stinginess, which has cursed so many churches, bringing in festivals, worldly entertainments, etc., to pay the current expenses of the church.

## The Pastor a True Shepherd

BY A. B. RIGGS



REV. A. B. RIGGS

cornerstone, praise Him!

We are shepherds of the sheep and lambs, and as such must minister to their needs. But how can we know their needs unless we visit them in their homes? Now by visiting I do not mean making calls and talking about everything by the hour; not joking and having a general good time; but I mean finding out how we may help them in their souls. Of course we must be interested in their lives and talk about their farms, their shops, their music, and the like; but we

must aim to keep the main theme "salvation." Be filled with the Spirit yourself, and always pray with them. But some one says, "I have no talent in that line." How do you know? Try it out; pray and practice until you have a great love for it. You may not be a great preacher, but if you become a great pastor, your people will come to think you are the greatest kind of a preacher. Now if you have the call to be a preacher, you certainly have the call to be a true pastor. If you will recognize this call, the people will come to hear you.

When I went to serve one church, there was just one family out of a whole neighborhood that attended church. But after a little while such a work had been accomplished through pastoral visitation that I was filled with amazement. One Sunday morning I looked out of the window and exclaimed to my wife, "See them coming!" Eight vehicles filled with people coming to church, and all of them saved! I had visited one family, who lived three miles out in the country, for two years. I always planned to go about dinner time, not for the dinner, but because I could reach the farmer at that time and preach salvation to the man and to his wife. The Devil said, "What is the use of going there so much?" They hardly ever attended church, but I would not give that man up. When our special meetings were held, he and his wife were the first ones at the altar, and the man is preaching today. In this same church only six or eight attended the prayer-meeting when I first went there, but before long there were from fifty to sixty out. The preacher whom I followed never made pastoral calls, but would sometimes make an afternoon visit. His congregation numbered about twenty. But through the practice of faithful pastoral calling the church became crowded at the services. No preacher had called in some of these homes for six years.

In many cases homes that are frequently visited by a faithful pastor are opened up for prayermeetings, and the members of that household will be saved. Don't give them up easily. Keep at it. In one instance, I visited a home and the man ran out of the back door into the woods when he saw me coming. Immediately the Devil said, "If that man wants to go to hell, why, let him go." I would not do it, and after two years, when he came to the altar, he said, "If you had not come after me, I should never have been here."

Preachers should be pastors. That means also that they should look after the interests of their people rather than their own. Never leave your flock of sheep or lambs a great while at a time. What if David had n't been around when the old bear and lion came out to destroy his flock? Hunt up the sick, the poor, the lost, and help them in a material way as well as spiritual. Every preacher pastor can create interest among his people by coming in contact with needy ones on the outside. Tell your members about them, and they will supply you with many things that will be a blessing to them. Don't plan simply for the rich and the great. Jesus said that we should feed the hungry, heal the sick, and preach the gospel unto the poor. Reprove, comfort, bless every one you can.

Now we are not to be sheep drivers. Sheep get frightened when we try to dry them. But they love oats and salt. Fill up your dish with plenty of the salt and grain of the gospel, and they will follow. They know when you are interested in them. A successful pastor will hunt up new people. Ask your church workers whom they have found that you ought to call upon. If they have found none, ask in the first house you visit



if they know of any sick or needy people in their neighborhood. You will find the way opening if you look for it.

More than this, go out into new places. In one of my preaching places some one told me of a little church, about eight miles away, in the midst of only eight or ten families. Oh, how my heart went out to them! Sunday afternoon down I went to preach to them. One old lady about eighty years of age looked up as I was pouring out the truth, and such a smile was on her face! I wondered where she got it. That smile was worth a hundred dollars to me. I didn't get a cent, but went back rich. That woman had found the light through *The Guide to Holiness*. What a privilege we have of spreading tracts, papers, and good books!

Again, a successful pastor will not blame his sheep and lambs if things don't go as he would like to have them. But he will first search his own heart, and find out if there is any trouble with himself. He will get blessed himself first, and things will go. Oh, get your heart burning first, and then the sheep will want to come in to the warmth and glow of your holy fire. Oh, what a privilege is given to us to be preacher-pastors! Laborers with Him who died for us, hallelujah! Let us strive to be able to say with the apostle Paul, "Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more" (1 Thess. 4:1).

## How to Finance the Work of the Church

BY H. B. WALLIN



REV. H. B. WALLIN

**N**O subject is more vital to the material progress and spiritual welfare of the kingdom of God than this one, and yet no subject is given so little consideration save by comparatively a few. If the church is to meet successfully her growing responsibilities she must give attention to Christian stewardship.

After careful study of the subject I have arrived at the conclusion that the tithing system is the only divinely approved method of financing the church.

History shows us that it was not practiced by the Jews alone, but before Moses' time every religious institution rested its financial obligation on the tithe. This is true of the Phoenicians, Carthaginians, Arabians, Pelasgians, Egyptians, and of every other nation whose history is known.

The universality of this practice may provoke inquiry as to its origin. Prejudice should not arise because supported and practiced by a pagan people. We must search for the source from which tithing forced itself into all their financial plans. When this has been reached we shall be able to determine the value of the authority upon which it rests. We may never be able to settle the matter at issue by the study of profane history, but this we know, that tithing was born in one great mind, out of which grew faith and practice of centuries. A feasible presumption is that that mind was God.

For further consideration turn with me from profane to sacred history. Here there is no shadow of doubt under revelation, tithing is given place as a positive law, thus basing the system on the authority of God. We shall deal only with the fundamental features at issue.

In the twenty-seventh chapter of Leviticus it is written, "All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: . . . And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord." This is distinctly the Lord's tithe and takes an important place in every well ordered system of finance.

This tithe was not a creature of Jewish law as was the festival tithe and tithe for the poor. The latter two began with Moses and ended with Christ, but the former antedated Moses and is inseparable from the constitution of the Church. Tithing began with the race, being known to Cain and Abel, the latter rightly dividing the products of his toil. More than four centuries before the exodus, Abram met Melchizedek in the king's dale and paid him tithe of all, and the priest of the most high God blessed Abram.

One hundred and fifty years later Jacob, sadhearted but awed by a sense of religious responsibility, heard the voice of God saying, "I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of." Jacob answered, "If God will be with me, and keep me in the way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace, then shall the Lord be my God: . . . I will surely give the tenth unto thee."

The conclusion is this: that sacred and profane history establish the fact that tithing antedated Moses; that is, was in the law and that it is the only plan of stewardship on which God has placed His stamp of approval.

The tithe was ante-Judaistic, and was not annulled when the dispensation of Moses ended in Christ; for the passing of the temporal can not affect the stability and permanency of the fundamental.

Jesus himself came not to destroy the law but to fulfill; hence Christ was a tither. He who respected authority could not violate law, either civil or moral. He said, "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." He said to the Pharisees and scribes who sat in Moses' seat, "Ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone."

Christ's approval of this system can not be misunderstood. Let us see. It was the custom of the patriarchal age, of the pagan peoples, was incorporated into Levitical laws, insisted upon by the prophets, and kept and approved by our Lord. A system universally accepted, attested, and approved by the Church of God at this opportune time when the doors of the world are swinging wide open and the cries of the hungry are heard above the din of battle.

The only institution of permanence is the Church. In the language of Dr. Doty, "It was before Moses, it was with Moses, and will continue to flourish when all that is evanescent shall sink into the silence of the tomb."

God has designed and set apart one-seventh of time and one-tenth of means as sac-

cred in the preservation of His kingdom. These have stood unabrogated from the morning of man's history to the present time. If the Church in Jewish history needed to tithe to support her altars, it is unnecessary to offer argument to sustain the point that nothing less than that is adequate for the Church of the twentieth century, which is embarrassed in nothing so much as in her inability to answer the many calls for help.

The blessing of tithing has a double function: It blesses him who gives and also the recipient. Neglect to pay tithes brings God's displeasure. Malachi gives the last thrilling note of warning before the silence of four hundred years, in these words, "Will a man rob God?" And the answer returns, "Ye are cursed with a curse: for ye have robbed me, even this whole nation." Then says God, "Bring ye all the tithes into the storehouse [or church] . . . and prove me now herewith, . . . if I will not open you the windows of heaven, and pour you out a blessing [temporal] . . . I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground."

To the writer's mind tithing systematically, as given in the above Scriptures, is the only equitable plan for the disbursement of funds to meet the financial obligations of the Church. It will put responsibility in its rightful position, equalize the burdens of the Church, and prevent questionable means of raising money over which many have stumbled and been driven from the Church.

There is an interesting narrative given in Nehemiah 13:10-13. The Jews had failed to pay their tithe to the Levites (preachers) and because of inability to meet financial obligations the pastor and his singers had to go to the fields to labor, thus neglecting the work of the Church. The governor, recognizing the condition, ordered the temple cleansed, which had been converted for secular use, and reinstalled the pastor and his singers. He ordered treasurers to be appointed over the storehouse fund which had hitherto been presided over by the high priest. Of the four treasurers, one was a priest, one a Levite, one a layman of rank, and one a professional scribe whose duty it was to collect and distribute the funds.

The Scripture says, "There is that withholdeth more than is meet, but it tendeth to poverty, and that which scattereth, and yet increaseth." In the language of Dr. Doty: "When the Church believes this in the veracity of God, and begins to live up to her faith, she will rearrange her program set to the scheme of a world vision and enter upon an era of spiritual conquest unparalleled since the days of Christ. God is patiently waiting for that day to dawn when the Church shall catch a vision of her opportunities. For her to falter now is to write defeat upon her banner; for her to palliate her tardy indifference will be a tragedy infinitely worse than that which befell Napoleon at Waterloo or Lee at Appomattox—a tragedy which explains the breaking heart of the Son of God on the cross."

SAN ANTONIO, TEXAS.

### LEAVE IT WITH HIM

Leave it with Him—  
The lilies all do,  
And they grow;  
They grow in the rain,  
And they grow in the dew;  
Yes, they grow.  
They grow in the darkness, all hid in the night,  
They grow in the sunshine, revealed by the light,  
Still they grow.

## The Pastor

BY C. HOWARD DAVIS



REV. C. H. DAVIS

Of all individuals in the Pentecostal Church of the Nazarene, the responsibility of the pastor is the greatest. Our future is more largely with the pastor than any other official.

First of all, the pastor must be free from sin, or in other words be holy. Not merely in profession,

but actually, really, personally holy, not in the past, but right now, and must maintain that experience. He can not be holy and not have the Holy Ghost. If the Holy Ghost abides, perfect obedience must be constant. One never gets anywhere without starting, but after a start is made one might stop. Many have had a splendid start, but have made a stop at the suggestion of the Enemy, through some friend, some circumstance, a compromise, or by neglect of prayerful study of the Word, choked out by multiplicity of duties, in short, lost the experience, but keeps up an outward profession. "He wist not that the Lord was departed from him." Any ordinary man who has a holy heart will become an extraordinary man. A man holy in heart, filled with the Holy Ghost can not be ordinary.

"Love." If filled with the Holy Ghost, he is filled with the fruit of the Spirit. Apple tree, apples. "The fruit of the spirit is love." A most excellent description of that is given by Paul in first Corinthians 13. What one may be with love, without love, how one will act who has love, and how one will act who has it not. God was, and is, a great loving One. Every pastor should be a great lover of men. God gave His only Son, the pastor must give his all. Every pastor filled with the Holy Ghost will be filled with love.

"Joy." This is a part of what we have in us, if we have the Holy Ghost with us. It is not dependent upon salary, success, or people; it comes from the abiding of the Holy Ghost. What joy he feels who is true to God. What joy in serving. What joy even in suffering.

"Peace." To which many ministers are strangers, but those who have as a constant experience the third Person of the Trinity know the blessedness of this glorious peace. Peace like a river, flowing onward; smallest at the start, ever increasing in width, depth, and power.

"Longsuffering." A long word, expressive of the depth of holy character possible to those who are filled with the Holy Ghost, to suffer a long time, to suffer much which they ought not to have to suffer, and take it patiently. Not how little we can bear but how much. The ability to suffer reveals the true character of the real Christian. How much Jesus suffered which He ought not to have suffered. All who walk with God shall suffer persecution. Many suffer much for their crankiness, oddities, little and big peculiarities, which every one should study to get rid of as fast as possible. Suffering for Christ, for righteousness is a different matter.

"Gentleness," not wildness, roughness, uncouthness, but gentleness. Gentle unto all. "Thy gentleness hath made me great."

"Goodness," not badness, not meanness, not hatefulness, but goodness. The pastor

must be filled with the Holy Ghost, and the fruit of the Spirit will then abound, that he should not be unfruitful or barren.

An example to his flock. A pattern to go by. In spirit, conversation, in prayer, in the study of the Word, promptness in all his public services, on time, on fire, always abounding in the work to which the Holy Ghost has appointed him, and over which he has been made overseer. We are in days when it seems not to matter much whether a minister has any heart or not if he has a great head. "Great hearts make great preachers." Cultivate the head, yes, indeed, but if the heart be left behind, eloquence may draw, sway, delight, but it takes heart in the preacher to move the heart of men. Preachers are to be according to God, more than actors. With the heart man believes, loves, serves, blesses, and wins souls to Jesus.

Tenderheartedness does not mean softness. Pastors must have a heart true to God, His truth, true to His vows, to God, and the church. The Pentecostal Nazarene pastor must not neglect secret prayer. This is all important. Failure here will result in failure everywhere. Let us pray.

## Obedience to Pastors

BY A. M. BOWES

*Obeys them that have the rule over you, and submit yourselves: for they watch over your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you (Heb. 13:17).*



REV. A. M. BOWES

manded His children to "obey" those whom He has appointed. Those who are so commissioned of God are to "give account" to Him who appointed them, and are to so watch over God's people as to be accounted faithful ministers. Here we have opened the way for endless controversy; all so strange, however, when we consider the clearness of the text. There must be sense to the Word of God, so it is only ours to discern and obey, and not to question nor pervert what is of inspiration. The fact is that this commission has too often been abused by both preacher and people.

There have been pastors who have used their commission as authority to "lord it over God's heritage," to domineer the sheep of His fold, to intimidate them, to fleece them for personal profit, to advance their selfish ambition. What will be the reckoning of these unfaithful pastors when they stand before their God to give account?

Since there are sometimes unfaithful, unsound pastors who may abuse or deceive the people, there is need of a substantial form of church government, with officers holding authority to adjust the affairs of the pastor and the local church. Nor has God left us without direction in this regard. Paul said, "And God hath set some in the church, first apostles, secondarily prophets,

thirdly teachers," etc. (1 Corin. 12:28). Though some of these officers ranked higher than others, and therefore had the more authority, yet the purpose of these degrees was to preserve order in the church. Paul was himself over the churches, according to his testimony, "That which cometh upon me daily, the care of all the churches." And in fulfilling his office he spoke with authority as observed many times in his epistles to the churches and to young pastors. In 1 Tim. 5:17 he says, "Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine."

Paul's epistles to Timothy abound with very positive directions to the young preacher. He had authority to advise, to counsel, and direct the affairs of the churches. We do not tolerate the anarchist who refuses to respect and obey the rulers of our land; nor should we countenance the spirit of a pastor who will yield no submission and hold no respect for those who are appointed to rule in matters of church government. At one period in the history of Israel, Miriam and Aaron spake against Moses, and they said, "Hath the Lord indeed spoken only by Moses? hath he not also spoken by us? And the Lord heard it." And God said, "Wherefore then were ye not afraid to speak against my servant Moses? And the anger of the Lord was kindled against them; and he departed. And the cloud departed from off the tabernacle; and, behold, Miriam was leprous."

We seem to have lost much of the fear of speaking against those whom God has set over us, and have apparently forgotten that God hears what we say, and we pour forth our anathemas against God's ministers, ridicule them, criticise them, and often utterly disrespect them.

Again, Korah of the tribe of Levi stirred up a sedition and "they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown. And they gathered themselves together against Moses and against Aaron, and said unto them, Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them: wherefore then lift ye up yourselves above the congregation of the Lord?" God very soon showed them that He had appointed Moses over them, "And the earth opened her mouth, and swallowed them up." However, such demonstration of God's wrath, and such unmistakable vindication of Moses failed to convince the people, and "On the morrow all the congregation of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of the Lord. Since the fall of Adam and Eve it has always been customary to lay the blame on the other party.

"And the Lord spake unto Moses, saying, Get you up from among this congregation, that I may consume them as in a moment." As it was then so it is always. God is displeased in evil murmurings against His ministers, and withdraws His glory from those who are guilty of such sin.

Because the Romanists have abused the high calling of the ministry and have insisted upon "an implicit faith in the doctrines of those who rule over the people; and an implicit obedience to whatever commands they give," is no good reason why we should surrender what is substantial and proper in the sane government of our church. Otherwise we could only have a disjointed body of self-appointed leaders, all claiming divine appointment, but ruling according to their own notion, and giving account to nobody. How much trouble is

saved when we keep in the order of God with a godly, humble, true ministry; ruling in love; and a faithful, spiritual people.

We need have no fear of the word "rule." There have been people so determined upon what they call liberty that they would not respect any man's calling, would not accept any advice, would not be in submission to any form of ecclesiastical authority. Whenever they have persisted in such a course they have become bigoted and bitter. The rule of a faithful pastor has no terror to a faithful member, but is for his eternal profit and blessing. "And he gave some, apostles; and some, prophets; and some, pastors and teachers: for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" (Eph. 4: 11, 12).

The pastor is to rule over his flock in love; in such a consistency of conduct, depth of burden, keenness of interest, inspiration in message, that he will provoke and compel the love and obedience of his people to the commands of God.

Speaking of the attitude of a member of the congregation, John Wesley said, "He is not only willing to receive any instruction from them (pastors) to be convinced of anything which he did not know before; to lie open to their advice, and glad to receive admonition, or reproof; but is ready to give up his own will, whenever he can do it with a clear conscience. Whatever they desire him to do he does; if it be not forbidden in the Word of God. Whatever they desire him to refrain from, he does so; if it be not enjoined in the Word of God." This is implied in those words of the apostle, "Submit yourselves to them": yield to them: give up your own will. This is meet, and right, and your duty, if they do indeed watch over your souls, as "they that shall give account."

There is danger of our perverting the order of God in calling a pastor. The messenger is to be called of God, and recognized by the church. Paul was called of God, who said, "I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee" (Acts 26:15). Then "The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them" (Acts 13:2). In our method of choosing a pastor we must avoid a tendency to depreciate his calling by making him a mere hireling. He is not the employee of the congregation, who are to pass their judgment on him, direct him how he is to preach, and discharge him should he denounce a sin of which we are guilty. He is appointed of God to "rule over" us as our spiritual adviser and shepherd. John Wesley said, "The generality of Protestants is apt to run to the other extreme (from Romanism); allowing their pastors no authority at all; but making them both the creatures and the servants of their congregations: supposing the pastors to be altogether dependent upon the people, who, in their judgment, have a right to direct their ministers."

Obedience to a pastor does not signify weakness, indecision, or compromise of personal convictions. "But we may bring this matter to a short issue, by recurring to the very words of the text. They that have voluntarily connected themselves with such a pastor, as answers the description therein given, such as do, in fact, 'watch over their souls, as they that shall give account'; such as do 'nourish them up with the words of eternal life'; such as feed them as with the 'pure milk of the word,' and constantly apply it to them 'for doctrine, for reproof, for correction, and for instruction in right-

cousness'; all who have found and chosen guides of this character, of this spirit and behavior, are undoubtedly required by the apostle to 'obey and submit themselves' to them." — WESLEY.

Paul said, "Follow me as I follow Christ." There is no man who has a stronger influence upon those who love and respect him for his holy office, faithful service, and imperative message than a minister of the gospel. Such ministers as "go before the flock [as is the manner of the eastern shepherds to this day] and guide them in all the ways of truth and holiness; and 'nourish them with the words of eternal life'; and feed them with the 'pure milk of the word'; applying it continually 'for doctrine'; teaching them all the essential doctrines contained therein; 'for reproof'; warning them if they turn aside from the way, to the right hand or to the left; 'for correction'; showing them how to amend what is amiss, and guiding them back into the way of peace; and 'for instruction in righteousness'; training them up to outward holiness, 'until they come to a perfect man, to the measure of the stature of the fulness of Christ.'" "They watch, with deep earnestness, with uninterrupted seriousness, with unwearied care, patience, and diligence, as they that are about to give an account of every particular soul, to him that standeth at the door—to the Judge of quick and dead." — W.

Finally, I will close with the exhortation of Paul, "And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake. And be at peace among yourselves" (1 Thess. 5:12, 13).

## The Ideal Pastor

BY B. H. HAYNIE



REV. B. H. HAYNIE

On certain people or things with which we have to deal. Not only is he to be gentle, but he is to be tender—a man who can weep with those who weep, and rejoice with those who rejoice. Oh, to know how to be tender with the one who has lost the way! Every member has his own peculiar troubles that differ somewhat from our own, and the ideal pastor will recognize these things, and go quickly and lovingly to his rescue in tenderness. That would include the long-suffering that a pastor must possess if he is to be successful. We are oftentimes too quick to act without waiting on the Lord to help us; and when we do act it is often in a hasty manner that is destined to drive rather than draw men to Jesus. Every church has its nursery for the babes in the congregation. Now to know how to best care for them is a problem indeed. Some will take one kind of nourishment and others another kind. What will agree with one baby will kill the other. So the ideal pastor must study the babes of his church. The church must also have an infirmary to care for the sick and crippled of His church.

Some of his members are apt to get ill. He must be a skilled physician, and be able to diagnose each case, and know how to administer to each individual. The diet that would help one would have a tendency to injure the others. We so often neglect the afflicted ones until they are almost past recovery. Then there are the ones who are healthy and strong who must be fed in their season so that they may not lose any of their strength. The ideal pastor must be able to bring strong meats from God's Word to this one, and yet not offend the weak one.

Last, but not least, he must be filled with the Holy Ghost and wisdom. Oh, for more men who are willing to suffer in order to be a blessing in the pastorate. We surely need some men today consecrated to this great and needy work.

## The Pastor and His Work

BY V. P. DRAKE



REV. V. P. DRAKE

THIS is a great question, and serious as it is great. The office of pastor has been declared by our leaders to be the most important position in the church. First, he is the human leader of the local congregation, and second, as such he becomes responsible for the general character of his people. Thus the church succeeds or fails largely as the pastor succeeds or fails.

Then with such a premise I would say that any preacher to be a successful pastor should first realize that he has been definitely called to that line of work. He must learn the demands of such work as are peculiarly its own.

As to his personal experience, he should be sanctified wholly. For when Jesus commissioned His disciples to preach to all nations, He commanded them first to go to Jerusalem and tarry there until they had received the baptism with the Holy Ghost. The fact that a preacher may take a pastorate for a year, and have a great time with his church, is no sure token of his fitness for this work in the years that are to follow; for it is the second or third year on the pastoral charge that really proves one's calling. For the fruits of pastoral labors develop and ripen with practical experience.

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To my mind the best proof of a minister's success as a pastor will be seen not so much in his ability to preach great sermons (although he should be a good preacher) as in his ability to adapt himself to his people. To the weak he must be strength; to the slow and indifferent he must be able to infuse life and vitality; to the quick, high-spirited he must know how to adjust the governors so that such an one will not run away into fanaticism. To the ignorant and unlearned he must be able to preach the Word in simplicity and power; and still to those of greater learning he should be able to command language so free from "murdered English" that his message would at least admit of an invitation to them to return again.

Then, to be successful, a pastor should be a good mixer with the people—sociable, courteous, treating all with as nearly the same regard as is possible. He should have no "pets," nor be distant toward those who may not seem to appreciate him. He should

preach the Word—not just a part, but all the counsel of God. He must be able to "reprove, rebuke, exhort with all long-suffering and doctrine." And the great keynote in this is perfect love.

The pastor's call is to feed—not fleece—the flock. And to do this successfully he should have a wide range in the subject matter for his sermons. Preach holiness? Indeed, preach holiness! But do not try to conclude every sermon with holiness or sanctification; yet be sure to keep the Holy Ghost in your message whether it be on holiness or uncleanness.

But after all, and most of all, let the preacher remember that his life outside of his pulpit is to his sermon what powder is to the bullet in the gun. Without it no lasting good is accomplished, no enemy is slain.

Now in conclusion, never allow your ministry to be that of an hireling, for to such an one a wolf looks bigger than a whole flock of sheep. And you may rest assured the wolf will come; but remember the presence of the wolf is the test of your calling.

"Watch thou in all things, endure affliction, do the work of a 'pastor,' make full proof of thy ministry." "Endure hardness as a good soldier of Jesus Christ," for "He that endureth to the end shall be saved."

H. M. K. WELLS, OKLA.

## Pastor and Paper

BY CHARLES WESLEY JONES



C. W. JONES

WILL the Pentecostal Nazarene Pastor Class in grammar please stand up? I notice by the roll call that the class is all present for the first time this term. This is very fortunate, for I have had a subject in mind for some time that I have desired to call your attention to the first time you were all present.

Now, if I can have your attention for a few moments, I am going to write upon the blackboard the word "our." Will some one please tell me what kind of a word it is?

"A possessive pronoun?" That's correct. Will some one give me Webster's definition of this little word of three letters?

"Our, of or pertaining to us; as, our country, our rights, our troops, or our flag."

Thanks, that's fine! Now, one more test, and then we will turn our attention to the discussion of an important subject pertaining to your calling. I desire that each scholar shall write upon a slip of paper this word "our" in connection with the name of something that you consider an absolute necessity in your work as pastors.

Well, I declare! The result is remarkable, in that you have all submitted the same sentence—"Our HERALD of HOLINESS," and this, by the way, will furnish us with the subject for the morning's discussion.

There never was a time in the history of the Church universal when God's children needed to have their faith buttressed against seducing spirits and false doctrines, as at the present time. It is a fact known to every pastor that the best prayers and the best payers in the church today are the men and women who are constant readers of holiness books and literature. By keeping in touch with the best religious thought of the

world, they become spiritual giants, and are ready at a second's notice to pray, exhort, or teach. As constant readers of their church paper, they are always abreast of the times in matters relating to the polity and welfare of their denomination. As such they are a comfort and a joy to any pastor, for it is only those who really have a concern for the affairs of the church who get the vision for larger undertakings.

The pastor holds in his own hand the key to the success of his pastorate. As shepherd of the flock, he must needs see to it that they are fed upon the richest pasturage obtainable. He must not be content to see them feed upon the dust-covered weeds and hazel brush by the roadside, but rather to lead them "into green pastures and beside the still waters." The members of the Pentecostal Church of the Nazarene are bound to read something, and unless some safe periodical is put into their hands, there will be a temptation to dabble, unconsciously perhaps, in the Devil's cesspool, and read the mass of stuff that is being distributed broadcast over the land, under the cover of night, ready to greet you as you step across the threshold in the morning. It is the wise pastor who has adopted this slogan,

"A HERALD of HOLINESS in Every Pentecostal Nazarene Home!"

and then with the tenacity of a bulldog sticks to his self-imposed task until he sees the thing accomplished.

"Faint heart ne'er won fair lady." Neither will a faint-hearted pastor make much trouble for the adversary of souls. He must be courageous and ready to take advantage of every opportunity that presents itself to press the matter of getting a clean-cut *herald of holiness* into the hands of all his members. Then, the pastor himself needs to be decidedly loyal to his church and her institutions, not to be led astray by enticing offers made by papers that are not in harmony with the tenets of his faith. He should see to it that periodically the matter of wholesome reading should be presented from the pulpit, and its importance as an element of strength to the spiritual nature be emphasized; this to be followed by an active canvass for subscriptions to the official organ of his church.

Now, brethren, you as Pentecostal Nazarenes need to support *your church paper*, the HERALD of HOLINESS, and I trust that as you go back to your fields of labor, you will leave no stone unturned until you have succeeded in placing your own church paper in every Pentecostal Nazarene home on your charge. The class is now dismissed.

## Pastoral and Publishing Interest

BY P. H. LUNN



P. H. LUNN

WE quote the words of Paul, "And he gave some, apostles; and some prophets; and some evangelists; and some, pastors and teachers" (Eph. 4:11). These words were written before the day of the printing press and publishing house. If the apostle was writing that message today, he surely would include

the men and women whom God has called to spread the gospel through the medium of the printed page.

Without a doubt God has in some way or other in His providence and wisdom definitely called some of us to this great work. We are endeavoring, with the help of the Lord, to fill the little niche wherein He has placed us.

No sane man would dispute the necessity of a divine call for the pastor. "And how shall they preach except they be sent?" (Romans 10:15). There is a crying need for pastors with the call of God ringing in their ears; their hearts burning with Calvary's message to a lost and dying world.

What depths of infinite wisdom and love are manifested in God's great plan for the church militant! A call for every worker, every worker in his or her place. So far, well and good. But in order to have "the best," one more condition must obtain—a condition we firmly believe to be one of the essential factors in the plan and purpose of God. It is nothing more or less than co-operation.

We fear that this requisite for best results is often overlooked. Not intentionally, to be sure. We all desire that God's purpose shall be carried out perfectly in our hearts and lives. Nevertheless it is a sad fact that through our short-sightedness we often thwart the plan of God, both for our own lives and for the furtherance of His kingdom here on earth.

Yes, indeed, there is an urgent need of intelligent co-operation in this great work for the Master. In no connection is it of greater importance and necessity than between the pastor and Publishing House. The Publishing House is incorporated for the express purpose of spreading holiness unto the uttermost parts of the earth.

To accomplish this purpose is constantly our aim and endeavor. But in order to fulfill our mission and complete the task that we have undertaken, we must have the hearty co-operation of every pastor in the movement.

There never was a time when there were so many facilities for the spread of the gospel by means of the printed page. With the institution of the parcels post system, many new fields have been opened up to this work. Books, Bibles, and holiness literature can now be sent unto the remote corners of the country in a short time.

It should not require much reasoning to convince a person of ordinary intelligence that one of the most effective agencies for the conservation and spread of scriptural holiness is the circulation of holiness books and literature.

People in our own land are in gross darkness. They perish for lack of knowledge. Let us obey the command of the Master. "Go ye!" Let us join heart and hand in wholehearted co-operation, and send forth the good news of full salvation and free salvation until no one can say, "We never heard."

We do not purpose to confine our efforts and ministrations to our own church people, but are desirous of reaching out to the needy multitudes wherever they may be found, whether members of any denomination or not.

There are hungry hearts all around us, craving for an experience that will completely deliver from the power of sin. Many are prejudiced against the teaching of holiness. Many are confused and do not understand.

Very often a good book placed in their hands will tear down the walls of prejudice, clear up all confusion, explain away all misunderstanding, and prove to be the means through which many a heart will be brought out of darkness into the marvelous light of the gospel.

[CONTINUED, PAGE TWELVE.]



## SUNDAY SCHOOL LESSON

August 19

## Finding the Book of the Law

2 Chron. 34:1-13

GOLDEN TEXT: *I will not forget thy word.*—Psalms 119:16.

## THE LESSON OUTLINE

B. F. HAYNES, D.D.

We have in this lesson—

(A) *The Law of Moses Discovered*, (vs. 14-17; 2 Kings 22:8.) Hilkiah, the high priest, the most competent "critic," finds in the temple a certain "role," and reading it, recognizes it with certainty as "the book of the law"; "the book of the law of the Lord by the hand of Moses" (2 Chron. 34:14). Had Hilkiah been bold and wicked enough to forge, or to accept hastily as "the book of the law" a composition of which he knew nothing, his stupidity would have been colossal and absolutely unthinkable in view of four easy means for the detection and exposure of his fraud: (1) The Jewish Liturgies embodied large portions of the law, thus rendering detection easy; (2) The memory of living men, which extended sufficiently far back to have made detection inevitable; (3) Other copies, entire or in part, which we can not but fairly suppose existed among the more learned Jews, or among the schools of the prophets; (4) Quotations from the law in other works, especially in those of the prophets and Psalmists, who constantly refer to the law.

(B) *The Law Discovered, Discovers Sin*, (vs. 18-21; 2 Kgs. 22:9-13.) "By the law is the knowledge of sin" (Rom. 3:20). Shaphan, the scribe, reads the newly discovered book before the king, who "rent his clothes" and sent an embassy "to inquire of the Lord," saying in language of conviction, "Great is the wrath of the Lord that is poured out upon us, because our fathers have not kept the word of the Lord, to do after all that is written in this book." God's Word is alone needed to bring to people anywhere, at any and all times, a "knowledge of sin." A knowledge of sin is the crying need of man.

(C) *Cleansing Out Leads to Discoveries*.

This discovery of the book of the law was due to Josiah's cleansing and repairing of the temple. There are many discoveries awaiting a work of cleansing by many people. Cleansing brings in new air and greater light and better vision, and hence the discovery of many things long hidden from thought, and as a consequence neglected. The sanctifying Blood enlightens, broadens the vision, quickens the conscience, and thus leading to these discoveries, there follows reparations, restitution, and a general bettering of matters all round.

(D) *Huldah's Message* (vs. 22-28).

The prophetess replies to the embassy sent by the king, interpreting the book, which conveyed judgments against the people who had forsaken God, but blessings upon the king who had humbled himself and wept and sought the Lord. The same law which is life and peace and blessing to the good and faithful is judgment and woe and despair to the impenitent and hardhearted. The same sun which softens wax, hardens clay.

(E) *The Law Read to the People* (vs. 29, 30; 2 Kings 23:1, 2).

As further evidence of the goodness of Josiah, we find him reading in the ears of all the people the words of this book of the law. No better proof of the genuineness of one's religion can be found than to see him in earnest endeavor to reclaim and uplift others.

(F) *The King's Covenant* (vs. 31, 32).

By a public covenant and pledge Josiah dedicated and pledged himself and "caused all that were present in Jerusalem and Benjamin to stand to it," "to walk after the Lord, and keep his commandments, and his testimonies, and his statutes, with all his heart, and with all his soul, to perform the words of the covenant."

## NOTES : QUERIES : QUOTES

E. F. WALKER, D.D.

The Bible is God's book, though written by human hands. (v. 14)

Happy the man who, when he goes to the house of God, is successful in finding God's Word there. (v. 15.) Indeed, it were better to lose everything else there than not to find God's truth in the solace where His honor dwelleth.

Happy the representative of the King, who, like Shaphan, can give report to his Lord that all His workmen in connection with His house are faithful in performance of their duty. (v. 16)

Though money may be called "filthy lucre," because of the evil uses to which it is so much put, yet should there be a good supply of it always in connection with God's house. (v. 17). Next to laying up treasures in heaven is depositing money in the chest of the church. Indeed the two are very closely related.

He is a real priest who serves God and man by furnishing the inspired Book of divine truth. (v. 18)

When God's Word is read with meditation on its significance the effect should always be genuine emotion, either of joy or sorrow. (v. 19)

A true leader will consult the people's representatives on matters which especially interest them. (v. 20)

God's Bible is for all classes and conditions, small and great. (v. 30)

A public announcement of utter consecration to the whole will of God by God's leaders is in accord with God's plan, and has most excellent example. (v. 31)

The people should be urged to public avowal of loyalty to the will of God, and they should respond to the reasonable "tests" of the leader of a service. (v. 32)

Insofar as possible we should by all proper means influence men to espouse the cause of God and make open avowal. (v. 33)

The Bible is the best gift God has given to man.—LINCOLN.

## YOUNG PEOPLE'S SOCIETY

## Young People's Work

BY E. J. MARVIN

**I**F we are to do anything for young people, and if young people are to do anything for Christianity all must proceed on God's vision and plan. This can be discovered from the Word and from history or experience. There is nothing in humanity from the cradle to old age but that God has made provision for. There is an experience of religion for every age, and Jesus Christ knows how to adapt Himself to youth and middle and old age. Talmage once said: "It used to be considered a fact that if a boy was abnormal and unhealthy, and chose rather to stay in the house with a book to playing games with natural and healthy boys, that he was going to be a minister or a missionary. Such an one has no qualification for the ministry, and the only qualification he has for the missionary field is that the cannibals would not eat him."

Youth has characteristic snap, spring, and spontaneity; and is very keen, sensitive, and discerning. Youth is the time of vision and strongest ambition, and the time when one is most suggestible. In thinking of this subject two sub-topics run side by side in the writer's mind, namely, *character and work*.

1. That youth is the formative period is a long-recognized fact. The steps into character and life are as follows: 1. Thought; 2. Desire; 3. Action; 4. Habit. Therefore it is important that God and the Church shall capture the young mind. Beyond a doubt this is the plan of the Holy Ghost as revealed in the Word when it says, "Remember now thy Creator in the days of thy youth." "Seek first the kingdom of God and his righteousness."

Certainly before young people can produce anything in the Christian sense they must have a Christian character wrought in them. Therefore, the first great essential is salvation—full salvation—which is entire sanctification. To this end the first thing on the program is to capture the body, mind, and heart. It is not likely this will be done if either is ignored. It is the folks who capture our hearts who can most easily sow down our minds with the seeds of their belief, misbelief, or unbelief. We believe there is nothing that captures the heart and admiration of healthy young people more readily than healthy and consistent Christianity. Consistent Christianity has all the above-mentioned characteristics of youth. Indeed, they are more perfectly expressed in the fruits of the Spirit, which are love, joy, peace, longsuffering, goodness, gentleness, faith, meekness, and temperance.

2. With character comes vision. "Blessed are the pure in heart, for they shall see God." Not only do the pure in heart see God, but they feel the need of God for others. With vision comes the feeling of responsibility. "Our light is the measure of our accountability," said a lady to me but a day or two ago. How many of us are measuring up? The trouble is, too much of our religion stays in the synagog or dies at our altars. Our churches and schools are full of young people who have been put through and counted at our altars a score of times, and who have backslidden. The reason is, they have not been led to reorganize their lives on Christian lines or principles. Our church atmosphere and environment is too modern and too weak on this line. A fully saved soul seeks the Word, the place of worship, and the lost. A sanctified soul, to be consistent, should be in a hurry to tell his folks and friends, and to get them sanctified. This seems to be the character of the early Christians. Many today are worrying about their feelings who have grieved the Holy Ghost and disobeyed God along these lines until they are backslidden in heart, and what they need is to get into line with the Holy Ghost system for a Christian life, and they will soon have more feeling than they can take care of.

"But," says some one, "tell us just what to do." All right, here you are:

(1) Pray. One of the first things that Jesus taught His disciples was to pray. They knew how to make prayers; but one day they saw Him praying, and they wanted to know how to pray. Form praying bands among your friends. Why not? Go to meeting ready to take part in the worship, which surely is to take part in audible prayer, if opportunity is given. This you will do if you are full of prayer and praise.

(2) Know your Bible and how to use it. Organize Bible study classes. Where there is a will there is a way. If you can not find some one who wants to study the Bible with you, you can take a correspondence course. If you can not do this, you can study alone. Take a book at a time, beginning with the New Testament, and make an outline of each chapter. Study by subjects, such as Doctrine, History, Prophecy. Memorize all the verses promising pardon and purity. You will have need of them.

(3) Be a soul winner. The way to become proficient is to promptly and humbly follow the Holy Ghost, being "as wise as a serpent and as harmless as a dove." Work together with the Lord as persistently and as patiently to get people into the kingdom of God as some folks work with the Devil to get you into the world. Get after an individual. Let six or seven get after one, and give him that many invitations to the place of worship and then, on meeting night, let some one call and bring him to the place of worship. Put an interesting book or tract in a sinner's hand. There are sorrowing hearts everywhere that need sympathy, some one to stand by. Remember the joy of the Lord is your strength. Besides being the joy of salvation, the joy of the Lord is the joy of sowing and reaping, the joy of mining and refining, the joy of suffering and saving.

In conclusion, remember our Savior was young when He walked on earth and "went about doing good." The disciples were evidently all young. Paul and Timothy were young; likewise Stephen, the first martyr. The Christian religion is a young people's religion. It meets every need of a young person. It does not remove or prohibit one wholesome or truly pleasurable thing.

MT. VERNON, N. Y.

# THE WORK AND THE WORKERS

## EVANGELIST F. W. COX

The Lord gave us a blessed tabernacle meeting at Marion, Ohio, in the Apostolic Holiness church. Rev. W. R. Gilley and some of our Pentecostal Nazarene people from the east side of the city came over and helped us. Miss Collison, who is now in training as one of our missionaries for Africa, took part in a good missionary service, and was given some financial help. God gave us some blessed, clear, and happy conversions and thorough sanctifications, and a good healing service. Conviction is on the people, and we are looking for victory. The First Pentecostal Church of the Nazarene of Pittsburgh closed its service last Sabbath afternoon and came over and helped us. I go from here to Springfield, Ohio, August 17th to 27th, then to Atlanta, Neb., August 31st to September 10th. My slate is then open for a season, and I will be glad to help any of our western pastors as far as I can. Address, 212 Prospect St., Ashtabula, Ohio.

## EVANGELIST LEE L. HAMRIC

We have held two good meetings recently, one at Searcy the other at Mansfield. We have just closed at Mansfield, and it was a hard-fought battle; but thank God, we came out with victory. Some souls prayed through and struck fire. Amen! I am here in Hartford with our Pentecostal Nazarene church for ten days, and am expecting a great meeting. I go from here to the Alma camp, and on and on. May the Lord bless the HERALD OF HOLINESS.

## EVANGELIST C. L. WIREMAN

We have just closed a very profitable meeting in a large tabernacle at Kenmore, Ohio. Rev. Ray W. Marvin is in charge of our work there, and is an old-fashioned Nazarene. The Enemy was defeated in a great measure.

## REV. P. F. SANDERS AND WIFE

We began revival meetings here in the Republican church, six miles from Lexington, Ky., on June 22d, and closed the last day of July. We can say the glory still holds. It was said to be one of the best meetings held in this section of the country for years. About seventy were at the altar, either saved or sanctified. Many of the boys gave up cigars. Brother and Sister Larken stood by us to the end. Praise God for old-time salvation! Brother Victor Wade, of Cincinnati, Ohio; Miss Ora Lunsford, of Covington, Ky.; Brother Buffington and wife and Sister Hinson, of Mt. Sterling, Ky., were with us. We send our love to all of God's children.

## FROM B. L. AND T. M. PATTERSON

We are at Steamport, Ky., where a beautiful locust grove has been selected. The true gospel has not been preached here for many years. But a tabernacle has been erected in the grove, and with God's direction and help we will begin a three weeks' meeting August 18th. Sunday school and preaching services are established. More than twenty have asked for prayers. Remember us at the throne.

## EVANGELISTS L. P. AND IDA FRETWELL

In June we held two revivals, one at Woodrow, N. M., the other at Liberty Hill schoolhouse, Middle postoffice. God met with us in each meeting. Many souls were saved and reclaimed or sanctified. We began our campmeeting July 14th, in the commodious new Pentecostal Nazarene church, halfway between Capitan and Nogal, N. M. We found a live membership of fourteen and some other holiness folks who had not yet joined. God met with us and the fire fell in every service. People wept their way through to God, confessed out, made restitution, threw away old pipes, and got an experience in their hearts and a shine on their faces that convinced folks God had done something for them. There were eighty-six clear professions, either saved, reclaimed, or sanctified. Twenty-eight joined the Pentecostal Nazarene church. This is the home of our dear Brother and Sister N. B. DeArmen, well-known in Texas as rescue and orphanage workers; and is also the home of the pastor, S. B. Short, and Rev. Claud Forth; and also of our dear Sister Eunice DeArmen, a licensed minister in the Pentecostal Church of the Nazarene. Several carloads of folks came over from Artesia, and were a blessing, and got blessed.

## EVANGELISTS G. O. CROW AND WIFE

The meeting at Atkins, Ark., has come and gone. We were there eighteen days. God gave us a great meeting, a number got through, and the church was wonderfully helped. Brother W. S. Harmon, the pastor, stood by the meeting with his prayers, songs, and altar work. He is loved by his people, and also the people of the town. The

## TELEGRAM

TOPEKA, Kas., Aug. 12, 1917.

## HERALD OF HOLINESS:

In attendance upon the great Williams-Robinson campaign I find it is surely stirring Topeka. Three services during the day. Thirty seekers. Attendance about thirty-five hundred. People say there has been nothing like it here for many years. One week more in Topeka, then go to Lincoln, Neb. Surely God has called this party to do a great work. Any city that secures them for a meeting will be fortunate.

E. G. ANDERSON.

General Missionary Treasurer.

finances came with ease. Brother Shelby Corlett, of the Arkansas Holiness College, was also with us and helped in song and prayers, also preaching twice to the delight of us all. Also Rev. J. B. O'Neal, of Morrillton, brought his family and added much to the meeting.

We are now at Greenbrier, Ark., in our annual revival. Yesterday, Sunday, was a wonderful day. The power came on the people at the morning service. It was estimated that a thousand people were on the ground at night. We had old-time grove service at sunset, and such billows of divine glory I have not witnessed in a long time. At the tabernacle God came in saving power, and again the waves of glory came over us, and how the saints did shout. We have one week yet. We are expecting the greatest meeting this place has ever had. Pray for us.

## EVANGELIST MRS. ANNIE TETRICK

God gave us a great meeting at Acme, Texas, and we began here at Paducah last night. Please pray much for us.

## EVANGELIST ARTHUR F. INGLER

The Seattle tent meeting closed July 29th, having run over five Sundays. Many souls were awakened; some yielded to the workings of the blessed Spirit and were saved and sanctified wholly. Several persons were healed of physical ailments at the altar of prayer. Thank the Lord! He is just the same today. It was a joy to be yoked up with Brothers St. Clair and Galloway, who preach the unvarnished truths of full salvation without fear or favor. Hallelujah! They go next to the Everett campmeeting. Blessings on them.

Brother W. P. Jay has recently taken the pastorate at Canby, Ore., and we are to begin a tent meeting with our Highland Park church in Portland this week. Brother Jay comes from Texas to the Northwest District. Shall be pleased to have the prayers of the HERALD OF HOLINESS family for this meeting, beginning August 2d and continuing three or four weeks. My address for the summer is 2619 Baker Ave., Everett, Wash.

## ARKANSAS AND LITTLE ROCK DISTRICTS

After receiving communications from some of the brethren, and also the General Superintendent, and having jurisdiction, asking my opinion in regard to a joint Assembly, to consider the reuniting of the Little Rock and Arkansas Districts; and after serving two years as a District Superintendent, and about twelve years as an evangelist, I feel that it would be a step backward. Now, if we are a progressive church, it will be just a matter of time until we will be compelled to have two or three Districts in this state. I have before me a copy of the Minutes of the Assembly of 1915, when the division was made, and I find on page 10 the following resolution, offered by Rev. J. N. Speakes:

"Be it Resolved, That it is the sense of this Assembly that the Arkansas District should be divided, and the General Superintendent is hereby requested to divide the territory now embraced in the Arkansas District into two Districts, with the Arkansas river as the line of division, the naming of the new Districts created to be left to the choice of the delegates present, representing the respective territories."

On page 14 we have the final vote, which shows a total of 85 votes cast—70 for the division and

only 15 against it. And on motion the vote was made unanimous.

Regarding the finances, the statistics show that before the division the District Superintendent received only \$344.16 from the entire state; and a year following the division the Arkansas District alone paid the District Superintendent \$656.08. Before the division the General Superintendents received only \$126.67, and a year following the division the Arkansas District alone paid \$199.32. The total amount raised for all purposes before the division was \$12,322.53; and a year following the Arkansas District alone raised \$11,218.78. These figures show that we are progressing.

We Pentecostal Nazarenes are not much in favor of divorcing and remarrying, so, brethren, let us push on and plant the banner of holiness on the hills of victory.

G. O. CROW, Pastor.

Morrillton, Ark.

## OLIVET UNIVERSITY

In view of the numerous inquiries which have come to us, we take this opportunity of announcing through the HERALD OF HOLINESS that the prospects are exceptionally good for a successful school year opening September 11th. Our beloved Professor J. E. Hoover has been elected vice-president, and is doing excellent work. He will be in charge until the proper man can be secured for the presidency.

Our faculty is now complete. The old members have been tested and tried, and the new ones come to us with the highest recommendations. We feel that we have for this coming year as strong, if not the strongest, faculty we have ever had. Our enrollment last year was the largest in the history of our school. Almost every mail is bringing information of new students who expect to be with us, and a large percentage of the old students are planning to return. This, despite war conditions, causes us to believe that this year's enrollment will exceed that of last year.

We are getting on nicely in our campaign for lifting the debt, and will soon be able to give you some interesting figures showing our progress. God is with us, and by the prayers and co-operation of His people we go on to success.

R. C. GRAY, Business Manager.

## GRAND EDUCATIONAL RALLY

At the last Assemblies of the Washington-Philadelphia, New York, and New England Districts, a board of seven trustees was chosen to raise \$12,000 to buy up all stock, bonds, mortgages, and all other indebtedness of the Pentecostal Collegiate Institute and turn the property over to the Pentecostal Nazarene church entirely free from debt. The trustees are now ready to present their plans to the three eastern Districts, and shall push them with all the strength the Lord gives them. Pray for us.

The organization of the board is as follows: S. W. Beers, chairman; E. E. Angell, secretary; L. D. Peavey, treasurer. The slogan is \$2.50 a member by October 14, 1917. To facilitate the obtaining of this amount mite boxes will be placed in the hands of each member and Sunday school scholar. If you can't give this amount by careful saving, collect it. There are many people in your town who will be willing to help in our kind of a school. The mite boxes are to be gathered in each church not later than September 30th. If there is any deficiency, it is to be made up on the grand rally day, October 14th. If we deny ourselves a few sodas and one or two unnecessary pleasure trips, and drop in our mite boxes our pennies always, and our nickels and dimes frequently, we will do our "bit" without any strain.

The trustees are getting blessed praying for the campaign. We find that everywhere pessimism is giving way before a holy optimism. There are good prospects for a much larger enrollment this year. Our new president, J. E. L. Moore, formerly president of Central Nazarene University, Hamlin, Texas, comes well recommended. Let us welcome him with a blaze of holy enthusiasm for holiness education, and give him a chance to do something without the burden of debt that is so sapping to the strength and usefulness of a school president.

BOARD OF TRUSTEES.

By E. E. ANGELL, Secretary.

## EVANGELIST C. B. JERNIGAN

It was my pleasure to assist in the great Southern California District campmeeting at University Park, Pasadena, Cal. Rev. C. E. Roberts was my collaborator in the gospel, while the Rinebargers had the song service. Brother Roberts was at his best, and preached with the power sent down from heaven, while the Rinebargers sang until the glory came on the people. I never expect to hear better singing until I get home to heaven. A prayer league was formed the very first morning of the camp, who met for one hour of prayer every morn-

ing. I never saw such prevailing in prayer. There were often one hundred and eighty-five present at the morning prayer service, from 6 to 7 o'clock. This was the secret of the great victory.

The meeting was well attended from all over the District. I suppose there were at least one hundred camps on the ground, while many came on the trolley cars that passed the grounds. The great gospel tent would not hold the people who came. A struggle at first; but the third day the fire fell, and the altar was filled that night. And from that on there was not one fruitless service. The tide rose higher and higher, until at times the Holy Spirit had complete control and people sang and shouted, and wept and cried, and laughed with holy laughter. In fact, a real Pentecost was on, while scores swept into the kingdom.

The Nazarene University anniversary was a great success, at which there was enough money raised to keep the university going, and school will open September 10th.

The finances for the camp were easily raised, while the people sang and shouted. More than sixteen hundred dollars for expenses was raised in one service. The cafeteria was the very best I ever saw on a campground; prices were reasonable, and the food was well prepared.

One of the notable features of the camp was a healing service at which a great crowd knelt at the altar and many were healed of their infirmities just like they used to be in the early days of the holiness movement.

Great crowds came on Sunday, the closing day, and great grace was on the people in the salvation of sinners and sanctification of believers. In fact, it was a great camp in every respect. My wife was with me assisting in all of the services, while my children assisted in the instrumental music. We are now in a revival at Upland, Cal., assisting Pastor W. H. Nerry. We will be here until August 28th, when we return to Phoenix, Arizona.

#### FROM MEDA CLIFFORD SMITH

I came here to Onset, Mass., July 16th, from Lowell, Mass., where we supplied our church over four Sabbaths, and had some blessed fruit for our labors. This church has two of the best pastors the New England District affords—Rev. A. B. Riggs and Martha Curry. I am en route to Portsmouth (R.I.) camp, expecting a mighty sweep of victory. Praise Him in advance for an old-time campmeeting on Holy Ghost lines. Mail addressed to Onset, Mass., will reach me.

#### SOUTHEASTERN NAZARENE COLLEGE

Is it not something to be very glad of that we have one school entirely free from debt? Certainly the church must appreciate this. The Southeastern Nazarene College at Donaldsonville, Georgia, has forty acres of land, and an elegant large brick building, and not a dollar of debt. Of course this is not all. It is a fine start; but how long can the school be carried on thus free from debt? This depends on the people's willingness to help. We will do our best to conduct the school economically—will you do your part?

We ask you now to help us keep out of debt. We are ordering \$350 worth of much-needed equipment. Please send in your part of this that we may be able to remit when the bills come due. Also, you can help by purchasing one of our residence lots. They are nicely located, and are offered at remarkably low prices. And we are needing more homes built at once.

We are glad to announce that we have added to our faculty Professor and Mrs. A. K. Bracken, persons of good scholarship and teachers of several years' experience. Miss Tennie L. Butler has also been added as teacher of violin. She comes to us with good recommendations, and has been a successful teacher.

We are arranging to put all the vacant lots under cultivation, and raise foodstuffs for the school. Many fall and winter vegetables can be grown in this climate. We will use student labor for this work.

We have special courses for licensed ministers, deaconesses, and Sunday school teachers. This is much better than home study. Let us send you the catalog, which tells about it.

If you are looking for a healthful, mild climate, and want good school and church advantages, why not investigate this location?

E. P. ELLYSON, President.

#### NEW ENGLAND DISTRICT

About a month ago Mrs. Washburn and I left our home at Beverly, Mass., for Prince Edward Island, arriving at Alberton, P.E.I., at 2 o'clock in the morning of July 1st. We were met at the station by Brother George Oliver, who took us to his home near by. Brother and Sister Oliver had formerly been members of our church at Worcester, Mass. We here found an earnest company of Christian people, several of whom were enjoying the experience of holiness. This work was started a few years ago by two men coming to the states, obtaining full salvation, returning and leading others into the experience. The work spread until holiness now has quite a start in the northwestern part of the island. We held meetings at Elmsdale

and Alberton. In both places the blessing of the Lord was upon the services in converting and sanctifying power. The attendance was from fifty to one hundred and ten. The people drove to the meetings for miles, some coming twenty-five miles. Six and eight miles was nothing to them. At our closing service ten seekers were at the altar, the most of them for pardon.

This work had never been organized, and many of the people began to feel the need of a church home. A meeting was called in which I explained the work of our church and the advantage of membership. The people were nearly unanimous in favor of organizing a Pentecostal Church of the Nazarene. The church was organized July 23d, with twenty-seven members, fourteen being men. There are many others in sympathy with the work who will unite a little later. I baptized fifteen persons, the Lord setting His seal upon the services. There are two church buildings connected with the work, one at Alberton and one at Elmsdale, situated about three miles apart. Under good leadership we expect this church to spread until holiness covers the island. The morning of July 25th we took the train for Charlottetown, remained two days, and again crossed the Northumberland strait for the Nova Scotia shore.

N. H. WASHBURN, Dist. Supt.

## CHURCH NEWS

#### Philadelphia First Church

On July 1st our pastor, Rev. J. T. Maybury, who had been with us as pastor about six years, resigned and accepted a call to Second church, west Philadelphia. Our entire congregation held Brother Maybury in high esteem. But as God has called him to a new field, we bid him a loving Christian farewell, and continue to pray for his success. At the present writing we are without a pastor, but God is with us in all the meetings. Sister Myrtle A. Pelly, of New York, filled the pulpit morning and evening, July 8th; Rev. H. P. Beck, of Delanco, N. J., morning and evening, July 15th; Rev. J. M. Hartzell, morning, July 22d, and R. E. Bower in the evening of July 22d. On Wednesday, July 18th, we had an all-day meeting, when Rev. E. J. Marvin, of Mt. Vernon, N. Y., preached three sermons.—R. E. BOWER.

#### Lowville, N. Y.

God's blessings are still on the Pentecostal Nazarene gospel mission. We are maintaining our usual meetings Sundays and week days, also our offerings for missions and other benevolences. We are making special efforts to hold cottage meetings which are proving fruitful. Rev. Meda C. Smith, of Massachusetts, was with us for five weeks, and proved a great blessing. Rev. L. A. Jones, of Massachusetts, was with us a short time and was an inspiration to us all. The Lord willing, we expect to hold a gospel tent meeting some time in September. Being the only place in the city where holiness is being preached and held up, we feel we need your prayers. Through the result of our efforts and prayers, and Evangelist H. W. Lucas, God has opened up a new holiness work at Gardner's Corners, N. Y., nine miles away, of about fifty souls, mostly young converts saved and sanctified; and is known as the Pentecostal Nazarene Crusaders. We have a well organized society and Sunday school, fully equipped, and are using our Pentecostal Nazarene quarterlies, papers, tracts, books, etc. Hallelujah! How would you love to see fifty out to a prayer meeting, and a church nicely filled? The society has bought an old Methodist Episcopal church, vacated for years. Because of the sickness of Mrs. Miller since Christmas time, we have been obliged to cancel five tent meetings and one camp and remain at home. Other new fields are going to open up to us, so keep praying for us. We are doing our best to get folks to take and subscribe for everything the Pentecostal Nazarene Publishing House produces, and are succeeding. We have the best holiness paper in the world. Now, that's so! Everybody say amen!—Rev. and Mrs. F. E. MILLER.

#### Dukes Chapel, Tenn.

The Pentecostal Nazarene church at Duke's Chapel has closed one of the best revivals in its history. Rev. F. W. Johanson, our District Superintendent, was the evangelist. Brother Johnson is a great preacher, a man that uncovers sin. Several souls were saved or sanctified, all of whom were heads of families except one young man. The church was greatly strengthened with Brother Johnson's preaching.—G. C. HESSON, Pastor.

#### Maplewood, Mo.

The tent meeting has been on its way since July 12th (now the 30th), with Brother August N. Nilson. The preaching has been of the strong kind, searching, and penetrating. Brother Nilson left us on the 30th of July for Greencastle, Ind. The noble people of Maplewood presented him with \$52 and took a special offering, free will on the Bible, for his wife of \$10.23. They also set next Thursday night as the time for a big donation to Pastor Linza to take place in the tent. We look for a hallelujah time. Two automobiles have been spoken for to take the eatables to the parsonage. A good cash contribution of about \$12 was given Brother Nilson for the Carpenter well

in India. There have been about fourteen at the altar up to date in the tent. As the meetings continue we are believing for a landslide.—K. O. GOULD, Reporter.

#### Georgetown, Ill.

The Georgetown church is on fire, burning with missionary zeal. The first meeting of the missionary society, organized July 14th, composed the major part of the church, was a meeting to last for ever in the memory of all present. Mrs. Lee, president, gave an epitome of our general missionary work, aided by a world's map with marked missionary stations. An offering was taken and \$50 raised, \$40 being in cash. The meeting closed with a season of prayer.—Reporter.

#### Kansas City First Church

The pastor, wife, and son are at present in Colorado Springs for a vacation. The church here, with Brother Plumb, is getting on finely. They are in their new building, erected since we were here last summer. The Lord is still blessing in Kansas City. Sunday morning, June 19th, the Spirit fell on the people, and there was no preaching. During the day about twelve were at the altar. Sunday night, July 1st, the Spirit again fell on us. Sunday, July 8th, Brother Lienard, District Superintendent of Nebraska, preached in the morning and his gifted wife at night. We were so pleased that we asked them to take the work for the summer. They consented. Eight or ten members have opened a mission on the east side of the city. This last year has been a remarkable year for faith, prayers, and gifts for foreign missions. We have notified the church that we wish to be free this next year to answer some of the many calls that have come to us in the last year or two. We are especially interested in foreign missions. We shall be at Lincoln, Neb., part of September, and then, quite likely, we shall go to New York City for a meeting the last of September and the first of October. For three years we have labored in Kansas City. The work done speaks for itself. We hope to be at the District Assembly. We go to Wichita, August 16. Kindly address all communications sent to the John Matthews Tract Society to 3837 Campbell street, instead of 2109 Troost avenue, Kansas City, Mo.—JOHN MATTHEWS, Pastor, 936 Cheyenne Road, Colorado Springs, Colo.

Kansas City First church has just had two good Sundays in August with some good cases of salvation sandwiched into the services. August 5th Sister Phillips, our outgoing missionary to Central America, talked in the forenoon—a message owned and blessed of the Lord. At night pentecostal fire fell on the altar. Where one sister joyfully entered Canaan and three souls came into the kingdom. The swiftness and completeness of the coming of the Spirit upon the altar service made a scene not soon to be forgotten. The inspiration upon the saints was beautiful and nerved all to greater courage and zeal to push the battle for the lost. On August 12th Brother M. F. Lienard brought the message of the morning freighted with good, strong meat for the people of God and again the Lord owned the Word in the evening service. Sam, the Nazarene, gave an inspiring talk in the evening of the Lord's dealings with him. Sisters Anderson and Needles sang in the Spirit and God blessed His people. Amen!—Estelle Reid Lienard, Vacation Supply Pastor.

#### Blackwell, Okla.

We are glad to report that the church here is on the upward go. We are not going by leaps and bounds, but we are making good steady progress, both materially and spiritually, for which we are greatly encouraged. The Blackwell church has some of the real salt of the earth. Several live in the country from one to twenty miles from church, but they don't seem to mind the distance, for they are among our most regular attendants. Our Young People's Society is a real spiritual prefix to our Sunday evening preaching service. Oh, how it delights my soul to see young people on fire for God. The Oklahoma state holiness camp, which closed here July 23d, was a great victory for holiness in Blackwell. Brothers Gouthey and Maitland preached the gospel of full salvation fearlessly and with power; while Brother Yates sang in his humble, soul-stirring way, which was a great factor in the success of the meeting. There were, I think, between twenty-five and thirty professions. I spent the last week with Brother and Sister Frank Current at Oakwood, Okla., where they had been for two weeks in a hard battle. Eleven souls had prayed through, and the last week God gave us twenty-one more. That is a ripe field for old-time holiness evangelism.—V. P. DRAKE, Pastor.

#### Erin, Tenn.

We have recently held our meeting in Paris, assisted by Rev. E. C. Dees and Doctor Hardy. These brethren proved a great blessing to the people. Many souls sought and found the Lord in saving and sanctifying grace, a good number united with the church. We are now in a hard battle at Bearsprings. We are looking for great victory over the entire District this season. After almost four years of hard labor in Erin with God's approval and blessing on us, the writer resigned

recently as pastor, to take effect at the coming Assembly. We have never served a more faithful people. Since taking this work we have moved our quarters from a small, insufficient building to a commodious building. We recommend this church to the incoming pastor. My soul looks up, glory to God! This morning my soul doth magnify the Lord. Amen!—W. F. COLLIER.

#### Davenport, Iowa

A door has been opened here of the Lord in this needy field. For some time I have had the burden upon my heart for a soul-saving station in one of three cities. Some time ago I got a vision of a Pentecostal Nazarene mission in Davenport growing into a Pentecostal Nazarene church. God gave us a neat little hall in a good location for the small amount of \$8 a month. I have undertaken the work in the name of the Lord. I held my first service last Tuesday night. We only had six chairs and several goods boxes for seats. As we sang "There's Nothing in the World Like Jesus" and preached the gospel many gathered around in wonder and several came in. God put into the heart of a brother to loan us some seats. Today I have been getting them ready for the Sunday night service. Brethren, God has a work for us in this needy field. I want your prayers and co-operation. I have no means of support, but am going to put my time and all I have into this work, and trust God to supply my needs. Any one coming by this way, pay us a visit. At the present will have a service Sunday, Tuesday, and Thursday nights. If you are interested, write me in regard to the work.—Willard W. Bell, 1700 31st St., Rock Island, Ill.

#### New Philadelphia, Ohio

We have just closed a four weeks' tent meeting and though there were not as many seekers as we would like to have seen, nevertheless we praise God for a real revival which has moved on the entire city. Rev. C. L. Wireman was the evangelist for the first two weeks. Our folks want him for another meeting next summer. Rev. O. E. Miller, of Urichsville, was a great blessing to the folks as he preached some the last two weeks. Also Brother Nelly, Mrs. Hevelow, and Sister Kirkland. We are gaining higher ground.—R. J. Kirkland, Pastor.

#### Everett, Mass.

About twenty people from Everett attended the campmeeting at Old Douglas. It was the best meeting that has been held on the grounds for years. Our General Superintendent, J. W. Goodwin, was a great blessing to the camp and all were anxious to have him return another year. Sunday, August 5th, God gave us a blessed day at Everett. Five seekers were at the evening service and some came through in the old-fashioned way. Two of our boys, one from the army and one from the navy, were at the evening service. They expect soon to go to the front.—A. K. Bryant, Pastor.

#### Castle, Okla.

A call to evangelists: I enjoy reading your paper and the experiences of the saints. Oh, how my hungry heart longs for the association of Holy Ghost filled saints. We have a nice church building here with just a few members, only two male members and both very poor men. It seems that this place, for lack of finances, has been neglected. There is a debt of \$600 against the church and unless there is something done pretty soon we will lose the building. If some good workers feel interested enough in this place to make a sacrifice to come and hold ten days' or two weeks' meetings we promise to do the best by them possible and will take care of them while here. Is there any one interested enough to make such a sacrifice? I am in love with holiness and have victory in my soul.—J. T. Moore.

#### Cisco, Texas

We have held two protracted meetings with Evangelist J. M. Wells, of Roby, Texas, as leader. Our first meeting was at Hico, Texas. Our crowds were large and attentive. The preaching was good, but after fifteen days of hard fighting we could see but very little done in the way of men and women getting

### PASTORAL AND PUBLISHING INTERESTS

(Continued from Page 8.)

Every pastor who is unconcerned in regard to this great work; who has not caught the vision of what marvelous results can be brought about through co-operation and persistent effort, will curtail our usefulness and retard our progress to the extent of the possible scope of his influence and activity in promoting the interest of this important branch of God's work.

The beneficial results of active co-operation and wholehearted interest in the work of the Publishing House are threefold:

*First*, The people—saints and sinners—will be blessed and helped. What more effective agency to lead an inquirer into the light of justification or holiness is there than a good, orthodox book, written by an inspired servant of God? What will more clearly and quickly solve the problems and difficulties of young converts than the prayerful study of one or more of the many volumes treating on the fundamentals of Christian doctrine and experience? A wide and too often unexplored field of usefulness lies at the door of every pastor, in the distribution of good, sound, spiritual books and booklets.

*Second*, The help and inspiration given through the circulation of good books and literature will react upon the sender or giver. The reward will not be withheld in this life, and in the life to come many a redeemed soul will clasp the hand of one who through the medium of a good book, loaned or sold, has helped him to make the City.

One of our evangelists wrote recently as follows, "We enjoy selling holiness books next to seeing souls saved." We quote from a pastor's letter, "It is so easy to sell good books, and I enjoy this 'lasting' work."

*Third*, Your Publishing House is benefited. We emphasize your Publishing House, because this fact is often lost sight of by our pastors and constituency. We are here to serve the church. God has called us to this work. It is our endeavor to heed the scriptural admonition, "Whatsoever ye do, do it heartily as to the Lord and not unto men." For this reason we are not content with merely serving in an indifferent manner, but are desirous of rendering the best service of which we are capable. We are continually devising new methods and formulating new plans by the inauguration of which we may do more effective work and enlarge our sphere of usefulness.

Lord grant unto us a vision of what may be done, what should be done, yea, what must be done through loving and loyal co-operation, in this Thy work unto which Thou hast called us.

to God. The church seemed to be greatly strengthened. Our Cisco meeting was a grand success in many ways. People came to the altar and prayed through in the old-time way. About forty persons were saved. The crowds were said to be the largest that Cisco has had for years, so we feel like going on. To God be all the glory.—T. C. Eason.

#### Auburn, Ill.

The work of holiness has never been more pronounced in Auburn than at the present date. The church has never known a better year in its history. All appointments are paid and some of them overpaid. The membership has increased. We have had two revivals this Assembly year and are planning for another. A large number have been saved and sanctified. The church board and the membership gave the Rev. Bertha Lillenas a unanimous call for another year, she accepting the same. The Rev. Haldor Lillenas will devote his time to the writing of sacred music and evangelistic work. They have won the love and confidence of the community at large. Their ministry here has been very successful. The Sunday school has passed the one hundred mark. The Young People's Society has grown in number, their Tuesday night cottage prayer-meetings being a help to the work. On Sunday, the 29th of July, a delegation of

eighteen young people from one of the M. E. churches of Springfield united with us in an all-day holiness meeting. It was indeed a pentecostal day.—M. R. Fitch, Secretary.

#### Malden, Mass.

Praise ye the Lord! God is with us through the hot weather. Souls are seeking. Last Sunday Brother Gilbert Laite supplied for us. The evening revival service found six souls at the altar. Brother Norcross was at Douglas, being one of the workers at that camp. On a recent Sunday he was with our Manchester, N. H., church, the writer supplying our local pulpit. On with the fight.—L. D. Peavey.

#### Newcastle, Ind.

Evangelist George Harrison, of Indianapolis, just closed a tent meeting for our church. Some tell us it was the best tent meeting held in Newcastle for the last eleven years. We had large congregations, a good number saved, some sanctified wholly. Brother Harrison is a fine young man and was a great blessing to us.—H. J. Elliott, Pastor.

#### Portland Highland Park Church.

Just after the District Assembly we were called as pastor to the Highland Park church. We took charge three weeks ago and the Lord has been blessing in a marvelous way. We have been able to help some souls to find their bearings and we received five into the church Sunday, the 29th of July. More are looking our way and we expect and believe that God is going to give us many souls in the coming tent meeting which convenes the 2d of August, but no time set to close. Brother W. P. Jay, from Texas, is evangelist, and our dear pastors of Portland have offered to join in and help the youngest baby, and with such help as C. Howard Davis of First church and H. C. Baker of Sellwood church and J. G. Brindahl of our Scandinavian church we will not be a small baby very long. Brother Arthur F. Ingler is going to take charge of the singing. We are believing for a great victory. Hallelujah to Jesus.—Rev. W. P. Keebaugh, Pastor.

#### Muscatine, Iowa

We have just closed a sixteen days' evangelistic campaign in Muscatine, Iowa, with twenty-two professions to the saving and cleansing power of God. One man whom God has reclaimed came to the altar for sanctification. He came up against his carpenter's union first, laid it on the altar, and prayed through to victory. His wife became angry, left the tabernacle, and went home. She was as miserable all the next day as the carnal mind can make a woman, until she went to God for pardon. She came the following night for sanctification, prayed through, and threw her ring in the straw. One man who had used tobacco "off and on," as he put it, for fifty-one years and had tried to quit several times in his own strength was entirely liberated from the habit with no desire for it. To God be all the glory. Amen! Evangelists Theodore and Minnie E. Ludwig, of York, Neb., were in charge of the meeting and did much to strengthen our work here. Our church, which is not yet two years old, is winning its way and folks are beginning to see we are not a passing vapor of fanaticism and wild fire, but a company of honest, sincere people who are, by the help of God, teaching Bible salvation. We feel we have received some valuable additions to our church and are expecting to push the battle and hold up the banner for purity of heart and life and do our best to sow scriptural holiness in this little city. "Hid away with Him."—Maude M. Hume, Pastor.

#### Kingston, Okla.

We can report victory from Kingston, Okla. An old-time revival is on here. Rev. J. W. Manney, of Hillsboro, Texas, is doing the preaching and God is honoring His word. Brother Ireland, of Sherman, Texas, is leading the singing, and a great revival spirit is on. Several have prayed through already at the altar, and there are twelve days more in which we are looking for great things to happen.—S. H. Owens, Pastor.

#### Cedar Mills, Texas

Greetings in Jesus's name: I want to report a great meeting God has just given us at Cedar Mills, Texas, conducted by Brother Jarrett Aycock and wife, evangelists. Brother Aycock did some of the greatest preaching I have ever heard. How God did bless the truth until old-time conviction settled down on the people and they were glad of an opportunity of seeking Him. Many came to the altar crying to God for mercy, and we counted eighty who prayed through the old-time way. This was certainly a great meeting and will long be remembered by this community.—Mike Roberts, Pastor.

#### Shiloh, Kas.

Our fourth group meeting, which finishes up for this Assembly year, was with the Shiloh church. Shiloh is a very young organization near Selden, Kas. The attendance was great.

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Rev. W. B. Dunkum, M.A., B.D., Pres.  
Kingswood, Ky.



Evangelist J. G. Dignall was with us and preached twice, the pastors in charge doing the rest of the preaching. The young people from Palco, Plainville, and Shiloh gave some beautiful songs. Reports showed that the summer campaigns planned by this group were a great success, and two new churches are a result with a small deficiency from four meetings, one yet to be held. Two hundred and twenty-six dollars was pledged for pioneer work in this northwest section. God mightily manifested himself and quite a number were saved and sanctified. Plans were made to continue our pioneer campaigning, securing evangelists to assist the pastors in these new places. We are certainly moving on in this new territory.—Mrs. C. L. Calhoun, Group Secretary.

#### Escondido, Cal.

An unusual missionary service was held yesterday, July 29th, in our church. Miss Connie Caudle, an outgoing missionary to India, was with us and gave us an inspiring sermon on "Go ye into all the world and preach the gospel to every creature." It was subdivided into three divisions, I. e., Go, Let go, and Help go. Truly the seal of God was upon the message. Saints wept and were blessed. Sister Caudle truly has the call of God to dark India burning in her heart. May God's richest blessings go with her and direct all her paths in our prayer. An offering of \$9 was given for missions at the close of the service.—Mrs. F. A. Neufeld.

#### Uhrichsville, Ohio

We were called to pastor this church at our last Assembly in May. The Lord has given victory. The church and Sunday school are being revived on all lines and the people are encouraged, and have a mind to work. We have bought parsonage property worth \$2,500, and made a nice payment on same. The pastor's salary and all budgets are paid in full, and God is with us. We have forty out to mid-week prayermeeting these hot nights and our Sunday attendance is fine. We are at present having some great open air meetings. We are believing for the best year of our life.—D. E. Miller, Pastor.

#### Nogal, N. M.

Oh, how my soul doth magnify the Lord this morning for the wonderful victory He hath given us at the Providence church in these beautiful mountains of Mexico. Brother and Sister Fretwell of Hassell, N. M., came to us, and God gave the victory. There were

only two day services that there were not all the way from one to six saved or sanctified. Folks quaked and trembled under the awful conviction that was upon them. A Sunday school superintendent got wonderfully saved in the grove service. He said he had never really known God before in his life. Sister Fretwell also preached some wonderful sermons. Folks all over this mesa confessed out their lives, made restitution, and got right with God. We also had Rev. Mrs. Hartline, of Artesia, with us. She was such a blessing in altar work and also brought two precious messages. She will be our collaborator in our next two meetings, for which we are very thankful. There were eighty-six professions, and on Sunday afternoon there were twenty-eight taken into the Pentecostal Church of the Nazarene, making a total of forty-two members.—Mrs. J. B. DeArman.

#### Placid, Texas

We have just closed a fine meeting at Placid, Texas, with Rev. J. E. Gaar as evangelist. Placid is one of the four churches on our charge for this year. Brother Gaar is one of our best preachers. A number have been saved and sanctified and seven have been added to the church.—D. J. Waggoner, Pastor.

#### Ontario, Ore.

Our work in Ontario is progressing nicely. The Lord is with us in saving and sanctifying power. Souls have been seeking in almost every service. We have a spiritual band of Pentecostal Nazarenes. Some are young in the church, yet are loyal and enthusiastic. Our Superintendent, N. B. Herrell, was with us from July 26-29, in which time he gave us lessons from his excellent chart on tithing. We are expecting, under the leadership of the Holy Spirit and our capable Superintendent, to make advances in our church work.—Earle L. Perry.

#### Morrilton, Pa.

The writer had the privilege of being one of the special preachers at the Reformed Baptist campmeeting at Beulah on the St. John, N. B., Canada. The meeting closed July 8th. The attendance was good and many knelt at the altar for pardon, reclamation, or sanctification. We renewed acquaintance with many we had met more than twenty years ago while a young preacher in N. B. Beulah is a beautiful place, perhaps the most beautiful and best equipped camp ground on the continent. After spending a few days at our old home we went to Oxford, Nova Scotia, to assist Rev. George W. Henderson for eight days in the Pentecostal Nazarene church. In spite of very hot weather the attendance and interest were good all through. Brother Henderson is gaining the confidence of the outside people and the love of the people in his church. The last Sunday was a day of victory. In the evening the attendance was fine and many definite seekers came to the altar. We are glad for an experience that makes God's true people one.—W. E. Smith, Pastor M. E. Church.

#### Broken Bow, Okla.

The work is moving on with a conqueror's tread at Broken Bow. The revival spirit prevails and our membership all enjoys a real living experience of grace. We have large crowds to preach to. God honors His Word. We have the missionary spirit, although we are a baby work. We have given over \$50 for missions, built us a large church building, and are not in debt but a very little all this year. We are planning for a great revival in September with Rev. S. B. Damron and the Misses Damron and Verner. Our Sunday school is growing. We began a meeting at Oak Hill, six miles from here, August 8th. Pray for this meeting. We especially love the Herald; it should be read in every Pentecostal Nazarene home. We expect to come up to the Assembly with all financial needs met.—Mrs. Gussie Morris.

#### Palco, Kas.

Our little church is a lighthouse, a coaling station, and a soul-saving place. We are winning in every conflict. A number of souls have been saved and sanctified in our meetings. We just closed a good meeting south of Grinnell, Kas., with Brother J. G. Bignall. Some twenty or twenty-five claimed to pray through to victory. We organized a new class of eight. Our dear District Superintendent will perfect the organization soon. Every family of our church are now taking the Herald of Holiness. God bless our Publishing House and all our church.—H. N. Morris, Pastor.

#### Nancy, Ky.

The meetings at the Faubush and Naomi churches have closed. Rev. L. T. Wells and wife of Olivet, Ill., conducted the meetings. Brother Wells preaches with power, and great conviction came on the people. About thirty souls were saved or sanctified in the two meetings. Brother Wells urged the people to support their pastor whoever he may be and he went away leaving the work in a good condition. Most of the souls who got through were at the Naomi church. There the power and

glory of God came down many times and the whole church shouted for joy.—I. T. Stovall, Pastor.

#### Caldwell, Idaho

Since we reported last our pastor, Brother Maddox, took a trip to Sunnyside, Wash., and returned with a bride, arriving at the parsonage Friday evening, July 27th. During his absence the people took the opportunity to renovate the parsonage, furnishing the dining room, bed room, and kitchen with furniture to go to housekeeping with. The new electric stove in the kitchen is a beauty. Then on Tuesday evening we paid them a visit and each brought some article of food and two carried a large tub filled with the necessities of life. We spent an hour in song and testimony, praising the Lord for His many good things. We are looking forward for a very prosperous year in the Lord. Brother and Sister Maddox seem very much in earnest, and are in love with the work. We praise the Lord for them, and feel they are going to be a blessing to us. Praise God. Our Sunday school is increasing in numbers and interest, and our preaching services are blessed of the Lord.—Mrs. L. Stites, Reporter.

#### Louise, Ky.

We just closed a gracious camp here in which several were saved or sanctified. We were assisted by our son Ralph and several local brethren. God did surely bless the messages and the saints were edified. We begin our next campmeeting next Saturday at Bethel, four miles west of here. We beg prayers for this camp.—N. G. Griswold.

#### Racine, Wis.

Evangelist Lewis Bacheller and wife have been with us since July 24th. A great meeting is in progress, deep interest, powerful conviction, many seekers, and real finders. Meetings are being held in a tent, which was packed and scores outside Sunday evening, August 5th. Meetings continue till 12th. New church progressing. We are closing the most eventful year that this church has seen. We praise God and press forward for greater things.—E. J. Fleming, Pastor.

#### York, Neb.

We are still in the battle for God and for souls. Brother R. E. Surber and wife are now in charge and we believe God has sent them. There were three seekers at the Sunday night's service, and one mother prayed through in the old-fashioned way and clearly testified that God had forgiven her and taken the guilt away. Amen! This is our mission—to win lost men back to God. May God help us as a church to be true to our calling.—Elsa Fischer, Secretary.

#### Nashville, Mich.

We are still in the fight here at Nashville. Though our company is not large, yet unmistakable evidences of God's presence is with us. This summer we are passing through a financial strain, but we praise God for helping us through. Our church property on Main street is costing us quite heavily for street paving. Our class of eleven members is shouldering the burden willingly. We are testing the promise "where two or three are gathered together in my name there am I in the midst." A young lady school teacher who attends our services was sanctified in one of our prayer-meetings. One sick woman suffering intensely, who could not rest day or night except drugged, was given nearly a week of comparative rest and sleep in answer to our prayers. Soon after she passed away, saying she was ready to go. God has enabled us to hold two prayermeetings a week regularly. We need a family or two of good, strong holiness people to move in here and help us out. We mean to move ahead for God and see a good class of holiness people established here.—C. I. Harwood.

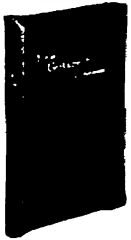
#### Providence, R. I.

Thank God we are on the upward trend in the People's Pentecostal church of South Providence in every way. Attendance nearly doubled in the prayermeetings. Took in three new members Sunday, more coming, attendance good, increase in the Sunday school. New people are coming in and we are looking up. Our folks are encouraged. Amen! My soul is on fire and still rising higher. I had the privilege of baptizing seven people in South Elliot, Me., July 27th, who were saved when I was there in April last. God's seal was on the service. We have some fine people in South Elliot, who are pushing the battle for God and holiness.—F. W. Domin.

#### Gads Hill, Mo.

We are in a great revival at Beulah church, "and the end is not yet, praise the Lord." Up to date there have been twelve or fifteen professions, and much conviction is on the people. God gave us an avalanche Sunday night, such weeping and praying as I had not seen for some time. Also some new members are com-

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### Drivers gifts I. CORINTH

15 If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

16 And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?

17 If the whole body were an eye

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Kansas City, Mo.

ing into the church. Rev. J. W. Roach is our evangelist. Brother Roach is a good revivalist, he has no hobbies, gives "the trumpet no uncertain sound," but preaches "the gospel with the Holy Ghost sent down from heaven."

Personally I am enjoying "the fullness of the blessing of the gospel of Christ," and a full fledged Pentecostal Nazarene.—Pascal P. Bewley, Pastor.

Norma and Pleasant View, N. D.

Our people here believe that to be a live

church they must be a missionary church. So they give to home and foreign missions, and not only try to get the people in "Jerusalem" saved, but reach out to "Judea" and "Samaria." Brother J. T. Overton, a member of our church at Pleasant View, felt the Lord would have him do some preaching, so he began services in a school house about twenty-two miles away. Then he got Rev. F. B. Janzen, of Chinook, Mont., to hold special meetings. God gave them about seventeen souls, and the whole community was stirred. God

is using Brother Janzen among the German people. We also got Rev. C. D. Norris, of Van Hook, N. D., to come and hold a meeting in a union church six or seven miles from Pleasant View. God saved three and sanctified two.—J. O. Young, Pastor.

Canton, Ill.

The writer, who is pastor here, was invited by Brother Rowe, who is supply at St. David and Dunfermline churches for the balance of the Assembly year, to come to Dunfermline Sunday morning and conduct a communion service, take in some new members, and preach. God certainly gave to us a very blessed time. The glory fell and remained with us right through. We preached at St. David in the afternoon. God is blessing the labors of Brother Rowe at both places.—Rev. T. F. Harrington.

Hartford, Conn.

God has been graciously blessing us in the services in Hartford. We have found a true and faithful people in this great city who are aggressive along spiritual lines as well as other things. The financial condition of the church is good. All of our people are poor in this world's goods, but they are good givers, and I think that the most of them are tithers, which makes it easy to carry on the work. Sunday, July 29th, was a good day with us here. Rev. M. M. Bussey, Superintendent of the Florida District and pastor of our church at Miami, was present and preached at the morning service, in which God gave the saints a good shouting time. At the evening service Rev. R. J. Dixon, pastor of our church at Salem, Mass., gave the message which was owned of God and that will no doubt be fruitful in the future. Brother Dixon was the former pastor here and the people were very glad to have him visit us again. At 3:30 p. m. we held a splendid service at the Shelter for women which was led by Brother Dixon.—C. H. Lancaster, Pastor.

Meridian, Idaho

We are glad to report victory at this place. We are in the fight for God and righteousness. On July 23d our beloved Brother N. B. Herrell, District Superintendent, came to us and gave us three night services, beginning on Monday evening with a message on entire consecration, and then with the chart gave us two messages on tithing, which were very much appreciated. We sincerely recommend Brother Herrell to all as instructor on the tithing question and would urge every pastor in the District to have him come to their place of worship and deliver the messages that will bring the light to many who are really seeking to know God's way of supporting the cause. We earnestly ask the prayer of the Herald readers.—Charles E. Mitchell, Pastor.



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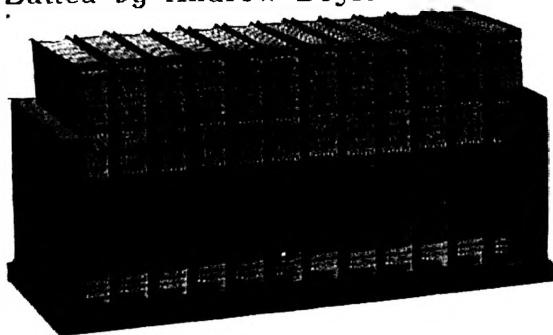
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A native chief said to a French naval officer, who was sneering at the work of missionaries in the South Sea Islands, "Do you see that oven over there?" "Yes," replied the skeptic. "Well," said the chief, "We have eaten many men that we have cooked in that oven. You may thank God that the missionaries came over to this island and told us of the love of God and the salvation of Jesus Christ. If they had not, you would never have left this island alive."—Sel.

"When all is done, it remains to translate doctrine into life. No truth is worth while unless it can be resolved into character and good works. Having done our best in the clarifying of the gospel, our words will be 'as water poured upon the ground which can not be gathered up again,' unless our hearers are moved to say, 'I will now go out to my home, my office, my workshop, and live that way.'"—Sel.

"Holiness is the greatest good, the highest destiny of the militant church, and the most precious interest of the race. If the church were 'without spot, or wrinkle, or any such thing,' her light could not be hid. When the church puts on her entire strength, her influence must be triumphant in the world. When her hearts and hands, and means, and influences are all devoted to God and His cause, her aggressive movements will be mighty."—Bishop E. S. Janes.

## PERSONALS

Evangelist Julius Miller writes: "The campmeeting at Compton, Ky., which was to be held August 11th to September 1st, is cancelled, so we are going to Stone Creek, Ohio, during that time to hold a tent meeting. We are having good crowds, but not many are praying through here."

General Superintendent H. F. Reynolds, D.D., is

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having great tides of victory in his Assemblies in Canada. Souls are being saved and sanctified in every place. He writes the following kind words of encouragement in a private letter to us: "It seems to me that the Herald of Holiness is improving every issue. I assure you I look forward for it with much pleasurable anticipation, and am not disappointed when it arrives. Hallelujah!"

We were favored this week with a visit from Sam the Nazarene, who conducted our morning devotional service on Monday, August 13. His address is this young Austrian, who never heard of Jesus nor saw a Bible until seven years ago, told of how God had led him out on the faith line. God is using him greatly in evangelistic work.

Rev. Stephen B. Williams, manager of the Williams-Robinson evangelistic campaign, spent a day recently at Headquarters, looking after the publishing of The Monthly Evangelist, a splendid magazine published by their evangelistic company.

Rev. A. F. Daniel writes that his meeting at Bounds, Mo., was a great success. They resurrected a disbanded church with thirty-two substantial members. He is now at Graceland, Ark., in a successful meeting, and will begin the 15th of August at Mt. Grove, Mo.

The following words of appreciation of our beloved Editor were clipped from an editorial by Dr. Carradine, editor of the Way of Faith:

"Rev. B. F. Haynes, D.D., has resigned the presidency of Olivet University, Olivet, Ill. His address for the present will be 1617 Seventeenth Ave., South, Nashville, Tenn. The editor of The Way of Faith has known Dr. Haynes for quite a number of years. As a Christian gentleman with the true refinement which belongs to the Southerner he always appealed to and met with our perfect approbation. As a preacher and editor, and president of a college he has shown himself in the years that have gone by, not only competent but most superior in every line."

## ANNOUNCEMENTS

**Announcement**—In arranging our slate for fall and winter revivals, we have the following time open: Ten days in September, three weeks in October, two weeks in November, and ten days in December. Write me at once for these dates, references, etc., that our slate may be full.—E. E. Wikmans, 205 Pearl St., Richmond, Ind.

**Campmeeting**—The Ozark (Ark.) campmeeting date is August 23d to September 3d. Rev. Oscar Hudson and wife, of Sherman, Texas, are in charge. J. D. Edgin, President.

**Notice to New York District**—The trustees of our school at North Scituate, who were elected by the last District Assembly, are pushing a plan to raise \$12,000 for the school. This is the plan that was adopted at the Assembly, and we expect each pastor to do his part. Mite boxes and literature will be sent you from time to time, and we ask that you will please see that the school matter is brought to the attention of your people.—Rev. E. E. Angell and Rev. Paul S. Hill, Trustees for New York District.

**Wanted**—A sanctified mother desires a permanent home for her ten-year-old daughter in a good Christian family. Pentecostal Nazarene preferred. Address at once, Mrs. Maude M. Hume, 305 East Seventh St., pastor of Pentecostal Church of the Nazarene, Muscatine, Iowa.

**Announcement**—Owing to the burning of my tent and the consequent changes, I am open to fill engagements wherever called. Am a commissioned evangelist of the New York District, and will go to any place that wants full salvation preached.—Ira D. Archibald, 75 Wilshire Ave., Beacon, N. Y.

**Appeal**—Miss Lindy Simmons, of Kirbyville, Texas, has not walked in many years. She is a Pentecostal Nazarene girl, and is in need of a chair so that she may roll herself to church. Her mother is dead and her father is very old, but was saved a few weeks ago. The chair will cost \$30. Send remittance direct to her at Kirbyville, Texas, Box 213.—Mrs. E. Beasley.

**Pastor Wanted**—Any minister who feels led into the pastoral work and would like to get settled right away in a good charge, will do well to correspond with Mrs. Mary Wilkins, Moundville, Mo.

**Request for Prayer**—As we are about to start tent meetings in a new field at Stone Creek, Ohio, where there are splendid prospects for a great tide of salvation and probably a holiness church, we earnestly solicit the prayers of all who read these lines for the same.—Charles Bietzel.

**Campmeeting**—The second annual Pentecostal Nazarene campmeeting for eastern Colorado will convene August 18th to 26th, near the grounds of the Olivet Pentecostal Church of the Nazarene, eight miles northeast of Kirk, Colo. Rev. and Mrs. R. B. Stull, Rev. and Mrs. G. J. Beckman, of Colorado Springs, Colo., are the evangelists and singers in charge. Meals and tents at reasonable rates. For information write A. E. Sanner, Dist. Supt., Kirk, Colorado.

**For Sale**—One No. 2 Smith Premier typewriter in splendid condition, practically as good as new, for \$12.50 cash, or \$12 installments. Address: Accounting Department, 2109 Troost Avenue, Kansas City, Mo.

**Announcement**—The Nebraska District camp and Assembly will be held at Fairbury, Neb., September 11th to 23d. Plans are being made to give free entertainment. All desiring tents write at once to Rev. J. S. Martin, Fairbury, Neb. A great meeting is expected with General Superintendent R. T. Williams, Dr. John Matthews, and the Rinebargers. Everybody is welcome.—M. F. Llenard, Dist. Supt.

### Special Notice

Brother and Sister O. P. Deale, who expected to sail for China, July 31st, were unable to get off at that time, as Brother Deale had not been able to secure his passport. Having registered for military service, under the ruling of the Government he had not been able to secure his exemption, but expects to have this attended to so that they will be able to sail early in October. We regret very much that they could not get off at the time planned, as they are greatly needed on the field; but we trust that arrangements will be perfected so that they will sail from San Francisco, October 11th.

**Announcement**—There will be a great holiness rally with the opening of the church just bought by the Oklahoma City congregation. It will be held the first Sunday in September. The District Superintendent, former pastors, other preachers, and nearby churches are expected to join us that day for a great jubilee time in the Lord. The greatest day in the history of the work in this city is expected. The church is located at Reno and Chartel Avenues.—Joseph N. Speakes, pastor.

**For Sale**—I have a house and lot in Peniel, Texas, which I would like to sell at once. It is only

two blocks from the college campus, and one-half block from street car.—E. P. Ellyson, Donaldsonville, Ga.

**Notice**—The pastors on the Iowa District please take note that the fifth annual Assembly convenes in Oskaloosa, August 20th to September 2d. Please forward immediately all names of delegates to Mrs. Dora Sherman, 505 E. Ave. E., Oskaloosa, Iowa. On arriving take street car for the Pentecostal Church of the Nazarene, corner South Second St. and Third Avenue.

**Open for Pastorate**—Having resigned the pastorate at Clarksville, Tenn., to take effect at the close of the Assembly year, we will entertain a call as pastor for the Assembly year of 1918. For reference write J. M. Rye, church secretary, Clarksville, Tenn., or F. W. Johnson, District Superintendent, Nashville, Tenn., care Trevecca College.—Marvin S. Cooper, 602 Martin St., Clarksville, Tenn.

**Announcement**—Brother E. H. Kunkel, our District Superintendent, will begin a tent meeting in Hockanville, Ga., on the 18th of August, and will run something like three weeks. Let all the readers of the Herald of Holiness pray for this meeting.—A. O. Post.

**Wanted**—Young man for cost department and general office work. He must be accurate and industrious. This is a good opportunity for advancement to one who is willing and has ability.—Pentecostal Nazarene Publishing House, 2109 Troost Ave., Kansas City, Mo.

**Announcement**—I am closing my pastorate with University church, Olivet, Ill., about September 1st. As yet we know not where God leads for the en-

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suing year; but where He leads we follow.—C. P. Lanpher.

Correction—The Auxiliary Missionary Society was organized at Georgetown, Ill., with seventy-five members instead of five, as previously reported.

Notice—The New York District Preachers' Meeting will be held at the Danbury church, September 13th and 14th. All who are going should notify the pastor, Rev. Lillian Henderson, Danbury, Conn., so that she may find entertainment. All traveling expenses will be equally divided. A good company is desired.—Paul Hill, Dist. Supt.

## DIRECTORIES

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Calgary	August	21
Vancouver, British Columbia	August	23
Victoria, British Columbia	August	25-26
Everett, Washington	August	28
Bellingham, Washington	August	29
Seattle, Washington	August 31-September 3	
Tacoma, Washington	September	4
Portland, Oregon	September	5-12
Walla Walla, Washington	September	13-18
Spokane, Washington	September	19-23
Burns, Oregon	September	26
Nampa and Boise, Idaho	September	30

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Gaines (Mich.) Campmeeting.....August 24-Sept. 2

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Chicago Central, Olivet, Ill.	September	5-9
Indiana, Cleveland camp	September	11-16
(Address, Greenfield, Ind.)		
Kentucky, Ashland, Ky.	October	3-7
Western Oklahoma, Oklahoma City	October	17-21
Eastern Oklahoma, Hugo	October	24-28

R. T. WILLIAMS.....298 Fall St., Nashville, Tenn.

### District Assemblies

Iowa, Oskaloosa, Iowa	August 29-September 2
Kansas, Plainville, Kas.	September 5-9
Nebraska, Fairbury, Neb.	September 19-23
Michigan	September 26-30
Tennessee	October 3-7
Missouri	October 10-14

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Idaho—Oregon—N. B. Herrell.....Boise, Idaho
Indiana—E. E. Harding.....East Thorburg st., Newcastle, Ind.

Elwood, Ind.	August 18-19
New Castle, Ind.	August 20
Cleveland (Ind.) Camp	August 24-Sept. 9
District Assembly, Cleveland	September 11-16
(Address for Assembly, Greenfield Ind., R. 49)	

Iowa—E. A. Clark.....University Park, Iowa
Kansas—H. M. Chambers.....317 N. Maple ave., Hutchinson, Kas.

Kentucky—J. G. Nickerson.....719 S. Twenty-fourth, Louisville, Ky.
--

Little Rock—T. W. Sharpe.....Delight, Ark.
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Manitoba-Sask. Mission—C. A. Thompson, Box 298 Regina, Saskatchewan, Canada.

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M. C. Adam
Toledo (Ohio) Tent meeting.....August 12-19
Hogensville (Ga.) Tent meeting.....Aug. 21-Sept. 2

C. W. Ruth
Old Orchard, Me.....Aug. 17-27
Winchester, Ind.....Aug. 31-Sept. 9
Honey Grove, Texas.....Aug. 31-Sept. 10
Louisville, Tenn.....Sept. 14-23

Julius Miller and Wife
Campton, Ky.....Aug. 11-Sept. 2

Ural Hollenback
Mitchell, Ind.....July 7-Aug. 31

Theodore and Minnie Ludwig
Martintown, Wis.....August 1-19

Song Evangelist A. H. Johnson
Toronto, Ohio, (Hollow Rock).....August 9-19
Ohio, Ohio.....August 21-30

Adrian, Mich.....Aug. 31-Sept. 16
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Evangelists Allie Irick and Wife.
Goss Camp, Mo.....August 17-27
Belleville (Union Valley) Kas.....Aug. 30-Sept. 9

Howard W. Sweeten
Richland, N. Y.....Aug. 22-Sept. 3

C. L. Wireman
Campton, Ky.....Aug. 11-Sept. 2

W. H. Hudgins
Street, Ind., camp.....Aug. 23-Sept. 3
Baltimore, Md.....Sept. 9-23
Martinsburg, W. Va.....Sept. 28-Oct. 14


G. O. Crew and Wife
Morrilton, Ark.....Aug. 16-27
Union City, Mo.....Sept. 1-13
Wilson Creek, Mo.....Sept. 14-24

H. N. Haas
McPherson, Kas.....Aug. 3-19
Hutchinson, Kas.....Aug. 20-Sept. 2
Plainville, Kas.....Sept. 3-9

Rev. Oscar and Nettie Hudson
Hudson, La.....Aug. 9-20
Aliz, Ark.....Aug. 10-20
Ozark, Ark.....Aug. 24-Sept. 3

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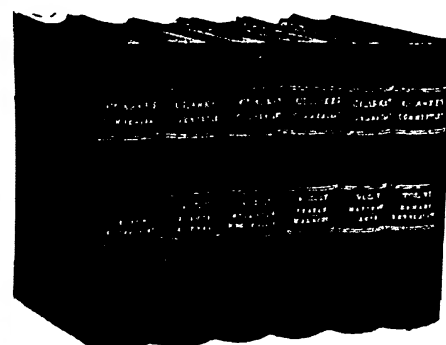
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