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## THE ADVOCATE

### Official Organ of The Pentecostal Holiness Church

G. F. TAYLOR, Editor.

FALCON, N. C., THURSDAY, MAY 3, 1917.

Vol. 1. No. 1.

### EDITORIAL THOUGHTS

In the beginning God!

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In the beginning was the Word!

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The Word was God!

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God alone has no beginning: everything else had to begin.

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The Pentecostal Holiness Advocate, the Official Organ of The Pentecostal Holiness Church, has begun.

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It extends greetings to all its subscribers and friends!

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Its purpose in the world is to help forward the work of the Lord, which He has committed into the hands of The Pentecostal Holiness Church.

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Are you a part of that church? If so, will you welcome me, and help me to help you? You were here first, but you should give me a place when I come.

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I am seeking a place in your home! I want to be at your fireside! I can't be one of your children, but I do want to help your children. In fact, I have come for your children. I want to lead them to Jesus. If already they love Jesus, I want to teach them His Word. Do you object?

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The Word and God go together! The Advocate puts God first, and takes the Word as its guide. With God and the Word in the lead, we expect to move forward with victory.

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The Pentecostal Holiness Advocate is now a part of The Pentecostal Holiness Church. It is a part that has

long been lacking. The church has been lame at this point. The Advocate comes to fill the vacancy.

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The Advocate then is your paper. We expect to find friends outside the church, but we are not looking to them for support. We do not come for the purpose of crowding out other papers. We do not ask that any leave your paper, and take up The Advocate. It would be selfish to ask such a thing. We have a field distinctly our own. In our own field, we choose to live. This we have a perfect right to do. Others are welcome to live with us.

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The Pentecostal Holiness Advocate is not launched as the Official Organ of the church because we think we have "The Church," and that other churches are failures for God, and that they belong to Babylon. We take no such position. Far from it. We believe that all the other churches have as much right to exist as we do; we believe that they have as much right to their official organs as we have to ours. We mean only to ask for the same right. We are sure it is granted to us by all.

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The Advocate wishes to bring you the news each week from the different parts of our work. Surely, you will be glad to know just what is going on in the different conferences, and in the different localities of your own conference. Well, The Advocate will tell you.

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Do you want to hear a sermon each week, preached by the different preachers throughout the entire church? Take The Advocate!

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Would you be glad to see photographs of the different tabernacles owned by our people from Virginia to Florida, and from the Atlantic Ocean to Oklahoma? The Advocate will show them to you.

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Would you like to have information concerning the best methods of Sunday School work, and to read about the management of other Sunday Schools? Would you like to write something concerning your own Sunday School? Would you like to discuss these points with other Sunday School workers? Here is the channel. The Advocate gives it.

other Sunday School workers? Here is the channel. The Advocate gives it.

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Do you want to see the monthly report of the General Treasurer of your church, showing all money received, and all paid out? You will have to look into The Advocate to find it.

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Do you want to know how your fellow-pastor is getting along with his flock? The Advocate will tell you.

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Would you like to learn our best evangelists, where they are holding meetings, and whom you need to help you in your meeting? You will find it in The Advocate.

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Do you want to hear news direct from the mission fields? Here is your chance.

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Do you want a monthly program for your missionary society, containing information as to missionary work in general? You will find it in The Advocate.

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Would you like to keep posted concerning all the Quarterly Meetings, Annual Conferences, Bible Conferences, State Camp Meetings, etc., of The Pentecostal Holiness Church? The Advocate is the only paper that will give them all.

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Did you say you wanted your children to take a simple Bible course, and have a paper to which they can write their discoveries of Bible truth, and in which they can give their testimony if they like? That is what The Advocate is for.

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Have you a question you would like to ask concerning the Bible, concerning your church, concerning any other church, or touching any other religious topic? There is a question department in The Advocate.

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Would you like to give your testimony, read other testimonies, write concerning your dead, or announce your wedding? The Advocate gives you space.

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Do you understand the Basis of Union of your church? Would you like to read an exposition of it? It is coming soon in The Advocate.

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Would you like a good Bible, or would you be glad to know where you can get the very best books for yourself or children? They will be advertised in The Advocate.

Do you want to buy or sell a gospel tent? The Advocate will tell you about it.

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Stop! Think! Listen! Can you tell us how you have gone so long without THE PENTECOSTAL HOLINESS ADVOCATE?

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\$1.50 answers all the above for one year.

## Pastoral Department

ALABAMA.

2700 34th Ave., N. Birmingham, Ala.,

April 16, 1917.

Dear Advocate:

It affords me much pleasure to have the privilege to write a few lines to the first issue of our paper. We believe the starting of this paper to be one of the greatest moves, and one of the most needed enterprises of our church; and that it will do more to promote the cause for which we stand than will any other phase of our work. We are highly pleased with the editor, and thank God that he is in this position, and we will stand with him in every way possible in making this part of our work a glorious success.

Among the various departments of this paper there are none that can be made a greater blessing to our work than the pastoral department. It indeed affords many opportunities to be blessed, and to be made a blessing to others. We thank God for the consideration and recognition that has been given to this department; and I trust that we all will show our appreciation for the same by keeping it full of good things from ~~the various churches~~ scattered abroad. We pastors do not ~~have the opportunity~~ of meeting very often. Some of us ~~have never met~~ each other, and some of us may never meet in person on earth; but we now have the opportunity of a weekly interview, which will doubtless bring mutual benefit.

The history of my ministerial work is divided into two parts. The first five years of it were spent in preparation together with evangelistic work, spending eight months of each year in school and the other four on the evangelistic field. Then on February 25, 1910, I began my first pastoral work. This was in North Birmingham, where I have continued for these seven years. The first years were crowded with discouragements, and disappointments seemed to await me on every hand. We ~~have~~ truly found that Bud Robinson is correct when he says, "The way to make a success of life when you meet with disappointment is just to drop the letter 'd' and put 'H' instead, and then it reads, 'His appointments.'" We truly believe that our taking the work here was "His appointment," for year after year, month after month,

and week after week, we have seen the work steadily move on from victory to victory. True, we have come through fire and floods and wilderness. The storms have raged, the enemy has fiercely assailed us; but our greatest trials and adversities have given occasion for some of our greatest achievements and most sublime triumphs. In the midst of it all, we have heard His loving voice saying, "It is I; be not afraid."

This is my eighth year here, and so far, it has been my best. The Lord is blessing in a very precious way. We can truly say that our work is progressing. To Him be all the praise!

At the present time we have with us the editor of The Advocate, who is giving us a series of lectures on the Book of Revelation. God is blessing in the going forth of His Word, and hungry souls are being fed.

Yours in His love,

S. A. BISHOP.

### GREENVILLE CAMP MEETING.

The Greenville Pentecostal Camp Meeting will begin (D. V.) May 23, and continue through June 3.

We will be able to entertain a limited number in the dormitory at the cost of 75 cents a day, for meal and lodging, and will do our best to find places for all visitors, at a reasonable cost.

Rev. S. A. Bishop, of Birmingham, Ala., and Rev. G. F. Taylor, of Falcon, N. C., and other preachers and workers, are expected to take part in the services.

The meeting will be held on the corner of Buncombe St. and Briggs Ave., Greenville, S. C. You can get a street car at either of the stations, and come right to the ground.

For further information, write N. J. Holmes, 254 Briggs Ave., Greenville, S. C.

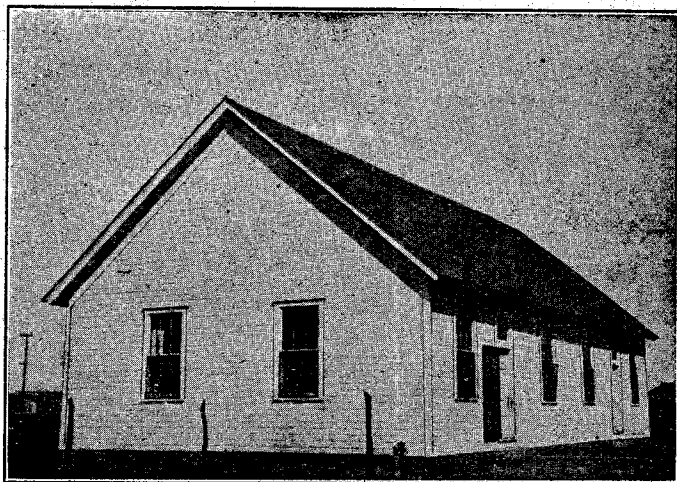
### NOTICE.

The Advocate offers the following departments: Evangelistic, Pastoral, Sunday School, Official Announcements, Testimonial, etc. These departments are not for the editor to fill. Their success depends upon our evangelists, pastors, officers, Sunday School superintendents, laymen, etc. If you are an evangelist, we invite you to report your meetings; if you are a pastor, we ask that you write about your pastoral work; if you are a Sunday School superintendent, write us about your Sunday School; if you are a Sunday School teacher, write us about your class; if you are an officer, give us your announcements, or anything else you may wish; if you are a layman, give us your testimony, short and rich, or anything you may wish to write; if these departments do not cover your work, write us about it anyway. We do not promise to publish all that is written; but if your work is worth publishing, we shall be glad to publish it. Come on, dear friends, and let us make the paper just what it ought to be!

### PHOTOGRAPHS OF CHURCHES.

We give herewith an accompanying photograph of the tabernacle at Wagoner, Okla. We are sure that it will be appreciated by many of our people who shall never have an opportunity of seeing Oklahoma, or any of the churches in that district.

We feel that one great mission of The Advocate is to bring the different conferences and sections of our work in closer touch with each other. There are many ways in which this can be done. We think that one way is to place in The Advocate from time to time photo-



TABERNACLE AT WAGONER, OKLA.

graphs of the different tabernacles throughout the whole territory. This will let all see what kind of churches we have in different places, and will naturally interest us all more and more in the work at different places.

We make to all the churches the same proposition, viz., Any church desiring its tabernacle to appear in The Advocate may send us a photo of the same, together with two dollars for making the engraving. Two dollars will not pay all the expenses, but if the church will pay that amount, the editor will pay the rest, and will put the engraving in The Advocate free. If you already have an engraving of your building, send it on without any money. After it has been placed in the paper, the engraving will be returned to the church at their expense, if they so request; otherwise, it will be held by us, and put in again after a few years. The editor is in hopes that many of the churches will respond to this invitation.

Suppose you send us a photo of your tabernacle now.

### NOTICE.

If you receive a roll of The Advocate, kindly hand them out to your friends, and do all you can to secure subscribers between this and next issue. The success of this paper depends upon the assistance of the preachers, workers, and laymen of The Pentecostal Holiness Church. Will you help?

This is the first issue, you know; we expect to improve all the time for the next four years.

# WISDOM IS STRENGTH

Sermon by JOSEPH H. KING

General Superintendent of The Pentecostal Holiness Church

Text: "Wisdom is strength," Prov. 24: 5

THE whole vast universe is the totality of infinite force. The mode of its operation, the aspects of its manipulation is as varied as the myriads of worlds, and the millions of forms of life upon each, that show forth the same, according to its relation to the whole. Creation in its limitless area is the theater where law, infinite in variety, displays itself according to the decree of the Creator. God is the Unit around which all play in harmony with His pleasure. Each individual world is a relative unit for the manifestation of law peculiar to its place and purpose in the mind of God, and every object upon each is also a unit for the manifestation of that force, in harmony with its distinctive nature.

Man is the center upon this planet for the operation of law as varied and numberless as his earthly life will allow. Forces originating in the natural, and also coming out from eternity, play upon him, and their effect is determined by the choice of the course he shall pursue in life. Law as a *norm* or form of the Creator's mind, is established in every member of his body, every faculty of his mind, and every attitude of his spirit. Law conditions life as to its existence, relationship and end. It envelops us as a sea, and we move through it according to the conditions it establishes. Volition determines our relation to that which is conditional. It is for us to choose, not the existence, but the relationship and end demanded and determined by such conditions; or challenge the law by stubborn resistance and turn life into a warfare whose end is defeat. We can not abrogate the condition, we can not change or annihilate the law by which it is established and governed. Resistance is not removed, opposition is not destruction of eternal conditions. We may challenge, but that does not clear the pathway.

What does the testimony of ages declare as to the course to be chosen? What do we hear as we listen to the silent voice of buried centuries? Loud as the thunder that rolls it declares with an imperative backed by Omnipotence: Adjust your entire being and life to the law of eternal conditions, in order that the highest end in view may be attained. What is this end? The eternal purpose of God in Christ fully accomplished. The purpose is individual, as well as universal. The combined evidence of ages declares that we, to attain all good, must accept the demands of the condition that God hath eternally ordained through which this purpose shall be accomplished.

This is wisdom: Harmony with eternal conditions, that the highest end may be attained. Let this be its definition in our minds.

The wise man is thus adjusted. He is in harmony with eternal conditions. Law, the application of the Divine Mind to all creation, the revelation of its contents in the sphere of its limitless realm, the energy that guides all its motions; law, material, mental, moral, the channels of the outworking of the Infinite Mind, including all things, and all the man, determines these conditions, and sets in motion redemptive forces to adjust man to their demands that God's purpose may be realized. Wisdom, as God addressing man, calls with a voice all-powerful and gracious, ringing to the end of the earth, for man to heed the voice, and harmonize himself with God. All force is but the moving of God in the vastness of His works, directed toward the highest good of the same, and man that is in it. We except the feeble force of His enemy, Satan, and all his subjects.

The greatest forces of God touch the highest points in creation, and man is on this level, therefore he is the subject of the mightiest operations. These take place in his inner being, where sin dwells, and the will reigns. To conquer man is more than to control a world. Redemptive forces outweigh creative forces. Moral power far surpasses material power. God reserves the greatest energies for victories in the spirit realm. When once the City of Mansoul is conquered, all else is in subjugation. Wisdom inaugurates a plan, the expression of the best and greatest in God, for the recovery of this most precious portion of creation, the restoration of man to the favor and kingdom of God. Its omnipotent force operates to recover that which is lost. All law, originating in God, and operating in the universe, works to this end, ultimately. Its forces drive or draw us to Christ. All forces flow back to Christ, all law points to Him. Grace, through law, leads to Him for peace. Harmony with Him is the highest aim and end. Perfect conformity to His holiness is the realization of the Father's purpose.

The wise man is in such a relation to Him. His position is an exalted one. He touches the highest level, and his soul is the arena where the greatest forces play for the pleasure of the Father, and his higher redemption.

He is in unison with the fountain of all forces, the source of all law, and as he pushes on to the ultimate goal, the power of the Christ finds in him a fuller manifestation. Everything that touches such an one forwards him

onward to the eternal redemption in the ages to come.

Getting back to the source of all law, force, power, and acquainting ourselves with Him who is the "fulness of all," we learn how to adjust ourselves more and more to eternal conditions, or to the law of life, which finds in God its ultimate source and eternal dwelling. We work in unison with all law in Him, and find that it serves to elevate and bless us as much as if it was altogether at our command. And is it not so? God in a sense subjects everything to our control, and may we not say even He Himself proposes to serve us? All forces in the spiritual realm, placed under man's manipulation. We handle Omnipotence. Stupendous fact, staggering our intellects! The Almighty becoming our servant. Does it not sound like blasphemy, almost? We do it not as masters, but as servants. We are trained in God's school of law, and disciplined by His instruction, and thus we touch Omnipotent forces which respond to our demand, because we touch them at the point of harmony, and manipulate them in the manner that no conflict can be produced.

Vast physical forces are thus controlled. Water converted into steam possesses inconceivable power. This fact was discovered, and the law of its application and control having been learned, it was set in motion according to its own law, and its service to man, in myriads of ways, is vast and extensive. Its power sets in motion vast machinery in factories and foundries; locomotives go flying through the land, and great ships plow the ocean. Electricity, that infinite force, so destructive when opposed, yields at once to man's control, by the knowledge of its operation. It confers nothing but blessing when it is handled according to its nature.

What marvels would be accomplished if the force of gravitation could be harnessed to machinery appropriate to its operation! The knowledge of its laws of operation would reveal the secret of its control, and who can measure what the results might be?? Here "knowledge is power" indeed. Applied knowledge is power in motion. Let me know how to control heat, cold, air, and light, and I can do wonders. Give me the knowledge of controlling men and I will produce changes and revolutions in nations and kingdoms that will amaze the world. The creation in its vastness is but the mind of God applied in its control, and preservation. Mind controlling matter has accomplished all that we see in the world around us.

The activities of the universe are but the mind of God in action. The movement of the whole human race in touching, selecting, shaping, directing, and controlling matter, in the millionfold forms in which it is made to appear, is but the mind of man applied in harmony with unlimited law, in the production, formation, and use of all that is thus appropriated. The law of control is learned, and forces are set operating for the accomplishment of a definite purpose. The discovery and operation of such forces invested in unlimited law implies submission on the part of man in order to its use. Man can not frame an arbitrary law for the control of matter and force in the manner he may choose, for that would mean

defeat and destruction. The law inherent in all forms must be learned and accepted, and in submitting to its operation we control it. Submission is control. Control is but letting force operate according to its own way. It is but giving law an opportunity for its own demonstration. We create channels suitable for the purpose and let loose forces, vast in power, which do our bidding. Force runs along prepared ways to serve us according to our desire. Give me the machinery that can harness all gravitation, and I will run the universe as easily as a girl pushes her doll cart. God does it just as easily, and why? Because He knows how. He impregnated unlimited space with omnipotent force, and worlds came into being on its bosom. Knowledge conceived the idea, wisdom suggested the plan, and it being set in motion, the universe came into existence. Infinite knowledge is infinite power. Bits of this knowledge dropped into our minds reveal the secret of adjustment to all redemptive forces in the spiritual world.

Wisdom discovers the harmonizing method, and we come in unison with God. Submission is the essential thing. We can not be, or remain, adjusted to spiritual saving forces except by unconditional surrender to that will that has set them in motion. That will controls them absolutely. Power to save touches the soul at the point of submission. Power to save others flows into us through this channel. Divine wisdom gives us the knowledge of spiritual forces. These forces are but the energies of His will. We learn the secret of their control by conformity to that will. God's will is His whole being in operation in the realm of redemption. We submit to that will, and the power of the highest plays upon us. When that will becomes the entire law of our whole being, then omnipotent forces energize us. They offer themselves for our service. We seize them, and by divine knowledge direct their operation. Prayer is the signal to the powerhouse, and faith furnishes the channel for its communication, and wisdom directs in its application.

The wise man is strong. Almightyness at his command. Omnipotence submitting to his control. God Himself becoming his servant. The child controls the parent by obedience and love. What it demands it receives. We meet divine conditions and become masters of divine power according as God hath ordained it. By faith we harness God's power and set it to working as He hath ordained. Moses in Egypt manipulates this power, and brings the country to its knees. Joshua seizes the arm that rules the universe, and makes the sun serve his purpose. Elijah by omnipotence locks and opens the heavens, and forces men to tremble at his presence. Daniel and his friends lay hold of heaven's livery and escape all harm from devouring flames and roaring lions. Holy warriors clad in the armor of God have sent aliens flying from the field of conflict, and conquered kingdoms. Apostles arrayed in power have driven demons from their lodging, chased diseases from frail bodies, and robbed death of its prey. Messengers, seizing almighty energies, have hurled God's thunderbolts at the wicked, and they,

trembling in soul for fear of God's judgments, fell at His feet for mercy.

The wise man learns the truth and fills his being with this mighty force and goes forth to win souls. Sinners are taken from Satan's hands, and brands are plucked out of the fire. "He that winneth souls is wise." "The man of knowledge increaseth strength." How does he thus go from strength to strength? First, he interrogates nature. Man is an interrogation point in God's universe. His questions lead to discoveries. The whole creation is turned into a parable. Its every feature reveals God. Truth shines on every page of nature's volume. Its million voices witness to infinite goodness, and terrible wrath.

Second, He strives to interpret mysterious providence. He goes beyond the horizon of his own life. He follows the stream of human life back to its source. He watches how God hath dealt with individuals, nations, and empires along the centuries. History's pages show the trace of the Almighty hand. The silence of ages utters its voice, and points upward to God. Empires that have crumbled, kingdoms that have fallen, furnish many a lesson that broadens his vision. The Book of Providence opens its treasures to his mind, and enables him to see how God deals with the fiercest elements that oppose His will.

Thirdly, He lives in the Bible. He searches its pages daily. It is the man of his counsel. He traces God's thoughts here in fairer lines. The Word is light. "The entrance of Thy Word giveth light." As we let it into our minds we are filled with light. Light is understanding. This light gives us "spiritual wisdom and understanding." In the increase of light we more and more "understand what the will of the Lord is." The Word is to dwell in us richly in all wisdom. We must be students of its pages if we shall have our being filled with its contents. In this way we increase in knowledge. Increase means efficiency. If our knowledge be fragmentary, our work will be shallow. If but fragments of the Word be scattered through our minds, our experience will be spasmodic, our life uneven, and our work "patchy." We will be impatient when we should be strong, we will be beaten at the points where we should be victorious. We must study and know the Bible as a whole. This is the method of instruction in all textbooks studied in schools and colleges. It is the same method of study. No one can ever be educated fragmentarily. Study must be on the plan of the whole, then there will be coherency in education. This applies to the study of the Bible preeminently. There must be coherency in our knowledge of the Word or there can not be solidity of experience and work. Pack the Bible into the mind on this principle, and you will have increase of spiritual intelligence. This insures efficiency. The soul expands in power. Strength increases constantly, and we become invincible.

If you need sample copies of The Advocate, kindly let us know. We are printing a large quantity of the first issue, and we are getting out the paper a week ahead to give you the chance to secure subscribers. We can supply you. Just give us a chance.

## OUR NEW VENTURE.

A. E. ROBINSON, GEN. SEC., P. H. C.

Dear Advocate:

Since the Editor has requested the General Officers to write for the paper, as the song says, "It includes even me." Delving into memory's storehouse brought forth the fact that this is at least the fourteenth religious periodical with which I have been in some way connected, and I look forward to this connection being fruitful of much good to myself, as well as trusting that I may in some way be helpful to others. Contrary to my expectations, the Lord rescued me from preaching, and gave me at least one job, that of printing, and when I got dipped in the printer's ink to a sufficient extent, I liked it, and wish I could get some more wouldbe preachers to see the same great light, for as the editor states elsewhere in this issue, much good can be done by the printed page. Of course it does not seem as nice in some respects to stay in the printing office steadily, but there are lessons to be learned here that may never be learned elsewhere. I have been packing down what knowledge I can for the past eighteen years, almost, and want to get a number of young folks to whom I can impart some of it at least, so they will be able to make more progress than I have, in much less time.

Perhaps by this time some one will think I am wandering from my subject, but this will just go to prove what I stated above, that I am not a preacher. Nevertheless, to paraphrase the sentence of John C. Calhoun's mate in travel, "try me on printing," and I will likely stick to the subject.

I was not aware of the unanimous demand for a church organ till I attended the General Convention, but after hearing the expressions there, and noting the general feeling, I saw that there was bound to be one. Even then I did not try to get the job of printing it, thinking it might be well to have it issued elsewhere, but the election of Bro. Taylor as editor fixed the place of publication for four years, at any rate, and I expect to do my part to make The Advocate a success. It will be just what we individually and collectively make it. If we leave it all to the editor, he will soon be worn out, but if we all take a part, and keep well prayed up, we can do much for the cause of Pentecostal holiness.

As to my personal experience, I believe in the truths laid down in our Discipline, even if I may not come to par in all respects in the eyes of myself, let alone those who view me from without; but I am conscious that by the grace of God I am what I am, and I want to be a Bible Christian in every respect. I still believe in the second work of grace, and enjoy it, also the baptism of the Holy Spirit, accompanied by speaking in tongues as the Spirit gives utterance, and I think the latter has been my experience to a greater extent the last six months than ever before. I still believe in and enjoy the truth of divine healing, and am looking for the speedy return of the Lord. I also believe in freedom from worldliness,



and want to be balanced all around. Now you have my experience as nearly as I can give it to you in hot type right here in front of the linotype keyboard, and I trust you will remember me in your prayers, and ask God to help me to be a better sample of the work He turns out.

## ? Question Box ?

1. God has called me to preach; shall I wait for license, or shall I go ahead?

If God has called you to preach, you do not have to wait for license. The Pentecostal Holiness Church believes in a licensed ministry, but we had rather any one would preach awhile before he applies for license. You should preach long enough to prove your efficiency in the ministry before you ask for license, then the church will feel more disposed to license you.

2. What authority have those who hold local preacher's license?

Authority to preach, according to the Word of God and the Discipline of The Pentecostal Holiness Church. This is the extent to which their authority goes.

3. Where did Saul first disobey the Lord?

So far as is recorded, Saul first disobeyed God when he intruded into the priest's office. Israel was confronted by the Philistines, and Samuel was away. Samuel had appointed a time to return, but Saul became over anxious, and dared to offer the sacrifice himself, whereas he should have waited until Samuel arrived. (1 Sam. 13:8-15.)

4. Who wrote the Book of Hebrews?

The authorship of this book has been in controversy from the earliest times. Some have thought that it was written by Apollos; but the most authenticated view is that it was written by Paul.

5. What Scripture is it that refers to the automobiles?

Many think that Nahum 2:3, 4, has reference to the automobile. Indeed, there seems to be some ground for this conclusion.

6. What is the world, and will it have an end?

In the Greek of the New Testament, there are three different words, all translated in King James's Version by the word "World." These words are, 1st, "*kosmos*," the material universe; 2nd, "*oikoumene*," the inhabitants of the world; 3rd, "*aion*," an age. For the use of the first word, "*kosmos*," see Luke 11:50; for the use of the second word, "*oikoumene*," see Heb. 2:5; for the use of the third word, "*aion*," see Matthew 28:20. In the last example we find the expression, "end of the world," which should read, "end of the age." In every case where the phrase, "end of the world," is found in the New Testament, the Greek has it "*aion*," and it should be translated, "end of the age." Time is divided into ages. There have been many ages in the past, and there will be many more in the future. Each of these ages come to an end. There is no Scripture which teaches an end to the material world. Jesus said that the earth

is the inheritance of the saints (Matt. 5:5), and we do not think that He will give the saints their inheritance, and then destroy it. Daniel teaches us that the saints will possess the kingdoms of this world forever and ever. (Dan. 7:17, 18.) In Ecclesiastes 1:4, we read that the earth abideth for ever. In those passages where it is said that the earth will "pass away," the Greek is the same as used in 2 Cor. 5:17, to denote the passing away of the sinful life; and it indicates the destruction of the curse in the earth, and the renewal of its surface. The Scriptures teach that the earth will be renewed. (Rev. 21:1.)

7. Where can I get the New Testament in Greek, and what will be the price?

The Westcott and Hort edition can be obtained from Macmillan and Company, New York. Write them for prices.

8. Where can I find the Scripture which says that before the end of time, the winter cannot be told from the summer, except by the budding of the trees?

No such Scripture can be found. There is nothing like it in the Bible. We do read, however, in Genesis 8:22, "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease."

If you find it impossible to take the paper one year, try it for six months, or four months, or two months.

Take a photo of your tabernacle today, and send it with two dollars, and we will put it in The Advocate.

We are sending out this issue of the paper a little early in order that our friends may have longer to work the paper before the second issue appears. If you need samples, kindly let us know.

### FROM PASSOVER TO PENTECOST

By

REV. J. H. KING.

This book contains a grand exposition of the truths for which The Pentecostal Holiness Church stands. No member of the church should be without one. There are many truths explained here that you can not find anywhere else. It is a book that demands study to comprehend it, and study is what will develop our minds and hearts for God.

Price, 75c. per copy, postpaid.

*Order of*

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FALCON, N. C.

## The Pentecostal Holiness Advocate.

*Official Organ of*

*The Pentecostal Holiness Church.*

*Published Weekly.*

**G. F. TAYLOR**

*Editor & Business Manager.*

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### JOURNALISM.

ACCORDING to the prevailing custom, I write my first editorial under the head of Journalism. The field is one I have never entered before, and therefore my mistakes and shortcomings will be readily pardoned.

We do not deem it out of order to state here that the editor undertakes the responsibilities of his task with joy. This task is not wholly an unexpected one. Up to the time of the General Convention, I did not have the least thought of being placed under such responsibilities at such an immediate season. The facts are, I did not know there was such a prevailing demand for a church organ, though I did know that there was a great need for it. Any one serving as General Superintendent of the church, as I have done for the last four years, would be brought to realize that the work of the church is greatly hindered from the lack of such a paper. While I clearly saw the need myself, and had spoken to a number of people about it, yet it had not occurred to me that such a paper would be started so soon. Arriving at the General Convention, I discovered that there was a general demand for an Official Organ of the church to open at once. Yet, it did not occur to me that the Convention would commit this trust to my hands. Still, when I was

elected to fill the place, it was not wholly unexpected. The appointment was accepted gladly as from the Lord.

The above statements will be harmonized when I tell you that for years I have felt a call in this direction. Never was any one called to the ministry, either in the home land or the foreign, more definitely than I have been called to write. So far back as my memory serves me, I was conscious of my call to the ministry, and parallel with this call was a conviction that I must write, so much so that I am unable to separate the two. Like the most of young people, I thought the field would open for me at once. Fifteen years ago I was looking for such a door to open any day. I thought I even saw the paper that I was going to edit. However, I kept it all in my own heart, and did not dare to breathe it to any one. I always felt that if God wanted me to do a certain work, it was His business to open the door, and that it would become me to wait until He opened the door. I waited, but no such door opened to me. It was hard to understand, but I submitted so quietly that no one ever knew the struggle that was in my breast. Other doors did open to me, and it was clear that duty was calling me to enter them. Into these doors I entered cheerfully, and long felt that I was in God's will, and so I was. I can now see how my sixteen years' experience in teaching school was an essential part of my preparation for the work into which I am now entering. I can truly rejoice that I have had sixteen years' experience in teaching, that the field of journalism never opened to me before; and I feel that the Lord has granted me this work just exactly at the proper time. I was not expecting it just now, but I am not wholly surprised that it has come.

It is true, that this is not my first venture as a writer for the public. In the past, I have been able to contribute certain articles to different periodicals, and have dared to put a few books before the public, but my work along this line has been very limited. For near four years I have had the privilege of editing a full line of Pentecostal Sunday School Literature. In this work I have been so conscious that I was in the Lord's service. God has certainly blessed our efforts, and though our circulation is still small as compared to that of like publications, yet we know that God is helping us, and that He is with us. The editorship of The Pentecostal Holiness Advocate being now placed into my hands, my field for writing is greatly enlarged, and I feel that I am now entering in earnest that work for which I have waited so long.

All my duties in filling this place may not yet be known to me. Still, I believe that I do realize to some extent just what my duties are. The writing of my editorials for the paper is certainly an important phase of my duty, but if I thought my task ended with this, I would not gather so much inspiration in looking forward to my work. If this was all that I thought of doing, I would feel that the paper would fall far short of being what it ought to be. I think when I have written my editorial, my work will be just begun.

If this paper is to be what it claims to be, the Official Organ of The Pentecostal Holiness Church, the editor



will have more on his hands than to write his editorial. This paper must be a paper for the whole church, and must give opportunity for the whole church to reach it. It is the editor's task to see that this is accomplished. Of course he will have the cooperation of superintendents, preachers, and laymen in order to accomplish it, but still it is his task to secure their cooperation. I feel sure that unless I work for it, I shall not have it. So, included in my duties as editor, is the task of securing this cooperation of the whole church.

For this paper to be the Official Organ of The Pentecostal Holiness Church, properly speaking, it must contain information that the church needs. Apart from the contributions, reports from evangelists, pastors and other workers, apart from official announcements, testimonies, obituaries, and other items of interest, the church stands in great need of statistical facts, relating to our work at home and abroad, as well as a great variety of facts concerning the Christian world in general. To the duty of gathering of such statistics the editor feels he must apply himself, and considers this to be one important phase of his work. He believes that he has made provision for all these things by opening in the pages of this paper several different departments. To these departments others may be added if necessary.

In addition to all the above, the editor must keep a close watch on all matters submitted to him for publication. It is the editor's duty to provide all matter for publication. All contributed matter must pass his examination. He is to be the judge as to what should enter the paper, and what should be left out. Sometimes whole contributions may be published just as they are submitted, at other times whole contributions must be thrown into the waste basket, at other times part of a contribution must be published, and a part rejected. The editor must be the judge in all such cases; otherwise, he is not the editor of the paper. It is my purpose to edit the paper, not in name only, but in deed and in truth.

Besides my duties as editor, I was also elected Business Manager. In filling this place, I feel that I am doing it for the church and for God; and I must therefore prepare a strict account to give.

With my duties thus clearly outlined before me, there appears to my vision a possibility of doing a great amount of good. It is a fact that the press has about as much influence over the people as the pulpit. Through the press, I can reach more people than I can any other way. So we venture into the field of journalism.

#### OUR POLICY.

**I**N order that the people may know its purpose, its field, its desires, its laws and regulations, it is necessary in the beginning of any journal, that the editor state clearly what shall be the policy of the paper. So we know that such an editorial has a place in The Advocate, in order that those whom we expect to be our readers may know just who we are, and that those whom we

expect to be our contributors may know just what privileges we grant, and what restrictions we hold. Here, we purpose to tell you.

First of all, we have chosen for our name, "The Pentecostal Holiness Advocate." The word "Advocate" means, One who pleads the cause of another — an intercessor; a defender; a lawyer. While this is no new name for a periodical, and while there are hundreds of others carrying this title, yet we think it is a very good name for a religious journal. The definite article "The" is an essential part of the name, and for convenience in ordinary writing and speaking, the paper may be designated as "The Advocate," that is, among our own people.

The words "Pentecostal Holiness" are inserted between "The" and "Advocate." The two words are used in order that the paper may bear the name of the church of which it is the Official Organ. "Holiness" means purity, and as to the church and paper, it is meant to signify that the church and paper advocate holiness or heart purity as a second definite work of grace wrought in the heart, subsequent to regeneration. By the word "Pentecostal" we mean to signify that the church and paper stand for the Baptism of the Spirit to be received subsequent to heart cleansing, and that the initial evidence of this Baptism is the speaking in tongues as in Acts 2:4. Besides these truths, this paper will advocate such truths as are in perfect harmony with them. The Discipline of The Pentecostal Holiness Church might be taken as an outline for the doctrines of this paper.

We have chosen as our design for the heading of the paper, a dove carrying a scroll. This is a well known emblem of the messenger of peace. We know of no better emblem to represent the truth for which the paper shall stand; and we pray that as it goes out over the land, it may bring peace and happiness to every home into which it shall enter.

We welcome to our columns contributions from those who are in harmony with our Basis of Union, and who are in love and fellowship with the church. We invite you all to write such letters, testimonies, contributions, etc., as will contribute to the general interests of the church, or as will aid in spreading the truths for which we stand. It shall be the earnest effort of the editor to make no discriminations between Conferences, localities, churches, superintendents, preachers, or laymen, but shall endeavor to give all an equal chance, and to render judgment on contributions according to the merit of the contribution submitted, and not according to the merit of the writer. So if you desire for your contribution to appear in the paper, you must write in harmony with the truths for which we stand.

It shall not be the policy of this paper to magnify The Pentecostal Holiness Church above every other organization on earth. We believe that the Church is of God, that it is God's will for His Church to be properly organized, and that He blesses them for so doing. We do not believe that we have the only church in the world, neither do we believe that all other churches are of the devil, nor that they belong to Babylon. We believe that there are

other organizations just as much in the will of God as we are, and we believe that they have just as much right to exist as we do, and that we have as much right to exist as they do. We believe that God has committed a certain portion of His work into our hands, and that we shall be responsible for that at the judgment. This paper undertakes to assist the church in its work, but not to magnify the church out of due proportion, neither to show its virtues at the expense of other organizations. We shall have to ask, therefore, that our contributors use great caution not to ridicule any other church. The editor knows several who have undertaken to build up their organization at the expense of others, and the result has proven against them. We shall leave ourselves free to condemn wrong wherever we find it, but this can be done without fighting the body as an organization, and it can often be done without even mentioning the organization where such wrong is found. So let all our friends remember that The Advocate gives others the right to exist.

It shall not be the policy of this paper to hunt for faults in individual members of the church, and then to publish them to the world. We feel that our faults are many, but we do not think that it will help us any to magnify them, or to publish them. It takes less qualifications to be a critic than to be anything else. Very few people can fill the higher offices in the church, but any one can be a critic. The fact that you can criticize is no evidence of deep piety, nor of great qualifications to which you have attained. So if you should see certain members of the church who are not living as they should, go to them, and tell them their faults alone, and deal with them as the Scriptures tell you to do, and write to the paper such things as will not find their way to the waste basket.

It shall be our policy to welcome worthy contribu-

tions from any one outside of our church who may desire to write to the paper. We fully believe in church organization, and we believe that each organization should have its own official organ, but we do not believe in sectarianism. Therefore, we shall be glad to give place in our columns for contributions that are in harmony with our policy.

It shall be our policy to make the different departments of this paper just as instructive as possible. Our weekly sermon is to come from the different preachers of the different conferences. Our Sunday School page will contain discussions of the best methods of Sunday School work, and other valuable information, written by different ones. Our missionary department will be running over with information concerning missions. It will give information concerning our own work, and also concerning mission work in general. Our Children's Corner will give opportunity for the children to study the Bible. Our question Box will contain answers to questions submitted to us from time to time, whether about the Bible, the church, or any other religious topic. These different departments will keep our readers well posted concerning the work of The Pentecostal Holiness Church in all quarters.

It shall be our policy to run in this paper a line of advertisements of the very best religious books. No book shall be advertised here except such as the editor well knows, and such as have his endorsement. Here is the place to get your Testaments, Bibles, Song Books, and a great variety of religious books.

Last of all, it shall be our policy to make The Pentecostal Holiness Advocate the very best paper possible, and such a one as will glorify Him to whom it is here, now, and forever dedicated.

## Missionary Department

### MISSION REPORT.

#### RECEIPTS.

Convention No. 2 .....	\$4,033 16
Convention No. 8 .....	1,182 59
Convention No. 3 .....	1,052 02
Convention No. 9 .....	545 42
Convention No. 1 .....	488 12
Convention No. 4 .....	393 04
Convention No. 5 .....	317 10
Convention No. 10 .....	247 50
Convention No. 6 .....	153 53
Convention No. 7 .....	32 68
Total from the church .....	\$8,445 16
Without the church .....	418 47
Final total .....	\$8,863 63

#### DISBURSEMENTS.

Amos Bradley .....	\$2,812 00
J. O. Lehman .....	2,032 00
Olive E. Maw .....	880 00
J. E. Rhodes .....	625 95
Sisters Deane and Cole .....	556 50
J. M. Shirlen .....	475 00
E. May Law .....	406 75
Zacapa Work .....	375 00
Willie Barnett .....	275 00
H. C. King .....	105 00
Almyra Aston .....	88 00
W. K. Norton .....	54 28
Robert Atchison .....	51 15
R. E. Massey .....	50 00
Mattie Ledbetter .....	31 00
G. M. Kelly .....	18 50

Adell Harrison .....	18 00
Wm. Johnson .....	5 00
Chinese children .....	2 50
James Harvey .....	2 00
<b>Total .....</b>	<b>\$8,863 63</b>

The above table shows the quadrennial report of the General Treasurer. It gives the amount received from each convention since his election at Toccoa, Ga., in the General Convention of January, 1913. It should be here stated also that Conventions Nos. 8 and 9 were not organized until November, 1915. Up to this time Convention No. 8 was a part of No. 4, the Georgia Convention, and No. 9 was a part of No. 2, the North Carolina Convention. It should be stated also that Convention No. 10 was not organized until September, 1916. The report gives the amount received from each Convention up to January 29, 1917, the day of my reelection as General Treasurer. All money received after that date has been placed in the next quadrennium, and will appear in the minutes of the General Conference of 1921. See the minutes of the late General Convention for the above report.

It should be explained here that by virtue of a regulation passed in the late General Convention, the word "Conference" is now substituted for "Convention," in all places where it occurs in our Discipline, and in speaking of all territories or assemblies of this kind relating to the future, The Advocate will call them "Conferences."

It must be stated further that on account of new conferences being added to our territory, it is necessary to renumber the conferences. The General Convention did this, as it did four years ago, according to their geographical situation. These numbers are rarely used except in the mission report, but it certainly abbreviates matters there to have them numbered. If our readers will note the arrangements of these numbers according to the situation of the different conferences, they can always remember them, or count them up for themselves. You will find them numbered in the back of our 1917 Discipline. They are as follows:

1. Virginia.
2. North Carolina.
3. Western North Carolina.
4. Lower South Carolina.
5. Upper South Carolina.
6. Georgia.
7. Florida.
8. Alabama.
9. Memphis.
10. Oklahoma.

From this time forward, the monthly report of the General Treasurer will appear once a month in the columns of The Advocate. There have been three months since the General Convention, and hence we now have three monthly reports to follow the above quadrennial report. Below you will find the report for February. We would put in March and April now, but we do not like to take up so much of our space in one issue with reports.

So this time we give only the quadrennial report and the monthly report for February. Next week we will give the report of March and April. Then the first issue of each month will contain the report of the preceding month.

## RECEIPTS.

## Conference No. 1:

Salem .....	\$1 00
Thorn Hill .....	4 04
Pulaski .....	6 61
Salem .....	1 00

12 65

## Conference No. 2:

Bizzell's Grove .....	3 25
St. Matthew .....	1 12
Lamm's Grove .....	5 40
Mt. Carmel .....	3 70
Bizzell's Grove .....	2 20
Tarboro .....	5 35
Wamble .....	2 67
Duke .....	50
Antioch .....	5 45
Falcon .....	17 20
Bizzell's Grove .....	5 80
Goldsboro .....	4 60

57 24

## Conference No. 3:

High Point .....	11 50
Durham .....	15 50
Hillsboro .....	6 00
Spray .....	8 61
Macedonia .....	2 70
Richmond .....	8 63
Tyson's Chapel .....	6 00
Mayodan .....	5 00
Richmond .....	2 55

66 49

## Conference No. 4:

Rehoboth .....	6 00
Columbia .....	4 00
Abbottsburg .....	84
Darlington .....	2 24
Abbottsburg .....	3 54
Columbia .....	6 50
Tatum .....	2 25

25 37

## Conference No. 5:

Gum Springs .....	4 50
Abbeville .....	5 18
Sarah Brigman .....	4 00
Silver Street .....	5 64
Edgefield .....	2 25
Gum Springs .....	8 92
Anderson .....	5 69

## Conference No. 6:

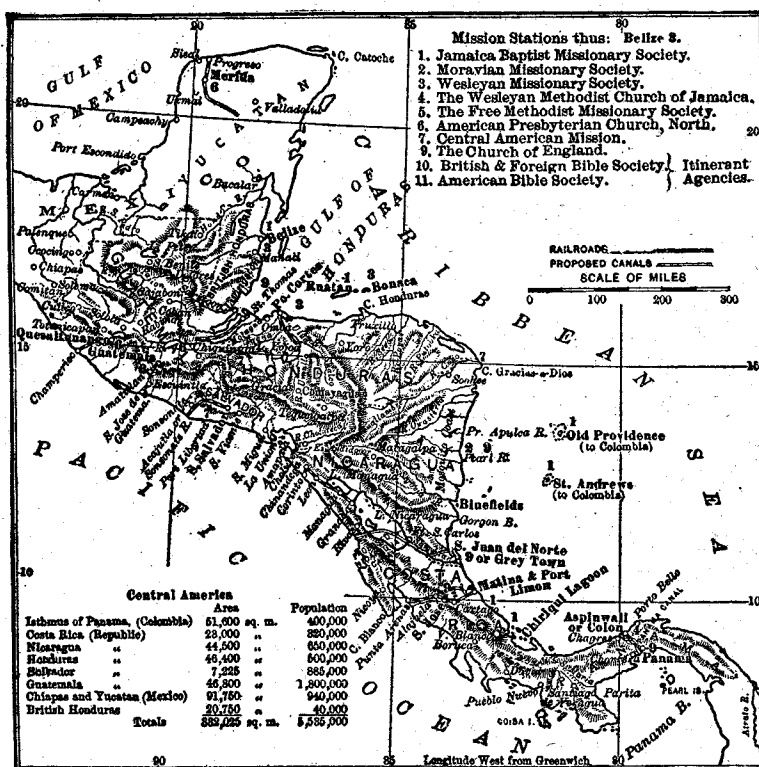
Flat Woods .....	3 50
Gainesville .....	2 00

36 18

5 50

GO YE  
INTO ALL  
THE WORLD  
AND  
PREACH  
THE GOSPEL  
TO  
EVERY  
CREATURE

TARRY  
YE  
UNTIL  
YE  
BE ENDUED  
WITH  
POWER  
FROM  
ON HIGH



#### CENTRAL AMERICA.

Conference No. 7:	
Bristol .....	6 00
Conference No. 8:	
Birmingham .....	110 00
Anniston .....	8 00
	118 00
Conference No. 10:	
Oklahoma .....	9 31
Final total .....	\$336 74

#### DISBURSEMENTS.

Sisters Deane and Cole .....	\$120 00
J. E. Rhodes .....	50 00
J. O. Lehman .....	50 00
Amos Bradley .....	50 00
Willie Barnett .....	40 00
Zacapa Work .....	25 00
Balance .....	1 74

Total ..... \$336 74

G. F. TAYLOR, General Treasurer.

#### MISSIONARY PROGRAM.

FOR THE MONTH OF JUNE.

Subject—Central America.

1. Song: From Greenland's Icy Mountains.
2. Scripture Reading: The Macedonian Call.—Acts 16: 1-15.
3. Prayer.
4. Song: Work, for the Night Is Coming.

5. A Paper: Geographical Situation of Central America, applying it to the above Scripture lesson.
6. Special Quartette.
7. A Paper: Area and Population.
8. A Paper: Climate and Resources.
9. A Paper: Mission Stations—Number, Location, and Denomination.
10. Special Song.
11. The Indians of Guatemala.
12. Our Own Work in Central America.
13. Roll Call.
14. Song.
15. Benediction.

#### Explanation.

For the last two or three years, we have had constant calls for information suitable for missionary programs. So far, we have been unable to give such information, for the simple reason that we had no channel through which we could give it. Now that we have a paper of our own, it is our purpose to make it of use along this line. Hence, once each month there will appear in The Advocate a program for missionary societies. Such information will be given as will be needed to carry out the program. For June we take for our subject, Central America. The different parts of the program should be assigned to different members of the society at the regular meeting in May. Then these parties will have a month to prepare their papers and songs. If the members of the society will put their whole souls into the matter, the exercises can be made very beneficial.

With this program, there is given the accompanying map of Central America. This map gives a scale of

miles, and figures of the area and population. We do not claim that the figures of the population are absolutely correct, as this map is a few years old, but they are as near correct as we are able to ascertain, and near enough for general information. With these figures, any one should be able to prepare an interesting paper on the "Area and Population." The map shows also the different missionary stations, and while these statistics are not claimed to be correct today, yet they were correct a short time ago. With these, another member of the society can prepare a paper on the "Mission Stations."

As to the "Geographical Situation of Central America," and its "Climate and Resources," information can be obtained from any of the Advanced Geographies, as taught in our public schools.

As to the "Indians of Guatemala," we are giving herewith an article on that subject, which we clip from the *Missionary Review of the World*. This may be clipped and read before the society, just as it is here.

In regard to our work in Central America, you will find the following remarks will suffice for the present.

#### *Remarks.*

Central America is divided into eight different states, each with separate governments. The map will show that five of these are independent republics. Among these republics is Guatemala. This state is the scene of the missionary work of The Pentecostal Holiness Church. Rev. Amos Bradley and his wife, together with some native workers, are our missionaries down there. The center of the work is in Guatemala City, and from here Bro. Bradley goes out and works many other towns.

Bro. Bradley and his wife have both been in Central America for near ten years. They have been the missionaries of The Pentecostal Holiness Church for over four years. When they first went out under the auspices of this church four years ago, they located in the state of Salvador. Any one can easily find this state on the map. They were located in the town of Ahuachapan. This place is not given on the map. About a year ago, it became necessary for them to move to Guatemala. Here they live at the present time.

For some time we have had another missionary in Central America also. We refer to Sister Willie Barnett. She has been working at Coban in the state of Guatemala. Last fall she moved down to Guatemala, and joined Bro. and Sister Bradley in their work. However, her health has failed, and she has been compelled to return from the field for the purpose of recuperation. She expects to be here for some time, and assist in getting our work down there before our people. The readers of *The Advocate* will be privileged to read something shortly from her own pen.

From Guatemala City Bro. Bradley is reaching out to many other towns and villages, such as Zacapa, San Pablo, Gualan, San Jeronimo, Cubulco, Rabinal, San Miguel, Salama, etc., etc. In many of these villages, he has native workers who are doing a great work for God. We assure all our people that Bro. Bradley is not idle, that he

is wide awake, and that he is carrying on a mighty work down in the little country of Central America. Hundreds of souls have been converted under his ministry for the last four years. Many have been sanctified, and numbers have received the Pentecostal baptism of the Spirit. We receive letters from him constantly in which he tells us of dozens finding Jesus on one trip that he has made to these surrounding villages. The Pentecostal Holiness Church now has the opportunity of its life, if it can only get its eyes open to see it.

One of the greatest needs of our work in Central America today is finances. Provisions are very high down there. House rent in Guatemala is \$16.00 per month. Rent of the mission in Zacapa is \$8.00 per month, and in the other towns it is equally high. Flour is \$18.00 a barrel; rice is 15 cents per pound, butter is 60 cents per pound; cheese, 75 cents; potatoes, etc., are high. So you see it costs something to live in Guatemala. To support Bro. and Sister Bradley, their three children, and all of the native work down there, we need \$200.00 per month. At the present, we average sending them only about \$125.00 per month. We believe that when we get our work before our people, as we are going to do through the columns of *The Advocate*, they will respond much more liberally, and that many of these pressing needs are going to be supplied. Thank God!

The last issue of *The Advocate* in May will contain a program for July. Thus month by month, country by country, we expect to take our readers around the world, and acquaint them with all the different mission fields. We trust that this will be the means of stimulating interest in our missionary societies. *The Advocate* is to serve The Pentecostal Holiness Church, and we are ready for business, and ask that no one hesitate to call on us for any information whatsoever that you may desire. If you fail to find the help you need in *The Advocate*, let us know, and we will try to serve you.

#### THE INDIANS OF GUATEMALA.

There are in the Republic of Guatemala between 1,200,000 and 1,700,000 individuals of pure Indian blood. A good-sized proportion of these Indians, through their being employed on the plantations or living in daily contact with the Spanish-speaking people in their towns, are losing their distinctive characteristics and are adopting the European characteristics and the Spanish language. There remain, however, many large Indian communities which are practically uninfluenced by the Spanish civilization. The proportion of the Indian population which can read either their own language or the Spanish will probably not exceed ten per cent. The proportion that can be reached directly with the gospel by the Spanish-speaking evangelist will perhaps be twenty per cent.

The social organization of the Indian communities where they are as yet uninfluenced by outside civilization borders on communism. Each community has a costume which is peculiar to it. In the Republic of Guatemala alone there are some thirty-six different languages and

dialects spoken. Even between villages which use the same language there is little or no fellowship between the inhabitants, and an Indian from a neighboring village who should come preaching the gospel would probably be looked upon with more suspicion than a Spanish-speaking evangelist.

The Catholic Church has a nominal hold over the majority of the Indians, and practically all of them baptize their children into it. But much more deeply seated than their Catholic faith is the ancient pagan religion, which, in spite of the opposition of the priests, has survived until the present day. This is a sort of primitive sun worship, having altars on the high hills and volcanoes. The prayers of the witch doctors are supposed to be especially effective in curing the sick and bringing evil upon an enemy.—Missionary Review of the World.

## Children's Corner

Under this head we purpose to conduct a Bible study for the children. We trust that a number of the children will take hold of it, that they will do their best, and that much good may be accomplished in their behalf. Our purpose is to interest the children in Bible study. If we succeed in this, we think that we shall accomplish a great work indeed. We expect to vary the nature of this work a good bit, but for the present, we will take up the study of Matthew. We give below a number of questions, which the children are asked to answer. They will write their answers out, and send their paper to The Advocate. The editor will look them over and grade them, as your teacher does your papers in school. These questions will appear in The Advocate each week, until we have covered the Gospel of Matthew. After Matthew has been covered, we will print in The Advocate the name of every child who has made an average grade of 90 or above. On the next series of questions, we expect to offer rewards to those who reach a certain grade in their papers. This department is open to all children under sixteen years of age.

Now, children, here is your opportunity. While there is but little reward offered on the first series, yet there will be rewards offered later. The editor wants to see how many children he can get to join his circle of Bible readers. Before he offers much reward, he wants to know how many are interested in reading their Bibles. Will you send in your paper right away?

### Questions.

MATT. 1: 1-17.

1. How many persons are named in these verses?
2. How many of them are males?
3. How many females?
4. How many names begin with "A"?

5. How many generations mentioned? (Matt. 1: 18-25.)
6. Who was the mother of Jesus?
7. Who was her husband?
8. What kind of man was he?
9. Who appeared to him in a dream?
10. Why was Jesus so called?
11. What had the prophet said?
12. Did Joseph obey the angel?

This is a short lesson. Let all who will enter this study, enter now. In your reply, you need not ask these questions. Just put down the number, and then give your answer, just as you would on examination at school.

In addition to the above work, we invite all the little people under sixteen years of age to join us in making this column interesting. You may write to the paper your testimony, or anything you like. Below, we give you a letter from little Paul Bishop, of Birmingham, Ala. This is about the right length, and is a good model for you all. That is, it shows you what we want. You will note that Paul asks the children a Bible question. Let as many as will write to the paper and answer this question. You may also ask the children a question yourself. Your letter will then be published in the paper as Paul's is.

It seems to us that this work will make an interesting corner for our children. We kindly ask that the parents take these matters up, explain them to your children, help them to get started in this great work. You do not know what a few moments' work with your children along this line will count. Let us give our little fellows a chance.

FROM NORTH BIRMINGHAM, ALA.

Dear Advocate:

We thank you very much for the space you are giving for the children. So few of our papers seem to care for us. I am glad to write for the very first issue of the paper. I do hope many other little children will write to the paper also.

I think we can make our little corner very interesting to all by asking each other questions. I want to ask the children a Bible question: How many sons did Abraham have?

Now, don't think this is too easy a question. Get busy, look it up in the Bible, and when you have found it for sure, write a nice little letter to The Advocate, and answer it. Then ask us all a question yourself.

PAUL BISHOP.

NEVERS FOR BOYS.

Never be rudely boisterous at home or elsewhere.

Never treat other boys' sisters better than you do your own.

Never lay aside your manners when you take off your fine clothes.

Never make fun of a companion because of a misfortune he could not help.



Never forget that God made you to be a joyous, lovable, helpful being. Be one.

Never tell nor listen to the telling of filthy stories. Cleanliness in word and act is the sign manual of a true gentleman.

Never call anybody bad names, no matter what anybody calls you. You cannot throw mud and keep your hands clean.

Never quarrel. When your tongue gets unruly, lock it in—if need be, bite it. Never suffer it to advertise your bad temper.

Never make fun of old age, no matter how decrepit or unfortunate or evil it may be. God's hand rests lovingly on the aged head.

Never be cruel. You have no right to hurt even a fly needlessly. Cruelty is the trait of a bully; kindness is the mark of a gentleman.

Never make comrades of boys who are continually doing and saying evil things. A boy, as well as a man, is known by the company he keeps.

Never cheat nor be unfair in your play. Cheating is contemptible anywhere at any age. Your play should strengthen, not weaken your character.

Never lie. Even "white lies" leave black spots on the character. What is your opinion of a liar? Do you wish other people to have a like opinion of yourself?

Never fancy you know more when fifteen years old than your father and mother have learned in all the years of their lives. Wisdom is not given to babes.

Never hesitate to say no, when asked to do a wrong thing. It will often require courage;—the best kind of courage, moral courage; but say no so distinctly that no one can possibly understand you to mean yes.

Never make sport of one of those miserable creatures—a drunken man or woman. They are wrecks; but God alone knows the stress of the storms which drove them upon the breakers. Weep, rather than laugh.

Never use intoxicating liquors as a beverage. You might never become a drunkard; but at best, wine and whiskey will do you no good, and may wreck your life. Better be on the safe side. Make your influence count for sobriety.

Never be unkind to your mother and father. When they are dead and you have children of your own, you will discover that even though you did your best, you were able to make only a part payment of the debt you owed them. The balance you must pay over to your own children.—Sel.

Your special attention is called to the Children's Corner. We are trying to help your children. Will you not join in with us and have your children to write to the paper, and take part in this work?

If you should receive a copy of The Advocate, it is an invitation for you to subscribe. If you receive a roll of The Advocate, will you kindly hand them out to your friends, and ask them to subscribe?

## MINUTES AND DISCIPLINE.

We have had a number of inquiries in regard to the Minutes of the General Convention, and the new Discipline, and in regard to this would state that we have been unable to get all the information necessary to issue the Minutes, but have most of it now, and expect to get them out soon, and follow with the Discipline as soon as possible thereafter.

If any State Superintendent has not yet sent in the boundaries of his Conference, please do so at once.

A. E. ROBINSON, *Gen. Sec.*

## WESTERN NORTH CAROLINA BIBLE CONFERENCE

The Bible Conference of the Western North Carolina Conference of The P. H. C. will be held at Durham, N. C., beginning June 2, and closing June 19.

We urge all our preachers and as many laymen as can, to attend. This is an opportunity that all of our preachers should avail themselves of. They should be willing to make a sacrifice to attend this Bible Conference.

Free entertainment by our good hospitable people at Durham will be given to all the preachers and laymen of this Conference.

F. A. DAIL, *Supt.*,  
JAS. H. CAPPS, *Secy.*

Please note that the Second Edition of The Pentecostal Catechism by G. F. Taylor is now ready. We can fill your order now.

Special attention is called to the notice appearing elsewhere in this paper concerning the Bible Conference at Durham, N. C. A fuller explanation of its purpose will appear in the next issue of The Advocate.

Our supply of Sunday School Literature for the Second Quarter is all gone. If your Sunday School is a new one, we can furnish you with old Literature free. This will do for a new Sunday School until next quarter.

Rev. J. H. King, General Superintendent of The Pentecostal Holiness Church, has now left his work in Memphis to attend the General Business of the Church. His address will be given next issue. If you desire to write him this week, address him in care of The Advocate, and we will get it to him.

We wish to thank the many preachers and friends, who have so kindly secured subscribers for us for the first issue of the paper. We are sorry that we cannot now financially remunerate you, but we hope to recompense you with a good paper at least. It costs us a good deal to start, and we trust that all our friends will help us to get started. Do your best to get subscribers before our next issue.

## A CATECHISM

By

G. F. TAYLOR.

For a year this catechism has been out of print. We thought we would have had a second edition ready long ago, but many things have hindered us from doing so. We are profoundly sorry that those who have ordered this catechism have had to wait so long for it; but it is ready at last. We can now fill your orders as fast as they come. Let us have them.

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## ROBERTS' RULES OF ORDER

This book deals with parliamentary rules and regulations. It is very useful to all who desire any knowledge of such laws. All our preachers especially should have a copy. Get one, and post yourself on parliamentary usage before your Conference meets again.

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## DANIEL'S SEVENTY WEEKS.

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## THE SECOND COMING OF JESUS

By

G. F. TAYLOR

Editor of

*The Pentecostal Holiness Advocate.*

This book contains 264 pages of readable matter. It is neatly bound in cloth, and makes a good book for the library.

This book covers a great deal of ground. It gives hundreds of Scripture references to this great subject. No one who carefully reads this book, can remain in ignorance concerning the subject with which it deals. It gives a chapter on The Great European War, pointing out the place this war holds in prophecy. It has much to say concerning things that are now transpiring before our eyes. It is an up-to-date book. Get it!

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## NOTICE!

We are agents for The Missionary Review of the World. This is an up-to-date missionary magazine, giving the news from all the mission fields of the world. We would like to put this magazine in every missionary society in our church. You need it very much. The society can take it, and it will not be much expense to any one. It is published monthly. Write us today about it, and give us your subscription.

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