

# 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 Twofold Experience



WHAT THE gift of the Holy Spirit as received on the day of Pentecost brought the disciples, numbering one hundred and twenty, into a new dispensation, seems to be almost universally conceded. Dean Alford well says, "The gift of the Spirit at and since the day of Pentecost was and is something totally distinct from anything before that time: a new and loftier dispensation." Lange well says that, "The post-pentecostal dispensation of the Spirit is higher and more blessed than the dispensation of the Son in His humiliation." Yet many professed Christians sigh that they are not privileged like the disciples were, with the personal association with Christ. To them the statement of Christ, "It is expedient for you that I go away," is without truth or force. So many Christians are seeking to know Christ after the flesh; are living far behind their day and dispensation. There is a conviction almost general among Christians, who can in any sense be termed spiritual, that there is a great and sad, if not alarming discrepancy and contrast between the operations of the Holy Spirit in securing personal piety and working ability in the modern church and in the apostolic church.

#### A Vital Question

A writer's question, "Is not the presence of the Holy Spirit in the church today less distinct than in the apostolic age? Certainly there is not much of pentecostal inspiration in contemporary Christianity. Why has not a church eighteen hundred years old a fuller realization of the witness of the Holy Spirit than had the church of the first century? Has the church accomplished all the purposes of God and passed forever the zenith of her light and beauty?" Well may, in the condition of things, such questions be thoroughly emphasized.

While this is true, it is full of encouragement that so many of those of variant creeds are coming to see their glorious privilege under the ministrations of the Spirit. One point has been a prolific source of confusion and a great hindrance to a high spirituality, and that is the failure to distinguish between the elementary work of the Spirit and the higher work of His filling and abiding. Dr. Gordon says, "The distinction between the primary work of the Holy Spirit, of conviction and regeneration, and the higher work of sealing and endowment, seems to be quite overlooked or vaguely treated by most writers whom we have exam-

ined." In this he refers to the older writers. Recent writers have discriminated between the two. Some extracts will show how men of different creeds and various forms of thought are coming to recognize the vital distinction between the elementary and the advanced and deeper work of God's Spirit in us. Godet says, "This distinction between the preparatory operation of the Spirit upon man, by means of external manifestation and His actual dwelling in man, seems almost effaced from Christian consciences. The work of Jesus is twofold." Beck, in his "Ethik," says, "The Spirit works from without on and in men, in word and deed, before He becomes their inner personal possession, before He dwells in them. We must always distinguish between the inworking and the indwelling."

#### Dr. Mahan Says

Dr. Mahan says, "Language is without meaning if the promise of the Spirit does not await the believer after he has entered into a state of justification and then into a state of love and obedience, and with supreme consecration to Christ, tarries before God until he is endued with power from on high. How any person can contemplate the revealed results of the baptism with the Holy Spirit and then affirm, in presence of palpable facts, that every such convert has received endowment of power included in the promise of the Spirit, is a mystery of mysteries to us." William Kelley, in his "Lectures on the Holy Spirit," says, "Therefore, it is evident that the reception of the Holy Spirit has nothing whatever to do with bringing men to believe and repent. It is a subsequent operation. It is an additional and separate blessing. It is a privilege founded in faith already actively working in the heart." Dr. Hopkins says, "We must recognize the fact that to have the Spirit is one thing, and to be filled with the Spirit quite another thing." Andrew Murray says, "What we need to pray in the name of Christ, that we may receive that our joy may be full, is the baptism with the Holy Ghost. This is more than the Spirit of God under the Old Testament. This is more than the Spirit of conversion and regeneration; the disciples had these before Pentecost. This is more than the Spirit with the measure of His influence and working. This is the Holy Spirit, the Spirit of the glorified Jesus in His exaltation, power coming on us as the Spirit of the indwelling Jesus, revealing the Son and Father in us." Dr. Gordon says with conservative modesty, "Thus we conclude that it is a Christian's privilege and duty to claim a distinct

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anointing of the Spirit to qualify him for his work. We would be careful not to prescribe any stereotyped exercises through which one must necessarily pass in order to possess it. It is easy to cite cases of decisive, vivid, and clearly marked experience of the Spirit's endowment, as in lives of Dr. Finney, James Brainard Taylor, and many others, and instead of describing these experiences, so definite as to time, so distinct as to accompanying credentials, we would ask the reader to study them and observe the remarkable aspects which followed in the ministry of those who enjoyed them. The lives of many of the collaborators with Wesley and Whitefield give us striking confirmation of the doctrine which we are defending."

That there are two marked stages of spiritual transition is most evident from the testimony of the Scriptures and from the lives of the saints inside and outside the Bible, and from the consensus of the experience and opinion of the men who have impressed the present age of God.

## A Fatal Neglect

IT SADDENS our heart to note the difficulty with which good people are aroused on the subject of Christian literature. The comparatively slow and small sale of religious books and periodicals among Christian people is as profoundly sad as it is strange. "The children of this world are wiser in their generation than the children of light." How long before this reproach will be removed from us? How the fathers and mothers of the country can be otherwise than wretched and unhappy without an ample supply of good, wholesome religious books in their homes, and one or more pure, ennobling Christian papers constantly within reach of their children, is an astonishment to us.

We wish to make an earnest appeal to the mothers and fathers and all Christian people on this question. Think a moment of the power of a book! What a silent, potent help and strength to a soul desiring to be true and good is a pure book which has come out of the heart of a fire-baptized man or woman! How many a boy or girl has been transformed for life by a single book. We give here our personal testimony on this question. A simple incident — the giving to us of a cheap little book by our Sunday school superintendent when we were about twelve years of age — did more to settle and confirm us in our experience of conversion, and give a trend to our character and life work than anything else. We have thanked God a thousand times for ever reading that book. We have thanked God that He ever threw us in connection with the brother who gave us the book. We have not words to express the depth and extent of the influence of that small book.

Fathers, mothers, think of these things. Spend your money freely and often for the best books, and keep them in your homes.

## Christian Perfection

WE MUST keep before us the thirteenth chapter of 1 Corinthians as the perfect picture of the doctrine of Christian perfection. There is a tendency in those who receive great outpourings of the Holy Spirit to classify

and distinguish such blessings, to separate them by numerals, to distinguish them by names. This tendency existed in Mr. Wesley's day, and exists now. He referred to and rebuked it thus: "Many of our brethren and sisters in London during the great outpouring of the Spirit spoke of several new blessings which they had attained. But after all they could find nothing higher than pure love, on which the full assurance of faith generally attends. This is the highest point; only there are innumerable degrees of it." He wants them to look for and expect nothing but more love: "If you look for anything but more love, you are looking wide of the mark, you are getting out of the royal way. And when you are asking others, Have you received this or that blessing? if you mean anything but love you mean wrong: you are leading them out of the way and putting them on a false scent." Wise words are these. They ought to be labeled; Antidote to Fanaticism. The Holy Spirit only brings more and more of God to us; but the very being of God is love, so the Holy Spirit only brings more and more of love to us as he brings more and more of God. The Holy Spirit brings more and more of heaven to us, but the heaven of heavens is only love; and so the more of heaven the Holy Spirit gives us the more of love he gives.

We never can exhaust God. We never can receive all of heaven. So, however varied, however profound, however rich and unspeakable, however numberless and ecstatic the blessings we receive, they are each and all but the notes of love's full diapason. Wesley writes to one, "Oh, desire nothing different in nature from love. There is nothing higher in earth or heaven. Whatever he speaks of, which seems to be higher, is either natural or preternatural enthusiasm. Desire none of those extraordinaries. Such a desire might be an inlet to a thousand delusions. I avoid, I am afraid of whatever is peculiar either in the experience or language of any one. I desire nothing, I will accept of nothing but the common salvation. New expressions naturally tend to give new sets of ideas, set your imagination at work, and make you fancy wonderful things, but they are only shadows."

No man has ever exceeded in practical, spiritual wisdom John Wesley. He submits everything to a practical test: He is calm, judicial, experimental, above all practical. He demands fruit for profession. He demands holy living as the result of holy experience. Professions and talk and high experience are with him but vain and delusive if they do not spring from a holy character and bear the fruitage of holy living. We do not find him digging about the roots, but examining the fruits. We do not find him stressing the baptism with the Holy Spirit, which is germinal, initial, and seed-sowing, but constantly and with varied expressions, and many a necessary iteration and reiteration, he is emphasizing, itemizing, dissecting, compounding the fruit of the Spirit. His sermons mainly, boiled down to their essential essence and last analysis, may be found in Galatians 5:22, 23. The whole of his system, in principle and germ, may be found in the thirteenth chapter of 1 Corinthians. The seed, roots, body, and bulk, branches, flower, and fruit of the Methodist movement, its repulsive and attractive force, its glory and its scandal are there. The fruit of the Spirit and love are the fulcrum on which the Wesleys put their Christly leverage and moved the world. The glorious truth of entire sanctification as a second definite work of grace is the filling of our hearts and lives with that perfect love which casts out all fear.

WE SHOULD NOT forget to pray for the mothers and fathers of the boys who are falling in the battle fields across the ocean for their country. They need our prayers and must have them to help them in these deep agonies.

YES, HE is an extremely unattractive child, as you say, but don't forget that you receive the same compliment from that child's mother perhaps in her estimate of your child. Every mother's child is sweet and lovely and lovable in her own eyes. This is fortunate indeed. If it were not so who would be the friend of the unlovely child? — The mother is the best and most unyielding friend of the unlovely child.

# Sanctification and Holy Living

By REV. F. MORSE DICKEY

"But like he who called you is holy, so be ye yourselves holy in all manner of living" (1 Peter 1:15. R. V.).

IT IS a truth, universally known and admitted, that actions speak louder than words. A preacher's sermon is delivered in an hour, but the preacher's life is observed daily, every hour in the week. No man ever spoke as did Christ. Back of all truth are the words of Christ, and back of the words of Christ is the life of Christ. Example is greater than precept. The example of Christ and of the apostles was a mighty factor in the early days of the Christian Church. So today one of the mightiest factors in the twentieth century Church is the life and example of the children of God.

A Christian character is a greater achievement than a Christian experience. Salvation does not solve all the problems of the Christian life. Regeneration does not solve our problems. The new birth is but the threshold of the Christian life. The young convert is a babe in Christ. Babies need milk. God's children need the sincere milk of the Word, that they may grow thereby. Sanctification does not solve our problems. Sanctification is but a means to an end. God has called us unto holiness, that He might reveal the hidden possibilities of the heart, that He might develop the hidden possibilities of the life, and that, in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Jesus Christ.

Holiness, or entire sanctification, then, is not only an act, but an attitude. Sanctification is not only an experience, but a life. Sanctification is not only instantaneous, but gradual. As an experience, sanctification is but a step. But as a life, sanctification is a walk.

## Sanctification

First, I shall speak of sanctification as an act. As an act, sanctification is that instantaneous work of God, wrought in the heart of the believer, cleansing it from moral impurity, and filling it with the presence, the power, and the love of the spirit of Jesus.

Sanctification is the normal New Testament experience. It is designed for believers of all ages, in all the conditions and circumstances of life, throughout all the nations on the inhabited globe. It was designed for the apostles of the first century, and for the believers of the twentieth century. It was designed for the peasant in his cottage, and for the king on his throne. It was designed for all, rich and poor, educated and uneducated, white or black, brown or yellow. It was designed for Paul, who sat at the feet of Gamaliel, and for Bud Robinson, who read his Bible by moonlight, and who fed on Virginia corn bread and Louisiana molasses.

The day of Pentecost was the dawn of a brighter day, the opening of a new dispensation, the most momentous epoch in the history of the Christian Church. This day was the deciding factor in the lives of the apostles. It was upon this day that the fire of God's Spirit fell from heaven upon the hearts of the waiting, believing, praying disciples, consumed carnality, purified their hearts, and filled them with power for usefulness and service in the Church of Christ.

But Pentecost is not merely a matter of history. What the disciples received at Jerusalem has been received by men of all nations and throughout all the ages of the world's

history. What we find in the second chapter of Acts we also find in the eighth chapter, and what we find in the eighth chapter we also find in the tenth and the nineteenth chapters. In the first instance the sanctifying Spirit of God fell upon the disciples of Christ at Jerusalem. In the second instance the Spirit fell upon the disciples in Samaria, converts of Philip the evangelist. In the third instance the Spirit fell upon the entire household of Cornelius, while Peter was yet speaking to them. And in the fourth instance it fell upon the disciples of John, at Ephesus. Here the Jews at Jerusalem, the Samaritans in Samaria, the Romans in Caesarea, and certain Greeks at Ephesus, have all received their Pentecost. "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost even as he did unto us [the disciples at Jerusalem]; and put no difference between us and them, purifying their hearts by faith." But best of all, the experience at Pentecost, and the outpouring of God's Spirit is not only for the Jews, the Samaritans, the Romans, and the Greeks of Paul's day, but for the Russians, the Germans, the French, the English, and the Americans of our day.

The instrumental cause of our sanctification is faith. Faith is the deciding factor in

the Christian life. "Him that cometh unto God must believe." "Without faith it is impossible to please God." Belief is acceptance. The ground of our salvation is the blood, but the means of our salvation is faith in the blood. Belief in God is that voluntary act on our part that will bring to us the richest blessings of heaven. The act of faith makes possible our Christian experience, and the attitude of faith makes possible its maintenance.

Holy Writ plainly teaches that sanctification must be sought by faith. Paul, in all his epistles, sets forth the fact that the experience is sought, obtained, and maintained by faith alone. When Christ commissioned Paul as the apostle and preacher of the New Testament, He commissioned him to preach sanctification by faith. "I have appeared unto thee for this purpose." Paul, while receiving his commission, received a revelation of Christ and heard a voice speaking to him. "I have appeared unto thee for this purpose, that they might receive forgiveness of sins, and an inheritance among them that are sanctified through faith that is in me."

## Sanctified by Faith

Expect it by faith. If you expect it by works you want something done before you are sanctified. If you expect it by faith you expect it as you are in your present condition. And if you expect it as you are, you expect it now. God wants to sanctify us now. At Pentecost the fiery baptism with God's Spirit came suddenly. The sanctifying Spirit of God came as a rushing, mighty wind. Cornelius and his household were sanctified while Peter was yet preaching, and there was not even an altar service, there was not even a prayer. "While Peter yet spake, the Holy Ghost fell." The household of Cornelius received the blessing of entire sanctification while Peter was preaching. It was instantaneously wrought in his heart through the almighty agency of God's Holy Spirit. Cornelius had a clear conversion, he had an unquestionable experience, he was walking in the light, and there was no shadow upon his path. He obeyed the voice of God, trusted God for the experience, and received the blessing instantaneously by faith. The experience of Cornelius is not only the experience of believers in the time of Paul, but it is the experience of believers today. The experience of Cornelius is our experience.

"But like he who called you is holy, so be ye yourselves holy in all manner of living." Peter is primarily speaking of the sanctified life. He is speaking of holy living. He is speaking of a holy walk. He is speaking of progress in divine things, and of that attitude of heart and holiness of life which will make us most efficient in the work of God, as examples of the power of God and of the life of Christ, and as fishers of men, and as shepherds over the flock of God.

Here we begin to realize the possibilities of the sanctified life. The experience is a very essential thing, but it is a very small thing. It is essential to cross the border line, but it is more essential to succeed after having crossed the line.

The most vital thing that leads to success in the Christian life is holy living. Sanctification is a means to an end. To possess a clean heart is one thing, but to possess a sound mind is quite another. Thank God, the Holy Spirit is not only the Spirit of love, but also the Spirit of a sound mind. It is given to us to lead us into all truth. "The Spirit searcheth all things, yea, even the deep things of God."

—Meanwhile subscribe for the HERALD OF HOLINESS.

## A Summons to the Great Judgment

BY REV. C. H. LANCASTER

SUBPOENA

DIVINE JUSTICE

vs.

SIN

To "Your Immortal Soul"

By the authority of divine Justice: to the Sheriff of high heaven, "You are hereby commanded that, laying all other business aside, you personally be and appear at the judgment seat of Christ" at the morning of the great resurrection of the dead; at which time you are wanted to testify to the truth, that while on earth you rejected and refused to accept Jesus Christ as your personal and divine Savior, and that you willfully, maliciously, and intentionally insulted the Holy Spirit time after time as He strove with you; and furthermore, you are, as a witness, to testify to and acknowledge that by long, faithful, and diligent service upon your willing part that you were a most devoted servant of Satan, notwithstanding the fact that you were warned often by the messengers of God to change your manner and way of living, and that you worked for the wages of sin, which the Word has sufficiently warned all men was death, and "divine Justice would be in your debt to withhold said wages."

"For the wages of sin is death" (Romans 6:23).

WITNESS MY OWN HAND AND SEAL:

(Signed) \_\_\_\_\_ The soul that rejected light, stifled convictions, choked the voice of conscience, and determined to have his own way, "The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; . . . And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night" (Rev. 14:10-11).

HARTFORD, CONN.

# Necessity of Organized Holiness Sunday Schools

By EVANGELIST HENRY BELL

## In Two Parts--Part Two

**W**E ARE told to organize in order to escape church politics and ecclesiastical oppression. Alas, even in this respect, some of us have been disappointed! The church 'boss' and the 'office-seeker' will be found 'pulling wires' and manipulating unholy schemes here as elsewhere." This statement was made by one of the best known holiness evangelists in his recent article on "Organized Holiness, pro and con." It sounds all right, but it is not true. Holiness churches do not advise people to join their church to escape church politics. What they do say is that we shall escape the ecclesiastical oppressors who so often hinder the preaching of holiness, whether by direct command, by the hard scramble route, or by any of other means.

And while we are talking about the church boss and office-seeker, let us add, we have found more of them in the association work than in holiness churches, perhaps for the reason the holiness churches are more careful in taking in members. At one state association campmeeting we found so much self-seeking among office grabbers, who were willing to be as carnal as the average politician of the world, that holiness people who did not belong to holiness churches were so disgusted they did not return. Let it be understood that organized holiness has never helped up Utopian ideals for a church, not any more than evangelists who fight organized holiness can claim Utopian conditions for association work. From the time of Paul until now there has been carnality in almost every local church. The early Methodists "organized" their bands into a "holiness church," and yet a review of their early history will show many church bosses. To advise people to stay out of a holiness church because there are church bosses in some of them would be to discount the wisdom of the early Methodists who joined, church bosses or no church bosses. They were too glad to get out of their dead church.

Again we remind you of the children. Which would you choose: A denomination where most of the pastors and members go to picture shows and fight holiness, or a holiness church that has church bosses but none of the other objectionable things? Your answer to this question will determine whether you are one of those who swallow a camel and strain at a gnat.

6. "Are they [holiness churches] not now from the very necessity of the case compelled to give much attention to denominational work instead of *exclusive attention* to the spread of holiness?" These words also appeared in "Organized Holiness, pro and con." The writer is trying to show that the association can give exclusive attention to the spread of holiness, because it is undenominational. Even a child can see the fallacy of this argument. Does he not see that the association work is done by people who are members of churches, and that when they are not in a campmeeting or a county association meeting they are, "from the very necessity of the case, compelled to give much attention to denominational work"? For instance, let us take the case of a Methodist pastor. Does he not, "from the very necessity of the case," have to spend much time for his denominational interests? Sure he does. In addition to his many other duties, he has his finances—money to be raised for his school, missions,

and many other things—and any one who has been the pastor of an average church knows this takes up much time. As a rule, in most denominations, this time is not spent in the spreading of holiness either. For the money raised for missions usually goes to send some unsanctified missionaries, the money raised for the church school goes toward keeping up an institution that teaches higher criticism, and sends preachers out who will poison the minds of thousands. Is this giving *exclusive attention* to the spreading of holiness? No. Even some holiness evangelists will spend their time in writing articles against organized holiness instead of giving exclusive attention to the spread of holiness.

But let us suppose the association is giving exclusive attention to the spread of holiness, and that holiness churches are not, is the association getting children into a Sunday school that is not "disastrous"? So much time is spent in spreading holiness at campmeeting among the older people, and the children have been neglected. If all holiness people continued to neglect the children there would be very little holiness in a few years. But, thank God, we now have holiness Sunday schools where we can put our children. Rev. Edward Blake, corresponding secretary of the board of Sunday schools of the Methodist church, says there has been less than 2 per cent gain of church membership the last ten years, and attributes it to lack of proper attention to children. He further says, "Those who pass out of their teens without having accepted Christ, of such only 5 per cent ever accept Him." The *Christian Witness* of July 23, 1918, in repeating him says, "The Sunday school is the only hope of the church." If that is true, then why is not the Sunday school the only hope of the holiness movement?

7. "You people who belong to holiness churches think you are *it*." These words came from the lips of a national association leader about three years ago at a state campmeeting, and have since been put into print, and his words caused many good souls to look upon those who belong to a holiness church as a sort of a pest.

Suppose there are a few members in holiness churches who have the "We-are-it" feeling, would you send your children to a movie-going, holiness-fighting Sunday school instead? Even some holiness people, who are supposed to believe that "without holiness no man shall see the Lord," would sooner send their children to a holiness-fighting church than to a church which thinks it has the best method of spreading holiness. This again proves the statement of Jesus, that some people will swallow a camel and strain at a gnat.

8. "Holiness churches will backslide just like the other churches have done, and what is the use to change?" Will a holiness church backslide any quicker than a holiness college? And yet holiness people the last few weeks have raised tens of thousands of dollars for an interdenominational college. Why not stand by their church schools if this college "will backslide just like other colleges have"? Let us ask, "What is the use to change?"

But even though holiness churches will backslide in time, is that any reason we should train up our children in an anti-holiness church? Holiness churches will surely last, a few years, and these few years will be enough to start your child right. Will you do it?

9. "God does not want holiness churches.

for He needs holiness people in every church." If that is true, then interdenominational holiness colleges are wrong. You should send your children to your church school, because "God needs holiness people in every college." They can let their light shine there, you know. You object and say, "But I sent my boy to the holiness school to be sanctified." All right. Then if you had to send him away from your church school to be sanctified, why did you not send him to a holiness Sunday school to be sanctified? Do you not know that the best time to get children to be sanctified is before they reach the college age? Rev. Mr. Blake, whom we quoted above, says that less than 5 per cent ever find Jesus after they pass their teens. But another may object and say, "My boy is sanctified, but I do not want him taught higher criticism, and be around such anti-holiness influences." All right, then why are you so particular when your boy is grown up and so careless during the age when he needs special care? If he needs good surroundings now, how much more did he need a good Sunday school when younger. The Catholic priests say, "Give us a child until he is ten years of age; then you can have him." What they mean is, this is the age when the future spiritual life of the child is molded. Oh, how the Devil deceives some of us Protestants! It seems to be true that the children of this world are wiser in their generation than the children of light. Now, let us hear you answer the following conundrum: If your anti-holiness church school is not good enough for your children, please explain why your anti-holiness Sunday school is good enough?

DENISON, IOWA.

The HERALD OF HOLINESS will help to fulfill John 3:16. Send it to some friend for one year at \$1.50.

## Does Your Faith Hold Fast?

BY REV. N. B. HERRELL

There's a time of trouble sweeping over all the earth,

Christian, does your faith hold fast?

God will soon unbridle all His mighty steeds of wrath,

Christian, does your faith hold fast?

Chorus.

Christian, does your faith hold fast?

Christian, does your faith hold fast?

In the midst of trouble,

In the hour of struggle,

Christian, does your faith hold fast?

As the skies grow darker, shutting out the rays of light,

Christian, does your faith hold fast?

When God seems to hide Himself behind the shades of night,

Christian, does your faith hold fast?

As the angry judgments burst upon the foes of God,

Christian, does your faith hold fast?

When you're sorely tested by the chastening of His rod,

Christian, does your faith hold fast?

When the Lord shall come in glory with ten thousand strong,

Christian, does your faith hold fast?

Will you gladly greet Him with a hallelujah song?

Christian, does your faith hold fast?

Then be ever watching for His coming draweth nigh,

Christian, does your faith hold fast?

Are you daily working for a mansion in the sky?

Christian, does your faith hold fast?

# The Church of the Future

By REV. HORACE G. COWAN

MUCH IS being said and written on this subject at present, with possible church conditions after the war in view, and the belief is openly expressed that there will be an overturning of present standards and requirements for church membership, with new ideas and new customs the soldiers have gleaned abroad to the fore. It is suggested that they will have a "wider horizon" than that of the church which prohibits participation in dancing, card playing, theater going, and the use of tobacco, all of which soldiers are more or less addicted to, and that the church will cease to enforce rules regulating the conduct of the members, and will stress comradeship and good works, with faith in a God who saves all men regardless of their deeds.

There will hardly be anything new or experimental in this list of after-the-war church standards, for all these things the popular churches are doing already, and we fail to see how the returned soldiers can make any conquests here with their Europeanized views and practices. If the attempt be made, however, to induce the straighter and more spiritual churches to conform to the "wider horizon" of the former fighters in France, it will result in entire failure, for there are those who know the Rock on which they are built, and the Comforter who guides them into all the truth, and these they will not willingly exchange for the "beggarly elements of the world" acquired overseas, and which they rejected when they sought "a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

As to the future of the Pentecostal Church of the Nazarene we need have no fears if her ministry and membership hold fast the faithful word as they have been taught, that they may be able, by sound doctrine both to exhort and to convince the gainsayers (Titus 1:9). We need, therefore, a ministry who itch not for popularity, but who "watch for souls as they that must give account," and who are faithful in preaching "repentance toward God and faith toward our Lord Jesus Christ;" and we must have a membership whose song of victory is

"The blood! the blood is all my plea!  
Hallelujah! it cleanseth me."

Spirituality must and will be stressed now and after the war by the church which stands for holiness of heart and life, and standing thus it will be like a mighty rock against which the oncoming tide, of sin and unbelief from the world-wide battle line, will dash itself harmlessly as to the rock. The boys who, in our churches or in the camps and cantonments, have heard the Word and have been led to Christ and salvation through Him, by our faithful pastors and evangelists, will come back, if God so wills, to find the Pentecostal Nazarene church still preaching, testifying, and insisting on that "sanctification, without which no man shall see the Lord" (Heb. 12:14).

And because holiness begets unity (John 17:21), the government of our church must be so framed that our Assembly sessions will be marked by the utmost harmony and goodwill. This is not to say that individuality of thought and purpose and expression will be eradicated in entire sanctification, and that all minds will always run in the same groove, but that having one end in view there will be

on the part of all a giving and taking in things essential to a common understanding and a united action. To this end I know of nothing better than parliamentary law as the guide by which our business sessions shall be conducted, "the president having power, and the members all privileges given by the well settled principles of common parliamentary law."

One, at least, of our District Assemblies has adopted "rules of order" for the conduct of its business, and there can be no doubt of the wisdom of this action. The General Superintendent presiding said it was the first time he had ever encountered anything of the kind in one of our Assemblies, but also said that we were under parliamentary law anyway, and so no objection was made to the rules of order. But the minds of General Superintendents are not all cast in the same mold, and there are differences of opinion as to the use and validity of rules. One General Superintendent in the long ago, presiding over a District Assembly, openly declared that he was not observing the rules of parliamentary law in his chairmanship of the Assembly; instead, he made and enforced his own rules, as he proceeded. This may have been in harmony with the Manual, paragraph 12, page 65: "The General Superintendents shall have authority to do anything else in the service of the church, not otherwise provided for, according to the dictates of their wisdom and in harmony with general church order."

But a comparison of the two methods, viz., the adoption of rules of order by the Assembly, and the exercise of the wisdom of the General Superintendent in making and enforcing rules, shows to the advantage of the former. Under the rules of order there has been a much greater degree of harmony and more unity of action than when the chairman was the sole parliamentary authority.

I believe, therefore, that the future of the Pentecostal Church of the Nazarene will be

safeguarded in relation to its business matters if it shall become a settled principle with us that parliamentary law shall govern in all cases of official meetings, from the church board to the General Assembly.

The impression seems to prevail in some quarters that having perfect love in our hearts we will "do all things decently and in order" in loving deference to the greatest good of the greatest number, and that we do not, therefore, need rules of order. But perfect love does not provide for knowledge and experience in the conduct of business, and until we have become expert in these through years of training, it is better that we adopt such rules for the orderly conduct of our Assemblies as the wisdom and experience of mankind have found necessary and useful in such things. An illustration of this occurred in one of our Assemblies recently. A brother, who was acting as teller in the election of the District Superintendent, reported to the Assembly the number of votes cast and the number received by each candidate, and concluded by saying that Brother So and So, who had a plurality of votes, was elected. Now there was no doubt of the teller's purity of heart and his good intention; but had he been more proficient in parliamentary law, he would have known that a plurality does not elect, in the case under consideration, and that it is the right of the chairman in any case to announce the election of a candidate.

Therefore, I am of the opinion that we ought to have rules of order in our District and General Assemblies; that we have the right to adopt them and insist upon their enforcement, and that it would be wise to provide for the study of parliamentary law in the course of study for licensed ministers. Moreover, I suggest that at the next General Assembly paragraph 12, page 65, be stricken from the Manual, and that the following be inserted in its place: "12. The General Superintendents, when presiding over the Assemblies, shall have power, and the members all privileges given by the well-settled principles of common parliamentary law."

## Dress

By MRS. J. A. JAYNES

THE SUBJECT of dress is a very difficult one on which to write or speak, because of the diversity of opinion the people have in regard to it. In the first place, we must consider by whom and of what class the fashions are started. We are told and on good authority that almost entirely the fashions are introduced by women who morally are not the best, and we need not be surprised that the outcome is that two-thirds of what we call style is suggestive of the vulgar. Some one may say, "Oh, that talk is too plain," or, as I have heard some say, "That thought would not enter the minds only of those who have thoughts of evil," but let me ask the question. Is this talk too plain? For would it not be the pure in thought, mind, and heart who would be the first to notice the extreme in the styles? We say, Yes, it would.

It is the extreme in style that should always be avoided, especially by God's children who profess the grace of holiness. Now there is another extreme in dress that we believe should also be avoided by God's children, and that is to have our apparel so plain, and of such poor material that we appear unattractive and repellent. But it is not of this extreme we deal in this article.

The question might arise, "What is the extreme in a worldly way?" Let me illustrate

by taking the styles that are now prevalent, and are before our eyes daily—the thinness of the texture of the material used for the waists of our women and girls, so thin that the arms might almost as well be bare to the shoulders. The waists are cut so low in the front, and the skirts are cut so short, we must acknowledge a saving of material, but what a woeful loss of modesty!

The waists could be cut low enough to give comfort and not be immodest or suggestive, and the texture could be thin enough to insure comfort and coolness without being almost eliminated, so that as you look at the wearer your only thought is of what is worn underneath, or rather of what *should* be worn underneath.

Now, we come to the latest extreme in dress, namely, the shortness of the skirt. We remember how glad we were when the long skirts were eliminated entirely, for they were neither becoming nor sanitary, and we hailed with joy the introduction of the shorter skirt, which is more becoming and cleanly; but alas! the dress at the present time is growing shorter and shorter, and we wonder where it will stop.

We deplore very much the exhibitions we have seen in getting on or off of the street cars, or mounting stairways, but how our hearts are saddened and made to weep when we see

— shall we say "exhibitions" of? — extremely short skirts on our holiness platforms, worn by our own dear people? For these extremes in style are creeping gradually in among our people, and we have felt led to stand for a moment upon the walls of Zion and cry aloud and spare not, at the risk of our own reputation, for to cry out against any growing evil,

either in or out of the church, always brings criticism upon the one who dares to do it.

In closing I appeal to the women and girls of our loved Pentecostal Church of the Nazarene to avoid always and for ever the extreme in any style of dress, that compromises the very commonest rules of decency and true modesty.

## Higher Criticism

By REV. C. I. HARWOOD

IT IS the universal opinion of mankind that this visible, material world, with its different order of occupants, was created by a god, or gods. Those who believe in more than one god are classed as polytheists, those denying the existence of any god are called atheists, and those who believe in one god are called monotheists. The belief of each part of this trinity has had its emphasis during the past history of our world.

For nearly four thousand years polytheists were by far the largest class. About the time of the reformation, atheism sprang up and for a short period of time troubled a part of the civilized world. Enlightened human reason revolted at such a belief, and it never had a very great following. Monotheism belongs largely to civilization and is the ruling belief of those who have, directly or indirectly, come under the influence of a divine revelation through the Bible. Not all monotheists are children of God, but those who are not have borrowed their belief in one god from those who are.

The Lord God, who created the world, has given us a record of His creation, and a revelation of His being and character. Without that revelation and record we are left, with the heathen, to form our own opinions of one god or many and the creation of the world. We come to a correct knowledge of God and His creation through the revelation and record He has given us. The only revealed record God has given to the world is the book called the Bible. *It is the Word of God.*

These last days have produced a new form of antagonism against the Word of God, known as "higher criticism." Higher criticism is criticism and denial of part of the Bible. Higher critics claim for themselves the right to deny part of the Bible, on the supposition that reason and science contradict it. The critics deny God by denying His revelation. Consequently the Bible and God are against the critics, because they are against the Bible and God.

Theologically the critics may be classed as monotheists, but positionally and practically they are in direct harmony with atheists, agnostics, and infidels, which classes have always warred on the Bible, their chief weapons being reason and science. Their business, like King Jehoiakim with his penknife, is to cut up the Bible.

### A Critic Defined

Higher critics contend that it takes five things to constitute a competent critic, and they are:

- (a) The natural and moral right to criticize.
- (b) Mental ability.
- (c) A classical education.
- (d) An unbiased search for truth for truth's sake only.
- (e) Moral courage.

On these five points we might ask, Who gave man the right to criticize and deny the Word of God? St. Paul says, "Nay but, O

man, who art thou that repliest against God?" Or, as the margin reads, "answereth again, or disputeth with God?" Could mental ability as great as the greatest qualify a man to sit in judgment on a divine revelation?

Under the name of classical education the greatest errors of the ages have been propagated. The Bible says, "knowledge puffeth up," and "the world by wisdom knew not God." The critics contend that none is qualified to be a critic who comes to the study of the Bible with preconceived opinions. Andrew Johnson has well said, "Pressing this point to a full logical conclusion, the only class competent for critics would be the infant, the idiot, and the heathen." It must take about as much moral courage to criticize and deny part of the Bible as it did for Dathan and Abiram to withstand Moses.

It is a significant fact that of all the qualifications named to constitute a critic, no mention is made, not even a hint given, of the Holy Spirit, or any aid whatever directly from God. The critics themselves allow that part of the Bible is inspired, but they, with their human qualifications of natural rights, mental ability, classical education, unbiased minds, and heroic courage, are dividing the Bible and informing the world what is true and what false.

### Higher Criticism and Education

Never in the history of the world were there so many colleges as there are today. Practically all of the important positions in life are filled by those passing through our schools and colleges. We all know the school period is the character forming period of life. Here is where higher criticism has done its deadly work. Here are a few personal testimonies:

"I sent my son Harry to the W. U. at M—, with a view of fitting him for the ministry. The teaching there destroyed his faith in the Bible as the Word of God, and he has abandoned his purpose of entering the ministry."

"I sent my daughter to Boston University an intelligent, devoted Christian. The other day she came to me and said, 'Father, I want to make a confession. While at Boston, because of what we were taught, I came to disbelieve the Bible, and lost my faith in my Savior, and all the girls in our class had the same experience as I. It has taken me six months to get back on the Rock.'—A Bishop.

"During the last few years five young men have entered W. C. to prepare for the ministry. Through the teaching of higher criticism the faith of each has been destroyed, and he is either an owner of, or clerking in, cigar stores."

These are a few of many testimonies that could be given. Let us support colleges where the Bible is believed. It is our duty, as well as our glorious privilege, to raise up and maintain holiness schools. Today they are a necessity to offset the stream of infidelity that is pouring down on our young people through the modern college.

### Higher Criticism Reflections

The evils of higher criticism are seen not only in denying the inspiration of the Bible and corrupting our schools, but it also casts some very serious reflections on the characters of the Bible. The Bible has been given to the world through men. As St. Peter says, "For the prophecy came not in old time by the will of man: But holy men of God spake as they were moved by the Holy Ghost." Christ and the apostles quoted from the Old Testament, and used holy men in proof of their teachings, without ever questioning their truth. Were they ignorant of the errors the critics would have us see, or did they deceitfully hide them? In all the New Testament writings there is not a hint given that Christ or any of the apostles questioned or denied the writings of Moses or any of the prophets. In Christ's day the critics were all among the Sadducees and Pharisees.

Now what is the object of a class of men who criticize and deny the Bible that has been brought down to us through perils of every kind, and is the only Book of divine inspiration in the earth? We have no other authentic history of the creation. If the prophets foretold things that were to come to pass, could they not tell things that had passed long before their day? Why have the critics singled out the Book of books as an object of criticism and denial?

When I read of men becoming so talented and brainy that they can deny the holy Scriptures, I am reminded of sea birds during terrific storms, that, in the darkness, have lost their way and dash into the lighthouses and perish in the deep. While the critics are trying to tear up the Bible, let us say, with the poet,

Holy Bible, book divine, precious treasure, thou art mine.  
 Mine to tell me whence I came, mine to tell me what I am;  
 Mine to chide me when I rove, mine to show a Savior's love.  
 Mine thou art to guide, to guard, mine to punish or reward.  
 Mine to comfort in distress, suffering in this wilderness;  
 Mine to show by living faith man can triumph over death.  
 Mine to all of joys to come, and the rebel sinner's doom;  
 Oh, thou holy Book divine, precious treasure, thou art mine.

## "Fear Not"

By REV. FRANK REEVES

THERE IS nothing in the world that will inspire confidence in any undertaking more than the unmistakable evidence that the task in hand will ultimately accomplish that which is set before it. No man is qualified as a leader, unless he can and does inspire confidence in his fellow-associates. The toiler in the work of God has the most positive assurance of success of any undertaking on earth. Just so sure as Christ is the Son of God, just so certain as He is risen now from the grave, just as sure as He said, "Fear not, little flock: for it is your Father's good pleasure to give you the kingdom," just so sure are we of positive victory. If Paul or John or Peter or David or Elijah had uttered these words there might be some doubt as to the assurance they bring us, for these men were human. Even if we believed in their divine inspiration then, there might possibly linger the possibility of some error, but these are the words of the Son of God, who is one with the Father and therefore can not err either in practice or teaching.

—The "will" of the Father with Christ is su—

preme. This "will" ends all doubt, all controversy, and all possibility of defeat. In this instance you will note that He bases His faith in the success of God's work on the fact expressed in the words "for it is your Father's good pleasure to give you the kingdom." How assuring, glorious, and supremely sweet. It is the Father's "good pleasure" to "give" His children the kingdom. In this He *delights*, in this He *is glorified*, and in this He *shares His glories with His children*. Can we doubt the success of any undertaking which a God of unlimited resources is pleased to undertake? Have we not the greatest reasons on earth to be full of courage when God is smiling upon us? Oh, that we might feel the will of God for success.

There is still another golden thought we

would get before we dismiss this subject. The thought is thus expressed by Christ when He refers to His followers as a "little flock." With reverence we say that God is pleased with small beginnings. How frequently the small, persecuted, backwoods church becomes the medium of His manifestations. How frequently the giants of holy ministries are garnered from the carpenter's bench, the fishing nets, the plow handles, the coal mines, and other pursuits. Not at all infrequently some of the "downs and outs," when wholly saved, become "mighty through God", to the pulling down of strongholds. The eternal, omnipotent God is the source of power from which we may draw for every necessity. The "Father's good pleasure" should end all controversy with His children. Let us shout the victory through Christ our Savior.

the apostle is telling her what kind of an experience she needs, to produce this harmony and unity, he also points out a mode of practice, by which this unity of the church is to be maintained, namely, "forbearing one another in love."

Literally, forbear means to "put up with." It is understood that we all have faults. David says, "Who can understand his errors? cleanse thou me from secret faults." However free from sin we may be, there is not one of us free from faults, and some of these faults are very apparent and painful to us, although our friends may know but little about them. We feel our faults most keenly and in our "secret" devotions we cry as did David, "Cleanse thou me from secret faults." Now that we have faults, and whether we realize it or not, we all have faults that are liable to tax the patience of others. These are the faults to which the apostle has reference in his expression, "forbearing one another." If there is some one whom we think to be free from faults, it is because we have never lived close enough to that one. From this very truth we can see that it is perfectly natural for us to be impressed and worried most with the faults of those with whom we have the most dealings; for instance, the members of our own church, our own family circle, our coworkers, and even our own dear friends. The thought of the apostle is that it is our Christian duty to consider this, and put up with one another and forbear in love.

We notice that Paul does not content himself by telling us to put up with one another, but he tells us how to do it. There are a good many ways to put up with each other. We may endure for a while with a degree of patience, and in a moment unaware the Enemy may come in and suggest the method of "cutting and slashing", and before we are conscious of the fact we are using "carnal weapons," under the pretense of being "bold to denounce sin." Of the God who promises liberally to increase us in wisdom, it is said, "He upbraideth not," that is to say, He "bears" with us in great love, and His corrections and instructions are free from harshness. So should ours be, and will be, if we forbear in love.

Are there not seemingly good people, who seem to think they can devour the good name of God's "chosen ones" by magnifying their faults to the old sin-cursed, fault-finding, harsh, criticizing world, forgetting the fact that Jesus said, "And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye"? If we begin to make a close examination and find the "beam" in our eye, and find our faults and shortcomings in our life, we will soon discover that we have little time to spare to probe the "mote" that is in our brother's eye.

True, we should not be blind to our own faults, nor to the faults of others, still with the same degree of love and forbearance that we desire others to have for us, we should in return mete out to them, for "greater love hath no man than this, that a man lay down his life for his friends."

If we find in ourselves a disposition or a tendency to disobey this command, "Forbearing one another," we should fall on our knees and cry to the God of mercy for deliverance; remembering the injunction, "Better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud."

The entire denomination is interested in the matter presented on page 11.

Liberty bonds and War Savings stamps will keep the clock "a goin'." Read page 11.

## Beware of Divisions

By REV. H. REES JONES

Superintendent, KENTUCKY DISTRICT

**I** TAKE THE liberty of penning a few lines upon a subject which so vitally affects the church and denominations. I trust you will think me justified in speaking plainly about it.

I abide to what I hear and see from observation. We very frequently hear from the lips of so-called sanctified folks unkind and unbecoming words and slurs, in reference to the successful prosperity of our brother preachers. There have been many strong, humble, and consecrated preachers who have suffered untold harm from the lips of these cruel enemies. No man who loves God, holiness, heaven, and humanity, will stoop so low as to lay one straw in the way of his brother preacher. We are at this very moment fighting against great odds. The world, flesh, and the Devil have arrayed all their forces against us. I, for my part, am very anxious to see the children of God united for the purpose of spreading scriptural holiness, with so fixed a resolution that no man can divert their attention from their God-called mission.

### Our Calling

We proudly claim to be called of God to spread scriptural holiness. Let us see to it that we do not discredit our calling. I say plainly that every holiness person who takes part in dividing the household of faith will lose favor with God. I have in mind a young preacher who has been a failure in every charge which he has held, simply because he tries to gain success by pulling the other fellow down, rather than to acknowledge his own failure and inability to cope with the success of his predecessors. Let us remember that we are called to feed the flock. If you will kindly turn to Ezekiel 34:2, 3, you will find these words: "Woe be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flock? Ye eat the fat and ye clothe you with wool, ye kill them that are fed: but ye feed not the flock." Therefore, it is of vital importance that we lead the flock into green pastures. And again, "The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them." "Woe be unto the pastors that

destroy and scatter the sheep of my pasture, saith the Lord."

### Do Not Divide the Flock

When we observe that our flock is losing interest, we should immediately relinquish our charge and proceed to other fields of labor. By remaining we are in danger of scattering the flock, thus causing many precious souls to be lost. Let us remember that a new shepherd can very often succeed where we fail. We should not hang on simply because we are drawing our weekly salary, but we should desire to see progress and growth among our flock, even if it requires a new shepherd to accomplish this. We should have the kingdom of God in view in preference to our own personal interest. Those who love God, holiness, liberty, and the salvation of souls are willing to lay down their lives, if need be, for the advancement of God's kingdom.

I remember visiting a prosperous holiness church in one of our largest cities. This church had a large congregation, met all of its benevolences, had seekers at almost every service, and had a great influence in the city. I returned one year later to this same church expecting to find the church in as good a condition as heretofore. But to my disappointment the flock had been scattered and the church was retrograding rapidly. This condition was brought about by the pastor not being willing to give up his charge at the proper time. Not only this church has suffered, but many of our churches are suffering today for the same reason.

LOUISVILLE, KY.

## Forbearing One Another

By LULA A. WILLIAMS

**T**HE EXPRESSION which heads this article is the one that was made use of by the Apostle Paul in delivering a spiritual message and exhortation to the Ephesians. This occurs in the fourth chapter of that epistle, where Paul is exhorting the church to greater unity, giving her to understand that in order to obtain this unity she needs the one baptism, that is, the baptism with the Holy Ghost, which, as we see in 1 Corinthians 12:13, will produce unity among the disciples of Christ in every section of the world, and in every station of life. While

## Sin and Holiness

By E. F. STANTON

EVERYTHING in existence has an opposite. God and Satan, heaven and hell, good and bad, light and darkness. So with our subject. Sin and holiness are just as opposite as are life and death. "The wages of sin is death; but the gift of God is eternal life." All men at all times are governed by one of these opposites. "But now being made free from sin, . . . ye have your fruit unto holiness." "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." Holding to God and the things of God is serving God. Holding to mammon and the things of mammon is serving mammon. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."

Many professed Christians act as though they love the world and like God. The Christian Bible knows no such liking. It knows only love and hate. If you love the world you hate God. If you love God you hate the world.

Once there were sacrifices for sins committed ignorantly. So we must conclude that even now some people sin ignorantly. Many sin ignorantly by loving money. "The love of money is the root of all evil." Not of some evil, but of all evil. Not a root of all evil, but the root of all evil. Strange, but all evil has the same "root," "the love of money." "The axe is laid unto the root of the trees." Did you observe that "root" is singular and "trees" plural? Men do not think that they drink whisky because they love money, but they do. Men believe that they chew tobacco because they love it, but they don't. They like tobacco and love money. Whether they realize it or not, the love of money is not merely the love of the coin, as a medium of exchange, but the love of all evil indulgences, worldly pleasures, and self-gratifications which can be purchased or obtained by the use of money.

This is why the "axe is laid unto the root of the trees," "the love of money." To illustrate: There are ten men, one drinks whisky, one chews tobacco, one gambles, perhaps one or more of them are cursed with two or more sins. But some of them do not drink whisky, chew no tobacco, yet all of them love money, and this love creates the desire for the evil things which can be purchased or bought with money.

Now, owing to the fact that no one is cursed with all forms of sin, and that all men are cursed with one form of sin, "the love of money," and this form is "the root" of all forms, can you not see the necessity of cutting the root? To break a man from drinking whisky, break him from loving money, "the root of all evil." Remove the cause, the effect can not long exist. When sinners become holy they quit chewing tobacco. This is not because they lose their taste for tobacco only, but because they lose their taste for the world, and tobacco, being an evil product of the world, goes.

Is unbelief an evil? The love of money is its "root." The love of money "is the root of all evil." This is why the Christian Bible speaks so clearly and more frequently concerning this than any other evil. The most direct and damaging result of this sin is making a living unscripturally. There are only two just methods of securing the material necessities of life. "In the sweat of thy face shalt

thou eat bread" (Gen. 3:19). "They which preach the gospel should live of the gospel" (1 Cor. 9:14). There they are. All other methods are of satanic origin. Living by "violence," not labor, caused God to destroy the world with water. For the same reason He will destroy the world with fire. This was the burden of Jonah's message to Nineveh, as proved by what Nineveh did.

In a biblical sense a "viper" is not one who sins in general, he is one who commits a specific sin — oppressing. Therefore, when John said, "vipers," he meant oppressors. When Jesus comes, "much people in heaven" shall say, "Salvation . . . unto the Lord. . . for he hath judged the great whore" (Rev. 19:1). This "great whore" is Babylon, confusion, commercial confusion, "the love of money." Heavenly saints now know what earthly saints should know, that the "deceitfulness of riches" is the whore that hath deceived all nations with the wine of her fornication, which is the wealth of earth.

Now, the most popular phase of sin shall become the most popular phase of holiness. Jesus says, "Lay not up for yourselves treasures upon earth." "The love of money" causes men to violate this command. Laying up treasures upon earth for self is the most popular sin of the world.

Read Isaiah 23:18 and you will see that the time will come when merchandise "shall

not be treasured nor laid up," that it "shall be for them that dwell before the Lord, to eat sufficiently, and for durable clothing," which "shall be holiness to the Lord."

Now we know what Paul meant when he said, "Follow peace with all men, and holiness, without which no man shall see the Lord." Without the love of money, the most damaging fruit of which is laying up earthly treasures for self, is taken out of the heart, you can not be holy, you can't see God. Paul says, "The love of money is the root of all evil."

Let us seek to cut the root. Ezekiel teaches that silver and gold are the stumblingblocks of iniquity. Let us seek to remove the stumblingblock. In the day of judgment the lost will learn what the saved should now know, that is, that the love of money shall have been the cause of their destruction. This is proved by the fact that holders of money shall throw their silver and gold at bats and owls and upon the streets, where it will canker.

Why doesn't the Bible say that whisky, tobacco, cards, etc., shall be thrown away? "No drunkard shall enter the kingdom of heaven." "Touch not the unclean." No "unclean" person has any inheritance in the kingdom of Christ. The unclean shall not pass over the way of "holiness." Whisky, murderous whisky, an indescribable evil, is not the root of evil. It is a fruit of the root. Tobacco is not the root of evil. It is a fruit of the root. "The axe is laid unto the root of the trees." "Make the tree good and the fruit will be good."

LOVE WOLF, OKLA.

## Is the World Getting Better?

By CLETON SCROGGINS

THIS IS a question that we all have to confront. It seems as though many have been deceived and led away from the teaching of God's Word along this line of thought.

Not long ago I heard these words thundered from a certain pulpit, "The world is growing better every day." The preacher stated emphatically that the world is better today than it was yesterday, and that it would be better tomorrow than it is today, and so on. It seems to me that any one with any insight into God's Word would know better than that. The Apostle Paul did not look at this situation in that light, when he said in 2 Timothy 3:13, "But evil men and seducers shall wax worse and worse, deceiving, and being deceived."

We see this Scripture fulfilled every day before our eyes. Before this dreadful war broke out you could hear it sounded out from many voices that the time of war had passed. But listen to 1 Thessalonians 5:3, "For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." And again, "This know also, that in the last days perilous times shall come" (2 Timothy 3:1).

We are told in the third verse of this same chapter that they would despise those who are good. So then we should not go down under the persecution and burden of this present evil age, but rather rejoice and be glad that we are worthy to suffer for His name's sake.

Beloved, let us lift up holy hands, let us have pure hearts, for the time of redemption draweth nigh. Let us have our lamps all trimmed and burning, with plenty of oil in our vessels. Let us be ready, and be one of the great host who will make up Christ's bride,

that we may be able to go in and partake of the marriage supper of the Lamb. Hallelujah!

Let us stand true to the cause of Christ and holiness, if it costs us our heads. For Christ suffered and bled and died for us, so ought we to suffer and die for Him and for the brethren, if needs be. We are going to have to come up through great tribulation, but Christ said if we held out faithful to the end we should be saved.

"But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be" (Matt. 24:37-39). The Son of man is coming, and He will find the world in an awful condition, for the world was so wicked in the days of Noah that God's wrath was kindled against it; and He sent the flood upon it and destroyed all save Noah and his household. He declares that He will come again, and find the world in this sad state. But, thank God, He will never leave His children nor forsake them.

The Spirit bears witness with our spirit that we are the children of God. Through the grace of God we can withstand in these evil days. We can overcome through Jesus our Savior. We must triumph above the world, so let us press on toward the mark for the prize of the high calling of God in Christ Jesus. Let us hold the blood-stained banner of Christ high. Let us be meek, humble, lowly, and obedient to the will of God. When He comes let us be feeding His sheep, for He says, "Blessed is that servant, whom his lord when he cometh shall find so doing." Amen.

BENNINGTON, OKLA.

# OUR LOVE FEAST

## HID IN THE ROCK

The Lord is very precious to us in these perilous times. He is keeping us hid in the rock, with a hole in the top large enough to look out for the Master's return to this old sin-soaked world, and our soul's cry is, "Even so come, Lord Jesus." We are having trials enough to keep us humble, and grace enough to keep us from burning up in the furnace of trials, while fighting the battle for the Lord the best we can. We are against the Devil and sin in every form, and we find enough to keep us busy. We are planning to have a camp-meeting a little later on.

WILLIAM T. RILL AND WIFE.

## AN EVERYDAY SAVIOR

I am rejoicing in a Savior who saves, sanctifies, and keeps me every day of my life, who is also a Friend who sticks closer than a brother. Oftentimes in my life come dark hours when no earthly friend can help or comfort. It is then I find my Savior draws very precious near to me. Oh, it pays to be an humble servant of Jesus, to be willing to suffer anything for Him, and to follow where He leads. That is the solid determination of my heart.

I have made my choice forever,  
Twixt this world and God's dear Son.

I'm dally and hourly enjoying the sweetest of fellowship and communion with Him.

MISS GERTRUDE B. KENNEDY.

## A CONTRAST

This army life is a great contrast to life enjoyed at the Eastern Nazarene College. I do praise God for the wonderful privilege of living the life of holiness before these men. My constant prayer is that God will use me to win some of these souls to Christ. It is wonderful to have the blessed peace of the abiding presence of the Holy Ghost in an atmosphere of sin on every side. I am a member of the Pentecostal Church of the Nazarene at Danbury, Conn. There is another young man from our church, Mr. Iver Holmes, who is now in France.

DAVID H. KEELER.

## VICTORY IN ARMY LIFE

I have found Jesus to be true even in army life. I don't know when I loved Jesus as much as I do just now. My life here in camp has been spent for the glory of God. I have lived so close to Jesus that my life has placed conviction on my comrades. One has prayed through. Thank God for victory. I was off for a few hours Sunday night, and I spent the time preaching for the Lord. The fire fell and the entire congregation at the mission was shouting the praises of God. Two precious souls prayed through. I ask the prayers of all that God will keep me true and filled with the Holy Ghost, to be used to His glory among the boys in camp. Jesus is my Savior, sanctifier, healer, and glorious, coming King. Praise His name!

REV. CLEMPSON C. PENCE.

## A TWOFOLD SOLDIER

I am truly praising God for His marvelous keeping power. I am a soldier in the army of Uncle Sam, and am trying by the help of God to be a soldier of the cross also. I was converted almost three years and a half ago. Something over two months later He sanctified my soul, and the glory still holds. Praise His name! One year ago He called me to preach the gospel. These are perilous times, and if there ever was a time when we needed to live close to God it is now. Pray for me that I may win many souls for God.

PVT. C. CYRUS DIBBOYE.

Camp Pike, Ark.

## A SOLDIER BOY'S TESTIMONY

Today finds me happy in Jesus. He verifies all His promises to me, especially, "I am with you, always, even unto the end of the world." About three years ago, while I was living in the sunshine of His forgiving smile, I got light on the more "excellent way," holiness, in a revival conducted by Harry Lee, the converted tramp, in a little Pentecostal Nazarene church at New Philadelphia, Ohio. The Lord had given me such an abundance of justifying grace that I thought I was sanctified, too, for a long time and kept testifying to it. But I was honest with God and He afterward showed me my need, and I walked in the light and the blood of Jesus cleanseth from all sin even now. Any one who is truly regenerated can't fight holiness. About all my friends and relatives fought it, but I never for a moment hesitated when I got a glimpse of Canaan, nor turned back because of fear or unbelief.

I praise Jesus for strength to live true anywhere under the sun, on the condition that I stay in the center of His will. The Lord used me to lead some of my family and also some of my friends to Himself. When I was home another man and I had a tent and auto, which we used to God's glory. We had a fine tent meeting at my home town, Stone Creek, Ohio, with Rev. and Mrs. Julius Miller, after which we organized a Pentecostal Nazarene mission.

CHARLES BEITZEL.

## JESUS IN THE ARMY

I am still on the firing line for Jesus and His cause. In the army here is where salvation is needed very badly, and I am glad I learned to know Jesus before I ever entered. I am doing my best every day, by the grace of God, to tell the soldier boys about Jesus, and how He can save. I live a life to show there is a reality in God, and in salvation, so they can see there is something more than just telling them about it. I find the Herald of Holiness a blessing to my soul to read it after a day's hard labor, as it is food for my hungry soul. I only wish more soldier boys had it to read. Pray for me, all you dear readers.

CURTIS H. MARTIN.

## LEANING ON THE BLOOD

I am still in the flesh, though suffering continually and severely. It is eleven months since I turned into this bed of affliction. I should love to have the cup of suffering pass from me, but nevertheless let God's will be done. I attended divine services the last time September 16th, last year, and preached at the night services from 1 Thessalonians 5: 23. As I clung to the desk to support my trembling frame, I felt it was my last sermon, and so told my congregation. That week the blow struck me and I have left my home briefly twice since in an automobile. I am still asking the Lord to be with me, and I often feel His presence. I am leaning on the blood, it was shed for me. I will soon be sixty-nine years old. I have been in with the holiness family thirty-eight years. I shall soon see Jesus and the classmates who have gone on before. I am determined to reach heaven.

K. O. GOULD.

## A HAPPY SOLDIER BOY

I still have the glory of God in my soul. Hallelujah! I have found that God has plenty of grace and glory stored up in heaven to meet my every need, for I can not bankrupt heaven for what little I need. I find that if I keep paid up, prayed up, and looking up to the Lord, from whom my help comes, I shall send praises up, and if I'll be true, some future day I will go up to live with Jesus. So I have something to look forward to with great delight. Through all the sin of the army life, I find that Jesus can keep me meek and patient under all circumstances. My prayer is that thousands of soldier boys shall see the importance of getting right with God, for many of them, as they go across the ocean to France, shall never return, and will never see their loved ones till they meet at the judgment day, when the saints will be separated from the sinners. So I will hold Jesus up that they may see the beauty of this pilgrim way. Praise the dear Lord! Amen!

C. H. FAULK.

## ONLY ONE REGRET

As I look back to my boyhood days and think of how the Lord God of heaven and earth pleaded with me to surrender my will to Him and let Him have His way in my heart and life, I only regret that I put it off till I was thirty-three years of age. How much better it is for those who yield to God in the days of their youth and live faithful to Him through life! When I think of how patient and good God has been to wait on me so long, and save me after I had wandered far away, and how good and kind He has been to me since, it has caused the tears of sorrow and joy to mingle. But now that He has saved my soul, and cleansed my heart from inbred sin, and taught me to love and serve Him through kindness, I intend to serve Him consistently all the days of my life. My prayer is that those, especially, of my loved ones will let Him do as much for them. He says that those who come to Him He will in no wise cast out, and that those who call on Him shall be saved. Amen.

C. L. BRYANT.

# THE WORK AND THE WORKERS

## REV. C. W. JOHNSON

I have just closed a great meeting at Johnson's Chapel, Texas, with Brother I. T. Williams, the pastor. Forty-three were saved, and nineteen united with the church. The Lord was present in His saving and sanctifying power. To Him be all the glory.

## B. M. KILGORE

I closed a good meeting six miles east of Comanche, Texas, last Sunday night. God was with us to bless souls. Rev. P. B. McElroy was the pastor, and he is a fine fellow to work with. We were treated well. I am now at Quail, pressing the battle. Two were at the altar last night. The saints are looking up and expecting a great meeting. I am going on.

## FROM REV. R. S. BALL

Last night was the closing service of the revival in Griggs, Okla., and we can say truthfully that it was a revival meeting. It has been quite a time since we have seen the power of God come on a meeting like it did this one. We had the privilege of seeing souls come through at the altar in the old-fashioned way, and shout, laugh, and cry like people did at old-time campmeetings. It did our hearts good to see old enemies again made friends, and old grudges made right. Brother H. Lance, the pastor, and Brother Z. T. Johnson, the Methodist pastor, were the men who made this meeting possible, and they surely did stand by us in every way. The crowds were very large and attended regularly. We go from here to Kalvesta, Kas. Remember us when you pray. My address is Sterling, Kas.

## LA PLATA CAMP

The fifteenth annual holiness campmeeting was held, under the auspices of the Pentecostal Church of the Nazarene, at La Plata, Md., August 9th to 18th inclusive, and was a blessed time of refreshing from the presence of the Lord. Rev. J. T. Maybury, District Superintendent, was in charge of the spiritual part of the meeting, assisted by Evangelist Miller and wife, Brothers K. O. Arthur and wife, D. E. Higgs, C. J. Penn, C. R. Mateer, and others. The messages were indeed heart-searching and soul-stirring. There were not as many professions this year as we usually have, but we thank God for the few who were saved or sanctified.

The missionary service, held the last Sunday afternoon of the camp, addressed by Sister J. F. Penn, outgoing missionary to Africa, Brothers Maybury, Miller, Arthur, Mateer, and others, was a very gracious season and was concluded by an offering for Rev. J. F. Penn and wife. To God be all the glory.

We returned to our work in Harrington to push holiness, and press the battle in this place. Please pray for us.

J. H. PENN.

## EVANGELIST ARTHUR F. INGLER

Our tent meeting at Eugene, Ore., began August 2d and ran on till the 18th. Brother John T. Little, our District Superintendent, was present most of the time and preached some grand sermons. Brother Frank C. Sutherland, a private in the 143d Canadian bantams, who was wounded seriously in the battle of Lens a year ago, and who witnessed the first bombing of an American hospital in France, was present and gave his experience at the front. It was intensely interesting and helpful. Brother Sutherland is a Pentecostal Nazarene, and loves the Lord supremely. He was educated for the ministry in the Church of England, and served that church as a home missionary in the famous Peace river country of northern Canada. He was converted in a meeting Brother Little held at Victoria, B. C., several years ago, and sanctified soon after.

Quite a bunch of people were converted and sanctified at Eugene, and a church was organized at the close of the campaign. We came to Ashland, near the California border, last week, and began a meeting on August 23d close to the city park. Pastor Edwards secured the use of the park for our small tents and the church is furnishing everything that is necessary to our sustenance and comfort. Praise the Lord. Some souls have sought and found the precious, and others are deeply convicted. We expect to remain here till September 8th, and then go to Rogue River, about thirty miles north, for another meeting.

We enjoyed the ministry of Sister Arnold in the Eugene meeting, and were sorry she could not remain with us longer. Wife and daughter are with me this summer, and it is a joy to have their presence. Brother and Sister Little are both in this meeting and the Lord is blessing them good. We are glad to have them with us and God is making them a great blessing to the people. Brother Little was pastor here some eight years ago, and is well-liked in the community. Remember us all in your prayers.

## HOOKER AND MCCLAIN EVANGELISTIC PARTY

The Pentecostal Nazarenes are conducting an offensive in Alabama. News from all fronts are aglow with victories, while the carnal line has been taken at several points, and the enemy is everywhere on the retreat. Many deserters are joining the allied forces of heaven. The battle near Hanceville left above twenty of the enemy's force in our hands. We organized against counter attacks, and raised a good sum to build a fortress (church). With plans laid we left the home guards to look after this work.

We are now getting ready to pitch battle against the enemy near Montevallo. News from all fronts encourages the soldiers, so we are putting the HERALD of HOLINESS in every home we can. Our King is seeing that His soldiers are well cared for, and we are delighted to fight for Him in this holy war.

## WICHITA CAMP

We have no idea how many asked the Lord to make the twenty-ninth annual the largest of all. Bless the Lord, He answered accordingly, and swung us out to one-third larger than ever before. We were taxed to the utmost, not merely in any single department, but in every one. Two hundred tents had been spoken for before the initial service. By Monday evening of the second week of the camp, three hundred were occupied. The preaching, singing, praying, testifying, giving, attendance, and divine manifestations indicated a high tide of spiritual power. What supernatural evidence! Thousands heard the old-time preaching and it was common to see from fifty to over one hundred seekers in a single service. The thousands who were fed at the dining hall will testify that though food for the body is temporal and of minor importance, yet the cafeteria department of this great camp very materially assisted in strengthening us for the spiritual battles. If Jesus carries and we are spared, we intend using our faith telescope for even a more tremendous time next year.

W. R. CAIN.

## DES ARC CAMPMEETING

I have just returned to Indianapolis, Ind., from Des Arc, Mo., where I have been assisting the saints in their annual camp. We had the privilege of preaching from twice to three times a day for about ten days. God was with us, the saints were blessed, and a number prayed through. Good crowds attended despite the unusually heavy rain on the last Sunday. About five hundred were in the tabernacle at night. The Pentecostal Nazarenes have a promising holiness school at this place, and under the wise leadership of their president, Brother Sipes, they have emerged from all indebtedness on their property. There are five acres in the campus, upon which stands a good tabernacle, a church building, and a large dormitory. The District is backing this school and I see a hopeful future for them. I would advise all students, especially in the Des Arc vicinity, to attend this school. I was especially pleased with the fact that the president and saints at Des Arc are on the main line theologically, pressing present salvation, and not nonessentials.

J. G. NICKERSON.

## EVANGELIST F. W. COX

I came home a few days ago, after a blessed summer of full salvation campaigns. In our Ulrichsville, Ohio, meeting with dear Pastor Miller and his growing flock I had a precious time. Not many seekers were gotten through. We had lots of unusually hot weather and some rain. For the many kindnesses to me I shall long remember the band at Ulrichsville.

My next and last meeting was at Milton, Pa., August 15th to 25th. God came in power from the very first. A goodly number sought the Lord at various times, and about nineteen were at the altar the last night of the meeting. God gave great liberty. We had unbroken unity, holy fellowship, and much holy joy and demonstrations of real happiness. I never worked with a better lot of holiness people in all my life. My next meeting is at Barnes Corners, N. Y., September 12th to 30th. Then, God willing, I am to open the battle in our Farnam, Neb., church very early in October, from the 6th to 20th.

In returning east from Farnam, Neb., to Walbridge, Ohio, I can stop off and give five or six good days, including one Sabbath, to any one of our churches in Nebraska, Iowa, or Indiana in line with my trip home. With joy I am sending my cash pledge to Olivet today. We certainly ought to thank the Lord and take courage as a church. Let all the lines advance. Amen.

## T. M. PATTERSON AND WIFE

The meeting at Nashville, Ill., was a glorious success in regenerating and sanctifying power. Brother B. L. Patterson has left for Shelbyville, Tenn., where he will wage the battle of righteousness. Wife and I have arrived with our tent in Erin, Tenn., and will go from here to Dover, Tenn., to join Brother W. F. Collier, where we will pitch our tent against Satan, his power, and pollutions. Please help us before the throne of God with your prayers.

## CENTRAL NAZARENE COLLEGE

Rev. J. C. Henson and I have been touring our three Districts in the interest of Central Nazarene College. Everywhere the people have received us kindly, and treated us with true western hospitality. Although the drought has been very severe for two years, they have been responding to our financial needs. The five thousand dollars has about been secured, for which we praise the Lord. School opens September 17th. We are expecting most of our old students to return and quite a number of new ones are coming. Let the saints pray for us that God may keep the glory on the church. We are determined to go through on the old line of "holiness unto the Lord." Those who are thinking of going to college, write at once for our catalog.

E. D. CORNISH, President.

## PINE GROVE CAMP

We have closed an excellent campmeeting at Pine Grove, near Butler, Ky. The attendance was fine and the attention and interest the very best. There were many seekers, and between twenty-five and thirty claimed victory through the blood. The finances were easily and freely raised, and all the workers were well paid. We were ably assisted by Rev. Wallace C. Calvert, of Somerset, Ky., who led the hosts in song. Rev. Thomas Bishop, of Covington, Ky., and Mrs. Nellie Young, of Butler, who was organist and special soloist. Evangelist E. C. Tarvin and sister, of California, Ky., came in for a part of the time and gave some valuable assistance in the way of special singing. At the close of the meeting we organized them into an interdenominational campmeeting association, with over forty members. Officers were elected and proceedings began for immediate incorporation under the state laws, and we predict a bright future for this wide awake band of holiness people. Brother W. E. Shepard has been engaged for next year's camp. We are now home attending the Cleveland camp, which is now in full swing. C. E. ELLSWORTH.

## PENIEL COLLEGE

On September 17th the twentieth session of Peniel College will begin. We are planning for a great time on that day. Registration will begin at 8 o'clock. At eleven o'clock there will be preaching. In the afternoon an interesting and varied program will be given. We are engaging speakers from different parts of the state to be with us at that time. The prospects for a good year are encouraging. News is coming from all sides, of students who are expecting to enroll with us. There has already been quite a bit of improvement done on the premises and as soon as labor can be secured this work will be rapidly pushed.

You are cordially invited to come and be with us at this opening. We are expecting the presence and blessing of the Lord upon us and we will be glad for you to get a blessing, too. If you can not come, remember to pray for us continually. This work is of God's planting. His blessing is upon it. Let us all pray that the coming year may be especially marked by the presence of God.

A. K. BRACKEN.

## EVANGELIST C. B. JERNIGAN

I am at present in a fine meeting here at Montrose, Colo., with Rev. R. L. Hollenbæk, pastor. He has a fine people, and they know how to advertise for a revival, and they push while you preach. There seems to be depth to this work, but is not always seen. This church has a vision of home mission work that I seldom meet, and they not only look after the poor and suffering at home, but they have "considered a field, and bought it; and with the fruit of her hands she planted a vineyard" (Prov. 31:10). This church has a regular home mission fund to be used in planting other churches on the western slope of the Rocky mountains. They have now a great revival going on at Delta, twenty-five miles north and a good church has been organized there. Others will follow soon, as there are many towns in western Colorado without any kind of a church. A great home mission field it is indeed, and some fine spirits pushing the work. And as one would naturally suppose, God is giving us a fine revival with such a people. Some one is saved in almost every service. This is a great irrigated country with snow-capped mountains and a very needy field, a real pioneer work. We go September 10th to Florence, Ala., for a two weeks' meeting.

# Report of Committee on Publishing Interests

Given at the  
Chicago Central District Assembly  
Held at Olivet, Ill., August 18th, 1918

There is a center, a heart to all systems and organizations. The sun is the center of our solar system. The Publishing House is the center, the heart, of our great body and pumps the blood (life, blessing, knowledge, and inspiration) through our literature as arteries to all parts of the system. If there is bad heart action, the whole body must suffer. Blot out the Publishing House and you cut the heart out of the movement. It would mean a body without a heart or head; no news from home or foreign fields, no glowing reports of revivals or Assemblies.

This is no time for slackers in our church. The call for heroes is written in blood across the sky. The deep groan and moan of a billion unreached souls demand our best. War relentless and unceasing is being waged. Our holiness schools are the training camps and our Publishing House is our great munitions factory. The Herald of Holiness is our great 42-centimeter gun.

Knowing as we do the poison, error, false doctrines, and higher criticism in other Sunday school literature and books, we recommend that our people patronize our Publishing House in securing their literature.

We also recommend that the first Sabbath of October be set aside as Herald of Holiness day, to secure a wider circulation of this, our church paper.

Again we recommend that we, as a District, give our hearty support to the Evangel Colportage and Tract Society of our church, and that each church appoint a person to co-operate in the distribution of tracts. We heartily indorse the Guarantee Certificate plan, as adopted by the General Board of Publication, for raising the \$20,000 debt on the Publishing House, and we recommend that we raise an offering at this time for the same.

We, as a committee, believe our pastors are the key to the situation, and we call you to return to your local churches and mobilize for war. We are in for it, the fight is on — hell is stirred, and so are we. It is victory or death! Let us agitate this cause. On with the battle! "Over the top" must be our cry. Down with ignorance, error, false doctrine, and hell's autocracy. Up with truth and may the old banner of full salvation victory wave over the good old Publishing House at Kansas City, Mo.

Your Committee on Publishing Interests,

REV. H. HIGBEE LEE, *Secretary.*

## EVANGELISTS JARRETTE AND DELL AYCOCK

The Hudson camp has come and gone, with more than one hundred professions, either for conversion or sanctification. Nine were received into the church and we secured sixteen subscriptions to the HERALD OF HOLINESS. Our collaborer was Rev. J. E. Gaar, and he truly is a Bible preacher. God blessed his labors in this camp. He is planning to turn his labors to Arizona and the Pacific coast. Any one looking for a man who preaches the Bible with unction and power will do well to secure him. We are now engaged in a meeting at Howe, Texas.

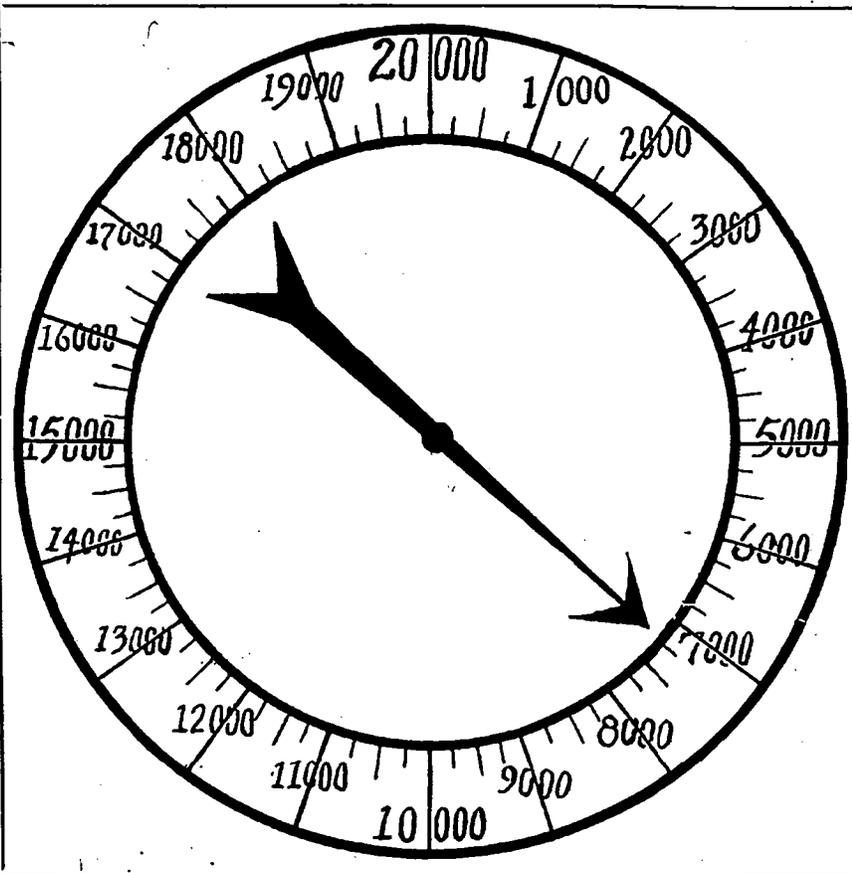
## SWAMPSCOTT RESCUE HOME

We wish to praise the Lord for His benefits toward us. He is supplying our needs from day to day, and wonderfully helping us these days to keep doors open for the homeless and unfortunate ones, whom Jesus died to save. We have a full house now, and this gives us the privilege to give the bread of life to many, as well as bread to meet the needs of the physical. Thank God this home is not for the body alone, but a life-saving station for the soul. Sister Meda Clifford Smith has recently had two rescue services, one each in the Fitchburg and Everett churches. God made the services a blessing to both churches and they responded well in their offerings. We are sure more is to follow for some will remember us, we believe, from their gardens later.

Rev. Meda Clifford Smith is acting as field representative for the home, and will arrange any time for a service in your church. Address her at the home, and mail will be forwarded immediately wherever she may be. Don't fail, pastor, to arrange in the early fall for your service. Sister Smith will be a blessing to you as she talks on the work, for it is burning in her heart, and she will stir up your church spiritually as well as touch the hearts of the people with her burning message of rescuing the lost and fallen.

God blessed us on our tag day in Salem, Mass., held the 15th of June. We netted \$422. These methods give all a chance to give a little, and help us much. If all would give a little how His work would prosper more than it does. God is blessing us spiritually. We have had gracious seasons at morning prayers, and the girls have been touched and are seeking the way of life. Thank God for the Word to give them, the real life-giving words to their hungry hearts.

FLORENCE M. RIPLEY, *Field Secretary.*



## Watch the Clock

The hand on the clock indicates the amount already given in cash and notes toward the \$20,000 fund to lift the debt from the Publishing House this year.

We are praising the Lord for this good start.

Everybody take part in this great campaign.

PURCHASE GUARANTEE CERTIFICATES—INVEST YOUR MONEY WHERE IT WILL PREACH THE GOSPEL.

### How To Do It

The Board of Publication is asking the church to raise \$20,000.00 before December 31, 1918, in order to lift the debt from the Publishing House.

To do this successfully we must act promptly.

#### WANTED

3 persons to give	\$1,000 each	-----	\$ 3,000
5 persons to give	500 each	-----	2,500
25 persons to give	100 each	-----	2,500
40 persons to give	50 each	-----	2,000
100 persons to give	25 each	-----	2,500
150 persons to give	10 each	-----	1,500
400 persons to give	5 each	-----	2,000
750 persons to give	2 each	-----	1,500
2500 persons to give	1 each	-----	2,500

\$20,000

BUY A GUARANTEE CERTIFICATE, AND MAKE THE HANDS OF THE CLOCK GO ROUND

## BIBLE STUDY

## Young People's Society

September 15th

BY REV. BERTHA MAE LILLENAS

Subject: Character Building  
Bible Illustration: Daniel

1. Holy purpose. Daniel 1: 8.
2. Self-control. Daniel 1: 12, 13.
3. Faith in the Infinite. Daniel 2: 17, 18.
4. Rejoicing in the midst of adversity. Daniel 2: 21-24.
5. Deliberation under pressure. Daniel 2: 27, 31.
6. Impartiality. Daniel 2: 49.
7. Provoking the confidence of unbelievers. Daniel 5: 11, 12.
8. Light estimation of earthly wealth. Daniel 5: 17.
9. A man of faithfulness. Daniel 6: 4.

## NAZARENE BIBLE INSTITUTE

The first semester of the Nazarene Bible Institute will open Tuesday, September 17th. We will give work in the following departments: Primary, grammar, first year academic, English theological course, and in music. We will also give second year academic if the demand for it is sufficient. God has greatly blessed in raising equipment for the school, also in securing the faculty. With these and many other blessings, we can truly say the prospects for the little school were never quite so bright as at present. There is perfect harmony on the District, and the church is as one for the school.

Our District Superintendent, Rev. W. I. Deboard, has proved himself to be God's man, and is leading the work into new territory, also as he has the vision, and is helping others to get the vision of our needs. We have received a number of letters making inquiry for houses and land for sale or rent, so a few weeks ago I began to look after this much-neglected business. There have been a number of houses already sold to families, who will move to the school, and I have a number of other houses and farms on my list for sale. Any one desiring literature or information, write

I. B. SIPES, President.

YOUR OPPORTUNITY FOR BIBLE STUDY  
AT OLIVET

There is in every sanctified person a heart cry for a knowledge of the Word of God, that his own spiritual needs may be supplied, his mental interests advanced, and that he may be better equipped for the service of our Lord. This is especially true of sanctified Pentecostal Nazarenes, since we are particularly interested in education along Bible lines. During the winter months, many of our people, and those of other churches as well, have a few weeks they could devote to Bible study, if they knew where they could receive competent instruction. We want all such to know that Olivet University is thoroughly equipped to meet your need. You can enter at any time during the school year, stay as long as it is convenient for you to do so, and have the benefit of four or five Bible lectures daily during your stay. Studies in the Pentateuch, prophecy, Bible doctrines, the Gospel and Acts, the Epistles, Old Testament characters, dispensational truth, and systematic theology. Lectures on Daniel and Revelation will be given during the second semester. The instruction is safe, sound, and spiritual. The atmosphere of the class room is uplifting, energizing, and inspiring. Even a week's stay in Olivet will amply repay you for coming.

The outfit for books is practically nothing. The Bible is the text book used in the classroom. You can secure note books at our book store. For research and reference work, students have access to our library. You will also have the benefit of fellowship with sanctified students and instructors, the inspiration that comes from contact with throbbing, enthusiastic, Spirit-filled young life, and the daily and Sunday services in the chapel.

You may room and board with us in our dormitory and dining hall, and your expenses will be the same as those of regularly enrolled students. Come praying that God will make your stay with us profitable, and that He will make you an inspiration and blessing to us. Come expecting great things from God, and trusting Him to give new impetus to your spiritual life and activities. A warm welcome awaits you at Olivet. Begin planning now to be with us during the coming year.

C. L. HAWKINS, Acting President.

H. O. FANNING, Dean, Bible School.

## PASADENA CAMPMEETING

The ninth annual Pentecostal Nazarene campmeeting, held on the university grounds, August 2d to 11th, was a marked success. The attendance was not so large as in other years, but was large

enough to insure a good camp. The boys' tennis court was used as an auditorium, covered with canvas, with a large platform seating a hundred, chairs and benches to accommodate fully 1,500. It was nearly full on the Sabbath. There were many seekers and only a few services without some one. The last night there were between thirty and forty at the mourner's bench. It was a great closing service.

The money for the expenses came easily. After raising sufficient to pay all bills, the writer, who had charge of the finances, announced to the afternoon audience that there would be no more offerings. But the happy people would not have it so, and began tossing silver dollars on the platform. The baskets were passed, and nearly fifty dollars plrnced in them. Then at night more than \$100 was given to a brother who had just lost his household goods by fire.

Much credit should be given to Rev. Howard Eckel and Rev. J. H. McIntyre, who labored faithfully and hard in putting up the frame for the auditorium.

Rev. Charles H. Babcock preached twice daily. He brought some marvelous messages and was wonderfully used of God. Quite a number of local brethren preached with acceptance. The Wilde-Knight quartet sang with unusual delight. Earle P. Wilde led the large chorus choir. The singing of the choir with the orchestra accompaniment was glorious. The solos of Brother Wilde mightily moved the audience.

The children's meetings were in charge of Mr. and Mrs. James H. Knight, and were largely attended, many children being converted. These meetings were never more successful than this year. All told, with due credit to every one, it was a most glorious campmeeting. A nice offering of over \$2,000 was given the university. We shall hope to have a greater camp next year.

C. E. CORNELL.

## LOUISIANA DISTRICT

Good reports are coming in from the workers on the District. The meeting at Oakgrove was a blessed victory. The evangelists, Misses Brister and Brown, were at their best, and Brother Terrell, the pastor, was at his post of duty. He has the respect and confidence of the people, and the work in that section of the country is very encouraging. There were about thirty-five professions in the meeting and a nice class of fourteen was received into the church.

I am at this writing in what promises to be a good meeting, with Rev. J. L. McLendon as my co-laborer. We are trusting for a real break. The campmeeting at Hudson was a great victory, and a large number were blessed either in pardon or purity, with several accessions to the church. Rev. J. E. Garar was the principal preacher, with Rev. J. J. Aycock and his wife as helpers. This has been a good year on the Louisiana District, and the end is not yet. The meeting on Rapids Bayou, held by Sisters Brister and Brown, was a great victory. A number came through and were definitely blessed in pardon or purity. Evangelist McLendon reports a good meeting with Pastor Colvin at the Quadrate church. Brother McLendon, with other workers, will start a meeting next week at Robeline.

Pastor Kirkland, of Lake Charles, is planning for a revival with his church soon. He is a fine pastor and is loved by his people. We are expecting great things with the Lake Charles church under the leadership of this dear man.

The HERALD of HOLINESS is a great factor in conserving our work in this country. The churches prosper where the people read our church paper. With many prayers and best wishes for the publishing interest of the church, I am

T. C. LECKIE, Dist. Supt.

## International Sunday School Lesson

For September 22d

## "Rewards of the Christian Life"

Matt. 25: 14-23; 5: 3-10

**GOLDEN TEXT:** "All things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's" (1 Cor. 3: 21-23).

## THE LESSON OUTLINE

H. F. HAYNES, D.D.

## A. PARABLE OF THE TALENTS (25: 14-30).

a. The Lord's return is to test the servants. To each and all are committed talents—gifts of one or another kind and a greater or less number. Each is expected to employ his talents, whether they be five or only one, in the active service of the Master. The time of reckoning surely will come when the disclosures will be made as to the use made of these committed talents.

b. It is noteworthy that the same commendation is made of the servant who had used the five talents and of the two-talent man. Each had doubled the number received, which indicated equal faithfulness in the use of committed trusts. So we hear the very same commendation and reward pronounced to each of these, "Well done, good and faithful servant; thou hast been faithful over a few things; I will make thee ruler over many things; enter thou into the joy of thy Lord."

c. The one-talent man lost his reward by simply failing to use it. He might and doubtless would have received the same plaudit and reward as the others had he simply diligently employed the meager talent intrusted to him. It is not the number or the splendor of our gifts which determines our reward at the coming day of the Lord, but the arbitrament will be determined wholly by our fidelity.

d. Another solemn lesson here is that the unemployed talent will issue in a lost talent. Gifts unused are lost. We can retain them only by using them. An arm long unused loses its muscular power and its usefulness. The fish in the Mammoth Cave have lost their eyes from not using them. Nature ceased to supply members for which there was no use or which ceased to be used. God will cease bestowing gifts if we refuse to use them. God intended fruit by the bestowment of powers and will inevitably rebuke fruitlessness by the withdrawal of the powers. We glorify Him by bearing much fruit. Every branch He purgeth that it may bring forth more fruit. This is the one great purpose and desire of our Lord in giving us life and time and opportunity that we bring forth fruit with patience and we can not fail and be guiltless in His sight.

B. THE BEATITUDES AS FRUITS (Matt. 5: 1-12).

It is interesting and profitable to study the

Beatitudes in the Sermon on the Mount as fruits of the Christian life. In an important sense poverty of spirit may be so considered. So we may consider also those who mourn—whether on account of sin or of the sorrows and testings of life. God comforts all who mourn in Zion. Meekness is a beautiful and most charming fruit of the Christian life. The meek will be guide in judgment (Psa. 25: 9) and the meek shall inherit the earth. The meek also shall increase their joy in the Lord (Isa. 29: 10). The Lord will beautify the meek with salvation (Psa. 149: 4). Hunger and thirst are as natural to those born of the Spirit as the appetite for milk is to the babes in their mothers' arms. Mercifulness is also the natural bent of the saved and sanctified, as purity of heart is of the very essence of the spiritual heart and life.

Another fruit of the Christian life is persecution. This, while an inevitable and unvarying fruit or accompaniment of religion, does not spring from within it, as these other fruits just enumerated, but rather comes from without—from a bad and opposing source. An Enemy does this. The Enemy of our souls hurls this persecution against us to stop our fruitbearing. Thus there is a wide difference between persecution, considered as a fruit of our religion, and the real and direct fruits springing from within it. "All that will live godly in Christ Jesus shall suffer persecution." Yet, it is also true that "if we suffer we shall also reign with him." Suffering is the road to reigning. Let us be content, then, and we shall sooner or later have the experience of David, who lived to know and to be able to exclaim, "It is good for me that I have been afflicted." If suffering was necessary to Christ, surely we can not expect or demand exemption from the same. Hear the Word of the Lord on this subject, "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings."

Be not discouraged or cast down, then, when the clouds thicken and the heavens frown back and sorrows and trials come upon you. Look up and trust Him who hath said, "There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape that ye may be able to bear it" (1 Cor. 10: 13).

Surely we can be happy and hopeful amid earth's trials, knowing we are in the hands of Him who is too wise to err and too good to do wrong, and who hath declared that our strength shall be as our day.

TELEGRAMS

WACO, TEXAS.

HERALD OF HOLINESS:

Great grace upon the church at Waco. Debt lifted and one thousand dollars raised Sunday for new church, C. P. Clayton, pastor.

W. S. GOODMAN, Reporter.

ELWOOD, IND.

HERALD OF HOLINESS:

Greatest Assembly ever held on Indiana District. General Superintendent Williams presided with greatest satisfaction to all. His preaching was in demonstration of the Holy Ghost. District Superintendent Harding re-elected over protest at salary of two thousand. Over two hundred in attendance, with one thousand dollars raised for Publishing House, twenty-one hundred for home missions, four hundred for Olivet, and one hundred and three for General Superintendent Williams. Three fine young men ordained, one deaconess consecrated, one elder recommended to the government for chaplain. Sunday was continual sweep of victory. Glory to God!

AMOS C. GRIFFIN, Secretary.

GRAND RAPIDS, MICH.

HERALD OF HOLINESS:

The Michigan District Assembly closed in a tide of glory and victory. General Superintendent Goodwin at his best. Dr. Reynolds stirred all hearts with his great sermon on giving. Three thousand dollars pledged for missions. Prospects for next year very bright.

L. H. HUMPHREYS.

CHURCH NEWS

Poteau, Okla.

We are at present engaged in a battle at Hill church. The Lord is manifesting His wonderful power as usual. We are expecting a great revival and many souls in the fountain. Brother G. F. Haun is the evangelist, and he is bringing some great messages. I truly believe he is a man of God.—Wade L. Nelson, Pastor.

Harmon, Okla.

We can report victory for Harmon. God is working, and we had splendid services with great power manifested Saturday night, Sunday morning and night. We had a good attendance and good interest. The old gospel plow goes to the beam.—Sister Alice Cocanower, Pastor.

Harvey, Ill.

We have arrived in Harvey to take up the work here. This is a great field to labor in. Rev. B. S. Taylor is our evangelist, and we pitched our tent in the central part of the city. The attendance was excellent as we held our meetings, and we are expecting great things of God. We know He is able and we are trusting Him. There is a good band of consecrated people here to work with, and we covet the prayers of the saints everywhere.—L. A. McKay, Pastor.

Shiloh, Tenn.

Three years ago the 15th of August, Brother Chenault organized us into a church with nine members. Two years ago Brother Herbert Allen and I bought the Baptist church property of this place at one-third its value, and let the church have it at cost. So now the people have helped pay the debt off, and yesterday, September 1st, we burned the notes before a large crowd. After this Brother H. A. Hamby preached the dedication sermon, from the text Psalm 93:5. The church property is valued at one thousand dollars, and the end is not yet, praise the Lord. We had a fine meeting here the first of August with six additions to the church. We have twenty-two members, and one of the best preachers in the church. We deem ourselves fortunate to have Brother H. A. Hamby for our pastor. We want our friends to rejoice with us that our God has given us a place to worship Him in the beauty of holiness.—L. W. Nesbitt.

Cumas, Wash.

Our revival meeting with Sister Crooks, evangelist, closed Sunday night. The meeting was very profitable to the local church, and a few souls were saved and sanctified. Thank the Lord. We found Sister Crooks to be a woman of very strong personality, an exemplifier of James 5:16, and a noncompromiser in preaching the gospel. We got the conviction that the way to see the work move on and take on new strength is to pray things to pass. God being our helper we will.—J. W. Frazier, Pastor.

Windom, Kas.

Beginning August 4th Brother and Sister Charles W. Davis, of Clearwater, Kas., held a week of special services for us, prior to our dedication on August 11th. We greatly enjoyed their messages in sermon and song, and the meeting was a real uplift to our souls. Dr. Reynolds, General Superintendent, was present Saturday and Sunday and preached three very helpful sermons, especially the one on Sunday on "Giving." After the sermon the amount of \$2,750 was raised as the balance due on our church building. Dr. Reynolds then called the church board and members to the altar, where, with glad and thankful hearts, we knelt while Dr. Reynolds led us to the throne in the dedicatory prayer. Our church was organized in 1912, and we have worshiped first in a schoolhouse, then in a hall, until now we have a beautiful little church, valued at \$5,200 that will seat 350 people. All our members are loyal and true, but it was especially through the untiring efforts and liberality of Brother and Sister N. B. Bean that we have what we now enjoy. We are looking forward to a special time in our revival, to begin in the very near future. Our pastor and wife are true blue and will remain with us another year. We expect it to be the best year of our lives, and covet an interest in the prayers of the Herald of Holiness family.—Mrs. Paul Snyder, Reporter.

Oskaloosa, Iowa

We held our annual church meeting on August 15th, with a goodly number of the church members present. The officers for the next year were elected and also the delegates to the Assembly to be held at Sioux City, Iowa, September 11th to 16th. Reports were read by the different officers and pastor. Rev. J. A. Ward, since coming to us, has been instrumental in God's hands of pushing the new church building to completion. He has also received into the church forty-five members. We regret that he is to close his work with us the first of September, but he feels the call of God upon him to return to the East, and has accepted work to begin in September. We held a reception for him Saturday evening, August 24th, at the home of Brother and Sister W. D. Bamford. District Superintendent E. A. Clark conducted the impromptu service, and after song and prayer called on Sister Bamford, Edward Scott, Harold Singer, and Elmer Hilliard, who all spoke words of appreciation. Sister Dora Sherman read an original poem, "Forward March," and Rev. J. A. Ward responded in his characteristic way. He preached his last sermon with us August 25th. We bid him Godspeed in his chosen work, and believe that in that great day he will be privileged to lay some sheaves at the Master's feet, the results of his faithful sowing here. As a church we are again praying for God's name to lead us on to other victories.—Mrs. C. A. Pinkerton, Assistant Reporter.

PERSONALS

The hands on the clock move slowly, but steadily. Don't forget that your donation to the Lift-the-Debt fund for the Publishing House will move the hands forward.

Rev. C. B. Dameron, of Halltown, Mo., is assisting in the Kansas City tent campaign. Brother Dameron expects to devote all of his time to the work of the Lord.

Rev. J. M. Beecher, Jr., of Belleville, Kas., recently paid the Publishing House a visit, and was much pleased with our plant and the character of work which we are doing.

On August 20th there was born to Rev. and Mrs. E. S. Blystone, of Kansas City, a baby girl. Brother Blystone is superintendent of the Pentecostal Nazarene mission of this city.

Services at Kansas City First church on Sunday were good. Brother Chambers, pastor, preached both morning and night to the convicting of hearts. Three earnest seekers were at the altar at the night service.

The tent campaign at Kansas City is progressing nicely. Sunday afternoon and night services were very good with good attendance and interest. Evangelist Nelson is doing some fine preaching, and we are expecting to have good results from this series.

Notice—Address all correspondence for the HERALD OF HOLINESS, including articles and reports for publication, to HERALD OF HOLINESS, 2109 Troost avenue, Kansas City, Mo.—J. D. Scott, Managing Editor.

It is surely encouraging to have reports of so many good revivals over the country. This has truly been a great summer's campaign, in which thousands of souls have been saved and sanctified. The next step is to get them into a good church home, where they will be helped and encouraged.

In spite of the cry of hard times our people have given nearly a half million dollars this year to the cause of education. This is more by far than we have ever given in any previous year. All of our schools have made substantial improvements, and some of them have paid out of debt. This should cause great rejoicing in our ranks. We give God all the praise.

BARGAINS

Last week's list of bargains is continued another week. Better look them over. There are books in this list that every Christian and Bible student should study. We can not promise to fill all orders for these books, as they are "left-overs." That's why we are sacrificing them at such low prices.

Watch the BARGAIN COLUMN in each issue of the paper.

Bible Commentary—Jamieson, Faucett, & Brown. A critical, practical, and explanatory commentary on the Old and New Testaments. Tenth edition. 2 volumes bound in cloth. Regular price \$4.50 a set. Bargain price \$2.50 postpaid.

Atlas of the Life of Christ—J. F. Stirling. A series of maps with explanatory text which illustrate the life of Christ chronologically and locally. Regular price 40c. Bargain price 25c postpaid.

The Students' Illustrated Historical Geography of the Holy Land—By Rev. William Walter Smith. This book is illustrated with about one hundred pictures of Bible places and thirty-five maps, many of them in colors. The book is designed for private study or class work. Regular price 75c. Bargain price 45c postpaid.

The Bottles of Heaven—A book of Bible readings and sermon outlines, also illustrations for preachers and teachers. You will get your money's worth out of this volume before you have covered many pages. Former price 75c. Bargain price 50c postpaid.

The Sunday School Teacher—By Prof. H. M. Hamill. A book relating to the practical work of a Sunday school teacher, designed especially for the busy man or woman who finds no time for more elaborated discussions on this subject. Regular price 50c. Bargain price 30c postpaid.

Silver Keys—By John Paul. A very unique book of 284 pages. The author devoted several years of his life in editorial work where he answered hundreds of questions of a religious nature. These questions and answers are presented in this volume. It is indeed an interesting, instructive, and edifying book. Regular price \$1. Bargain price 50c postpaid.

Illustrative Prayermeeting Talks—By Albert Louis Banks. A book for devotional reading that will bless and inspire your soul. Regular price 75c. Bargain price 35c postpaid.

The Why and How of Missions in the Sunday School—By William Brown. Every Sunday school teacher and superintendent should read and study this splendid volume. Regular price 60c. Bargain price 35c postpaid.

Pentecostal Nazarene Publishing House  
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## ANNOUNCEMENTS

**For Sale**—A Billhorn folding organ, single reed, four octave, good as new. Price, \$20. Address Rev. D. E. Miller, Ulrichsville, Ohio.

**Books Wanted**—One set of Clarke's Commentaries, one complete concordance, one Bible dictionary. They must be in good condition. Address N. S. Hutton, Route 2, Durango, Colo.

**Notice to Louisiana District**—Let all the undergraduates who expect to stand the examination meet the board at the seat of the Assembly, October 22d at 3 p. m. Don't fail to comply with this request.—S. D. Slocum, Secretary of District.

**Notice to Pastors of Arkansas District**—Please send to me as soon as possible at Ozark, Ark., the names of all the delegates and others who expect to be at the Assembly. We are planning to give free entertainment for all members of the Assembly.—J. E. Moore, Pastor.

**Moved**—I have moved from Beaumont, Tex., to Kennett, Mo., where I expect to make headquarters for some time. I have some open dates, which I should be glad to give to some church.—C. K. Spell.

**Notice to Eastern Oklahoma District Churches**—As the Assembly is drawing near, and we must be making arrangements for entertainment, please send me the number of delegates from your church, both men and women, as soon as possible.—Rev. L. A. Bolerjack, 601 South Park street, Shawnee, Okla.

**A Farmer-Precacher**—Of mature experience, both in preaching and in farming, wants a place where he can serve a church or do pioneer preaching in new fields where there is no church, and work a small farm in connection. He has good farm tools and team to begin with, has a family of five, all Pentecostal Nazarenes, and all energetic and industrious. He may be addressed through his pastor as follows: LaFayette Cassler, Bonham, Texas.

**Request for Prayer**—Rev. G. E. Archibald, of the church in Akron, Ohio, has been ill for some weeks, and has been ordered to North Carolina by the doctors for a vacation and rest. Will the brethren please pray that God will fully restore him to health again, and return him to his field of labor in all the strength of manhood. Our God is able.—Myrtle A. Pelley, Supply Pastor.

**To Those Taking Course of Study**—The Kansas District Assembly convenes at Hutchinson, Wednesday, September 25th, preceded by evangelistic service Tuesday evening. The examining board will be in session at the church Tuesday, September 24th. All report to the board by 9 a. m. If for any reason it may be impossible to report in person, report by letter.—Rev. R. E. Dunham, Secretary, Examining Board.

**Nebraska District, Notice!**—As we aim to feed all the folks who attend our annual camp and Assembly at Fairbury, September 10th to 22d, in order that all may come to the great feast of tabernacles, we solicit your co-operation in shipping in potatoes, vegetables, fruits, eggs, anything, and everything that can be used to help feed the folks. We are expecting the greatest camp in the history of Nebraska District. Everybody come.—M. F. Lenard, Dist. Supt.

**Kansas District**—The District Assembly opens Wednesday, September 25th, at Hutchinson. Evangelistic services will be held Tuesday evening preceding, the 24th. Pastors please inform Miss Hester Glover, 400 Fifth East avenue, Hutchinson, chairwoman of entertainment committee, as to who your delegates are, and the names of any others expecting to be present with any special requests you may wish to make regarding your entertainment.—R. E. Dunham, Pastor.

**Recommendation**—We have been recently informed that Revs. Charles Robison, Vergie McCaullis, and Mr. Lines have organized an evangelistic band, to begin work immediately after the Western Oklahoma District Assembly. Their work will be through the southern Districts at first, and any District home mission board will do well to secure them for two or more meetings on their District, for they are sane, safe church men, and will build up the work where they go.—J. I. Hill, Superintendent, Western Oklahoma District.

**The Home Missionary Evangelistic Band**—We now have organized a good, strong band of workers, and we are ready to arrange with or put ourselves in the hands of any District Home missionary board of our church, to conduct evangelistic siege meetings in needy places and strongholds, where we have no church or work. We will endeavor, by the help of our God, to leave an organized Pentecostal Nazarene church in every place that we may go. We will be glad to correspond with any District Superintendent or home missionary board. Our band: Rev. Vergie McCaullis and wife, Rev. Charley Robison and wife, E. J. Lines, and Loss Brown. Our motto: A Pentecostal Nazarene church in every town and city. Address all correspondence to Rev. Vergie McCaullis, Bethany, Okla.

**Special Notice to the Western Oklahoma District**—We are nearing the close of this Assembly year, and I want to call your attention to the question of our Assembly minutes. The money for the printing of the minutes for last year was advanced by the home mission treasurer, by order of the Assembly, with the understanding that the churches were to reimburse the treasurer upon receipt of the minutes. I have a statement from the treasurer saying that \$62.79 was paid out, and that only \$10.70 has been returned by the churches. Now let every pastor see that this money is raised and sent to Mrs. Maud Widmeyer, Bethany, Okla., or delivered to her at the coming Assembly. Also let each church subscribe for as many copies of minutes as he wants at fifteen cents a copy, and raise the money before coming to the Assembly. Send me your church report as soon as possible, so I can arrange the Assembly roll.—V. P. Drake, District Secretary.

**Announcement to the Dallas District**—The Dallas District Assembly will meet at Peniel, October 30th to November 3d, with General Superintendent Goodwin presiding. Let each church on the District make special efforts to send a full delegation with good, full reports. Licensed ministers and deacons who are taking the study course will please be on hand Tuesday, October 29th, at 9 a. m., for their examinations. Please pray for the blessings of God upon us, and let those who are coming reach Peniel for a great opening rally, Tuesday night before the business begins Wednesday morning.—E. G. Theus, Dist. Supt.

**Churchman**—Rev. Henry Churchman was born February 21, 1836, at Covington, Ind., and went to be with his Savior August 25, 1918, at the age of eighty-two years and six months. At the age of sixteen he was converted while alone in the woods, and some time afterward sanctified. He was a man of God, and an elder in the Pentecostal Nazarene church, with membership in the San Francisco District. Shortly before his death he told his wife that the Lord was going to take him home.—A. E. Lamar.

**Keneloe**—Mrs. Fern Keneloe was called to her eternal home on the evening of August 6th. She was born October 31, 1888, was converted and united with the Pentecostal Nazarene church some five years ago. She was only a bride of six months, and her husband is in one of the training camps. Her last hours were beautiful and victorious, and she testified and praised the Lord up to the last. Our young people have suffered a great deal in her death. She is survived by a husband, four brothers, and four sisters. Our prayers go up for her husband especially, who will shortly be at the front.—Rev. Glenn W. Siefarth.

**Castle**—Mrs. James Castle was born in Ontario, Canada, November 23, 1873. She was converted at the age of twelve, and was united in marriage at the age of twenty-one, at which time she came to Ontario, Cal., as a bride. She has made her home in Ontario for the last twenty-four years. She was a charter member of the Pentecostal Nazarene church here, when it was organized in 1904. She suffered great physical pain, but at last her suffering is past. She was translated to heaven Sunday morning, August 15th. She leaves a family of nine children, two boys of whom are on their way to France. Pray for these boys.—Rev. Glenn W. Siefarth.

## DEATHS

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

**Sutton**—Mrs. Della Hallda Sutton passed to her reward June 6, 1918. She lived a justified life two years, was then sanctified and remained so until God called. The deceased is a wife of Rev. Mr. Sutton, of McGregor, Texas. As pastor of these dear people I would like to state that preaching this funeral was not a time of gloom, but joy and victory seemed to hover around and the glory of God was upon us. She died a triumphant death.—C. P. Clayton, Pastor.



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**Davidson**—Mrs. Leah R. Davidson was born in Massachusetts in 1851, and died in San Diego, Cal., August 11, 1918. She married James S. Davidson, and after coming to San Diego she united with the Pentecostal Nazarene church in October 20, 1907, and was a charter member. She was sick only two weeks, but all through her sickness she had perfect victory, and her last words showed she wanted to go and be with Jesus. The funeral services were held at Bradley and Woolman undertaking parlors. The pastor, Rev. C. W. Griffin, officiated. A quartet of young women from the church rendered splendid service in song. The love and sympathy are extended to Mr. Davidson and the other members of the family.—C. W. Griffin.

**Grose**—Mattson Elbert, infant son of Rev. and Mrs. M. F. Grose, was born March 4, 1917, and passed away in his mother's arms August 2, 1918, at Santa Rosa, Cal. This beautiful child of less than eighteen months has gone to be with Jesus. He leaves two sisters and a brother, besides his parents, to mourn his departure. The funeral service was held by the writer in the Santa Rosa church, August 23rd, at two o'clock, assisted by Rev. A. E. and Estella Lamar, pastors of this church. The bereaved family has the sincere sympathy and earnest prayers of the entire District.—P. G. Linawever, Dist. Supt.

**Rector**—Ida May Rector was born at Havre-de-grace, Md., January 1, 1857. She was converted when very young and to the very last maintained her fidelity to the God she served. She was married to L. J. Rector, to which union were born five children, four girls and one boy. All but one, a daughter, found to mourn her loss. During a holiness revival in Chicago, in 1905, she was sanctified, and six years after joined the Pentecostal Nazarene church. She passed triumphantly to be with Jesus on July 11th. The funeral service was held in the church of which she had been a member.—Orval J. Nease, Pastor.

**Barr**—Dr. James Barr slipped quietly away to be with Jesus Saturday, August 24th, 1918. He was born at Strathaven, Lanarkshire, Scotland, July 25, 1836. He was converted in the winter of 1859 under the labors of Rev. J. A. Lee, and sanctified wholly under the preaching of Rev. J. P. Coleman about twenty-five years ago. He united with the First Church of the Nazarene in Los Angeles in 1904, where his membership, and that of his wife, has remained ever since. He graduated as a practicing physician, and followed his profession for many years. The widow, a son, and a daughter survive him. He was buried from Fessco Brothers' parlors Tuesday, August 27th. Rev. A. O. Henricks, his pastor, conducting the service, assisted by Mr. Roberts and Rev. C. E. Cornell.—C. E. C.

**Vale**—Tom H. Vale passed to his eternal home August 13, 1918. He was born March 2, 1865, and early in life received the blessing of holiness and joined the Methodist church. In 1887 he cast his lot with the holiness church in South Providence, R. I., a few months after its organization. All who knew him testify to his beautiful life of constant labor and prayer, to which can be traced many of the victories for holiness in South Providence. The last two years of his life were full of physical suffering, but his death was an hour of triumph. He is survived by his widow, two sisters, three brothers, and four sons, together with a host of friends who deeply mourn his loss. Rev. F. A. Hillery preached the funeral sermon in our deceased brother's home church, which he loved so well.

**Ledger**—Minnie Louise Ledger was born in Pletoy, Ohio, January 5, 1870, and died in San Diego, Cal., July 14, 1918. When a child she moved with her parents to Denver, Colo., and in 1888 the family came to California. She was married to Claud D. Ledger, January 17, 1888, and then moved direct to San Diego, where she has since resided. Sister Ledger was converted when a child. Since coming to San Diego she united with the Pentecostal Nazarene church, and was a charter member. She was very faithful and true to her God and church to the end of her journey. Sister Ledger had been sickly for a number of years, but has been able to attend church service almost every Sunday. Her last day and Sabbath on earth she attended the afternoon and evening services, and returned home. Afterward she was stricken with apoplexy and in a few minutes she passed away. She was buried from First church, Rev. Stella A. McGuire and her pastor, Rev. C. W. Griffin, officiating. She was placed in beautiful Greenwood cemetery.—C. W. Griffin.

Missouri Assembly, Des Arc, Mo.-----October 2-6  
 Arkansas Assembly, Ozark, Ark.-----October 9-13  
 Little Rock Assembly, Prescott, Ark.-----October 23-27  
 Dallas Assembly, Peniel, Tex.-----October 30-November 3  
 Hamlin Assembly, Bowie, Tex.-----November 6-10  
 San Antonio Assembly, Waco, Tex.-----November 13-17  
 The Assemblies will be preceded by a great rally and welcome service Tuesday night before the opening of the Assembly on Wednesday morning.

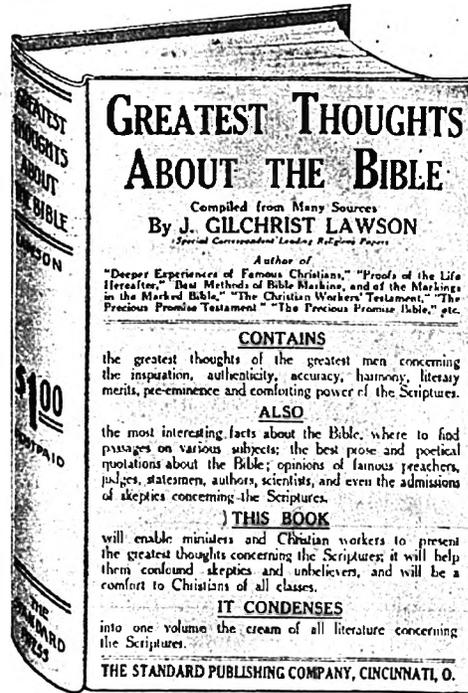
R. T. WILLIAMS...1422 Cahal Ave., Nashville, Tenn.  
 Nebraska Assembly, Fairbury, Neb. September 18-24  
 Kansas Assembly, Hutchinson, Kas. September 25-29  
 Western Oklahoma, Bethany, Okla.-----October 2-6  
 Eastern Oklahoma-----October 9-13  
 Louisiana-----October 20-23  
 Mississippi-----October 30-November 3  
 Georgia, Manassas, Ga.-----November 6-10

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 Arkansas—G. O. Crow.....Argenta, Ark.  
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 14 Muirymuld Drive, Parkhead.  
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 Colorado—A. E. Sanner.....Kirk, Colo.  
 Dallas—E. G. Theus.....Peniel, Texas  
 Dakotas—Montana—Earl C. Pounds.....Sawyer, N. D.  
 Eastern Oklahoma—E. C. Cain.....Bethany, Okla.  
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By J. Gilchrist Lawson



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 Florida District.....December 11-15

### MISSIONARY RALLIES

Iowa District.....September 11-15  
 Nebraska District, Fairbury, Neb.-----September 18-22  
 Kansas District, Hutchinson, Kas.-----September 25-29  
 Western Oklahoma District, Bethany, Okla.-----October 2-6  
 Eastern Oklahoma District.....October 9-11  
 Arkansas District, Ozark, Ark.-----October 12-13  
 Meeting of General Superintendents and General Foreign Missionary Board, at Kansas City, Mo.-----October 14-20  
 Little Rock District, Prescott, Ark.-----October 23-27  
 Dallas District, Peniel, Texas.-----October 30-November 3

J. W. GOODWIN.....Kansas City, Mo.  
 2109 Troost Avenue.

Iowa Assembly, Sioux City, Iowa.....September 11-15  
 Tennessee Assembly, Erin, Tenn.-----September 25-29

A TREASURE CHEST FROM WHICH MINISTERS, EVANGELISTS, AND CHRISTIAN WORKERS EVERYWHERE MAY DRAW PRECIOUS GEMS OF TRUTH CONCERNING GOD'S HOLY WORD

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What the Bible Says About Itself.	Supremacy of the Bible.
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Wonderful Harmony of the Scriptures.	Scientists and the Bible.
	Skeptics and the Scriptures, etc.

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EVANGELISTS' DATES

Jarrette and Dell Aycock:.....September 15-29  
 Waldron, Ark.  
 R. E. Bower:  
 Chienmussen, Md., Circuit.....October 6  
 District missionary convention, Baltimore,  
 Md.....October 14-18  
 W. R. Cain:  
 Springerton, Ill.....September 12-22  
 Chicago, Ill., (Woodlawn)  
 Muskegon, Mich.....September 26-October 20,  
 October 24-November 10  
 Vincennes, Ind.....November 13-December 1  
 Toledo, Ohio.....December 5-22  
 C. C. Cluck and Wife, and J. A. McCammon and  
 Wife:  
 Sevierville, Tenn.....September 5-15  
 Heskell, Tenn.....September 19-29  
 Kingston, Tenn.....October 3-13  
 Townsend, Tenn.....October 17-27  
 F. W. Cox:  
 Barnes Corners, N. Y.....September 12-30  
 Care Lloyd S. Williams.  
 Farnam, Neb.....October 4-20  
 Walbridge, Ohio.....November 3-17  
 A. F. Daniel:  
 Carlow, Mo.....September 12-22  
 E. C. Dees:  
 Rutherford, Tenn.....September 1-15  
 J. D. Edgin:  
 Beech Grove, Ark.....September 6-15  
 Open.....September 19-29  
 Harry J. Elliott:  
 Nampa, Idaho.....September 13-29  
 Fulton, S. D.....October 4-27  
 Lee L. Hamric:  
 Broken Bow, Okla.....September 7-15  
 Edmond, Okla.....September 20-October 6  
 B. H. Haynie:  
 Tipoon, Okla.....September 12-22  
 Little Rock, Ark.....September 27-October 6  
 Arthur F. Ingler:  
 Rogue River, Ore.....September 4-22  
 Grant's Pass, Ore.....September 26-October 13  
 Alice and Emma Irick:  
 Ashland, Ky., Camp.....August 30-September 16  
 Nauvoo, Ala.....September 20-30  
 Jay Evangelistic Party:  
 Clayton, Idaho.....August 25-September 15  
 Nampa, Idaho, Camp.....September 19-29  
 C. B. Jernigan:  
 Florence, Ala.....September 10-29  
 Western Oklahoma Assembly.....October 2-6  
 Lake Charles, La.....October 8-27  
 Houston, Tex.....November 1  
 Home address, Bethany, Okla.  
 Lewis and Mathews:  
 Sylva, Kas.....October 20-November 3  
 Chase, Kas.....November 10-24  
 Permanent address 311 West Marquette road,  
 Chicago, Ill.  
 Theodore and Minnie Ludwig:  
 Fairbury, Neb.....September 10-22  
 Home address, Hutchinson, Kas.  
 F. R. Morgan:  
 Drumright, Okla.....September 6-22  
 F. J. Mills:  
 Mikoti, N. D.....September 25-October 6  
 Minot, N. D.....October 27-November 17  
 August N. Nilson:  
 Kansas City, Mo., (tent meeting)  
 Address: 2109 Troost avenue, Kansas City,  
 Mo., August 25-Indefinite  
 C. E. Roberts and Wife:  
 Caldwell, Idaho.....September 1-15  
 Nampa, Idaho.....September 20-30  
 Boise, Idaho.....October 2-20  
 Home address, Pomona, Cal.  
 John and Grace Roberts:  
 Wild Cherry camp (Wild Cherry, Ark.).....  
 September 6-16  
 C. W. Ruth:  
 Ava, Mo., camp.....September 13-22  
 Perkins, Okla.....September 27-October 6  
 W. O. Self:  
 Pensacola, Fla.....September 6-29  
 Atmore, Ala.....October 4-14  
 Baker, Fla.....October 17-27  
 Home address, Fort Aransas, Texas, until Oc-  
 tober 15th, after that Peniel, Texas.  
 W. E. Shepard:  
 Bethany, Okla.....September 13-23  
 Home address, 5518 Walnut Hill avenue, Los  
 Angeles, Cal.  
 W. H. Tullis:  
 Wendthorst, Sask., Can.....September 1-15  
 Mrs. Bessie Williams:  
 Cameron, Texas.....September 8-22  
 Georgetown, Texas.....September 27-October 13  
 Hondo, Texas.....October 19-November 3  
 Home address, 201 Princeton avenue, San An-  
 tonio, Texas.

CAMPMEETING CALENDAR

There will be a campmeeting at Bethany, Okla., September 13th to 23d, with Rev. W. E. Shepard as evangelist. Free entertainment for all visitors.—J. A. Ludlam, Pastor.  
 The annual campmeeting of the Idaho-Oregon District will be held in Nampa, Idaho, September 20th to 29th. The workers will be Rev. C. E. Roberts and wife. We will expect all the pastors to stir up our people as to the benefits of a gathering for the uplift of the inner man. For information write N. B. Herrell, Nampa, Idaho.  
 The seventh annual Nebraska District Pentecostal Nazarene campmeeting and Assembly will be held in the city park, Fairbury, Neb., September 10th to 22d. Evangelist General Superintendent R. T. Williams, of Nashville, Tenn., will have charge. Song evangelists are Rev. and Mrs. H. B. Wallin, of San

Antonio, Texas. Campmeeting officers are Rev. M. F. Lienard, president, Rev. Theodore Ludwig, secretary, L. O. Arnold, treasurer, and Rev. J. E. Wigfield, pastor at Fairbury.  
 The Cape May Holiness Association will hold its annual campmeeting at Egan, N. J., September 13th to 22d. The evangelists will be Rev. Earl Curtis and Horace Beesley. For information write the secretary, Leslie Woolson, Cape May, N. J., R. D. 1.  
 The seventh campmeeting for the spread of holiness in southeastern Illinois will be held at the Highland camp ground near Springer, Ill., September 12th to 23d. The preachers in charge are: Rev. W. R. Cain, of Wichita, Kas., and Rev. Charles Stalker, of Columbus, Ohio. Misses Mertie Hooker and Jessie Jenks, of Brazil, Ind., will have charge of the singing. For further information write Jacob Fleck, Enfield, Ill., or Mrs. John Chapman, Frankfort Heights, Ill.

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SPECIMEN OF TYPE

Christ is tempted. He beginneth to preach

13 ¶ Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.	A. D. 29.
14 But John forbade him, saying, I have need to be baptized of thee, and comest thou to me?	CHAP. 3.
15 And Jesus answering said unto him, Suffer it to be so now; for thus it becometh us to fulfill all righteous-	ch. 2. 22.
	a Dan. 9. 24.
	Mark 1. 10.
	a Isa. 41. 2.
	Isa. 53. 2.

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SPECIMEN OF TYPE

collected by the PROVERBS,  
 hearing the law, even his prayer shall be abomination.  
 10 Whoso causeth the righteous to go astray in an evil way, he shall fail himself into his own pit: but the upright shall have good things in possession.  
 11 The rich man is as wind in his own chase; but the poor that hath under-

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- No. 03272 X. French Morocco ..... \$3.45
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- No. 03279 X. Real Morocco, calf lined, silk sewed ..... \$6.80
- No. 03275 X. Levant Morocco, divinity circuit, calf lined, silk sewed. \$7.50

SPECIMEN OF TYPE

A prayer for God's mercy. PSALMS

¶ Behold, O God our shield, and look upon the face of thine anointed.  
 ¶ For a day in thy courts is better than a thousand. ¶ I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness.  
 ¶ For the Lord God is "a sun and

Gen. 15. 1.  
 Ps. 68. 1.  
 Ps. 72. 1.  
 Ps. 118. 22.  
 Ps. 134. 1.  
 Ps. 135. 2.  
 Ps. 136. 1.  
 Ps. 138. 1.  
 Ps. 145. 1.  
 Ps. 148. 1.  
 Ps. 150. 1.  
 Ps. 151. 1.

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SPECIMEN OF TYPE

Specimen of Type.

19 ¶ And the border of manites was from Sid'on comest to Ger'ar, unto thou goest, unto Sod'om,

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