

# HERALD of HOLINESS

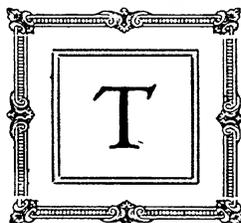
"How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things"

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## EDITORIAL

### Unanswerable



HERE are two propositions indisputably true which of themselves unanswerably establish the privilege and duty of man being holy. These propositions are alike established by reason and Scripture, and no man can question either of them. The first is that God, by the law of His very being, necessarily wills and designs the highest good of man. We regard this as axiomatic. Alike common sense and Scripture acclaim this great faith. God has informed us of what He esteemed essential to man's highest good which He declares to be that we become holy. The second proposition is that God is able to do whatever He desires done. And if He commands man to be holy and regards this as for man's highest good, it follows that He is able to make man holy.

What God wills He is able to perform. He has ability to do whatever He wills to do. We can not conceive of Deity on any lower a plane than this. To deny that God can make man holy is to say that the Devil has done a work that God can not undo. This is tantamount to saying that the Devil is bigger than God. This would be blasphemy. If it be true that God is able to do whatsoever He wills to be done, we ask the question, What is His will concerning man? Secondly, Who is it that wills concerning man? Answering, we would say that the will of God is that we be holy. He expressly so declares this in His inspired Word. Thirdly, we say that the one making this wonderful will is God the Father — Maker of heaven and earth. Now, how blasphemous is it to deny for a moment that man can be holy with such a will made concerning him by such a being as God.

"This is the will of God even your sanctification." Now, how can we understand this text upon the basis of a denial that man can be sanctified? It means, if it means anything, that God has determined by an act of choice that we should be sanctified. And the very fact that He commands it is a pledge that He will accomplish it in us in so far as it is His work. And the act is His work entirely after we comply with the conditions He has laid down for us.

This being the divine will or decree or legacy bequeathed us it follows that whatever is God's will for us should and must be our pleasure and desire to possess. This involves the willingness on our part to do whatever is in our power to obtain and make an actual fact in us that divine will. It remains, therefore, that if we fail to be holy it will be our own fault and not God's. No man is excusable on any grounds for not complying with this obligation. It is not a very high plane of religious compliance to say that our desires should run in parallel lines with God's will for us. Any lower basis than this would argue disloyalty on our part. We must desire whatever God has esteemed and declared best for us. This is necessary to that spirit of sub-

mission which lies at the basis of all true loyalty to God. To refuse or decline to believe this His will to be sincere argues unfaith and disloyalty as well. We can not be true to God and not fall into acquiescence with all His demands and desires concerning us. We must renounce our own wills and take His will as our highest good in this and all worlds.

One more side to this must be noticed. To say we can not be holy is to question the veracity of God or the ability of God to do what He declares He can do by requiring us to be holy. This is a most grave offense against God for any mortal to commit. To say that God can not sanctify us is to say that the Devil is greater than God, which is an absurdity and an affront against God of the gravest kind. To admit that God can sanctify but will not is to charge Him with trifling with us on the most sacred of all things. That He would command us to be holy and yet refuse to make us holy is an impeachment of the divine character which any man makes at his dire peril. God is true and will surely do whatsoever He promises us, and we can rely on Him and His Word implicitly. God is committed by His very nature to do all which is for our highest good, and holiness or Godlikeness is the acme of human need and goodness and beauty. God is pledged to and will surely accomplish this in and for us the moment we comply with the conditions prescribed.

### An Intimate Relation

BROTHER JOSEPH SPEAKES made a good point in his speech before the Tennessee District Assembly when he reminded his audience that church extension was vitally related to the missionary and all other sacred causes and interests for which we as a church raise money. This was due to the fact that by church extension we strengthen and broaden our home base of supplies. By building new churches and congregations in regions where now we are too weak to do so without loans and gifts from the Church Extension Board we are increasing our constituency from which we are to draw gifts and help for all the other church causes as well as church extension itself.

We have often thought how vitally this relation is seen to be. It has made us wonder why church people are so slow to see this point and to recognize that by church extension we are really advancing all the other causes — missions, both home and foreign, and all the benevolences of the church. This because we are increasing the number of churches which will become systematic contributors to all these interests. So the fact is that we are doing the wisest thing conceivable in working for the establishment of a strong Church Extension Board. Our people would be wise to encourage this movement and help hasten the creation of a stalwart sentiment favorable to it and the opening of an

era of great extension of our church in quarters where now we are too weak to do anything without such help.

We well remember the beginning of the church extension movement of the Methodist Church, South. It was only some twenty-five years ago. There was much misunderstanding about it. Dr. David Morton got the vision and studied the movement of the sister church in the north. He was finally able to persuade the church of the need of it in the Southern church. Today they have a very large sum of money invested from which they use the interest in building new churches by gifts of loans. This society of that church has spent a vast sum of money in loans and gifts to needy churches. We have not the figures before us, but we will risk the assertion that they have spent many millions of dollars in thus helping needy churches. Perhaps there are thousands of churches erected and prospering which could not have been built but for the help they received in their days of struggle from the church extension society. They have an immense sum of money given them as a loan fund. The interest only on this fund they use in helping churches. Besides this there are annually large collections made, the whole of which is thus employed.

Notwithstanding the marvelous career of this society there were multitudes in the church at the time of the starting of the society who opposed it and thought it was a great blunder to add another to the large number of societies the church already had. There could not be found one such opposer today, we dare say. The immense success of the great movement has demonstrated the absolute need and wisdom of the movement.

It is the same with our church. We need this most assuredly. We want to add our word of indorsement to the movement. We were glad the General Assembly created the board at its last session. We must now take hold of it and hold up the hands of the officers of the board and help them to push it along. Let our pastors encourage it. Let these men of God who have in hand this difficult work of creating a sentiment favorable to it and of instructing our membership concerning it receive our hearty indorsement and aid in their hard task. We can all help if we will, and remember that in helping this movement we are helping all the interests of the church from the missionary cause all the way down to the least one.

God bless this movement and the men in charge of it and give them the ear of the preachers and the church and the hearty sympathy and help of all concerned. We can erect many a church in destitute regions where now we are practically unknown. We mean of course by the word "destitute" that they are regions destitute of Nazarene churches. They may be rich places as to the people but not supplied with our message or churches. Only thus can we spread our evangel broadcast and get our message of full salvation throughout our home country.

## The Great Can Make Great Mistakes

IT is a pity, but it is true, that the great can make great mistakes. We wish it were otherwise, but it is a vain wish. We are all mortal, and fallible, and as long as we are in the flesh it will continue to be true with us, as the old Romans used to say, "it is human to err."

The editor of the greatest religious paper (measured by intellectual ability and soundness along evangelical lines—all save holiness)—in a recent issue said: "Sanctification is a work, not an act; it is a growth, not a birth; but it is a growth which goes on. \* \* \* Christians are at their death made perfect in holiness."

This is certainly confusion confounded. To an ordinary student of the deep things of God it sounds puerile. Coming from the pen of a great scholar it would be astounding had we not become familiar with such blunders. It only shows that men by wisdom can not know God, or His great doings. That the wisdom of this world is foolishness with God. Of course sanctification is not a birth. We never heard anybody so teach. It is the opposite of birth. It is death. Sanctification is not a growth in its initial reception. It is and can only be a growth in the life which follows the act of God in making us holy, or sanctifying us. Referring to the beginning of this life of holiness in a believer, it is grossly incorrect to say that "sanctification is not an act, but a growth." It is only a growth when speaking of the life of a man after he is sanctified. Then it is and must over be a continuous growth. But speaking of the man in becoming sanctified it is pre-eminently proper to say that sanctification is an

act. It is that act of God by and in which a man is made clean or holy. The Greek plainly shows this as well as the English.

Our Savior prayed the Father: "Sanctify them!" To substitute the definition the editor in question would give this word, we would have to say "Grow them." This would make no sense, God is the actor in the blessing or act of sanctification. Man is the recipient. In the life of the sanctified, man acts. God acts in bestowing the blessing of holiness.

Take Paul's prayer for the sanctification of the Thessalonians in 1 Thess. 5: 23: "The very God of peace sanctify you wholly." To follow the definition of our learned *confreere* we would have to revise Paul and make him say, to be strictly correct and not liable to be misunderstood, as his words stand in the text: "The very God of peace grow you wholly." God does not grow us. God sanctifies us and we do the growing by the use of the means of development which God gives us. God does not use death as His agent in sanctifying us. If death is the agent of this mighty work it makes death greater than God. For if God does not do this work it is either because He can not or because He will not do it. If He can not, then death is made greater than God, because death does it according to our scholar-editor. If God can, but will not, do it He delegates the greatest work ever done for us to a subordinate or inferior agent. God regenerates us, according to the same editor. Yet he claims that death must sanctify us in one line of his editorial, but in the first line he says growth does it. Not pausing to notice this contradiction of his teaching, we only here insist that if God can do this great work of sanctification for us but does not, and delegates it to death, He appoints death to do a greater work for us than He is willing to do Himself. This puts God in at least a very inconsistent light. Why should He decline to sanctify after He regenerates? It is distinctly declared by Paul "To the praise of the glory of His grace, wherein He hath made us accepted in the Beloved."

Again the same apostle exclaims, "O the depth of the riches both of the wisdom and knowledge of God! \* \* \* For of Him, and through Him, and to Him, are all things: to whom be glory for ever. Amen." We may rest assured that God will not give His glory to another, especially to such an agent as death, whose only prerogative is destruction and never life in its purest and supremest aspect—that of oneness and communion with God. It is God who performs the act of sanctifying, and not death.

TALK OF SLACKERS and shirks! Where can we find worse and guiltier ones than any government which refuses to protect its soldiers who go forth and risk their lives for their country's weal from the temptation of intoxicating drink? This is too serious a matter for us to keep silent when there is such a call for protest. Brewers have no rights our government should respect. We take over other things. The railroads are made to respond to the public need in time of war. As a war emergency measure government exercises the authority to press into service private or public businesses. But when it comes to a business like the brewery, which only hurts and destroys the efficiency of our soldiers and everybody else who touches it, and destroys food and weakens our fighting power in manifold ways, we let it go on uninterrupted in its dirty work.

NOTHING AT THIS HOUR is so effectively driving infidelity from the field as the holy, consistent lives of Christ's followers. Such living makes an argument that causes unfaith to lower its front and hush its arrogance. Such living goes loaded with the only dynamic force that the Devil fears and flees from. And he has so continuously and so effectually felt the conquering strength of this force in times past that today he is busily scheming and seeking to apostatize the Church into discrediting holiness as a spiritual possibility in human experience. And wherever Satan is succeeding in this adroit method of warfare you see proof of it in the pulpits and pews that practically claim they got in conversion the kind of religion and all the religion the Lord wanted them to have, and all that they can afford to keep alive and at the same time be able to pay their bread and butter bills.

THERE IS SUCH a thing as wisdom without education—the wisdom which cometh from above. Also riches without money—the riches of the saving grace of the Lord Jesus Christ.

# The Sufferings of Jesus

BY REV. JOHN W. CLARK

Christ also suffered for us (1 Peter 2:21).

EVERY word in the text is of vital importance to us, for it refers to our blessed Redeemer, the Messiah of Israel, and the salvation of the Gentiles — to Christ, the joy of all the earth, and the glory of heaven. The text says Christ "suffered," and it is true: for His sufferings were unparalleled and marvelous, and it was all for us. When we think of Him leaving His throne in heaven, and coming to this world of sin and wickedness, it certainly was very painful and humiliating to Him. Before His advent to this earth, He held a very exalted position in heaven, where He possessed the glory of the Father — the glory of pomp and splendor, the glory of angelic worship and adoration, and, in fact, all the glories of heaven, exalted and pure. But He sacrificed it all and came to this earth, His original footstool — to a world full of wickedness and sin, an act which on His part meant suffering and pain, yet being propelled by a great heart of compassion and mercy for lost men, He was willing and ready to come and suffer, in order that He might prepare the way to heaven and immortal glory for every son and daughter of Adam's fallen race. We will never be able to fathom the depths of suffering and anguish it cost the Son of God, for it is beyond the comprehension of man. Yet it was necessary for Him to come, and be born of earthly parents, that Deity might be clad in human flesh, and that as a man He might suffer for us, that we guilty rebels might be saved from sin and become the children of God, and be made partakers of the divine nature. Hallelujah!

While all power, both in heaven and in earth, was given Him, and the reins of the universe placed in His hands, yet suffering and poverty were to be His lot, as was prophesied. He was despised and rejected of men. He was the Son of humble parents, and poverty followed Him all through His life here on earth. He was poorer than the fowls of the air or the beasts of the field, for the birds had their nests, and the foxes their holes, but the Son of man had not where to lay His head. He borrowed His first residence (a stable) and His first bed (a manger) from the animal creation. The sepulcher in which He was laid after the crucifixion was not His own but the property of another. When He crossed the lakes, it was in other men's boats, and when He entered Jerusalem as a king, the colt on which He rode was the property of another. And the last meal He had on earth was in a room which His disciples had borrowed from a friend. Reader, it was all done for you and me! For by reason of our transgressions we forfeited everything, and God was under no obligation whatever to us, and could have withheld every bounty from us, but the suffering of Christ was designed for the purpose of opening up the treasury of the eternal riches of the love and mercy of God to us.

Not only was the life of Christ one of poverty and humiliation, but with it was connected the shame, the scorn, and the insults to which He had to submit. His reputation was maligned, His motives and acts misrepresented, and His person insulted. His life was hunted by His enemies with hellish ferocity, until He was finally betrayed into the hands of an angry mob by a member of His own little company, and was carried away to the judgment hall of Pontius Pilate, as though He were a noted criminal seeking to evade the law and justice. Blindfolded and clad in the garments of a mad man, with a crown of thorns piercing His brow, with spittle on His face, surrounded by an angry howling mob, He stands before Pilate, who, after a mock trial, scourges Him, and gives Him over to the mob who are crying, "Crucify him, and give us Barabbas!" And He is carried away to Calvary amid sneers and jeers, and crucified. Think of the suffering and shame as the cruel nails pierce His hands and feet, and the sword pierces His side!

But in all this we can see the degradation and

ruin sin brought upon man, and into what awful transgression sin can plunge her victims. Here also we can see our spiritual and celestial glory, and how it was obtained. Sin had ruined the entire race, and man must be redeemed and Christ must suffer the penalty to make us kings and priests unto God. Note the sufferings of Christ in the Garden of Gethsemane, which were not physical but entirely mental and spiritual. He had now retired from the world, and no human hand was upon Him, and as yet He had not received the corporeal inflictions and punishments just referred to, and yet we behold His fear. See how He trembles! His soul is seized with horror, while the thick mists of darkness have settled down over His spirit, and He falls prostrate to the ground. His agony here causes Him to sweat as it were drops of blood, and these no doubt were the deepest and most intense sufferings in all His life. It was here His soul was offered up that the guilty sinner might not suffer the anguish and despair of eternal woe. The suffering here was to save man from the curse of the fall, and from the black horror of the second death.

## Some Things Necessary to Christian Life

BY J. E. BRASHER

BEING born again. Jesus said, "Ye must be born again." (See John 3:5-7.) "As far as the east is from the west, so far hath he removed our transgressions from us" (Psalm 103:12). "Whosoever is born of God doth not commit sin" (1 John 3:9).

2. Being sanctified. "Being sanctified by the Holy Ghost" (Romans 15:16). "Blessed are the pure in heart: for they shall see God" (Matt. 5:8). "Follow peace with all men, and holiness, without which no man shall see the Lord" (Heb. 12:14).

3. Daily Bible study. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15). "Search the scriptures; for in them ye think ye have eternal life" (John 5:39). "Let the word of Christ dwell in you richly" (Colossians 3:16).

4. Secret or private prayer. "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty" (Psalm 91:1). Some one has said that the secret chamber is the Christian's power house. Jesus said, "Ye shall receive power, after that the Holy Ghost is come upon you" (Acts 1:8).

5. Family prayer. Read a portion of God's Word every day at least once, and pray aloud; better twice a day, morning and evening.

6. Active Christian work. Such as personal speaking to those we meet, having an opportunity, about their soul's condition.

7. Speaking in public. Such as giving a word of testimony. "And they overcame him by the blood of the Lamb, and by the word of their testimony" (Rev. 12:11).

8. The preaching of the Word. Preach the word, be instant in season and out of season. (Read 2 Tim. 4:1-5.) I notice that some of our Pentecostal Nazarene preachers are failing to declare all the counsel of God (Acts 20:27), and are not as definite on holiness at some places as at others on account of the desire, I think, to be popular.

9. Attendance at public worship — weekly prayer-meetings, Sunday school, and the preaching services.

10. Last of all, the giving of the tenth, or tithing. I preached tithing at my church in Pensacola, Florida, and I was surprised to find so much Scripture on tithing. Read one lesson on it, found in Malachi 3:7-12, and then prove the Lord, or put Him to the test.

CRESTVIEW, FLA.

It was necessary for Christ to die that He might taste death for us all. Note then His ignominious death upon the cruel cross. Here sin and death were united in the first threatening, the wages of sin is death. Sin produced spiritual death and opened the grave for the dying body, and the regions of eternal death for the soul. Christ therefore suffered death for us all, and His suffering on the cross, in connection with His intense suffering in the garden, constitutes the atonement for sin. He was the great Sacrifice for sin, and obtained salvation for the whole human race. By His death on Calvary the river of life was opened, and salvation full, free, and for all was brought to this world. Reader, we want you to get a faint idea of the sufferings of Jesus, and what they were for. He suffered not for Himself, not for angels, nor for devils, but to redeem you and me from sin. Do you feel you are resting your all here?

FRANKFORT, INDIANA.

## Consecration

BY MRS. MAE EDD

Blind, or broken, or maimed, or having a wen, or scurvy, or scabbed, ye shall not offer these unto the Lord, nor make an offering by fire of them upon the altar unto the Lord (Lev. 22:22).

I HAVE been much concerned in regard to the lack of real holiness in our churches of today, and believe our fault lies in the kind of offering brought unto the Lord for sacrifice. We have people who seem to run well for a while, but then there seems to be scales over their eyes (blind), and they neglect to read the Word and pray (broken vows), and go halting and limping (maimed), and finally stumble into something and receive a bump (wen), and have not been able to suppress some unholly habit or desire (scurvy or scabbed), and finally go down. They hear a sermon on holiness, and decide that is what they need. So they go to seek sanctification — and are reclaimed. They go away, to find later on they are traveling the same old road they thought they had left.

My Bible tells me that we are to present ourselves a living sacrifice unto the Lord; also "And you hath he quickened, who were dead in trespasses and sins" (Eph. 2:1). I feel here is where so many fail, and why we do not see the spiritual progress we should see. Moses, in instructing Aaron and his sons and the elders of Israel said, ". . . Take thee a young calf for a sin offering, and a ram for a burnt offering, without blemish, and offer them before the Lord. And unto the children of Israel thou shalt speak, saying, Take ye a kid of the goats for a sin offering; and a calf and a lamb, both of the first year, without blemish, for a burnt offering; also a bullock and a ram for peace offerings, to sacrifice before the Lord; and a meat offering mingled with oil: for today the Lord will appear unto you. And they brought that which Moses commanded before the tabernacle of the congregation: and all the congregation drew near and stood before the Lord. And Moses said, This is the thing which the Lord commanded that ye should do: and the glory of the Lord shall appear unto you" (Leviticus 9:2-6). Notice the order, and how it was received.

"And Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people: and the glory of the Lord appeared unto all the people. And there came a fire out from before the Lord, and consumed upon the altar the burnt offering and the fat: which when all the people saw, they shouted, and fell on their faces" (Lev. 9:23,24). I believe when we bring our offerings as ordered according to the Word, there will come a "fire out from before the Lord" that will burn out the "old man" with his deeds and mortgages, and we will have severed partnership with him for ever. Praise the Lord! Give us more death-bed scenes of the "old man"! I believe in complete eradication.

VIEW, WASH.

# That Church Membership Committee

BY REV. W. E. SHEPARD

**W**HAT is our church membership committee? Is it a need? a convenience? a dead letter? or a farce? Inasmuch as our General Assembly has authorized such a committee and declares that it shall be, it would seem that it ought to be of enough consequence to demand proper attention in our various churches.

We would like to take up the question above in its reverse order, and canvass it somewhat.

## 1. Is it a farce?

A farce according to the dictionary is an "absurd sham"; a "meaningless and ridiculous proceeding." To have a church membership committee and let unworthy people pass through its fingers and into the fold of the church would prove that it is an absurd sham. Is not one thought of the committee to guard the door and see that no improper person shall be enrolled in the membership? Some time ago the writer was holding a meeting in our church in Dayton, Ohio, when a gentleman one Sunday afternoon gave his testimony and indicated his ardent desire to become a member of the church. At the close of the service the membership committee met and had a friendly talk with the gentleman and discovered that he was a member of some secret society and, as a result, had to hold him off. Later on, we held another meeting at the same place and found the brother taking a lively part in the meeting, and we understand had been accepted as a member of the church, which of course meant that he had become free from his secret society entanglements.

The membership committee should be those who are spiritual, and keen of discernment, and not afraid to make proper inquiries, together with the pastor, and find out if the applicants for membership are the proper ones. With oathbound secret lodges on every hand, unscripturally divorced people filling every walk of life (and death), heresies too numerous to mention abounding everywhere, deceived souls by the multitudes, and worldliness running rampant, does it not stand us well in hand to make proper inquiries, especially if we are not well acquainted with the applicants, before they are received into our membership?

## 2. Is it a dead letter?

We understand by the words "dead letter," a law or rule that is set aside and disobeyed, or unobserved. To have a membership committee, and then to receive members into the church without first having the applicants appear before them to ascertain their eligibility, is to make the law a dead letter, and no loyal pastor could think of taking the matter into his own hands and thus set aside the committee. No church should submit to such surroundings from a pastor. If the pastor does not follow the injunctions of the Manual, how could he expect his people to follow them?

## 3. Is it a convenience?

What we mean by a convenience is this: A person applies for church membership, and the pastor sees in him a desirable factor to the church, and of his own accord, without any consultation with his committee, the brother is at once received into the church. But when perchance, an undesirable party applies, and the pastor feels embarrassed in facing the situation alone, he makes a convenience of his membership committee, and lets them dispose of the case. To use the homely expression, he lets them do all the dirty work. Now is that the idea of our General Assembly which framed our Manual? Did they not have a nobler aim for that committee than simply to relieve the pastor of some embarrassing work of turning down ineligible applicants?

## 4. Is it a need?

If it is not a need, then before the next General Assembly, get busy with your memorials and have it eliminated. It is supposed that the

General Assembly is composed of the wisest and best elements of the church, in order to transact the business of the church and to frame such laws as are necessary for its existence and growth. This General Assembly, acting up to their best light and wisdom have made it a rule in the Manual that all our churches shall have a membership committee, whose business it is "to seek out those who seem desirable as members, and recommend them to the pastor," and "to act in the capacity of an advisory committee. The pastor shall consult with said committee, relative to those desiring to unite with the church."

Now, for a pastor to ignore the wisdom and ruling of the General Assembly, and set this aside, and take it into his own hands, and receive into the church those whom he will, or make the committee simply a convenience, shows at once his very disloyalty to the church to which he belongs. With so many religious undesirables floating around everywhere, it seems to the writer that the membership committee, in response to its proper duties, is one of the great safeguards to our church.

It would be better to have less members and have them good material, than to have more and be an encumbrance. Lord, give us quality rather than quantity.

## Does It Pay?

BY I. L. FLYNN.

What shall I do to inherit eternal life? (Lk. 18:18)

**T**HIS is the most profound question man ever asked. No weightier question could be asked by angels. It is the paramount question that confronts every person who realizes a coming eternity. It is the absorbing question that interests the awakened soul here. It will haunt the soul, who neglects salvation, through eternity. Multitudes may ask this question from the lips; only a few ask it from the heart.

This question was asked the Lord by a young ruler of the Jews. He was a ruler of the synagogue, therefore a member of the church, a devout, religious man. As far as he knew he served the Lord. Yet with all his devotion he realized a lack of something, and was very eager to have that something satisfied. When he heard of Jesus he ran to Him, and though He was surrounded by the multitude, though the priests, the scribes, and the Sadducees were there, yet he knelt at His feet and asked the one all-absorbing question, What shall I do to inherit eternal life?

He prefaced this question with "good Master." He realized that Jesus was above the ordinary teacher and had something to tell that would be of interest to him. Jesus replied, "Why callest thou me good? None is good, save one, that is, God" (Luke 18:19). Men say that Jesus refused to be called good. We do not find it in this text. He would teach that God only is the essentially Good One. We believe this is a strong text teaching the necessity of the new birth. It teaches that we must be rebuilt, made over, made good by the Spirit of God, before we are good. Those whom the Bible calls good (and there are many), show the Spirit of God. No doubt this is what Jesus meant. Jesus replied to this young man, "Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother" (Luke 18:20); and in Matthew 19:19, it is added, "Love thy neighbour as thyself." The young man, kneeling, and looking Him in the face, answered, "All these things have I kept from my youth up" (Matt. 19:20). Must not his answer have been true? Jesus did not question it. The record says, "Jesus beholding him loved him" (Mark 10:21).

In reading this account we have concluded that this young man was a Christian, had some

kind of an experience; and if he could live without committing sin in his day, why not we in this enlightened age? While he was a Christian, he had never gotten the satisfying portion. He was not satisfied. How many are? Are you? He sought perfection—heart purity—sanctification. Christ says, "... one thing thou lackest" (Mark 10:21). "... If thou wilt be perfect [if he would have heart cleansing, he must pay the price], Go and sell that thou hast" (Matt. 20:21).

God would have us realize that the best things in this world may be the worst things for us. While riches are a great blessing, yet they invariably become a curse to those who possess them. So Jesus looked at this young man's heart and realized the hindering cause that kept him from enjoying the blessing. Riches will keep none out of heaven, if he is consecrated to God. God demanded all from this young man, yet in the very next chapter from this, Jesus made no such demand of the disposition of the riches of Zacchaeus. He volunteered the dividing of his goods and paying back of all he had stolen, with good interest. What shall we do in regard to this? This man refused to pay the price. The remedy was sufficient to cure the malady. The physician prescribed amputation. But he drew back from the surgeon's knife.

Paul says in Hebrews 12:1, "To run." Too many like this young man "run" up against something they, seemingly, can't surmount. Great mountains loom up before them to be scaled. The journey is long and toilsome. Dark valleys are ahead. Wildernesses are before you. The dark forests are around you. There is no room for the world, none for the faint-hearted, only you and Him. Will you follow God? Love Him supremely with all your heart, soul, mind, and strength—be God's? Jesus said to the young man, "Will you do these things, and come and take up your cross and follow me?" Many could give up their riches in this world easily, because they would receive the commendation of the world. But for this rich young ruler to give all up, and take the cross of being despised, talked about, scorned, ostracized; to follow this despised crowd of ignorant fishermen, meant a vast lot. "The cross is too much for me, I can't bear it." With bowed head he walked away sorrowful. What a sad picture for such a young man as this! Turned away sorrowful! While he turned away sad, no doubt Jesus was sadder yet. He understood all that this meant, to turn away from One who loved him so much. He would not pay the price.

We wonder whether it pays to follow Jesus. Let us see. Abraham when called of God left kindred behind and followed, and was so intimately acquainted with Him that he was called the friend of God. Do we fully understand what that means? A friend! There are many true husbands and wives, fathers and mothers, brothers and sisters; but friends—how scarce they are! A friend is one who receives anything the other has that he may need. Are you a friend of God? Does God give you those things that you need? Maybe you are not on very intimate terms with God! Moses left the opulence of Egypt, ascended the rugged sides of Sinai, talked face to face with God until his face shone, and his heart burned with a glowing fire while he wrote the Pentateuch, which has survived the raging fires of criticism from then until now:

Peter asked the Lord, "Behold, we have forsaken all, and followed thee; what shall we have therefore?" (Matt. 19:27). Peter, every one who hath forsaken houses or land, father or mother, husband or wife, children or parents, shall receive an hundredfold in this life and in the world to come eternal life. Brother, that is what I want, eternal life with Jesus. "To look on His face while the ages roll." Thank God, it will pay.

I am drinking at the fountain,  
Where I ever would abide;  
For I've tasted life's pure river,  
And my soul is satisfied.

There's no thirsting for life's pleasure,  
Nor adorning rich and gay,  
For I've found a richer treasure,  
One that fadeth not away.

# Christian Patriotism

BY REV. J. L. HINDS

**T**HERE seem to be many good people who conscientiously believe that it is always sinful to engage in war, and that we should sacrifice our lives, if necessary, in resisting compulsory military service. They base their arguments on the following Scriptures:

Thou shalt not kill (Exodus 20:13).  
Ye shall be holy: for I the Lord your God am holy. Thou shalt not avenge nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself (Lev. 19:2, 18).  
If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink (Proverbs 25:21).  
Recompense to no man evil for evil. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord (Rom. 12:17, 19).  
But I say unto you, Love your enemies, bless them that curse you, . . . and pray for them which despitefully use you, and persecute you: that ye may be the children of your Father which is in heaven (Matt. 5:44, 45).

The Jews rejected the Christ because they did not rightly divide the Word of truth. Some today err because they confuse the Word of God. The functions of Church and State are very different one from the other, and we would naturally expect the inspired instructions to the Church to be very different from those intended for the State. The above Scriptures apply to the Christian, individually and to the Church, and the ones who prohibit taking life were never intended to apply to the State, as the following Scriptures will prove: "For rulers are not a terror to good works, but to the evil. . . . He is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil." (See Romans 13:1 to 7.) This is New Testament Scripture, and is in perfect accord with God's commands to the State as recorded in the Old Testament.

These laws, being moral and ethical rather than ceremonial, have never been repealed, as they are founded on justice, and justice has never changed. God says to the State, "He that smiteth a man, so that he die, shall be surely put to death" (Ex. 21:12). "But if a man come presumptuously upon his neighbor, to slay him with guile, thou shalt take him from mine altar, that he may die. He that smiteth his father, or his mother, shall be surely put to death" (Ex. 21:14, 15). In Numbers 35 God says to the State six times, "The murderer shall surely be put to death." "Life for life, eye for eye, tooth for tooth, hand for hand, burning for burning. . . . stripe for stripe" (Exodus 21:23-25), is the divinely given, unrepealed law of God, given to the nations as a model of moral perfection. These and many other passages give governments the full right to administer justice, preserve order, and protect its citizens and their natural rights.

Our blessed Master taught us the doctrine of non-resistance, and then, lest we should misunderstand and misapply His statements, He inspires Paul to write that rulers are the ministers of God, the revenger, and executor of wrath upon him that doeth evil. So that rulers are ordained of God to enforce law, even should it cost the criminal his life. To the individual God says, "suffer wrong," and to the government He says, "avenge wrong." A bandit robs and murders our good citizens, and on sight shoots down our best officers and terrorizes the country. Has God provided no remedy? Has He enjoined the civil government to "do good for evil"? to "recompense to no man evil for evil"? "Thou shalt not avenge"? "Thou shalt not kill"? etc. Thank God, He has not left us to the mercy of wicked men, but has provided protection for the innocent and just punishment for the guilty by the strong arm of His ordained ministers, rulers. (See Rom. 13:1-7.) They have a divine commission to bring the bandit to justice, and should he resist, he is brought in dead; and the state in doing this has served both God and humanity.

The Christian is not allowed to avenge him-

self, for "vengeance is mine, saith the Lord"; but the State is the minister of God to execute wrath upon him that doeth evil, and He beareth not the sword in vain. In case of a nation becoming an outlaw, violating its treaties, destroying the commerce, and murdering, without a just cause the citizens of another nation, Does God demand that we tamely submit while all our sacred liberties and God-given rights are taken from us, and we ourselves made slaves? If the offending nation refuses an amicable settlement, it then becomes the sacred duty of the offended nation to protect its citizens and punish the aggressors until justice is secured and individual and national rights and liberties are guaranteed. For each person to undertake to avenge for all public and personal wrongs would produce the horrors of anarchy. Hence, God forbids it. For the government to refuse to avenge would mean universal crime and slavery. Hence, God enjoins it.

During the Theocracy, when Jehovah himself was the only recognized sovereign of the Jews, He found it absolutely necessary to have certain kinds of criminals executed, and He found it wise, holy, and necessary to lead the Jews forth to war against wicked, aggressive nations who did not respect individual and national rights. Exodus, Numbers, Joshua, Kings, and Chronicles abound with such acts which are founded on ethics and justice, and are just as righteous and holy and practical today as they were in the past. Just punishment of any kind and in any degree is not incompatible with love. Some, without looking, leap to the conclusion that a soldier, in discharging his duty,

always hates his enemy. Let us examine this method of reasoning briefly, and see if it is true.

The soldier shoots his enemy, the act proves he hates him. The sheriff hangs the murderer, of course he hates him. The jury which convicted him, hated him. The judge approved the sentence, therefore he hated the prisoner. The legislators who enacted the law hated the criminal. The officer who arrested him and brought him to justice hated him. All who favor punishing criminals hate them. Therefore only anarchists can be true Christians. God is love, therefore He will find it impossible to cast the wicked in the lake which burneth with fire and brimstone. To what ridiculous extremes men's fancies lead them! These days we read of the soldiers of opposing armies in Europe fraternizing at the front. In 1906 I saw, during an armistice, the soldiers of two opposing forces mix and mingle in friendly, social intercourse. If wicked men can fight without malice, why not a Christian? The man who hates in war is the man who would hate in peace, if he were provoked. Is my country defending fundamental rights of its citizens?

Would non-resistance encourage oppression and lead to unbearable conditions? If so, I, as a citizen, enjoying the liberty and protection that the state secured for me by war, and preserves for me by force of arms, I must show real Christian patriotism, and be loyal to my country. And in doing so I obey God and follow the holy example of a host of Bible saints. While man is depraved there will be righteous wars of defense, and woe to the man who weakens the hands of those whom God has appointed to protect the innocent, defend the right, and punish the disturber of international peace!

In the meantime let us labor and pray for the return of the Prince of Peace, after whose coming " . . . they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up a sword against nation, neither shall they learn war any more. For all people will walk every one in the name of his god, and we will walk in the name of the Lord our God for ever and ever" (Mic. 4:3, 5).  
TRINIDAD, CUBA.

## The Interpretation of the Bible

BY N. B. HERRELL

**T**HE Catholic church has the Bible — but they have an infallible (?) pope to interpret it to the people.

The Swendborg church has the Bible — but they have Swendborg's book of visions to interpret it.

The Shaker church has the Bible — but they have Mother Ann Lee's book of revelations to interpret it.

The Mormon church has the Bible — but they have Joe Smith's book of Mormon to interpret it.

The Christian Science church has the Bible — but they have Mrs. Eddy's book of science and health to interpret it.

The Seventh-Day Adventist church has the Bible — but they have Mrs. White's books of visions to interpret it.

The Bible tells us that the Church is "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone" (Eph. 2:20). Jesus commissioned His church to "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world" (Matthew 28:19, 20). We are not to teach what the pope tells us. Nor what Swendborg saw in a vision, nor Ann Lee's revelations; not the book of Mormon, nor Mrs. Eddy's Key to the Scriptures; neither Mrs. White's trances — but, whatsoever Jesus has commanded us.

We are to preach the gospel of Jesus Christ, which is the power of God unto salvation to every one that believeth. We are to preach it with the Holy Ghost sent down from heaven. The Holy Spirit is to fill the preacher; illumine the Word; convict the sinner; lead the justified. All this is to be accomplished through faith. The above-named leaders of religious cults have usurped the place which the holy Spirit holds in the Church of Jesus Christ. Therefore, they are false prophets setting themselves up as lords over God's heritage.

## Holy Service a Delight

BY GEORGE HARE, M.D.

Follow peace with all men, and holiness, without which no man shall see the Lord (Heb. 12:14).

**T**HE writer at his own mention of holiness is carried forward to the blessed result of seeing the Lord. To not follow holiness is to be debarred from this fruition. "Blessed are the pure in heart: for they shall see God" (Matt. 5:8). God is manifested to them by the Holy Spirit. They appreciate and delight themselves in the love and favor of God. They have right views of God and enjoy His gracious presence. The holiness which God imparts and by which we become pure in heart is a second blessing; the holiness in our text is the holiness which we ourselves are to follow. It is the holy life of the pure in heart which we are to live.

In its place among other Scriptures, What does this particular Scripture teach? I most decidedly hold that holiness characterizes the heavenly world and those who enter there; but it can not in perspicuous antagonism to other Scripture be taught that this language penalizes any child of God. Take, if you wish, the view that unless the regenerated have further grace they will be excluded from heaven. It will remain still only on a par with that other Scripture, "Be thou faithful unto death, and I will give thee a crown of life" (Rev. 2:10). Can you not see that the very spirit of the language "follow peace" and "holiness" is to keep marching on? This cautions us against slackness in our endeavors; other Scriptures give the purpose of sanctification. "Bring an offering, and come before him: worship the Lord in the beauty of holiness" (1 Chron. 16:29).

Having been regenerated and receiving the witness of the Holy Spirit, crying "Abba, Fa-

ther," I have rest and peace. I have found Christ, and He gives me hope of glory. In serving Him imperfectly I found roots of bitterness. Returning repeatedly to the place of prayer, I sought diligently for His cleansing power till I found the joy of the Holy Spirit actually unspeakable and full of glory. I understand now, I am delighted in keeping the Lord always before me. Is not this a vision of God?

Isaiah 58: 13, 14, ". . . and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord." Truly this experience is hid from the wise and prudent, natural philosophers, but every sanctified Christian knows how true it is. Isaiah 48: 18, "O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy

righteousness as the waves of the sea." Could all agree to journey to this land of glorious salvation, after awhile they would enter the sunshine clime of Beulah with its fertile plains and verdant valleys, where the birds sing and soft zephyrs blow. Truly, they would receive more than a hundredfold in this present life, and in the life to come life everlasting.

The sinner may well be frightened by showing him the penalties to be meted out for the follies of his career; but the Christian will be lured on in a holy service by the blessedness, peace, and joy of the wholly sanctified. The blue days of the sinner have a ghostly foreboding of gloom and evil that make them far more terrible than the cloudiest sky of the Christian. The Christian in the darkest hour looks out for the day star to arise and shine as before.

KIRKLAND, TEXAS.

## What of the Times?

BY REV. W. OWEN JONES

WHAT do the times indicate? What will the times bring forth? God alone knows. Our implicit trust in God will bring us to complete vindication and satisfaction. These are days of anarchy, disloyalty, and insubordination. A national calamity is assured if these succeed. The home can be menaced, the family broken, and religion organically can be threatened. Certain ideals must be coveted as a nation to keep us intact as was in the mind of our forefathers. The home, to be unbroken, must possess unanimity in all things, so far as possible. The family must be bound in loyal ties to assure peace, and the Church must commune in its interests to allow magnanimity of action for success. Souls is the consideration of our existence and provoked the interest of our early leaders as a Church, and became a reality in the God-given vision. *Leadership* was never coveted by our seniors in the beginning. Their bigness of soul, their keen vision, their humiliation made them followers, and they shared it with others.

There is calamity in single-eyed activity, the absorption of interest. It is indeed serious. What of the times? We are not too cozy, we are kept warm by piling on covers from the blast. We are not too comfortable, we are kept in comfort by seeking more spiritual warmth. Our loyalty is in surrender to God's choice. God bless our head, and the men we have chosen! Our work is not to leave settled conditions, tried as by fire, and fly into vast and barren reaches and there throw up our hands and call on anything to come and help us hold up our human inventions.

Anarchy comes when we leave the practical paths and soar up into the ultra-mystical. We are menaced by religious dreamers. There is often a lack of that patience and love that bears and forbears. A slaughter of words, an ocean of gush and sentiment, a wrong use of personal magnetism, and all combined produces chaos; an insubordination to a system of conditions that has long endured the storms of the slipshod, and the insubordination of these times. There is an art that is practiced by a long service which plays on the feelings, taking the psychology of the hour. The encouragement of the emotions and acceptance of unbridled display of human powers produces a leap out of order into insubordination.

The times are chaotic; we are living in national and religious uncertainty. But we see the desired goal. May God grant us poise. We are tried but God is with us. We have prophets in our generalship as well as administrators. The call for fire is unbridled unless it is by a desire for the baptism of the Holy Ghost and fire. The glory is good; but we must have the Lord and His glory. The continual cry for fire burns up the sense of solid terms and things. The continual cry for the action which breaks into the uncontrollable, breeds love for insubordination. There is an influence that works for inconsiderate action that in itself laughs at

its results in silence; a lust for the spectacular. There is a real spiritual freedom that loves those above us—a freedom in true loyalty.

Actions prompted by the Holy Ghost make us lovers of good, spiritual government. Thank God for our movement! Well manned, splendid leadership, holy leaders of truth, a sympathetic brotherhood, companions in holiness, we are born from need! We continue in truth, and we shall finally land in glory for our true brotherhood. God bless the Pentecostal Church of the Nazarene!

## The Gate Celestial

By MARY H. AUGSBURY

Methought one night as on my bed I lay  
That present scenes and times had passed  
away,  
And that in speechless wonderment I stood  
Near the celestial city of my God.

Its light was like a jasper stone most fair,  
Its gates were gleaming pearls, and stationed  
there  
Twelve guarding angels, clad in vestures  
bright,  
Kept the great gates that never close for night.

And as, in awe, I looked and looked again,  
Some one drew near across the eastern plain;  
In haste, yet slackening as the gate he neared,  
What was it that he wished or what he feared?

"All hail! What wouldst thou do?" the guardian  
cried.  
"I come to enter in," the man replied.  
"What is thy passport to these realms of  
bliss?"  
The angel questioned, "Hadst thou thought of  
this?"

"I fed the hungry, and I clothed the poor,"  
He answered, "I have made my welcome sure."  
"Not so," the Bright One answered with regret,  
"Good deeds have never saved a sinner yet;"

Another to the heavenly gate drew near,  
"Give me thy passport ere thou enter here!"  
The angel challenged, with a touch of pride  
And confidence the mortal thus replied:

"I am a churchman, baptized in my youth,  
"My church is orthodox, my boast is truth."  
"Is this thy trust?" in accents slow and grave,  
"The grandest creed is powerless to save!"

Then turned the angel, for another came  
With hastening steps and countenance aflame  
With hope. "Stay!" said the angel guard,  
"What is thy hope of entrance and reward?"

"The blood of Jesus!" earnestly he cried.  
Rejoicing then the angel stepped aside,  
Repeating, as the ransomed soul passed in,  
"The blood of Jesus cleanseth from all sin!"

## The Sunday School

BY REV. DORMAN D. EDWARDS

WHEN the holiness people "came out" of the dead, formal churches, they were tired and disgusted with everything savoring of man-made machinery and ecclesiastical manipulation. From the one side of formality the pendulum swung to the other extreme of license. Many deceived themselves into thinking this to be liberty. The pendulum is gradually settling back into the mean or neutral position of freedom of the Spirit, plus organized efficiency in methods. For this we have great cause to give thanks. But even now, occasionally; we meet some misguided soul who thinks the Devil has his hand in everything that has been planned beforehand; and that Christ is only present in the spontaneous or the unpracticed. For the benefit of these I would say that we have nothing to fear from anything but sin.

It was n't methods that killed the modern church. It was the toleration of sin and worldliness in her own ranks, and taking the worldlings into her communion to pad statistical reports. May we, as Pentecostal Nazarenes, keep our eyes off statistics and set our wills firmly to be Bible Christians, live and preach Christ's salvation to a dying world, and be contented with the numerical increase that He gives us. May we guard our church doors as we do our families.

One of our institutions that has suffered greatly by this looseness in conducting our church affairs is the Sunday school. I find slackness, lack of discipline, lack of study and vision to be the rule and not the exception. Why? Is it because we consider the Sunday school so lightly? Don't we care, or is that terrible error of Satan—"All we have to do is to open our mouths and the Lord will fill them"—more prevalent than we first supposed? Paul recognized that he was debtor to the barbarian as well as to the Christian for knowledge. He recognized that he could learn many things from all those around him, even though his heart was pure, and he was called by the Lord to be an apostle.

We holiness people should learn from every religious endeavor in the land—from the Catholic to the Mormon. I am, of course, speaking of methods and not faith. We should study the methods of the business world. Efficiency is the slogan of "big business." Men who are chasing the elusive and perishing dollar, employ efficiency experts, who even go to the extreme of taking moving pictures of the employees in order that a man might be able to do in four movements that which he had formerly been accustomed to do in five. Why? To make more dollars, to hire more men, to make more dollars, etc. Beloved, don't we get a glimpse of light? Do we believe what we preach? Are souls worth more than dollars? Aren't children given into our hands to Christianize? How can we do it if we are not prepared? Would we hire a physician who had not studied medicine? or a lawyer who did not know law? And yet we manipulate Sunday schools, many times, without even trying to know the Book we are supposed to be students of; or even knowing the first principles of psychology.

In these articles, of which this is the first, I want to bring to your minds, as forcibly as possible, some of the defects I have found in our Sunday schools; and what, to my belief, is the remedy. I am a Sunday school man. My heart burns within me as I ponder the greatness of my subject and the possibilities of marvelous results. I confess my own inability to handle the subject adequately; but in view that it is the most neglected theme in our paper (and also the most important) I bring these articles for your prayerful consideration. May God richly bless us in this great undertaking of bringing the children to Christ. God forbid that any of us should be slack in our service, and thus allow precious souls to slip from our grasp and hell be populated because of our mistakes, laziness, and inefficiency.

## For Christ's Sake

BY H. W. WELSH

WITH the above words we usually end our prayers. In fact, in many prayers there is a constant repetition to grant our petition for Christ's sake. We are told to ask in His name, "Whatsoever ye shall ask the Father in my name, he will give it you" (John 16: 23). We desire and obtain many blessings and answers from God because we ask Him to do it for Christ's sake. Innumerable are the answers to prayer that have been received because they were presented in the precious name of Jesus.

However, there is another side to this question. God not only desires us to present our petitions in Jesus' name and for Christ's sake, but His Word plainly teaches us a number of things we should do for Christ's sake. Just as we appeal to Him to do things in the precious name of Jesus, He appeals to us to do many things for Christ's sake.

*First.* Forgive one another for Christ's sake. "Forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 4: 32). We are to forgive in the same manner. God never casts up our past sins. He buries them, forgets them, and looks upon us as though we had never sinned. Do we forgive others in like manner? We are exhorted to forgive in like manner as God forgave us for Christ's sake. For His name's sake and for the salvation of the lost, let us have a spirit of forgiveness at all times.

*Second.* We are to be servants for Christ's sake. "Ourselves your servants for Jesus' sake" (2 Cor. 4: 5). Jesus Christ came as a servant, not to be ministered to, but that He might minister to others. Paul was a servant for Christ's sake, and in order that he might win souls. Too many want to be chief, and stand at the head. Humility is a beautiful grace. It will help us to take the despised places, and become a servant for Jesus' sake. We are not called to be masters, but servants; and as humble servants of His we will serve men anywhere.

*Third.* We are "always delivered unto death for Jesus' sake" (2 Cor. 4: 11). Many do not like the thought of death; but dying for His sake is the way to eternal life. Remember, "he that loseth his life for my sake shall find it" (Matt. 10: 39). It has been for His sake and His glory that martyrs faced wild beasts, shouted in the midst of burning fagots, gladly faced banishment and death, and counted all things as nothing that they might win Christ. Do we not only have the testimony that we are crucified with Christ, but "For thy sake we are killed all the day long" (Rom. 8: 36)?

*Fourth.* We are to take pleasure in infirmities for Christ's sake. Many times we are apt to forget that trials, persecutions, infirmities, reproaches, and the like are part of our inheritance. "For unto you it is given in the behalf of Christ, not only to believe on him, but to suffer for his sake" (Phil. 1: 29). When these things come upon us for His sake, if we bear it patiently and keep blessed through the trials and tests, we are promised a great reward in heaven. "Great is your reward in heaven: for so persecuted they the prophets which were before you" (Matt. 5: 12).

*Fifth.* Strive together in prayer for Christ's sake. "Now I beseech you, brethren, for the Lord Jesus Christ's sake . . . that you strive together with me in your prayers" (Romans 15: 30). In spite of the many different views that Christians hold in regard to non-essentials, it is important that we all strive together in prayer. "In unity there is strength," not only applies to material things, but there is the promise "If two of you shall agree" (Matthew 18: 19) the thing shall come to pass. The depths of the possibilities of united prayer have never been fathomed. What a mighty advance the church of the living God would make in all of its various departments, if every member would strive together in prayer for Christ's sake! To your knees, O Church of God, in a mighty volume of fervent, united prayer!

*Sixth.* Labor patiently for Christ's sake. "And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted" (Rev. 2: 3). To remember that we are doing it for Christ's sake will help us to be patient, and labor on when the world and others fail to appreciate our service. Thank God, we are not doing it for men, nor for the praise of men; but for the sake of Him who has washed us in His own blood. Amen! Let us press on!

*Seventh.* "We are fools for Christ's sake" (1 Cor. 4: 10). The world may count us fools. However, that does not make us fools. We are what we are, no matter what folks say we are. The carnal minded folks may consider us fools, and the world may laugh at us; but let us press on with a triumphant tread, with clean hands and a pure heart, with a holy life, and God will count us not fools, but among the wise who have built Christian character upon the words of our Lord Jesus Christ.

In conclusion, let me say: If we will do these things for Christ's sake, the petitions that we address to the throne in His name, and for His sake will not go unanswered, but will so grip the heart of our heavenly Father, that He will open the windows of heaven, and the answers to our prayers will be many because they are presented in His name and desired for His sake, by One who was willing upon earth to suffer a few things for Christ's sake.

WINTON, OHIO.

## Lawful Liberty

BY REV. FRED H. MENDELL

SOME years ago, two young men were called before the faculty of one of our schools in order that they might be questioned in regard to their transgressions of sundry laws of

the institution. Each was equally guilty of the offense; but one professed to be a Christian, and the other was a non-professor. The boys having been excused, the faculty discussed their case with the resultant decision that the unsaved boy was whipped, while the professor went absolutely unpunished. The sad part of this recital is that this one case was not an exception, but the rule. Persons who professed to be saved or sanctified broke the rules at pleasure, and in doing so they went altogether unpunished.

In the same institution the faculty, in prayer and consultation, felt that it would please the Holy Ghost to observe the quiet half hour on Sunday afternoons. When this was announced to the student body, some of the latter openly revolted and declared, "Bless God! they can't put any straps on me. I expect to obey the Holy Ghost. I expect to be free." And again they were allowed to stir up sedition and cry out in an anarchistic manner against proper rule and authority, simply because they were spiritual.

The law, Paul tells us, is our schoolmaster to bring us to Christ. Time and again, throughout the Word we are bidden to submit to authority and to reverence those who have the rule over us. Observance of law may be crucifying to self-will, humiliating to personal pride, and a drawback to human ambition; but its purpose is to so break our wills, and train us in habits of obedience that it may bring us to Christ. And having brought us to Him, its work is not yet accomplished. Obedience to law has brought us to the Master. Disobedience to law will take us from Him.

For illustration, a hungry horse may stand kneedeep in an inclosed clover field. Any one knows that the horse is kept in the field by the pasturage and not by the inclosing fence; but the fence is still there, marking the boundary line, outside of which the animal dare not go if he desires to stay in the pasture.

The Holy Spirit does not lead the children of the Lord to disregard authority. His leadership is always within the bounds of the law, and always in harmony with His leadership in other lives. He does not lead two of His followers into variance with each other.

But should God's children be punished for infractions of the law? Why not? Is lawlessness less reprehensible because committed by a spiritual man? Is it not rather more heinous, more dangerous, and more destructive because of its influence? God's judgments always begin with His children. The Word is explicit, "Judgment must begin at the house of God" (1 Peter 4: 17). If those who profess the most are not amenable and answerable to law, what can be expected of those professing less?

Spiritual anarchy is not liberty. It may resemble it, but the results are not the same. Some one has well said, "Your personal liberty ends where my nose begins." When spiritual liberty rides roughshod over the feelings of others, transgresses the rules of state, school, or church; becomes self-assertive and arrogant, it has overrun its bounds and has ceased to deserve the name of liberty. The American citizen is a free man, so long as he is law abiding. When he ceases to be so, he loses his freedom. There is a liberty within the law, a liberty whose freedom comes from the fact that the law can not lay its hand thereon. Perfect freedom in the Holy Ghost—free to do His will, to carry out His purposes, and to obey His laws.

The law of the spirit of life in Christ Jesus is a stronger obligation than any other law. He who has come under the law of love need not fear the law of man, for in keeping one the other is already kept. And yet there is no bondage in love. The soul under divine law does as it pleases, because it chooses to do as He pleases. Let us not wound His love by breaking His law.

HUTCHINSON, KAS.

"THE reason why some people get so little out of their religion is because they put so little into it."

## Intercession

BY J. M. WILSON

Lord, let me feel the sinner's woe,  
Behold the dismal gloom  
That waits his soul in hell's dark night—  
The sinner's awful doom.

Burden my heart for lost mankind,  
And let me feel the love  
That brought the blessed Lamb of God  
Down from the throne above.

Give me the love that made Him groan  
In dark Gethsemane;  
The sympathy that made Him die  
On dread Mount Calvary.

Lord, teach me how to pray for souls  
Who have no hope in Thee;  
Who are in bondage to the world,  
And struggling to be free.

Let me remember how I groaned  
When I beheld my state;  
When I was walking the broad road,  
Had passed the wide, wide gate.

And let my cry ascend to Thee  
As though my soul were lost;  
Unless Thou save from endless woe  
The sin-cursed, wandering host.

O Father, Son, and Holy Ghost,  
Thy power to save make known!  
Save now the souls bought with Thy blood,  
While we surround the throne.

Here are the souls of those we love,  
Here at the throne of grace,  
Speak to them now the pard'ning word,  
"Arise, and go in peace."

They come, confessing all their sins,  
Repenting true and sore;  
Now hear our prayer, bid them arise,  
And "go and sin no more."

# The Church: Via the District Assemblies

By R. T. Williams, Gen. Supt.

**T**HOUGH it does not seem to be an established custom with the General Superintendents of the church to make any special report of the District Assemblies (usually leaving that with the reporters of the Assemblies), we feel that under the existing circumstances the people will appreciate a few statements concerning general conditions throughout the church. We can not, of course, speak for any of the Districts, personally, except those under our jurisdiction this year. Good reports have come from all, which indicate that conditions are very much the same everywhere.

We have not been in one Assembly this year that was not marked by the glorious revival spirit that should characterize us everywhere and all the time. The people have been blessed—they have laughed, shouted, wept, rejoiced, and seemingly have gone home in every case with a greater burden for lost souls, a greater and clearer vision of God and of their possibilities in spreading Bible holiness over the earth. We have tried to make all Assemblies evangelistic; and the same thought has been with the brethren. God has honored the truth preached, and has poured out His Spirit upon the people, saving and sanctifying souls in all Assemblies. In almost every one there has been a perfect spirit of unity and harmony. In spite of the disturbances in our movement this year, in a few localities, we have had unmistakably the greatest year in our history.

When the writer joined the Pentecostal Church of the Nazarene, we did so not being so sure whether it would succeed or not; but we made up our mind that there was nothing better on earth that we could find, and decided to invest our all in it, knowing that every man must invest his life somewhere. We have never been sorry one day for the step we took. The writer can say today, speaking from a fairly wide observation, that the outlook, in spite of a very few disturbances, is better than he has ever known it before. We are more and more convinced that God was in the founding of the Pentecostal Church of the Nazarene, and that He is still in it, and will continue to be if we will keep clean and walk in divine light, filling the place in the world He has given us, being true to our divine commission. We are young yet, and in the process of working out a practical church government, one that will best meet the needs of our people, and most successfully propagate holiness. We are not free from mistakes, and will not be, at least for a long time yet, though we should aim at the elimination of all defects as they appear.

One great need in the movement is patience. Mistakes can not always be remedied as soon as we might desire; but we can all have confidence, patience, and perfect love. The time will come when any undesirable matters may be set right, for the entire church has a right to act in making any changes it may deem wise and good. Our laws are not the unchangeable laws of the Medes and Persians.

The greatest encouragement to our own heart throughout the move-

ment is the presence and blessings of God, saving and sanctifying the people. We have not been in one fruitless Assembly. In every one, the night services have been occasions of real old-time salvation. Thank God! On one occasion, at the close of an ordination service, without any preaching, an exhortation was given in the power of the Spirit, and the altar was quickly filled, and also the front seats, with earnest seekers, many of whom found God in the "good old-fashioned way." We remarked at the close that as long as God crowned the ordination services thus, we would be convinced that He is pleased with having young men and young women "set apart" in the Pentecostal Church of the Nazarene.

There are many other encouraging features for which we thank God, one being more system, another an increase in the spirit of giving, and still another the burning desire to intensify our efforts to evangelize the world as far as possible before the return of our Lord. Give us the "Holy Ghost and system"—God's plan for His work—and we can fulfill our divine commission.

Occasionally, one heard this question, Will the Pentecostal Church of the Nazarene succeed? Why not? It was born of necessity, it was brought into existence by divine providence, it has had a marvelous growth, and it is standing for real vital salvation—the doctrine of regeneration, the doctrine of holiness or sanctification—a whole Bible, and all that is good, of which we have any knowledge; and, best of all, God is with us. We may not be all we desire; but if we follow Him, the great Head of the Church, the Captain of our salvation, He will help us to correct any mistakes, to improve conditions that may not be right, and to continue our fight against evil: the fight for God and Bible holiness. Brethren, I never felt so much like standing by the guns, and defying the imps of unbelief, of dissension, of discouragement, and the devil of "loss of confidence," as today. Glory to God! We have the best movement on earth!

We are going on. We have a great Publishing House, a great paper, some of the best missionaries on earth to preach Jesus in foreign fields, and God wants us to get a greater vision of God, a greater vision of the world's needs, and a greater vision of our possibilities in divine service as soul winners.

The general outlook is good. There is hope, confidence, faith, and holy love and unity in the church, with a manifest determination everywhere to go forward pushing the battle to victory. The opposite is the exception, not the rule. And the exceptions are not many, praise the Lord! Defy the Devil, keep sweet, be patient, hold the fort, refuse to throw mud or rotten eggs, be loyal to God and to the church, keep a cool head and a hot heart, not listening to accusations and evil reports, but attending to the job that God gave us, pushing on, and we shall in the name of God win the day!

## Four Western Assemblies

### COLORADO DISTRICT ASSEMBLY

Our first District Assembly of the year was held at Colorado Springs, Colo. Two distinguishing characteristics stood out in this Assembly from the first service and session to the last one, namely, perfect harmony and a great tide of spiritual power and salvation. There was not a dry power. At night, the altar was usually filled, or almost filled, with seekers. Quite a few found God in pardon or sanctification. There was not a cross word spoken on the floor, nor any politics in the business of the Assembly. It was a real feast of good things, a time when the table of the Lord was spread in the presence of the Enemy.

The District last year, under the wise, godly, and efficient leadership of Rev. R. J. Plumb made wonderful advancement, almost doubling in membership. The Colorado Springs church especially did valiantly, building a lovely place of worship on a good street in a fine location. Brother Plumb was re-elected to the District, but refused to accept the position, feeling that he should give his time to the church in Colorado Springs, as pastor. The District was reluctant to release him, but did so, and elected Rev. A. E. Sanner, of Kirk, Colo., to take his place. Brother Sanner is a splendid specimen of manhood, physically, mentally, and spiritually. He is a strong young man, and will make a great success, under God, on the District. Brother A. G. Crockett accepted the pastorate at Denver, which fact will mean growth and success for the Denver church.

The glory of God was on the Assembly, and all went away feeling glad they came, and carried their holy fire back home to spread it in the home churches. We look for further rapid and wholesome growth on the Colorado District the coming year.

Dr. H. F. Reynolds was present, and did successful work for foreign missions. His message on Sunday afternoon was wonderful.

Rev. T. H. Agnew, representing Olivet University, was present through the Assembly, and did some fine preaching in one or two services; also Brother Chambers from Kansas was present in the interest of our school at Hutchinson.

Both of these great and good men proved a blessing to all.

### IDAHO-OREGON DISTRICT ASSEMBLY

From Colorado, we went to Nampa, Idaho, where the Idaho-Oregon Assembly convened. There was only one unpleasant feature in this Assembly, which has been widely advertised by certain persons who seem to think they can do good by saying things that might be so construed as to be detrimental to others. The same great revival spirit was here that we found in Colorado. Many souls were saved and sanctified wholly. The fine body of students here and the consecrated teachers in our school at Nampa, with Dr. Wiley, the president, and Brother Hodgkin, the pastor, did all they could to keep the revival going. We do not claim the glory for the revival here, neither do we claim the glory for the revivals in all or any of the other Assemblies. Give God the praise, not man. In all the other Assemblies during the year the writer has done the most of the evangelistic preaching. In this Assembly we preached only once, the last Sunday morning. The blessings of God were on all of the services, and quite a few prayed through in the good old-fashioned way.

The school was doing well, and Dr. Wiley felt very hopeful of a bright future. Rev. N. B. Herrell was elected District Superintendent. This good man has made a great record in District work, and will doubtless do real Pentecostal Nazarene work here. Brother Herrell is a strong man.

### NORTHWEST DISTRICT ASSEMBLY.

This Assembly was convened in the Spokane church with Rev. C. Warren Jones pastor. This, too, was a great Assembly for the same reason that the others mentioned were great. It was marked by the presence of God, and definite salvations in the evangelistic services. The spirit of the Northwest will impress any man

on earth that is impressionable. There is a bigness, a broadness, a generosity in this section from which a person never escapes when once gripped by it. The people sang, prayed, shouted, rejoiced, and in fact did everything that free and holy people, filled with God, do when together. They threw themselves into the work for God and the church in the characteristic way of the Northwest. To say we had a good time tells the truth very mildly indeed. We had a great time. GREAT—that is the word; the word you hear in this country more than any other word, and doubtless the most appropriate word that could be used as expressive of the spirit of the people and the way they are trying to do deeds for God.

This is one of the greatest Assemblies, it seems to us, in every way one could look at it. The brethren are praying, paying, building, launching out, pushing out the borders, re-enforcing, taking new territory. Our church at Spokane is a lovely property with a splendid high-grade people and a splendid high-grade pastor, Rev. C. Warren Jones. This District paid their full apportionment for the Publishing House in the great Hallelujah March, and overpaid very much; and many in the Assembly urged another march to complete the amount needed to finish paying off the debt, the balance that should have been raised in the march. They are ready to help the Districts that failed. Thank God for the second-mile spirit!

Rev. J. T. Little was re-elected District Superintendent. Brother Little has made an enviable record on the District, and likely will be kept there as long as he will stay. God bless his great, big, tender, full heart! He is a man of God doing exploits for the King.

The missionary spirit was very marked here, as in the Idaho-Oregon Assembly. Dr. Reynolds, our precious General Superintendent for foreign missions, was present and delivered one of the greatest missionary addresses it has ever been my privilege to hear. He did the same in Nampa and Colorado Springs. This was one of the real pleasures of this trip—to have with us Dr. Reynolds, who stirred the Assemblies to

(Continued on page fourteen)

## SUNDAY SCHOOL LESSON

November 11

## Nehemiah's Prayer

Neh. 1:1-11

**GOLDEN TEXT:**  *whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.*—1 John 3:22.

## THE LESSON OUTLINE

BY B. F. HAYNES, D.D.

(A) *This is a Great Prayer.*

Measured by any rule this is a most remarkable prayer. In itself, in all the constituent elements of true, acceptable prayer, in the wonderful results following it, in literary form and intensity of emotional fervor, in pure eloquence of utterance, it deservedly stands high up in the list of public prayers as one of the most remarkable on record.

(B) *Great Preparation.*

There was great preparation for this prayer. We see this in several particulars. In the view and in the heart of the prophet this preparation was manifest and very complete. We must always be prepared for prayer if we would pray fervently and effectually. In Nehemiah's case we see this preparation, first:

1. *In His Seeking Information Concerning His Brethren Left in Jerusalem.*

Of Hanani he made inquiry and obtained information concerning the distress of his brethren and the ruined state of his beloved city. That he sought information showed that he felt:

2. *A Profound Interest in Them.*

This interest amounted to a burden of soul, which is one of the prerequisites of true intercessory prayer. He "sat down and wept, and mourned certain days, and fasted, and prayed" (v. 4)

3. *He Fasted.*

Another point in this preparation for Nehemiah's intercessory prayer was in his fasting. No better indication of soul-burden for others can be found than when we betake ourselves to fasting and humiliation in view of human need and our own obligation with reference to it.

(C) *A Prayer of Great Honesty.*

A conspicuous element of this prayer was its honesty as seen in the frank and full confession it contained (vs. 6, 7). Prayer without confession is like food without seasoning; it is distasteful to God. We must "lift up holy hands" in prayer if we would be heard. "If we regard iniquity in our heart the Lord will not hear us when we cry unto Him. Prayer is folly if we try to conceal or ignore sin in or on us.

(D) *He Uses the Word.*

Another element of strength in this great prayer was Nehemiah's use of the Word of God. He quotes God's promises in His Word (v. 9). He reminds God of His great promises and on these, the prophet plants his feet of faith and makes his claim for the distressed remnant and his downtrodden city. God delights to have His petitioners put their feet on some of His thirty thousand promises and make them the basis of their plea.

## NOTES : QUERIES : QUOTES

E. F. WALKER, D.D.

It is proper to speak or write about one's self, provided there is freedom from egotism, and what is said will glorify the God of all grace. (v. 1)

A true child of God is always inquiring, with loving interest concerning those people and that cause which are, in his esteem, above all others—the people and the cause of God and holiness. (v. 2)

It is always better not to hide the fact when the holy cause is not prospering. (v. 3) A frank statement may stir up some saint to pray and work more earnestly. The optimism that never sees anything adverse is unwise and poorly politic, unprofitable, and sometimes may border on the untruthful.

Weeping, mourning, fasting, praying are all in order when there is religious declension. (v. 4) All are legitimate means of grace. The neglect of either may indicate lack of interest, and may prove to weakness and backsliding.

In prayer there should always be the spirit of beseechment in connection with the recognition of God's greatness and glory (v. 5)

General and individual confession is an essential part of the prayer-life of a man of God. (v. 6)

Sin is commission of wrong, but the most of it is the omission of right: The things which we ought not to do, but which we do—dealing "corruptly," and the things which we ought to do, but which we neglect—all ought to be humbly confessed (v. 7)

Sinners are scattered at the command of God. (v. 8) Many are far from home and peace and freedom and joy because they have forsaken God.

If any one anywhere turns from sin unto God, whatever may have been the guilt and judgment, and howsoever far from home and peace and freedom and joy, the God whose mercy endureth for ever will bring such an one back. (v. 9)

The fact that a people are the Lord's—especially by redemption—is a persuasive and conclusive argument for further kindness and help. (v. 10)

When one prays, it is perfectly legitimate for him at the same time to plan that his prayer may be answered, if it please the Lord, through the pleader's own agency. (v. 11)

## YOUNG PEOPLE'S SOCIETY

## Salvation and Young Life

REV. E. T. WILLIAMS, D.D.

**Y**OU can not place an old head on young shoulders." This is a very common expression, which is literally true; but the impression intended to be conveyed is far from true. One *seems* to mean by it that you must not expect young people to act as if they were old, but really the person making the statement means to say, at least in most cases, that you must not ask or expect young people to be consecrated, devoted to God, Spirit-filled. In other words, you need not hope for young people full of life, hope, ambition, love of pleasure, to give up the world and its offers and turn to God and live a life "hid in Christ Jesus."

Why not? Does not salvation satisfy the young heart as well as the old one?—changing its nature, transforming his affections, removing the love of the world, causing him to love what he once hated, and to hate what he once loved? Thousands would stand and proclaim to all the world that God had done so much for them, and they are testifying to this fact everywhere today. But this is not sufficient, merely to say that the heart can be satisfied with the joy of salvation and the consciousness of moral rectitude. What so many seem to question is the claim that salvation fits the LIFE of a young man or woman.

Satan has succeeded in some way, and perhaps no one knows how, in giving such prevalence to the thought that while real vital salvation, a holy religion, a Spirit-filled life is suited to those who are passing the last days of a long life, but that it is altogether unthinkable, abnormal, unnatural, and even impossible for a young person to be filled with real salvation. We have been thinking of late upon this impression, which is to be found everywhere, originated by the Devil and propagated by him and his workers.

We wish just here to call the reader's attention to a few thoughts for his further consideration, as we will not have space for a full discussion of the truths that suggest themselves.

First, We believe that there is real cause for the turning away of the young people from the churches of the whole world to such an appalling extent, which turning away is admitted by so-called Christian workers everywhere, and is deeply deplored. Is it due to the change in the character of this generation, a change for the worse? Is the trouble with the young people themselves? or is the blame to be found in the churches in many cases? That question we shall not attempt to answer, as it is too comprehensive, and calls for too many sidelights and explanations; but one thing is sure. A church that is cold, formal, lifeless, without warmth, vigor, feeling, will not appeal to a young person who is full of vigor, stir, life, energy, sympathy, and enthusiasm. If he fails to find life in a church he will go elsewhere and keep on going till he finds it. He is so constituted that he can not remain satisfied with surroundings that are stationary. He is moving, and he must move, and if things do not move in the church he will go where things do move. In other words, a cold church will never appeal to young people.

Men are seeing this truth, and are trying every scheme, at least some are, that offers any hope in binding the young people to the churches. Suppers are resorted to, parties are arranged, billiard tables are recommended. In fact, in some places honest, enthusiastic workers are trying to meet the competition of the world in the battle for the young by using the methods of the world. We can never meet the world on this ground and win. God has a plan, and when the churches learn that God's methods are very hard to improve upon, we will better succeed in the salvation of men. His plan is a Holy Ghost filled church. The life, the natural, normal stir, the vision, the joy, the common sense, holy enthusiasm, together with the good sound doctrines of a Spirit-filled church will appeal to young life as nothing else on earth will. The truth of the matter is, it appeals to them much more than it does to older people who are set in their ways, who have largely ceased to change, and who are ready, more or less, to question the wisdom of any movement, even a little out of the ordinary.

Salvation appeals to the young more than it does to the old. They are better prepared to accept it, and the divine life in real salvation fits the vigor of youth. Not better than it does others, perhaps, so far as meeting their needs is concerned; but it fits young life. No; you can not place old heads on young shoulders; but, thank God! you can put new and *divine life* into young hearts, and when you do, you will see that it "fits."

Second, Salvation does not demand that young people surrender one possession, habit, pleasure, hope, or ambition that is worth keeping. Every object given up and sacrificed in getting salvation would injure him if he retained it, regardless of religion. Salvation does not destroy young life; it saves it, promotes it. It is not contrary to the natural wells of youthful joy; it cleans out the springs of pleasure, purifying the fountains of life, causing the young person to come into possession of all that is really worth while. The young man who gives up sin and the world, and seeks the fellowship of God, not only escapes that which is harmful, but retains all that is good, has more pleasure, real and beneficial pleasure, and at the same time lays the foundation of that priceless thing, pure and unimpeachable manhood, which in the sight of man and of God is of the highest value. Yes, so valuable is it, that one would not be profited should he gain the whole world and lose this.

# THE WORK AND THE WORKERS

## EVANGELIST G. G. EDWARDS

God is giving us a gracious revival in Providence. Over seventy-five at the altar, either for pardon or purity, and there have been some marvelous cases of salvation and divine healing. To God be all the glory. Truly, Brother Norberry has some loyal people here who love the pastor and stand by him. Praise God for a church and pastor that are united. God has been with us from the beginning. This is the first convention Marion camp has held. It has been a glorious success. Praise the name of our Christ for full salvation.

## EVANGELIST B. S. TAYLOR

After the campaign in Wisconsin for ten weeks — including the annual campmeeting, July 26th to August 8th, holiness and prophecy conventions of seven days each in eight churches with Baptists, United Brethren, Wesleyan and Episcopal Methodists, large crowds, liberal support, falsehoods by scandal and libels in the press — the "pillar of fire" led to Lowell, Ind. Here the same plan is followed for victory; the union of all churches possible, and holiness for believers and hell preached to sinners. Northern Indiana and Illinois churches who desire such a campaign can plan for it six months ahead. The Publishing House publications, Olivet University, and the missionary cause will be duly and earnestly presented; and samples of our latest songs and solos for gospel singers with catalog sent free. Pastors and churches will find by following the Wisconsin plan, widespread, and

blessed, conviction and revival results. Especial attention of the Illinois and Indiana District Assemblies is urged and requested to the details of this campaign. Drop a card or note stating first, second, and third dates preferred, and folders, lists, and details will be sent you. Address, 473 Michigan Ave., Hammond, Ind.

## PENTECOSTAL COLLEGIATE INSTITUTE

We wish to report victory along all lines at the Pentecostal Collegiate Institute, especially in our missionary society. Students and faculty are alive to the cause of missions. Our chapel services are blessed of God, and our weekly prayermeetings are times of refreshing. Praise the Lord! The society today pledged \$200 for missions for this year. This will mean real sacrifice, but it is sacrifice that makes the soul grow. Thank God for the privilege of working with such a consecrated body of young people.

MAY MCKENNEY,  
President, Missionary Society.

## EVANGELIST JULIUS MILLER

We have just closed a three weeks' revival meeting at the Woodlawn holiness church, ten miles from Goff, Kas. Woodlawn is a place of about a half dozen dwelling houses, one store, and two

churches — a Baptist and an independent holiness church. The holiness church is by far the stronger of the two. We conducted a meeting here last year which resulted in a wonderful revival. This was our second meeting with this church.

On coming back this year, we found that the church has been without a pastor for some time. How many young lives could be saved from spiritual shipwreck if there was the right man on hand to steer the ship. We have never seen a church prosper very long without a pastor. Under these conditions it was hard to have a revival. Nevertheless, the Lord gave us souls, and we have never witnessed any brighter cases of conversion than some we saw in this meeting. One man and his wife prayed through the same night, and both rejoiced and shouted all over the house. When giving his testimony he told the audience he had come for nine hundred miles to get this old-time religion. Another man had been praying for about a week in the cornfield where he was working, asking the Lord to help him get saved. On coming back to church he got wonderfully saved, and testified to it. He also told how his baby had been sick and the doctor had given it up to die. So he promised the Lord that if He would let the baby live, he would serve Him. The baby got well, and the father came to church and gave his heart to God.

Mrs. Miller is not with me on this trip. While the meeting was not a sweeping revival like we witnessed last year, yet a number got saved, some sanctified, and the Christians strengthened, and God was glorified. We were treated royally by the Woodlawn people, and left the place with victory. We opened up here at Granada, Kas., October 14th, four miles from Wetmore, Kas. The interest is good, and we are praying for a revival. Brother Herman Fansler is the chorister. Let the readers pray for us. Home address, 553 W. Fair St., New Philadelphia, Ohio.

## Arkansas Pentecostal Nazarenes

BY E. F. WALKER, GEN. SUPT.

After several years absence, it was a great privilege for me to return to the great State of Arkansas, and meet with our people there. On my first official visit there was but one District. It was alive with zeal and enthusiasm, though, and the work seemed to be prospering. Now there are two — the Arkansas and the Little Rock.

The Assembly of the former was held at Morrilton, a lively little city of great wealth for its size, where we have some most excellent people. This Assembly was not so well attended as it should have been, for various reasons — particularly because it was at a time of cotton picking, and the people generally were very busy. Not all of those who did come remained throughout the Assembly, which is a fault in several parts of the land. Members of Assembly should show enough interest to arrange to attend from beginning to close. All have a responsibility, and the church needs the assistance of all its representative men and women in the transaction of its important business. But there are not a few in our church who seem to have little interest beyond their own immediate work — and after they arrange for their pastorate, or have their examinations passed and licenses renewed, depart for home, leaving others to finish up work for which the Assembly is held. Brethren, this ought not so to be; and all Assemblies should speak out on this matter. The law of the church is that no one shall be elected as a delegate to the General Assembly who does not give promise of constant attendance, unless death or sickness in the family prevent; and something like this should be the rule of the District Assemblies also. And also, it seems to me that the churches sending delegates ought to provide for the expenses of those who go as their representatives; so that they may be without excuse on this line. Besides, it is only right, if they give their time and attention, that those whom they represent should pay the expenses.

However, we had a very good Assembly at Morrilton. The General Superintendent was sustained in every way. The brethren were more than kind; they were exceedingly respectful and cordial in their recognition of the representative of the General Assembly as their presiding officer having jurisdiction in accord with the provisions of the law of the church.

It was my privilege to preside at every session, making a number of addresses upon important matters, and preaching each night and twice on the Sabbath, besides ordination services. Rev. G. O. Crow was the choice of the Assembly for the Superintendency of the District.

From Morrilton I went to Little Rock, the seat of the Assembly named for that city.

Little Rock is about the most thriving business city for its size I have ever seen. It has greatly enlarged, and in every way improved during the last several years, and its streets are now crowded by day and night. About forty thousand soldiers are now camped there, in training for service "at the front."

The attendance at this Assembly was quite full. Only a few members of the Assembly were conspicuous by their absence, and those who were present, as the rule, remained throughout. Besides there were many visitors from elsewhere, and the large meeting-house was nearly always full. It seems to me that this District is the best organized of any that I have visited. Much of this is due to the wisdom and zeal of the District Superintendent, Rev. T. W. Sharpe, who is also pastor at Delight. He has done most excellent work in superintending the District, while not neglecting his own pastoral duties. All the interests of the church were well looked after, and it was good for my eyes to look over the statistical report, and note the full columns.

It was my privilege to preach each night but one, besides presiding at each session, and making a number of brief addresses on church work and doctrine.

Congregations at the preaching services were quite large, and a number seemed to get through at the altar. Praise the Lord!

In spite of his somewhat strenuous objection, Brother Sharpe was re-elected to the District Superintendency. He declined the office, but the Assembly did not elect any one else, and he will hold the matter in abeyance and under consideration until it seems clearer to him what he should do in the matter.

Both at Morrilton and at Little Rock all members of the Assembly and many visitors were most royally entertained. All seemed to have the most loving consideration for and devotion to the comfort of others.

There was no jarring note in the proceedings of either of these Arkansas Assemblies; and it was beautiful and very encouraging to note the hearty spirit of loyalty to our church and all its laws and usages, as well as its doctrines. There is nothing that savors of treason or disloyalty, or sympathy with any schism against the Pentecostal Church of the Nazarene. If all our people were like these "Arkansawyers" there would be no occasion for concern for our beloved Zion.

## FROM G. M. MacLACHLAN

Our sixth Annual Assembly met at Claresholm, Alberta, July 17th. Dr. Reynolds was with us for the second time, and won all hearts by his Christlike spirit and brotherly love. In many respects the Assembly was the best yet. I will not attempt to report in detail the work of the Assembly at this time. My name was read out for Edmonton, and we reached the city July 31st. We were graciously received by the few saints we have here, at their prayermeeting Wednesday night. We spent the balance of the week with friends on the south side, looking up a house to live in. We are very pleasantly located in a nice little cottage on Eighty-eighth street, not far from the mission.

We held our first service Sunday evening, August 5th. Our mission room was nicely filled, and we had blessed liberty in the ministry of the Word. On Monday, August 13th, our good people gave us a great surprise by marching in on us in a body with their arms loaded with a variety of good things. After a short time of social intercourse some of the good Martins served us all to a very dainty plate lunch, which of course we enjoyed greatly. Then we had some spirited and spiritual singing of some blessed gospel hymns, and a short, appreciative address from the pastor, closing with prayer. We are looking up and leaning hard on our great Leader, and believing for the crowning year of our ministry along soul-saving and sanctifying lines. Glory!

Since the above was written God has been putting His seal upon the work, and some precious souls have come to the altar for pardon, and some for sanctification. To God be all the glory!

On September 20th we were called by our District Superintendent to attend a ten days' holiness convention to be held in his home church, Claresholm, where God has so precious owned and blessed his labors in the last year. They have just a few members, but all are on fire for God and holiness. The place is right out in the heart of a farming community. They have built and paid for a beautiful little church, costing something over \$1,000. They paid all the traveling expenses of the pastors and their wives, and entertained them throughout the convention.

The church was dedicated on Sunday morning, September 23d. The weather turned out stormy and disagreeable, but quite a good company gathered, and we had a very blessed service. There were several seekers at the altar at the afternoon service. Not many out at the night service, but we had a very blessed service. Brother Bell, our District evangelist, preached. I was not able to stay throughout, but Brother Bury writes me they had a glorious closing up, Sunday, September 30th, when the fire fell and many were shoutingly blest. Amen! As far as I can learn, the work throughout the District is prospering, and the brethren are hopeful and looking up for greater victories in the future. To God be all the praise and glory. Amen!

## FROM REV. W. C. DeWITT

We are certainly praising God for the way He is opening doors for us to spread the gospel around Olivet, Ill. Never before has there been so many

opportunities. One of these places is a country church called Butternut. This community has been without a service for months. The writer got a burden on his heart for this place last spring, and was given the privilege of preaching there. We held services each Sunday night all summer. God was certainly with us and blessed the folks with conviction in almost every service. We secured Brother J. A. G. Wilkerson, our District evangelist, to hold a revival, beginning September 23d. God gave us six precious souls, and four of them were clearly sanctified in the meeting. And the end is not yet.

There was also another church which had not had any preaching for two years, which asked us to preach each Sunday night for them. Being unable to handle both places, I secured Brother Ralph Bauerle, one of our Olivet students, to preach there; also we have organized a Sunday school at both churches. We have no other plan only to push the battle for God, for we believe that Jesus is coming soon.

**EVANGELIST MARVIN S. COOPER**

Having received evangelist's commission at our recent District Assembly, which convened in Nashville, Tenn., we are expecting to do work along those lines until a pastorate is open in other fields. Having been transferred to the Washington-Philadelphia District, we would have been delighted to have labored with our dear Brother Hanks, had there been an opening in his District. However, we are open for a pastorate, as we feel that God has beyond a doubt called us to that office. It has been our privilege to labor as pastor with the congregation at Clarksville, Tenn., for the last two years, and the Lord enabled us to take a record breaker to our last Assembly. Any church needing a pastor might write me, 1512 Green St., Harrisburg, Pa., if they so desire. For references write the following: General Superintendent R. T. Williams, 1422 Cahol Ave., Nashville, Tenn.; District Superintendent E. W. Johnson, care Trevecca College, Nashville, Tenn.; J. M. Dickerson, secretary Clarksville church, College St., Clarksville, Tenn.

**CHICAGO CENTRAL DISTRICT**

At our Assembly, held in Olivet, September 5th to 9th, God seemed to push me out in the work in His vineyard as District Superintendent of this great District. And while I felt so keenly my unworthiness, yet I accepted the place for fear God's Spirit might be grieved. I know He is able, bless His precious name.

About a week after the close of the Assembly, Brother J. W. Waltz and myself opened up a campaign in Paris, Ill., twenty-four miles south of Olivet. This is a new field. We began in a theater and run in this place for two and a half weeks, when the Methodist Protestant people opened their church to us, and we are at this time holding meetings in their church. God is blessing. We are taking from one to three auto loads of students from the Olivet University each evening. These are doing most excellent service, and it is getting hold of the people of the city. The people are seeing what kind of work the school is doing, and what God can do with young people when He has a chance. I feel that great good is coming of this effort.

On September 27th I left my home for a visit to the church at Maples Mill and Kewanee, Ill. I met the church on Friday evening, where we had a conference relative to the work. God was with us. We hope to have a pastor for them soon. On Saturday morning I called on Sister Felmele, the pastor at St. David and Dunfermline, then went to Canton, Ill., and thence to Kewanee, Ill., Saturday evening, where I was royally entertained over Sunday. I had the privilege of preaching to these precious people Sunday morning and evening. In the afternoon we visited the place where Sister Aronson is holding Sunday school among the foreign children of Kewanee. We found this dear woman laboring faithfully. There were nineteen children present, nearly all foreigners. This is a worthy work and needs our support. She is working at a disadvantage, needs more room, chairs for the children, and a piano so that she can teach them music.

On October 5th I went to Chicago Heights to see our noble pastor, Rev. L. G. Milby, over the Sabbath day, and to assist in the dedication of the beautiful little church God has permitted him, with his splendid people, to erect. We were permitted to visit the mission at Harvey, Ill., on Saturday afternoon, where we found a small but loyal band of workers. God let me have the honor of preaching to the people of Chicago Heights, Sunday morning and evening. Truly, He was there to own and bless. One man prayed his way back to God in the evening service. The dedication service held in the afternoon was a most blessed time. The house was full of people, several coming down from First and Woodlawn churches of Chicago. Brother M. E. Borders of First Church preached the dedicatory sermon, and I must say it was as great a sermon as I have ever heard. The Aolian Quartet of Chicago First Church sang with their usual fervor. The amount necessary to lift the debt, \$1,300, was taken care of in pledges and cash, and the church dedicated to the service of our God.

Our dear Brother Milby is doing a great work in Chicago Heights. He, with his precious wife, is used of God and they are bringing things to pass, and he has a splendid band of people to hold up

his hands and shout him on. Few churches have as fine a body of men to stand by the cause as this church has. I bespeak for this church a most prosperous year. Brother Milby not only has the hearts and co-operation of his own people, but that of the people of the town.

Last Sunday was spent with the church at Olivet. I was to preach in the morning, but the Spirit of God came down in power, and the people shouted and praised God till there was no chance to preach. The school is moving on with success and victory. God is honoring.

Pray for us that we may keep humble and love each other.

CHARLES A. BROWN, *Dist. Supt.*

**THAT CORRESPONDENCE BIBLE STUDY COURSE**

By all means let us have a Correspondence Bible Study Course, for those of us who are isolated, and have no other means of fitting ourselves to help carry on the great work of our church.

While waiting for such a school to get in running order, why could we not have at least one column of our much-prized paper, the HERALD of HOLINESS, devoted to a Bible-Study Outline each issue, and let us send in our papers to be examined, and graded, to some one who would undertake this work for a nominal sum.

I was reared on the farm, in a pioneer country, where the school advantages were very meager; and yet at the age of twenty-five, by the aid of a thirteen weeks' correspondence course in the common school branches, I was enabled to pass the examination for a teacher's certificate, making good grades, when 25 per cent of all who took the same examination failed to pass. Hence, I can not praise too highly the great benefit to be derived from such a method of study; for I prepared all my lessons in addition to the usual amount of work that falls to a busy woman's lot on the farm, and the cost of the entire course was not more than what would have been incurred by one week's attendance at some normal, and my family did not suffer any inconvenience from the neglect of a single home duty.

Again I would plead, give us a Correspondence

Bible Study Course, and we will rise up and bless you.

Mrs. A. H. BAUER.

**"PREACHER AND PRAYER"**

The above is the title of a book that every Christian, especially every preacher, should read; and that with the closest attention. It is a book that will well be worth any one's time to read more than once. It is profitable to have a copy easy of access to use for reference; that is, to take up and read when you want something in the book line to stimulate your soul. If you have not read it, it will be well worth your while to immediately send an order to the Publishing House for a copy bound in cloth, which will cost only the small sum of 25 cents, and the book is cheap at that!

I believe if every member of the church would read the book, putting into practice its teachings, there would be a greater building up of God's work among us. Nothing can take the place of prayer. The above is unsolicited by any one. I desire to express my grateful feeling and appreciation for a book that is highly prized, and also to urge others to read it.

REV. THEO. F. HARRINGTON.

**NORTHWEST NAZARENE COLLEGE**

The development of the Northwest Nazarene College has been phenomenal. Just a few years ago this school was opened with only a grammar department. Now a full college course is being given, and the enrollment in all departments, taken together, has reached 180, and still the students are coming.

The opening this year has been a time of special blessing. In the first place there was the camp-meeting, during which many were saved and sanctified; then, since that time, there have been occasional cloudbursts of heavenly showers when classes have been turned into prayer-meetings, or a preaching service has been stayed and an altar service has taken the place. So many mercies have been ours that to count them would be impossible.

Besides the gracious visitation of salvation, there are other blessings that rejoice our hearts. First, we have a Board of Trustees who are very actively

**The Eleventh Annual Meeting of the General Foreign Missionary Board**

*Address of the Board to the Pentecostal Church of the Nazarene and her many friends in the home and foreign lands.*

The Board are sure that you will join them in offering heartfelt, worshipful praise to the blessed Triune God for having given us such a good year. Indeed, it has been a year of many and great blessings in all of our missionary undertakings for Him, until we can truthfully say, in the language of the author of the One-hundredth-and-twenty-sixth Psalm, "The Lord hath done great things for us whereof we are glad," and would, if we could, render the devotional praise unto Him of which He is ever worthy.

The Board desire to assure you that we greatly appreciate the loyal, whole-hearted, and benevolent support the Pentecostal Church of the Nazarene and her many friends have given to the work of the Board down across the last ten years, and especially that of the year just closed, which has been without doubt in nearly, if not every respect the best year of our missionary undertakings.

While the Board feels that the \$30,000 increase in offerings over last year is an ample evidence that we were led of the dear Lord in our new departure (in not apportioning any amount to the several Districts), yet we extend to you our most hearty thanks for standing by the Board in its advanced step of faith, in that you have not only approved of our removing the former policy of "apportionment," but have gone beyond any former record in your love offerings.

The vision of the Board in its annual meeting of 1916 has been proved a real vision, divinely imparted by the Holy Ghost in the most excellent report of our General Treasurer, which shows that the amount received during the last year for all purposes has been over \$80,000, which, when placed over against the excellent offering of over \$50,000 in 1916, shows the magnificent gain of \$30,000.

Because of the above splendid offering, your Board has been able to send out sixteen new missionaries, and have half as many more equipped and ready to go. They have also been able to remove debts from our mission property until now we have over \$60,000 of property free

from incumbrance in the foreign fields. They also have been able to erect new chapels and provide a few greatly needed ~~books~~ for the health and comfort of our self-sacrificing missionaries.

By your most hearty and reliable support you have greatly strengthened the faith of the General Foreign Missionary Board, until we feel encouraged to undertake even greater things for our God and the salvation of those in foreign fields whom Jesus redeemed, by planning to send out at least one-sixth of the 120 or more applicants whose names are on our list, some of whom must be sent by the first steamer possible to re-enforce the workers on nearly every field who are over-taxed, but especially to hasten some to fill the vacancies caused by the several missionaries who have been compelled to return home on account of serious physical condition.

Also to secure or erect more places of worship and to build or purchase homes for the health, comfort, and utility of our loyal, sacrificing, sanctified missionaries and workers, which are among the best people God has outside of heaven and out of their graves and grave clothes.

Thanking you again for all of your hearty co-operation and support of the past, and most earnestly soliciting your prayers, patience, and proportionate pentecostal increase in your free-will offerings for all departments of the work of the God of Pentecost, as intrusted to us as a General Foreign Missionary Board of the Pentecostal Church of the Nazarene, we remain your brothers and representatives to serve, and for the "greater works" mentioned in John 14:12, that you with us may carry out the great commission found in Matt. 28:18-20.

- H. F. REYNOLDS, *President.*
- JOHN T. BENSON, *Vice-Pres.*
- E. G. ANDERSON, *Treasurer.*
- HERBERT HUNT, *Rec. Secy.*
- E. F. WALKER, D.D., *absent.*
- R. T. WILLIAMS, D.D.
- I. F. GAY,
- J. W. GOODWIN, *absent.*
- J. E. L. MOORE,
- T. M. BROWN,
- C. A. MCCONNELL,
- C. HOWARD DAVIS, *absent.*

*Headquarters, Kansas City, Mo. October 18, 1917.*

## Our Latest College

**A**T the Tennessee District Assembly, held in the City of Nashville, recently, the title to Trevecca College with its broad acres and commodious buildings, passed into the hands of the Pentecostal Church of the Nazarene. This action on the part of the Assembly in mothering this excellent institution, caused great rejoicing among the friends of the college, for with the transfer came enlarged opportunities in reaching the young men and women of this rapidly growing denomination.

Originally the property consisted of seventy-eight acres, a large part of it shaded by virgin forest trees, while at the summit of a knoll which commands a fine view, stands what is known as the Administration building. Since its purchase, a considerable tract has been platted into city lots and nearly all of this tract has been sold to friends of the college, while many have already built their homes.

When the real estate campaign is closed, which will be very soon at the present rate, our church will be in possession of as fine a property for college purposes as can be found in the United States, with only a \$5,000 debt. With a beautifully-shaded campus of twenty acres, a well-appointed administration building, dormitory, and recitation rooms, pure water, and ample ground for gardening purposes the outlook is very propitious.

As to the character of the school, too much can not be said. Founded by the sainted J. O. McClurkin as an institution in which the vital truths of God's Word were to be taught, with especial emphasis on the doctrine of heart purity and the baptism with the Holy Ghost, it soon became known as the "holiness Bible school of



TREVECCA COLLEGE, NASHVILLE, TENN.: THE ADMINISTRATION BUILDING.

the South," and today the graduates of this school are among the prominent people in the ministry and business circles of this District.

As an accredited school, the various courses are on a par with the best colleges of the land, having preparatory departments as well as the regular collegiate courses carrying with them the attendant degrees.

The moral and spiritual atmosphere which pervades the institution is exceptional, while the teaching force is composed of instructors of national reputation. At the head as president is C. E. Hardy, B.S., M.D., who, judging from appearances and the enviable record the school

is making, is the right man in the right place.

A representative of the Publishing House who recently visited the school, was very forcibly impressed with the missionary spirit manifested, and an examination of the list of graduates during the last few years discloses the names of many prominent missionaries now on the field, representing the Pentecostal Church of the Nazarene.

From what we have seen of this educational institution, we believe our people will make no mistake in patronizing it, as the influences thrown around the young people committed to its keeping are the very best obtainable.—C.W.J.

interested in our school, the chairman giving a good deal of time to care for the needs of both faculty and students. These are men who know the Lord, and who even in their business meetings take time not only for prayer, but also to relate their personal experience. Then in our faculty we have a band of teachers who are clear as to their own relationship with Jesus Christ, and who are giving themselves to the work with all diligence. It is a privilege to labor with such men and women.

In policy and administration this school is standing with our church, and is showing its loyalty by making every effort to conform to the rules and regulations made at the last General Assembly for the standardization of our schools. Moreover, just now we are specially interested in helping Myrtle-belle Walter in her final preparations for missionary work, in connection with our school in Calcutta. Some of the students have been going with her to the different churches on this District to hold missionary meetings, and raise the money for her equipment and support. We raised the money for her passage during the campmeeting. The blessing of the Lord is resting upon the efforts, and all the needs are being provided for. Her farewell service on this District will be held on the last Sunday night of this month (October) in our church here at Nampa. Our prayers will go with her.

OLIVE M. WINCHESTER.

### ELEVENTH ANNUAL MEETING OF THE GENERAL FOREIGN MISSIONARY BOARD

The eleventh annual session of the General Foreign Missionary Board of the Pentecostal Church of the Nazarene convened at Headquarters, October 17, 1917. Those present were General Superintendent Reynolds, General Superintendent Williams, E. C. Anderson, Herbert Hunt, John T. Benson, J. E. L. Moore, Tom M. Brown, Leslie F. Gay, and Charles A. McConnell. Out-of-town visitors were the Misses Myrtle Pelley and Ora Lovelace, prospective missionaries to Africa; Rev. J. F. Penn, who also is under appointment to Africa; Rev. and Mrs. R. C. Coddling, missionaries returned from India; Rev. J. H. Wagner, a candidate for appointment to Japan; Rev. August Nilson, Rev. H. O. Wiley, Rev. C. B. Widmeyer, Rev. I. B. Sipes, and Rev. Fred H. Mendell

This meeting will go down in the history of our church as one of the epoch-marking occasions. It was a remarkable occasion. From the opening session to the closing moment, it was marked by a sweetness of fellowship and a marvelous unity of Spirit. The devotional services were times of blessing. The business sessions were marked by the presence of the Spirit of God. That He was glorified and that the board acted under His direction, no one, who was present, could doubt.

The report of the General Superintendent for foreign missions was filled with good things, reciting the blessings of the Lord and increasing interest in missionary matter.

The report of the General Secretary-Treasurer was one that gave much cause for gratitude and thanksgiving. This report showed that during the year more than \$80,000 had been contributed for foreign missions. When this was shown, the company broke into a song of praise.

One of the most blessed seasons of the annual meeting was the Friday morning session. A peculiar tenderness of spirit was marked in the devotional exercises. At 10 o'clock, by special arrangement, the company listened to the reports of Brother and Sister Roy G. Coddling, and to the testimonies of Sisters Pelley and Lovelace, who told of the Master's call to Africa. A spirit of weeping seemed to fall upon both speakers and hearers. Hearts were melted in the presence of the Lord of the harvestfield; and to every soul there came an intensity of yearning desire for the salvation of those who sit in darkness.

Forward steps were again taken this year. There was no spirit of retrenchment, but a desire to follow the Holy Ghost and keep step with His forward progress. New missionaries were appointed; salaries were increased so as to meet the stringency of war conditions, and plans were made to carry forward the work of the Lord in every land.

Examination of the list of applicants disclosed that there were more than a hundred splendid young men and women waiting for appointment. Many of these are college graduates, some are accomplished musicians, and some are trained nurses, business men, and students. Each application was gone over carefully. Counting those who were chosen last year but who have not as yet reached their field, twenty-six are now under appointment by the board. Let us pray the Lord of the harvest

that He will speedily send these laborers into His harvest.

FRED H. MENDELL, Asst. Rec. Secy.

### INDIANA DISTRICT

We have organized three churches—Greencastle, the Brick church, and Modoc—since the District Assembly a month ago. The Greencastle church was organized by Evangelist Harry J. Elliott. They started with twenty-four members in a mission hall in the central part of the city, and five more were received later by the writer. The other two churches were organized by the District Superintendent. The Brick church folks will be remembered by those who attended the Assembly as a fine body that stood up and said they were not organized as yet. They have gone to work to build a new church, the name of which has not yet been decided. The church is located about half way between Muncie and New Castle, near the old home of Rev. Everett O. Chalfant, our pastor at Muncie, who is responsible in many ways for this organization. Rev. M. T. and Lida Brandyberry, pastors at New Castle, will take this work on with their New Castle work.

The church at Modoc starts off with twenty-six members, most of them heads of families. Rev. C. M. Harrison, of Indianapolis, and Elsie Martin, of Worthington, Ind., assisted the writer at this place. Sister Sadie McNease, pastor of our church at Stringtown, was also with us a part of the time, and Rev. E. O. Chalfant ran in and gave us a lift, as did also the Brandyberrys. At a later visit by the District Superintendent, seven more were received into the church, making a total of thirty-three charter members. Two men at this place some years ago purchased an old church building, and they have turned it over to the Pentecostal Nazarene people, and have come into the church themselves. With three or four hundred dollars this can be made a good building.

We are now on our way, visiting the churches in the southern part of the state. Our plan is to visit two churches a week, giving them each a three days' convention. We want to go next to the north part of the state, and finish this by the first of the year, then visit central Indiana in January and February. This we believe a better plan than to try to visit three or four churches a week, and have no time. The place that gets a week-day conven-

tion on this round will be favored with a Sabbath on the next round in the spring.

U. E. HARDING, *Dist. Supt.*

## CHURCH NEWS

Deming, N. M.

I am sure you will be glad to rejoice with us when we tell you that God is blessing us so much that we can not keep quiet about it. We are moving out under our own vine and fig tree. We have purchased a very nice corner on which to build us a commodious Pentecostal Nazarene church and parsonage. We have the place and God has sent us the man in our Brother Middleton from the Arkansas District. He certainly seems to be the man for the place. God has recognized the work in saving souls, among the soldier boys especially. We are expecting Rev. Joseph N. Spenkes, of Oklahoma City, to hold us a three weeks' meeting, commencing the first of November. We ask the prayers of all of God's children for the success of this meeting among the soldier boys, of whom we have about forty thousand.—A. H. THOMPSON.

Hedley, Texas

Brother and Sister D. C. W. Tetrick were with us over the Sabbath, October 21st, by the will of the Lord directing. Sister Tetrick preached a very strong, soul-searching sermon last evening. We were so much built up as the power fell on us. The good old holiness gospel bell rang out as the curtains were pulled back from before the sunlit hills of glory. How the Spirit dispelled the clouds and let the sunlight shine on the sparkling dews of heaven before our vision, which caused us to shout the victory. We had sweet communion with Brother and Sister Tetrick, together with the rest of the saints, which encourages us as we journey on. Sister Tetrick claimed that her throat and voice were in a condition needing recuperation, so it seemed as if she had the Spirit overshadowing the mercy seat before her and a mighty spell was on all the people. At the close of the service the saints made a liberal offering which aided Brother and Sister Tetrick very much. Brother I. J. Spurlin preaches for us on the Sabbath of October 23th at 11 o'clock. Pray for us as we labor for the lost.—J. H. DUNN.

Chicago, First Church

It would be hard work for one to keep pace with the strides old First Church is making these days. Crowds fill the auditorium to capacity, anticipating something unusual, and they are not disappointed. Everywhere, in pulpit and pew and through the long galleries, there is a marked air of anticipation which the services amply justify. Last Sunday morning's sermon on Peter, delivered by our pastor, Rev. M. E. Borders, had a duplex significance. It was vastly encouraging to the one who has been so unfortunate as to make a late start, and a spur to greater effort on the part of those who have the advantage of an early conversion. A great altar service following showed how deeply hearts had been touched. Rev. W. G. Schurman's evening sermon on hell was so vivid and graphic that the congregation sat spellbound, and the very air was charged with burning, fiery truths. The awful conviction penetrated the galleries, and sinners wept their way to the altar from all over the church. Cries of sorrowful repentance soon were changed to shouts of victory, and then a pandemonium of rejoicing broke loose which finally blended into a mighty chorus of "There's a new name written down in glory."—HARRIET E. CRAIN, *Reporter*.

Livermore Falls, Mo.

A note of praise for the wonderful manifestation of God's presence in our midst. Under the strong leadership of Brother L. E. Mann and wife, the church has steadily increased in membership and spiritual growth. The missionary offering for the first six months exceeds all of last year. At present a revival spirit is on the church, and we are looking for a new thing to be done in our midst. Thursday of each week is set apart for prayer and fasting, a cottage meeting being held both afternoon and evening on that day. It is needless to say that pastor and people are a unit in this stupendous battle against the powers of darkness. "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints" (Eph. 6: 18).—*Reporter*.

Calgary, Alberta, Canada

We are glad to report a condition of prosperity in the work of the church at this place. Interest is increasing, the Sunday school growing, and we note with pleasure a larger attendance at the prayer-meetings. Sunday, October 14th, was a great day. District Superintendent Rev. J. H. Bury being with us and preaching morning and evening. God gave His blessing in both services, and to crown the efforts of the day eight souls knelt at the altar at the close of the evening meeting, most of whom received definite help. We are planning on a great revival campaign in November with Rev. C. E. Roberts as evangelist, and every indication points to a great time of victory. We ask the prayers of the saints to this end.—W. B. TAIT, *Pastor*.

Bluffton, Ind.

We have just closed a three weeks' meeting with Revs. George and Effie Moore, of Indianap-

olis. It was a remarkable meeting in many ways. We have never been in a meeting before in which the Holy Ghost had such complete right of way. We agree with Dr. Vayhinger, president of Taylor University, who at the Cleveland campmeeting said he had never seen any one who more quickly and implicitly obeyed the Holy Ghost than Sister Moore. Her messages were God-inspired, and the singing was the best we have heard in Bluffton. All the cases of conversion and sanctification were remarkably clear, and we expect them to stand. One man came to the parsonage at midnight and prayed through. His wife got the victory at home the next morning. We do give God all the glory. It is our purpose to have a three days' convention, November 27th to 29th, our District Superintendent and singers to be present. There will be an all-day meeting on Thanksgiving, a big dinner, where all the poor folks may be fed and people may get saved. Come.—CLYDE E. GREEN, *Pastor*.

Seattle, Wash.

The Lord is wonderfully blessing us here at First Church. One precious soul prayed through to victory, and four members were received into fellowship, Sunday, October 7th, two of whom have recently been saved. The finances are also coming up nicely. In an offering a short time ago the Lord helped us to raise nearly \$2,000, which more than covered the indebtedness of the church. The missionary offering is also coming up and our pastor, Brother Hunt, is paid ahead almost all of the time. Our church has been newly painted and repaired this summer. We praise the Lord for it, and are expecting greater victories ahead.—J. W. MOORE, *Reporter*.

Hamlet, Ind.

We are glad to give a report of our work to the HERALD of HOLINESS, which we consider to be the

best paper in the land. Our work in the last year at Walters Chapel, we feel, was blessed of the Lord. The saints at that place are few in number, but they are loyal to God, and stood by their pastor and proved to be valiant soldiers of the cross. May the Lord bless them. We are now entering upon our work for the coming year in a new field in the northern part of the state. We have two churches here, namely, Brems and Arndt's Chapel. The people of each class are men and women who know God, and they are beginning to rally around the old rugged cross to help push the battle for God and souls, and make this the greatest year for this circuit since it was organized. Personally, we are glad to report victory in our own soul. We never felt clearer in our lives than we do now, and our faith is mounting up. We have the vision, and believe God is going to make this the crowning year of our life. Let us all believe God for great things.—Rev. A. B. DAYTON, *Pastor*.

Madill, Okla.

Greetings to all the dear HERALD of HOLINESS family. We feel like saying, Glory to God! The last month's services at Madill, Okla., have been a sweep of glory. We leave this evening for Hugo, Okla., to attend our District Assembly.—C. M. CURRY, *Pastor*.

The Missionary Vision.

We wish to report victory from Calgary. This summer God has blessed us. Our people have the vision of heathen darkness as never before. Seldom do we ever have a meeting without our missionaries being remembered at the throne. May God bless their precious hearts and cause us to feel the burden and help push and pray this great work on. We had a refreshing time Sunday evening. We are trusting God for great things this winter. Why not? Our God is able, and our people are trusting and expecting.—MYRTLE PEEL, *Reporter*.

**Better Than Ever**

We are quite certain that the 1918 Bible Gems Calendar is the most beautiful yet issued by us. Nevertheless, we realize the possibility of being over-enthusiastic about the merits of our own product; therefore we wish to quote from letters received from others:

*"Yours of the 18th inst. received; also the sample of your 1918 Bible Gems Calendar, which is a thing of beauty. We thought your 1917 Bible Gems Calendar the nicest we had ever seen, but this is better still. Please enter my order for 300 calendars."*—J. H. P.

*"I wish to offer my appreciation for the calendar—it is a work of art. I thought last year's calendar was beautiful, but this surpasses it."*—E. G. W.

The 1918 Bible Gems Calendar contains 13 pages. Each of the twelve calendar pages shows a scene in Palestine, printed in beautiful colors. The picture of Christ in Gethsemane on the cover page, with its beautiful blending of colors, is indeed a work of art, and is well worth the price of the calendar. After all is said, it must be seen to be appreciated.

The selected Bible verses, one of which is given for each day in the year, will prove a source of blessing and inspiration to all Christians: to the unsaved a constant reminder of God and His holy Word which is able to lead them to the light. Order these calendars now, to distribute as gifts to friends and loved ones.

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## Four Western Assemblies

(Continued from page eight)

the center on missions. He was surely at his best in Colorado, Idaho, and here. God so blessed his message in Spokane, that men rose to their feet and shouted for God and missions.

The writer had a great time preaching in this Assembly. How easy it was!—with these Spirit-filled men and women to shout and encourage us on. It is the writer's intention to spend five or six months next year in revival campaigns in the great Northwest. God willing. If this one Assembly were all there is to the Pentecostal Church of the Nazarene, we would want to be a Nazarene. But thank God, while it is good, it is not all. And the time is coming when no one in this land of ours will have to ask what a Pentecostal Nazarene is. All will know, for we will be everywhere.

### DAKOTAS-MONTANA DISTRICT ASSEMBLY

This Assembly is not so large as some of them, but what it lacks in size it supplies in quality. It is one of the most solid, clean, free from every taint of foolishness Assemblies we have in the church. The work here is largely the results of the faithful work of Rev. Lyman Brough, who came to this country as a real pioneer holiness preacher, and under tremendous difficulties blasted out, dug out, and built up this work. And it is a real work, too. In this Assembly, which was held at Sawyer, N. D., we had the same revival spirit as was manifested in the other Assemblies, though not with such results, as the Assembly is so much smaller than some of the others, and the crowds not so large. Perfect unity and harmony were here enjoyed to the fullest extent. Not a jar nor discord, just the sweetness of perfect love.

Among other delightful features seen here was the splendid, systematic work done by the Board of Examination. The preachers in the Course of Study are dealt with in such way as to lead them to the best results in the course.

Brother Brough would not consent to be elected again to the District Superintendency, feeling that he needed a change. He accepted the pastorate at Burns, Ore. Rev. J. E. Bates, of Peniel, Texas, was elected unanimously to the Superintendency. Brother Bates was loyal to the church, and at great sacrifice surrendered his revivals and came to the District at the call of the church. Thank God for men who are not in the church simply for what they can get out of it; but rather for what they can give and put into it. Brother Bates is one of our coming men; in fact, a man at the top as a preacher, and with his preaching ability, his good sound sense, and his consecrated, Spirit-filled life, he will do splendid work for God and the church in this field during the year.

### Loomis, S. D.

We had two weeks' tent meeting at this place. We called Rev. B. F. Lehman, of New London, Ind., to help us. While we were rained out about five nights, yet the meeting was a success. Some were saved and sanctified, several uniting with the church. God blessed wonderfully in the way of finances. We asked for \$300, and He gave us \$358.20. We also organized the four Pentecostal Nazarene churches in South Dakota into one body, for an annual campmeeting. Brother E. K. Flynn was chosen president and Miss Vivian Jasper, secretary. The sum of \$220 was raised for this work. We ask all the sanctified people to pray that this organization may become a blessing to this state and elsewhere.—JOHN NOLT.

### Camas, Wash.

Since our last report we have taken the pastorate of a newly-organized class at Camas, Wash., a town of about two thousand people. Brother Little, District Superintendent, held a meeting there and organized with seventeen charter members, and we are moving up the line with victory. Had a good day yesterday, October 7th, and the first missionary offering amounted to nearly \$5. We are not open for any more evangelistic calls.—J. W. FRAZIER, *Pastor*.

### Castle, Okla.

We closed a battle here last night. There were no great visible results, but I think the seed sown will be as broad cast upon the waters. The saints were greatly encouraged, and I think the outlook is good for our work in this part of the country. The writer is called to the pastorate of our church at this place, and will take up the work as soon as the Assembly is over. We are expecting great things here. Pray for us.—S. B. GOSBY.

### Ebey and Bresce Chapel, Ind.

We are glad to send a note of victory from Ebey and Bresce Chapel. As we look back over the weeks and months of the last year, we can see how the Lord has gently led us through, and, best of all, He is at this moment filling our hearts with His love. What a great time we had at the District Assembly! And since we have come back to our work it seems like we can see new victory ahead. We have learned to love our people, and we are going in for the best year of our lives. We would like to ask those who read this report to pray a definite prayer that God will give us a revival at Ebey this year.—ALBERT SCHOCKE, *Pastor*.

### Louisville, Ky.

We are having victory in the fight against sin. Sunday, October 14th, was a blessed day, and marked by the presence of the Holy Ghost in our midst. Eight seekers were at the altar, six for salvation and two for the second blessing. They prayed through in the old-fashioned way, while shouts of victory and tears of rejoicing were mingled together. God is blessing the church at Louisville, and we are praying God will send the right man along to shepherd this flock, as we are anxious to relinquish our work here and devote all of our time on the District. Pray for Kentucky that God may bless it during the coming year.—E. REES JONES, *Dist. Supt.*

### Table, Neb.

We are pleased to report the work of the baby church at Table, Neb. Although the people are mostly babes in Christ, they show signs of spiritual development. We are having good crowds at the prayermeetings, and have been compelled to purchase more seats to accommodate the attendance at Sunday school and preaching service. The people are beginning to talk of building a church, so perhaps we can report a new church building soon. We have had the great privilege of seeing two souls saved in the last four weeks. We are optimistic over the future of this church, and feel like going in for a great year.—CRAIG WEATHERS, *Pastor*.

### Grand Rapids, Mich.

On October 14th we started special revival services in the Grand Rapids church without any outside evangelist. Our pastor, Rev. L. H. Humphrey, preached the Word of truth in tenderness and love and holy unction. God is putting a great burden for lost souls on His saints. Sunday, the 21st, our new District Superintendent Rev. C. L. Bradley was with us, preaching morning and evening. God's hallowed presence in the person of the Holy Ghost was with us. As the sweet story of God's love for a lost and fallen race was told with tears and in the power of the Spirit, it seemed as though souls would have to yield to God. Oh, how we need to be, as it were, on our faces before the God of heaven and earth that many souls will get saved and believers sanctified! We ask the prayers of God's people that God will visit us in a wonderful way. We intend to push the battle until the victory comes.—GEORGE E. GRETZINGER.

### Emmett, Idaho

Sunday, October 14th, was another great day for the church at Emmett. Miss Myrtlebelles Walter, our outgoing missionary to India, was with us, assisted by Dr. Wiley and about a dozen other missionary folks from Nampa school. The presence of the Lord was manifested in the morning service by a tender melting spirit as the young missionaries gave their experience, and Dr. Wiley showed the importance, from Romans 10, of sending the preacher to the heathen, that they may hear and believe. The afternoon meeting took on a different character. The Lord came in a storm and the saints rejoiced and shouted in the good old pentecostal way. Almost \$500 was raised for the support of Miss Walter. The evening service was crowned with victory. At the beginning of the service a sister prayed through and got gloriously sanctified. Miss Walter brought the message, from John 3:16, and at the close of the service one young man gave his heart to God. We thank the folks for the visit, and ask them to come again. Emmett church is moving forward in the battle for souls, and we see great victory ahead.—DANIEL HALLSTROM, *Pastor*.

### Young People's League

By the help of the Lord this has been the best year in the history of the league at Louisville, Ky. We have 38 members, 351 members present during the year, and 565 visitors were present at the devotional services. There were 250 visits made, showing an increase of 112 visits over last year. Flowers were given to the sick and one design sent to a funeral. We had 25 cents in the treasury, and collected \$57.00. The home missionary department had \$2.56 in the treasury and collected \$5.07. We have elected our new officers, and are starting out this year to do our best for the glory of God and for the salvation of souls.—BERTIE MAE WALTON, *Cor. Secy.*

### Woodbine, Kas.

We were unanimously called back for another year. The last year has been one of great victory. We saw over a hundred seekers at our altar, the majority of them praying through to victory. This victory was not alone confined to the Woodbine church, but in a number of neighboring places also, where the Lord opened the way for us to bring His messages of truth. Nevertheless, we are not ex-

## TELEGRAMS

JOPLIN, Mo.

HERALD OF HOLINESS:

The Eastern Oklahoma Assembly closed at Hugo October 28th in a great blaze of pentecostal power and glory. It was the greatest Assembly ever held in the District. There was great preaching and soul-stirring music and great rallies. Twenty-five hundred dollars for missions, two thousand dollars for Oklahoma Holiness College was raised. The District is loyal to our Publishing House. There is nothing but victory ahead. E. C. Cain was elected District Superintendent, and Shawnee was selected as the next meeting place.

D. L. RICE.

SAN ANTONIO, Texas.

HERALD OF HOLINESS:

The Williams-Robinson campaign opened up here yesterday, October 28th, under most favorable auspices with encouraging support from the people. We had large crowds and every one is pleased with the personnel of the party. We are expecting a great campaign. Let all the Nazarenes pray much for San Antonio.

H. B. WALLIN,

*Pastor and Chairman of Committee.*

pecting to ride through the coming year on last year's victories, but we are expecting far greater times. Our new year opened very encouragingly. God has already given us ten victorious seekers—



## Bible Students

We have just added to our stock a new book that will be of great value to all Sunday school teachers and Bible students. It contains in one volume a vast fund of information that can be studied with the least possible waste of time and effort.

## SMITH'S PRONOUNCING BIBLE DICTIONARY

Contains a complete Dictionary of the Bible; Analytical and Comparative Concordance to the Old and New Testaments. This Concordance contains nearly 100,000 references, and was compiled especially for this volume. It is strictly up to date. Also a history of each book of the Bible, and four thousand questions and answers on the Old and New Testaments; seven beautifully colored lithographic maps of Palestine, the Holy Land, etc. Beautifully illustrated with over five hundred fine engravings and sixteen handsome full-page illustrations, several from photographic views taken in the Holy Land.

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three a week ago, Sunday, and seven last Sunday, October 21st. One encouraging feature of this victory is that all the seekers were young people. We are putting forth extra efforts to save the young people for God. We earnestly covet your prayers.  
—L. A. WINDSOR, Pastor.

**PERSONALS**

Our General Superintendent Dr. E. F. Walker spent several hours with the Publishing House last Wednesday on his way to Mississippi, where he is to hold their District Assembly. We are always glad to have our General Superintendents visit us.

Brother D. L. Rice of our accounting department represented the Publishing House last week at the Eastern Oklahoma District Assembly, which was held at Hugo, Okla.

Rev. B. H. Haynie, pastor of our church at Dallas, Texas, spent a few hours with us last Wednesday on his return home from a revival meeting at McCasin, Mont.

Our Brother Diesenroth of the Chicago Woodlawn church stopped over and made us a pleasant call on his way to Pasadena, Cal., where he will spend the winter.

The general convention of Churches of Christ, recently held in Kansas City, brought many thousands of delegates to this city from all parts of the country. Last Sunday there were fifteen thousand people served in one of the world's greatest communion services. The services were held at Convention Hall.

The Williams-Robinson evangelistic party have opened their campaign in San Antonio, Texas, with good interest. The entire party are now Pentecostal Nazarenes. Their work during the winter months will be in the sunny South.

**ANNOUNCEMENTS**

**Resignation**—Sister E. M. Tanner, of Portland, Ore., who has served so faithfully and acceptably on the General Foreign Missionary Board of the Pentecostal Church of the Nazarene for a number of years, has tendered her resignation as a member of said board, because of failing health. Her resignation was reluctantly accepted, and the General Superintendents, in session October 16th, appointed Rev. C. Howard Davis, of Portland, Ore., to fill the vacancy on this board. The appointment was not made early enough to allow Brother Davis time to reach Kansas City for the eleventh annual session. However, we hope to have Brother Davis with us at the next annual meeting. He will make a very worthy successor to Sister Tanner on this important board.—E. G. Anderson, General Secretary.

**Announcement**—The Lord is leading me into evangelistic work, and I desire to work among holiness people. I am in full sympathy and accord with the Pentecostal Church of the Nazarene, although I am a member of the Friends church. I preach holiness as a second work of grace, and would be glad to work with some of the Pentecostal Nazarene people.—H. A. Shepherd, Rte. 2, care J. D. Carter, Russellville, Ind.

**Notice to Any Pentecostal Nazarenes**—Or other Christian people who may be living in northern Minnesota or Wisconsin: The Lord has sent me to central Minnesota to be the pastor of the only Pentecostal Church of the Nazarene in the state. Since coming here I have felt a great soul burden for the many neglected fields in this part of the country. I would be glad to correspond with any Christian people living in this territory, especially such as may need help in starting Sunday schools, missions, etc. I am open at present for calls from any who may want a full salvation meeting. Let me hear from you. There is no price on my work.—Frank Baumgartner, Pastor, Bock, Minn.

**Pastorate Wanted**—I would like to correspond with any church or churches in need of a pastor. I have good references and experience as a pastor. I am a middle-aged, single man. Address: Rev. James P. G. Lowes, 834 Glenn Ave., N., Portland, Oregon.

**Notice**—The Tri-County Holiness Association holds its next all-day convention at the Pentecostal Church of the Nazarene, Troy, Ohio, on Thanksgiving Day. Bring a lunch and stay all day. A precious time in the Lord is expected.—Paul Marshall, Secretary, New Carlisle, Ohio.

**Announcement**—Special revival services will be held in the Pentecostal Church of the Nazarene at East Liverpool, Ohio, November 1st to 18th. An all-day meeting will be held on the three Sabbaths during the revival. Let all our friends join us in prayer for a genuine revival, and come.—H. G. Trumbauer, Pastor.

**Our Fall Meeting**—At Jasper, Ala., will be held November 14th to 20th, with Brother Ailie Irick and wife in charge. We are expecting a great revival at this time. We want the prayers of all the saints everywhere for great victory.—J. W. Randolph, Chr. Campmeeting Committee.

**Home Wanted**—Miss Bertha Barber, 851 Bellows Ave., Columbus, Ohio, would like a home with some good sanctified family, where she could work for her board and clothing. Those interested please write her at the above address.

**Announcement**—I have moved my family from Burr Oak, Kas., to Omaha, Neb., 509 S. 26th Ave.

and expect to be comfortably located soon; and would be glad to have our friends call on us when passing through the city.—M. F. Lienard, Dist. Supt.

To the Holiness Friends—Our campaign is under

way. The Lord is with us, and things are starting finely. The following is a partial list of our meetings; will not you good people make this a special subject of prayer, and get to these rallies as they get into your state or locality? Especially pray.

**A Special Bible**

The Bible Illustrated is a special in more than one sense of the word. The word "special" means out of the ordinary—or, unusual—and we could not find a more fitting word to use in connection with this Bible. You ask, in what way does this Bible differ from the ordinary Bible?

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Quality should be the first consideration in purchasing a Bible. After a Bible has been in use for some time it becomes endeared to you like an old friend. You have it marked according to your favorite method. You have the margins filled with notes, and the Bible acquires a value far beyond its original purchase price. Now, if it is not of real good quality, both in binding and paper, it soon becomes worn and must be laid aside. The cost for rebinding an old Bible is as much as the price of a new one; therefore, it is wisdom indeed to purchase a good, durable Bible at the start. Note particularly the description of the "Bargain Bible."

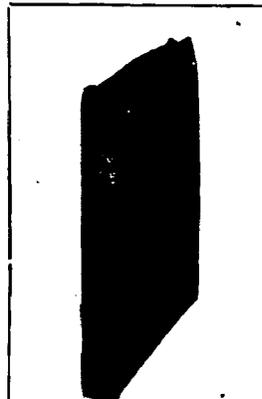
*Second*

**It Is a Special in Price**

Bibles have advanced tremendously in price during the last year on account of the increased cost of all materials entering into their manufacture. For this reason you must expect to pay a higher price for Bibles than formerly was paid. We are pleased, however, to offer a special quality Bible at a price that is very reasonable to say the least. Please read carefully the special features, and note the low price at which we are offering this Bible.

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# HERALD of HOLINESS

Official Paper Pentecostal Church of the Nazarene. Published Every Wednesday.

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

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Portsmouth, N. H., Oct. 30th to Nov. 4th; Syracuse, N. Y., Nov. 6th-11th; Reading, Pa., Nov. 13th-18th; Baltimore, Md., Nov. 20th-25th; Washington, D. C., Nov. 27th to Dec. 2d; Columbus, Ohio, Dec. 4th-9th; Pittsburgh, Pa., Dec. 11th-16th; Lansing, Mich., Dec. 27th to Jan. 1st.—Rev. Charles J. Fowler, President, National Association for the Promotion of Holiness.

**Special Notice**—Rev. B. F. Neely, who has been five years pastor of the College church at Peniel, is to enter the evangelistic field in November. Brother Neely has been a successful evangelist for nearly twenty years, and he returns to that special work better qualified than ever before. Being a graduate from Peniel College, and having had a rather extended pastorate here, he goes out with a preparation that is rare indeed. He is a clean, sanctified man, a clear, sane, radical, unctuous preacher, and he has revivals. Employ him for your convention, siege, or campmeeting. He will fulfill your expectations. I commend him to our brethren everywhere.—James B. Chapman, President, Peniel College.

**Notice, Alabama District**—The place of Assembly will be Florence, Ala., and the date, December 4th to 9th.—P. M. Covington, Dist. Supt.

## DIRECTORIES

### GENERAL SUPERINTENDENTS

- H. F. BEYNOLDS**.....Kansas City, Mo.  
Res. 4924 Agnes ave.; office, 2102 Troost ave.
- B. F. WALKER**.....Glendora, Cal.

### District Assemblies

- Louisiana, Jonesboro.....October 31-November 4
- Dallas, Cedar Hill, Texas.....November 7-11
- Hamlin, Hamlin, Texas.....November 14-18
- San Antonio, Meridian, Texas.....November 21-25

[Notice—The first business session of each Assembly will be in the morning of the first day, as announced, at 9 o'clock. There will be an opening service of worship the night preceding the opening day. Pastors will arrange and announce accordingly.]

- J. W. GOODWIN**.....Los Angeles, Cal.  
Home address, Los Angeles, Cal. Address mail to 2109 Troost ave., Kansas City, Mo., for forwarding.

### Evangelistic Dates

- Brooklyn, N. Y.....November 2-11  
(Address care Mrs. C. H. Cook, 568 Atlantic Ave.)
- Lynn, Mass. (10 Story Ave.).....November 12-28
- West Somerville, Mass.....Nov. 28-December 2

### District Assemblies

- Florence, Alabama.....December 4-9
- Donalsonville, Ga.....December 12-16
- B. T. WILLIAMS**.....1422 Chalm. ave., Nashville, Tenn.

### DISTRICT SUPERINTENDENTS

- Alabama—P. M. Covington.....Jasper, Ala.
- Alberta Mission—James H. Bury.....Collingholme, Alta., Canada.
- Rimley and District.....October 29 to November 4
- Arkansas—J. D. Edgin.....Ozurk, Ark.
- British Isles—George Sharpe.....No. 1 Westbourne Terrace, Kew, London, Glasgow, Scotland.
- Colorado—A. E. Banner.....Kirk, Colo.
- Chicago Central—Charles A. Brown.....Olivet, Ill.
- Dallas—P. L. Pierce.....Peniel, Texas
- Dakotas—Montana—J. E. Bates.....Minot, N. D.
- East Oklahoma—F. R. Morgan.....Ada, Okla.
- Florida—M. M. Bussey.....219 Fourth st., Miami, Fla.
- Georgia—E. H. Kunkel.....Pavo, Ga.
- Hamlin—J. C. Henson.....Hamlin, Texas
- Idaho—Oregon—N. B. Herrell.....Boise, Idaho
- Indiana—U. E. Harding.....East Thornburg st., Newcastle, Ind.
- Evansville, Ind.....November 2-4
- Ely (P. O., Boonville, Rte. 5).....November 6-8
- Bresee Chapel (P. O., Somerville).....November 9-11
- Mitchell, Ind.....November 12-14
- Iowa—R. A. Clark.....University Park, Iowa
- Kansas—Fred H. Mendell.....426 E. Fifth St., Hutchinson, Kas.
- Kentucky—H. Rees Jones.....2522 W. Walnut St., Louisville, Ky.
- Little Rock—T. W. Sharpe.....Delight, Ark.
- Louisiana—B. F. Pritchett.....Homer, La.
- Manitoba—Sask. Mission—C. A. Thompson, Box 298 Regina, Saskatchewan, Canada.
- Michigan—C. L. Brindley.....Berlin, Mich.
- Mississippi—S. E. Galoway.....Houston, Miss.
- Missouri—J. E. Linsa.....7480 Maple Blvd., Maplewood, Mo.

- Nebraska—M. F. Lienard.....509 S. Twenty-sixth Ave., Omaha, Neb.
- New England—N. H. Washburn.....Beverly, Mass.
- New York—Paul Hill.....Clintondale, N. Y.
- New Mexico—J. E. Threadgill.....Star Route, Box 27, Estancia, N. M.
- Northwest—J. T. Little.....Newberg, Ore.
- West Oklahoma—J. I. Hill.....Ponca, Okla.
- Pittsburgh—James W. Short.....351 S. Broadway, Dayton, Ohio.
- Dexter, Ohio (R.F.D., care Burn Wood).....October 30-November 11
- The Plains, Ohio.....November 12
- Logan, Ohio.....November 13
- San Antonio—William E. Fisher.....138 Princeton ave., San Antonio, Texas.
- San Francisco—D. S. Reed.....Oakdale, Cal.
- Southern California—Howard Eckel.....1405 E. 39th st., Los Angeles, Cal.
- Tennessee—F. W. Johnson.....Trevecca College, Nashville, Tenn.
- Washington—Philadelphia—W. W. Hanks.....1011 W. Allegheny st., Philadelphia, Pa.

### EVANGELISTIC AND CAMPMEETING DATES

- W. H. Cain
- Sylvia, Kansas.....October 13 to November 5
- Troy, Ohio.....November 11 to December 3
- M. C. Adam
- Bunker Hill, Ind. (Evangelical Church).....Oct. 23-Nov. 15
- J. C. Walker
- Hammond, Indiana.....October 14 to November 4
- August N. Nilson
- Nazarene Mission, Kansas City.....Oct. 11-Nov. 4
- S. E. Polovina, (Sam the Nazarene)
- Chase, Kansas.....October 24-November 15
- Allie and Emma Irick
- Wayne, Kansas.....October 27-November 11
- Jasper, Ala.....November 14 to 28
- Jesse Uhler
- Dodge City, Kansas.....October 16-November 4

# New Books for Young People

Just Received From the Publishers

We are continually adding to our Young People's list such books as will furnish both entertaining and instructive reading for the young. These books listed below were all carefully read before being selected from a large assortment. We recommend them all for home or Sunday School Libraries.

### SUNSHINE MARY.

By *Alida W. Graves.*

The story of a young Christian girl who carries the "joy of the Lord" in her shining face, and brightens up the lives of those around her in a most natural and wholesome manner.

300 pages; cloth, 60 cents, postpaid.

### MERRIVALE WILL, THE.

By *L. M. N.*

Boys will especially enjoy this story. Through a very well-written account of young men and their business affairs, and a most tangled mystery, runs the sweet influence of a genuine Christian woman; and this, with the blessing of providence, leads to a satisfactory solution.

360 pages. 60 cents, postpaid.

### ROLAND'S DAUGHTER.

By *Julia McNair Wright.*

A strong temperance story. The intemperate habits of Professor Roland ruin and finally kill the man and cast a shadow over the girlhood and early womanhood of his daughter. Fidelity to duty develops in her a strong, womanly, Christian character, however, and she faces a happy future.

316 pages; cloth, 60 cents, postpaid.

### BOYS AND BIRDS;

MISS TRUAT'S MISSION  
By *Rev. Sidney Dyer, Ph.D.*

This is a book which will lead the young to look out with intelligent interest upon the works of God, to recognize in them His wisdom and goodness and glory. It is profusely and elegantly illustrated.

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