

# HERALD of HOLINESS

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

VOL. 7. NO. 27. WHOLE NO. 339

KANSAS CITY, MO., OCTOBER 9, 1918

## EDITORIAL

### Materialism and Prayer



HERE IS a species of Sadducean philosophy which persists in saying that prayer is unscientific and illogical; that this is an age of fixed laws and if we want a thing we will get it as quickly and as surely without praying as with prayer. This kind of infidelity would allow prayer to be a good spiritual exercise, but as for specific answers to prayer it is denied altogether. It is claimed that laws are fixed and principles unchangeable and prayer is useless.

We submit that there is another law as fixed and unchangeable as the infidel concept of the fixedness of the laws of nature, and that is, the law that God rules in His universe. These laws of nature are only the rules according to which He ordinarily, and only ordinarily, acts in His government of the world. There is an absolutely unchangeable law that the God who made all things still upholds all things, and has not and can not bind Himself by any mechanical rule or habit or law by which His will and purpose shall be thwarted and baffled.

#### SCRIPTURE IS AGAINST IT

All this is still urged in this late age, after tens of thousands of demonstrations of the fallacy of the absurd teaching. Scripture is against it. Facts by the million are against it. It would be wearisome to attempt to give a brief summary of the facts where God has directly answered prayer. The life of one single man, George Mueller, contains enough facts on this point to make his biography really tiresome to read from the very monotony of answers to prayer. Literally thousands of times when in extremity, and without letting anybody know of his needs, he went to God in prayer for bread to keep starvation from his orphans, and in every case the answer came. Mr. Mueller said, too, that he was led to establish these orphanages, not as a benevolent movement, but to re-establish faith in the world in a prayer-hearing, and prayer-answering God, because the belief in such a God had so nearly died out in England.

Take the life of J. Hudson Taylor. We have in his life an absolutely unanswerable refutation of the materialistic philosophy which would do away with belief in answered prayer. When Mr. Taylor was go-

ing to found the China Inland Mission he went on a sailing vessel. When they were somewhere in the straits of Malacca there was a knock at his stateroom door one morning, and when the one tapping was invited in, it turned out to be the captain.

He said, "Mr. Taylor, we have no wind; but a strong current, and we are being borne on an island, where the people are heathen."

"Well," replied Mr. Taylor, "I really do not know what I can do for you. I do not know a point of navigation."

"No," answered the captain, "but I am told that God answers your prayers."

"He does," replied Mr. Taylor.

"Then I wish you would pray for wind. It is our only chance."

"Well, I will provided you get the sails unfurled."

"That would be foolish, and I do not wish to be the laughing stock of my men."

"Very well, I am not going to pray for wind if you are not ready to receive it."

"Well, then, I will. But there is no sign of it anywhere."

Three-quarters of an hour had not elapsed before there was another tap at Mr. Taylor's door, and the captain entered. The missionary was on his knees, but the captain said abruptly, "I want to know what you are doing, Mr. Taylor."

"I am praying for wind."

"Well, I wish you would stop. We have more wind than we know what to do with."

Shall we call this scientific or unscientific? What matters what it is called? It is a stubborn fact which the skeptical scientists will have a hard time to explain on the basis of their absurd philosophy. There are thousands and thousands of such cases, where there is no escape from the fact that God directly heard and answered prayer. By the same process of unbelief we can dispose of the ascension and the resurrection of the Lord, and every fact and truth in the entire range of revelation. The truth is, it is simply the supernatural that this philosophy wants to get rid of. Answered prayer is supernatural and men do not want to allow it. The supernatural must go to satisfy this materialistic age. So they have proceeded in good earnest to deny recklessly everything which proves and demonstrates the supernatural. No matter how ab-

# HERALD OF HOLINESS

Official Organ, Pentecostal Church of the Nazarene, Published Every Wednesday at the Pentecostal Nazarene Publishing House, 2109, 2115 Troost Avenue, Kansas City, Mo.

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

REV. J. D. SCOTT, Managing Editor.

Subscription Price—\$1.50 a year in advance.

In change of address, name the Postoffice and State to which the paper has been sent, and the Postoffice and State to which you wish it sent.

Subscriptions are payable in advance. Unless payment is made, or request made to have the paper continued, it will be discontinued at the expiration of time.

In remitting, send money order or bank draft, payable to Pentecostal Nazarene Publishing House, 2109, 2115 Troost Avenue, Kansas City, Mo.

Entered as second-class matter at the Postoffice at Kansas City, Mo. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized July 19, 1918.

sure it may be, no matter if it contradicts the very principles on which their boasted science establishes its positions, the means must be employed to destroy the supernatural from among men so as to set men free from its meshes.

The absurdity of delegating everything to natural law is flagrant indeed. Men will employ such reckless resorts in nothing else save in their desperate efforts to defeat God and retire evidences of the supernatural which mark His footsteps in the affairs of men and things. Let God be true and every man a liar. God lives, and still acts and moves among men and in His world, and refuses to let puny man retire Him from His footstool. He still answers prayer, wherever men will ask and trust Him for the answer.

## "Three Times Since 1915"

**W**E SAW an announcement the other day that a certain corporation had just made a ten per cent increase in the wages and salaries of its employees, this being the third increase since 1915. This set us wondering. Our wonder was, first, at this piece of justice on the part of an eminently worldly corporation. This body of men have certainly practiced but common justice with its large army of employees, for they have had to pay more than three increases in the prices of the necessities of life in the last three years. They were entitled to these increases of wages and salaries.

But our wonder was, further, whether our churches all over the land had been as thoughtful and as liberal and as just as this worldly corporation toward their pastors during these last three years. These preachers are only human and have to eat and dress, and the articles required for these necessities of life have to be purchased from those who deal in them. These merchants have advanced the prices of these things many times during these three years and we wonder how many advances in salaries the preachers have had during the same time. We want to remind church boards and those who have a hand in fixing salaries that they can not afford to neglect this matter of common justice, for it is, after all, a matter of common honesty. These pastors must have their salaries increased as the cost of living increases, or they will suffer and have to go in debt and then their usefulness is impaired, and these very churches which would be guilty of such flagrant injustice as to allow these good men to go in need and necessarily into debt, will be quick to find fault with them for going into debt. They will also have to pay more for what they buy because they can not buy as cheaply on credit as they can for cash.

We submit that if our churches can not deal fairly with their pastors what do they suppose the world will think of the religion they propose for them to accept? Can they believe in the worth of a religion which does not make the officials of a church act with common honesty toward their pastor? Is not this a dismal advertisement of the worth of our religion? But, perhaps, some church members will say, "We do not know what our church is doing, and are not to blame if the pastor is not paid enough, as we are not officials of the church." But, brother, sister, this does not excuse you in the least. You can

inquire and find out what has been done in this respect and if there has been no increase you can make protest to your church officials and see that they call a meeting of the board at once and make an increase in the salary of the pastor. No church member is guiltless until he or she has made investigation and sought to have justice done by the pastor in the matter of an increase of salary.

How can we expect our pastors to live on the same salary they received when eatables and clothes were at one-fourth or one-fifth the price at which they now sell? Is it not absurd and unreasonable for them to have to put up with the same salary they formerly received? Let there be a stirring of the dry bones of neglect and wrong on this grave subject. Let our good women take a hand in this business and help bring about a reform. Every pastor's salary that has not been materially increased during the last few years should be immediately largely increased. Who will begin the matter of reform?

## The Religion Felt

**M**ANY WRITERS are recognizing that the need to be shown by the war is a religion that we may experience. This is said to be the religion alone that will meet the needs and be sought. Dr. J. I. Vance, moderator of the Presbyterian general assembly, has made the following statement: "The worth of experimental religion is standing the test of these fiery times. The heart that knows God does not lose Him in the shock of battle. The soul who has come into possession not of a system or a philosophy but of a personal Redeemer, laughs at earthly loss and is serene amid the heavings of the world's foundations. Here is where we must put the emphasis in our religious work in the future. One must know God. Anything short of that is short of salvation. A man's religion must be his life, or it will never control his life."

These are true words, well said, and needing emphasis at this moment. There is a general awakening among religious teachers as to the need of this conscious salvation, and even among some secular writers there have come some very strange and striking words on this subject. The *London Times* came out with a statement like this (we give only a part of it for lack of space): "It is time for all who love their nation to draw upon the ancient and enduring commonplaces of religion; they must dig again the old wells. It is time to come back to the ancient, enduring, mighty, saving commonplaces. Only the fear of God can give to a nation the fulfillment of its powers; without it life after life is wasted with its gifts spilled like water."

The *New York Weekly Witness*, quoting the article at length, says, introducing it, "The so-called Christian nations had for many years been worshiping success and seeking selfish ends, with, for the most part, only a thin veneer of religious sentiment. Very many individuals in all of them were honestly seeking to know God and to do His will, but most of the churches were more or less saturated with the spirit of the age, which has no reverence for revealed truth, but assumes the right to decide by its own wisdom what is or is not true about God. The war is gradually awakening men's minds to a perception of the falsity of this attitude, because in the stress and strain caused by the war people find themselves compelled to examine the foundations of their faith."

These sayings by these men indicate an awakening and a trend toward the old paths, which we should never have abandoned for the new fads and fancies of German rationalism and the vaporings of higher criticism. God must be consciously known and faithfully served as a living God and not as an abstraction. He must inhabit us as a great, infinite personality and be the moving and pulsating inspiration of our lives and our activities. God be thanked that we have a church which has been founded upon this principle alone, and which has never departed from her foundation principles one iota. Let us be true to these traditions and to the Word of God, and He will continue to bless and use us mightily.

# The Two Works of Grace

By REV. GEORGE SHARPE,  
Superintendent, British Isles District

"But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5: 8). "Who was delivered for our offences, and was raised again for our justification" (Rom. 4: 25). "Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it" (Eph. 5: 25, 26).

THESE PASSAGES speak of the divine love, and also plainly speak of sinners and the Church. Therein do we approach the two distinctive works of grace. They are distinctive in name and meaning. Justification is and must always be primarily for sinners. They have need of deliverance from their offenses, and to them is the love of God commended. Sanctification is and must always be for the believer (the Church). To sanctify and cleanse the Church from inherited depravity is laid and revealed in the love of Jesus.

Truth plus truth adds to faith and strengthens the hope of those who are seeking to do the will of God. Experience plus experience gives double assurance to the believer. To be saved and have the witness of the Spirit is blessed. To be saved and also sanctified is to be doubly assured that the heart is right with God.

Anything in the way of a doctrine, or an experience that makes one's faith stronger, one's hope clearer, and one's life holier should be accepted with joy. Justification does that. Sanctification does that and more. That is why the Scriptures lay stress on the two works of grace, and why all holiness preachers emphatically, with the power of the Holy Ghost, proclaim the glorious doctrines and experiences of justification and sanctification.

## 1. LET US CONSIDER THE RELATION OF THESE TWO WORKS OF GRACE.

(a) *It is not one of superiority.* Much of the preaching we hear conveys the idea that the experience of justification is of a low order. It is almost derided, and lost sight of, by the adjectives that are applied to the second work of grace. That we believe to be an error of judgment and a mistaken conception of the truth. It is the quality of addition that comes in. "I am come that they might have life, and that they might have it more abundantly." It is the addition that counts here. Ten thousand dollars in one pocket makes one feel very comfortable, but with ten thousand in another pocket makes one feel doubly so. Sanctification added to justification increases what the latter introduces to the soul, but the idea of sanctification being superior to justification is to be deprecated, just as we would deprecate saying that the Holy Ghost is superior to Jesus Christ.

(b) *It is not one of extreme diversity.* They are not antipodes. They are two parts of a whole. They are not conditioned as to time and place. They are conditioned only as to experience. The quality of fitness is the supreme thing. No one puts his shoes on his hands, and his gloves on his feet. Just so in preaching the two works of grace: It is farcical to be preaching justification always to the church. The saved church needs to know and experience sanctification, and the sinner needs to know the love of God and enter by faith into the blessing of justification.

(c) *It is not one of separated values.* The values are the same. Both works of grace have the quality of righteousness or holiness. That the carnal remains in the justified does not vitiate the fact that holiness is the out-

come of justification. John Wesley taught that the justified were sanctified, but not wholly sanctified. This, in effect with the words of John, "Whosoever is born of God doth not commit sin, and he cannot sin because he is born of God," gives the conclusion that the value of the experience of the justified is the same in character as the value of sanctification. To be wholly sanctified—to be rid of the carnal nature and filled with the Holy Ghost—adds to the quantity of righteousness and holiness. The quality must ever be the same. Holiness is not a graded article.

## 2. LET US CONSIDER THE REASONS FOR THEIR EXISTENCE.

(a) *Their existence was necessary for the fulfillment of the love of God.* God loved the world. The world needed a divine work of grace. In its helplessness, its sinfulness, its rebellion, and its captivity, God, through Christ who died, sought its redemption. The work of justification establishes its accomplishment. The love of God to the world is fulfilled through justification. God did not love the Church less. The Church without a manifestation of the love of God toward its need would have left it in the slough of despondency and despair. Love had to accomplish more than pardon and regeneration for the sinner, it had to provide a plan to destroy sin in the believer. This divine love did. "Jesus loved the church . . . might sanctify and cleanse it." Oh, how glorious is the love of God!

(b) *Their existence provides the proof that Jesus can save from all sin.* Sinners are saved from all their actual transgressions. That experience relieves their conscience, brightens the sky of their life, produces spiritual graces in their souls, and brings them into favor with God. Believers are saved from their inherited sin. That experience destroys the Ishmael in them, removes every cloud, develops the graces of the Spirit, and establishes the character of God in them—which is holiness. From sin? Yes, Jesus saves from all sin. Sinners rejoice when they are pardoned and regenerated—justified—and believers rejoice exceedingly when the "old man" is crucified and purity comes with the baptism with the Holy Ghost.

(c) *Their existence solves the conviction made by the Holy Ghost and the Word.* There is need, great need for conviction of sin in these days. Were this so, the fight for truth and righteousness would be less, strenuous. The works of grace would be recognized as never before. Ask men why they sought salvation. Ask them why they turned from sin and the world. The answer would be, "The Holy Ghost and the Word of God brought conviction. I saw my sinfulness. I saw my need of the Savior. My misery found no cure until I came to Jesus for pardon." Ask the professor of holiness why he sought the "second blessing" properly so-called. Ask why he found it necessary to again seek the Lord. Again the answer would contain that word, conviction. "The Word revealed to me my need of holiness, and the Holy Ghost convicted me of the necessity of holiness. My conviction only ceased when my sanctification was accomplished." Sinners are convicted for one work of grace, believers are convicted for another work of grace, and the conviction in both instances is the work of the Holy Ghost and the Word.

## 3. LET US CONSIDER THE THINGS THAT CONCERN THEIR ACCEPTANCE.

Justification is for the sinner. This experience is experienced by all who profess to be "born again." The sinner may be old, or young, rich or poor, educated or otherwise, but it is open to him to bow the knee where repenting and confessing his sins and he proves that God loves him and the work of justification is accomplished.

Sanctification is for the same individual, now no longer a sinner but a believer, one of the *ecclesia*, the Church, whom Jesus loved and for whom He died that He might sanctify and cleanse him. One prepared to obey God and willing that the "old man" should be crucified, that he should no longer serve sin, is just the person who can have the blessing and have it now.

Justification is the act of God. It is God who justifieth. How wonderfully united the evangelical Church is today on this point. It honors God with this work of grace. The sinners who come to God through Jesus Christ hope that God will show mercy and give them favor before men and angels.

Sanctification is the act of God. "The very God of peace sanctify you wholly . . . faithful is he that calleth you, who also will do it." The believer need not live in doubt regarding this glorious work. It is God who sanctifieth. This experience is tabooed by many, and is also by many looked upon as a luxury. It is yet again put in the background as contemporary with justification in the matter of time, that when you are justified you are sanctified, or that it is a grace you acquire by growth, that perhaps may cover many years before you can claim this experience of blessing. Mixed are the theologians and teachers in their declarations and reasonings concerning sanctification. But every sanctified soul is clear on this fact, that as God justified him, a sinner, so God by an act, sanctified him a believer. It is God who sanctifieth.

Justification is based upon the meritorious work of another. Bethlehem, Judea, Galilee, Gethsemane, Jerusalem, and Golgotha all bring out the merit and sufficiency of the only Savior. His life and death and resurrection are superlatives of his love and power. They gained for Him the name that is above every name and the unique glory of the Savior of men. For Jesus' sake is the plea of all souls seeking mercy and favor with God.

Sanctification is based upon the same work. "By one offering he hath perfected forever them that are sanctified." The believer in his hunger for holiness turns to the Savior, aye, turns to the cross where the "old man" was put to death. The believer is not sanctified because he is in the church, but because Jesus loved him and died for that purpose. Jesus alone has merited the right to sanctify us, and all who are sanctified claim the experience because He made provision for it in His atoning work.

Justification is the outcome of repentance and faith. The sinner who repents, radically repents, with sorrow for his sins and believes with all his heart, is sure to hear from heaven. The light will shine and the Spirit will bear witness that he is born of God. He will say, "I am converted," "I am regenerated," "I am justified."

Sanctification is the outcome of consecration and faith. The believer has no need to repent, this he did when seeking God as a sinner. He has since then walked in the light, and by faith is justified up to date. Now in coming to God the second time he comes with full hands. He seeks the altar (Jesus) where his heavenly Father will accept the gift. His

work is to consecrate. He does it gladly, fully, completely, and then believes that Jesus died that he might be sanctified and that God will fulfill His part and do it now. Faith strikes the throne, the baptism with the Holy Ghost and fire comes, and he has the witness that Pentecost is his. He will say, "I have received the Holy Ghost," "I have been made perfect in love," "I am sanctified wholly." When he testifies "glory's" are freely interspersed. Glory!

These two works of grace are close and intimate. They should be properly, distinctively, and definitely preached. They were purchased by the blood, they are honored by the Holy

Ghost, they are revealed in the blessed Word. To teach and preach the one and not the other is to falsify the love of God, to defeat Jesus in His divine purpose on the cross, and to rob the believer of the fullness of the blessing which he so much needs in this age. To leave out the second work of grace is to blemish and mar the love of God, and to lessen the joy of God's people, as well as to rob them of the assurance of salvation that was in the mind of God. Both works of grace, when preached and when experienced, add to God's glory on the earth, and truly exalt the salvation that Jesus purchased with His own blood. Amen.

KELVINSIDE, GLASGOW, SCOTLAND.

## Some Things the War Has Not Changed

By J. M. BEECHER

**W**E ARE living in a great day; a terrible, a glorious, and, withal, a perilous day. Measured by complexity and intensity of world politics, by sweep of social turmoil, by immensity of military activity, the world has never seen a greater day. From the viewpoint of selfish ambition and war rage, the Lord preserve us from any more terrible day. Big with opportunities, imperative with numberless demands for service and sacrifice, a day of glory; deluged with devilish deceit, honeycombed with hell-hatched heresies, and cloyed with carnal seductions, surely a day of peril.

One of the most crafty and seductive suggestions is this—the soldier who gives his life for our cause, who makes the "supreme sacrifice," wins heaven, as a matter of course.

At the moment when we face a foe who embodies so much that is evil, who threatens so much that would be insufferable; when our deepest emotions and best impulses are aroused, and the whole man is most susceptible; that moment is cunningly seized upon in an attempt to deceive and destroy immortal souls. When the nation is demanding (and rightly so) the life of her best; when all loyal Americans are honoring (and rightly so) the splendid boys who are unanimously and gladly responding to that demand; when sacrifice is being freely made where sacrifice is genuine; when honor is being given where honor is due, then comes this seductive suggestion.

This is no false cry of "Wolf! wolf!" The writer has made the test and proved the existence of grounds amply justifying this warning. Within the month he attended, as a stranger, the session of an adult Sunday school class. The subject was one phase of "Christian Service." In the lesson leaflet was found the statement, "The Christian is the person who goes about doing good." At the close of the session the stranger was asked to suggest a thought, or ask a question. By way of response he reversed that sentence and made it a question, "Is the person who goes about doing good a Christian?" A majority of the class unhesitatingly replied, "Yes." Some said, "Of course." A few qualified their answers. To dig a little deeper, the stranger asked a second question, "Does the American soldier who 'makes the supreme sacrifice' win heaven thereby?" The answers were practically the same as to the first question. We are quite sure that this is the sentiment of many people today. In other words, we are accepting the crafty, seductive suggestion of the Devil, and are being led into the broad way that leads to destruction.

Now, let us reduce to its lowest terms this falsehood and expose its fallacy and its fangs.

"The soldier who gives his life, who 'makes the supreme sacrifice' for our cause thereby wins heaven." Notice that here we have nothing but human effort, human sacrifice, and human worth. No distinction between soldiers is made. There is no mention of character or previous conduct. Expressed in its lowest terms, we have this—"Any man can atone for his own sins." If this be true, sin is of no particular demerit nor consequence. Patriotism is a perfect substitute for the blood of Jesus Christ, and service to humanity puts the one who serves entirely beyond the need of the divine act of spiritual regeneration. Humanity has become divine, and God is a false and foolish monster. Has this war actually thus revolutionized the constitution of the universe?

No! A thousand times, no! There are at least three things which the war has not changed—the nature of God, the nature of man, and the "exceeding sinfulness of sin." What do we understand by the word "nature"? The dictionary says it is "the sum of all the essential elements." Philosophers tell us that "nature" is that which, if changed, would cause loss of identity. That is, if God could lose a single one of His attributes, if a single element of His character could change, He would be God no longer; He would lose His identity; He would be another person. No, the God of the year 1 is the God of the year 1918. The God who judged Adam is the God who will judge the kaiser and the American. The God of creation is the God of salvation and of the judgment day. He is the eternal, unchangeable God. He is today, as ever, absolute and infinite wisdom, truth, goodness, justice, holiness, and mercy. The war has not changed the nature of God.

Since God's nature is such, He could create a man of no other sort but "in his own image." He must put into the fabric of human nature the laws of His own moral character. God made man for His own pleasure and glory. But if human nature were to have in it a single element discordant with God's nature, such a man could not please nor glorify such a God. For God to create such a being would be colossal folly, a denial of His own nature. For the same reasons that God's nature has not changed, human nature, in its essential elements, can not change. Since the laws of God's nature are the laws of man's nature, it is absolutely impossible for a man to find soul satisfaction, to achieve his natural destiny, in any course of action save one in perfect harmony with God. What a lofty, holy, glorious, and altogether worthy calling! No, the war has not changed human nature.

Since such is man's nature, and such is God's calling and provision, what shall be said of that man, of his folly, ingratitude,

unworthiness, and iniquity, who is neglecting, ignoring, defying, or blaspheming the God who gives him all? Is not such action "exceeding sinful"? The first man who sinned simply did those things. The last man who shall sin will be simply doing those same things. Sin today, as on the day of the first sinful action, is the same foolish, ungrateful, unworthy, and unspeakably vile thing, whether it be found in prince or peasant, in Yankee, or in Poilus, in uniform or in overalls, it is "exceeding sinful," and under the just wrath of the unchanging God. The war has not changed the nature of sin.

Now, can any human being atone for a single sin? Can a man settle for his own sins? Can a man square up and wipe out his own sinful record? What about the influence of his past sinful actions, an influence that must go on bearing fruit until the judgment day? Certainly no human being is able to meet the requirements of such a problem as this. God says, "There is none other name under heaven given among men, whereby we must be saved. Neither is there salvation in any other." "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." "Ye were not redeemed with corruptible things, . . . But with the precious blood of Christ." Nothing but the blood of Jesus Christ can atone for a single sin. None but God can give a man eternal life, can regenerate a soul.

Honor to the soldier boy who faces and endures and suffers the horrors of war, who sacrifices his life in the cause of humanity and righteousness. Honor to every man who loyally serves our country. All honor to these, to the full measure of the purity of their motive, but we must never concede the point that patriotism is a substitute for the new birth; that the blood of the soldier, shed upon the fields of France, has any of the virtue of the blood of Jesus Christ, shed upon the cross of Calvary; or that the "supreme sacrifice" made by any man has one iota of the atoning merit of the sacrifice of the Lamb of God, the only sacrifice for sin.

Above all other services that can possibly be rendered and should be rendered to the boys who are fighting our battle is this service of helping them to find salvation from sin through repentance and faith in Jesus' blood. The war has not changed the plan of salvation. It should stir us to redoubled effort in persuading men to accept the provided plan.

BELLEVILLE, KAS.

## Human Depravity

By REV. JOHN W. CLARK

**"K**NOW thyself" is a maxim of vital importance, and without this knowledge all other will be of little use to us. Ignorance of our condition in life is willful blindness, and only goes to show that we love darkness rather than light, and to go on in blindness is like a foolish mariner who would throw away his trusted compass, leaving the vessel to drive before the wind. The general need is a good self-examination to ascertain the true condition of our own heart.

The Psalmist David prayed, "Search me, O God, and know my heart: try me, and know my thoughts" (Ps. 139:23). It is very easy for most folks to examine and locate the faults of the other fellow, but only a few are willing and ready for a good self-examination, to find their own true condition before God. The Bible tells us "the heart is deceitful above all things, and desperately wicked: who can know it?" The heart referred to here by the

prophet does not mean that little organ in man that forces the blood through the arteries, causing its circulation which preserves life, but it has reference to the whole inner man, the soul, mind, understanding, conscience, will, passions, and judgment. The natural or unregenerate heart is deceitful above all things and desperately wicked.

Deceitful means, "trickish, two-faced, false, and fraudulent." Wicked signifies corruptness, criminal, or wholly evil. The heart then in its natural condition is deceitful and desperately wicked. In other words, it is a nest of unclean birds, full of corruption, hypocrisy, and evil imaginations, and no one can know the real condition until it explodes and reveals it to him. Sin has left the entire race in a deplorable condition, and unless redeemed by the grace and power of Jesus Christ, multiplied millions will drop down through the black pandemoniums of eternal darkness to weep and wail on the fiery billows of eternal damnation in the lake of fire and brimstone forever.

Let us look at the history of some of the wicked spoken of in the Bible: Cain, the first-born of the human race, was a murderer, and from the hour Cain murdered his brother men have been murdering each other, until at the present time murder is so common in the world that not much is said when some one commits an awful crime. Women murder their own unborn offspring and think nothing of it. Even children are born with murderous hearts. We often see small children who take delight in murdering small animals, birds, and insects. Wickedness was so great before the flood that it repented God because He had made man, and He sent along the flood.

Look for a moment at Sodom and Gomorrah, steeped in sin and idolatry, without God, and not enough Christians within their borders to save them from destruction. God tells us that it will be more tolerable for those wicked cities than for us in the day of judgment. David was guilty of adultery and murder, and we have only to look around us to see men and women living in adultery today. This sin is damning thousands for whom Jesus died. Another sin that is driving men and women down to the pit is the sin of covetousness or greed. This sin caused Judas to backslide and go to his own place, and millions are going the same route poor old Judas went. Judas sold his Master for thirty pieces of silver, while thousands today are selling Him for much less.

Next we call attention to the sin of drunkenness. Multiplied thousands have fallen victims to strong drink, and have gone down over the falls of eternal despair to a drunkard's hell. But we rejoice in the thought that after July 1, 1919, we will have bone dry national prohibition for the period of the war.

Finally, we notice for a moment the poor, fallen woman in the redlight district, who is eking out a horrible existence because of a depraved heart. Back yonder in the old home when she was a pure, young girl, with the blush of modesty on her cheeks, she never dreamed that in after years she would be a harlot in the redlight district, for she was unaware of the condition of her own heart. From the heart (inner man) proceed the issues of life, whether good or evil, and as the stream can rise no higher than its fountainhead, neither can we live any better than the condition of the heart will permit.

If the heart is full of sin we must have it taken out to live a righteous life. It is an uphill business to try to live a Christian with a heart full of unclean birds, as thousands of church members are trying to do. Sin is a

disease and must have a remedy. Signing cards, joining church, good resolutions, etc., will never cure; it will take the cleansing

blood of Jesus to do it, and we are glad He can do it, praise His name.  
FRANKFORT, IND.

## Bible Study—Some Qualifications for It

By PROFESSOR H. O. FANNING

**F**IRST OF ALL, there must be a personal experience of the grace of God on the part of the student of the Word of God. An experimental knowledge of sins forgiven must be had; of a heart cleansed from all sin, and filled with the Holy Ghost; a nature in harmony with the God of the Word.

Second, there must be a firm belief in the God of the Bible. Not in the God of the deist, a being who created the universe, set it going according to immutable laws, and retired from the scene of action; but the God of Revelation, of providence, the moral Governor of the universe, the God who is immanent in the everyday affairs of life, who even numbers the hairs of the heads of His children.

Not the pantheistic, unknowable somewhat of the rationalist, and materialistic scientist; but He of whom Paul said, "God, whose I am, and whom I serve," and concerning whom he declared, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

Not the inane twaddle of the agnostic, who says, "There may, or there may not be a God, I do not know"; but He of whom Job said, "I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."

Not the God of the secularist, of whom so little can be known, that it is the part of wisdom for man to give attention to the things of this life, and let the life to come take care of itself; but He of whom David sang, "As for me, I will behold thy face in righteousness; I shall be satisfied, when I awake, with thy likeness."

Not the impersonal something of the Christian Scientist, falsely so-called, but the Lord who spake unto Moses face to face, "as a man speaketh unto his friend."

In a word, a proper conception of God is essential to a proper understanding of His Word.

Third, a firm conviction of the deity of Jesus Christ. If He is not the eternal Son of God, the Bible is jargon, and Christ is the greatest impostor of the ages. He was condemned to death for making this claim for Himself, and went to the cross charged with blasphemy because He made it. The voice from the most excellent glory affirmed and re-affirmed this fact, saying, "This is my beloved Son, in whom I am well pleased. . . . Hear ye him." After Jesus Christ was crucified, dead, and buried, God set His immutable, irrevocable, and eternal seal upon this truth by raising Him from the dead, seating Him at His own right hand, and sending the Holy Ghost to apply the merits of His sacrifice, and bless the world till He comes again in the glory of His Father with the holy angels.

Fourth, a firm belief in the personality and deity of the Holy Ghost as the Inspirer of the Word of God; in His mighty work of convincing the world of sin, regenerating the penitent, and sanctifying the consecrated believer; in His supreme authority in the hearts and lives of the children of God, and as the Administrator of the affairs of the Godhead in the earth during this dispensation.

Fifth, an established belief in the plenary inspiration, infallibility, and authority of the Scriptures. The Bible not only contains the Word of God; it is the Word of God. Jesus Christ set His seal of approval to the Scriptures as the Word of God. "Beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself"; and declared that "all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms" concerning Him. Peter, speaking by divine inspiration, affirmed that "the prophecy came not in old time by the will of man: but holy men of God spake as they were moved

### Sermon Outline

No. 1

BY REV. C. E. CORNELL

Subject: "A Prayer for Holiness"  
1 Thess. 5:23-25

1. General statement.
  - (a) The inspired utterance of a holy man.
  - (b) Not irrational, idealistic, or unattainable, but within the reach of all Christians.
2. A careful exegesis of the text.
 

"The God of peace himself" (R. V.).  
The God of peace, the author of peace, the giver of peace, who sent the Prince of peace, who proclaimed a gospel of peace, which brings peace to each heart who will receive Him.

No one can be sanctified who does not first accept the gospel of reconciliation.
3. "Sanctify."
  - (a) Primary meaning, "Separated from things profane and dedicated or consecrated to God. Like the vessels of the temple."
  - (b) "To cleanse or purify."

Greek grammarians say that "sanctify" is in the aorist tense, meaning an instantaneous, past transaction. Once for all, at one stroke, complete throughout. A supernatural act in response to a human act. A divine bestowment in response to a human condition.
4. "You."
  - (a) Who? The young Thessalonian converts. See the first chapter of ten verses, each verse proving its Christly relationship.
  - (b) They were not backsliders (1 Thess. 3:6-13).
5. "Wholly."
 

Nothing shall escape the sanctifying power.

Complete end, or consummation of. Throughout the spirit, soul, and body.
6. "Preserved."
 

Entire, sweetened, not pickled.

Not on the shelf, but intensely active.

Preserved by guarding.
7. God's urgent call.
  - (a) Ours to refuse or to obey.
  - (b) God is only reasonable.
  - (c) His pleasure is our good.

by the Holy Ghost." And Paul, moved by the same mighty Spirit of inspiration, declared that "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works."

Sixth, an unshakable belief in God's great plan of salvation, through the vicarious sacrifice and sufferings of His Son Jesus Christ. The first sin committed in the Garden of Eden occasioned the shedding of blood. And from Abel's lamb to Calvary's sacrifice, blood shedding has been essential to the remission of sins. Throughout all the ages God has been teaching men, both by precept and example, that "without shedding of blood there is no remission." Jesus Christ as the Lamb slain from the foundation of the world is the theme of divine revelation, the joy of angels, and the hope of a lost world.

'T is finished! the Messiah dies,  
Cut off for sins, but not His own;  
Accomplished is the sacrifice,  
The great redeeming work is done.

'T is finished! all the debt is paid;  
Justice divine is satisfied;  
The grand and full atonement made—  
Christ for a guilty world hath died.

Seventh, a knowledge of God's great dispensational plan of the ages. Our God is a God of order, as is seen everywhere in nature. From the most minute subject for microscopical examination to the starry heavens which declare His glory, evidences of design, order, and purpose are everywhere manifest. Shall He who knows the end from the beginning, undertake the redemption of mankind; a project so stupendous that the human mind reels in view of it, and all else pales into insignificance beside it, and have no plan for its outworking? Thank God, He has a plan which is moving on majestically to its certain and triumphant consummation.

Eighth, a spirit of obedience. "If any man will do his will, he shall know of the doctrine."

Ninth, a few correct and simple principles of interpretation to guide the understanding, and enable the student to avoid the pitfalls of error, which the Adversary has digged for the feet of the unwary student of the Word of God.

Tenth, a reverent and prayerful spirit and attitude toward the Word of God, and a firm reliance on the Holy Ghost to enlighten the understanding, and illuminate the pages of Holy Writ. The Bible is a book for the common people, the people who need it. But God knew the feebleness of our understanding and sent the Holy Ghost to teach us all things, and to guide us into all truth. The humblest saint of God who relies on the omniscient Spirit can gain a better knowledge of the Scriptures than the most profound scholar who leans to his own understanding, and depends upon his scholarship. The Author of the Word is its sole authoritative interpreter.

OLIVET, ILL.

A moment's talk is easily forgotten, but a weekly visit of the HERALD OF HOLINESS is a constant reminder.

How can the clock stop when time flies on? December the 31st will be on us before we are aware. The job must be finished, the debt paid, and the victory won by that time. Don't let the clock stop.

## "When He Is Come"

By EVANGELIST AUGUST N. NILSON

IT MUST have been a glad tidings to the disciples of Jesus when He gave the above promise to them. There is no doubt but that they from that very moment began to wonder who this promised Person should be. And as Christ began to describe Him to them they must have been overcome with a holy awe in anticipation of the fulfillment of this promise. He was to abide in them, reveal Christ to them, lead them into all the truth (relative to salvation). He was to bring to their memory the teachings of Christ, endow them with power and supernatural strength, even power over all the power of the Enemy. In that day they were to know that Christ was in the Father, and they in Christ, and He in them!

They were to be introduced into the mystery hid for ages from prophets and sages, yea, even angels; for what the angels themselves desired to look into they were to know. He was to come to them and be their Comforter in all their tribulations and sorrows. He was to be the Paraclete, or Helper, who was to abide with them forever. He was to be the Counselor, who would instruct them not only what to do, but what to say when they were to be brought before the authorities and made to answer for themselves, and when they were to tell by what authority they were doing and saying the things they did. He was to be their supply in all their need, and by His unmeasurable resources ever see to it that all their need was abundantly forthcoming.

He was to be the divine Executor of the enmity between God and man, the carnal nature, so that the body of sin might be destroyed, and man be empowered so he could serve God in righteousness and holiness all the days of his life! He was to supply him with strength to endure patiently all trials and tribulations from men and demons; meekly to endure false representations, humbly to submit to all kinds of misunderstandings of friends and foes, yea, He was to so abundantly

supply all this strength, till he was 'actually able to endure these things "joyfully."

Not only was this the case, but He was also to be their Director, to tell them where and when to go, as well as where not to go. For when He was come, a new epoch was to be introduced in their lives, a new era was to begin with them, where old things were to pass away, and all things were to be new, and of God. And they were to be made (had they lived with the modern poet) to sing,

What a wonderful change in my life has been wrought,  
Since Jesus came into my heart!  
I have light in my soul for which long I have sought,  
Since Jesus came into my heart!

But this was not all this new One was to do for them. He was to be the connecting link between them and the Father above. He was to teach them the way of access unto the Father, and was to teach them, not only "to pray" but *how to pray*. He was to be their Helper, who was to help them in their infirmities in this important ministry. Again, He was to be the divine Imparter of the divine life into their very physical bodies, for we are told that "if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you" (Rom. 8:11). The writer is perfectly aware that in some respect this specific promise has specific reference to the resurrection of the body, but thousands of saints of all ages have proved this very Scripture to hold good, and even now, also, when they have claimed it for the healing of their bodies. No wonder, then, that the disciples "tarried until" He came.

Blessed Comforter, holy, divine Indweller, Leader of the saints into all the mystery of godliness, and Revealer of the blessed Son of God to our inmost soul, come, Thou promise of the Father, and in these days of perils and strife, both in state, church, and home, impart into humanity Thine own life and power, until men and women once more shall become real and true representatives of the King of kings and Lord of lords, of whose kingdom there shall be no end. Thou breath of heaven, come, breathe upon us Thine own unction until we will be charged with the divine life, so as to be able to truly represent Christ in a way that shall be pleasing to the Father. Have Thine own way with us, blessed Holy Spirit! Forgive us for so often having grieved Thee with our dull apprehensions and failure of grasping Thy meaning, when many times Thou hast tried to teach us the lessons of life. May we be strengthened with all might, according to Thy glorious power, unto all patience and long-suffering, with *joyfulness*. Amen and amen. Be Thou once more the power of the Church, so that she will come forth bright as the moon, clear as the sun, terrible as an army with banners.

How sad it must be for the Holy Spirit to be rejected and ignored, as He is today by most of the professed followers of the meek and holy One, who died that the Comforter might come and abide in the human heart. The need is appalling today. The Church that ought to be the depository of the divine *afflatus* is, in most places, void of even the least manifestation of His presence. Many pray for His intoning, but, alas! when He appears the door is locked and barred, and in vain does He stand outside and ask for admittance. As at the birth of Jesus, there was no room

### Love and Hate

BY REV. D. RAND PIERCE

"His hand will be against every man" (Gen. 10:12).  
"That he should taste death for every man" (Heb. 2:9).

**H**ATE lifts its hand 'gainst every man;

Love would the whole wide world embrace;

One moves with dark and sullen mien,  
The other wears a smiling face.

Hate sows discord where'er it goes;  
Love seeks the harmony of all;  
One laughs at human griefs and woes,  
The other's tears for suffering fall!

Hate loosed the frightful dogs of war;  
Love bared her arm at freedom's cries;  
One spurns all human life and law,  
The other for them bleeds and dies!

Hate plunged the race in fearful loss;  
Love brought a Savior from the skies;  
One nailed the Christ upon the cross,  
The other opened paradise!

Hate has its day—but, soon or late,  
Love's heel shall grind the serpent's head;  
One shall go down in dire defeat,  
The other's kingdom rise and spread!

in the inn, so today there is no room in the Church for the Holy Spirit. Men and women, who should be tabernacles and depositories of the Holy Spirit, are many times filled with the cares of this world, and the folly of the same. What can be more profitable for us as holiness people than to come together for earnest prayers, that God once more will visit the earth with such a revival of holy and unadulterated religion that will bring with it the presence of the Holy Spirit in all His fullness, permeating and filling the hearts and lives of the people of God till the world may see and know that once more the pentecostal, fiery, sin-purging, and power-enduing heavenly

Spirit is still to be received by faith, by those who obey Him.

If the Christians in the days of St. Paul were longing for the manifestation of the sons of God, what must their longings be today? The reason revivals are so few, and conversions so seldom seen in the old-fashioned way, is not because the sinners are any different from what they used to be, nor sin any worse, but the reason is, the Convictor himself is not present in the midst of the congregations as He used to be. And it is not the sinner's fault that revivals are no more, nor that God is not willing to save, but the reason is, the Church is not willing to tarry until "He is come."

## The Laborer Is Worthy of His Hire

[From *The Literary Digest*]

**I**N EVERY crisis of national life the clergymen of America have stood in the forefront of patriotic endeavor; in every human crisis they have brought support, and guidance, and comfort to souls in desperate need. Now it is time to measure the work and the needs of the preacher and pastor as men in other departments of work today are being measured, that their value may be rightly appraised and their needs fairly met.

The cost of living has greatly increased. Clothing, food, fuel, and all the daily incidentals that go to make up American life have gone up from thirty to a hundred per cent. And the loans and taxes for freedom's war are ever making deeper drives into the purse. Wage-earners in every department of the nation's work have been demanding more income, and their demands have been recognized as just and necessary. Railroad men and miners, lumberjacks, and shipbuilders, munition workers, telegraph operators, automobile makers, and all the multitudes of skilled and unskilled laborers have been counted "worthy of their hire," and of higher hire. The United States government very recently has raised the wages of two million railroad workers alone, giving the poorest paid men an increase of forty-three per cent. Corporations and individual employers without number throughout the United States have taken similar action. Trade unions are standing back of their men and using pressure when necessary to gain for them the means to live their lives and do their work as Americans should.

### Who Stands Back of the Minister?

Who stands back of the clergymen of America in these days of pressure? What great organization or compelling authority, what generous heart or spirit of fair play is winning for your minister, or pastor, or priest, or rabbi the salary increase that will give him strength, courage, efficiency, and success in his vital and exalted work for the welfare of the nation, and the kingdom of God?

Your pastor is not a cheap man nor an unskilled laborer. He has brought long, careful training to his task. He was chosen with scrutinizing care as to his qualifications, and he is being measured today by high and exacting requirements in the performance of his work. Carry that measurement to its just conclusion. What salary would you expect to pay to the trained man in business of whom such important work and expert ability were required? Set down on paper some of the qualities and duties you demand of your pastor, and then judge their value.

He must be a man among men, a man of force, tact, and agreeable personality, a good mixer, a man of knowledge, wisdom, and authority, whose presence commands respect and

whose word carries conviction. He must be able to influence men and women, win their confidence, kindle their enthusiasm, direct their energies, and organize their working powers. He must be full of sympathy, ready with consolation, a strength in weakness, a bright light in times of darkness, and a never-failing source of inspiration to the souls of his people. You expect all this of him.

### Must Be a Successful Leader

Your pastor, also, must be the successful head and center of your organized church activities, business, social, and spiritual. On occasion, or as a regular part of his task, he must be an expert money-raiser. You engage him as your chief and leader, the general manager of your church, if not its actual creator, or savior from its difficulties. You put upon him a burden and a responsibility you would never dream of entrusting to any cheap man in business.

Nor are those his greatest tasks. He must read, and study, and meditate, and commune with the Infinite. He must understand men, and know their work, their trials, their problems, their temptations, their deep inner feelings and aspirations, and the avenues of helpful approach to their sympathies and convictions. He must know something of history, science, literature. He must be familiar with all social needs, and institutions, and methods. He must be able to interpret the Word of God with true spiritual insight, and practical human application. He must stand before you in the pulpit on the Sabbath and deliver messages that search the soul, feed the mind, bring courage to the heart, make plain the path of daily life, and lift you nearer to heaven, or bring heaven nearer to earth.

In these days, also, your preacher must proclaim the ideals and principles of America. He must stir the patriotism of his young men and send them with strong hearts and noble vision into the service of their country. He must pastor them in the camps and follow them with his letters and prayers as they go across the sea to fight. The government values him so highly that it has already called thousands of American clergymen into active service to shepherd the fighting men and help them win the war. At home the government calls him to be its mouthpiece in its appeals to its citizens for every form of patriotic service or economy prescribed as needful for victory. You expect your pastor to be equal to such demands and to do your church credit when called upon for public addresses or community action.

### Clergymen's Salaries a Pitiful Shame

When you have listed all the qualities and services you ask of your pastor, make out the bill for the amount your church ought to pay

for such a man, and then move things to see that the church pays that bill. Never mind what has been done in the past, nor what long habit has accustomed the church to believe can be done. The standing record of clergymen's salaries throughout this great rich nation is a pitiful shame, and belies the real heart and fairness of the American people. The average salary of clergymen in ten of the largest denominations is only \$793 a year. What trade or business would tolerate such a condition?

The minister of your church is a human being like the rest of us, and he is feeling the pressure of increased cost of living just as we do. But no government decree has raised his salary. No corporation or trade union stands back of him. He does not go on strike. He simply trusts his people, and works faithfully for them seven days a week, and many nights, and struggles to look respectable, and pay his bills, and perform the miracles expected of him, often for less than the salary of the young girl stenographer who teaches a class in his Sunday school, or the wages of the man who lays the sidewalk in front of his church.

Among the more than two million readers of *The Literary Digest* are active and substantial members of thousands of churches throughout the United States. To them this frank appeal is made, in keeping with the urgent needs of the day, and the American spirit of justice and generosity. Give your minister a lift. Take the initiative now and have his salary increased to an amount which will come nearer to the real value of his services, and enable him to meet the increased cost of living. He is not demanding it, but he needs it none the less, and your own sense of right demands it for him. If his salary is \$800, it ought to be made, at once, \$1,200. If it is \$1,000, it ought to be raised to \$1,500. There is scarcely a church, large or small, anywhere in America that can not increase its pastor's salary at least 50 per cent. Money never was so plentiful. More actual cash—gold, silver, and paper currency—is in circulation today than at any time in the nation's history, and there is a bigger share for every man, woman, and child. See that your pastor gets his fair share of your profits and those of every member in your church.

### Back Up the Clergy

Back up the soldiers of America who follow the flag to France! Billions for them! Nothing is too much nor too good for our soldiers of liberty. But now remember that your minister is one of the bravest, worthiest soldiers of all. He is fighting for America, for the righteousness that "exalteth a nation." He is fighting for America, as he puts his clean, valiant, patriotic spirit into the youth and into the men and women of his congregation and sends them out into the tasks of the week better fitted to answer America's call. He is fighting for the kingdom of heaven on earth, to help win its victories over the arch-enemy of the human race, the destroyer of bodies and souls. He is the soldier of mercy to those in distress, the ever-ready soldier of service to those who need help. Back him up with whole-hearted support and a quick, generous increase in salary.

We have taken this page to speak for the clergymen of America in this supreme crisis of the nation's readjustment because we know that they are the one great devoted, indispensable body of faithful workers who have no spokesman. Only in this way has it seemed possible to reach the individual consciences and hearts of millions of men and women who, in all our experience, have never failed to respond to any just call.

# THE WORK AND THE WORKERS

## A GOOD COUNTRY MEETING

On August 23d an old-time revival meeting was begun at Hoosier Valley schoolhouse, twelve miles north of Anselmo, Neb., the meeting being conducted by Revs. Theodore and Minnie Ludwig. It continued for seventeen consecutive nights with good results; as several were saved and several sanctified. Those who attended have expressed themselves in acknowledging Revs. Theodore and Minnie Ludwig as Spirit-filled, sane, and powerful evangelists, and the seed sown for their Master in this community by them will, no doubt, yield a bounteous harvest.

MRS. THAD L. FARNSWORTH.

## REV. J. A. BROOMFIELD

Since I last reported I have held two meetings. In one there were not many visible results, but good seed was sown. The other meeting was a success, and many found God. Friends were made for holiness, also, in this meeting. I thank God for the hard places to work for Him. This is a needy field for men to work and pray. I am praying that God will send some one this way to help take this country for God and holiness. We need a home missionary here, for there is not a Pentecostal Nazarene church in this country. May God bless the best paper on earth, and the editor and staff of the HERALD of HOLINESS.

## REV. L. W. STAFFORD

At the request of the Methodist people of Macedonia, a country church six miles east of Houston, Texas, I began a meeting there the third of August, assisted by Rev. John Saxon. We continued eight days, in which God gave us thirty-six souls, who were either pardoned or sanctified through His blood. Rev. W. H. Crawford, the pastor at Houston, was with us on the last day and preached to us from Romans 12:1, 2, and also received four new members into the Houston church.

Our next meeting was at Parker's schoolhouse, some four miles from the former place, and continued a week also, and with the assistance of Brother Saxon. God gave us four more souls to help push the battle. Brother Crawford was with us on the last day of this one also, and received one member into the Houston church. To God be all the glory.

## LAWSON CAMP

The campmeeting near Lawson, Mo., closed September 1st with great victory. The Lord gave us about thirteen souls. Our evangelist, Rev. R. P. Fitch, of Marion, Ohio, did some great preaching, and the Lord wonderfully used and blessed his efforts. Rev. W. I. Deboard, Superintendent of the Missouri District, conducted the song service and also organized a Pentecostal Nazarene church with eighteen members. We are expecting to receive greater things from God.

ANNA CLEVENGER, Secretary.

## FROM A METHODIST PREACHER

One of the best meetings in all this part of the country was held at Lone Oak, Miss., schoolhouse, continuing eight days and closing up September 6th. It was held by Rev. Marvin Shippie and Rev. D. H. McGongill and wife. The doctrine of perfect love has come here to stay. At the close of this meeting we held what is called a bouquet service. All were asked to bring a flower of some kind; then after they were dropped on the table each one was asked to pin a flower on any one who may have helped or led him to Christ, or who he had confidence in, or who he wished to pray especially for his salvation. This served to draw neighbors, as well as others, closer together, and the tears flowed from the eyes of many. The influence of this service was wonderful. Pray for us that the Word of God may have free course and be glorified.

W. A. BRUNER.

## REV. I. T. WILLIAMS

We will begin a meeting at Connersville, Okla., about ten miles east of Mill Creek, on September 27th and continue for about ten days. We have had some good meetings with Brother C. W. Johnson and my brother, J. C. Williams. We had unity and love and victory all the way through.

## EVANGELIST LYMAN BROUGH

We closed our meeting at Crane Creek church, Millbury, Ohio, Tuesday, September 17th, with blessed good victory. We had several good cases of salvation, and some were sanctified wholly. We were called to Walbridge, Ohio, for a five days' convention in the Pentecostal Nazarene church, and had a blessed good time together. The saints were edified and built up in the faith. We closed Sunday night, September 22d, the same Sunday the Crane Creek church voted for me to come back to their church and continue the meeting another week or longer. The community is stirred and under conviction, and we announced that we would begin Monday night. There are some of the finest people we ever met at Crane Creek church.

We are recovering nicely from the injuries we received from the accident, only our back is very weak. We do ask the prayers of the holiness people. Our burden is for the lost of this part of the country, where we spent so many years in sin in our young manhood days. We had the opportunity and blessed privilege to enter homes, where they knew us only in sin, but now they confess the Lord has done great things for us. We can see the effect upon them.

C. M. CAREL

We have just closed a meeting at Fairview schoolhouse, and had sweeping victory. There were thirty-one saved or sanctified, and the folks are feeling fine. This is a fine place to labor, and I go back there the third Sunday. I go next to my church at Mowdy.

## THE UPLAND MISSIONARY SOCIETY

We want you to know something about our missionary society, and how God blesses us in our work. A few of us had this work on our hearts and met to talk over the advisability of a regularly organized society. It was arranged, however, to have a meeting at the home of one of our members. We had a good missionary program and then those present were asked to join, and we had, in a few minutes, a society of seventy members. This was two years ago last March.

Many have moved away and new ones have joined us, and we still have seventy members. We meet the second Tuesday evening of each month at some home and after the business meeting we have a good program, including good readings on the country we are to study, special songs, instrumental music, letters from our missionaries, and sometimes pictures and articles shown that were made in the different countries. Occasionally we are able to have real missionaries who have just returned from their work or who are soon to go to help gather together His little ones, who are not of this fold. These meetings are very interesting and inspiring.

We have a work committee, which looks after the work that comes up to be done. Last year we made up a Christmas box for India. I wish you could have seen us as we started by auto to Los Angeles to purchase the articles that could not be made. Our pastor, Brother Nerry, and wife, Sister Shugart, and the writer, were the ones who made up the happy little crowd, for we had a big roll of bills to start with, and we gathered up some more money along the way as we passed some of our members. We got nice coats, dresses, suits, sweaters, shoes, caps, underwear, blankets, sheets, pillows and pillow cases, some hardware, comforts, steamer rug, gowns, stockings, fruit (canned and dried), and many other things that missionaries have need of. I wish you could have seen us come home again with that auto loaded and a tired, but happy four. The storekeepers and clerks gave us special reductions, so they received their blessing in helping. Our box was valued at two hundred dollars, and how it blessed our hearts to be able to send all these good things to our worthy missionaries across the seas. Before the things were packed we gathered round them and sang, "Praise God from whom all blessings flow," and when they arrived at their destination there were other happy hearts, because God had answered prayer.

Not only are we foreign missionary, but when any around us are in need we are glad to help and cheer our dear ones at home, and through our missionary society we have the means to do these things. Our dues are ten cents a month, then occasionally we have special offerings for special work. Those of us who can, meet and sew for our soldiers, for we believe in being loyal to God, home, and native land. We made and sent fifteen W. C. T. U. comfort bags to our soldiers also. We have raised for our work about \$420. This was easily done, but which might not have been done at all otherwise. We don't see how we could get along without our organization or how we ever did without it. We look forward with anticipation from one meeting to the next, for every one is as interesting as the one before.

If you have not a society of this kind, organize one at once and you will always be sorry you did not do it long before.

MRS. MERCHANT, Secretary.

## NAZARENE BIBLE INSTITUTE

Tuesday morning of September 17th found our faithful and worthy Brother Sipes ready to enroll an encouraging number of students into the Nazarene Bible Institute, which is located at Des Arc, Mo.

Preceding the registration was the scene of greeting each other and the much loved chapel service. The hymns, the prayers, the reading of Isaiah 33, and comments thereon, by Brother Sipes, with testimonies full of praise to God, and accompanied by tears of gratitude and of devotion, all did much to melt us up and give us the feeling and the appearance of one large family. The humble devotion and the calm faith in God, of this small but heroic

faculty and student body undoubtedly makes sinners feel uncomfortable and causes consternation in the underworld.

The usual routine is agreeably interrupted now and then by the arrival and the welcome of new students. Notwithstanding the many things which would retard our tread to success and obscure our prospects, we are in Him an encouraged people and school; striving to help make the world better. Come with us and we will do you good.

M. M. SUMMERS, Reporter.

## REV. W. O. SELF ENTERS THE EVANGELISTIC FIELD

It was my good pleasure to be associated with Brother Self at the Waco, Texas, campmeeting. I found him a true yoke-fellow and full of the Holy Ghost and faith. He was efficient as leader of song, in preaching, and in altar work. We were never with one more brotherly or congenial. Brother Self has recently given up the pastorate for evangelistic work, and we predict for him a great and a successful career. This precious man ought to be kept busy in his own church alone. No pastor need hesitate to call him, if he wants thorough and genuine soul-saving work done for the people. Brother Self expects soon to live at Peniel, Texas, and letters addressed there will reach him.

C. F. WIMBERLY.

## THE BIG SPRINGS CAMP

The Big Springs camp near Wild Cherry, Ark., closed Sunday night in a flame of victory. It was the nineteenth encampment, with every cottage filled, and about forty-five families camped. There were large crowds, and salvation from the very first service. Many were saved and sanctified. It was truly an old-time revival with such shouts! and many went "leaping, shouting, and praising God."

This camp was the greatest camp we have been in for years. Our brother, Preston Roberts, was with us there. We go next to Goss, Mo., September 20th to 30th. We have gotten thirty subscriptions for the HERALD of HOLINESS.

JOHN AND GRACE ROBERTS.

## MRS. M. R. EDWARDS

We have just closed a real good meeting at Barwick, near Durant, Okla. God's power was greatly manifested, and there were twenty-six saved and nine sanctified in only a week's meeting. The last Sunday morning was grand. Eight prayed through and were sanctified. We never left the church until after two o'clock. We had some old-time repentance through the week. I have seen several soldier boys pray through this summer. It does my soul good to see them get to God before they have to go to the camps.

## CAMPMEETING AT HILL WEST, VT.

During the summer of 1914 under the direction of the late Rev. H. P. Smith, there came into existence an association known as the Crystal Falls Campmeeting Association. An ideal spot was fixed upon as a tabernacle location and through hearty co-operation of the men of this community a very snug little building, 40 x 60, was erected for the worship of God's people and the spread of scriptural holiness.

For the last three summers it has been the writer's privilege to serve as chairman of this association, while supplying a little neighboring church, formerly an Evangelical church, but now a Pentecostal Church of the Nazarene.

This summer God sent us a man from the Wesleyan brethren, Rev. C. G. Wyman, of the New York Champlain conference. He "shunned not to declare the whole counsel of God. Hearts were melted down under the burning rays of the gospel radiance. Old grudges of several years' standing were swept away and a true spirit of brotherly love prevailed. Quite a number of backsliders were reclaimed. Several met Christ for the first time, some got over into the Canaan experience of "perfect love," while not a few received definite help, for which we give God all the glory.

Sister Wyman, one of the sweet singers in Israel, lent us her voice during these meetings, to the delight and inspiration of all present. Many said it was the best camp ever.

To any church desiring an evangelist I would heartily commend the labors of Rev. C. G. Wyman, of Plattsburg, N. Y.

J. W. TURPEL.

## EVANGELIST LEE L. HAMRICK

I am in Edmond, Okla., with Rev. J. E. Burkett and the church of which he is pastor. The meeting starts well. I will be here two more Sundays.

Our last two meetings were at Davenport, Okla., with Rev. L. A. Bolerjack, pastor, and at Broken Bow, Okla. The Lord gave us some victory, and several souls found the Lord at the first place. Davenport church has some true and tried soldiers.

Our next meeting at Broken Bow was not as successful a meeting as we needed, but the Lord gave us a good meeting. We hope to return for another battle, as we feel we have an unfinished work. Rev. J. M. Messer is their good and faithful pastor. He, his wife, and two sons are loyal Pentecostal Nazarenes, and there are some fine, loyal people in the church.

#### A NEW PENTECOSTAL NAZARENE RESCUE HOME

A new rescue home located at Lake Charles, La., will accommodate twenty-five or thirty girls. It is in an ideal location, about three or four blocks from the Pentecostal Nazarene church, and in complete view of its superintendent's home. This rescue home, with its three extra lots, could not in these days be duplicated for \$6,000. The trustees and all the members of the board are members of the Pentecostal Church of the Nazarene, and the superintendent, Brother Burnett, is not considering any one for matron or other work, except those who are members of our church, as there is going to be used every effort to get the unfortunate girls saved and sanctified and brought back to a life of usefulness.

When the home is completely out of debt it will be deeded to the Pentecostal Church of the Nazarene.

Let me say a word in regard to the two people whom God used in bringing all this about. They are Evans Burnett and his wife. He is an ordained elder, and she is a consecrated deaconess, both members of our church and highly esteemed by us as very spiritual and sacrificing saints. They both have natural and acquired gifts: they can preach, sing, pray, and play with great unction and power, and have had years of experience in rescue work in various parts of the country.

Among the many subscribers, who gave of their abundance and made it possible for us to get possession of the above place, was the police jury of Lake Charles, who gave \$250.

Brother Burnett had stoves, beds, dressers, etc., in one of his storehouses waiting to get possession of the rescue home, when the great storm which swept over Lake Charles, August 6th, blew the storehouse, furniture, etc., all to pieces and parts to places unknown. It also damaged the rescue home so that the owner reduced his price \$700. What we need now is money to furnish the home and \$700 for repairs. The police jury gave the \$250 to help us get possession. How much will you give, brother and sister, to furnish and repair the rescue home?

An unfortunate girl committed suicide in Lake Charles about a week ago. Had our home been ready she would undoubtedly have come to us and would likely be praising God for His saving power, but alas! it is too late for her. Therefore, let us in the name of Jesus and for His glory come to the rescue of so many unfortunate girls, who are pleading for such a home in these awful days of sin. Send all monies to Rev. Evans Burnett, Incline street, Lake Charles, La.

REV. R. J. KIRKLAND.

#### VERGE McCANLISS AND WIFE

We have just closed a very great meeting at Isabella, Okla., with Brother W. F. Galer as pastor. God gave us the victory and we closed Sunday night with more than a score of souls definitely blessed. As the pastor was absent Sunday morning the writer received a class of nine new members into the church. Several others are to follow in the near future. The finances came easy, and they paid us well for our labors. Brother Galer is a fine yoke-fellow. We go next to our District Assembly at Bethany, Okla.

#### EASTERN NAZARENE COLLEGE

I have never before felt so encouraged as now over our college at North Scituate, R. I. It has recently become the property of the Pentecostal Church of the Nazarene, and is controlled by a competent board of trustees. The president, Dr. J. E. L. Moore, and his splendid faculty are second to none in the holiness movement. They are men who have gotten the best the great universities of the land could offer them, and at the same time retained a burning passion for the lost and an intense love for holiness and holy living.

There is just one weight which must be cast aside if we would glorify God and realize His desire for Eastern Nazarene College, and that is the debt. It does not amount to much, comparatively speaking, and if we get behind and push, we can eliminate this one inconvenience, and do it in a hurry. Amen! I am one who believes in Eastern Nazarene College, who believes in its trustees and its faculty; and best of all, one who believes in every Pentecostal Nazarene in the school's entire constituency. By the grace of God we shall wipe out the debt and make this school a tremendous asset to the cause of Bible holiness in this eastern country.

J. GLENN GOULD.

#### EVANGELIST J. G. BIGNALL

I left home at Cedar Vale, Kas., on May 2, 1918, arriving at Plainville, Kas., on the 3rd, where Rev. Charles R. Dick took us to his point near Hoxie. We preached Friday and Saturday nights and Sunday morning at Bloomfield schoolhouse to attentive crowds, and Sunday afternoon at Bow Creek church. On May 9th we started in at the Ambly schoolhouse, where for twenty days God ordered the battle. Not much was accomplished for the outside world, but work was done for the church, which resulted in the young people getting a real vision of what God wanted them to do.

On June 7th we commenced a group campmeeting at Hoxie, with arrangements in charge of Rev. Charles R. Dick, and singing in charge of Rev. Ira F. Stevens. We were also assisted by Sister Stevens, of Plainville, and Miss Lucy Williams, of Lindsborg, and a noble band of young people from Palco. Rev. H. N. Morris, of Palco, and Rev. Frank Mayhew, of Selden, came in to boost the last few days of the meeting. During harvest we worked fifteen days in the wheat fields, preaching once each Sunday for Brother Stevens, of Plainville.

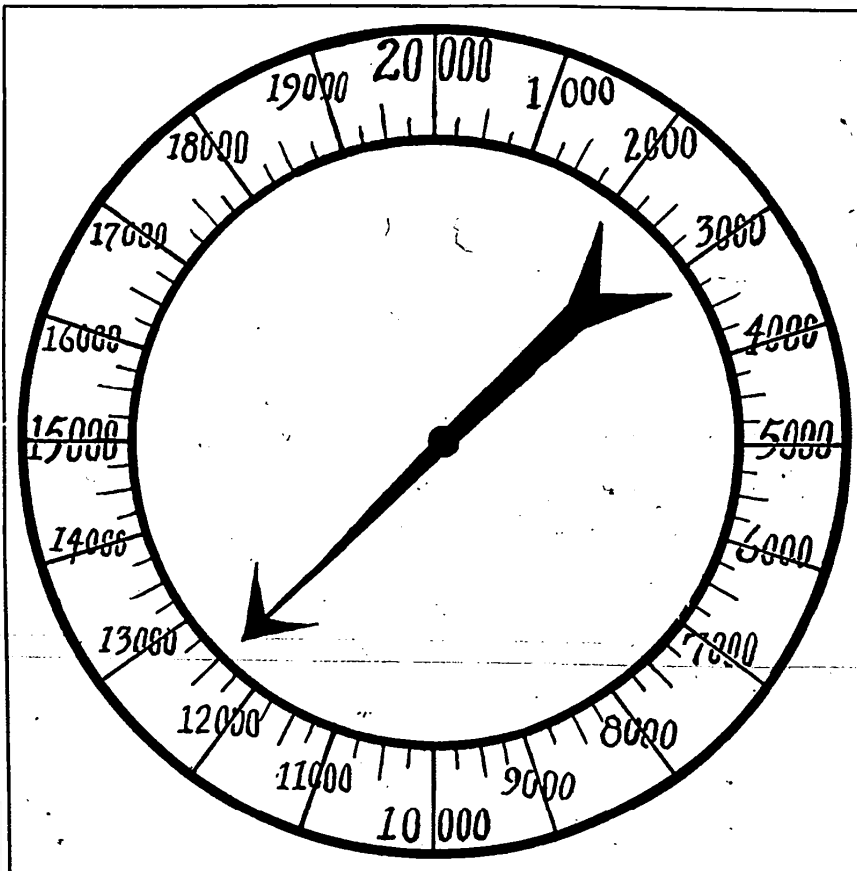
We began a meeting at Orion, a new place for our people, on July 18th, resulting in the theft of three hundred feet of rope and thirty-five feet of wall of the tabernacle. The group of young people came from Palco to assist in this meeting. Rev. H. N. Morris preached for us three times over the first Sabbath of the meeting. There was good victory at the last of the meeting, a goodly number prayed through, and one family of three got saved.

The campaign at this place ended August 4th, and we went from there to Lawrence, by invitation of Rev. C. B. Jernigan, evangelist, and spent a week in the battle there. We arrived home August 12th.

Thus ended our summer's campaign. We never felt better soul and body. We are ready for service at any time. As I have moved, address me at Floral, Kas.

#### OSCAR AND NETTIE HUDSON

Our last two meetings were in Arkansas. The first was in Mulberry, twenty-five miles from Ft. Smith. We held a revival meeting here nineteen years ago, which gained great proportions, and resulted in the salvation of more than one hundred souls. Much of the work still stands. We were one day late in getting to this meeting, but God was with us in the first service, and seekers began crowding to the altars and praying through in the old-time way. There was not a dry service while



## Watch the Clock

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

We are praising the Lord for this good start.

Everybody take part in this great campaign.

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

### How To Do It

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

To do this successfully we must act promptly.

#### WANTED

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

\$20,000

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

we were there, and but few that did not result in the salvation of souls.

Brother Hutton, a clerk in Mulberry, was a great help to us in this meeting. He is the chorister in the Methodist church, and an excellent soloist. The crowds were large, and the interest good. The finances came easy. They pressed us for a date in 1919.

From Mulberry we proceeded to the old Calamine camp in north Arkansas. On our way we spent a day at Vilonia, the seat of the Arkansas Nazarene Seminary. Brother Sanford, the president, had things well in hand and was looking forward to a great opening. We spent one day and night in the Beebe camp. It was being led by Rev. J. B. Chapman. The crowds were large and interest good, and souls were being blessed.

The Calamine camp has been in existence twenty-six years. Many of the leading evangelists of the country have labored here. We had great victory this year. This annual gathering attracts people for many miles, many of whom come solely for the outing, and to drink the fine spring water which pours in a large, beautiful stream from the mountain side. The meeting, which was hard at first, broke Sunday morning, and souls began to pray through to victory. Monday morning the camp was deluged with rain. The camphouses were flooded, soaking the bedding, clothing, and food, and for four days and nights the rain continued, but the saints held on and God continued to bless us, and there was hardly a service that did not result in the salvation of souls. The last of the week clouds drifted away, and people came in throngs. We

closed in a blaze of glory with the shouts of newborn souls ringing through the grounds. We were invited to come back for the same date in 1919.

We are now at home helping Rev. J. E. Bates, the excellent business manager of Peniel College, and Rev. E. G. Theus, our District Superintendent, in a week's meeting, embracing the opening of the school year. Old students are returning, and many new ones have arrived. The blessings of God are upon us, and salvation is in evidence.

The work of the orphan's home is progressing nicely, and we ask our friends to pray that this may be a good year, and to rally to its support.

#### EASTERN AND NEW ENGLAND NOTES

The campmeeting at Auburn, Pa., this year was one not soon to be forgotten. God blessed us in a very marked manner both spiritually and financially. President Jones claimed it to be the best camp held on the grounds. If God wills we are to return there again next year.

The New York District of the Pentecostal Nazarene church has a camp ground of their own where all the interests of their church can be presented at each annual camp. This year was a very blessed year. There were many seekers and finders for the "double cure." General Superintendent Goodwin and preachers on the District were used of God in a very blessed way.

There is a cry heard from many of the people of the New England District for a District campmeeting, where the interests of their church can be pre-

sented each year. Those in charge of the Grand View Park camp at Haverhill, Mass., have let much of the Pentecostal Nazarene church interests be put to the front each year, but there is a desire for a larger District camp somewhere in the District. There is room enough in New England for such a camp.

On a recent Sunday the writer preached on a Sabbath to our soldier boys at Camp Mills, L. I., N. Y. We preached both morning and evening, and God blessed our services. We should judge about one hundred asked for prayers that day. To God be all the glory.

The Young People's Society of the John Wesley church of Brooklyn, N. Y., presented a service flag to the church with seven stars. The star of the first magnitude represents that of their own pastor, Rev. W. H. Hoople, who is now in France as a song leader under the Y. M. C. A. The other six stars represent those who are serving our country on this and the other side of the ocean.

On account of extra work caused by the death of Rev. Dr. Walker, General Superintendent J. W. Goodwin, of the Pentecostal Church of the Nazarene, will not be able to come to the fall convention held by the Interdenominational Holiness Association of Brooklyn, N. Y. Evangelist C. W. Ruth will take Brother Goodwin's place. The place of the convention is not as yet known. All desiring information may write to the corresponding secretary, Mrs. C. H. Cooke, 560 Atlantic avenue, Brooklyn, N. Y.

The John Wesley Pentecostal Church of the Nazarene, of Brooklyn, N. Y., of which the writer is pastor is in great need of repairs. It is expected that these repairs will begin this fall. Will not all the readers lift their hearts to God in prayer that He may send in the needed money to repair the house of God, that must be done before the cold winter is upon us.

The name "Pentecostal Collegiate Institute" of our school at North Scituate, R. I., has been changed to "Eastern Nazarene College." This school now belongs entirely to the Pentecostal Church of the Nazarene. We are expecting the school will see better days.

Rev. E. E. Angell, New York District Superintendent, has had a very busy summer going up and down the District trying to open up new work and help to encourage the older churches. This extra work has drawn heavily on his physical strength, but the Lord has blessed him and he is preparing for a good work this fall and winter.

A gracious all-day union holiness meeting was held at the Richmond Hill, N. Y., Pentecostal Nazarene church in the middle of September. The Pentecostal Nazarene churches of Springfield and East Rockaway united. Not only were the saints blessed, but seeking souls were at the altar at the night's service. Pastor Rowe was the preacher.

"Keep on believing."

JOHN NORBERRY.

#### INDIANA DISTRICT PATRIOTIC

(The following is a portion of the report of the committee on resolutions at the last Indiana District Assembly.)

Resolved, That inasmuch as we are now in the most bloody, heartless, and uncalled-for war, which has been pressed upon us by the scheming militarism of Germany, which has been concocted and forced upon all civilization by Germany's deep-seated planning for the last thirty years; Be it therefore

Resolved, That every Pentecostal Nazarene in the state of Indiana, and every preacher and every church, give their full and undivided support to our government in this awful conflict. Be it further

Resolved, That our pastors shall encourage a spirit of patriotism, and that every Pentecostal Nazarene church shall display a large American flag in a conspicuous place. Be it further

Resolved, That all our people shall practice every government requirement, such as meatless, wheatless, and lightless days; and, Be it further

Resolved, That we encourage our people in the draft age to enlist, and if they should be exempted to seek such employment as will be of service to the government. Also that we encourage our people to buy War Savings stamps, Liberty bonds, and help support the Red Cross and any other war organization. Be it further

Resolved, That we, as an Assembly, pledge our confidence and support to President Wilson and all national organizations, such as the council of defense, national, state, and city, and that a copy of this resolution be sent to President Wilson and to the state council of defense.

COMMITTEE.

#### THE PUBLISHING INTERESTS

(The following is the report of the committee on publishing interests given at the Iowa District Assembly held at Sioux City, Iowa, September 11th to 15th.)

We, your committee on publishing interests, desire to submit the following:

In our Publishing House we recognize an essential part of the church. We also recognize that this part of our church is no longer an adventure, but a Holy Ghost, fire-baptized, second blessing daughter of the church. She may have been misunderstood and misjudged, and has been struggling under heavy indebtedness since the time of her birth, but nevertheless she has grown and developed as all true children of the Lord will do.

As the suffering of one member of the body affects the whole anatomy of our being, as the death

## International Sunday School Lesson

October 20th.

### Abraham Gives Isaac to God

Genesis 22: 1-14.

**GOLDEN TEXT:** "I will give him unto the Lord all the days of his life" (1 Samuel 1:11).

#### THE LESSON OUTLINE

B. F. HAYNES, D.D.

##### A. A Trying Command (vs. 1, 2).

Strong as was Abraham, rugged and true as was his great faith, the command which fell on his astonished ears must have proved a severe temptation to him: "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of."

a. Stunned as he must have been for a while, there was the most prompt compliance with the command. "Abraham rose up early in the morning," to obey the command. No doubt he needed early and long communion with God to nerve him for the supreme trial of his life which he was facing. It was wise to rise early and face bravely this new test. We lose by delay in such crises. Procrastination or tardiness gives doubt and the Devil a chance.

b. Arrived at the place Abraham says to his young men who accompanied him, "Abide ye here with the ass, and I and the lad will go yonder; and we will worship, and come again to you." He separates himself from all temptation to interference with his obedience. We often fall by remaining in uncongenial company when some great duty or trial is to be undertaken. It was wise in Abraham to get all others away from the sanctity and sadness of the great scene. These young men doubtless were attached to the lad and would have protested and possibly sought to prevent the act by physical force had they been permitted to be present. This might have defeated the sublime act of faith performed by the patriarch. We only invite defeat by permitting, much less seeking, the presence of unsympathetic or uncongenial friends in our acts of sacrifice and self-denial for God.

Many a man has been defeated from paying what he owed God in responding liberally to His call with his money by permitting an unsympathetic wife or children to interfere.

##### B. The Act of Obedience (v. 10).

Isaac is offered. To all intents and purposes of life.

poses the offering was rendered, for Abraham proceeded in good earnest to the deed.

The majesty of the scene and the sublimity of this faith are in no sense or degree dimmed by the fact that he "accounted that God was able to raise him up, even from the dead" (Heb. 11:19).

a. Such faith back in that dim and distant age is truly remarkable. How it puts to the blush the shameless lack of faith in the supernatural power of God in many church people and even ministers of the church today. Abraham believed God. He did not hesitate or huddle or raise questions or consult others, or wonder "what if the boy should not be raised up." The mere word of command from God settled everything and forbade doubts or questionings and admitted of no counsel or advice from others. There is no counsel needed when God speaks. No committees are needed then. Obedience is the one and only order of the day.

b. Such faith was honored of God. He stayed the uplifted hand and provided the ram in the thicket for the burnt offering.

God always does this. He never fails to meet and honor real faith. He provides richly everything such faith needs for its vindication. If it required the creation of another world on the spot He would do it before He would allow one act of real, implicit, apostolic faith in Him to go unrecognized and uncompensated.

c. No scene in all history is so full of real tonic to faith and true devotion and love as this great act of Abraham. This grand man stands out in the darkness and confusion of that remote age, not only as the great conservator of the idea of one God, but the exemplar and the great witness to the power and beauty and reward of faith in this one almighty, all-wise God. In the solitude of the infancy of the race, with clouds dark and ominous surrounding on all sides, with polytheism threatening to engulf the idea of the one true God, this great man God calls to preserve the knowledge of the true God in the world, and to be the progenitor of a race from which the Redeemer of the world should come.

Thus God honors great faith which so honors Him. It pays to trust God and be true to Him amid all the testings and trials of life.

and crucifixion of Jesus our Lord affected heaven and earth, we believe our publishing interests can not meet with difficulties, hindrances, or adversities in any degree, without vitally weakening the working capacity of the church in carrying on this great work of spreading and conserving scriptural holiness. We know of no better way under heaven of preaching this full gospel than through the channels which these publishing interests have opened to us. Our church paper, the HERALD of HOLINESS, with its stirring messages comes every week; *The Other Sheep*, our missionary paper, with its news fresh from the various fields of labor, comes every month; the Sunday school literature with its definite holiness teachings, can be ordered by any Sunday school at any time; the books, tracts, and all literature can be obtained as it is desired.

We declare that no individual can be a faithful Pentecostal Nazarene and neglect to support with his means, patronage, and prayers this part of our work.

We, therefore, urge that every family be a subscriber to the HERALD of HOLINESS and *The Other Sheep*, and every member hold himself responsible before God to place as many of these as regular visitors in other homes as far as he is able. We also urge that pastors and laymen strive to place the HERALD of HOLINESS by subscription in public libraries, county jails, hospitals, and soldier camps.

We recommend that every member of the Iowa District become a charter member of the Evangel Colportage and Tract Society by sending one dollar to this newly launched, organized channel of the publishing interests, and that each church appoint a person to co-operate in distribution of tracts.

In view of the fact that there is a deep regret in the hearts of the church because of the failure of some to respond to the call of God in the World-Wide Hallelujah March, that this "beloved one" might be free from all incumbrance of debt, and that there is now on foot a financial campaign and call for \$20,000 to entirely liquidate the remaining

indebtedness, we heartily indorse the Guarantee Certificate plan, as adopted by the General Board of Publication, and we recommend that we raise an offering at this time for the same.

We, as a committee, believe our pastors are the key to the situation, and we call you to return to your local churches, and agitate this cause at once. "Over the top" with the "gospel of peace and glad tidings of good things." Long may the banner of full salvation unfurl its glory to the breezes and wave over the Publishing House at Kansas City, Mo.

MAUDE M. HUME, Committee Chairman.

#### WILDE-KNIGHT EVANGELISTIC PARTY

Since our last report we have engaged the Enemy in many battles, all hotly contested by his majesty the Devil. In all these battles against sin and Satan we have put our confidence in Him, who has never lost a battle, and have seen the Enemy put to flight. God still hears and answers prayers. Sinners have been saved, backsliders reclaimed, believers sanctified, and the saints blessed, and the party wonderfully blessed and inspired.

Since reporting we have held four revival meetings, been engaged in two campmeetings, besides preaching and singing in a number of churches. Our revival meeting at Ontario, Cal., with Brother Hutchens, was the second meeting we have been privileged to hold for our precious brother and church. This was a most blessed meeting. Many very gracious scenes were witnessed at the altar of prayer. Time and time again the altar was crowded with hungry hearts. Brother Hutchens is truly a great help and inspiration in a revival meeting. God gave us a goodly number of seekers, a good class of new members, and a little part in raising the debt on the church of \$1,185. To Him be all the praise.

Our next meeting was with Brother and Sister Nerry at Upland, Cal. church. Any one who knows Brother and Sister Nerry knows that they are evangelistic themselves, and know how to get under the land and lift. One Sunday afternoon while preaching on the second coming of Jesus a California trembler shook that part of the state and folks thought He had come. Pandemonium reigned for a few moments; some screamed, some shouted, some jumped, and others fell at the mourners' bench. When it was all over a number had prayed through and the revival was started. That night and all through the week preaching was easy and it was easy to get folks to yield. After the smoke of battle had cleared away we had a great crowd in the fountain. A good class of eighteen or twenty joined the church.

Our next place of meeting was with Brother and Sister McIntyre and church at Whittier, Cal. Brother and Sister McIntyre preached enough gospel into our hearts while a young man to help us get to God when we got under conviction. God gave us a very gracious revival there. Many seekers and a few accessions were the results.

We finished up the Assembly year with Brother Frazier at the Pentecostal Nazarene mission in Los Angeles. Brother and Sister Knight of this party were both converted at that mission a year and a half previous, so of course we were all glad to go back there and help Brother Frazier. We were getting on fine and the meeting was taking on good results when I suffered a partial breakdown, which made it necessary for me to stop preaching and take a rest. This was quite a cross to me, but I felt I owed my health to God, who had redeemed me, and realized I would only jeopardize my health if I went on.

After a few days' rest we journeyed to Huntington Beach, Cal., being engaged as singers for the Southern California Holiness Association camp. The preachers were Brothers O. B. Ong and F. L. Stevens. This was a great camp. Old-timers said it was the best campmeeting in the history of the association. Crowds made their way to the mourners' bench to find God.

We went from there to the District Assembly, reports of which have already been made. Then we went on to the District campmeeting, being engaged as singers with Brother C. H. Babcock as preacher.

Our next evangelistic tour will take us as far east as New York, and as far west as Spokane, Wash. We leave here September 10th, and expect to make the Kansas Assembly, held at Hutchinson, then on to Kansas City and then east. Our home address is Box 151, Glendale, Cal., and our eastern address, 2109 Troost avenue, Kansas City, Mo.

EARLE F. WILDE.

#### A NEW CHURCH AT OPDYKE, ILL.

On September 21st the writer and Rev. Guy Kyle, of Mt. Vernon, Ill., went to Centralia, Ill., and organized a church on the corner of South Locust and Calverton avenues. The material we put into this building was strictly a high-grade, well seasoned stock. We organized a Pentecostal Nazarene Sunday school and left the people full of faith, and determination that would put the average church to shame. They are just a small band, in comparison to the twenty thousand inhabitants of the city of Centralia, for it is a great railroad center, furnishing employment for a great many men, where they pay the highest wages. Any Pentecostal Nazarene folks desiring to move where work is good and wages high, move to Centralia and put your membership in with these good people. We ask the prayers of the holiness people.

T. H. NEEL.

#### THE IOWA DISTRICT ASSEMBLY

The sixth District Assembly of the Iowa District opened at Sioux City, Iowa, Wednesday morning, September 11th, and closed Sunday evening, the 15th. While the Assembly has gone into history it left an inspiration, with all who attended, that will live and develop into greater advancement in the work of the Lord. Great grace was upon the Assembly and the harmony and sweetness evidenced the presence of the Holy Ghost. Brother Goodwin, one of our beloved General Superintendents, having charge of the Assembly, preached with unction at most of the night services. His preaching was full of instruction and resulted in several seekers and finders at the altar. The Assembly was also blessed with the presence of Dr. H. F. Reynolds, our Senior General Superintendent, who inspired the Assembly along the line of missions. The Assembly pledged \$2,047 for foreign and \$920 for home missions. The Lord bless Dr. Reynolds, He is a man truly appointed of God for this work. Rev. W. E. Fisher, president of the General Board of Publication, was present in the interest of the Publishing House. One thousand dollars was pledged for the Publishing House debt, to be raised by the churches of the District, aside from personal pledges. At the Sunday night service Brother Fisher brought a message on the subject of holiness, as set forth by St. John's Gospel, resulting in the altar being filled with seekers. Rev. T. H.

Agnew brought encouraging reports to the Assembly along educational lines, and reported the completion of the raising of the \$100,000 for Olivet University. Rev. Joseph N. Speakes was present in the interest of church extension. The Assembly voted that the birthday offering be increased from one cent for each year of age, to five cents, and that that amount go toward the work of church extension. The ordination service conducted by Brother Goodwin was marked by the manifest presence of the Lord, at which time three seekers came to the altar.

On Thursday afternoon the order of the day was the election of District Superintendent. On the first ballot Rev. E. A. Clark, who in this office has served the District for five years previous, was re-elected. The people of the Iowa District truly love Brother Clark. It was manifest not only by words, but by a motion, which was carried, that a

## The New Testament in Modern Speech

By Richard Francis Weymouth.



This translation is a faithful reproduction of the real thought of the original in the best English of the present time. Special effort has been made to preserve the unity of the text and yet retain the chapter and verse numerals and other subdivisions for reference purposes. Each book is preceded by a brief introduction, giving the conclusions of modern scholarship in condensed form. All quotations from the original are printed in small capitals so that they can be recognized at a glance. Everything has been done to help the reader grasp the complete plan and exact meaning of each writing.

Every preacher and Bible student should have a copy of this Modern Speech New Testament to study alongside of the Authorized Version.

Postpaid prices:

Cloth boards, gilt top, with notes, size 4 1/2 x 7 1/2, \$1.25.

Pocket edition without notes, size 3 1/2 x 5 1/2.

Cloth, India paper, gilt edges, \$1.25.

Leather, India paper, gilt edges, \$1.85.

Pentecostal Nazarene Publishing House  
2109, 2115 Troost Avenue  
Kansas City, Mo.

#### BIBLE STUDY

### Young People's Society

#### Lesson One THE RIGHTEOUS AND THE WICKED Psalm 1

By Rev. E. J. Fleming

#### 1. Verse 1. What things is the "blessed" man said to do?

"Walketh": Where a danger? Psalm 81:12; Job 31:5. An exemplary walk—Gen. 5:24 (first clause). A warning about walking—Lev. 26:27, 28. A disgraceful walk—1 Kings 16:31; 1 Peter 4:3. Good advice—Prov. 1:15; 4:14, 15; 13:20.

"Standeth": Good standing ground—Psalm 26:12; Rom. 5:2. What exhortation? Eph. 6:13-16.

"Sitteth": What splendid resolution? Psalm 26:1, 5. What mark of stability of character? Jer. 15:17.

"The counsel of the ungodly": What prayer? Psalm 61:2. Wicked influence—2 Chron. 22:3.

"A good resolution": Job 21:18. What mark of a good man? Luke 23:50 (last clause) and 51 (first clause).

"The way of sinners": A mark of perversity—Psalm 36:1. How does God treat the wicked? Psalm 147:9 (last clause); 147:6. A mark of that "way"—Prov. 2:12 (last clause). Why should we avoid it? Prov. 4:19; 13:15 (last clause). What did Jesus say of it? Matt. 7:13, 14.

"The seat of the scornful": What warning to scorners? Prov. 1:20-32. What responsibility? Prov. 9:12. Judgments upon scorners? Prov. 10:20; Acts 13:40, 41; 2 Peter 3:3-7.

Note the progressive nature of sin: walking, standing, sitting; ungodly, sinners, scornful; counsel, way, seat.

#### 2. Verse 2. "His delight": Psalm 40:8.

Blessedness? Psalm 112:1. What security? Psalm 119:11. What way? Psalm 119:35. What riches? Psalm 119:72. What comfort? Psalm 119:92. What food? Jer. 15:16. What evidence involved? 1 John 5:3.

"Meditate": And see whom? Psalm 104:34. What do for me? Psalm 119:98. A key to success—Joh. 1:3. A key to profit—1 Tim. 1:15; Luke 2:37, 19:7; 2 Tim. 1:3.

#### 3. Verse 3. "Like a tree": Jer. 17:8; Ezek. 17:12. What compared to? Isaiah 44:4 (last clause); Psalm 92:12.

"Bringeth . . . fruit": Psalm 92:14; John 15:2, 8.

"Leaf . . . not wither": Isaiah 27:11 (first clause). Cause of withering? Matt. 13:6, 8.

"Shall prosper": Conditions of? 1 Chron. 22:11. What key to one man's prosperity? 2 Chron. 31:21. How encouraged? Isaiah 3:10. An illustrious example—Gen. 39:2, 3.

#### 4. Verse 4. "Ungodly . . . like chaff": Psalm 35:5; Job 21:18. Fate of what? Matt. 3:12.

"Shall not stand": Who shall be able? Luke 21:36. When? Jude 14:15. "Nor sinners": Mal. 3:18. How separated? Matt. 13:49; 25:32. Their awful end—Matt. 25:41, 46.

#### 5. Verse 5. "The Lord knoweth": What promises? Psalm 37:18-24. How far known? Psalm 139:1-3. What encouragement? Job 23:10; Nahum 1:7. What assurance? 2 Tim. 2:19.

"The way . . . perish": His desire—Psalm 112:10. How deceived? Prov. 14:12. His end—2 Peter 2:12.

fund of \$4,500 be raised in three years' time on the District for the purpose of building the District Superintendent a parsonage, to be located at Des Moines, and that the District Superintendent's salary be fixed at \$1,500 with free parsonage. November 24th was the day set for raising the first payment for the parsonage. The report of the District Superintendent brought encouragement and inspiration to the Assembly. Three new, strong churches were reported organized on the District, namely: Des Moines, Kingsley, and Davenport. A nice offering was taken for both District and General Superintendents. The Assembly was blessed with the presence of such pastors and workers of other Districts as Mrs. Stella Crooks, of Portland, Ore., and Brother John Nolt, of South Dakota. God's hand has truly been on the Iowa District. While it is now as large as some, it is growing and the prospects for the future never seemed more bright. To the Giver of all blessings be praise both now and ever more. Amen.

THOMAS A. GOOKIN, Asst. Reporter.

#### NORTHWEST DISTRICT

The Lord is still blessing the work on the Northwest District. I have visited a number of places and souls have prayed through to God in nearly every place.

September 8th I visited our church at Yakima, where Rev. A. M. Bowes is pastor. This is one of our strongest and most aggressive churches. The work is prospering on every line under the leadership of Brother Bowes. Thirteen seekers were at the altar during the day.

I spent Thursday, September 12th, with my family at Walla Walla. On that evening Sister Wallace, pastor of our Walla Walla church, and a large delegation of her flock visited our home and made us a splendid donation. The table was loaded down with fruit and groceries, and one good sister came with a live hen under her arm. Special singing and music was the order of the evening and ice cream was served. These dear people are true Pentecostal Nazarenes through and through.

I was now at Cheney, Wash., and already souls are praying through to God at the altar.

T. E. BEEBE, Dist. Supt.

#### SOUTHEASTERN NAZARENE COLLEGE

The first semester for the season 1918-19 of the Southeastern Nazarene College of Donaldsonville, Ga., opened September 10th. We were much gratified when we closed the first day's registration to find we had a twenty-five per cent increase over last year, and there were students from Alabama, Florida, and Kentucky, as well as Georgia. We are delighted with the well behaved and earnest student body. We are new and small, but growing. Since the opening day several others have entered and we have word from yet more who are coming soon. We have accommodations for but seven more girls and eighteen more boys. Who will they be? Had it not been for the recent draft law we no doubt would have been overrun the first day.

The following are on our faculty for this year: Professor I. T. Stovall, Professor U. B. Arnold, Mrs. Alice Arnold, Mrs. Annie Jones, Miss Pearl Alford; Mrs. Ellyson and myself have charge of the theological work, Miss Ruth Ellyson the music, and Miss Juanita Carter the commercial science. Other teachers will be added as rapidly as the work demands it. We purpose to meet the need of the pupils who come to us, up to the standard of our announcement.

Last spring just before the close of school we purchased a seven-passenger automobile, and with Mrs. Ellyson and the women's quartet, which consisted of Misses Ruth and Edith Ellyson, Mrs. Loma Sieber, and Miss Juanita Carter, we toured the country in the interest of the school. These tours included two splendid campmeetings, one at Jasper, Ala., and the other at Indian Springs, Ga. The girls were well received and given large opportunity. Considerable school interest was stirred up, which will bring results for some time to come. And, by the way, if you want to help pay out on the automobile you know where to find us.

Our campmeeting, which of necessity is closely connected with the school, has come and gone. Brother Shepard did some splendid preaching and Brother Covington gave some fine Bible readings. The rain interfered some with the attendance, but still it was larger than last year and there were more results. The finances were all taken care of easily and a nice little sum left over for the school. We were especially blessed with the presence of Brother and Sister Morris from Iowa, who were faithful personal workers.

The board of trustees of the school met during the campmeeting. Our board is made up of the District Superintendents of the Georgia, Alabama, and Florida Assemblies, with six persons elected by the Georgia Assembly, three by the Florida and three by the Alabama Assemblies. Only a small part of the board came together at this time, but some plans for more aggressive work were made. We have been assigned the place as the college for the southeast District, by the General Board of Education, and it is our purpose to make good. Of course we expect the support of the entire assigned territory.

We are just in receipt of a letter from Professor Eason, principal of the public school at Manassas, Ga., offering to send us a set of encyclopedias for our library. Of course we answered him to "send them on." We would be pleased to answer some other similar letters. Would it not be nice if some

of our authors would send us complimentary copies of their books? Does anybody take the hint?

E. P. ELLYSON.

#### REST COTTAGE, PILOT POINT, TEXAS

Truly these are great days in Rest Cottage. We are convinced the days of miracles are not past. Our God is on the throne, and He hears and answers prayer. Last night one new girl prayed through after some confessions, and she said she praised God for a place where one can't stay with things covered up, without confessing and getting right. We have witnessed some very sad scenes the last few days. One woman, a widow and mother of ten children, came bringing her daughter. The heartbroken girl got blessedly saved the same day. A father brought his daughter, her mother being dead, and she had been his housekeeper. But when the Devil breaks in the home he leaves folks stranded. How wonderful when these girls get saved and God takes all the hatred out of their hearts. Then they pray for the meanest men on earth (their betrayers). Such is the case here. Truly this is a place where God lives, and He is wonderfully supplying our needs.

EVANGELISTS J. O. AND BESSIE WEST.

#### LUAM JONES AND S. B. DAMRON

We closed our meeting at Ft. Lawson, Okla., the 15th. It was great. Sister Gussie Mann is the pastor, and is loved by all the people, and she stood by us. We baptized ten, and eight united with the church, for which we praise God. We are now at Alba, Texas, in a meeting. Rev. Mark Bishop is the pastor, and God has given us a good revival from the beginning. The crowds are large, with some one at the altar in every service. We give God all the glory. We close here Sunday night, and then go to our Assembly at Shawnee, Okla. Pray for us that we may be used of God.

#### BEEBE, ARK., CAMPMEETING

The twenty-sixth annual campmeeting was held at the old Beebe camp ground, from August 22d to September 1st. Brother Chapman, of Peniel, Texas, was the evangelist, and Brother Earl Harris, our pastor, led the song service. From the first to the last service God was truly with us and that to bless. Not such a great number of professions were made as we have seen at some other times, but how the power and glory of God did come down to save and to sanctify! Men and women fell under the old-time power. Brother Chapman not only preached twice each day, but he labored faithfully at the altar. We thought the crowning sermon was the one preached the last Sunday morning on the second coming of Christ. What rejoicing among the saints there was, and what conviction to those who were not ready to meet God! We do not think we ever saw more unity of Spirit than at the present time, both in the church and at the campmeeting. Brother Chapman has been called for another year.

A. V. BUGH.

#### INDIANA DISTRICT

After reading the report of the Indiana District Assembly I notice that there had been nothing said about foreign mission work, and I am very sorry I should make such an oversight, for God has marvelously assisted us in this great branch of His work this year. Last year our report showed \$1,938.34 raised for foreign missions; this year we have raised \$3,615.98; a gain of \$1,677.64, for which we give God all the praise and glory. We have not set any mark for which to strive this year, but we will be disappointed if our foreign missionary offering does not pass the \$5,000 mark. We are believing God for great things.

AMOS C. GRIFFIN, District Secy.

#### HERALD of HOLINESS SUITS A METHODIST

I thank God I ever saw a copy of your paper. I have been reading holiness papers for almost twenty years, but the HERALD of HOLINESS comes the nearest being full from start to finish of pure cream of any I have seen yet. I don't think I have missed an issue for about seven months, and I don't want to miss one. It's food for the soul to read such writing as these men are doing.

That article by Evangelist Henry Bell, on the "Necessity of Organized Holiness Sunday Schools," especially part one, ought to be put in tract form and the country be sown down with it. I am ready to give \$5 to start it with. I am a Methodist preacher, but I know a good thing when I see it. Jesus saves and sanctifies me today, praise His name. The God of battles is with me, and I am seeing souls pray through and get saved and sanctified right along.

We are in a tent meeting at present in Greenville, S. C., with Rev. J. D. Holler, pastor. The people are really getting to God in the old-fashioned way. We are not having a barren service. Brother Holler is taking the HERALD of HOLINESS now. I wish all our Methodist preachers would take it.

J. O. BURNETT, Evangelist.

#### NEW MEXICO DISTRICT

At the last District Assembly I was elected Superintendent of this District. I held my first meeting with our church at Plainview, where God gave us a good meeting. About forty souls got to the

Lord, and there were twenty-three additions to the church. Brother Powell led the singing and did a good part in the work. He was their former pastor. This godly man has been the means of holiness being spread over this part of New Mexico, with his life, his means, and a Ford car. We expect to have him sing for us in several meetings this year. From there we went over to Broncho church, and held several services. God gave us a good time and three prayed through to victory. The saints were much encouraged and expect a good year with their pastor.

From there we went to Roswell, where we expect to begin a meeting soon. This District, to my mind, is one of the greatest fields of labor that we have ever found. We feel that it is a great undertaking, but with our District evangelist, Mrs. Mary Lee Cagle, Brother J. E. Threadgill, and Will H. Nerry and band, together with our self-sacrificing pastors, we can accomplish great things for God in this great white harvest field. We covet the prayers of all the readers of the HERALD of HOLINESS.

We have an opening for all who can endure hardness for Jesus' sake. My present address is Roswell, N. M.

H. C. CAGLE, Dist. Supt.

#### SAN FRANCISCO DISTRICT

This great District is in need of a revival as badly as ever. In some places there seems to be a revival spirit, and the work of God is moving on fairly well. We have visited every church on the District and have given all the encouragement we could. There are some things to encourage: every place is supplied with a pastor, and so far as we can learn both pastor and people in every case are well satisfied.

Brother Jamison, who recently came from Oklahoma to Milton, is getting hold of things in good shape there. There is a hopeful outlook for this place.

Rev. M. F. Grose goes with his family to Blue Lake. Here we have a splendid prospect for a good work. The folks we have at Blue Lake are the kind who make things go. Brother Murray still keeps the work going in Eureka. No needier field is found anywhere than this Humboldt county district. Brother and Sister Lamar are making progress in Santa Rosa. Some improvements in the church have been made, by way of new chairs and other repairs.

Stockton is on the upgrade. The parsonage has just been painted. Several have been saved and some have united with the church since the Assembly. Fresno has purchased a new parsonage, and they are now planning on a special revival meeting.

Brother Fred B. Green resigned from the pastorate of the Waukena church, and Brother Oliver Grimsley has taken his place. A revival meeting will soon be in progress there. Angiola will be supplied from Waukena. Brother Bucy is no longer the pastor at Pixley, and Brother Charles F. McCall has been appointed to the work.

Last reports from Bakersfield were that the Lord was blessing there and giving them souls through the hot summer months, when other churches were closed and the pastors off on their vacations.

Lindsay is suffering from removals. Possibly six families are leaving, or will soon leave, for other quarters. None of these will be lost to the church, but the Lindsay church will greatly miss them. The work is doing well and the congregations were increasing until this great exodus.

Mrs. Rose Potter Crist, who is preaching for us at Berkeley, has changed her name. She was united in marriage to Brother E. J. Clinton, one of our influential members at Berkeley. She will continue to preach there the remainder of the year.

Brother Burger has the army fever and is on the fair road to the chaplaincy. San Francisco is doing well under the leadership of Brother Donnell Smith. Our Japanese church in Berkeley and the mission in Oakland are doing nicely with Sister Pool and Brother T. Missawa leading on in the work. Rev. Mr. and Mrs. Blaisdell, with Brother Miyaba, are doing good work on the islands near Stockton.

The work at Vallecito is closed, and Brother James Ratliff, who was stationed there, is preparing to go to Nampa as soon as possible.

E. G. LINSEWEAVER, Dist. Supt.

#### PASADENA UNIVERSITY

The Pasadena University has opened another school year under most favorable conditions. The enrollment is now almost double what it was at the close of last year. The members of the faculty and student body all seem to be delighted with their work, and are entering into it heartily. The spirit is heavenly and already a number of students have been saved and sanctified, and there are many tokens of heaven's richest blessings upon the school.

We are arranging for many good things in connection with the school this year. A strong missionary band has been organized under the leadership of Professor Pearl Dixon, which will have charge of the chapel hour every Thursday, and also do other missionary work in the churches over the District. Our young preachers are going out to different places over the Sabbath and proclaiming the gospel of full salvation. A band of evangelistic workers are going out over southern California on Sundays to preach and sing the gospel and push the interests of the school, especially the fasting and self-denial league. The rest of the students and members of the faculty go down to Pasadena

First church and help Rev. C. E. Cornell push the battle for full salvation, and we are expecting great things from the Lord.

A number of new students are on the way to the school, and many more are planning to come next semester. We have been able to supply every student with work so far, and we have ten homes still calling for young women to come and work for their room and board, with from ten to fifteen dollars a month in money, and go to school. Surely the Lord has undertaken and is pouring His blessings upon us, for which we give Him all the glory.

ANDREW O. HENRICKS, *President.*

#### A PATRIOTIC RESOLUTION

(The following resolution was adopted by the Nebraska District, and voted to be published in the HERALD of HOLINESS.)

Whereas, The nations are involved in the greatest and most bloody war the world has ever known, be it

Resolved, That we deplore the political and moral conditions which have brought upon us this awful scourge.

Whereas, Proclamations are being made by the President, Governors, and mayors, setting apart days and hours of prayer for the success of our own and Allied arms; be it

Resolved, That we, like Nineveh and Israel of old, humble ourselves before God and put away any and every evil from among us; thus putting ourselves, as a nation, on a basis of faith and honesty, that our prayers may be effective in behalf of the great cause of peace, righteousness, and democracy.

Whereas, Our beloved country has been forced into this great conflict, be it

Resolved, That we stand faithfully and loyally by our government in this the greatest test of real and true citizenship that has ever come to the people of America.

We want the world to know that the Pentecostal Church of the Nazarene the world around stands four square against kaiserism, with her prayers, in the conservation of foods, with her money, and her men.

THEODORE LUDWIG, *Secy., Nebraska District Assembly.*

#### ARKANSAS NAZARENE SEMINARY

School opened September 17th, with a good enrollment. We now have twice as many pupils as we had on the same date last year, and the work is in much better condition in every way. The interest in school work over the District (Arkansas and Louisiana) is growing rapidly; and it seems that our only problem will be to get room for those who come, rather than means by which the school may continue.

Several hundred dollars worth of improvements has been done during the summer months, which adds materially to the efficiency of the work; and if world-conditions do not hinder, we shall be able to get state recognition during this year.

If you are hunting a preparatory school where you may live at a minimum expense, we invite your investigation. Write us your wants.

N. W. SANFORD, *Principal.*

#### REV. I. L. FLYNN

We closed our meeting at Bennett schoolhouse Sunday night, September 22d, with fine interest. This meeting was blessed by the Lord, having forty professions, about half of them sanctified, and most of them grown folks. Rev. J. H. King, of Norman, Okla., assisted and did fine in leading the song services. Any one who wants a song leader will do well to get Brother King to lead his singing. There were a number united with the church, which makes a good, strong church at that place. We met some fine folks at Bennett who treated us royally. They asked our return for another meeting next year. Our home address is Seminole, Okla.

#### ROGERS-MORRIS WEDDING

A very pretty, but simple, wedding took place at three o'clock this afternoon, September 19th, when Miss Emma Morris and Mr. Virgil Rogers were united in marriage by Rev. Ira F. Stevens, of the Plainville, Kas., church, at the home of the bride's parents, Rev. and Mrs. H. N. Morris, south of Paleo, Kas. The couple were attended by Miss Norva Acheson and Mr. Otto Cross. They entered the living room to the beautiful strains of the wed-

ding march, played by Mrs. Gladys Acheson. The bride wore a dainty gown of white poplin silk.

Immediately after the ceremony a wedding dinner was served to twenty guests, the guests present being the immediate relatives and friends. Mr. Rogers is the son of a prominent farmer, and Mrs. Rogers is a daughter of Rev. H. N. Morris, our pastor at Amboy church. Both young people are very active in the church, and will continue to be a blessing to that church.

IRA F. STEVENS.

#### NORTH PACIFIC DISTRICT

The work on the District is moving on nicely. Our churches are now all supplied with pastors, excepting Albany, and I trust that we will soon have a good man for there. Two new classes have been organized on the District since Assembly, one at Eugene, Ore., and one at Kalama, Wash. Many fields are calling for us, but the great question is, how to get capable men who can go into these newly organized places, with but a small support, and make the thing go. Hence we are not organizing classes as fast as it is possible to do so. We are in need of home missionary money to strengthen the home base, but strange to say, some of our churches have money for everything else, but not much for the home work. We, as a church, must sooner or later learn that this is the key to the whole situation. The home base must be strong or else the whole structure will fall. There is not much danger of us giving too much to foreign missions, and yet any one can see that home missions must be as well cared for, or else we will soon have to come to a standstill in the foreign field.

Now, if I had more money for the home work we could open up new fields and then promise some of our good men that we would stand by them with our support, until they could get their work on a self-supporting basis. Brother, sister, come through good and strong with your home missionary money, and give us an opportunity to see what can be done. There are urgent calls coming right along to come over to "Macedonia" and help. But we can not build up the home field without money, any more than we can build up the foreign field without money.

We are now in a meeting at Rogue River, Ore., and the prospects are inspiring. There are good congregations, deep conviction, and some seekers. Personally, I never felt better spiritually in all my life. These are days of beautiful and constant victory. Physically, I am not so well. I am expecting to go to the hospital about the 15th of October, for a much needed operation. The doctors tell me I should stop at once, but the work on the District is such that there seems to be no stopping place.

J. T. LITTLE, *Dist. Supt.*

#### NEW ENGLAND DISTRICT

Our summer campaign with the District tent closed with our meeting at Auburn, Me. At Canton we encountered almost constant rain, and at Silvermore Falls excessive heat. The railroad being slow in delivering freight prevented our reaching some points, where meetings might have been held.

We entered Auburn, Me., without knowing a person in the city. It took several days to make arrangements and secure seats, as ours did not arrive in time. God was with us and enabled us to win out, giving us the victory toward the close of the meeting, which well paid us for our labors. I was ably assisted by Evangelist W. E. Smith, of Monroeton, Pa.

Mrs. Washburn assisted in the meetings and looked after our temporal comforts, as most of the time we boarded ourselves. Sister Mabel Manning was the leader in song in the first half of the Auburn meeting, Sister Thackery following her, and remaining until the close. Both rendered efficient and valuable service. Sinners were converted, believers sanctified, misunderstandings and differences among the people straightened out, and a demand created for a permanent holiness work.

We were invited back for a meeting this fall, which we are planning for. This meeting will probably be held in Lewiston, just across the Androscoggin river from Auburn.

We closed our tent work the first of September, as there was a need of my giving special attention to some of our churches, which are without pastors. Rev. W. E. Smith, who is a member of the New England District, returned to his home to spend a little time with his family. He is now ready to engage in evangelistic work in any of our churches. Brother Smith is a faithful man of God, a strong preacher, an able teacher of Bible holiness, and fluent speaker. I hope he will find work among our churches this fall and winter. Write him at Monroeton, Pa.

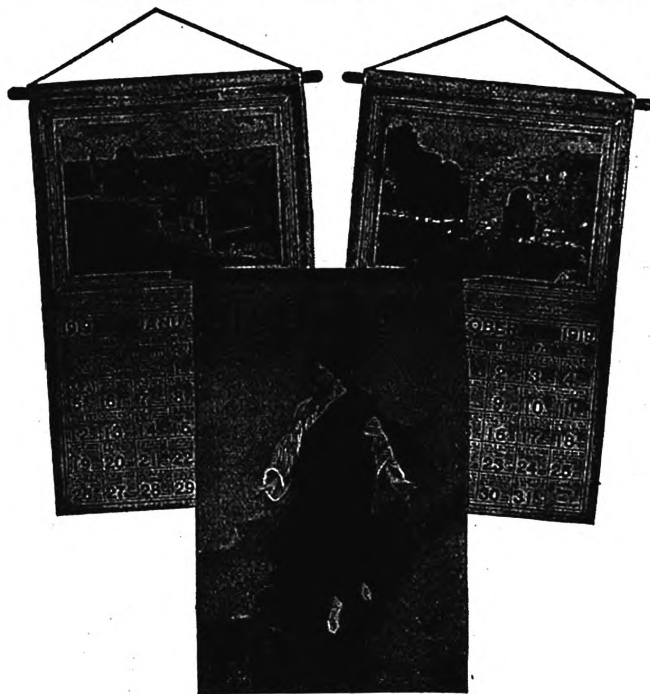
N. H. WASHBURN, *District Superintendent.*

#### D. H. MCGONAGILL AND WIFE

We have just closed a fine meeting at Old Field and Paris, Miss., and are now in Forest City, Ark., for a few days' meeting. This makes our eighth meeting since July 1st. Pray for us. Our home address is Banner, Miss.

#### A MEMORABLE ANNIVERSARY

Sunday, September 15th, is a day which will always be remembered by some of those who attended the services of the Pentecostal Church of the Nazarene in Lowell. It was the seventy-fifth birthday



### TIME FLIES

The holidays will soon be here. Prepare for your part in the distribution of Bible Gems Calendars by ordering your supply now.

Orders have been pouring in for the last week or two and many thousands of Calendars have been shipped.

Our manufacturing department is crowded with work and it will be impossible to print a second edition of the

#### 1919 BIBLE GEMS CALENDAR

We want you to help us scatter these beautiful Calendars into thousands of homes, where they will bless and cheer the saints and warn the unrepentant.

The Calendars retail at 25 cents each. Special prices are made to agents for quantities of twenty-five or more.

SEND FOR ORDER CARD, PRICES, AND TERMS TODAY

PENTECOSTAL NAZARENE PUBLISHING HOUSE  
2109, 2115 Troost Avenue, Kansas City, Mo.

## Inexpensive Attractive Mottoes

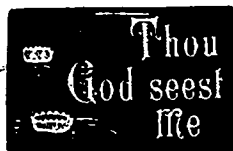
Suitable as Gifts or Prizes for Sunday  
School Scholars

We have recently added to our stock of mottoes a number of small sizes that sell for six and twelve cents. These pretty little mottoes are particularly adapted for presentation to the young folks.

### WATER-LILLY SERIES

Pretty little water lilies in natural colors lend attractiveness and beauty to this motto. Very effective design. Texts in ivory-white letters.

Size, 5½ x 8 inches. 12 cents.



#### Texts.

No. 5115—Thou, God, seest me.  
No. 5118—Consider the lilies how they grow.

### CONTENTMENT SERIES.

This splendid series, expressive of the Lord's care for his flock has an embossed design of lambs grazing. Very effective. Art velvet.

Size, 4 x 6 inches.  
6 cents.

#### Texts.

No. 5020—Fear not, little flock.  
No. 5021—He careth for you.

### THE GOOD SHEPHERD SERIES.

The design showing a lamb lying down beside the shepherd's crook, combined with the texts of this series, imparts a feeling of security and safety. Art velvet.

Size, 4 x 6 inches. 6 cents.

#### Texts.

No. 5015—Follow thou me.  
No. 5016—Able to keep.

### DOVE OF PEACE SERIES.

This is a very pleasing motto, with a pretty dove of peace in pure white on velvet background.

Size, 4 x 6 inches. 6 cents.

#### Texts.

No. 5010—Peace be unto you.  
No. 5011—Trust in the Lord.

### JESUS ONLY SERIES.

A delicate little velvet motto. Has embossed design showing a cross entwined with ivy vine and leaves.

Size, 4 x 6 inches.  
6 cents.

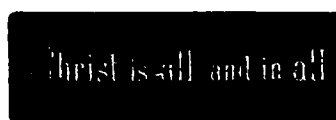
#### Texts.

No. 5025—Jesus only.  
No. 5026—Christ died for all.

### CHRIST IN ALL SERIES.

A novel-shaped motto, very striking. Velvet surface with texts stamped in beautiful white letters.

Size, 4 x 12 inches. 12 cents.



#### Texts.

No. 5101—Christ is all in all.  
No. 5102—Let God be first.

Pentecostal Nazarene Publishing House  
2109, 2115 Troost Avenue  
Kansas City, Mo.

anniversary of the pastor, Rev. A. B. Riggs, who preached from the text of his first sermon in Lowell some nineteen years ago, "O magnify the Lord with me; and let us exalt his name together." The church was filled with a large audience and as we listened to the sermon we were impressed with the fact that the years have made but slight changes in the personality of this vigorous, white-haired saint. The erect figure, elastic step, keen gaze, and intense spirituality so full of rugged faith, still characterize him as the man whom we all love and reverence. He is a man of natural dignity and reserve, and given to very few words outside the pulpit and, having referred to himself but very slightly, after nineteen years among us most of us were little acquainted with his younger days. This Sunday morning he consented to push the door of the past ajar, and allow us a wee glimpse of the early days and of those forces which worked upon his life to make him the strong, splendid character that he is.

He was born into a clean, prosperous New England home, one of six children, and grew up as other boys do under wholesome Christian conditions, but not marked with any particular religious atmosphere. While very young he showed remarkable powers of concentration, and would become so absorbed in whatever he undertook that he was quite oblivious to all about him. When grown to early manhood, through the faithful efforts of his fiancée, who afterward became Mrs. Riggs, and who has always been such an inspiration and help to him, he was converted, a little later sanctified, and has had an unbroken walk with God for fifty years.

In glancing back over the years he has labored among us it is most inspiring to note what God hath wrought through His servant. From a very small nucleus has grown a large membership, quite the largest in the New England District. A new church building has been erected and paid for, missionaries and ministers have gone forth to preach a full gospel message to the uttermost parts of the earth, generous donations have been given yearly to many outside benevolences, and the current expenses of the church have been met in a most worthy manner.

A few years ago it was found that the growth of the work made alterations, and an addition to the church building necessary. The cost of such changes was considerable and \$2,100 represented our indebtedness of the present time. Feeling that the time had come for this indebtedness to be wiped out, and especially urged by the Spirit of God to present the matter to the church at this time, Brother Riggs asked that subscriptions covering this amount be made during the morning service. As usual, never asking his people to do anything but follow his example, he headed the list with \$100. To the great astonishment of all present fourteen such pledges were made in an incredibly short time, and before the day was over the church had gone "over the top" with the magnificent sum of \$3,650.

In the afternoon a special anniversary service was arranged for by the church. Many of the pastors of the District planned to be present and add their word of tribute to the service, but the unexpected request of the government, asking that the use of automobiles on Sunday be discontinued for the present, made it impossible for many of them to come. Letters of regret and appreciation were received, and some of them read at this service.

Special music was rendered by the big chorus choir of the church, and many heartfelt testimonials were given, praising God especially for the holy, inspiring life of our pastor.

Reporter.

### WILLIAMS-ROBINSON EVANGELISTIC PARTY AT BLUFFTON

Over a year ago we began corresponding with Brothers Williams and Robinson about coming to Bluffton for a campaign. Arrangements were completed and the party reached Bluffton on Tuesday, August 20th, their equipment arriving two days later. Several teams and about thirty men came the next morning, and by night the tent was up.

The first service was held Sunday afternoon at 2:30, August 25th, and a large crowd was present to give the party a welcome. By the next Sunday afternoon the crowd had increased to about two thousand, and by the time the third Sunday rolled around all local expenses of the campaign had been easily raised.

On the last Sunday we raised the largest offering that has been given Brothers Williams and Robinson this season. It is generally conceded by all that no such preaching was ever before heard in this community. Numbers prayed through to victory, and the committee was so well pleased that at a called meeting on the last Sunday each member voted that the party be invited back for a campaign next summer. Brothers Williams and Robinson accepted the invitation and the big brown tent and equipment is now stored in Bluffton; where it will be erected in June, 1919, as the first meeting of the season. The workers have scattered. Brother and Sister Hipple took a pastorate at Chase, Kas.; Hugh Beamer, Howard Williams, Brother and Sister Wells have gone back to college; Miss Shaffer is at her home in Franklin, Pa.; and Professor John Moore has returned to his home in Hutchinson, Kas., and is open for dates for the winter as a song leader. Bud Robinson and Brother Williams have gone to their respective homes for a few weeks' rest, and we are left behind to shout the battle until they return next June.

CLYDE E. GREEN, Pastor.

### ANNUAL REPORT OF THE MUTUAL AID SOCIETIES

Members of the mutual aid societies of the Pentecostal Church of the Nazarene:

It affords me great pleasure to make to you my first annual report.

Our year begins and ends with the Assembly of the Michigan District, which usually convenes about September 1st.

We began the last year with 705 members in the ministers' society and closed it with 841.

It is just two years and nine months since we began this work with one member enrolled, since then we have had seven deaths and given aid to seven widows to the amount of \$4,227, or an average of \$603.88.

We had four deaths during the last year beginning with:

Death No. 4—Rev. W. W. Hinton, of Arbala, Texas. Died November 20, 1917. We paid his widow, Mrs. Georgie Hinton, \$712.

Death No. 5—Rev. H. F. Tisdale, of Bismark, Ark. Died December 29, 1917. We paid his widow, Mrs. Tishie Tisdale, \$722.

Death No. 6—Rev. E. F. Walker, our beloved General Superintendent, of Glendora, Cal. Died May 6, 1918. We paid his widow, Mrs. Eliza Walker, \$761.

Death No. 7—Rev. Charles H. Smith, of Vilonia, Ark. Died May 14, 1918. We paid his widow, Mrs. Della Smith, \$784.

Received in collection and membership fees, \$340.00; paid for postage, printing, etc., \$170.44, leaving a balance of \$170.46, for remuneration of the secretary.

#### Laymen's Society

We began this year with 121 members enrolled, and closed it with 500. We had but one death during the year, Mrs. Elizabeth Tanner, of Portland, Ore. She died January 12, 1918. We paid her administrator, Rev. H. C. Baker, \$247.

We received in collection and membership fees from this society, \$120.70, and paid for postage, printing, etc., \$53.19, leaving a balance of \$67.51 for remuneration of the secretary.

It may be of interest to our members to know that in classing the ages of our members we find that in the ministers' society one-fourth are not over 30 years, one-half are not over 40 years, and four-fifths are not over 50 years of age. In the laymen's one-third are not over 30 years, three-fifths are not over 40 years, and four-fifths are not over 50 years of age. I give these figures to show that we are not loading up with old people.

I am very anxious to see our membership list of both societies go over the 1,000 mark by January 1, 1919. I ask every member of both societies to make a special effort to get new members and in this way help me boost for 1,000 members by January 1st. I am very sure that some can get twenty or more members with a little effort. Write to me and tell me how many copies of agreements of each society I shall send you. Show this report to your friends and let them read a copy of the agreement, then ask them to fill out the last page, sign, and give it to you with the twenty-five cents, you send both to me, and I will mail a certificate of membership to their address.

REV. A. H. KAUFFMAN, Secretary.

## CHURCH NEWS

### Franklin, Ohio

Sunday, September 8th, we closed a very successful tent meeting, which meant much to the people of Franklin. Several months ago God laid this meeting upon our hearts, and we wept, prayed, and believed God for an old-fashioned revival. God answered prayer, and more than one hundred were at the altar, and many prayed through to definite victory. Twenty-four united with the church, and others are looking our way. Thank the Lord! Rev. J. A. McClintock, from Richmond, Ky.,

one of God's chosen vessels, did most of the preaching. His messages were freighted with love and unction. Mrs. J. H. Burke, of Richmond, Ky., assisted, and was a great help to the meeting. God wonderfully used this godly woman in preaching and doing personal work. Brother McClintock and Sister Burke found it necessary to leave before the meeting closed, and Rev. E. Wordworth, pastor of the Midtown church, continued. He proved a great blessing to the meeting, and his messages stirred the hearts of the people. The last

## TELEGRAM

Des Arc, Mo.

## HERALD OF HOLINESS:

Missouri District Assembly is truly great, J. W. Goodwin presiding. W. I. Deboard re-elected Superintendent unanimously on nominating ballot. Salary doubled. Thirty-five hundred dollars raised for foreign missions, five hundred for home missions, and one thousand for the Publishing House debt. Fine rescue service, beautiful harmony, with tides of glory. Prospects flattering.

J. D. SCOTT.

## SPECIAL NOTICE

The annual meeting of the General Foreign Missionary Board will convene on October 16th at 9 a. m., at Headquarters.

H. F. REYNOLDS.

Sunday was a remarkable day. In the morning service the sacrament was given, and seven were baptized. This was a very impressive service. In the afternoon service we had an old-fashioned love feast, with breaking of bread, and the evening service closed with great victory. The finances came easy, the saints were helped and blessed, and we give God the glory.—Rev. D. L. Brandenburg and Wife, Pastors.

## New Bedford, Mass.

We had a glorious all-day meeting here Sunday and Labor day, the saints coming from Wareham; Mattapoisett, North Scituate, Providence, and elsewhere to swell the chorus of praise. Two rousing street meetings were held, and an Eastern Nazarene College rally, when Dr. Archibald and Sister Jonnie Dance spoke for the school. Stirring sermons were preached by Rev. A. F. Gallun and Rev. Lura Horton, and some souls prayed through at the altar. Sister Elsie Cunningham's singing was blessed to the people, and all said it was like camp-meeting. We plan to hold another big meeting soon and reduce our mortgage. We are coming up on our missionary offerings. Our last monthly meeting was held at Brother Wilbur's home in Fairhaven, and the pastor gave a talk on missions in Japan. At a recent class meeting Corporal Elliott Vaughan, who has been returned from the firing line in France to Camp Dix as artillery instructor, told us of his experiences at the front, and how God had enabled him to overcome temptation and brought him through with perfect victory in his soul. His squad envied him and said, "That is what your praying has done for you." He is not yet twenty years old, and stirred us to be good soldiers of Jesus Christ.—T. M. Brown, Pastor.

## Louisville, Ky.

Shortly after we came we introduced the duplex system and organized a tithing band, which God has wonderfully blessed. Our subscriptions have almost doubled. God wonderfully helped us to clear the debt on repair work and the other debts that were on the church when we came, and now we are launching out into a campaign to raise the indebtedness on our church property. And we are going to succeed, for it is His work and we are doing it for His glory. We have raised over \$500 the last two Sundays in our church, besides some that has been promised on the outside. We have just closed a revival in South Louisville with over a dozen either saved or sanctified, for which we give Him all the glory. We have taken twenty-three new members into the church and there are fine prospects of getting more. Our deaconesses and women's missionary society have done excellent work this year, having done more for charities and missions than any previous year. If any of our readers have friends in Camp Taylor here I would count it a favor for you to write me, giving their name and address, so I can look them up and bring them to church.—Rev. L. W. Dodson, Pastor.

## Ashland, Ky., First Church

Our annual meeting closed last Sunday night with a sweep of victory. The early hour of 9 a. m. found the people gathering for the all-day meeting, with well filled baskets, prepared to stay all day, for we had prepared long tables under the shade trees for all to spread dinner together. We surely had a double feast, the altar was well filled with seekers and finders at every service, but the crowning service of all the meeting was in the afternoon. We had a grand jubilee meeting and grand march around the table in the center of the building, and then down the center aisle out on the

street, down the street back up to the church, in and around the two side aisles, down the center to our seats; and then while we were counting the cash and pledges they began singing, conviction fell on the audience, and the altar soon filled with seekers. We had to stop then and pray them through, and then finish the counting. We found we had in cash and pledges enough to pay off all of our present indebtedness, and nearly enough to finish the building. This is our first experience where taking an offering that without any preaching there was an altar full of seekers. God's blessing was surely manifest. We have a new church home, a building of our own, and with about three hundred dollars more than we now have in view we will be able to finish the entire building. The writer and his good wife were called as pastors of our home church in May, to fill the unexpired term of Rev. J. A. Williams, and at once we began to pray and plan to get out of the then present quarters, where we had held forth for nearly six years, paying a high rent. God gave us a plan, and we surely went at it; the pastor, with all the church and the board praying, went to call on the president of the Norton Iron Works, and asked him for a lot right in the center of town. God heard our cry and touched the man's heart, and he gave us the lot for our building, and in less than two weeks from the day the foundation was laid we had a building up and ready for the plasterers, 40 x 60, well seated and lighted by electricity. We held our annual meeting in it as it was, and His presence was manifest. Revs. Allie and Emma Irick were the evangelists again this year. This is the fifth time they have held our annual meeting, and God honored their ministry. Ashland people surely love these godly people. We are praying that God will send us the proper man as pastor to lead us on to certain victory, for that is our motto. Wife and I expect to enter the evangelistic field again, and will be ready for the fight January 1, 1919. We are trusting Him to lead where He wants us.—W. W. Hanks and Wife, Pastors.

## PERSONALS

Don't forget that on October 13th all loyal Pentecostal Nazarenes will show their colors, for that is Church Extension Day. This day will mean much to the future of our church.

We have passed the half-way mark, and are now on the homeward stretch in the Lift-the-Debt campaign. Notice the clock in this week's issue, and let the hand go round. You know how.

The Wilde-Knight quartet arrived in Kansas City safely, and were most welcome visitors at the Publishing House on Friday last. They report a fine trip overland from California in their seven-passenger car.

We are publishing in this issue the annual report of our mutual aid societies, both of the ministerial and laymen's. Let us rally to the help of this worthy work and begin the new year with a thou-

sand members in each society. If you do not understand all about the working plans write the secretary, Rev. A. H. Kauffman, 233 Mount Vernon avenue, Grand Rapids, Mich.

Sunday, October 8th, was a blessed day at Kansas City First church, with the Wilde-Knight Evangelist Party. Brother Wilde had been quite sick during Saturday night, but didn't disappoint the folks. The pastor, Brother William E. Fisher, preached two very fine sermons morning and evening. Don't forget to pray much for the party, and especially for Brother Wilde, that he may be able to stand the trip on to New York.

## ANNOUNCEMENTS

**Notice to all Delegates to Hamlin Assembly**—All who are able please carry at least three or four dollars each to help bear your expenses. The committee on entertainment have arranged for special rates at eating-houses for all who fail to get meals with the home which you may be assigned to. Also bring a quilt and blanket, if convenient, to help the committee on arrangements. Let all pastors, as far as possible, get their people in line with the work of the church before turning the work over to a new man, who will be forced to have time to get acquainted. We have asked our pastors, when visiting with them and the people, to have all our rules respected and kept. Come up to the Assembly expecting God's blessings upon every business session and salvation victory in every evangelistic service. Let all pray God for a great Assembly.—J. Walter Hall, District Superintendent.

**To the Young Preachers**—The undergraduate young preachers will be certain to meet for examination at Peniel, October 29th, at nine o'clock, if they expect to retain their license to preach; this law is in vogue in our Assembly. If it is impossible for you to be before the committee of examination at that time be certain to write the reason.—E. C. DeJernett, Chairman of Examining Board.

**Change of Pastors**—Rev. A. Columbia Schnabel, formerly of Sag Harbor, N. Y., received a unanimous call, and has accepted the pastorate of the Pentecostal Nazarene church in Mount Vernon, N. Y. The church is located on South Sixth avenue, between First and Second streets. We are expecting victory in the name of the Lord. We urge the saints on the New York District to help us pray, and visit us often. Our address is 315 Gramatan avenue, Mt. Vernon, N. Y.—A. C. Schnabel.

**Notice**—James H. Bury, Superintendent of Alberta, Can., District, requests that all mail be sent in care of Rev. W. B. Tait, 121 Fourteenth avenue, West, Calgary, during the month of October.

**Notice to the Hamlin District**—The Assembly year is drawing to a close, and we have only paid our District Superintendent, Rev. J. Walter Hall, about enough for traveling expenses. Now let pastors and people do your duty, for if we have Superintendents we will have to support them; and let the evangelists remember that the Assembly voted for them to pay the District Superintendent \$5 each, and they may be reminded of this when they ask for a renewal of their commissions. Brethren, let us do our best for the District Superintendent and all the other apportionments, and try to bring up a good report to the Assembly.—J. C. Henson, District Treasurer.

**Convention**—A fall convention and home camp-meeting will be held in the John Wesley Pentecostal Nazarene church, on Saratoga avenue and Sumpter street, Brooklyn, N. Y., from October 1st

## A New Series of Scripture Postcards, With Richly Colored Floral Designs



This certainly is an elegant series of postcards and we are glad to offer them at such low prices. There are six different designs. Each card contains a passage of Scripture and an appropriate selection of poetry. They can be used for almost any occasion—for birthdays, greetings, holidays, etc. One side has place for address and large space for correspondence.

Unless instructed otherwise we will fill orders with an assortment of the six different styles. Ask for Postcards No. 40.

A dozen.....15c postpaid

Two dozen.....25c postpaid

Pentecostal Nazarene Publishing House

2109, 2115 Troost Avenue

Kansas City, Mo.

to 13th. Rev. Dr. John J. Hunt, Jr., of the Philadelphia conference of the Methodist church, will be the special evangelist. Captain C. H. Randall will preside at the convention. Everybody is invited, and strangers welcome.—John Norberry, Pastor.

**Revival Meetings**—Mrs. Edna Wells Hoke will assist Pastor E. J. Fleming in a series of revival meetings at Racine, Wis., beginning October 22d. Any one wishing to avail himself of these meetings will be gladly welcomed. Write the undersigned.—E. J. Fleming, 1024 Grove avenue, Racine, Wis.

**Notice to Little Rock District**—As our Assembly will soon be on us I am making my report as to what has been done, and find that several churches on the District are behind on their appointments. I trust each pastor will see that he comes to the Assembly with all appointments paid in full, and I am sure the Lord will bless us all.—N. F. Dalton, District Treasurer.

**Notice to Licensed Ministers of the Kentucky District**—The board of examiners will meet Tuesday, October 15th, at 2:30 p. m. at Science Hill, Ky., Pentecostal Church of the Nazarene. Please be present at the stated time and avoid confusion.—H. Rees Jones, District Superintendent.

**Notice to Kentucky District**—Will the pastors kindly see that their statistical reports are sent in. Please see that all benevolences are met, and that all personal pledges for foreign missions are forwarded to Rev. J. A. Williams, Ashland, Ky., P. O. Box 235.—H. Rees Jones, District Superintendent.

**Notice**—God has called us into an evangelistic faith campaign, and providentially opened the way for same. We are in the battle at Camden, N. J., where souls are being blessed by His saving and sanctifying power. Should God direct, write us and we will be glad to explain the method of the campaign, and furnish the very best recommendations. Address me at 5401 Haverford avenue, Philadelphia, Pa.—Marvin S. Cooper.

## DEATHS

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

**Cooper**—Irwin Linwood Cooper, son of Marvin S. Cooper, pastor of Philadelphia Second church, went home to glory Saturday, September 14th, at the age of six months. He gave and He withdrew, and we loved Him more than ever. Bless His name.—M. S. Cooper.

**Davis**—Brother Herbert R. Davis was instantly killed September 23d, when the auto driven by his brother, C. P. Davis, collided with an Interurban car. On Sunday, the 22d, the two brothers came to our church in Lawrence, and, by request, Brother Herbert preached at the morning service, giving us a message through his testimony of the saving and sanctifying power of God through the Holy Ghost. Again at night he brought us a blessed message. Brother Davis has been for several years doing personal evangelistic work in the Dakota-Montana District, and has been blessed of the Lord in His labors.—Mrs. F. W. Sneeagus.

**Hale**—Mrs. W. M. Hale was born November 7, 1843, and died July 22, 1918. She was converted in early life and at the time of her death was a member of the Methodist church, South. She was a kind and loving mother. She was married to W. M. Hale in 1859, they having lived together nearly fifty-nine years. She suffered in her last years, but bore it patiently. A husband and ten children survive her. Her funeral, conducted by the writer, was largely attended, and her remains interred in the Nichols Chapel cemetery, July 23, 1918.—Rev. J. E. Moore.

**Johnston**—The funeral of James C. Johnston was held from the Pentecostal Nazarene church in Walla Walla, Wash., July 28th. Brother Johnston was born September 19, 1871, converted when twelve years of age, sanctified when thirty-five, and among his last words told of his faith in Jesus. He was the son of William H. and Susanna Johnston, was married March 8, 1898, to Etta Zike, and died, leaving five children (three boys and two girls), three brothers, one sister, his parents, and his widow to mourn his death; but not as those who have no hope. He was a patient sufferer for more than three years, and died a witness that we may have victory even through affliction, and hope that "if we suffer here we shall reign there."—Mrs. DeLance Wallace, Pastor.

**Kennett**—The funeral service of Mary J. Kennett, seventy-six years of age, was held at the Pentecostal Church of the Nazarene, Walla Walla, Wash., July 31st. She has lived in Spokane for some time, where she died after an illness of more than a year. She was the mother of Mrs. S. O. Hawkins, of our Walla Walla church. Mrs. Kennett has been a devoted Christian woman for many years, and just before her death gave all instructions for the funeral, leaving a living testimony that Jesus was not only able to save and keep, but to give victory over death.—Mrs. DeLance Wallace, Pastor.

**Luker**—Sister Francis Luker died September 15th. She was wholly sanctified and was a member of the Pentecostal Nazarene church. She was fifty-one years of age, and was a devoted wife and loving mother of eight children, all of whom are heads of families. All were present at her death. She was buried at Graham Chapel. Funeral services were conducted by Rev. Emma Phillips, and were largely attended by friends.

**Olsen**—The Bakersfield First Pentecostal Nazarene church has experienced a loss in the almost sudden death of Sister Hannah Olsen, a young woman about seventeen years of age. She was a member of our Young People's Society and secretary of our Sunday school. She was taken sick Monday,

August 20th, and passed peacefully away on Wednesday night following. She leaves to mourn her loss, her parents, six sisters, and one brother—most of whom are Pentecostal Nazarenes—and a sorrowing church. We are looking forward to the meeting in the air.—Thomas Murrish, Pastor.

**Snell**—Rev. E. A. Snell was born May 24, 1866, and was fifty-two years of age when he met his death by accident, September 12, 1918, as he was crossing the street at his home town, Drumright, Okla. An automobile ran over him, killing him instantly. He had recently gotten back to the Lord, and was getting ready to go to preaching holiness. He was brought to Mena, Ark., and placed in the Old Fellows cemetery to await the resurrection. The funeral services were held at the Pentecostal Nazarene church, conducted by Pastor A. M. Gilbert.—Mrs. J. W. Middleton.

## DIRECTORIES

### GENERAL SUPERINTENDENTS

H. F. REYNOLDS.....Kansas City, Mo.  
Res. 3824 Agnes Ave.; office, 2109 Troost Ave.

### DISTRICT ASSEMBLIES

Alabama District.....December 4-8  
Florida District, Miami.....December 11-15

### MISSIONARY RALLIES

Eastern Oklahoma District.....October 9-11  
Arkansas District, Ozark, Ark.....October 12-13  
Meeting of General Superintendents and General Foreign Missionary Board, at Kansas City, Mo.....October 14-20  
Little Rock District, Prescott, Ark.....October 23-27  
Dallas District, Peniel, Texas.....October 20-November 3

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

Arkansas Assembly, Ozark, Ark.....October 9-13  
Little Rock Assembly, Prescott, Ark.....October 23-27  
Dallas Assembly, Peniel, Tex.....October 20-November 3  
Hawaii Assembly, Bowle, Tex.....November 6-10  
San Antonio Assembly, Waco, Tex.....November 13-17  
The Assemblies will be preceded by a great rally and welcome service Tuesday night before the opening of the Assembly on Wednesday morning.

R. T. WILLIAMS.....1423 Cahal Ave., Nashville, Tenn.  
Eastern Oklahoma, Shawnee, Okla.....October 9-13  
Kentucky District, Science Hill, Ky.....October 10-14  
Louisiana, Lake Charles, La.....October 21-27  
Mississippi.....October 30-November 3  
Georgia, Milledgeville, Ga.....November 6-10

### DISTRICT SUPERINTENDENTS

Alabama—J. M. Covington.....Jasper, Ala.  
Alberta—James H. Bury.....Calhoun, Alta.  
Arkansas—G. O. Crow.....Argenta, Ark.  
522 Olive street.  
British Isles—George Sharpe.....Glasgow, Scotland  
14 Mulryfauld Drive, Parkhead.  
Chicago Central—Charles A. Brown.....Olivet, Ill.  
Colorado—A. E. Sanner.....Kirk, Colo.  
Dallas—E. G. Thuesen.....Peniel, Texas  
Dakotas-Montana—Earl C. Pounds.....Sawyer, S. D.  
Eastern Oklahoma—E. C. Cain.....Bethany, Okla.  
Florida—Homer L. Goodell.....Miami, Fla.  
910 Fourth street.  
Georgia—E. H. Kunkel.....Manassas, Ga.  
Hawaii—J. Walter Hall.....Honolulu, Hawaii  
Idaho-Oregon—N. H. Herrell.....Nampa, Idaho  
1021 South Sixth street.  
Indiana—J. E. Harding.....Newcastle, Ind.  
East Thurgate street.  
Iowa—E. A. Clark.....University Park, Iowa  
Kansas—Fred H. Mendell.....Hutchinson, Kas.  
334 East Sixth street.  
Kentucky—H. Rees Jones.....Louisville, Ky.  
2105 West Walnut street.  
Little Rock—T. W. Sharpe.....Delight, Ark.  
Louisiana—T. C. Leckie.....Ellis, La.  
Manitoba-Saskatchewan Mission—C. A. Thompson,  
329 Fourth avenue, Regina Sask., Canada.  
Michigan—C. L. Bradley.....Grand Rapids, Mich.  
1825 Gardner avenue.  
Mississippi—S. E. Galloway.....Houston, Miss.  
Missouri—W. I. Deboard.....Des Arc, Mo.  
Nebraska—Rev. Theodore Ludwig.....Lincoln, Neb.  
1022 E. street.  
Newman Grove, Neb.....October 9-13  
Grand Island, Neb.....October 15-18  
Hastings, Neb.....October 17-18  
Kenesaw, Neb.....October 21-22  
Atlanta, Neb.....October 23-24  
Kearney, Neb.....October 24-25  
Table, Neb.....October 26-27  
Maxwell, Neb.....October 28-29  
Curtis, Neb.....October 30  
Furnham, Neb.....November 1-2  
New England—N. H. Washburn.....Beverly, Mass.  
New Mexico—J. E. Threngill.....Estancia, N. M.  
Star route, Box 27.  
New York—E. E. Angell.....Richmond Hill, N. Y.  
701-102d street.  
North Pacific—J. T. Little.....Newberg, Ore.  
Northwest—T. E. Beebe.....Walla Walla, Wash.  
248 Marcus street.  
Pittsburgh—John Gould.....Columbus, Ohio  
1338 Hunter avenue.  
San Antonio—Wm. E. Fisher.....San Antonio, Texas  
138 Princeton avenue.  
San Francisco—P. G. Linaweaver.....Stockton, Cal.  
435 E. Wyandotte street.  
Southern California—Howard Eckel, Los Angeles,  
Cal. 1405 East Thirty-ninth street.  
Tennessee—F. W. Johnson.....Nashville, Tenn.  
Care Treasurers College.  
Washington-Philadelphia, J. T. Maybury, Balti-  
more, Md. 825 West Lombard street.  
Western Oklahoma—J. I. Hill.....Oklahoma City, Okla.  
1717 Linwood boulevard.

### EVANGELISTS' DATES

H. E. Bower: District missionary convention, Baltimore, Md.....October 14-18  
W. R. Cain: Chicago, Ill. (Woodlawn).....September 28-October 20  
Muskegon, Mich.....October 24-November 10  
Vincennes, Ind.....November 13-December 1  
Toledo, Ohio.....December 5-22  
C. C. Cluck and Wife, and J. A. McCaunon and Wife: Kingston, Tenn.....October 3-13  
Towson, Tenn.....October 17-27  
F. W. Cox: Phillipsburg, Ohio.....October 6-27  
Walbridge, Ohio.....November 3-17  
Harry J. Elliott: Fulton, S. D.....October 4-27  
C. E. Ellsworth: Somerset, Ky.....October 11-31  
Lee L. Hamric: Blackwell, Okla.....January 3-February 5  
C. B. Jernigan: Lake Charles, La.....October 8-27  
Houston, Tex.....November 1  
Home address, Bethany, Okla.  
Lewis and Mathews: Nashville, Mich.....September 20-October 13  
Sylvia, Kas.....October 20-November 3  
Chase, Kas.....November 6-24  
Permanent address, 341 West Marquette road, Chicago, Ill.  
F. J. Mills: Calcutta, N. D.....October 10-24  
Minot, N. D.....October 27-November 17  
Steele, N. D. (Sherman Memorial).....November 20-December 1  
Home address, Douglas, N. D.  
George and Edie Moore: Farmers, Ind. (Mt. Deula).....October 6-20  
Connersville, Ind.....October 27-November 10  
Ft. Wayne, Ind.....November 17-December 1  
Auburn, Ind.....December 4-22  
C. E. Roberts and Wife: Boise, Idaho.....October 2-20  
Home address, Pomona, Cal.  
W. O. Self: Atmore, Ala.....October 4-14  
Baker, Fla.....October 17-27  
Home address, Port Aransas, Texas, until October 15th, after that Peniel, Texas.  
E. E. Wiggans: Jeffersonville, Ind.....September 20-October 27

Mrs. Beale Williams: Georgetown, Texas.....September 27-October 13  
Hondo, Texas.....October 10-November 3  
Home address, 201 Princeton avenue, San Antonio, Texas.

## Here Is Inspiration and Soul-Food

For the enlightenment of His hearers, so that they might better understand the truths that He was presenting, Jesus often spoke to the people in parables. He was wont to make comparisons between spiritual and material things. The kingdom of heaven was likened to a mustard seed, the wicked and the godly were compared to tares and wheat, etc. The Old Testament, especially the book of Psalms, abounds in comparisons of this kind. There we find the wicked likened unto the troubled sea, and the chaff which the wind driveth away.

One of the most beautiful illustrations in the Bible is the following passage, "The righteous shall flourish like the palm tree" (Ps. 92: 6).

Rev. W. E. Shepard has taken this scripture and from it drawn many beautiful lessons, combining them in book form under the title,

## The Palm Tree Blessing

No Christian can read the book without being strengthened, inspired, and encouraged. It is not at all like a series of sermons but more like a heart to heart talk with one who out of the depths of his heart and from years of experience and observation brings these stimulating, uplifting messages.

It abounds in many striking incidents which have come under the author's observation during his many years of useful ministry. The book is written in such a simple and interesting manner that you could easily read it through at one sitting.

Order your copy today.  
167 pages, substantially bound in cloth,  
75c, postpaid.

Pentecostal Nazarene Publishing House  
2109, 2115 Troost Avenue  
Kansas City, Mo.