

# HERALD of HOLINESS

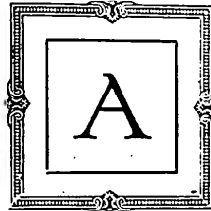
"How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things"

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## EDITORIAL



**A**FTER all the proof from the sources outside of the Bible and from the Bible itself to its inspiration, the evidence from human experience is abundant alone to substantiate this vital fact. Some one said, "I know the Bible is inspired because it has inspired me." It is true that the inward illumination given by the indwelling Spirit to the fully saved is an absolutely satisfactory and unanswerable proof of the divine inspiration of the Word to the saved. It may also be added that the reflected proof of inspiration upon others from the fruits of salvation beheld in the characters and conduct of the saved is very strong, and often convincing and conclusive.

How can thoughtful men behold the transforming power of the Word upon human character and life, and not recognize the divine and supernatural nature of the transfiguring cause? Education, environment, heredity—all these are seen to utterly fail of such achievements. Yet ten thousand times tens of thousands of cases of such transformation history records to the credit of God's Bible.

It was this inspired Word which got hold of Augustine as a young man far gone in sin and dissipation, and changed him into a consecrated, godly man, and thus gave to the world and to theology one of the brightest thinkers of all the ages. From the gutter and the prisons and the bagnios men and women have been snatched from ruin and despair and made saints of God. Did you ever know or hear of one such rescued and redeemed soul uttering a syllable of doubt or denial of the inspiration of the Word?

That was a masterly testimony borne to the witness of human experience to the inspiration of the Word, which we heard delivered by a Canadian preacher recently at the World Conference on Christian Fundamentals in Philadelphia. Twenty-five years ago D. L. Moody held a great meeting in the Canadian city where this young preacher had for five years been a discouraged, fruitless pastor. Following the Moody meeting Drs. A. T. Pierson and A. J. Gordon conducted a great meeting in the same city, which was also most wonderfully blessed of God. Our discouraged young preacher, who was seeking some way to get out of the ministry, attended both these meetings. He reasoned thus with himself: "Moody is uneducated, while Pierson and Gordon are cultured and polished. It can not be that God honors Moody because he is uncultured; and then honors Pierson and Gordon because they are learned. Yet all are wonderfully honored of God with marvelous fruits in their labors."

### The Witness of Human Experience to the Inspiration of the Word

Studying the matter closely he decided that the one thing in common seen in the labors of these men was the matchless honor they put upon the Word. The reverent trust and simple reliance and holy satisfaction with the Word was as simple and absolute in Pierson and Gordon as in Moody. He concluded that God honored them all alike because they honored His Word as His own and God-breathed. This put the young preacher under deep conviction and he went to his knees. He confessed to God that he had preached the Bible a little, but that he did not know his Bible. He pledged himself to preach it absolutely and faithfully as he should learn it henceforth, with God for his Teacher. He was wonderfully blessed and went forth a new preacher.

Immediately he was called to a little mission church of thirty members. He accepted and poured out his heart and life in study and in preaching of the Bible, and salvation was poured out on his labors. For twenty-five years he has had a perennial revival. That little church building, which held 150 people when he began his labors, has grown to a church seating 1,800 people, but does not accommodate the crowds that come. He has had to provide for an additional room to accommodate several hundred who can not be accommodated at the regular services. That church has twelve missionaries on the foreign fields supported by them, and two more ready to sail. There are several assistant pastors required to do the work of the church now grown to a membership of fourteen hundred.

Of course an immense amount of money is required for this vast work. Yet they have never had a bazar or supper or any modern method for raising money. It comes freely and spontaneously and in abundance for the constantly increasing demands of this wonderful work. What hath God wrought? we naturally are led to ask. Our preacher would say, "Behold, what God's Bible hath wrought," for he attributes it entirely to his own discovery and trust and use of the Bible in his ministry as the inspired, God-breathed Book and Word of the Father. He simply and literally honors the Bible. He takes no stock in the talk about a social gospel and the church's duty to aid in the economic reconstruction of the world.

As he looks out over the sea of faces before him or lets memory scan the sea of faces and names of the hosts who have passed from under his ministry to their final rewards, what does he see? He sees drunkards reclaimed, and homes and wives and children rescued from poverty and suffering and disgrace; he sees manhood made out of wrecked and lost boys and waifs; he

sees beautiful womanhood blessing and uplifting a world, and this womanhood often saved and sanctified from the very vestibule of hell in dens of vice; he sees hope blooming in a thousand places once under the pall of despair, happiness supplanting grief and bitterness, the white pinions of love fluttering where once vultures of hate and remorse and gloom were the only denizens.

Look at this man and his work as a preacher and then look at the works and records of our modern apostles of higher criticism, and social reconstruction and such rot. God deliver us from the modern sort, and give us preachers who believe in and preach the Bible as God's very and eternal and infinite and inspired Word!

"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ" (1 John 1:1, 3).

### Keep the Line Distinct

WE mean the line between the church and the world. Many things are conspiring to dim or destroy this line. This movement for a great "world union of churches" is one of these agencies looking in this direction. Why do they not call this correctly "A *worldly* union of churches," for it is distinctly worldly and nothing more? The hue and cry is for a socializing of the work of the churches, making them agencies for better wages for labor, and mightier influences for the reformation of many evils of society, and a mediator of the trouble between labor and capital, and the agent for better sanitation and better health conditions generally, and of greater eleemosynary work of all kinds, and for better roads and better streets in our cities, and for the material betterment of any and everything that can get out of shape in this old world of ours—these all tend in this direction.

The haste of the churches to get into the swim of the work of reconstructing the world, and herself, as well as is often admitted to be the need of the church, is in line with the same trend of things. The disposition of the government and of society and reformatory movements to seize upon the churches to push forward their peculiar interests is in line with the same trend. It is beginning to get difficult to know just where the distinctive work of the church ends and the work of society and the world begins, or the line of difference is to be found between these two agencies of activity.

Just in proportion as we confuse the line of demarcation between the world and the church will we get the minds of men confused as to what the church means as to them. If we teach men that the church is here to aid or lend its influence to everything that has a job on hand to push forward and to help make these projects succeed, men will very soon and very naturally conclude that the church has no individual special appeal or obligation to offer for their acceptance. We degrade the church in the estimation of men to the level of merely human helps to everything that may need the strong influence of an institution that once could plead a divine power and authority. Men with special interests will delight to trade in the influence of the church and thus help, whether designedly or not, to destroy the very divineness of the church which they have thus used. For it is certainly true that God will forsake the church whenever she has forsaken her charter obligation which was solitarily the evangelization of the world and not the making of a better world to live in. We are not sent to make the world better but to save men out of the wreck and ruin of a world lost in sin. We are to make new men and women for the occupation of an entirely new world to be made for them in a coming day. Not to patch up and tinker with an old and ruined world and the making of it better for the inhabitation of people, but the preparation of a reconstructed people for the inhabitation of the new world to come later on.

The Y. M. C. A. work has helped to destroy this line of distinction between the church and the world. We make no

objection to the work of innocent amusement and recreation provided by the Y. M. C. A. for the young people. We would only insist that this work and these workers be properly labeled as only entertainers and not saviors of anybody. Seldom do these "Y" workers save anybody or are the instrument in the hands of God of saving anybody. They are mere entertainers—simply this and nothing more. There is in no sense salvation work. Let them and their members be thus labeled so they can not deceive anybody into supposing they are being made Christians by their connection with these societies. Entertaining and saving are two entirely distinct and different things. They are as wide apart as the poles and this is saying not a word against the entertainment of the young Christian people or the unsaved young people. Call things by their right names by all means when you are dealing with salvation matters, and do not get confusion in the mind of anybody as to what is salvation and what are salvation means and what are not.

Again, and if we live long enough we may say it a million times more, let it be known by all that the church has but one mission and that is the *personal salvation of every individual person* she can get in touch with and who will yield to God in every nation in this broad world of ours. Social work and better wages and improved sanitation and a thousand things of this sort will be wonderfully promoted, but only as by-products of the church and not as any part or parcel of her divine call or commission. Hers is a loftier plane than these merely material interests and yet hers is the most influential power in all the world for the advancement of these very interests. But this is always merely incidental and as by-products and not as her aim or her call or commission. The moment she degrades her high commission to the low plane of mere sociology and economics and reformation, however important the interests in whose behalf she thus commits suicide, that moment Ichabod may be written on her banners, for her power will have departed from her and the remaining potency will be only in the human units composing her membership. God will not be thus insulted by the church. He is calling out without such a fatal protest, and He will leave such a church to her folly and turn to other and more faithful disciples whom He will send forth to the high and holy mission which has been thus degraded and betrayed by others.

Brother, sister, as a preacher of the gospel you have the greatest and highest dignity and honor put upon you of any people in all this wide world. The church you have been sent forth to draw men and women to is the most honored and distinguished body of people in any world. Not heaven with its angelic hosts has any such people so wonderfully distinguished as is the church. Let us be true to the church in which God has placed us and proclaim the gospel in its fullness and purity, and God will honor us and our message and our church whose mission we do not degrade. Souls will be saved by multitudes and the cause of God will prosper among us.

WE HEAR MUCH about the Irish question. After all it is not so much an *Irish* question as it is the *Popish* question about getting entire control of Ireland that they may exploit it for the profit of Rome and to the injury and ruin of the highest interests of the people themselves. The north counties of Ireland are Protestant and they are bitterly and very properly opposed to what is termed "*Home Rule*" for they well know it means only and forever "*Rome Rule*," and this means utter and eternal destruction of their liberties. The effort is being made very persistently to ring the United States into this matter. It is none of the business of the United States, and Mr. Wilson should keep himself out of this whole business and encourage nothing that would help Rome get control of that country. England very properly refuses to turn over that country to Rome's rule. She could not afford to do this without the basest treachery to the northern portions of the island and indeed to the whole of it. Let Ireland alone forever, and let her work out her own salvation from Rome's menace as we sincerely hope she may be able to do some day in the future. Northern Ireland would fight before she would consent to be despoiled by Rome, by her misrule.

**G**OD'S provision of grace is wonderfully full in its abundance. The Apostle Paul tells us that where sin hath abounded grace doth *much more* abound, and again he exhorts us to be filled with all the fullness of God. Now God's fullness is complete both as to holiness and ability to carry out His plans and execute His will. The apostle tells us again that God is able to make all grace abound toward us that we always, having all sufficiency (a well arranged supply) in all things, may abound to every good work; and again: "My God shall supply all your need."

It would seem from such wonderful promises and exhortations that every Christian, and more especially every sanctified Christian, would have ample capital of every kind to do business on; that a church in which there is constant preaching and witnessing of that "holiness without which no man shall see the Lord" would have no members or partakers of the benefit who lacked anything necessary for holy living or service. But such is not the case. Where is there a place, where the work of holiness has had any prominence and permanency in preaching, but that you will find a great number of crippled, lean, distressed, hard-pushed to keep above the tide of unbelief, sin, and worldliness; undeveloped babes in Christ, and many clean-down-and-out backsliders? This condition is not the fault of holiness as a doctrine, or an experience, or of holiness preaching *per se*. It would be very easy for an evangelist or some one who does not live constantly in close touch with the same people to say it is because such people never seek or never pray through and get sanctified; or they get reclaimed and take it for sanctification—for, is not "sanctification a cure for backsliding"? This may, and does, account for some of the above condition, but some of us know it does by no means answer for all of it. We know that holiness obtained as an experience does cure *one* prolific cause of backsliding in the unsanctified. But what will cure backsliding from sanctification is what some of us want to know.

#### WHAT THE PASTORATE PROVES

Again and again, in revival after revival, the pastor has watched Brother S., Sister D., Johnny B., and Mary H. get through at the altar and with glowing face and warm testimony witness to the saving and sanctifying grace of God and have concluded they had gotten fixed up for all time and eternity only to be disappointed in a few weeks or months to see the same dull look on the face and the same old unappreciation of the means of grace they had seen before, and they had to be placed on their prayer list and sent to the hospital for repairs again. And this, too, has occurred after great care was taken at the altar to get them through right.

With no complaint to make of our evangelists as a whole we want to correct an impression that many of them make, though they may not specifically say it, that if you will only get the folks sanctified—"get them through in the 'old-fashioned death-to-sin way'"—they will stay put and the difficulties of the pastor and church board will all be solved.

Such an impression is contradicted by the facts of any five or six years in the pastorate. It is also contradicted by the Bible and holiness movement theology teaching in that "Purity is not maturity"; that holiness does not take the place of growth in grace, but is a great help to it; that there is a confirming and establishing of souls in the grace of sanctification, that there is almost an unlimited enlargement and ripening of the years after

the experience of full deliverance from sin.

Now, the suggestion that there are *conditions to be met on the human side* for maturity, confirmation, establishment, growth in grace, and enlargement and ripening for heaven besides that of the mere point of time brings us to the consideration of the words that form the caption of this article.

"Beside this." If a study of the context be made it will show two important things that lie on the very surface of the text. First, that the word "this" refers to the whole work of salvation from sin including faith, the power of God, knowledge of the Son, regeneration unto life and godliness and partakers

## "Beside This"

By W. R. Gilley

*"And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity" (2 PETER 1:5-7).*

of the divine nature in such a measure as to escape the corruption that is in the world through lust—sanctification. Second, that there is promised a condition of establishment, confirmation, and surety that *positively cures backsliding* and in addition opens wide the doors of heaven or of the kingdom of Christ at His second coming. I submit for the approval of the reader, especially of the great army of faithful, toiling ministry, that this is a thing greatly to be desired and well worth striving for.

Any promise of a cure for backsliding ought to start the joy bells ringing in every faithful pastor's and evangelist's heart. And when there is given an absolute, positive guaranty against it, and in addition thereto, an abundant entrance to a place in the millennial glory, surely there may lawfully be shouting aloud, and let all the chronic backsliders say, Amen!

Not only ought such news to make us joyful, but a study of the context ought also to open our eyes to the fact that many cases of backsliding are not caused by the failure to get rid of the "old man," but by failure to meet conditions farther up the road than that.

We suggested that there are human conditions to full establishment in the grace of holiness. A careful study of the first promises and exhortations quoted will show that they are not made on the one condition of being sanctified, but other conditions are laid down, *e. g.*, see the one in 2 Corinthians 9:8. There the condition of the promise is an abundant sowing. Sowing of what? Everything in which an abundant harvest is desired. "Beside this" means that what has obtained heretofore is not sufficient. There is still a lack to be supplied. Sanctification is not all the need. It is all that is needed in so far as a work of grace is the need. But something else is needed.

Now come to another word related to the "Beside this" of this article—"add." "Be-

side this . . . add." To paraphrase a little. Beside regeneration and sanctification add. "Add" means something more. "Add" means progress. "Add" means there are other conditions than holiness to a positive guaranty against backsliding.

Now we want to call your attention to another word that is very forceful in its application. That word is "diligence." "Diligence" means carefulness, attention to minute detail. And, when it is reinforced, as it is in the phrase "giving *all* diligence," it means serious, painstaking, constant consideration. Let us paraphrase still more and put it this way: "Give painstaking, constant consideration to the minutest detail to *add* to your sanctification, and if you will do this you will never fall." Hallelujah! No more sliding-backward-and-up-and-down, in-and-out experiences. Glory!

"Add." Add to sanctification. Add what? Add virtue, knowledge, temperance, patience, (more) godliness, brotherly kindness, and charity. See what conditions we must meet to get a positive guaranty against backsliding? In the light of this whole scripture it is easy for us to see why some people do not stand in sanctification. They are not careful to make progress after their sanctification. They make no effort to add anything to what they now possess. They have looked at sanctification as an end rather than a means to an end. Though they have not said it in so many words, their attitude has been something like this: "I am saved and sanctified and ready for heaven or the second coming of Jesus. Now, there is nothing more for me to do but enjoy the blessing till Jesus comes." They mean, of course, to keep sanctified, but have no adequate knowledge of what they have to do to keep sanctified. Perhaps we preachers are to blame. Maybe we have so preached as to let them think that if they got sanctified that was all there was to do.

But Peter thought it necessary to remind them—the sanctified saints of his day—of the need of adding "these things" (v-12), though they were established in the present truth of salvation.

#### SOME ESSENTIALS

What does it mean to add virtue, knowledge, etc.? Virtue means strength, virility, the state and quality of being a man, full grown in strength. There are three things necessary to the obtaining of strength, the absence of any one of which will make it impossible of attainment: health, food (including drink) of the right quality, and exercise of the proper kind. Sanctification will give soul health and introduce us to the living fountain of waters and put us where good food—the fruits of Canaan—abounds. But there are some giants in the land that will deny us the food and we must fight to overcome the giants and eat the food and drink from the flowing springs. Then there are some enemies in the land that will offer us "moldy bread" or "wild gourds" that will make us sick or poison us to death. So we must give all diligence to select the right kind of food to eat. Fighting the giants will give us some exercise. So if we will eat and testify and pray in private, at the family altar, and in public, we will surely add virtue.

Add knowledge. Knowledge can never be gained by any one on any subject without study, observation, and meditation. Study means to read or to hear said the thing to be known. Observation means to watch the practical working of the thing read or heard, and meditation means to put the two together and make them a part of yourself for your own use.

But some one will say, "Add knowledge of what?" No! God does not insist that everybody shall take a college course and study higher mathematics, astronomy, botany, philosophy, and psychology—though these things, to some, would be in the proper order. What you especially need, dear reader, is to get the knowledge of God, knowledge of how to fight the Devil, knowledge of the ways of the Holy Ghost. This you can get from that greatest of text books, the Bible. Good holiness books and papers will help you, too. And never miss an opportunity to hear the ministry of

the Word by faithful, well-instructed men of God. These will help you to study the Bible. It is no great wonder that some people backslide from holiness. They so neglect that means of grace known as "hearing the Word." They make no effort to gain any further knowledge of God than the present truth of holiness as an experience obtained.

There remain other things to be added in a study of the "Beside this," but space and time forbid a further discussion of them. It will suffice if your heart will have been stirred to do something toward the "Beside this."

## False Revelations

BY REV. W. E. SHEPARD

IT IS generally understood by orthodox Christians that divine inspiration closed with the last writings of the apostles. There may be inspiration in a limited sense, such as special help of the Holy Spirit in preaching or writing or other Christian work, but to claim inspiration on an equal footing with the Bible, the Word of God, is not admitted in orthodox circles. Yet we have such claims extant in the world today. It might be of some interest and profit to the reader to note some of these.

Mohammedism dates back to the seventh century, and has multiplied millions of adherents. Mohammed was born in Mecca in 569. Living at a time when the Jew was far from God, the Arabians worshiped stars, the Persians fire, and the Egyptians animals, and the Christian religion struggling against the powers of hell, it was an opportune time for something new in the way of a revelation from heaven, and to establish oneself a great prophet in the world. Mohammed, it is said, went day after day to a cave to pray and get in touch with revelations from the skies. He obtained his revelations through the angel Gabriel. Angels and visions must figure in modern revelations as well as in olden times. They furnish such a divine sanction. Gabriel carried him to Jerusalem and from there he was taken from one heaven to another till he reached the seventh. In the first he met Adam; in the second, Noah; in the third, Abraham; in the fourth, Jacob; in the fifth, Elijah; in the sixth, John the Baptist; in the seventh, Jesus. Here he claims to have seen seventy thousand angels, each one having seventy thousand heads, each head having seventy thousand mouths, each mouth having seventy thousand tongues. From each tongue arose seventy thousand praises for God—and Mohammed. Certainly for Mohammed. Jesus Christ was not in it at all. He left Jesus and the angel Gabriel and proceeded to God's throne, where he obtained the material for his prophetic book, the Koran. How much superior to Jesus Christ he considered himself might be conjectured, when we see Mohammed going on farther than Jesus, even to the throne of God.

In four years he had nine converts. In six years he had forty, many of them his relatives. Being persecuted, he fled to Medina in the year 622, where, in ten years, he obtained one hundred and twenty thousand followers. But Mohammedism must be propagated by the sword, and so multiplied millions surrendered to the Crescent rather than to lose their lives. Today we have, scattered over large portions of the world, this gigantic fraud with its millions of dupes.

But what was the origin of this false prophet's revelations? Simply fits—epileptic fits. Mohammed was subject to these fits, and called them revelations; hence, a goodly portion of the world deceived.

Coming down to more modern times we have Mormonism. The prophet of this cult and revelation was Joseph Smith, born in Vermont in 1805, but moved to Palmyra, N. Y., at the age of ten. He claimed at the age of fifteen, during a time of prayer, a bright light shone, and he saw angels, one of them giving him certain instructions. Later on other angelic messengers visited him. In one of these angelic visitations Joseph Smith was informed of his call to fulfill God's purpose on earth. This angel revealed to him concerning certain golden plates which he was permitted to go and see. Later on the angel turned the plates over to him, and upon the evidence of himself alone he builds the structure of Mormonism. In 1827 he obtained these plates from which he made the Book of Mormon.

But how was he to translate the writing on these plates? He found a stone which he called the Urim and Thummim, and by this he was enabled to translate the inscriptions. The plates, he claimed, were placed there some fourteen hundred years before by Moroni, the son of Mormon, and on which was written America's ancient history. Shortly after the Tower of Babel the first settlers came to America and became a great people. It seems that the translation of these plates was made possible by placing this Urim and Thummim stone in his hat, and he, burying his head in this hat, saw the inscriptions translated into English. The Book of Mormon was placed alongside the Bible and held to be equal to it in inspiration. The Book of Mormon is held today by the Mormons to be as much the Word of God as the Bible. The hundreds of thousands of these poor, deluded souls hold Joseph as a prophet of God, through which, by revelation, came this latter day teaching for latter day saints(?).

Besides the Book of Mormon this cult holds to the "Book of the Doctrines and Covenants," which is a collection of imaginary divine commands, claimed to have been delivered to various Mormon leaders, and "The Pearl of Great Price," in which is contained "The Book of Abraham." This "Book of Abraham" claims to be a translation by Joseph Smith of ancient records that had fallen into his hands from the catacombs of Egypt, containing the writings of Abraham while he was in Egypt, in his own handwriting on papyrus. It is said that Smith was inspired to translate this writing. It seems that Smith obtained some documents from a sea captain, and that these were really Egyptian hieroglyphics. The deciphering of these strange characters not being known in those days as they are now, there was no one to stand up and say for a certainty that Smith was a fraud. Later on, when these documents were placed in the hands of Egyptian scholars, it was found that Smith's translation was a perfect fraud, for the real translation revealed

some short prayers to the Egyptian sun-god. They were not on papyrus at all, but upon small clay objects which the Egyptians place under the head of their dead. Any traveler can purchase them for a small sum. The exposure of this fraud made a great stir among the Mormons, especially in the university. Thus, we have in the world today a great system of so-called religion, established upon deception, and started by one who was noted neither for his mind nor his morals.

Among the false revelations of later days may be mentioned Seventh Day Adventism. This teaching got its start in the days of William Miller. This prophet began to teach that the coming of Christ was at hand, and finally set the day to be October 10, 1843. Inside of ten years multiplied thousands became Adventists. That year children were kept out of school, crops were not put in, and on the eventful day all were in tense expectation. But Jesus failed to come. Miller, though defeated in this, proclaimed another day for the advent of our Lord. Again he was defeated, but finally set another day, which was too much for intelligent people, so the system broke to pieces. Out of the wreckage came Mrs. Ellen G. White, who had been a follower of Miller. She was the prophetess of the Seventh Day Adventists. Mrs. White soon branched out into a full-fledged prophetess, having dreams and visions, hearing voices, and seeing angels. She got in touch with some one who urged the keeping of the seventh day instead of Sunday. Then she had a so-called divine revelation. She claimed that Jesus lifted the covering, of the ark, and she saw the fourth commandment with a halo of light around it. The angel showed her that the true Sabbath was Saturday, established at the foundation of the earth, and if the people had kept it there would have been no idolatry. From Seventh Day Adventism we get Sabbatarianism, soul-sleeping, and annihilation of the wicked, and great light on prophecy.

Mrs. White had revelations of various kinds. Among these we find that salvation was to cease among sinners at a certain time, and later on a great reform must be made in the question of women's dress. Short dresses for women now! This would doubtless take well in these days, but it made severe bondage in those days. Later they abandoned the reform, which meant that the revelation must be repudiated. Mrs. White has been a voluminous writer, having written quite a number of books which her followers regard as revelations. Much of this revelation was expunged from later writings, as it was discovered that they were false prophecies. Dr. Canright, who formerly was a strong advocate of Seventh Day Adventism, but who later saw the folly of the system, wrote an *expose* of it, and declared that the cause of Mrs. White's so-called revelations was her physical weaknesses which she had, and which caused peculiar spells, or words to that effect.

Space will not permit the enlargement of this subject as we would like. A brief word concerning a few more points might suffice. Christian Science is a revelation according to Mrs. Eddy. She got her foundation for this so-called science from Dr. Quimby, who was a mental healer in Portland, Me. The year following Dr. Quimby's death, Mrs. Eddy had her revelation. These are her words: "In the year 1866 I discovered the science of healing and named it Christian Science. God has been fitting me for many years for the reception of this revelation." Mrs. Eddy claims that this revelation was given to her of God. It seems that she heard voices calling her name, years before. Her revelation "is the Voice of truth to the ages." It was

the first true system since the apostles. She heard the voice of the Lord and answered, "Speak, Lord, thy servant heareth." Thus, she was divinely commissioned to save the world.

Here we have again hundreds of thousands of deceived souls led astray by fraudulent revelations. How it must please the Devil to see how easily his subjects will follow false guides!

Dr. Dowie was the modern Elijah. We do not know if he obtained this title by revelation or if it was self-styled. He had his following. He was the autocrat. His word was law. His subjects were in bondage. He came to an inglorious end. His system could not stand. The gates of hell evidently prevailed against it.

Mr. Sandford, of Shiloh fame in Maine, was another Elijah. Either he or Elijah Dowie was wrong. The evidence is that both were. I am wondering if Sandford's cognomen was by divine revelation. He had his following. Great was the spiritual bondage of those poor people, many of them good people. Thank God, they did not land where he did.

The Burning Bush crowd went well for a season, but too much so-called light spoiled them. When people feel that all others are on the road to hell but themselves, that they are right and all others are wrong, sooner or later it will simmer down that some of themselves are wrong. Thus, has the Burning Bush crowd been whittling down till the latest is a breach in the leadership, and a minority now are set adrift finally to suffer eternal retribution, which is the edict of "the survival of the fittest."

Where was there lasting success in any movement of one-man power? If the head of such a system goes wrong, who will call him to order? This is not the plan of God. When God establishes a movement there is opportunity to correct leadership when it goes wrong. Beware of modern revelations and one-man power. We had hoped to take up the question of individual revelations in this article, but the theme swelled till it overflowed its banks, and we find we have no room. Let me close by saying, the Word of God contains all that is necessary to guide our steps in right paths, and we are not in need of something to supplement divine revelation as found in the Bible.

## The Tongues Delusion

BY REV. S. B. GOSEY

"And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness" (2 Thess. 2:11, 12).

**I** BELIEVE this to be a picture of the tongues movement. There are but two classes spoken of in this chapter. First, that class that works iniquity, as seen in the seventh verse; and he whose coming is after the working of Satan with all power and signs and lying wonders as seen in the ninth verse; "And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved," as seen in the tenth verse. To this same class it is said that God shall send them strong delusion, that they might believe a lie and be damned, because they believe not the truth.

The second class are those who are the beloved of the Lord, and who have been chosen to "salvation through sanctification of the Spirit [Holy Ghost], and belief of the truth," as seen in the thirteenth verse.

The tongues people are in one or the other of these classes, so let us see into which class

they will fit. Obviously they will not fit into the latter class because these were chosen to salvation through sanctification of the Spirit (Holy Ghost), and tongues people say we are sanctified without the Holy Ghost. Therefore they must be in the former class.

Now, the first class spoken of (1) Worked mysterious iniquity. So do the tongues people in that they pretend to be speaking in tongues, hypocrisy, which we know to be sin. (2) This class is like the coming of Satan, which is with power and signs and lying wonders. This pretty well describes the tongues crowd. They do seem to have some kind of power and so does the Devil. And this class has signs; so does the tongues crowd. They say they speak in tongues, which is a sign that they have the Holy Ghost. This class has lying wonders, so do the tongues people. They say they can take up serpents and they will not hurt them. They say they can speak

tongues, as the tongues is the all-important thing with them. They worship the tongues instead of the Lord. The Scriptures teach that we are sanctified by the baptism with the Holy Ghost.

Now that we are sanctified by the Holy Ghost see the text, which says we are chosen to salvation through sanctification of the Spirit (Holy Ghost). Again, see Romans 15:16, "That the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost." Therefore, the tongues people can not be in this class.

In Ezekiel 14:6-11 the Lord tells the prophet that if any one of His people forsake Him and set up an idol in his heart. He will set His face against that man, and make him a sign and a proverb, and cut him off and he shall bear the punishment for his iniquity. This we believe to be a description of the tongues people. They have set up the idol of tongues in their hearts, for they worship the gift instead of the giver. It is not the Holy Ghost they seek but the gift of tongues. As it is with them, "Give me the tongues, tongues, tongues. I shall never be satisfied till I get the tongues," and then they go to chattering and soon they have it.

In Romans 1:18-22 the people spoken of changed the glory of God into an image of other things. So the tongues people have made an idol or image of the gift of tongues. These people worshiped the creature more than the Creator. So the tongues people worship the gift of tongues more than they do God. These people were proud, boastful, and spiteful; so are the tongues people. We notice that God gave these people up and declared they were worthy of death; so He has the tongues people.

Genesis 11:1-9 speaks of a people who were not willing to trust God, and who set about building a tower to escape divine wrath, and get to heaven on their own plan. Notice they builded their tower of brick and used slime for mortar. So the tongues people were not satisfied with God's plan, and set about to build a tower (theory) to get to heaven, which is the tongues theory. And let us notice that as they builded the tower of brick and slime for mortar, just so the tongues people have builded their theory of brick—homemade brick—and a slimy material.

Now we notice that God confused the language of those people who builded the tower of Babel, and so He has of the tongues people. When they became dissatisfied with the Bible doctrine of holiness and a Bible experience, and made them one of their own. God confused their language and gave them a jabber so that no one can understand them. Their jabber has been tested over and over, and has proved to be not a language, but only a confusion of language. I do believe the thing is a curse sent on the people who have refused the truth of the Bible, and who have become dissatisfied with the Bible experience of holiness, which is regeneration by the Spirit (Holy Ghost) and entire sanctification as a second work of grace by the baptism with the Holy Ghost.

When people become dissatisfied with this they are most sure to fall into the tongues doctrine or some other delusion, and become embittered toward every one who disagrees with them, and then they become dissatisfied with everything, and backslide and live a miserable life. The writer has seen many instances of this kind. Beware, beware the tongues doctrine, its allUREMENTS, and delusions. Everything is not gold that shines, nor everything religion that makes people dance and jabber.

CASTLE, OKLA.

## The Unpardonable Sin

BY FRED C. DAVIS

**T**HERE is a line which has been fixed  
In every mortal's path.

Which, like a barrier, stands betwixt  
God's patience and His wrath.  
There is a place beyond man's bound,  
Beyond that mystic line,  
Where the lost are never found  
Nor flee from wrath divine.

There is a time in sinners' lives  
When God hath sworn, be sure,  
That He with sin no longer strives  
Nor will He yet endure.  
And once that mystic line is crossed  
With conscience shorn and hardened  
'T is then God says that "man is lost,  
His sin can not be pardoned."

Fools while under Satan's spell,  
Past feeling, have not feared  
God, eternity, or hell.  
Their conscience being seared,  
And even dare their God enrage  
'Til naught in earth or heaven  
Will His holy wrath assuage,  
And sin the unforgiven.

Alas! no more atoning blood  
For such can intervene,  
Which once appeared an angry God  
By coming in between:  
For willfully themselves they cast  
Where none can mediate,  
To damn their souls, for hope is past  
Where God seals mortals' fate.

in tongues by the power of the Holy Ghost (which would be a wonder if they could do it), but they have been put to the test time and again and have never done it. Hence it is a lying wonder. (3) This class work: all deceivableness; so do the tongues people. They are deceiving people every day, making them believe they are speaking tongues and have the great power of God. (4) This class rejects the truth; so do the tongues people. The writer has quoted Scriptures to them and proved to them beyond a doubt that their doctrine was incorrect, and they would reject it because it was out of harmony with their experience. Then they must be in this former class because they reject the truth.

Now, as I have said, the tongues people can not belong to the latter class spoken of in this chapter, for they were chosen to salvation through sanctification of the Spirit (Holy Ghost), whereas the tongues people claim that we are sanctified without the Holy Ghost and then go on and seek the blessed baptism, as they call it. But they mean the



# Suppression, or Eradication: Which?

BY A. M. HILLS, D.D.

THE workers who are trying to bring about a higher type of Christian life than now prevails are divided into two classes, suppressionists and eradicationists.

1. The suppressionists are headed by the Keswick movement in England. F. B. Meyer said, "On this platform [Keswick] we never say self is dead: were we to do so, self would be laughing at us around the corner. . . . Through the Spirit's grace the renewed will constantly repudiates and weakens and mortifies the power of the flesh." So, according to this dear brother, carnality is only repudiated and weakened in this life, but is never removed or slain.

In the same strain Rev. H. W. Webb-Peploe said, "It is ever taught at Keswick, as in every part of God's Word, that there are, to the very last hour of our life upon earth, powers of corruption within every man which defile his best deeds and give even to his holiest efforts the nature of sin."

Now if that is so, then when the most consecrated Christian worker possessing the cleanest heart that can be obtained in this world, kneels at the altar and points a sinner to Jesus for pardon, such holy effort is corrupted by sin. Personally we do not believe there is one line in the Bible that, properly interpreted, teaches such a thing.

The suppressionist doctrine is only another way of stating the utterly unscriptural doctrine of necessary and continuous sin, from which the blood of Christ and all the power of the Holy Spirit are utterly impotent to cleanse. If that is so, then when God says, "awake to righteousness and sin not," God himself is talking nonsense.

Again the same writer says, "No man can be free from sin while in the mortal body, which sin must indwell us to the last moment of our lives. Let there be no mistake about that."

Another says, "We do not at Keswick make light of those *depths upon depths* of mischief that lie hidden within us."

Another taught: "Secret sympathy with some sin that is evil—that is where the danger is. Get into sympathy with Jesus and you will grow out of sympathy with all sin."

We may observe in passing that this must be a new brand of holiness—"A *depth-upon-depth-of-mischief*" holiness. "An indwelling-corruption" holiness, "sinful holiness." These Keswick preachers profess to advocate a "holiness" which coexists with a depravity or indwelling sin, "which always will defile the very best deeds and holiest efforts of this life." With the Greek New Testament in hand, nobody can make us believe that any such kind of holiness is taught or produced by the Holy Spirit.

The Moody-Torrey schools belong to this class. Moody on many platforms publicly derided the profession of holiness, or sanctification. Brother Torrey says in one of his books, "The baptism of Christ [with the Holy Spirit] has no direct reference to cleansing from sin. This is an important point, bear in mind, for many reasons. There is a line of teaching on this subject that leads men to expect that if they receive the Holy Spirit the old carnal nature will be eradicated. There is not a line of Scripture to support this position." (We might suggest that Brother Torrey read once more Acts 15: 8, 9.)

If we may judge from the printed addresses of Dr. A. B. Simpson and those we have heard from him, and those speakers he employs in

his movement, he, too, favors the doctrine of the suppression of inbred sin. He is never seen at one of our holiness campmeetings, where the cleansing work of the Spirit and heart purity are taught.

Nearly all the men who train with these teachers we have named studiously avoid all the many Scripture terms and phrases which teach the destruction of the carnal mind, and are united in affirming that the "old man" of inbred sin is simply *restrained*, more or less, by grace; but ever abides in the heart till death.

## 2. LET US NOW LOOK AT THE ERADICATIONISTS.

These are John Wesley and Methodism in its old-time theology; the Salvation Army in its teaching; the National Holiness Association of America; the Pentecostal Church of the Nazarene; and Apostolic Holiness Churches of The Revivalist Family of Cincinnati—these all teach the *destruction* of the carnal mind or inbred sin, and allow themselves to be called eradicationists. The Methodist Catechism says, "Sanctification is the act of divine grace, whereby we are made holy"; and one of the eminent doctors and theologians of the Methodist church in America and the greatest scholar in the holiness movement, says, "The act is that of *removing impurity* existing in the nature of one already born of the Spirit." "Deliverance from sin born in us is the sanctifying act of God."

In the same vein the Salvation Army teaches: "We believe that after conversion there remains in the heart of the believer an inclination to evil, or roots of bitterness, which unless overpowered by divine grace, are productive of actual sin. But we believe that these evil tendencies can be ENTIRELY TAKEN AWAY by the Spirit of God." So say we all!

Now here are the two schools of teaching. On one point they are squarely opposed to each other. They can not both be right: one or the other must go down before the Word of God.

Now let us go to the Book—the infallible Word of God—and see what it teaches.

3. Notice that Bible language invariably uses words that teach: not suppression but the *DESTRUCTION* or *removal* of the carnal mind. If the Holy Spirit had wished to teach the suppression of carnality there were plenty of Greek New Testament words He might have used that would surely have taught it. *e. g.:*

*Katecho*—"hold down." Romans 1:18,

**T**HERE are evidences everywhere of world-wide social awakening. Asia, not less than Europe, is in a ferment and revolution. A dominant moral and spiritual leadership is imperative. Reconstruction on an unprecedented scale is inevitable. This is Christianity's opportunity, but, unless the Church now leads in a commanding way, she may awake tomorrow standing powerless on a side track, while radical social democracy whirls by on the main line. It is the hour of challenge to the organized Christian forces of the world.—FRED B. FISHER.

"Who hold down the truth in unrighteousness."

*Sunecho*—"to confine," "to hold," "to constrain." Luke 22:63, "And the men that held Jesus mocked"; 2 Cor. 5:14, "The love of Christ constraineth us."

*Ideo*—"bind" or "tie." Mark 3:27, "Except he first bind the strong man."

*Koluo*—"withstand," "hinder." Acts 11:17, "What was I that I could withstand God?"

*Sugkleio*—"shut up." Galatians 3:22, 23, "The scripture hath shut up all under sin." . . . "shut up unto faith."

*Katapauo*—"give rest," "restrain." Acts 14:18, "They scarce restrained the people."

*Krateo*—"lay hold of," "subdue." Acts 2:24, "It was not possible that Christ should be subdued by death."

*Prigo*—"stifle," "choke," "take by the throat." Matthew 18:28, "He took him by the throat."

*Doulago*—"bring into slavery." 1 Cor. 9:27, "I buffet my body and bring it into bondage."

There the words are in the Book. The Bible writers *knew* them. And if they had wished to teach that the "old man" was to be restrained in us through life, and only "held down," "restrained," "suppressed," "bound," "withstood," "kept under," "subdued," or "brought into slavery," they could have used any or all of these words and unmistakably taught suppression. But strangely enough, the Holy Spirit used none of them, nor any words of kindred meaning in speaking of the "old man." We may well ask, Why not?

Now let us notice what words the Spirit did use:

*Apotithimi*—"put off." Ephesians 4:22-24, "That ye put away . . . the old man, which waxeth corrupt."

*Luo*—"destroy." 1 John 3:8, "The Son of God was manifested that he might DESTROY the works of the devil." The greatest curse the Devil inflicted was to put carnality into every human breast. But Christ can DESTROY it.

*Sustauroo*—"crucify with." Romans 6:6, "Our old man was crucified with Christ." Crucifixion killed.

*Katargeo*—"to put an end to," "to destroy," "to annihilate," "to free from," "to render null," "to abrogate." Romans 6:6, "That the body of sin might be destroyed," "done away." How much does this sound like "suppression"?

*Eleutheroo*—"to set free from." Romans 6:18, 22. "But now, being made free from THE SIN." Romans 8:2, "Hath made me FREE FROM THE LAW OF THE SIN."

*Katharizo*—"to cleanse," "to make pure." Ephesians 5:26, "That he might sanctify it, having CLEANSED it" (Acts 15:9.)

*Ekkathairo*—"to cleanse thoroughly," "to purge out," "to eliminate." 2 Tim. 2:21, "If any man therefore PURGE himself . . . he shall be . . . sanctified."

*Ekrizow*—"to root up," "to eradicate." Matthew 15:13, "Every plant which my Father planted not shall be rooted up." The Devil planted carnality in humanity and Christ roots it up.

In the Old Testament we have: Isaiah 1:25, "I will purge away thy dross and take away thy tin"; Ezekiel 36:26, "I will take away the stony heart"; vs. 29, "I will cleanse you"; Malachi 3:3, "He shall purify the sons of Levi." So both in the Old Testament and in the New all the words used by the Holy Spirit teach unmistakably, absolutely, the "removal," the "taking away," the "destruction," the "elimination" of the corruption of the heart, the carnal mind. If Bible words can teach anything, the suppressionists are wrong; and we have the truth on our side.

# Faith's Foundation

BY GEORGE M. WILSON

your faith should not stand in the wisdom of men, but in the power of God" (1 Cor. 2:5).

THIS text makes it clear that your faith may be established on either of two bases: it may stand in the wisdom of men or it may stand in the power of God. It is certainly necessary that man is in need of faith that will stand, "and having done all stand." But in this day of imitation and counterfeit the question of prime importance is, Does your faith stand in the wisdom of men, or does it stand in the power of God? In other words, Are you wise unto that which is called as Christian conduct? or are you wise unto salvation?

The above text is used by Paul in a letter, written to the church of God which is at Corinth, in which he says that they are sanctified in Christ Jesus, called to be saints" (1 Cor. 1, 2). But evidently there were among the membership of that church those who did not measure up to the standard of sanctified Christians, called saints. For, says he, "there is among you enmity, and strife and divisions, are ye not carnal, and walk as men?" The Corinthians were long on the wisdom of men. We likewise are in danger of being long on the wisdom of men. We are in danger of walking as men, instead of walking even as He walked. It is possible that our feet may press the "way of peace" and it is equally possible that our feet may press the way of them of whom it was said, "and the way of peace have they not known."

In order that his people might get upon a sure foundation, Paul says, "I determined not to know anything among you, save Jesus Christ, and him crucified." For like purpose he declares, "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God." In this he was not placing a premium upon assurance that is the result of neglect. Nor was he commending one too lazy to "study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." He did, however, recognize that there was a danger to be avoided. He did know that down in the human heart among the "works of the devil," there was that ancient lie of the Devil, "ye shall be as gods knowing good and evil." He knew that there was such thing as, "Having a form of godliness but denying the power thereof." And that formal godliness might be taught, and learned, and put on, and paraded about as the real thing. Help us, Lord, to discover the false foundation, to hate it, to avoid it, and to find the way everlasting and to love it and to enter heartily thereon.

Yes, beloved, there is such thing as conventional holiness. There is such thing as a line of outward conduct that is often taken, and mistaken, for holy living. One may be a regular attendant upon all the means of grace; he may be a regular reader of the Bible; he may be regular at secret prayer; he may give tithes of all that he possesses; he may have quit lying and backbiting, and speaking evil, and using tobacco; he may have made divers restitutions; and he may have stripped off his jewelry. Yet, he may do all of this; he also may testify to every state of grace possible to man in the flesh, and his faith yet stand in the wisdom of man. There is a wide difference between a mental assent to a movement, system, theory, doctrine, or

course of conduct, and a change of nature. A wide difference between a changed course of conduct and becoming a new creature in Christ Jesus.

One may be led to espouse a cause because "my folks all believed that way." Or he may accept it because he admires the apparent possible results of good to man that may flow from it. Or he may accept and learn to practice its precepts by reason of being influenced so to do by being caught in a current of other folks moving in that direction. Other folks are not Jesus. He says, "And I, if I be lifted up from the earth, will draw all men unto me." What other folks think or say of a proposition may serve to cow you, when it should serve under proper circumstances to convince you. It is possible for the natural man to take darkness for light. The "things of the Spirit of God" are foolishness to the natural man. One might carefully consider a "straight, narrow way," and conclude that it is a way of error because of the few who go that way. Or he might find himself in a broad way and reason that he is right because of the large number of like opinion with himself. When the meeting is on, when the tide

THE Church of Jesus Christ could make democracy safe in Russia, and in Mexico, and in China, but it can not do it upon the inadequate basis of the past. If God ever called a church to fulfill national aspirations by carrying on a work which a nation has so well begun, God is now calling upon the Church of Christ to do that for which the past centuries of achievement have been but a day of preparation.—S. EARL TAYLOR.

begins to rise, when the thing takes on a popular aspect, when the reproach is lost by reason of noise, numbers, and eminent names—in such a time one might be caught, and a warm feeling of fellowship coupled with a feeling of exultation from the success of a good movement and the pleasure derived from a strong resolve to live holy might easily be mistaken by the unnurtured as a blessing of sanctification from God. In such a time the evangelist may preach, "throw away your tobacco and cigars"; he may preach, "take off your jewelry"; he may teach the whole list of things that must be done by those who claim to have the blessing. His so-called converts may do all these things and yet not even be justified. In fact, it may be true of them that they have never truly repented of nor forsaken their sins. They may speak with the tongues of men and of angels; they may have the gift of prophecy and understand all mystery and all knowledge; they may have all faith so that they could remove mountains; they may give all their goods to feed the poor and give their bodies to be burned. It is possible to do all this and yet their faith stand in the wisdom of men and not in the power of God.

Beloved, the Holy Ghost has said, "Faith comes by hearing." We are saved by faith or belief in Jesus Christ; but "Faith comes by hearing, and hearing by the word of God."

We get the Word of God through the sent preacher. He preaches the Word, and the Word by the power of the Holy Ghost reaches the human heart. This brings conviction. That is, it convicts of sin, and of righteousness, and of judgment. The Word is a discernor of the thoughts and intents of the heart. Christians are born of the Word of God (1 Peter 1:23). If we are undertaking to get Christians from any other source our efforts will be in vain. It is said the Word was made flesh and dwelt among us. That is, Jesus was the incarnate Word—the Word became Jesus—and to get the Word in the heart is to get Jesus in the heart. The Word convicts, and this causes a proper and real hatred and loathing of, and a turning from, sin.

"The entrance of thy word giveth light." This light is in the heart to loom up and show; and it does loom up and show, for Jesus is the light of the world. If he is in the heart to convince, He convinceth. If He is there to abide, He abideth. If the Word is there it is He there, glory be to God! When Jesus is in the heart revealing, then "Every man need not now teach his neighbor what to do," for the sick man will, without being told to do so, obey the Holy Ghost, and will make restitution, and throw away his tobacco, and take off his jewelry and do away with his luxuries and go to living a life of self-denial. He will go to living to please God with very little thought as to whether it pleases man. God forgives his sins, and he "hungers and thirsts after righteousness," and "he shall be filled." He "desires the pure milk of the Word that he may grow thereby."

Oh, that God might give us a lot of folks aroused by the Word; taught by the Word; their way to God lighted up by the Word; and their hearts indwelt richly by the Word; kept by the Word. For in a large sense it is the power of God unto salvation.

Now, the distinction between the one who is caught in a movement, and the one snatched as a brand from the burning by the preached Word is this: the one caught in the movement has his faith founded in the wisdom of men, the one convinced by the Word possesses a faith that stands in the power of God. In any question of conduct the one whose faith is standing in the wisdom of men will determine what is the right thing for him to do by the determination of what the "folks" think, do, or expect. The other will feel a call from the depths of his heart saying, "Here is the way, walk ye in it." The steps of a good man are ordered by the Lord. "Thy word have I hid in mine heart, that I might not sin against thee." Many are "called," but few are able to undergo the sifting that results in their being also "chosen." Jesus says, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." One whose faith is founded in the wisdom of men fades and falls. He whose faith stands in the power of God is fruit that remains.

Dear Lord, help us to go. Help us to sow the Word. And help us to bring forth fruit that remains, Amen!

Warren, Pa.

Inclosed find check for which please renew my subscription to the HERALD OF HOLINESS. I have read and enjoyed every number since the first one published, and do not want to miss one now. I want to say the paper has been real spiritual food to my soul, and has especially helped me at times when I have been unable to attend the church services. May it continue to be a blessing in the future, and may it "earnestly contend for the faith which was once delivered unto the saints" in my prayer for our church paper.—MRS. W. M. WUTNEY.

# Justification: What It Implies

BY REV. J. N. SHORT

**I** AM justified, but I do not profess to be sanctified." My friend, I have often heard a similar declaration. But knowing you as I do, I have some suspicion about that. Of course if you are justified, you will not be offended if I tell you kindly what I think. I say this because there are certain characteristics that are true in the case of the man who is justified.

We understand justification to be the lowest state of grace the believer can occupy before God. But a justified believer is a true man in his heart. He does not play fast and loose with the truth of the gospel. He has the witness of the Spirit that he is born of God. Paul says, "The Spirit beareth witness with our spirit that we are the children of God, and if children, then heirs; heirs of God; and joint heirs with Christ." He is then in a relation of acceptance with God.

Being justified, this would be true in your case. Then, being true in your heart, you want the truth, and you desire all the truth. You think in your heart you are right with God, and you want to be all right, and know you are right.

If you are justified, you do not desire to live in doubt as to your filial relation with God. If you are justified you know you do as the truth teaches you. You know you are not closing your eyes to any truth which is the will of the Lord for you. You know the truth is the will of God for you. And while you say, "I am justified, but I do not profess to be sanctified," what does "sanctification" mean that you do not profess it?

To be sanctified wholly is to love God with all your heart, and your neighbor as yourself. John Wesley said, "He who is seeking anything but more love is wide of the mark." Being justified, but not sanctified, do you desire to be? If you are justified, your heart is not devoid of love to God and your neighbor.

Being justified and loving God is it possible that you do not desire to love Him with all your heart, soul, and mind? The law of true love is, "Oh, who that loves can love enough!" The proof that you are justified is that you are right with God: and if you are not all right, you want to be.

Then if your heart is not all pure and love, you desire it to be. Being justified you have a spirit of obedience to the will of God. In this state if you discovered your heart was not all harmonized with the will of God, you would not rest and be satisfied.

If you then discovered that there was de-

liverance, that self and selfishness might all be gone, that you might love God with all your heart, and your neighbor as yourself, you would not only desire it, but you would seek it.

You would know that you could not be justified and continue in a state where your heart had a controversy with God in the searching and leading of the Holy Spirit. You could not give place to a spirit of rebellion, or live in disobedience to His revealed will. But the Word of God and the Holy Spirit have been leading you into all truth.

Being justified, you expected to obey the gospel of the Lord Jesus. It would be this or condemnation. Then as you know this, as a newborn babe, you desire the sincere milk of the Word, that you might grow thereby; and you would expect to grow in grace and in the knowledge of the Lord Jesus Christ. Has this been all true in your experience?

Of course you have been studying the Word of God, or you would be dead (Matt. 4:4). Then you could not stand still under the gospel. Jesus said, "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved."

Surely this is not your state. But Jesus says, "He that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." Being justified, you come to the light, and you are after the light. This being your case, you do not desire to live in doubt as to your conscious experience of full salvation. Having the Word of God at your disposal, you can not.

If you discover what the many justified people have discovered, that your heart does not always respond with gladness to the will of God, and sometimes, "Duty seems a load, and worship proves a task," that sometimes roots of bitterness spring up and trouble you, you will discover there is something in your heart that prevents you from saying, "I delight to do thy will, O God." But you know you ought to delight to do the will of God: God's will ought to be the supreme choice and joy of your heart at all times.

Now do you say, "I am justified, but I am not sanctified"? If you are justified in the light of the truth that comes to you, and that is at your disposal, you will have to be obedient. You will have then to move on and up in obedience to the truth and the leadings of the Holy Spirit: you will have to do this, or

draw back. If you draw back, it will be a condemnation. Paul says, it is "unto perdition."

Now, how long are you going to say, "I am justified, but I am not sanctified"? It is very evident, if you retain your justified relation before God you will have to come to the light. You will have to receive the ever unfolding light of the gospel of Jesus Christ.

If you do this it will be because you continue in the words of the Lord Jesus. But He said, "If ye continue in my words, then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free." It is only those who continue in His word, who are His disciples indeed. And that would mean you know the truth and truth would make you free.

This, then, is a state and a knowledge that comes to believers who continue in His word. That is an advanced experience. What Jesus said of such believers will then come to your conscious state and life. "If a man love me he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him."

This is the experience of the justified believer who continues to believe and obey. Now where are you? You can not continue to say any more, "I am justified, but I do not profess to be sanctified." You see that this, having the light of the gospel, necessitates your continuous belief, and thus your advancement into the truth under the guidance of the Holy Spirit.

Being true, there did come a time then when you knew the truth, and the truth made you free. There did come a time, because you did love Jesus and obeyed His words, that the Father and the Son by the Holy Spirit came and took up their abode in you. Now, because you were justified, and retained your justification, you advanced, and you became wholly sanctified. Did you, or did you not?

## A Windfall Message

**A** LEAF of an Australian newspaper, left to the chance of the winds, was tossed about the plains of Victoria, and finally blown to the foothills beyond Ballarat, where a lonely shepherd lived with his sheep in "the bush."

One day he saw and picked up the soiled paper, delighted to find something he could read. To his disappointment, nearly a whole of one page was covered by a printed sermon; but its opening sentences caught his attention, and held him till he began to be interested. He devoured every word, to the end of the last column.

It was a sermon by Mr. Spurgeon. The solitary, a man past middle life, had been a long a stranger to everything its theme and language expressed, and so far away from the sacred scenes and privileges it suggested that the human soul within him had starved and withered, and he had grown almost as numb and neutral in moral feelings, as the four-footed creatures he tended. The reading of that discourse shook him from the slumber of years. He read it again and again; and the gospel that was in it taught him and lifted him and made him rejoice.

Five years later a minister in Geelong, conversing with some of his hearers after an evening service, was introduced to a gray-haired man who had a story to tell. He was the old shepherd of the wilderness. "I am a poor man," he said, when he had related how and where he breathed his first Christian breath, "but God thought I was worth saving or He never would have blown that leaf to me in the bush."—Selected.

**I** NEVER PRAYED that I should be spared—simply that all things might indeed 'work together for good,' and that I might be ready for whatever might come." Thus did a lieutenant express himself concerning his emotions during the strenuous fighting in the Argonne-Meuse sector in those last days of combat preceding the armistice. How like should be the expression of those who wage war in the age-old combat against sin! Do I enter the combat to save my life? or do I engage to help "win the war" regardless of whether or not my life is spared? are questions vital to eternal well-being. Indeed, not only vital to my own safety, but also to the safety of others with whom and for whom I fight. "He that spared not his own Son" made it possible for me to receive salvation. How then can I expect to save my own life, if, unlike Him, I will not lose it? It is still an eternal truth that—"whosoever will lose his life for my sake shall find it."—C. A. K.



# Following the Great Physician

TO follow Jesus we are to deny ourselves daily. Many Christians have little knowledge of what this means. In these times, when real poverty is so rare among Christians and when persons in the most ordinary circumstances have so many luxuries, the great mass of professing Christians do not realize the necessity for nor the blessedness of self-denial.

If we could but get a real glimpse of the heathen world with its suffering and sorrows we would understand something of our opportunities and obligations. We are sent not only to preach the gospel but to heal the sick. In many lands but little headway can be made with the preaching until something is done in the line of healing. It is not possible to enter into a discussion of such a broad question here. We simply desire to call attention to the subject and present an illustration of the results of following Jesus in the work of healing.

The picture accompanying this article is from the hospital of the London Missionary Society at Tsangchow, China. In a letter to the writer Dr. Sidney G. Peill tells about these Chinese who were patients there. They are all illiterate persons who came to the hospital for surgical treatment. They come from different villages and towns, not to hear the gospel, but to get the healing which they have heard can be had from the "Jesus doctors." The fact that they receive the ministry of love and compassion makes a lasting impression on all of them, and many really see the light and become living witnesses in their villages.

In the upper picture the woman with the pointer is a Chinese woman who has given her life to this ministry. In the hospital and in the village she helps the missionaries in winning the people. She witnesses for Jesus and explains His teachings to her countrywomen. On the other side of the blackboard, just in front of Miss Roberts, the missionary, stands a girl who came to the hospital suffering disease of the bones from foot-binding. She had to have one foot and one limb amputated. In the hospital they teach a phonetic system of reading of which the alphabet may be seen on the blackboard. This bright girl studied, because, as she said, it "helped her forget her trouble." In four days she learned to read and made such progress mentally and spiritually that she was soon admitted to the church. When she went home she created no small stir. Meetings are held every Sunday in her home and several of the neighbors have learned to read. Her brother came to the mission and remained for a time at his own expense that he might learn the truths of Christianity. The girl came back to the hospital to live for a few months and help to teach others. In fact, she is a real missionary among her people. It is worthy of note that the means which reached and won her was the medical treatment in a mission hospital.

The man at the blackboard in the lower group is one who went to a mission hospital in Tientsin about twenty years ago and there became interested in the gospel. Through years of patient study he learned to read in the Chinese characters and has been preaching and teaching in the hospital at Tsangchow. He has also learned and teaches two different phonetic systems. He has written the manuscript of the Gospel of Luke in both



(1) Women patients in Tsangchow hospital. (2) Men patients in Tsangchow hospital.

By C. J. Kinne

preaching. I was somewhat puzzled at this unusual demonstration in a strange village near the coast, but upon inquiring how he knew us and our mission, he triumphantly pointed to a recently healed scar on his neck, and explained that a few months before my colleague, Dr. Sidney Peill, had removed a big tumor from him in the Tsangchow hospital. He spoke most enthusiastically and gratefully of the kind treatment he had received. His heart had been touched, and he had gone home a sincere believer in Jesus. This is one of the many instances in which the healing of a man has been the means of dispelling dense clouds of ignorance and suspicion in the minds of simple villagers, and opening the way for a favorable reception of the truth when an itinerating evangelist visits the district."

Dr. J. Lowe tells the following: "In Jiagonj, India, an old leper woman with legs covered with sores came to the out-patient department. She sat in the veranda and the other patients scorned her. Presently Mrs. Joyce called her in and washed and dressed her sores. The old woman, looking up into her face, told how she had often heard of love before, but she had never known what it meant. She said, 'Now I know.'"

"A woman came to a mission hospital for cataract. Not long after the operation had been performed she was seen kneeling with bare knees upon a number of date stones on a brick bed. She was asked, 'Does it not pain you?' 'Yes, and that is why I am doing it. Since I have come to this hospital you have tried to open my eyes, but you have also opened my heart. I have learned of Jesus' love for me. I am poor and aged and can do nothing for Him. Because He has suffered such infinite pain for my sake I thought to myself I would suffer a little for Him.'"

[The illustration and three paragraphs under the subtitle "The Gospel and Healing" are from the booklet, "The Modern Samaritan," by the same author. This booklet, "A Presentation of the claims of Medical Missions," contains 88 pages of interesting reading matter dealing with this great subject so dear to the compassionate heart of the Master. In addition to the text, twelve pictures illustrating the subject are presented.—MAX ARNDT, Editor.]

of the above phonetic systems.

One of the great hindrances to mission work is the illiteracy of the people. This efficient missionary who was won by the small effort of a medical mission not only preaches the gospel but teaches the patients to read so that they can study the Gospels themselves and when they believe become intelligent Christians. By denying ourselves we can provide the means, to multiply these efficient gospel agencies.

## The Gospel and Healing

In *The Healing Hand*, published by the London Missionary Society, we find the testimony of several witnesses. Rev. A. G. Bryson, of Tsangchow, North China, relates the following: "One Sunday afternoon we had taken our stand in the center of a village, and were singing a hymn with the usual result, when an eager-faced man burst from a neighboring alley and, pushing his way through the gathering ring of spectators, greeted us most effusively, and insisted that we should accompany him at once to drink tea in his house before

# The Sojourners and Ourselves

BY W. H. MORSE, M.D.

**M**R. ETHELBERT STEWART, chief statistician of the department of labor and director of investigation, has recently announced that fully 1,300,000 aliens now in the United States will leave for their old homelands before the year ends. These people have been prevented from returning for the last four years because of the war, and are to leave just as soon as possible, some to remain permanently, and others to make a winter's visit, coming back to us in the spring.

For several years the immigrants have been accustomed to go to their old homes in this way every autumn, and their number has reached from 100,000 to 150,000 each year. In 1910 the total number of aliens returning reached 202,436, among them 52,323 Italians, 17,362 Russians, 8,144 Greeks, 4,366 Japanese, 2,371 Chinese, and 2,148 Turks. Four years at the 1910 rate would have taken less than one million; while if the 1,300,000 who are to go this year were divided among the four years (of the war period) the annual exodus would have been 325,000.

Mr. Stewart lays considerable stress on the fact that each person of the 1,300,000 will carry away an average of \$3,000, making a total of nearly or quite four billion dollars. In the words of an exclamation which is quite familiar, we might say, "Is it possible?"

Mr. Stewart does not go further and tell us what else besides the three thousand dollars each alien will carry to the homeland. His statistics do not go on to tell us how many of the aliens have been improved by their sojourn in other ways than by the purse. We look in vain for the figures that give the number of copies of the Scriptures that each one will carry. They do not tell what religious effort has done for the immigrants. Nothing is said about the interest taken by the churches in them while they have been here. Mr. Stewart is content to say no more than that 1,300,000 are to leave our shores, and each person will carry an average of \$3,000!

The question is left for us to ask of ourselves: If the churches of the United States had done their utmost duty in evangelizing these sojourners, if each of us had done his duty in this evangelization—well, what? Shall we go on to ask, if this had been done, how much would it have advantaged missionary effort?

The fact is, we are deaf to the call of the new crusade. Among the vast and varied multitude of aliens—ignorant of our language, our government, our social structure, and our broader Christian life—is the field for this crusade; and for Christ's sake, for America's sake, for the alien's sake, it should be undertaken. Too many of us, too many of our churches, act as if the aliens were thousands of miles away. Within the sound of the bell of almost every church in the United States are those to whom it has no meaning. Within the sound of that bell are those of whom we do not take any knowledge whatsoever. Perhaps we give to foreign missions in China, Japan, Italy, and Turkey, and neglect the Chinese, Japanese, Italians, and Turks in our midst. We groan over the fact that the church of Rome restricts the circulation of the Scriptures in the vernacular in Italy, and—help on the restriction by neglecting to equip the returning Italians with the gospel in their own language. We speak of the Chinese worship of ancestors with mingled pity and regret, and—neglect to follow up that inclination on their part by teaching those who are in our communities about the Father of all. We are troubled because Russia is rent by religious, political, and social dissension; but what do we do to prevent that disagreeable sentiment from abiding in the hearts of our Russian immigrants? Will the Russians who are returning to their native country this year have any leavening effect there? Are the Slovaks who are returning calculated to be of benefit to Czech-Slovakia and the other Balkan states? During the war we have made much of our alliance with France, and our boys who have been "somewhere in France" have been made

aware of the religious conditions in that country; but are we doing what we could to advantage France through the Frenchmen who are returning thither after having been our near neighbors in America?

These are questions and considerations for the Pentecostal Church of the Nazarene and for its individual members. Here before me lies the *HERALD OF HOLINESS* with its church motto: "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" Brethren, are you doing what you might to shoe the feet of those who are going forth with three thousand dollars in their pockets? What are you doing to make their feet beautiful? Have you given them glad tidings of the good things of the kingdom to tell out where such things are needed? If, with Nathaniel, we ask, "Can there any good come out of Nazareth," out of the Pentecostal Church of the Nazarene? can we say with Philip, "Come and see!" Come and look at these who are going forth giving evidence that the Pentecostal Church of the Nazarene has touched them? Call it a burning question, and—answer it.

HARTFORD, CONN.

## Changing the Manual

BY JAMES R. MCLEUNG

**I**N THIS article I do not refer to the change of the name of the church. I mean to speak of the many changes that are suggested at that time in the history of a church when it ceases to climb and begins to drift.

The original reformers and founders of any spiritual movement are climbers; they are usually succeeded by the drifting class, and a church once well started in this drifting has never been known to reverse its course, as a denomination. The cause has only been saved by repeated reformations; at different times and in different localities. And the usefulness of each reformation was according to the length of time in which it held its original purity and positiveness.

One of the best ways to prevent, or retard, this retrogradation is to preserve the point and edge of the doctrines; for where there is no doctrine there is no spiritual life and power. I mean doctrines which offer the people plenty of grace and that condemn all sin. Too many changes of the Manual will take away the point and edge of the doctrine as found in the original.

The doctrines of the Manual were established in the times when the vision was clear, the Holy Ghost moving upon many of our best and greatest men and women, when there could be found nowhere a more pure-hearted and unselfish class of people. Other churches in times past have been warned of this danger of their youth.

The Evangelical Association—a great reformation among the Germans in America—which began a short time before the death of John Wesley, was warned by its first bishop of the danger of too much changing of their discipline. Their doctrines and great success in soul saving were very much like that of the early Methodists and the present holiness movement. Their first bishop, John Seybert—history says—said a short time before his death, "Whenever a proposition was brought before the general conference to change or amend the discipline I was concerned lest the amendment prove to be in the wrong direction."

One offered amendment was that all their children who were baptized should be enrolled as members of the church. The bishop said, "Such a step, I say, would be to lay the foundation for a heap of dead bones among us." Has not this been the cause of failure in many churches, "a heap of dead bones" in the church? There are many things that lead to the gradual sinking of a church, but one of the best ways to prevent this is to continue definitely to preach the *old-fashioned* gospel as the early reformers before us have done, and this will be more surely effected by retaining

the point and edge of our doctrines in the Manual. Of course each minister's success depends very much upon his waiting upon God in secret prayer; but one man could not save the church by his piety if the sentiment of the church is against him. The doctrines have much to do with the sentiment.

The bishop continued, "If these recommendations for improvements—rather changes—keep multiplying at this rate we will soon have them by the hundreds. But it is seriously questioned whether our discipline will be improved in this way."

"My advice is let us stick fast to the good arrangement we have, it is much better to observe and obey the laws we have than to be constantly changing them."

To me this seems to be good advice. If some one is "bound" to drift away let him have our wholesome doctrine for the benefit of others. The church will retain its old-time power longer by retaining its old-time doctrine.

The Bible says, "Remove not the ancient landmarks which our fathers have set," and again, "He that breaketh an hedge, a serpent shall bite him." When God has seen fit to set in motion a reformation He has chosen men to go forth and lead and teach the people, to give them wholesome doctrines; and, if we have with us now as good and as great men and women—which we do not doubt—let us demonstrate it by preserving what God has given them and us. God bless us and lead us.

## Changing the Name

BY REV. F. W. COX

**I**BELIEVE that we as a people ought to be called by the name of "The Nazarene Church" for the following reasons, viz.: 1. Because of the lineage of the name. Our precious Savior was honored with it. "He shall be called a Nazarene" (Matt. 2:23).

2. Because it was a term of contempt applied to Christ and the early Christians. See Webster, page 966. "Let us go forth therefore unto him without the camp, bearing his reproach" (Heb. 13:13).

3. Because every religious body must have a name of some kind. The name *Nazarene* is the very best I know of, and is absolutely biblical.

4. Because it would be more primitive for us to be called "The Nazarene Church." It would line us up more with Paul, of whom they said, "We have found this man a pestilent fellow . . . and a ringleader of the sect called the Nazarenes" (Acts 24:5).

5. Because the name *Nazarene* is full of sublimity and perfection. It needs no big flattering prefix to set it off. Shortly after the writer joined "The Nazarene Church" his eyes fell upon Matthew 2:23, and a holier caution has been upon his soul for the name *Nazarene* ever since.

6. Because by adopting this change of appellation we will then be as biblical in our church name as those who bear its equivalent, viz., "The Church of God," and it would deprive this rank come-outer class of any right to call us a man-made sect.

7. Because we do not need the word *Pentecostal*, we could well afford to omit it. All sanctified people are known to be pentecostal in doctrine and experience. The name *Pentecostal* has a certain stench to it, because it has been made too common. The people who claim to speak in tongues claim to be pentecostal, yet they do outlandish things, contrary to the Bible, reason, and simple common sense.

As long as we have the name we shall be more or less classed with them.

8. Some time ago I was called as a witness on a case in court. The district attorney thought he could belittle me by sarcastically saying before the court and jury, "Do you belong to that Pentecostal mission affair down there?" I firmly but sweetly replied, "No, sir. I belong to the Nazarene church, with her fine class of schools, colleges, Publishing House, and a very fine lot of people." Thank God, it shut his mouth up on that line, and made me feel glad that I was a *Nazarene*.

ASHTABULA, OHIO.

## GIRLS' DORMITORY, CENTRAL NAZARENE COLLEGE DESTROYED BY FIRE

An electric storm of Saturday night, July 10th, did considerable damage, chief of which, to us, was the destruction of our five thousand dollar girls' dormitory, first struck by lightning and then consumed by fire following. The rain accompanying this storm made it impossible for the fire department to get to the building, the water being two feet deep about the dormitory.

While it seems a rather hard blow, yet like Job we can say, "The Lord giveth and the Lord taketh away, blessed be the name of the Lord." The trustees are expending several hundred dollars for arrangements to the boys' dormitory; and the girls find temporary housing in the homes. Faith in God, and His leading thus far, means the rebuilding of the burned building with another one in the near future.

Prospects for crops in this part of the country are exceedingly fine; and our brethren will stand to help as they always have done. Central Nazarene College is expecting this year to be the best in its history. Its faith reaches out to be a blessing to hundreds going from its environs to bless a needy world. Keep us on your prayer list.

J. C. HENSON, Bus. Mgr.

## PIONEERING

We are still in evangelistic work of the pioneer kind, staying at a place until well started, then moving on to a regular pastor.

On the Sunday we had expected to leave Buhl, Idaho, eight seekers came forward; so we stayed another Sunday and saw twelve more at the altar. That was the last Sunday in June, since when they have had souls at the altar every Sunday; and on July 4th, in a grove, five more. God is wonderfully using the pastor, Brother Gowland. He is getting the finances in shape nicely.

The District Superintendent asked us to go to Mountain Home, Idaho, where he had organized a church of eight members, May 26th. We came, July 1st, and found them in a hall downtown. Very soon we planned to build a church 32 x 54. The same size and pattern as at Buhl. From the human standpoint it appeared to be impossible, but God said the Jordan would part if we stepped in (Joshua 3:15)—and not until we stepped. Well, we stepped; and then two families—Brother and Sister Henry Seales and Brother and Sister Henry Little—said they would loan us the money to build. The other four said they also would give till it hurt and until it felt good. The lots have been secured in a good location, the carpenter will begin operations, and we plan to dedicate, September 14th. We are borrowing all the money on faith from those two consecrated families, and do not expect to raise a cent till after we build. Conditions are such here that this is necessary. With your prayers, with the most wonderful sacrificing band on top of this earth, and with a mighty God back of us, we expect victory. Much credit is due Brother and Sister E. E. Martin, who were here last year before the church was organized. They laid a good foundation, and got things ready for a church to be built.

Mrs. Bell and myself will teach at Northwest Nazarene College next fall. They expect far above five hundred students. It will then be the biggest business college anywhere. They are now raising \$50,000 to build several large buildings. People are writing from almost every state in the Union about attending. We understand that something like two hundred families have moved to Nampa to be near the college. We would like to meet our friends who contemplate going to college at Nampa this fall. Write us. Both of us wish to turn the work at Mountain Home over to a good pastor as soon as the church is built. Then we plan to go Sundays to some other weak point and let God use us there. Pray for us.

HENRY AND IRENE BELL.

## IN THE RUBBER CITY

Six weeks in the great Rubber City of the world—Akron, Ohio! What a rushing, pushing, driving, busy city that is! The people are well-nigh money mad. Real estate, like almost everything else, has doubled in price in the last two years. The city is crowded with people, many of whom can not find houses to live in, sleeping out of doors, living in tents, and in shacks of almost any kind. Church activity in the city is also of great interest. Church building, and enlarging of church buildings, to ac-

## Returning to U. S. A.

I EXPECT to return home to America with my family, sailing the latter part of June and arriving some time in August (D. V.). The Lord has wonderfully blessed and helped us during this second term of seven years in India, and though considerable ill health (which is one reason for our returning now) has been our lot in this unhealthy land, we are praising the Lord for life and for victory and blessing on our souls.

Our term has been quite evenly divided between Buldana, Calcutta, and Khairi, in all of which places the Lord gave us souls, besides in some evangelistic campaigns in other missions.

It is probable that for domestic reasons we shall be unable to return to India for a few years. Our plans are not yet fully made, but I may take a pastorate somewhere in the West after the General Assembly, if the Lord so leads and the way opens.

Having been engaged in the missionary work of the church so long and written to the papers so much, reference might not be needed; but for any who may desire such I can not do better than refer them to the General Foreign Missionary Board, at Kansas City, under whom I have labored during the last fifteen years.

We wish all the friends and supporters of the mission work to understand that the work will not stop because we are absent from it, but will go on as before; so we hope and definitely request that they continue to pray and support as before.

Our address at home will be 3730 Chalmers avenue, East San Diego, Cal., where we shall be glad to hear from all of our friends.

L. S. TRACY.

KHARDI, TIHANA DISTRICT, INDIA.

commodate the people is in evidence everywhere. A campaign for money is on by a number of churches, and the people are giving money for church work as never before. Our church, though a small membership, has raised, in and out of the church, some \$4,500 in the last two months. Brother H. B. Macrory, the pastor, is surely the providential man for our Akron church. What a blessing, and what encouragement, to a struggling church when a pastor can be secured who can give more money to them than the church gives to the pastor. This the pastor has done, because of the great emergency. Brother Macrory has been a very successful business man, but felt the call of God to the pastorate of our church. We need ministers in our church of good business judgment, as well as good preaching ability. I found Brother Macrory a true yokefellow, who believes in getting the people well saved and ready for the coming of the Lord.

The very rich men of Akron are hard to reach. They have financial interests not only in Akron, but in many other cities. Our church being new in the city of Akron, the name Nazarene church seems to excite a fear, that we were some new "cult." If we were known as Nazarene Methodist it would give us a standing among strangers that would be of great financial advantage. The John Wesley Methodist theology is the theology of the Bible, and this theology is to fill the world; by the Nazarene Methodists, and some others. I raised many dollars in Akron, Ohio, from rich men by telling them that the Nazarene church stood strong for Methodist theology as preached by John Wesley, Adam Clarke, Richard Watson, and all the bishops of early Methodism. God will have this orthodoxy preached in all the world, and to all the world. It is the judgment of this writer, and has been ever since he united with the Nazarene church, that if we were known as Nazarene Methodist in the world, it would be much to our advantage in the world. Nevertheless, I am glad I am a follower of the "lovely Nazarene." Amen!

REV. T. H. AGNEW.

## NEBRASKA DISTRICT

We have had seven tent bands at work, part of the time, and at present five or six, in new fields. We have not seen what we hoped and would like to have seen, many souls praying through to God, but we have seen some and we thank the Lord for these. In all the meetings the Lord has helped us and we are pushing the battle on with courage and faith in God. Two of our tents were torn to pieces by storm, and at Hemingford we ordered another tent, holding services in a hall till it arrived ten days later. God blessed and a church was organized at the close of this meeting, July 27th. At Wymore we organized a class of twelve to be served for the present by the Beatrice pastor. At Holdrege a prayer band was formed and will have services during the week and once on Sunday, the Atlanta pastor to have charge. A prayer band was also started at Arnold, Neb. Some other inquiries are coming to us for meetings in new fields, so that the outlook for the future is good.

We will be busy almost night and day from now till the camp, visiting the churches, engaging in tent meetings, holding annual business meetings, and answering much correspondence.

THEODORE LUDWIG, Dist. Supt.

## CAMPMEETING, SOUTHERN CALIFORNIA DISTRICT

This was the tenth annual campmeeting. It was held at the university campus; the tennis court near the girls' dormitory was covered and seated, making a very comfortable auditorium. We could easily seat fifteen hundred. The crowds were large and the results good. I should think that fully two hundred different persons were at the mourners' bench. There were many clear cases of salvation.

We had a quartet of workers unsurpassed—Rev. Charles H. Babcock; Rev. Theo E. Bebee from New England and the Northwest, who preached with telling effectiveness; Professor John E. Moore led a great choir and put life and enthusiasm into the singing; and Miss Virginia Shaffer, the converted and sanctified grand opera singer, carried everything by storm.

Tides of grace and glory swept over the camp time and time again. There was great liberty and "lots" of old-fashioned shouting. It was good to be there. The only tinge of sadness was the absence of our dear Brother Bud Robinson.

During the camp an effort was made to complete the hundred-thousand-dollar campaign to cancel the indebtedness against the Pasadena University. We needed about \$21,000 to make the \$100,000. Over \$16,000 was raised on the first effort, and by Sunday night it was all subscribed and an extra thousand given to apply on the teachers' salaries next year. We are over the top and there is joy in many hearts. In addition, the campmeeting subscribed \$2,500 for the Jerusalem mission, raised over \$1,500 for camp expenses, and gave Brother Bud Robinson an offering of \$346. To say the least, this is remarkable giving.

Miss Rebecca Krikorian disposed of 1,300 of her little books, "Jerusalem." Over six hundred song books were sold beside other books. Arthur McNaughton secured a hundred subscriptions to the No-Tobacco League of America.

It was a great campmeeting. Rev. Howard Eckel, District Superintendent, led the hosts on to victory. He is an indefatigable worker.

There was perfect order and perfect attention. This campmeeting will go down in history as one of the best in the history of our association.

C. E. CORNELL.

## EVANGELIZING IN ALABAMA AND LOUISIANA

During the spring we engaged in evangelistic work for nearly three months in Walker county, Alabama. Our first meeting was with Pastor Beavers at Jasper. During this revival many substantial residents of the city were sanctified wholly and came into the church. The meeting at Cordova is numbered with the greatest efforts of our evangelistic work. Fully one hundred persons found pardon and cleansing. A large class was received into the church and about \$1,700 raised to erect a new church building. We next held a meeting among the coal miners at Calumet. Although the weather was rainy and the roads well-nigh impassable yet the people came out, the fire fell, and a goodly number obtained victory. Our last meeting, at Nauvoo, lasted but one week; but God heard, the fire fell, the crowds came, and many

International Sunday School Lesson  
for AUGUST 17. Printed Lesson, ACTS 1:8; 14:8-20

## Christian Missions

**GOLDEN TEXT**—Go ye into all the world, and preach the gospel to every creature.—Mark 16:15.

### THE LESSON OUTLINE

H. ORTON WILEY, D.D.

#### I. INTRODUCTION.

If at any time in the history of the Church the opportunity for missionary work has presented itself, it is at the present time. If at any time the imperativeness of this duty has pressed upon us, it is now. This is the strategic moment to "mobilize the armies of the cross." If the Church would rally with its men as the nations have rallied, what might not the results be? But the resources are only in a small measure in members; they consist principally in the divine endowment.

#### II. THE ENDUEMENT FOR MISSIONARY SERVICE.

This endowment consists in the mighty endowment, energizing power of the Holy Ghost which is central in all effective witnessing. The very source of power, or the explosive element in our faith which will rend the conscience hardened as a rock by sin and iniquity. The word *power*, in the original text is from the same root as the word *dynamite*.

As dynamite in the physical world is used where other means fail to break in pieces or tear asunder, so this is to be the value of the endowment in the spiritual world. Its very purpose and interest is for the difficult tasks, the obstinate resistance, the impossible in the realm of human reason and understanding.

#### III. A SPECIFIC MANIFESTATION OF THIS ENDUEMENT—THE HEALING OF THE LAME MAN.

This miracle was one of peculiar difficulty because of the permanency of the affection. Had it been only a temporary matter, that is, something which had been brought upon the individual during his life, the healing might be resultant from the working of nature's powers, but it had been an infirmity from birth.

Yet within the soul of this man there pulsed a trust and confidence in the dynamic element which no doubt had been manifested in the preaching of the gospel by the apostles, an ignition resulted, which resulted in a complete restoration.

Sin is deeply rooted evil in mankind. Men go astray from birth. The dense darkness of heathen lands makes it more thoroughly ingrained in the fiber and texture of the being, yet let the heart throb with an action of faith and the soul will be healed.

#### IV. THE PEOPLE'S INTERPRETATION.

When such results come from the activity of human personality by the Holy Ghost, the people stand apart and seek to interpret. The human mind must interpret; it must assign a cause and a reason. It always does this within the realm of its own understanding. So these inhabitants of Lystra. They had gods, the fiction of their own minds, and to these they attributed the healing. They thought that these had personated themselves and had come among them, so they would offer sacrifice. These men today attribute all transformation, moral or physical, to whatever to them is a god. If they deify human nature, they assign all results, spiritual as well as natural to that. They seek only such transformation often on the foreign field.

#### V. THE APOSTLE'S INTERPRETATION.

In direct opposition to the people's interpretation comes that of the man of God. God has called by every manifestation of good in nature to a recognition of Himself and now He calls more distinctly by preachers of the gospel, endued with the Holy Ghost, and by signal results of their preaching in striking transformations, physical and spiritual.

This with the endowment of power through the Holy Ghost, the possibilities of missionary activity and results are enhanced because there is sufficient resource to cope with difficult conditions and the conquest of difficulties constitutes an added testimony to the presence of God in His world.

the number saved were two sheep men, who were given \$1,000 each for the Northwest Nazarene Church in the victory campaign a few days later. One of them, Mr. O. D. Eckley, was also sanctified, called to preach, and is now in the work with the Jay band.

We went next to Joseph, Ore., where we assisted me in singing and preaching the gospel. The pastor at Enterprise, with the assistance of a church, rented and seated the hall, and provided for our entertainment. Again God, in an unexpected way, met us in saving and sanctifying power. A woman, under awful conviction, had gotten to the door (her friends helping her, being opposed to seeking), when she asked to be taken back to the altar; and being forsaken by most of her friends she fell in the aisle and was soon gloriously saved. The town was stirred. Men gave up their jobs and lodges. With the assistance of our District Superintendent I organized a Pentecostal Nazarene church with twenty-five charter members. The church rented and overhauled an old church building, called Rev. J. S. Maddox as pastor, and the church is moving on.

Our next meeting was with Rev. Charles Mitchell, pastor of our little flock at Payette, Idaho. This was a hard battle, but some were saved, sanctified and united with the church.

After attending the Northwest District Assembly we held a tent meeting in Richland, Ore., with their new pastor, Mrs. Mable M. Homes. The meeting was a great success. Fourteen united with the church, and I had the privilege of leading them down into the Powder river and baptizing them with water, pouring it down over them while they were kneeling. It was in this meeting Brother Eckley preached his first sermon. A building committee has been appointed, and two men have offered to start the collection on the church building with \$500 each. "Let us rise up and build."

W. P. JAY.

### THE MARSHALLTOWN (IOWA) ACCIDENT REPORT

To those who came to our assistance in meeting the judgment rendered against the church in favor of the woman who broke her arm by falling on the ice in front of the church building, we make the following statement:

Received from forty-two churches.....	\$251.25
Received from our members.....	704.77
Received from citizens of Marshalltown.....	751.99
	<b>\$1,707.99</b>

District Superintendent Clark and others of the church were told the total judgment was \$1,557.99, but when the payment was made on July 23d the amount was \$1,707.97, which sum was paid, as per the receipts as given above.

Whether or not the judgment was just, there are hundreds of people who might not otherwise have known of us. So we are going on, gaining new ground as well as friends, and making sure that the favor of God is upon us.

J. H. VANCE, Pastor.

Texarkana, Texas.  
I can not do without the HERALD OF HOLINESS. It is the best paper in America.—W. B. PINSON, Superintendent, Little Rock District.

### Bible Study for Deaconesses Luke's Gospel

BY NELLIE J. BARRETT

#### CHAPTER 16

In this chapter we have the parable of the unjust steward, who exercised great worldly wisdom in making friends, of those over whom he had exercised stewardship. In the ninth verse does not Jesus teach we should lay up treasure in heaven by dispensing our money and goods to the poor, and supporting those who minister in spiritual things?

Dear deaconesses, she that is faithful in that which is least is faithful also in much, and she that is unjust in the least, is unjust also in much. If, therefore, ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches. We must not love money, nor its equivalent. The love of money and the love of God dwell not in the same heart.

The covetous Pharisees deride Jesus. He reproves them, and mentions here the wrong of putting away a wife.

This sixteenth chapter closes with the story of the rich man and Lazarus.

found Him. This meeting was held under the large tent managed by Brother J. W. Randolph. Twenty-five out of twenty-six revivals were held in this county.

The campmeeting at Ellis, La., was fruitful for the kingdom. This new campmeeting was one of power and has in it evidences of a great future. No doubt it receives much inspiration from the old Ebenezer camp only twenty miles away. These two campmeetings were largely attended, good interest was manifest and the kingdom wonderfully enriched. Sabbath attendance was estimated to be between two and three thousand people. Several scores found pardon and holiness.

ALLIE AND EMMA IRICK, Evangelists.

### WALKING WITH HIM NINETY YEARS

On May 19, 1919, my mother, Mrs. Ann H. Adams, departed this life in Nashville, Tenn., "to be for ever with the Lord" whom she had served for ninety years. Lacking two years of living a century, she saw many changes in the world. She was twelve years old in 1833, when the stars fell. My father was a slave owner in Tennessee, but the Civil war freed them and reduced us to great poverty. Both armies would march by us and rob our house as often as three times a day. So my mother raised her ten children besides several bound children, cooking without a stove, carding, spinning, weaving, dyeing the cloth, and making their clothes by hand, sitting up late knitting a sock a night by an old grease lamp or pine torch. Being the first to rise in the morning and the last to bed at night, she was the flywheel of the family. Proverbs 31:10-31, which was read at her funeral, describes her better than I can. At her death her children, grandchildren, and great-grandchildren numbered over seventy.

Genuinely converted at eight years of age, she developed a beautiful character under the influence of old-time Methodism. In my earliest days, father had grown cold and dropped out of the church; but mother read the Bible and kept up secret prayer.

We heard little preaching in our early days, but her godly walk and consistent life always pointed heavenward. When I was sixteen years old, a cyclone struck our house, a two-story log house, tearing it in pieces as though it were a pile of cobs. She crawled out from the debris shouting the praises of God and exhorting father and me to yield ourselves to Him. Is it any wonder that a consistent life of prayer would bring her family to God?

Thirty-five years ago while the holiness movement was sweeping over the country she heard it preached, and sought and received a mighty baptism of the Holy Ghost. Every child she had was soundly converted. About half of us have sought and received sanctification and a pure heart. Two of us became preachers of the gospel and all workers in the church. Father was blessedly saved before he died and went shouting home to glory.

She spent the last years of her life in the Pentecostal Church of the Nazarene.

Last August her last sister died in California, sending her this message: "Hurry on Ann! We will all be waiting for you in heaven." The last day on earth she spent rejoicing in the Lord, occasionally exclaiming, "Sister! Sister! Oh, sister!" At 9:15 p. m., May 19th, at the home of her daughter, Mrs. R. B. Mitchell, she fell sweetly asleep in Jesus to be gathered with her people to await our coming.

"Oh, how sweet it will be in that beautiful land  
So free from all sorrow and pain,  
With songs on our lips, and harps in our hands,  
To meet one another again."

T. L. ADAMS.

[We depart from our usual custom regarding obituaries, esteeming the above to be unusual—a walk of ninety years through life with Jesus.—Managing Editor.]

### THE JAY BAND

The meeting at Enterprise, Ore., Rev. A. A. Miller, pastor, proved to be a great revival, and a goodly number united with the church. Among



# A CANADIAN ASSEMBLY

The Manitoba-Saskatchewan Missionary District Assembly, with Dr. H. F. Reynolds, General Superintendent, in the chair, convened July 22d and closed July 27th. The District was well represented. Rev. C. A. Thompson, District Superintendent, tendered his resignation in connection with his report, stating that he felt called to another field of labor. His resignation was accepted by the chair. Later in the Assembly Sister Thompson also tendered her resignation, feeling that she also was called to labor in another field with her husband.

The Assembly voted to be self-supporting and elected Rev. W. B. Tait as District Superintendent. Arrangements have been perfected for the new District Superintendent to live at Morse, Sask. The Assembly was held in connection with the camp-meeting conducted by the local church at Bestville. Rev. J. H. Bury, District Superintendent of the Alberta District, was the evangelist. The camp-meeting was a success from the start, and when the writer left on July 28th arrangements were perfected for it to continue over the following Sunday.

Notwithstanding the quite extensive crop failure in that part of Saskatchewan, our people decided to launch out for greater things for the Master, raising over \$1,600 for the support of the District Superintendent, and in addition house rent and moving expenses; and on Sunday afternoon over \$1,000 was pledged for foreign missions. The Assembly elected the following delegation to the General Assembly: Ministerial, W. B. Tait, M. W. Gunn; lay, C. M. Long, J. W. Reder.

Will the readers of the HERALD of HOLINESS kindly remember these dear people in prayer, that God will enable them to carry out the desires of their hearts in the spreading and conserving of scriptural holiness in that great District.

DR. H. F. REYNOLDS,  
General Superintendent.

## CHURCH NEWS

### Walley Branch, Danville, Ark.

The Lord is still blessing our congregation here, and the prayer-meetings, greatly helped by the presence of some of our new converts, are growing steadily. The God of all grace is adding to our numbers, and we are praying for an outpouring of His Spirit.—Bessie Pearce, Reporter.

### Whitesboro, Texas

The meeting conducted by Rev. A. G. Jeffries was owned of the Lord, who met with us and gave us the victory in Jesus' name. At least thirty seekers prayed through. Rev. J. H. King and wife did effective work in the singing. The church was edified, and we have received a number of additional members.—I. L. Flynn, Pastor.

### Prescott, Ark.

Closed a ten days' meeting on the 27th of July, which resulted in nineteen persons regenerated and six sanctified. Rev. A. H. Lambert, the pastor, was a very efficient collaborer in every way. His congregation also are good workers in the vineyard of the Lord. The meeting was held in Liberty church, six miles out from Prescott. I am now at Coney church, Rev. W. L. Glaze, pastor.—A. F. Daniel, Evangelist.

### Eucaba, Miss.

On a recent Saturday night and Sabbath God gave us precious services. Our pastor, J. D. Saxon, is a man of God well able to feed the flock. Superintendent S. E. Galloway and Brother A. M. Gammell and wife were with us. We appreciate their efforts, and praise God for their labors among us. We are looking ahead and earnestly praying for an old-fashioned revival.—Mrs. Edna Alfred.

### Topeka, Kas.

We recently closed a meeting with John M. Mitchell as evangelist, in which some good work was accomplished. A few were definitely blessed and the saints were helped. The eastern Kansas group meeting meets with us over the fifth Sunday in August. Several pastors, former pastors, the District Superintendent, and Rev. E. G. Anderson are to be present.—Joa. N. Speakes, Pastor.

### North Little Rock, Ark.

The work here is in fine shape. Our pastor, Rev. I. T. Stovall, who has done excellent work since coming to us last December, feels led of the Lord to take charge of the school at

Vilonia under Rev. N. W. Sanford, president, and will leave us the first of September. Our prayers shall go with him that God may make him a blessing over there. We have called Rev. S. D. Slocum, Superintendent of the Louisiana District, and he is to be with us the first of September. Our meeting with Rev. Lyman Brough as evangelist begins the 31st of August, continuing until September 21st. All features of the work are progressing nicely. We have been having an excellent Teacher-Training class, which is doing good work. We expect to make the best report at the District Assembly which we have ever made. This will be our best missionary year.—J. Sam Curtis, Church Secretary.

### Jay Em, Wyo.

We closed a profitable three days' holiness convention in the Red Cloud Union Presbyterian Church Sunday, July 20th. Rev. A. H. McClain, of Chugwater, Wyo., delivered the messages in a clear, forceful way. There were four seekers at the close of the convention, two of whom prayed definitely through. We believe the way is being paved for the organization of a Pentecostal Nazarene church in the near future. We would be glad to have any minister or evangelist passing through to stop with us a few days for the refreshing of the saints. We are some sixteen miles north of Ft. Laramie, our nearest railroad station. Any one desiring to stop over by writing to the address given below a few days before arriving at Ft. Laramie will be met by some member of the congregation. Pray for us in this needy field.—Nona D. Gillespie, Jay Em, Wyo.

### Bon Air, Tenn.

The pastor, Brother Beakley, is holding his own revival, and the saving and sanctifying power of God is wonderfully manifest in our midst. Many are being awakened and many also are yielding to God.—Pearl Shell.

### Lockhart, Ala.

The Lord was with us in much power to strengthen and renew the church during our revival which ended July 9th. Brother Covington, the pastor, preached with unction and the power of the Holy Ghost. Several seek-

## A Memorial

The Argenta (Ark.) Teacher-Training Class, after several months' study of the course in teaching-training, has formulated the following memorial for the consideration of the forthcoming General Assembly:

1. We recommend the creation of a General Board of Sunday Schools, which shall have in charge the conduct of the Sunday schools of the church.
2. That the General Secretary of this board give his full time to the duties of said board, being provided with a living salary and a stated traveling expense; that the General Secretary have general supervision, under the board, of the preparation of our Sunday school literature, and that he shall adopt plans for the promotion of the various phases of the work, also any other duties which may be assigned to him.
3. That a Teacher-Training course be arranged to consist of a one-year and a three-year course; that those completing the one-year course be given a certificate of completion, and those completing the three-year course be given a diploma.
4. That the International Graded Lesson Outline be adopted with the necessary correction, and that a committee be appointed under the supervision of the General Secretary to prepare said lessons for our use as Nazarene Graded Lessons.

We believe that the first three points mentioned above need no argument to prove that they are necessary to efficiency in our Sunday school work. The last point should need no argument, but we mention this: In order to correlate our Sunday School Bible study with the public school curriculum our lessons must be graded. Graded lessons are a strong incentive to graded teachers. Graded teachers are necessary if we expect to thoroughly indoctrinate our children so that they may be "rooted and grounded" in our faith.

J. SAM CURTIS,  
Supt. Sunday School,  
Teacher of T. T. Class.

## The Department of Music,



### Peniel College,

has always been one of the strongest departments in the school because of the presence of Dr. Arnold at its head.

No small school in the South has enjoyed better music or had a better chance to get the best in the music world than this one. This man has done as much for Peniel College as any one man in the land. His qualifications as a Sunday school man, his sacrificing spirit, and his ability in his line of work make him invaluable to this school. We trust that he shall be with us many years yet. Your catalog is ready.

N. W. SANFORD,

President.

ers were at the altar and some found the desire of their heart. Two united with the church. We raised \$53.38 for our pastor. The outgoing missionaries to Japan, Miss Gertrude Privat and Miss Bortha Karns, were with us Sunday, July 6th, and had charge of the 3 o'clock service. The church was greatly blessed by their visit and are praying much for their success, and gladly subscribed, in cash and pledges, \$52 to be given to them.—J. E. Smith, Reporter.

### Beaverton, Ala.

The meeting here starts well, with large congregations and good interest. We are trusting God for a Holy Ghost awakening and large ingathering into the kingdom of His dear Son.—S. B. Gosey.

### Benton, Ill.

The meeting at the above-named town revealed a good prospect for a Pentecostal Nazarene church. The holiness people stood loyally for the truth of God, in prayer and with their means. We are trusting God soon to give them a well-organized work with a live pastor.—S. E. Galloway and Wife.

### San Antonio, Texas

We have closed a wonderful revival in this church. The preaching was by Revs. William O. and Floyd W. Nease, and was with unction and power. These men believe in a ministry of intercession and a gospel that sweeps individuals out of their hiding places. The number of people blessed was about one hundred and forty. The crowds increased from the very beginning. Brother William O. Nease took a special thank offering for the new ceiling fans that have just been installed and secured \$80. The special lectures to men only and women only were scientific and helpful and should be given all over the country. Rev. Floyd W. Nease was a great inspiration to the young people. His sermons were masterful. He is to take the chair of philosophy in our college at North Seitate, R. I. A number of subscriptions were taken for the Herald of Holiness.—H. B. Wallin, Pastor.

### First Church, Spokane

The Lord came down to bless our souls at both services on Sunday, July 20th. Baptized seven babies and one adult and received seven members into the church with more to follow very soon. There were two seekers at the evening service. The church is looking for a pastor and we feel that God is going to send the right man this way. In spite of the warm weather, which is sending many people to the lakes, God is blessing and we are greatly encouraged.—C. Warren Jones, Dist. Supt.

### York, Neb.

The HERALD of HOLINESS has been like a protection to my Christian life and experience since I was saved five years ago. If every young convert would digest the HERALD of HOLINESS every week, there would be little falling from the way. I love this paper and the people who write and read it.—ELSA FISCHER.



## TELEGRAMS

## BOONVILLE, IND.

## HERALD OF HOLINESS:

Tent meeting closed with seekers at altar. Over thousand people in attendance. Many prayed through. Pentecostal Nazarene church organized with thirty charter members.

GRACE McLEMORE,  
HELEN PETERS,

*Evangelists.*

## CHICAGO, ILL.

## HERALD OF HOLINESS:

The board of trustees of Olivet University in semi-annual session, July 30th, made plans to make the coming year an epoch in the history of Olivet University. Plans are being perfected to hold a series of Bible conferences throughout the year with leaders of national prominence in charge. The Bible department will be exceptionally strong, being in charge of Dr. J. W. Akers, vice-president of the school. The outlook for students is exceptionally fine.

EDWIN BURKE, *Chairman.*  
E. J. FLEMING, *Secretary.*

## HUNTINGTON, IND.

## HERALD OF HOLINESS:

Closed last night great four days' convention. Rev. M. E. Borders and Aeolian quartet of Chicago at their best. Brother Borders' wonderful sermon on faith in the afternoon was greatly owned and blessed of God, at the close of which an offering of over ten thousand dollars was taken for a new church edifice. Workers called back for two great campaigns, one at Bluffton, the other at the dedication of our new church in November. The Aeolian quartet can't be beat in America. They sang the people into the third heaven. Nine members received into church.

CLYDE E. GREEN, *Pastor.*

Bibles from all parts of the world. The war made inaccessible copper plates from which the Bible in Greek, Roumanian, Bohemian, and Arabic was formerly published. The American Bible Society has undertaken to make duplicates at heavy expense.—Selected.

A good brother "hit the nail on the head" when he said, "I am glad I did not stick in the seventh chapter of Romans, but got into the eighth; and tonight I am in First John."

Brother H. W. Sweeten writes that the meetings at Jackson, Mich., Delanco camp, New Jersey, and Reading, Pa., were times of refreshing, salvation, and much victory. The Aura camp was a hard pull for the first few days, but God blessed the truth to the hearers, and the meeting closed with great victory.

Pastor L. R. Hoff, of our First Church in Lincoln, Neb., asks us to announce the following: "The First Pentecostal Church of the Nazarene, Lincoln, Neb., will be dedicated August 17th, General Superintendent J. W. Goodwin in charge. All the saints are cordially invited to be present."

Mrs. Edith Heitz writes from Ft. Scott, Kas.: "I truly enjoyed the school year at Pasadena University; and I am glad to have been privileged in meeting the saints of God in that beautiful city. I am more deeply rooted and grounded in the Lord than ever before. . . . I would be delighted to have a Pentecostal Nazarene church in Ft. Scott, where such is so much needed."

## Los Angeles, Cal.

Permit me to congratulate you on the excellent form and content of the HERALD OF HOLINESS. It is a journal that any denomination could well be proud of; its editorials appeal to intelligent and thinking people—they are not hot-air—its news notes are concise yet interesting; its contributions are generally of a high order.—JAMES PROCTOR KNOTT.

## REQUESTS FOR PRAYER

182. A request for healing of Texas brother suffering from cancer.

183. A Long-Island sister asks prayer for healing of deafness.

184. An Oklahoma brother desires prayer that his brother may be saved.

185. A brother in Oklahoma desires prayer for his sanctification.

## DEATHS

Johnson—Winthrop Gehard Johnson was born in Providence, R. I., December 19, 1887, and passed to be with Jesus, July 20, 1919. Saved at age of twenty-one years, sanctified two weeks later, he joined the Pentecostal Church of the Nazarene soon thereafter, being always an earnest, devoted worker in His kingdom. He was one of the organizers of the Wesleyan Pentecostal Nazarene Church (Providence) and labored with that congregation for five years. A widow and five-year-old son sorrow, but not as those who have no hope. Rev. Ernest Dearn, of the Richburg church, and Rev. Joseph Richardson, of Goodyear, Conn., officiated, the interment being in Hope cemetery, Worcester. George and Elizabeth, LaFlesh, Pastors.

Carrell—Mrs. Bessie Owens Carrell was born in Mills county, Texas, March 1, 1894, and departed this life at Locker, Texas, July 27, 1919. She was joined in marriage to Troy Carrell in 1910. In 1912 she was converted and joined with the Pentecostal Church of the Nazarene, living a devoted Christian life and dying in triumphant faith. She leaves a husband and other relatives. Funeral services were conducted by T. M. Maxwell.

## ANNOUNCEMENTS

Notice, Indiana District—Owing to the high cost of provisions \$4 has been assessed for each delegate to the Assembly. Please attend to this at once and send in to E. O. Enos, District Treasurer.

Gospel Tent for Sale—A good 30 x 50 tent; four poles; square ends.—H. C. Tittmore, Newman Grove, Neb.

## NOTES AND PERSONALS

General Superintendent H. F. Reynolds, lately arrived in British Columbia from his trip to China and Japan, reached General Headquarters on Friday, August 1st. He conducted the Assembly of the Manitoba-Saskatchewan Missionary District, and reports the work in that large District as going forward.

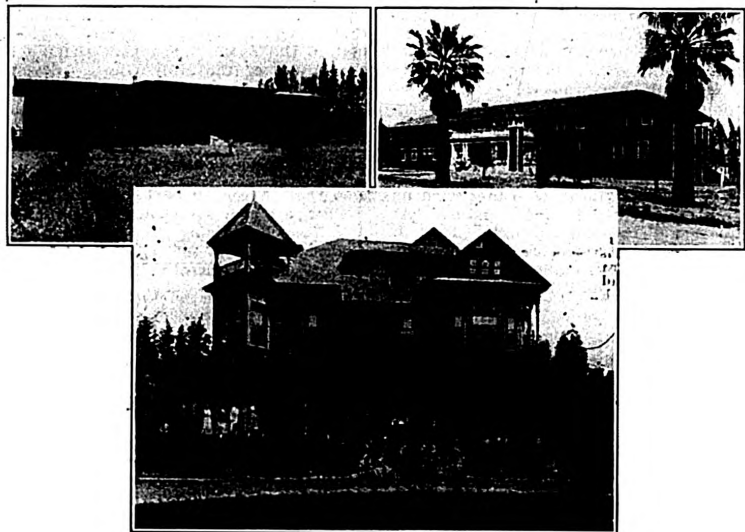
Brother J. K. Maybury, of Topeka, was a welcome visitor at General Headquarters on Thursday of last week.

Rev. E. E. Wood, of Hillsdale, Mich., visited General Headquarters on the 30th, en route to the Peniel campmeeting, where he will be one of the called workers this year.

Rev. W. T. Mason, our pastor at Halltown, Mo., and Evangelist L. Hibner, of Malden, Mo., visited the Publishing House on last Tuesday while en route to the Clarence (Mo.) campmeeting.

Born to Rev. I. T. Stovall and wife, North Little Rock, Ark., July 25th, a fine ten-pound daughter, Mariba Irlene. Mother and daughter doing well.

One of the fruits of the visit of millions of Allied soldiers to Europe carrying pocket Testaments as part of their outfits has been the astonishing awakening of interest in the Bible among the French, Belgians, and Italians. A sudden demand has been made on the American Bible Society for



## Pasadena University

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An institution that offers an opportunity for all ages—

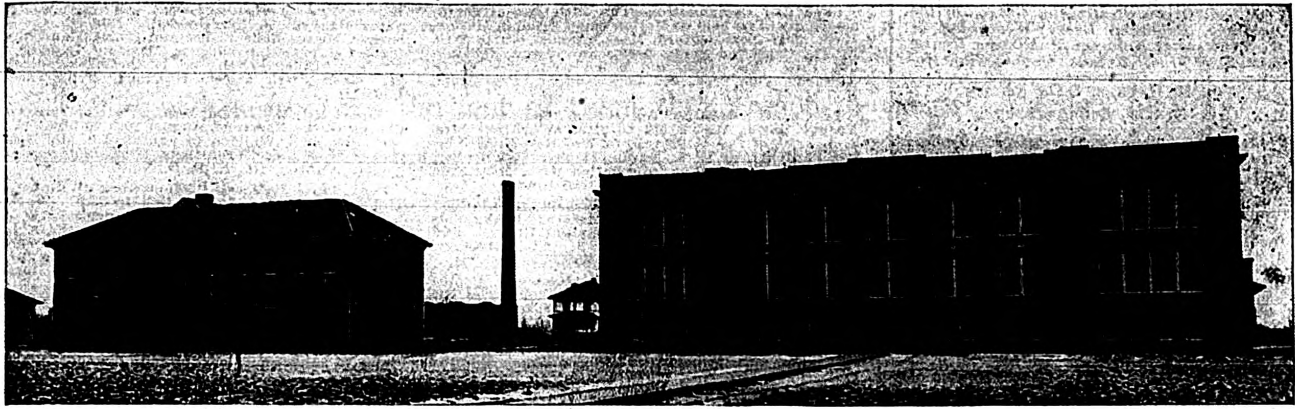
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An institution that is loyal to God's Word and offers the best of educational advantages in connection with practical Christian experience.

An institution that offers unusual opportunities for students to make their expenses while attending school.

Address PASADENA UNIVERSITY, Pasadena, Cal., for 1919-20 BULLETIN

Rev. A. O. HENRICKS, M.A., *President*



**Notice, Ohio District**—The District Advisory Board has arranged to hold the mid-year preachers' meeting at Marion, Ohio, December 4th-11th. Let all pastors arrange to attend. Carfare will be pro-rated, enabling all to attend at slight expense.—Rev. H. W. Welsh, Chairman.

**For Sale or Trade**—I have a "Blick" typewriter for sale, or I would trade it for a Corona. This machine, almost as good as new, is in first-class condition; also a good leather case. This is just the machine for an evangelist or District Superintendent. Price, \$40.—W. B. Walker, Skedee, Okla.

**Wanted**—Teacher for seventh and eighth grades. Address President, Nazarene Bible Institute, Des Arc, Mo.

**Notice**—Rev. L. Hibner, 307 West Main street, Malden, Mo., announces his desire to enter the pastorate. He is an ordained elder in the Pentecostal Church of the Nazarene, and will gladly furnish references.

**Change of Address**—Until further notice my address is Clarence, Mo.—T. F. Harrington.

**Open Dates**—After August 24th, I am free for engagements.—Roy J. Jacobs, Box 191, Halseville, Okla.

**Notice, Indiana District**—District Board of Examiners will meet at First Church, Indianapolis, Tuesday morning, August 19th, 9 o'clock. All licensed preachers should be present, as this board will close their year's work at 5 p. m. the same evening. Pastors make note of this and announce same to your licensed preachers.—U. E. Harding, District Superintendent.

**Announcement**—The Indiana District Assembly will be held in Tomlinson Hall, Indianapolis. This hall is one of the largest in the city and we extend an invitation to Christian people everywhere to attend this Assembly. Delegates, preachers, and their wives will be entertained free; rooms and breakfast for friends will be free as long as we can accommodate; other men's at 25 cents a meal. We will meet you at the 11. Look for the person wearing an Assembly b. gc. For further information, address Rev. O. E. Enos, Parker, Ind.

## DIRECTORIES

### GENERAL SUPERINTENDENTS

H. F. REYNOLDS	Kansas City, Mo.
Office, 2109 Troost Ave.	
R. T. WILLIAMS	Nashville, Tenn.
1315 Garland Ave.	
Alexandria, Ind. (camp)	August 8-17
District Assemblies	
Indiana (Indianapolis, Ind.)	August 20-24
Michigan (Nashville, Mich.)	August 27-31
Iowa (Des Moines, Iowa)	September 3-7
Missouri (Maplewood, St. Louis, Mo.)	September 10-14
J. W. GOODWIN	Pasadena, Cal.
1285 Sierra Bonita Ave.	
District Assemblies	
New Mexico (Roswell, N. M.)	August 13-17
Nebraska (Camp and Assembly, Hastings, Neb.)	August 18-31
Chicago Central (Olivet, Ill.)	September 3-7
Tennessee (Springfield, Tenn.)	September 10-14
Kansas	September 17-21

### DISTRICT SUPERINTENDENTS

Alabama—H. H. Hooker	Jasper, Ala.
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## Olivet University

*An Institution With a Nazarene Vision*

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**LOCATION**—In a holiness town, in the heart of the great Middle West, the section of great possibilities.

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**RELIGIOUS STANDARDS**—We teach and stand for a whole Bible. We offer Bible in each course. Numerous religious meetings in addition to the regular church services. Special revivals of the old-time type.

**PRODUCT**—Our graduates are succeeding. Many are engaged in active religious work.

**RATES**—Unusually reasonable.

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For further information, address  
J. E. L. MOORE, A.M., D.D.,  
President

Kansas—E. J. Lord	Hutchinson, Kas.
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Kentucky—C. R. Pollard	Nashville, Tenn.
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Michigan—C. L. Bradley	Grand Rapids, Mich.
1825 Gardner avenue	
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Missouri—W. I. Deboard	Des Arc, Mo.
Nebraska—Theodore Ludwig	Lincoln, Neb.
1020 E street	
New England—N. H. Washburn	Beverly, Mass.
New Mexico—H. C. Cagle	Roswell, N. M.
New York—E. E. Angell	Richmond Hill, N. Y.
701 102d street	
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Ohio—E. E. Wordsworth	Middletown, Ohio
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614 Jackson street	
San Antonio—W. F. Rutherford	Meridian, Texas
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San Francisco—P. G. Linawever	Stockton, Cal.
435 East Wyandotte street	
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Care Trevecca College	

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235 West Lombard street.  
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### CHURCH SCHOOLS

Arkansas Nazarene Seminary	Vilonia, Ark.
N. W. Sanford, Supervisor	
Central Nazarene College	Hamlin, Texas
E. G. Cornish, President	
Eastern Nazarene College	North Scituate, R. I.
F. J. Shields, President	
Missouri Holiness College	Clarence, Mo.
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Nazarene Bible School and Academy	Hutchinson, Kas.
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Northwest Nazarene College	Nampa, Idaho
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Oklahoma Holiness College	Bethany, Okla.
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Olivet University	Olivet, Ill.
J. E. L. Moore, President	
Pasadena University	Pasadena, Cal.
A. O. Henricks, President	
Peniel College	Peniel, Texas
N. W. Sanford, President	
Trevecca College	Nashville, Tenn.
S. S. White, President	

### EVANGELISTS' DATES

(Address given is for mail.)

R. L. Averill	Dexter, Mo.	August 18-21
Fargo, Okla.		September 5-21
Jarette and Dell Aycock	Atwood, Okla.	
Howe, Texas (Davis Chapel)		August 21-31
Will and Clara Brantly	Bismarck, Ark.	
Bells Chapel, Blevins, Ark.		August 8-24
Midland, Ark.		Aug. 20-Sept. 7
Barber, Ark.		September 11-21
Lyman Brough	Surrey, N. D.	
North Little Rock (Argenta, Ark.)		August 31-September 21
M. M. Bussey	Redlands, Cal.	
Alabama District		August 17-September 21
General Assembly, Kansas City, Mo.		September 25
W. R. Cain	Wichita, Kas.	August 13-24
Springerton, Ill.		August 28-September 7
James B. Chapman	Beebe, Ark.	August 22-31
Bethany, Okla.		September 12-21
C. C. Cluck	Dodd City, Texas	
Friendsville, Tenn.		August 14-24
Louisville, Tenn.		August 28-September 7
Manassas, Ark.		September 11-23
Ector, Texas		October 10-19
B. D. Sutton and M. S. Cooper	Houston, Miss.	
Mt. Peniel		August 20-31
Pontotoc, Miss.		September 3-14
Mathiston, Miss.		September 17-23
Ballinger, Texas		August 22-September 7
A. F. Daniel	Lodi, Mo.	August 13-24
Beechgrove, Ark.		August 29-September 14
Theo Elsner and Wife	1328 Pacific St., Brooklyn	
Springfield, Ohio (camp)		August 18-25
Richmond, N. Y. (camp)		August 26-September 1
B. T. Flanery	Tillamook, Ore.	August 14-24
L. Lee Gaines	Mingus, Texas	August 22-September 7
Lee L. Hamric	Vilonia, Ark.	Lock Box 103
Atkins, Ark. (Union Grove camp)		August 8-24
Hugo, Okla.		August 26-September 14
Roy L. Hollenback	Lazear, Colo.	
Woodbine, Kas.		August 17-September 16
Allice and Emma Irick	Pilot Point, Texas	
Hillcrest, Ill. (camp)		August 15-25
Des Arc, Mo. (camp)		August 26-September 7
Roy J. Jacobs	Box 104, Halseville, Okla.	
Collinsville, Texas (Ethel)		August 13-24
W. P. Jay	Wallowa, Ore.	August 15-31
A. H. Johnston and Wife	Lacona, Iowa	August 14-24
C. J. Kinne and R. E. Bower	(Missionary meetings)	August 17-18
Street, Md. (campmeeting)		August 17-18
West Philadelphia, Pa.		August 19, 19

## HERALD of HOLINESS

Official Organ, Pentecostal Church of the Nazarene, Published Every Wednesday at the Pentecostal Nazarene Publishing House, 2100, 2115 Troost Avenue, Kansas City, Mo.

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REV. C. A. KINDER, Acting Managing Editor

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Lewis and Mathews, E. Arthur Lewis, 311 West Marquette road, Chicago, Ill.:

Delburne, Alta. .... August 8-24  
Stettler, Alta. .... August 20-September 14  
Calgary, Alta. .... September 10-28

Maldor and Bertha Lillenas:

Hollow Rock, Ohio (camp) ..... August 14-24  
Normal, Ill. (camp) ..... August 22-September 1

J. M. Mitchell, Berryville, Ark.:

Haney Chapel, Ark. .... August 13-31

George and Effie Moore, 1133 Holiday St., Indianapolis.:

Lynn, Ind. (Cherry Grove camp) ..... August 17-31

William O. Nease, Box 14, Meridian, Texas:

Meridian, Texas (Mountain camp) ..... August 7-24  
Cranfills Gap, Texas (camp) ..... Aug. 29-Sept. 14  
Vico, Texas ..... September 18-October 4

C. E. and May Roberts, 2109 Troost Ave., Kansas City, Mo.:

Emmett, Idaho ..... August 14-31

John and Grace Roberts, Bethany, Okla.:

Vincent Springs camp (Dyer, Tenn.) ..... Aug. 15-24  
Calamine camp (Calamine, Ark.) ..... Aug. 29-Sept. 7

William D. Shelor, Bloomsburg, Pa.:

Street, Md. (camp) ..... August 14-24

W. R. Shepard, Nampa, Idaho:

Wheeling, Ind. (camp) P. O., Francisco, Ind.:

R. R. 1 ..... August 8-17

California, Ky. (camp) ..... August 22-31

Olivet, Ill. (assembly) ..... September 2-7

Paulding, Ohio ..... September 12-21

Kenneth and Eunice Wells, 2015 Mabel St., Indianapolis.

Mrs. Bessie Williams, 650 Bryan Ave., Ft. Worth:

Bridgeport, Texas ..... August 1-17  
Hillinger, Texas ..... August 30-September 30

### CAMPMEETING CALENDAR

Mountain Camp—Will be held at Meridian, Texas, August 7th to 24th. Workers: Rev. William O. Nease and son, Rev. Floyd W. Nease. Special singing. Plan your vacation for this time. For tents, and other information write Orval J. Nease, Box 14, Meridian, Texas.

Campmeeting—Bivins, Texas, August 8th to 18th. Workers: Rev. H. A. Hamby, Mrs. M. E. Bartlett, Mrs. Mary Perdue.

## Asbury College Stands to Prove:

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**Its Equipment** includes excellent studios, assembly rooms, laboratories, library, dormitories, gymnasium, and blue grass campus.

Fall term opens in September.

Winter term, Jan., Spring term, Mch.

H. C. MORRISON, D.D., Pres.

JOHN PAUL, D.D., Dean.

Wilmore, Ky.

Tent Meeting—Youngstown, Ohio, August 8th to 17th, Dr. J. Howard Sloan, District Superintendent, in charge. Mrs. Carrie Sloan, R. P. Fitch, and other pastors of the District assisting.

Cape Cod Campmeeting—The fifth annual campmeeting will be held at Milton camp ground, Milton, Mass., near New Bedford, Mass., August 8th to 18th, by the Cape Cod Camp Assn., Rev. James P. Haddie, Pres. For room and board write Rev. G. G. Edwards, Vice-Pres., 200 Lockwood St., Providence, R. I.

Tri-County Holiness Association Campmeeting—Keokuk, Iowa, August 9th to 24th. Workers: Mrs. S. A. Keel, of Des Moines, Iowa, and Rev. H. Wilkinson, of Montrose, Iowa; singing in charge of Brother and Sister Wells. For information write Mrs. Fred Von Seggen, Secretary, Farmington, Iowa.

Wichita, Kas. Camp—Will be held at Linwood Park, August 14th to 24th. Workers: Evangelists Babcock, Ruth, Stalker, Wilde-Knight Quartet, and Mrs. Cora Lamb. Address W. R. Cain, secretary, 515 South Vine street, Wichita, Kas.

Eastern Colorado Pentecostal Nazarene Campmeeting—August 14th to 24th, under auspices of the Olivet Pentecostal Church of the Nazarene near Klrk, Colo., railroad point, Stratton, Colo. Workers: Rev. W. G. Schurman, John E. Moore, Miss Virginia Shaffer. Note change of date since Brother Bud Robinson's injury, who can not come. For information write Rev. H. J. Brown, or Rev. A. E. Sanner, both of Klrk, Colo.

Tent Meeting—The Nazarenes will hold a meeting in Tillamook, Ore., August 15th to 24th. Rev. B. T. Flanery, evangelist, of Everett, Wash., will be the chief speaker, assisted by Rev. A. F. Ingler, pastor, and others. Send inquiries to Rev. A. F. Ingler, Tillamook, Ore.

Bonnie, Ill., Campmeeting—Will be held August 15th to 25th. Workers: Rev. Guy L. Wilson, Rev. P. R. Power, and Song Evangelists Rev. and Mrs. S. E. Galloway. For information address W. T. Lawson, Whittington, Ill.

Ithiel Falls Campmeeting—Johnson, Vt., August

15th to 25th. Workers: Rev. A. B. Riggs, Rev. W. E. Smith, and local pastors. Make reservations early.—Rev. R. J. Kunze, Johnson, Vt.

Nebraska District Camp and Assembly—August 10th to 31st at Hastings, Neb. Workers: General Superintendent J. W. Goodwin, Rev. C. C. Rineberger, Misses Elsie Fisher and Emma Hanson. For further information address Theodore Ludwig, 1020 E. street, Lincoln, Neb., or H. N. Haas, secretary, 917 West Fifth street, Hastings, Neb.—Theodore Ludwig.

Maples Mill (Ill.) Tent Meeting, of the Pentecostal Church of the Nazarene, August 20th to 31st. Workers: Rev. J. S. Wallace, of Canton, Ill., and Dunkleberger sisters, of Three Oaks, Mich. Address D. L. Mounts, Canton, Ill., R. F. D. No. 6.

Park Lane Holiness Campmeeting—Will be held at Park Lane, Va., August 15th to 25th. Workers: F. W. Cox, of Lisbon, Ohio, evangelist; Will O. Jones will have charge of the singing. Park Lane, Va., is located near the Potomac river. One carfare from Washington, D. C. Board and lodging for the ten days, \$8. Address Charles R. Mateer, Rosslyn, Va., Route 1.

Main Springs Camp, Ark.—Will be held at old Main Springs camp ground, four miles southeast of Prescott, Ark., beginning August 22d to 31st. Workers: Evangelist B. F. Neely, with Rev. Erban Moore, leader in song.—F. S. McLelland, President.

Cleveland, Ind., Annual Camp—Will be held August 22d to September 7th, with Rev. Levi Cox and Rev. E. T. Adams, evangelists, and Rev. John Hatfield in charge. Singing evangelist, S. P. Franklin. For further information write Grover Van Duyn, Secretary, Greenfield, Ind.

Campmeeting—Springerton, Ill. Highland camp ground, August 23th to September 7th. Workers: Rev. W. R. Cain and Rev. Charles Stalker.

Annual Campmeeting—Bethany, Okla., September 11-21, 1919. Workers, Rev. J. B. Chapman, Prof. A. S. London, Rev. C. B. Widmeyer. For further information, address Rev. C. B. Widmeyer, Bethany, Okla.

# \$75,000 NOW!

## \$150,000 in Two Years

The Southern "SCHOOL BUILDING CAMPAIGN" will open on the Hamlin Educational District, August 24th. The other Districts will follow at times most suited to their needs and best adapted to the financial conditions of the several Districts. None of these will begin later than October 15th. **WE MUST HAVE THE NAME AND ADDRESS OF EVERY MEMBER OF THE CHURCH IN THE SOUTH. WE**

**ARE DEPENDING ON YOU, DEAR READER, TO SEND THEM TODAY.** If you are awake to the best interest of the church and the cause of Christ you can not fail to see that it is the duty of every Pentecostal Nazarene to pull every pound within his power. To be a "slacker" in God's kingdom at this critical hour in the work of our schools would border on criminality.

## Hamlin Educational District, Attention!

August 16, 1919, is ORGANIZATION DAY on your District. If you have not had a letter from us, Brother Pastor, write us for information. Send us the name and address of every man that can be interested. Stop now! get your paper and pencil, and do this before you read another report in the Herald of Holiness. Do it FOR Jesus' sake! Unborn thousands will bless our memory, if we are loyal; we shall soon be forgotten, if we fail. **WE SHALL NOT FAIL!** The op-

portunity to bless the world is too great for us to quibble. **SACRIFICE IS THE ONLY ROAD TO HEAVEN.** If you should put the last dollar you possess into this Educational Fund, you would do more for humanity, no doubt, than you could by putting money into any other institution in the land. **PRAY WITHOUT CEASING, WORK EVERY MOMENT YOU ARE AWAKE, AND TALK WHEN THE GOAL IS REACHED.**

**Brother Pastor, Get in Touch With the Office Now!**

Address, N. W. SANFORD, Campaign Manager,  
Peniel, Texas.