

HERALD of HOLINESS

How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things—Romans 10:15

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Turning Again to the Real Task

LOOKING back upon the General Assembly, now but a little over two weeks in the past, it is possible to view the work of this highest law making body in our denomination with a truer perspective than was possible while the Assembly was in session.

There is no use denying that our people are somewhat affected by the spirit of restlessness and desire for change which characterizes the age in which we are living, and there were times when the legislative and practical purposes of the Assembly threatened to become revolutionary; but it is encouraging now to be able to say that, although there was often much *talk*, in the end the voting of the people was unusually sane. It was frequently difficult for those who fear *radicalism* to be quiet and "only believe," but amidst all the sincerity and devotion of the people were so unmistakable that the Holy Spirit was present to guide and to protect from serious mistakes.

There are still some earnest people in both church and State who believe that legislation is the cure for all our ills, and who hope to "pass laws" which will cover even the isolated cases and which cannot be abused. It is said that some one petitioned the "Town Council" to pass a law that "dogs shall not bite." But the large majority have found out that our difficulties arise, not from theoretical and technical errors, but from the friction of the untoward circumstances amidst which a spiritual work must be carried on in a sinful world.

Destruction is much simpler and easier than construction. The incendiary can reduce the building to smoke and ashes in fewer hours than the number of weeks required in the construction. But the Sixth General Assembly of the Church of the Nazarene was a constructive gathering. The machinery of our denomination was slightly changed and much improved, but in all its essential features it came through intact. The changes in the manual were so slight in the working features that readjustment will cause no embarrassment among our people. There was a unification and reorganization of the general interests of the church in the interests of economy and efficiency. This change was universally demanded. It was said that "The board of so many General Boards was too expensive." But the great, outstanding interests which lie so near the hearts of our people will all be nourished under the new, compact arrangement and I prophesy will show a net growth during the coming quadrennium that will surprise and delight us all. The three General Superintendents were elected with overwhelming majorities on the informal ballot and the confidence of our people in our leaders was clearly expressed by deeds as well as by words.

But now we must turn to the real task. Making laws and passing resolutions and adding wheels and belts to the machinery is simple and easy. The task is to go out and win souls and to build up the kingdom of God on the earth. If we are correct in the theory that all who are not saved through Christ are eternally lost, then our task has scarcely been touched. If the depositum of truth which we have received from our fathers to the effect that "Men cannot be saved without holiness," and that "Men are sanctified after they are justified" is truth indeed, and "We are debtors to every man to give him the Gospel in the same measure as we have received it," then we must every one of us strip us of every unnecessary weight and hindrance and sound forth the "Word of life" by tongue and pen, and we must prevail with God in prayer for a deep, far reaching pentecostal revival. We must have men by the thousands and money by the millions during the quadrennium upon which we are entering. We must build Churches of the Nazarene in a thousand new towns and cities throughout the English speaking world, and we must get our *timber* out of the woods for these churches. We must double the equipment of our mission stations and send out the necessary recruits that no "thin line" of missionary battlers shall actually give way. We must *salt* a thousand churches of sister denominations with the salt of spiritual awakening. We must scatter the fire of holiness everywhere. Every General and District Superintendent, every evangelist and pastor, in fact, "Every man among us" must measure his grace by his zeal for souls and his success by trophies won for the Master Himself.

Dr. R. T. Williams, at the General Assembly and when re-elected to the highest office in our church, said: "My honor is that I am a child of God, my position is my trust." May we not all take this sane and religious view of the matter? May we not, every one of us, accept the place we have as of divine appointment and set in right here to make it indeed "The Master's work shop"?

Making laws, organizing boards and moulding and polishing machinery are incidentals with us. This work had to be done, our delegates to the General Assembly did it as well as they could, we have put our affairs under the direction of leaders whom we have tried and found true, now let us turn again to the real task. Let us reach out for souls as we never did in all our lives before, let us give that practical proof of our love for God that only those who obey Him and give their all for Him and His kingdom's sake can furnish.

A WORD OF APPRECIATION

ACTING upon memorials which came up from various district assemblies, the Sixth General Assembly took away the duty of electing the editors of the HERALD OF HOLINESS and of the Sunday school publications from the Board of Publication to which it was delegated by the Assembly of 1911 and assumed that duty itself. This action was agreeable to all and met with no opposition whatsoever.

When the informal ballot for editor of the HERALD OF HOLINESS was taken, two hundred and sixty votes were cast. Of this number, the present editor received two hundred and thirty-nine votes and the next highest received only five. The editor accepted this practically unanimous vote as, not only an election, but also an expression of approval for the work which he has done on the HERALD staff during the last two years and a half. And while he makes no claim of fitness or merit, he does feel most grateful that he has been able to render any service that seems to have been at all useful in promoting the work of God in connection with the editorship of our paper. And the approval of our people will give him heart and courage to put his very best into this worthy task during the four years for which the election was made, or during whatever portion of it it may please God to spare and bless.

It is no time to speak of honors, but the editor does, at least in some measure, appreciate his field of opportunity and he does most earnestly crave the prayers of the people of God that he may be endowed with grace and wisdom sufficient for the task that is set before him.

THE HERALD OF HOLINESS SUBSCRIPTION LIST

THE report of the Manager of the Publishing House to the General Assembly showed that the subscription list of the HERALD OF HOLINESS has grown from seven thousand to almost twenty-one thousand in four years. This is indeed a remarkable showing, and the more so because the principal promoters of the paper do not think that we should stop here. Jarrette Aycock, Bud Robinson and C. E. Roberts proposed to the General Assembly that they would each be one of ten who will send in one thousand subscriptions during the coming year. Perhaps they have been joined by others by this time. There is a general belief that the list should be run right on up, some say, to fifty thousand.

Of course the editor will be excused for his interest in this matter and while recording his gratification for past successes and present interest, he can but express the hope that we all will continue to use every proper means for the securing of subscriptions so that the present high mark may not only be maintained but even set higher as the weeks and months go by.

INTERESTING FACTS ABOUT A CHURCH

The National Council of Congregational Churches is to hold its biennial meeting in Springfield, Mass., October 16-23. The preliminary announcement of the report to be given at that time contains some very interesting information. It is declared that the denomination has gained more members, given more to missions, paid larger salaries to pastors and other employees of the church and put more money into church buildings than in any like period of its history.

The denomination now has about 6,000 churches and 5,600 ministers, of whom about 4,000 give full time to their ministerial duties. There are 858,000 members which make an average of 143 per church. There are sixty churches with over 1,000 members each, the largest, Tompkins Avenue Church, Brooklyn, has 3563 members.

During the past year 73,000 people, an average of 1,400 per Sunday joined Congregational churches. The gifts to missions and other benevolent objects were over \$5,000,000 and the sum paid to pastors was over \$7,000,000. The average salary paid pastors during the year, exclusive of parsonage, was \$17,778. The total amount given through the churches for the support of the home work and foreign missions was \$22,000,000 an average contribution of \$27.50 per member.

Questions Answered

Herald of Holiness readers are invited to send in such questions as they may desire to have answered in this department

Q—Should Christians attend worldly school concerts? I have been criticised for not doing so, and would like to know what you think about it? Mrs. D. E. W., Tenn.

Ans.—School concerts which are arranged by worldly people are very seldom suitable for Christians to attend, and many times they are positively harmful and a Christian cannot attend, and thus seem to approve, without compromising with the world. You may expect some criticism if you have an awakened conscience and make any serious effort to follow its dictation.

Q—Does "Filthiness of the flesh" (2 Cor. 7:1) mean tobacco? W. J. S., Ala.

Ans.—Any one who does not use tobacco himself and who has seen another do so will not require any argument to convince him that tobacco is filthiness of the flesh, all right. Of course the Scripture referred to covers much more than just the use of tobacco, but it certainly does include that filthy habit.

Q. Please explain Lev. 11 concerning the eating of pork; is it really a sin? Does cloven hoof and split hoof mean the same thing? N. R., Kas.

Ans. Yes, cloven hoof and split hoof are all the same. The Levitical distinction between the clean and unclean animals was ceremonial and does not hold good as a fixed bill of fare for Christians in the new dispensation.

Under the Gospel, "Every creature of God is good, and nothing is to be refused, if it be received with thanksgiving" (1 Tim. 4:4). But this does not argue that there may not have been some good hygiene back of the Levitical law, and you know no Christian can eat what he believes is injurious to the body.

Q. Does Matt. 18:11, "The Son of man is come to save that which was lost," refer exclusively to individual sinners or does it also include that which Adam and Eve lost when they were cast out of the Garden of Eden? L. A. R., Cal.

Ans. The fact that the Son of man had so loved them as to come into the world and lay down His life for them is added as a second reason (the fact that their guardian angels have continual access to the Father in heaven, being the first reason) why no injury should be done to His followers. But since little children had been the occasion for the beginning of the conversation, it seems that they were prominent in the Master's thought all the way through; I think, therefore, that "that which was lost" refers to the common estate of all men, including the little children, who, being lost through Adam's fall, are now saved through Christ's grace.

Q. Please explain Luke 14:26, "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." A. C. W., Ala.

Ans. The true meaning is expressed, I think, in Matt. 10:37, "He that loveth father or mother more than me," etc. In Matt. 6:24 the word is used in the same sense, also in Rom. 9:13. There is no reference to active or positive hatred, but to a relative and general hatred only. That is, we are to love Christ supremely, so much so, that all other love is as hate compared with it.

Q. Do you consider the Woman's Relief Corps a secret order? Mrs. L. B., Ohio.

Ans. I do not.

Q. Do Isa. 53:5, and 1 Peter 2:24 where it says, "By whose stripes we are healed," refer to the healing of the body or only to the salvation of the soul? G. C. B., Mo.

Ans. The sufferings of Christ are a unit, so far as their purpose and efficacy are concerned. He did not suffer one thing for our souls and another for our bodies, and the old poet who wrote "One drop of the blood is sufficient to cleanse" was mistaken. It took all that Christ suffered to provide for the salvation, initial, full and final for man. The healing mentioned in the two texts is primarily spiritual, though all that it is possible to obtain from God through prayer, including the gift of faith for the healing of the body, is, of course, brought to us through the sufferings and death of Christ.

Q. What would you advise young girls to do if they should be thrown into the company of one reported to be a libertine and he attempted to start a conversation? A. S., Iowa.

Ans. It will usually be sufficient to absolutely ignore him.

A Creedless Christianity Impossible

By A. M. HILLS, D. D.

THE adherents of Christianity are rapidly dividing into two camps, the creed lovers and the creed haters. In other words there are those who unite in believing something positive, that can be stated in definite words; and also those who do not believe in anything definite, and object to their conglomeration of infidel negations being put in any form of statement. The latter class are forever berating creeds, and telling us that religion is not contained in any statement of faith, but is an experience of the soul, a certain kind of life and conduct.

These facts are getting very common in the current literature of the day. The Literary Digest that reflects everything good or bad, but especially the bad, August 25, 1923, had an article headed "Can Christianity live without a creed?" We answer decidedly, "No." And we proceed to give some reasons.

I. WHAT IS A CREED? It is an open frank, honest, ingenuous statement of what any body of religious people believe in their hearts, profess with tongue and pen, and frankly teach to the world at the time the creed is made. There have been many such creeds formed in the Christian centuries. Christian scholars appointed for the purpose by some ecclesiastical method, have come together and after prayerful consideration have made a critically exact statement of their understanding of the great fundamental truths taught in the Word of God. On the whole, there has been a very marked and substantial agreement between most of these creeds or symbols. By these doctrinal statements we may know what the Christian thought has been during the ages concerning the great truths of Christianity as understood from a reverent study of the Holy Word. They have served as an illumination and a guide to the more uninstructed masses through all the Christian centuries.

II: WHAT IS THE CAUSE OF ALL THIS RECENT OPPOSITION TO THE CREEDS? Why is there such virulent hostility to any and every statement of our common Christian faith? These questions are vital. Whoever seeks an answer to them with any thoroughness will discover the moral and spiritual disease of our age.

Satan is an old experienced master hand at malignant opposition to God and all goodness. With subtle skill he sprung evolution and higher criticism of the Bible upon us, and called them "modern science," "advanced scholarship," "higher learning." Of course ambitious young men wanted to be at the front, and have a reputation for the highest culture of the age; and they have swallowed without a question the most subtle forms of infidelity that have ever assailed Christianity. It was the way to advancement in their profession; and by all the arts of self-pushing and wirepulling, they have secured the prominent professorships in universities and many of the leading pulpits in their several denominations. Now they industriously instill the rankest infidelity into the minds of their students and congregations, under the specious name of "modern thought and scholarship."

But these men want standing in the Christian church which is still the greatest institution on earth. They get their respectability and their living from it; its salaries support them. Yet they know perfectly well that measured by any of the great historic creeds of Christendom, from the Apostle's creed down to our time, they are nothing but unblushing infidels. But that term is very 'disreputable! So they pour out their wrath against the creeds that measure them and locate them. Who can wonder at it?

To some this may seem harsh and unfair, but it can be easily proved from their own utterances. For instance every creed declares faith in a personal God. But a much-quoted professor of science in a great university and leader of the evolution hosts, declared, "There is no room for God in the universe." A professor in a prominent theological school in California, said to his class less than three

years ago, before a young man of my acquaintance: "O there is no personal God, all the God there is, is the Y. M. C. A. and the Y. W. C. A. and the Red Cross Society and all the similar institutions that do good in the world!"

Again the creeds teach the doctrine of the fall of man. The whole plan of salvation in the Bible is based on that fact; yet a famous evolution preacher declared: "The only fall man ever had was a fall upward." It was a logical deduction from the doctrine of evolution.

Again, the creeds teach the supernatural birth of Christ; but the whole detestable brood of modern liberals deny it, and make Him, our glorious Savior, only the bastard son of a fallen girl. It is deliberate blasphemy.

Again, the creeds teach the deity of the God-man Christ-Jesus just as the Bible does: but these men sneer at the reliability of the Bible, and put Christ in nature on the level of Pete Smith, or Bill Jones!

Still further the creeds declare faith in the miracles of Christ, his birth, resurrection and ascension. These modern professors and clerical infidels deny them all, with ill-concealed contempt. But our religion is one of miracles and supernaturalism or it is the basest imposition ever put off on humanity. We are all compelled to make a choice between these two alternatives. All true Christians take their stand with a resurrected and glorified Christ: the clerical infidels say, "Jesus still sleeps in a Syrian grave."

Again, the great historic creeds glorify the atonement, and the cleansing power of the blood of our divine Lord. But this very week a young man who had just received his master's degree from a Methodist University said to me in my class-room: "One of my professors said to me that the blood of Christ has no more to do with salvation than the blood of any other man." He further said: "Only two of the professors, with whom I had to do were devout Christians; the rest were rotten infidels." Another preacher from another great university said publicly before a ministerial gathering: "The blood of Christ has no more to do with our salvation than the blood of a chicken."

After the late General Assembly of the Presbyterian church, one Presbyterian Doctor of Divinity went home to his church in Brooklyn, New York, and said: "The General Assembly voted that it was essential and necessary for a Presbyterian minister to believe in the inerrancy of the Scriptures, in the virgin-birth of Jesus, in a particular theory of the death of Christ on the cross; in the physical resurrection of our Lord, and in the veracity and genuineness of the miracles attributed to Jesus. In all frankness, I do not believe in one of these five points!" When the writer was in England the most prominent Congregational minister in London was making just such statements. The editor of the most widely known infidel paper in Great Britain said to him: "I am as good a Christian as he is, and he is as big an infidel as I am." It was literally true. Whatever else these infidel professors and preachers are, they are no more Christians than Tom Paine,

WITH THE GREEK NEW TESTAMENT

By E. WAYNE STAEL

The Heavenly Banqueting

The fish was often used by the early Christians as a symbol of Christ. It frequently appears on the walls of the catacombs of Rome. As the harassed people of God would hide in their subterranean refuge beneath the imperial city, they would console themselves by drawing that emblem which represented their Dearest Friend. The way by which the Savior of the world came to be so typified is very interesting. It is the result of an acrostic.

Iesus
CHristos
THou
Uios
Soter.

This is the Greek for "Jesus Christ, Son of God, Savior." If the first letters of the Greek words are read downwards, we have the word *ICHTHUS*, which means fish. Our English word, ichthyology comes from it, signifying that branch of zoology which deals with fishes.

Let us think of some of the Scripture passages that are suggested by the five words of the Greek acrostic. *Jesus*: "Thou shalt call his name Jesus, for He shall save his people from their sins." *Christ*: "And Simon Peter answered and said unto Him, Thou art the Christ." *Son of God*: "And I saw and bare record that this is the Son of God." *Savior*: "Him hath God exalted with his right hand to be a Prince and Savior."

It was a wonderful day in the earthly life of our Lord when with two fishes, and a few loaves he fed five thousand men, besides women and children. It was a greater day when on Calvary he gave himself a ransom for the world. As those two fishes were broken to feed the hungry multitude so OUR SACRIFICE was smitten and bruised that we might have life for the soul.

Said Jesus, "Whoso eateth my flesh and drinketh my blood hath eternal life." And while we feed on this heavenly food, we must remember that as the two fishes were distributed to many, so we must share that great salvation that we know. For "The Christ we will not share we may not keep." "Others" should be our watchword; feasters at the table of salvation, we are under necessity to invite the people of the world, famished with the husks of the Devil's pig pens, to that celestial banquet.

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or Bob Ingersoll, or the Aborigines of Australia. If they had a tenth part of Ingersoll's eloquence and a hundredth part of his honesty, these wretched preachers and professors would vacate their positions and stand before the world for what they really are. But, no; these base infidels profess to be Christians! They draw their salaries from Christians' trust-funds. They draw their breath from God's air, and spend it warring against Christianity, blaspheming God and His only begotten Son. Compared with such contemptible hypocrites the sneering Tom Paine and Bob Ingersoll were respectable gentlemen!

III. We see then the prime necessity of a Christian creed, to withstand the attacks of infidelity. The Christian church cannot long exist without one. It is a breakwater to withstand the onswearing waves of unbelief. It precludes the errors of heresy and above all furnishes a form of sound doctrine which shall be employed in moulding the religious experience of the individual believer. Dr. Shedd well says: "The construction of a creed oftentimes shapes the whole external history of a people. The scientific expression

of a single doctrine results in the formation of particular type of Christian morality, or piety; which again shows itself in active missionary enterprises and the spread of Christianity through great masses of heathen population. The symbol and the dogma become the most practical and effective of agencies, and tend immediately to modify the whole structure of a church or a people, nay of entire Christendom.

The Church of Christ cannot long survive the day when its membership is a vast conglomeration of people, without vital union, without Christ, and cherishing every crazy fad of unbelief and infidelity which Satan can invent.

That Christian denomination, however glorious its past, that will not face the issue, and scourge out of its pulpits and schools these slimy infidel teachers, is a lost people, beyond the hope of recovery. Protestantism is rapidly dividing into two irreconcilable camps. Professor Machen of Princeton writes: "A separation between the two parties in the church is the crying need of the hour."

"One Thing Thou Lackest"

(MARK 10: 21.)

By EVANGELIST W. R. CAIN

WITH but a casual glance, these words may not occasion alarm. And if the "one thing" referred to is something merely incidental or non-essential or optional, then truly we need not be greatly concerned. But in the first place, let it not be forgotten it is the "one thing" that is fatal. Indeed, it is sadly and mysteriously true that sooner or later, just one noiseless and invisible tuberculosis germ does its deadly work. One pin-prick causes blood-poison and death. A clot of blood the size of a number ten bird-shot on the cell of the brain proves fatal. One venomous fang of a rattlesnake is sufficient. One defect in the foundation of a great building, or in the structure itself, is responsible for sudden collapse. So in the spiritual realm, the Bible is explicit relative to the "one thing" causing irreparable loss.

We can see how that in the inspired instructions given for building the Ark, the tabernacle, the high priestly garments, etc., etc., the necessity of precision and completeness. Not one thing was to be neglected or rejected. Regardless of fashion, sentiment, reason, or anything else, there was no provision made for noncompliance with divine requirements.

Conspicuous teaching on the "one thing," whether of omission or commission, whether something positive or negative, is vividly portrayed in the following instances: Adam and Eve, experimenting with good and evil; Saul did not destroy Agag; Balaam went over into Balak's territory; the nameless prophet from Judah stopped under the oak; Jehohaz did not take down his grove; Jehu failed to destroy his calf; Josiah's experience with Pharaoh-Necho; Ananias and Sapphira telling one lie.

Again Jesus said, "If thine eye—hand—foot—offend thee." If something wrong is being practiced which to forsake is as hard

as to pull out the eye by the roots, or as painful as to take a dull hatchet and chop off a hand or foot, it must be done, or part company with God, holiness and heaven.

The fundamental lack is written everywhere today. Behold the books—yea, good, profound books—with one exception, which contain enough poison to wreck the faith of an Archangel. The various cults and isms may be ever so commendable—"Howbeit"—"But"—"Nevertheless"—what about the "one thing" (fatal thing) which is almost entirely obscured from view by the camouflage of good things? The blood-washed church needs but to lower one bar. If the Holiness Movement permits only a single loop-hole, that is what Beelzebub wants.

To summarize: If some one fatal thing (different thing) affect each member of a local church or holiness association what a calamity! For example, suppose Adam and Eve, Saul, Balaam, the nameless prophet from Judah, Jehohaz, Jehu, Josiah, the rich young ruler and Ananias and Sapphira constituted the membership of a local church or holiness association, with the bars down in ten or eleven different places; nine different loop-holes, nine different excuses, nine different objections; even if these characters did cling tenaciously together, what progress could be made against the underworld? (Neither is it a mark of Pharisaism to thus lift up the standard.)

Finally, we are brought face to face with just one conclusion, namely, the will of man colliding with the will of God. (*What a wreck.*) The characters referred to in this line of thought, plus several others whose names are recorded in the word of God, had special instructions from God, YET, did the very opposite. However, they are no different from multitudes of today, who, though they have the Bible either in their pocket or on their center table, are living in open contra-

diction to what it says. In most instances, those thus guilty die lost. Heb. 6: 4-6, and correlative passages bearing upon the same subject are doubtless intended to teach the extreme danger of *deliberate sinning*. ("If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins." Heb. 10: 26.) We do not hesitate in saying to one and all, *beware of the sin of presumption*.

The rich young ruler was told what to do. The narrative says "*He went away.*" Let us notice the conditions under which he went away. 1. He was thoroughly convinced. 2. He was in possession of divine instruction. 3. He went away regardless of the uncertainty of life. 4. Notwithstanding the certainty of death. 5. He went away though the Judgment was dawning. 6. His going away meant eternal banishment from heaven. 7. He went away in spite of what he might have become—might have done—might have enjoyed, both in this world and in the one to come. 8. He was near the goal. 9. It was his last chance. 10. He went away despite the influence it had on others.

Again, notice HOW he went away: Not made, not unconcerned. He did not say, "Some more convenient season." He went away "sorrowful," one of the evangelists says, "VERY" sorrowful. Mark and Luke say, "Sad—grieved—sullen."

In the next place, we are told WHY he went away. He cared nothing for the picture show nor the multiplicity of silly, flimsy things attracting so many these days, but "He had GREAT possessions." Jesus warned repeatedly concerning covetousness. Paul designated *covetousness as idolatry*.

Now the question is, WHERE did he go? Corresponding expressions are as follows: The Prodigal Son *went away*. Judas *went to his own place*. The unprofitable servant *into outer darkness*. These shall go *away into everlasting punishment*.

Finally (AND how sad) *Jesus let him go*. There is no record Jesus invited him to come back some time. Nor is there the slightest intimation he ever returned. The "One thing" was fatal.

Properly Placing the Emphasis

By REV. L. S. TRACY

THE world understands Matthew 6: 33 as though it read, "But seek ye all these things first, and the kingdom of God and his righteousness will be added to you." Of course, we Christians do not read it that way.

Another class of people seem to think that it reads, "Seek ye first the kingdom of God and his righteousness, and as a result, ye shall add all these things unto yourselves." We do not believe that either.

But many Christian people, among whom may be numbered many of us Nazarenes, act like it reads, "Seek ye first the kingdom of God and his righteousness *in order that* all these things may be added unto you." It might seem that with us the "things" were the end and the kingdom of God the means to that end, when the clear intent of the word is that we have only one task which is to seek the kingdom of God and his righteousness. When we make that our one business,

God will attend to the addition of the "things."

We are not to have a revival meeting in order to build a church, but in order that the people might be saved from the sins that are dragging them down to hell. If God sees that a church is necessary to the propagation of His work in that place, He will add it to the revival, but the church is secondary.

When we pray for a world-wide revival, it is not well to have an expressed or unexpressed desire that in a simultaneous campaign our church might do something that no other church has done, or that it might result in the erection of a publishing house, but that the world now lying in the wicked one might be brought to the feet of the Lord and Savior Jesus Christ. If our eye is single to such a motive, God will attend to the standing of the Church of the Nazarene and will help us to erect a publishing house when we need one.

Let us have all the anointing and blessing in our missionary services that is possible, but not with the object of raising a good offering at the close. To do so degrades the beauty of spiritual refreshment to the level of commercialized enthusiasm.

Holiness and the Fitness of Things

By REV. PAUL HILL

IT seems that the entire universe gives testimony to the fact, that, in the eternal fitness of things, the nature and character of God and the nature and character of man, are pre-eminently the two great determining factors of the whole arrangement. If either God or mankind could be removed from existence, and all other things continue, it would create a puzzle unanswerable. Both God and man, with their respective natures, are so closely related to things that are, that the removal of either is unthinkable, and would destroy the symmetry of a plan which now is beautiful, entire, and with all things accounted for.

There is a beautiful fitness between the nature of God, as manifested in creation, and the nature of the things created. Both design and variety naturally flow from divine intelligence. How much out of order it would have been for unlimited intelligence and power, such as God possesses, to have produced but a few things, and those unrelated to each other, and showing no design nor purpose. How much like God to create a variety and great numbers of things, and to relate them all in design and purpose. The fitness of things demands that such intelligence and power create not a little but much, not few but many, not simplicity of design but grandeur, not in the poverty of limitation but in the richness of power unlimited, unfettered, eternal. And we have just such a program. We have the infinitesimal electron and the mighty systems of worlds. We have animal life in all sizes from the smallest germs of disease to the big whales of the ocean. We have physical laws governing the gentle sunbeam, that plays on a baby's face, and the conflagration of worlds and suns. There is an endless variety. Of all earth's teeming millions of people no two have ex-

actly the same feature and form. Scientists have photographed millions of snow flakes and found no two alike, and have decided that the process of making a snowflake is so variable that there has never been two alike. Brother, think of all the snowflakes that have fallen and no two alike, and yet that is just what we would expect of divine intelligence and power.

And then there is a fitness between the moral nature of God and the man that He created. The application of the laws of psychology and metaphysics to our study of man only show us the complexity of the simple sentence, "In the image of God created he him." Our power of choice, love, hate, our dispositions, emotions and inclinations show how much we reflect the "image." To study man is to study God. Both have moral natures. Both have a will, a conscious existence, emotion, and a capacity for holiness.

The plan of salvation is included in the scope of the fitness of things, and has for its determining factors, as does all other things physical or spiritual, the nature and character of God, and the nature and character of man. In salvation the nature of man determines the need, the nature of God determines the supply. Man represents the disease, God provided the remedy. The disease is a moral disease and the remedy must meet the needs of the case. Any remedy that reaches only to the physical or mental will not be sufficient to recover the souls of men. Education will not do. The culture of society is mockery to the sick soul. An appeal to the will is in vain, for the will is rooted in sin and readily consents to evil. The tendency of the conscience is to sleep on. There is no help from within the powers of man. The cure must drive out the disease. It must kill sin. It

must reach the moral nature and restore the holiness that has been lost.

NAMPA, IDAHO

must reach the moral nature and restore the holiness that has been lost.

Now the big question facing this race of sin-sick man is this, Is there a remedy that will cure all sin? Can our moral natures be freed from the disorder of sin, and can we have a good sound state of moral being? In other words, Can we be holy? We look to the God of creation, Can He who made the sunbeam and piled up the world, whose power and intelligence have filled the universe with endless variety and marshalled multiplied billions of things in heaven and earth into one grand purpose and design, can He find a way? Or shall man be unrestored from sin, and all the race die from its gnawing, and down through the countless cycles of eternity be eliminated from the design of the ages, leaving the universe of moral beings to wobble eternally because a race of moral beings are sick with sin and there is no cure?

On this great question the word of the Lord has gone forth. The Bible is with us. It tells of the cure for sin. It tells of holiness restored. And the Bible, with its glorious message of salvation, has found a place in the eternal design. It is properly related to all else. It is related to God its Author. It is related to man to whom it is given. And being part of the design and purpose of God, it reflects Him. Only God could give such a book. Only man needs such a book. Its message is just what infinite intelligence would be expected to give. It speaks to men as God would be expected to speak. It reveals a plan of redemption which only God could give. It says the things about the wicked race that God would be expected to say.

Everything that we know about is related to the plan of salvation, and the plan of salvation has, for its two determining factors, the nature and character of God and the nature and character of man. It is a question of what man needs and what God can give determined by their respective characters. Redemption will be such as will fully meet the needs of men, and will be administered entirely in harmony with the character of God. Here is a strong argument for holiness as a present experience for men. Any plan of salvation produced by the God of holiness, which allows sin to remain in the human soul, reflects just that much on the absolute holiness of God and makes God a partner to sin. The only attitude that a holy God can take toward sin is that of relentless war to extermination. Let us forever make up our mind that any view of the atonement, or any fine spun theory, however plausible, which does not provide for present holiness is not of God the Author of Salvation. The idea of second probation, or of purgatory at some future time is a slur on the character of God, for it presents God as being so nearly reconciled to sin as to permit it as entirely consistent with the best state of grace that a Christian can enjoy here, and the best work that He can do.

God's cure for the sin-sickness of the soul is the blood of Jesus. The death of Christ is the sure and only ground of our salvation. The provisions of the cross are so ample that all other redemptive plans are forever excluded by the sufficiency of this one. This provides for present holiness; and any lesser

provision, or any lesser view of this provision, reflects, in a contrary way on the holy character and nature of God.

The plan of human redemption through Jesus stands alone. It is the only sin cure there is. He whose intelligence and power gave us unlimited variety and design in created things, has accommodated Himself to the simple limitations of mankind and given us but *one* way of salvation. Redemption through Jesus, though related to everything in the universe, and in harmony with the eternal fitness of things, yet stands alone in the grandeur of its simplicity and the scope of its power. God had but one Son. He gave Him for us. And when His Son was praying for the passing of the bitter cup, if it were possible, no other way was found. The intelligence of God could devise no other way. The power of God could produce no other way. The holiness of God could allow no other way. No better way could be found, no lesser way could be allowed. The holiness of God and the rescue of the moral nature of man were at stake. Man must be rescued; sin must be killed; holiness must be restored; but the provisions of redemption must be such as would not at any time, past, present or future, reflect upon the holiness of God. Complete and present holiness for man through the blood of Jesus is the only possible way, and the ability and disposition of God guarantee the possible way.

DECLARATION OF GOOD FAITH AND PURPOSE

(The following declaration was prepared and signed by G. F. Oliver, M. Vayinger, John Norberry and W. H. McClintock during the General Holiness Convention held at Indianapolis, September 11th to 16th, 1923. It was designed to voice the conviction of that body of several hundred representatives present and many thousands beyond. A note of approval will be welcomed by the Secretary of Cadle Tabernacle Evangelistic Association, Indianapolis, Ind. Send a postal with endorsement to above address.)

1. We are committed unchangeably to the promotion of Scriptural Holiness among believers of all Evangelical Churches. We are primarily devoted to that Evangelism which advocates and secures definite and immediate regeneration by faith; entire sanctification through the Spirit as a second distinct work of grace subsequent to justification. We insist on constant growth in grace through obedience to the Word of God.

The history and success of the Holiness Movement urge us to a forward march for the perfecting of the Saints and the precipitation of Pentecostal revivals everywhere. God is calling us to scatter holiness literature more lavishly; to multiply Revival Conventions and to train and systematically place more Evangelists in open harvest fields.

We must faithfully adhere to the teaching of the Scriptures concerning deliverance from all sin and the eradication of the carnal mind. We must joyfully witness to the efficacy of the atonement of Christ.

2. We urge the manifestation of perfect love among witnesses, and workers. Unfeigned Christian fellowship and co-operation are marks of a holy people. Patience with each others' imperfections is convincing evidence of the unity of the Spirit. Under the banner of "Holiness unto the Lord," and taking as a motto, "A Whole Bible, A Full Sal-

vation, A World-Wide Gospel," we pledge fresh and sacrificial zeal for the salvation of all men from all sin.

3. Without censoriousness or compromise we will defend the faith once delivered to the Saints. We will boldly stand against all encroachments of unbelief arising from the modern "New Theology," or from counterfeit religious cults of our times. While we deplore spiritual decline among church officials and ceremonialists on every hand, we invoke the Holy Spirit's power to stem these tides of death and shout the victory of faith. We further raise a trumpet warning against commercialism and the debasing code of morals which threaten our civilization and the very life of pure Christianity throughout the world. We call upon all Saints to walk worthy of their calling. For Jesus' sake we will strive against dangerous inconsistencies in conduct, and carnal extravagances in our work or worship. We will pray to be established unblamable in holiness that we may shine as lights in the midst of a perverse generation. Without inviting or resenting persecution, by avoiding schism, divisions and factions in the body of Christ, we agree more vigorously than ever to preach the Word and push the battle for God and souls. We need most of all a Divine burden for the souls of lost men.

4. We recommend that members of this Convention and all others of like faith be invited to unite in a perpetual League of Intercessory Prayer on behalf of the greatest problems in the mind of the Spirit.

The aim and scope of this League of Intercession shall be identical with the purpose of this International Convention, the National Holiness Association and other kindred organizations.

Let us band together to pray for a universal religious awakening among all Christians, among Jews also and the entire pagan world. Is anything too hard for God? Let us federate in intercession and spiritual activity with all churches and schools, publishers, missions, campmeetings and other revival forces.

To this end we extend greetings to all who love our Lord Jesus and who would hasten His coming again in glory.

EFFECTS OF SANCTIFICATION

By REV. N. E. WOOD

AND the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever." Isa. 32: 17.

If sanctification did nothing more than prepare us for heaven we could not afford to fail to get the blessing. When we read the beautiful description given of the pearly white city given in Revelation, and think of loved ones gone before, of the Tree of Life beside the River of Life, of the Golden Streets, of the walls of Jasper and, best of all, of God the Father, Son and Holy Ghost, we long to go to that city. We know that we cannot afford to miss heaven at any cost.

But, thank God, it pays to get the blessing and live it in this life. We do not get our full reward here. We get only the earnest of our inheritance. But that abiding peace, that quietude, that full assurance in the sanctified heart more than repays for the little sacrifices that we have to make. Peace flows like a river in the sanctified soul. Amid the storms, the battles, the temptations, the persecutions, and the testings of life there is a calm, a quietness and a full assurance in the sanctified heart. We can sing with the poet: "Blessed quietness, holy quietness, what assurance in my soul." And we can say

with the Apostle Paul, "None of these things move me."

When we are justified we have peace with God, but after we are sanctified we have the peace of God. It is beyond the power of description. But what a blessed privilege to walk about upon the earth with a heaven of peace in our souls.

We are not only at peace with God, we are at peace with all mankind, in so far as it is possible for us to be. We have no malice toward any man. There is nothing but love and compassion in our hearts for a poor lost human race. But we hate the Devil, the old arch enemy of God; and sometimes the Devil stirs up hatred in the hearts of his servants against us and causes them to be at war with us. But we still love them and would be at peace with them if they would let us. We do not fight them. We only fight the sins that they commit and the Devil, who is leading them captive at his will.

The love of God is shed abroad in our hearts, and it is impossible for us to hate anybody so long as that love abides in our hearts. "No man hath seen God at any time. If we love one another, God dwelleth in us, and His love is perfected in us" (1 John 4: 12). We have often heard it said that love is the greatest thing in the world, and I think no one would doubt that statement. Human love is great within itself. We often (and rightly too) eulogize mother love. It is the next thing to the love of God. But even a picture of mother love is only a faint picture of the wonderful love of God. There is such a feeling of rapture, of exultation, and of full assurance in a heart filled with the love of God that it cannot be described. We are lost in the great ocean of God's everlasting love.

The coming in of the Holy Ghost settles our doubts forever. We know that Jesus is the Christ, and that He abides in our hearts with the Father and with the Holy Ghost. The question of the Trinity is settled. Jesus told His disciples that when the Holy Ghost came He would testify of Him. The Holy Ghost reveals the Father and the Son to the heart. "At that day ye shall know that I am in my Father and ye in me, and I in you." John 14: 20.

The peace that comes into our hearts when we are sanctified wholly is not merely "Oil upon troubled waters"; it reaches the profoundest depths of our souls and permeates every part of our being. Amid the trials and perplexities of life it enables us to keep sweet and patient. "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Phil. 4: 7.

The Holy Spirit in the heart produces a remarkable sensitiveness of conscience. We avoid the very appearance of evil. Things that we once did without any condemnation, we can no longer do; and we do not care to do them; they have become distasteful. We have no desire for the things of the world, and if anything seems to be tinged with the world in the least degree, we abhor it. We are very careful not to do anything to injure our fellowman, and if any little word or deed of ours should seem to hurt or offend anyone, we are quick to beg their pardon and make the matter right. The Holy Ghost's presence in our lives gives us courage to ask forgiveness when we have unintentionally offended our fellowman. In fact our consciences are so tender that it doesn't make any difference what our mistakes may be, we are always ready to right them. And we quickly detect anything in our lives that isn't just in keeping with God's word. Idle words, foolish songs, jesting, coarse joking, lightness, and other things of like nature are soon dropped off from the sanctified life. All it takes to get a sanctified heart to give up anything is for the Holy Ghost to whisper softly that it is wrong.

The coming in of the Holy Ghost gives us an insight into God's word that we never had before. Passages of Scripture that we could not understand before, now become very clear to us. Before I was sanctified it was hard for me to see holiness as a second work of grace in the Bible, but after the Holy Ghost came in, I could see it all the way through God's word. I did not need a theologian to show it to me. I could not understand why I did not see it before, and it was even more strange to me that I could not get others to see it. The Bible was inspired by the Spirit and it must be revealed by the Spirit.

When the Holy Ghost comes in He gives power of
(Continued on page ten)

TOO BEAUTIFUL TO KILL

BOYS, what would you think of a chap who refused to take his first chance at killing a deer? Let me tell you the story as nearly as I can remember it. It was given in the *Pittsburgh Post* some time ago.

A Scotch lad about fourteen years old was given a handsome new rifle, a canoe, and a trip in the Adirondacks, by his father. There he was to meet a trusty guide, who was to instruct him how to find and kill his first deer.

One morning after several days of his trip had gone by, the boy and his guide left camp and made their way to Lake St. Regis where they had left the canoe tied.

The scene which lay before them was so quiet and lovely in the early morning air that the boy caught his breath as he stopped to look about him. The lake was like a mirror of transparent silver, reflecting along its edges the deep green shadow of pine and spruce, and the delicate gray trunks of beech and maple. The two stood for some time in silence, drinking in the beauty of the scene, when suddenly the clear stillness of the morning was broken by a little crackling sound, and the rustle of leaves. The bushes parted, and a head appeared, a slender head, held proudly up, in spite of its long, branching antlers.

The guide pressed the lad's arm, and he slowly raised his rifle into position. A second pressure bade him wait until the deer came nearer. The creature stepped into the open. It had been running, from some enemy perhaps, for it was panting and thirsty, eager to drink the cool water of the lake.

A third pressure of the guide's fingers told him to fire. Instead he dropped his rifle to his side, and the startled animal whirled and flashed out of sight into the leafy shadows of the forest. "Why, lad!" exclaimed the astonished guide. But the boy turned a quivering face toward him, a tear standing in each bright eye. "I couldn't do it, I couldn't!" he cried. "I'd die myself before I would needlessly kill anything so harmless and so beautiful."

Foolish? Maybe the guide thought so, but I don't think you will.

TOO BEAUTIFUL TO CAGE

This little story of the deer reminds me of something which happened in my own home. One day my brother came back from a walk in the woods with a baby squirrel in his pocket. He had found him under a tree, all alone, and did not believe he was big enough to care for himself.

"Why can't we keep him anyhow?" he asked my father. "I will use some of my bank money to buy him a nice cage with a wheel on one side and we will take the very best care of him." "Oh, do let us," I begged for it seemed to me the tiny bright eyed creature would make the most delightful pet in the world.

Besides, our next door neighbor had a squirrel in a cage such as my brother had described, and I had often watched the little fellow make his wheel spin rapidly for half an hour at a time, his legs fairly flying, his tail bushed up over his back.

But my father had explained to us that God had made a squirrel for freedom, and that it could never be truly happy unless it could make its long graceful leaps from tree to tree and live in the great outdoors. "The poor little squirrel next door must try to satisfy his love of motion, and a free life, by spinning that miserable little tin wheel round and round, and never getting anywhere," he said. Then he gently stroked the glossy gray back of the squirrel in my brother's hand. "What a slender little fellow he is, and so lightly built that he will never weigh a great many ounces," he said. "And yet within that light body there are muscles like springs of steel which will send him flying from one tree branch to another, almost like a swallow. No, he is far too beautiful to be caged. But I will tell you what you may



do," my father told us. "This little fellow seems rather small to turn loose by himself and you may keep, and care for him as long as he has a mind to stay. But he must not be shut up, he must be left perfectly free to go when he chooses. And he will be sure to do that before long."

We were very happy at the thought of having the squirrel even for a short while, however, so we hurried off to make him a bed, and give him something to eat.

Bunny, as we called him, grew very fond of us, and was perfectly tame. And, oh, what delightful capers he would cut! Sometimes when we gathered in my mother's room after supper, he would keep us all laughing by his antics. He would scamper across the bed, and then under it, and dart up the curtains where he would perch on the rod, until he took a notion to make a flying leap onto someone's shoulder. When he was tired out, he loved to curl up in my brother's pocket and take a little nap, and then begin his play all over.

One night my father, deeply interested in his paper, felt a little movement near his elbow. Bunny had crept up the wide sleeve of his dressing gown and was curling himself up for a wink of sleep. "The cunning little rascal," we said, trying to get a peep at him in father's sleeve.

I do not remember how many weeks he stayed with us, but he was growing fast all the time, and spending more time out of doors each day. First he played about the trees in our own yard.

At last there came a night when our little friend did not appear, and we felt very lonely without him. A second, and a third night went by, when much to our surprise Bunny came in as usual. How we did enjoy his fun that night!

But it was his farewell visit. When he slipped away the next morning it was for good. A few miles away, the forest along the river was thick and wild, with plenty of oak and beech and hickory nut trees in it. And the call of these great solitudes was too much for Bunny's little liberty loving heart.

I am glad that my father did not let us cage him, but that he lived out his short life in the place God fitted him for.

ONE BOY WHO DID

Once, sitting near a window, I heard two boys talking in the yard outside. Bobby, eight years old, was lying on the ground, flat on his stomach, when Ben came around the corner of the house. "What are you doing?" he asked curiously. "Watching the ants," was the answer. "What do you want to do that for?" demanded Ben. "Oh, I like to," said Bobby. "I have put some bread down here, and these little black fellows are working as hard as they can to carry it back to their house in the ground."

Ben dropped down beside Bobby, and became very much interested in the small workers. He watched the two lines, some coming for tiny morsels the others hurrying back with their bit held high. He saw them stop and greet one another. "Do you suppose they are talking?" he asked. "Looks like it," said Bobby. "My, but they work fast! They have almost carried that piece of bread away," said Ben.

"Oh, they are smart," said Bobby. "Mother read all about them to me, and told me to be careful always not to step on their little houses. She says God taught them how to build them, and then to work all summer filling up their store rooms with food to last them through the winter. And that it is mean for anybody to ruin

what they worked so hard for." Ben turned red. "I have done that. I thought it was fun to kick an ant hill to pieces. But it is mean, I am not going to do it again," he said.

Bobby had a wise mother, and because she had taught him to be kind to the very smallest of God's creatures, it isn't likely that he will grow up to be unkind to her, or to any of his fellow men.

What sort of boy or girl are you? Are you kind to the helpless creatures about you?

USED OF HIM

In the days of early Methodism, a blessed work was carried on by the Countess of Huntingdon among the colliers in the Black Country. Finding that many of these poor miners had never heard the gospel, she sent out preachers to hold meetings among them in the open air. Whitefield, Venn, and the Wesleys were among her helpers.

In a cabin on her estate there was a crippled blind girl, named Eliza Poulard, who heard of this great work. She was carried to the castle, and asked to see Lady Huntingdon. "Can I help?" she inquired humbly. "I never have done anything for God."

The servants would have driven her away, but the countess interfered. "She is lame and blind, and scared at her own voice," they said. "God calls His own messengers," replied the countess. "Carry her to the meeting tonight." "Now," says the old chronicler, "Eliza, in her solitude, had learned many hymns, and her voice was of that tone that it would wring the heart of a beast. When she sang of Christ upon the cross the women cried out and the men wept sore. No words of the preachers were so powerful as the song of the poor cripple, lying on her pallet. They carried her from one place to another, and many people were converted by her."

It is said that when Lady Huntingdon told her of the souls she had influenced for good, her face grew as beautiful as an angel's. "Who would have thought He would have chosen me?" she said. Let us each seek out our work, and do it "as unto the Lord."—Selected.

SOMETHING MORE ABOUT GOD'S CREATURES

Not long ago I read an article about wild bees. The man who wrote it had studied the habits of these wise little creatures very closely for years, and it was most interesting to read what he had found out about them. He showed that wild bees are not only as smart as their tamer cousins who live in the hives men make for them, but that they are better able to take care of themselves. But, in speaking of one very wise thing wild bees do, he said they did it because their ancestors, thousands of years back perhaps, had started doing it, and the habit had been handed on down from one set of bees to another until it had become a fixed habit in the family, or what we call instinct. Now what do you boys and girls think of that? Wouldn't you like to ask the learned gentleman this question: "Please, Mr. Wise Man, tell me what caused the first bee back thousands of years ago to start this habit? Where did he get it?" Ah, we know, don't we, even if this scientific gentleman doesn't. We know that all creatures, big and little, are God's creatures, that He planned their wonderful bodies, and gave to each kind its own ways. The wild bee knows how to build its hive and care for itself because it pleased its great God to make it that way. He loves them, they are interesting to Him. Not even a sparrow falls to the ground, its little heart beating out its last fluttering throb, its bright eyes growing dull in death, but that He takes note of the tiny span of life just ended. And we ought to love God's creatures because He loves them, and be careful how we treat them, because they are the property of the Great King.

WHAT ARE THE FUNDAMENTALS

"Take heed unto . . . the doctrine"

By REV. B. W. MILLER

IN this great age of the drifting away from sound doctrine into all forms of heterodoxy, criticism, and theological unsoundness, we ought to pay "the more earnest heed" unto the God-given fundamentals of the "faith once delivered unto the saints." Within recent years the Fundamentalists' Movement has sprung up, the purpose of which is to organize all the believers from all denominations and holders of all creeds to contend for and to emphasize the biblical doctrines of salvation. Indeed our people everywhere are *Fundamentalists*; we stand for a sound, logical and spiritual interpretation of the underlying doctrines of Christianity. *What are these fundamental doctrines?*

The dominant note and the one conditioning all others is a belief in the *complete inspiration and final authority of the Bible*. Our Bible when freed from the errors incident to translations, copyings and transmission for centuries is the Word of God, God-breathed, written by "holy men of old as they were moved by the Holy Ghost." Its authority for doctrine, salvation and our moral and spiritual duty is final. It gives a perfect picture of God, Christ, and sinful and redeemed man. To doubt the Bible is to destroy the very foundation of Christianity.

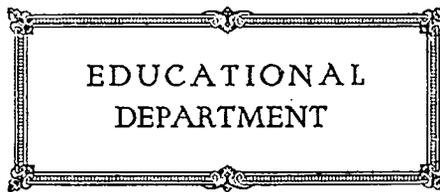
The Bible teaches, rather assumes, *the existence of a triune God*, who consists of three persons in one essence. They are separate yet, united; diverse in actions yet identical in substance: God, *the Father*, God, *Jesus Christ*, and God, *the Holy Spirit* are the three persons. Each is God and their offices are separate. Jesus is the Only-Begotten Son of the Father. He is divine. The Holy Spirit is a person and not merely an influence. To doubt the existence of the Father, the deity of Jesus or the personality of the Holy Spirit is to question the basic fundamental of our faith.

God created man *pure* but through the influence of the devil man disobeyed God and *lost* this pristine state of purity. This principle of *sin, depravity, carnality, the old man*, has been transmitted from generation to generation through the inheritance of type quality of personality or soul. "Like begets like." Actual transgressions are the offspring of this carnal mind or evil heart.

God and man were thus estranged by the latter's *free choice* of the wrong. Before sin could be forgiven an *atonement* was necessary. Christ left His throne, was born of the *virgin Mary*, miraculously conceived through the *agency of the Holy Ghost*. His Sonship was attested by the voice of the Father saying, "This is my beloved Son." Through the *death of Christ on the Cross* and with His *blood*, He made an *atonement for the sins of the world*. "On the third day He arose from the grave and ascended into heaven," where He now sitteth at the right hand of the throne of God ever making intercession for us.

A *conditional atonement* was made for the sins of all. By *repentance* of sins and *faith* in the blood of Jesus, we can be *justified* by God, a gracious act of God whereby full pardon of the guilt of sin and release from the penalty of sin are received. Corresponding to God's act of justification, regeneration commences. We are converted. Our actual transgressions are forgiven and a longing after the things of God is given. After conversion the sin principle remains in the soul, the carnal mind, the root of bitterness, which must be destroyed, removed, eradicated by sanctification by the Spirit, through consecration and faith in God. Sanctification is regeneration completed. This is a second work of grace subsequent to conversion. The soul is changed; our nature is renewed in holiness. Along with this cleansing of the soul *power* for service is received. Man is only thus enabled to fulfill God's commandment, "Walk before me and be thou perfect."

Man is not coerced into accepting salvation but is entirely free in choice. God's will, and foreknowledge and predestination *neither necessitate* his final election to glory nor his eternal punishment. Man's will is free to choose right or wrong. But with this free choice of the blessings of salvation, through conversion and sanctification, there is the possibility of complete and final *apostasy*. To be



converted is no eternal covenant that man cannot lose the Spirit and image of God. We are free to accept and free to refuse to continue to hold.

It is not all of life to live or death to die. For the right choice of salvation man is *rewarded* and *punished* for his evil choice of a life of sin. For the saint there is heaven; for the sinner hell. Both are places and not states, realities and not fiction. Both are eternal, everlasting and are places of the conscious, dwelling of the good and the bad.

The Book testifies, "Surely I come quickly." He is coming again! To doubt it is to doubt the foundation of the saint's hope. He is coming back to this earth to receive His Bride. Be it soon or late, early in the age of the world or late in the eventide of nations. He is coming! Either after the gospel has progressed and the knowledge of the Lord has covered the earth like waters fill the sea, or after the souls of men and the hearts of the nations are immersed in double-fold evil and soul-rending practices, He is coming back to receive His own! Dogmas and doctrines and creed we may have, right or wrong they may be, but He is coming again!

After His coming the Book shall be opened and men shall be judged of their good and evil. The great Judgment Bar shall be set. All nations and kindreds and tongues shall be there. General destinies shall then be awarded. Heaven for the saint and hell for the sinner.

In this last day, in this awful apostasy, in these great catastrophes of religious doubt and criticism let us be on our guard that we stand by the fundamentals of our faith. A sound faith is better builded on a sound doctrine. Let us not hope to prosper spiritually in spite of, but rather because of our doctrines.

God has thrown us as a church across this dynamic age, onto this pertinent scene of action for one purpose—light bearers, heralds of a passion, messengers of the divine throughout the world; this is our duty. Guard the foundations! Care for the fundamentals! Train our ministers and laity in sound doctrine! Let us protect them from the virile poison of the criticism and questioning of the fundamentals that is sweeping like wild-fire across the land. Criticism and doubts of orthodoxy blight as do cankers. They gnaw into the very vitals of the soul and sap the vitality of the warm heart. They dim the face of God. They drown out His voice in the soul and cool spiritual fervor. They invariably result in spiritual death and decay.

Our only hope is in living under the shadow of the Cross, in magnifying the bleeding Savior and salvation by faith, in guarding the inspiration of the Book and the authority of its doctrines and in having the vitalized Pentecostal glory thrilling our souls. This world is drowning in a deluge of sin and doubt and apostasy; let us be up and doing—rescuers of the lost.

THE "FUNDAMENTAL" REASON FOR OUR SCHOOLS

By A. B. BRACKEN

It requires unstinted effort, patience, sacrifice and suffering to keep up the schools of our church. No doubt there are times when the old story of their financial needs becomes monotonous and all but wearying to us. But I am more than ever persuaded that we are put to the necessity of supporting our schools not only as they are now being operated but that we must make immediate preparation for their enlargement and improvement.

I say "put to the necessity." I mean this. Today in the schools and universities subtle forces are at work to destroy that "dogmatism" that teaches the Virgin Birth, the Vicarious Suffering of Christ, and all the truths that we hold vital. Science today attempts to explain on the material basis everything—every concept of man however sacred it may be. We should not and do not object to all the light that Science may be able to throw on truth of any kind anywhere; but what we do object to is the

attitude of superior mental ability assumed by teachers and professors who deny these fundamentals of our faith when their own beliefs and dogmas are just as open to criticism. We protest against their insinuating against our faith in the presence of young and immature minds when their own premises are so wide open to question.

But it is not my purpose here to discuss the points of difference. But I do say that in self-defense we are compelled to array in battle line against such attacks, or else we will lose in the fight for the faith, that we wish our children to possess. If we are ready to see faith perish from among us then let us send our children to schools that destroy faith. If we are ready to substitute a kind of general religion devoid of power and saving grace for that we now profess to have let us sit calmly by and see the present forces smother living faith in a living God. The work will soon be accomplished.

I once attended a state university. I could but honor the men who were teachers and administrators. So far as my acquaintance with them goes they were high-minded men who were seriously attempting to help humanity. But few of them recognized sin as more than an error of judgment. One said that the graduate of the university could not ally himself with churches who are dogmatic in their creeds. Another said that it is to be hoped that there are no miracles. Others spoke disparagingly of old-time revivals, of puritanic ideals, and of some of the most sacred Christians hymns, as "Pass Me Not, O Gentle Savior" and the like. Paul and Isaiah were put in the class with psychopathological characters.

Real faith in the "fundamentals" of the Christian faith is at a great discount. More and more of the schools are turning to materialism and to a pernicious skepticism that robs religion of its passion and power. Have we no responsibility here? Thousands have died triumphant in the faith that we preach. Millions have stood by the bedsides of dying loved ones and have received solid comfort from the thought that that loved one had kept the faith and from the faith that they should meet again.

Shall this faith perish? I ask this question of every Nazarene. Thousands of the lost of earth have knelt at our altars and have felt the quickening touch of the divine on their hearts and have risen to go out to live new lives, with new courage, with new and living faith. Truly God has raised up the Church of the Nazarene to this task. By the grace of God we will be true to the trust given.

But how shall we propagate our gospel? By preaching? Yes. But where shall our preachers get their training? And who will support our preachers as they work? The laity? The laity too must have a training. We must have an intelligent laity as well as an intelligent ministry. There is but one answer to the question—our Nazarene schools. They are absolutely essential.

The second part of my proposition at the outset was that we must make immediate preparation for their enlargement. No school of our denomination has nearly the equipment it needs. The most heroic struggle of our school men can only be paralleled by that of the missionaries on the foreign field. Housing room is scarce, laboratory and library equipment is meager, salaries are low. This keeps the schools from obtaining the recognition they should get from the respective states in which they operate.

Right here I wish to make a statement which I trust is not premature. Our schools must at the earliest moment possible be put on a basis where they can get state affiliation. So long as our students feel compelled to go to other schools than our own to get accredited work so long will the church lose too great a percentage of its man-power. Too many who leave us for accredited work never get back into the church. This is a really serious loss that can only be stopped by putting our schools on a better basis.

In conclusion let me say: The lines are distinctly drawn between the faith and non-faith elements today. The battle is all but to the death. There are to be a tragic number of casualties. If faith is not to be lost from our nation all believers in the "fundamentals" of our faith must rally to the standard. Every effort must be made to conserve every individual that we can. This can only be done through making our schools the best possible.

SAPULPA, OKLA.

"The Christian's Duty Concerning the Tithe"

(Paper given in the Preacher's Meeting at Colorado Springs, Colo., by R. J. Plumb, of Canyon City, and requested published in the HERALD of HOLINESS by vote of that meeting.)

IN the parable of the Unjust Steward, among other things, we find this question, "How much lowest thou unto my lord?" This seems to be the question many people have not had satisfactorily answered even in this age of great light. The answer to this question is the object of this paper.

It is generally accepted as an established fact that the TITHE was the amount of a Hebrew's income that was required to carry on the Tabernacle service and to support the priesthood, but the difficulty in our day is to make the impression upon the people that the amount for the Christian is fully as much.

Before entering into the claims of the New Testament let us go back of the Levitical Law and back of Moses and Sinai. Back of Moses was Jacob, who when he was fleeing from his angered brother, had a wonderful vision in the night at Bethel and because of which he established an altar and vowed a vow which was this, "and of all that thou shalt give me I shall surely give the tenth unto thee." Then back of Jacob and five hundred years back of the giving of the law was Abraham who, when his nephew, Lot, had been taken prisoner by Chedorlaomer and all his goods carried off, armed his household for battle and went out against the enemy, defeated him and recovered Lot and his possessions. A certain person, a priest of the most high God met him as he returned from battle, brought forth bread and wine and blessed him. Abraham in turn gave this strange person, Melchizedek, tithes of all the spoils of the battle. Some one might offer the suggestion that Abraham being a wealthy man probably gave this as an act of charity to the priest, but Melchizedek was also king of Salem and likely a much richer man than Abraham, thus the need of charity is eliminated.

The strange thing about Jacob and Abraham is that they both thought of the same proportion of their substance as an offering—one TENTH. Now we are tempted to look a little farther back and wonder how Abraham got the idea. Who told him that the TITHE was the Lord's? We believe that his own people were responsible for this and that the custom was known among the Chaldeans. Again we are tempted to go even farther back and that to the first family and the first offerings that were brought to the Lord from the flocks and from the fields. It is possible that the reason God received Abel's sacrifice and rejected Cain's is bound up in the very law of the TITHE. Abel brought the firstlings of his flock and of the fat thereof, that is, the best that he had, a definite proportion to the whole number he possessed—the firstlings. Later on the first-born of the cattle and flocks were "holy" unto the Lord and could not be given as an offering. Cain brought of the fruit of the ground, no reference being made as to the amount or value of it.

As we understand it the keeping of the Sabbath and paying of the TITHE have come down together. One day in seven of our time and one dollar in ten of our means has been the order from the days of the patriarchs and the later Jewish theocracy down to this present hour and it is a fact that whenever and wherever men have been faithful to the revealed Word of God they have been able to accomplish more work and better work in six days than in seven, and have enjoyed greater prosperity with nine-tenths of their means than with the whole amount.

Perhaps it would be helpful to notice a few historical points along this line outside of Scripture. If you will read passages from some of the Greek and Latin authors you will find that both these heathen nations often gave TITHES in sacrifice. Pliny tells us that the Arabian spice-merchants would sell nothing until they had first paid, TITHES to Sabis their god of trade.

And Plutarch refers to this same custom among the Romans, who, after a successful battle, would frequently devote a tenth of the spoil as an offering to Hercules. We mention this to strengthen the position that the tithing plan is not strictly Jewish in origin and in practice, and hence not properly confined to the law of Moses.

Now for the teaching of the New Testament.

Some one asks, "Why did Jesus not say more about it and lay more stress upon it in His time if it was so important? We think one reason may be that the people to whom He addressed His messages were largely Jews and were already very strict in this regard, so much so that they were even tithing their mint, anise, and cummin—petty garden herbs—thinking thereby to increase their favor with God, and at the same time neglecting judgment mercy and faith. He added His own sanction to the ancient law by saying, "These [that is, paying their tithes] ought ye to have done." It seems to us that there was little occasion for Him to say more along this line considering their faithfulness, little more than for us to preach to our good Nazarenes the necessity of keeping sober from the standpoint of temperance and prohibition.

Then, too, since we are under grace let us not assume that we are obligated for any less of our substance because of that fact for all the way along Jesus' teaching was concerning a much farther advanced experience that people were to have under the new dispensation. For instance, He said, "Ye have heard it said, an eye for an eye and a tooth for a tooth, but I say unto you he that hateth his brother is a murderer." Things which were hard for the Old Testament saints are easy for the New Testament saints. Jacob said, "All these things are against me." Paul said, "All things work together for good to them that love the Lord," etc. Surely, in view of this general advancement, the TITHE should not shrink.

Just a word as to the proper conceptions of Tithing:

1. What it ought to be—

Not simply "If I pay my TITHE God will prosper me." This was Jacob's plan but his vow was made largely because the future looked so uncertain to him and he needed help.

Not only as a means to replenish the church treasury, badly as that is needed.

Not because others are doing it and we do not want to seem lacking in grace or stubborn.

2. The proper conception of the paying of the TITHE is that feeling of identification that a man

should have with God in His great work of fostering the cause of redemption. The personal fellowship and spiritual partnership with Him should appeal to all Christians. Jesus said, "Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends." A friend pays no attention to wages but prefers to accept the burden and share the responsibility of partnership.

We believe the preacher should TITHE along with the layman. He is the pattern and his example will be a great incentive to bring his people in line. The time to TITHE is when the pay-check is first cashed, when the granary is full, it seems easier to do it then, and God, long ago, had respect to the firstlings.

The closing remarks we wish to confine to a few suggestions as to what the Storehouse is, spoken of by the prophet Malachi. "Bring ye all the tithes into the storehouse, that there may be meat in mine house," etc. Is it possible to miss the storehouse?

We were reading some time ago about some Christians on the coast who were discussing the TITHE and how to administer it. One told of keeping some missionaries for a few days and of charging their board to the TITHE account. Another enthusiastic tither was found caring for a widowed mother and a maiden sister out of his TITHE. Any man that is a man should care for his mother and sister, if necessary, but if we were doing it we would want full credit for it and not have the Lord really do it out of His share. The Lord's pocket is a handy place out of which to take the money we want to drop in the hat of the blind man by the wayside. Brethren, surely all the above, together with contributions to the Red Cross, associated charities, Y. M. C. A. and kindred organizations are missing the storehouse. What we must do is to conserve our resources and gather them in for the definite work of God's kingdom. The TITHE will do wonders if we can get it brought in to the storehouse. Let me repeat what Bishop Meade said a few days ago in Canon City. "If the Methodists of Kansas alone were TITHE-PAYERS they could have paid the entire Centenary Budget."

Immediately some one sounds the alarm of a "rich church" and feels it would not do for the church to have so much money. It is not the money in the church treasury that is our danger but the money that belongs to God in our private holdings.

This whole matter of the TITHE and the Storehouse leads us to the three following questions:

1. Do you believe in your own pure-hearted purpose and that of the brethren of the church to maintain and extend the kingdom of God upon the earth?

2. Do you recognize that the general program of the church is big enough to command immense resources? (Home Missions, Foreign Missions, Church Extension and all the connective interests.)

3. Does the plan appeal to your business sense or can you present a more comprehensive yet simple plan?

We preach that salvation is free but let us be very careful not to leave the impression that it is cheap.

Our church needs and must have more red blood along this line that this vital part of our make-up may not be impoverished and we become anemic and weakened to the extent of limited activities and of becoming a disappointment to our Lord. By all means, brethren, let us see to it that the Bride of Christ is not a beggar here in the earth while waiting for the return of her Loved One.

"The HERALD of HOLINESS is about all the Bible preaching we have here. The Methodist Church have a good building here but the class is about all gone. They have had some holiness preaching and some of them believe in it but the preacher they have this year has about ruined the church. I understand the building is apt to be sold for debt. I would like to see a good Church of the Nazarene come here and hold a meeting. Pray for this sinful place.—C. E. Kelley, Okla.

"The HERALD of HOLINESS is a grand old paper. We could not keep house without it. The paper is just like a good spiritual person had visited the home. The closest Nazarene church is about twelve miles away and when it is cold we can't go to church then we have the good old HERALD of HOLINESS which has more than one good sermon in it and makes us feel that we were not altogether forgotten. God bless the paper and its many readers.—Mrs. Ethel Garver, Okla.

Peniel Orphans Home and Thanksgiving

The Lord has blessed our country with peace and plenty through another year; we have spared the cruelties of war, scourge of pestilence or ravages of famine; should we not be thankful?

Can you think of a more unselfish and appropriate way to express your gratitude than to send a THANK OFFERING to the orphans who have no home, food or clothing, except as we supply them?

FOR YOUR CONVENIENCE

We have a supply of "Dime Cards" that hold Ten Dimes each. Any child can go out among the people and fill a card in a little while (one little girl filled more than twenty last year). Almost any Sunday school class can take five or ten. Churches can fill twenty-five to one hundred without affecting the regular offering. Just a little interest and effort will do the work.

Pastors, Sunday School Superintendents and Teachers; friends of the orphans everywhere, please give this your immediate attention and let us know how many cards you will endeavor to fill and we will forward them to you at once; and with each card a Badge Button with beautiful picture of one of our orphan children to be given each person filling a card.

Thanksgiving will soon be here; send your order at once; the orphans need your help and you need the blessings that will come to you in this service.

Address:

PENIEL ORPHANS HOME
Peniel, Texas.

EFFECTS OF SANCTIFICATION

(Continued from page six)

utterance. It is not only easy for a sanctified person to tell what God has done for him, he is eager to tell what a dear Savior he has found. He does not question the Divinity of Jesus, nor the inspiration of the Bible. He believes the entire Book and he longs to tell "The old, old story of Jesus and His love." Jesus told the disciples that they would become His witnesses after the Holy Ghost came upon them.

There are no place seekers among Holy Ghost baptized people. Yet there is that holy ambition to be all that God would have us be, and to fill the place that He would have us fill. We seek to equip ourselves for the best place God has in life for us. We labor daily that we may be able to measure up to all the possibilities of our lives. But we are not seeking to be elevated one above another, and we do not seek the easiest and best place. We are content to labor and do our very best in the place where God puts us, even though it may be a humble place.

The Holy Ghost baptism gives an all consuming passion for souls. The sanctified person is not living for self. He lives for others, and the great cry of his soul is for the salvation of souls. As Jesus died to save the world, so the sanctified person desires to live for the world; to give his life, "a living sacrifice," for others.

When the Holy Ghost comes in He brings a true sense of proportions. The human soul realizes its own helplessness. It knows that it must depend on God for grace to live for God, and to win others to Him. His heart is constantly lifted to God for grace to be what He would have him be. He never boasts of anything that he has done, but he constantly magnifies the Christ. He is dead and Christ lives in him. He depends upon Christ moment by moment for grace to live for Him.

The baptism with the Holy Ghost is conducive to spiritual growth. We cannot grow the carnal nature out of our natures. There is absolutely no proof in the Bible for the theory that sanctification is obtained by growth. We can no more grow into sanctification than we can grow into justification. We might as well talk about growing into water baptism as to talk about growing into the Holy Ghost baptism. The carnal nature must be cleansed away by the blood of Jesus. The old man must be crucified. When he is dead the hindrance to growth is removed. There may be growth in grace before a believer is sanctified wholly, but it usually is not the case. It is almost the universal testimony of those who are sanctified that their time was almost all occupied in the warfare with the old man before they were sanctified, and little progress was made in the Christian life. But, thank God, when the old man is destroyed, a gate is opened into a new country to be possessed, and explored, where we shall ever find new possibilities, new powers, new conceptions of truth, and new realizations of discipleship. We shall continue to grow in grace and in the knowledge of Christ, until that day when He shall say, "Come up higher." Then we shall stand in His likeness.

BETHANY, OKLA.

WHY IS IT?

By REV. R. PIERCE

WHY is it, that, when the heart and mind are mellow and tender under the glow of the Holy Spirit's presence—at a time when forgiveness is so easy, when self takes a back seat, when we throw our arms of love and prayer around the wayward, when the tears of holy joy run down our face, when there is nothing but sweet gentleness in our heart and voice, when we feel that we can get anything from God for the asking, when grace is a real working factor in our lives, when only heaven has a pull upon our heart and will, when all earthly emoluments fade away because the resplendent glory of the Christ has arisen before us and taken us captive, when trials become great blessings of testing with sure victory, when those who scorn us become dear to us, when we are indifferent as to what a day may bring forth, when all our soul goes out in adoration and praise to God, when there is a holy laughter in our heart, when we feel disturbed by the intrusion of earthly voices, when the precious Word is so illumined that

its truths flash out like jewels in the sunlight, when the moments of silence are sweet meditations on the goodness of God, our Father, when earth-strings are so weak that they become as spider-webs, when the unseen becomes visible and the material things unreal, when the precious blood is all our plea, when the gracious Spirit is our inward guest, when holy joy is bounding in our hearts, when gentle peace is nestling like a dove in our soul, when we have not a hard thought about anyone, when "heaven comes down our souls to greet and glory crowns the mercy seat," and when the "fruit of the Spirit" is hanging in clusters to invite the hungry and weary to Jesus—

Why is it that we do not retain this holy state more continuously than we do? Oh, brother, sister, you have been under the divine enswathement at times, have you not? Shall we not seek to have it more constant? Oh, to be more alone with God and God alone. Amen.

CAMP SYCHAR ECHOES

By WILL O. SCOTT

Nazarenes were much in evidence at Camp Sychar this season, not only the ministers and their churches located contiguous to Mt. Vernon but many from distant cities and villages who came to swell the great throngs that worship for ten days in that historic place, to enjoy the rich harmonies of instrumental and vocal music, the ringing testimonies of redemption's story and the powerful sermons on full salvation lines.

While the Association is controlled largely by the M. E. Church, other denominations have a place on its Board. Rev. H. E. Williamson a minister of the Evangelical Association is a member; also Brothers Skeen and Cathary, members of long standing but recent additions to the ranks of the Nazarenes, the latter one of the charter members of the newly organized society in Mt. Vernon. Dr. Walker, one of our General Superintendents of blessed memory was one of the workers here in the early days of our church. The writer recalls the exuberant joy with which his messages were delivered and the clear, logical treatment of Scriptural Holiness, leaving no loophole in his arguments for the caviler to take exception to the truth or the impure to escape conviction. Bud Robinson has been here more than once. He has been engaged as one of the preachers for next summer. This will be good news to his many friends far and near who with his quaint speech and unique personality attracts and rivets attention wherever he goes.

We have time and space to give but a faint outline of one of the principal speakers of the Camp this year, the one in whom Nazarenes are most directly interested—Rev. Charles Babcock, pastor of the Nazarene Church, Pasadena, Cal. Words fail us in attempting to portray the profound impressions produced by this prince of preachers on his audience. As a public speaker he is pre-eminent. His animated features, his power of argument, his knowledge of the Bible and human nature, his close dealings with conscience, his pathetic and awe-inspiring appeals, his Christian experience, chastened and enlarged by heavy and grievous domestic affliction; and, above all, his manifest conviction of the truth he spoke with all the earnestness of his nature and the unction of the Holy One—all these combined with fulness of matter, terseness of expression, richness of style and an individuality that marked the whole man and make of him always and everywhere a "workman that needeth not to be ashamed, rightly dividing the word of truth." Brother Babcock was invited to return next year but to the disappointment of all, previous engagements with another camp prohibited. Arrangements were made however (D. V.) for his services two years hence.

His co-laborers were Revs. Guy Wilson of Massachusetts and John Owen of Alabama both of them full of the Holy Ghost and faith—the trio in general deportment and everyday manners, giving one the impression that like Peter, James, and John they had enjoyed many occasions of close communion with their Master. Whatever they said was manly, invigorating in thought and felicitous and forcible in expression. Each did not speak as one crying in the wilderness but as to a circle of interested sympathetic hearers who answered to the appeal. The burden of all messages was to get Christians into the fountain of cleansing as soon as possible after conversion. It would not be saying too much in view of all that has been said and sung there by those either on earth or in glory that Sychar has become in a large measure a clearing house for holiness teaching whose drafts and checks on the bank of heaven have never been or never will be discounted or dishonored. Amen.

BUTLER, OHIO.

FOUR MEMBERS GONE HOME

The East Liverpool, Ohio, Church advises with deep regret the recent loss of four valued members, whom God in His divine wisdom was pleased to remove from our midst and take to be with Himself. He first called Mrs. Charles Capehart, a splendid Christian character, godly wife and mother, and precious sister to us all. A few weeks later Brother William Junkerman, after a brief illness, was summoned. Brother Junkerman was identified with the church since 1914 and for several years, until the time of his departure, was a member of the Official Board. He was a most consecrated, Spirit-filled and active Christian man, and his sterling qualities will long be remembered. His exemplary life and godly influence were a blessing and benediction to all lives that touched his.

Early in July God then called our dear sister, Mrs. Martin Barnhart, Jr., after a few hours' suffering sustained in an automobile accident. We could not have had a member better prepared for "sudden glory." She was full of faith and the Holy Ghost; an unusual soul-winner, a mighty woman of prayer. When she prayed heaven bent low; God lent a listening ear; victory and blessing came. She served God with a whole heart.

A few days later, July 12th, God sent his angels to the home of our precious Brother Benjamin F. Harker to transport him to that fair country where all is beautiful, calm and fair and where Jesus reigns supreme. Brother Harker had been a sufferer for three years and during his illness he "let patience have her perfect work." He was Christian love, courage, bravery and patience personified. His countenance was always heavenly. He was a great "encourager of the saints." He was a member of the Board of Trustees for a number of years until ill-health prevented him to serve, during which time he was a wise and prudent official, godly and fearless in the performance of his duties.

All the above had been members for a number of years and were well-beloved by us all. Our church sustains a great loss in the departure of these members but we know that our loss is their gain.—Marie K. Wolf, Secretary.

THE SOUTH AFRICA DISTRICT ASSEMBLY

The South Africa District Assembly convened July 16-20, at Indingeni (Peniel), our central mission station. The Friday preceding the opening of the Assembly was a day of fasting and prayer for God's blessing upon the meetings to follow, and a mighty moving of His Spirit among the people. It seemed that the very tabernacle of wattle limbs and straw shook at the presence of the God of Jacob. Our hearts beat as one in compassion for the lost of Africa.

On Sunday morning, the 15th, Miss Faith Sanders of Hartland, Balmoral Mission station, of the Reformed Baptist Mission of Canada, brought a soul stirring message from Rom. 1:14. In the afternoon we had the service in the grass tabernacle, as the church was all too small. Brother I. O. Lehman preached to the blessing and edification of the hearers. Brother Schmelzenbach preached to the natives in the evening.

On Monday morning after devotional services, the business session was called to order with Rev. H. F. Schmelzenbach, District Superintendent in the chair. Rev. Ora V. Lovelace, secretary called the roll. Seventeen missionaries were present, besides two associate workers from Gazaland, and several visitors from other stations. The business of the Assembly moved with harmony and dispatch and we were never more sensible of the direction and blessing of God. New steps were taken for pushing the gospel into the regions of heathenism beyond. In spite of financial depression in America, we are stretching forth, lengthening our cords, and strengthening our stakes.

The reports of all the precious missionaries were more victorious than usual, and notwithstanding many trials, were full of glory to the name of our Christ. Blessed be His name! He hath marvelously triumphed in us here in Africa the past year. We believe God is leading us deeper into the real heart passion of Jesus for the lost. We find that He can furnish foot power to reach the dying heathen, since most of our horses have died the past year. Fourteen miles a day to visit them on foot has been a common event with Sisters Rixse and Carpenter recently.

Dr. West reported not one sick day in Africa for himself thus far, and that he had given 1662 treatments and made 42 out station visits this year. He had great hopes for the future of this work, and he has great desire to lead souls to Jesus.

We look up to God with renewed courage step forth into the new year, leaning upon the everlasting arms. Our one prayer is, "Lord, give us souls."

MINERVA B. MARSHALL.

The Sixth General Assembly

Reported by Rev. D. Rand Pierce

(Continued from last week)

TWELFTH DAY, MONDAY, OCTOBER FIRST

The Assembly was called to order at 8:30 a. m., Dr. Williams presiding. John T. Benson had charge of devotions. Mrs. Mary Lee Cagle offered prayer and L. C. Messer led the singing.

After reading of the Journal a resolution was presented by J. T. Upchurch having to do with constructive legislation, which was referred to the Committee on Ways and Means.

Report of the Committee on Boundaries was read, considered by sections and adopted. The report of the General Orphanage Board was read, and after amending one paragraph the report was referred to the Committee on Social Welfare and Orphanage.

The committee of five women appointed to bring in names of thirty-two women from which a General Missionary Council was to be elected brought in their report and a vote was taken electing sixteen women to the Council of the Woman's General Missionary Society.

AFTERNOON SESSION

The afternoon session convened at 2:30 for a devotional service of one half hour, which was in charge of Mrs. C. E. Roberts. Mrs. A. F. Balsmeier led the singing and Mrs. Stella Crooks led the Assembly in earnest prayer. The Scripture lesson was read from Matt. 8:1-13 after which Mrs. C. E. Roberts and Mrs. Fred Suffield sang a duet. General Superintendent Reynolds presided at this session.

Much time was spent in discussion of the report of the Committee on Pastoral Arrangements.

The special order of the day at 4:30 had been ordered for the election of the editor for the HERALD of HOLINESS. The ballots were distributed and an informal vote cast.

At this time Mrs. Ollie Trout of Oklahoma City favored the Assembly with a special song, "Jesus has Lifted Me."

The Assembly then proceeded to the election of an editor for the Sunday school periodicals. The Committee on Ways and Means brought in a report recommending that the matter of the salary for editor of the Sunday school periodicals be left with the General Council, which report was adopted.

EVENING SESSION

At 7:00 p. m. J. E. Moore led the Assembly in singing "Oh, Happy Day." Rev. A. S. Dean was introduced at this time and led the Assembly in unctuous prayer.

The Board of Tellers reported at this time the number of votes cast for editor of the HERALD of HOLINESS as 260. Of this number Rev. J. B. Chapman received 239. On motion the informal ballot was made the ballot of election and Brother Chapman was declared elected editor of the HERALD of HOLINESS. Amid much enthusiasm Brother Chapman was escorted to the platform and feelingly responded to the action of the Assembly.

At this time a telegram was delivered bearing the sad message to the Assembly of the extreme illness of Dr. B. F. Haynes, former editor of the HERALD of HOLINESS. On motion the Secretary cast the ballot of the Assembly electing Dr. Haynes Editor Emeritus of the HERALD of HOLINESS as a token of the high regard in which he is held.

After one informal ballot and two formal ballots were cast Rev. E. P. Ellyson was elected as editor-in-chief of the Sunday school periodicals. Being called upon the newly elected editor came to the platform and briefly expressed his appreciation and pledged his best efforts in the work to which he had been elected.

Motion was made that the Committee on Nominations bring in twelve names to be the nominees for the election of the six other members of the General Sunday School Committee which had been ordered by the General Assembly.

W. G. Schurman moved that the Secretary, C. A. Kinder, cast the ballot of the Assembly for E. J. Fleming for General Secretary. Amid continued applause, the Journal Secretary cast the ballot. The

newly re-elected General Secretary spoke feelingly in reply and on request Mrs. Fleming was escorted to the platform and spoke words of appreciation.

At this time a motion carried that the General Council be enlarged to fifteen members and that Rev. J. T. Little be the fifteenth member.

The General Council brought in report as follows:

"The General Council recommend that the number of members of the following General Boards be reduced as follows: General Board of Foreign Missions from twelve to five members. General Board of Home Missions from seven to three members; General Board of Publication, from seven to five members; General Board of Church Extension, from seven to three members."

The General Council recommend that the following be the personnel of the present General Boards and nominate same for election:

Board of Foreign Missions—C. A. McConnell, E. G. Anderson, J. T. Benson, J. E. Bates, J. T. Little.

Home Missions—C. B. Jernigan, J. W. Short, J. T. Little.

Church Extension—J. N. Speakes, Dr. E. Burke, R. B. Mitchum.

Publication—J. F. Sanders, F. M. Messenger, E. L. Hawkes, E. G. Anderson, J. T. Benson.

The General Council recommend that the General Council be empowered to fill all vacancies that may occur in the General Council subject to the approval of the Board of General Superintendents.

The General Council recommend that no separate unit of the General Council has the right of independent action; that all matters considered by the separate units must be brought to the General Council before same can be adopted. Any program, or project, unanimously agreed upon by any unit, cannot be reversed, except by two-thirds vote of entire membership of the General Council.

These General Boards were elected by the Assembly as nominated by the General Council and the entire report adopted.

Upon the recommendation of the Special Committee on Ways and Means, the General Council and the Board of General Superintendents, the name of the General Council was changed to that of General Board. The Assembly adjourned at 12:10 a. m.

THIRTEENTH DAY, TUESDAY OCTOBER 2

The session was called to order at 8:30 a. m. by General Superintendent R. T. Williams.

J. T. Upchurch led the devotions.

After prayer the General Assembly proceeded to business. Several matters of great importance were transacted, though the discussions occupied very much of the time. One of these was the perfecting of our Judicial Procedure. This called for the most careful, discriminating effort. The Assembly finally placed its stamp of approval upon the instrument as revised.

Another matter which had caused many memorials to be passed by the District Assemblies and sent to the General Assembly urging action was that of limiting the age of voting members. Fifteen and then sixteen were the ages most discussed. However the matter of agreement proved difficult and a change was finally voted down, leaving the manual unchanged on this point.

AFTERNOON SESSION

The afternoon session opened at 2:00 p. m., General Superintendent Reynolds presiding. Professor B. D. Sutton, Olivet, Ill., had charge of the singing leading the assembly in singing "Deeper, Still Deeper" and "Sweet Beulah Land," and rendered a special song "What Are They Doing Up There?" Rev. H. M. Chambers, Nebraska, who had charge of the devotional services, read for his Scripture lesson, Psalm 34 and offered fervent prayer, after which Professor Sutton sang "Amazing Grace."

The matter of the superintendency on foreign fields was brought to the attention of the Assembly and after some discussion a motion prevailed to rescind the action of the Assembly in adopting the resolution providing the election of three Missionary

Superintendents and the following motion was adopted, "Moved, that it is the sense of the General Assembly that our church has had a very insufficient superintendency on the foreign field during the past, and that there should be definite arrangements made to remedy this condition. It is our sense that there should be three missionary superintendents, and that these should be given sufficient authority to enable them to properly organize and care for our work abroad. We, therefore, ask that our General Superintendents appoint three Superintendents of Missions—one for Latin America, one for Africa, India and the Near East, and one for China and Japan—and that they authorize these Superintendents to organize and promote our work in agreement with our doctrines and policies. These Superintendents are to be subject to the Board of General Superintendents."

EVENING SESSION

The evening session opened at 7:10 with Superintendent Goodwin in the chair. D. S. Corlett, of California, had charge of the devotional service and led the Assembly in singing. The Assembly offered prayer, sending up a mighty volume of praise and thanksgiving, after which the first Psalm was quoted in concert.

Report No. 2 of the General Board of Education was read and the new General Board of Education was elected.

At this time the Secretary read the following telegram:

Nashville, Tenn. Oct. 2, 1923

Rev. E. J. Fleming,
c-o General Assembly,
Kansas City, Mo.

News in your message received with deepest appreciation. Husband barely alive. Your prayers strengthened me.

(Signed) Mrs. B. F. Haynes.

The report of the Committee on Revision was considered and a Commission of Manual Revision consisting of seven members was elected.

The report of the Committee on Social Welfare and Orphanage was read. Motion prevailed that the Secretary cast the ballot of the Assembly for the present General Orphanage Board to succeed itself. This Board was ordered to not initiate further orphanage work.

The following were elected to serve on the General Court of Appeals; H. D. Brown, E. A. Girvin, C. E. Hardy, E. E. Angell, J. E. L. Moore.

The report of the Committee upon Deaconess work was considered and after being amended was adopted. Several other reports were received.

Following careful inquiry as to any unfinished business, and reminding the Assembly of the nearness of the hour for final closing, on motion of General Superintendent J. W. Goodwin the Sixth General Assembly of the Church of the Nazarene adjourned *sine die* at 1:20 a. m. Wednesday, Oct. 3, 1923.

General Superintendent R. T. Williams prayed fervently in final benediction and the Assembly stood adjourned.

THE GENERAL ASSEMBLY EXHIBIT OF THE NAZARENE PUBLISHING HOUSE

THERE were many features which combined to make the Sixth General Assembly the most interesting, progressive and educational of all our General Assemblies. One of these was the Book Table and Exhibit of the Nazarene Publishing House. Tables built especially for the occasion aggregating sixty feet in length were filled with books, Bibles, Testaments, church and Sunday School Requisites. There were books of sermon outlines and illustrative material for pastors; books for Sunday school workers, reading books and class text books on missions; books for children and young people, etc., etc. From early morning until after the close of the evening service, delegates and visitors would "browse" among the hundreds of appealing volumes. And they carried numbers of them away. Occasionally a book-loving minister or layman not content with one or two walked away with an armful, to be packed

away in trunk or suit-case. Our folks certainly appreciate good books.

Just for the sake of curiosity we kept count of the number of sales and were surprised to find that during the two weeks of the General Assembly we had made 3,399 cash sales, amounting to something like \$1175.00.

The spiritual and inspirational influence of this Sixth General Assembly will be felt for years, and it heartens the "Book Man" when he reflects that at least a wee bit of this salutary influence will be derived from the worthwhile books that were carried away from Kansas City.

NAZARENE PUBLISHING HOUSE.

THE GENERAL BOARD

A meeting of the newly elected General Board was held on Wednesday morning immediately following the adjournment of the General Assembly. The Board remained in session throughout Wednesday and Thursday, and engaged in prolonged discussions of the work to be undertaken during the Quadrennium.

E. J. Fleming was elected Secretary to the Board. M. Lunn was chosen as Manager of the Nazarene Publishing House.

The General Superintendents are to be the representatives of Home Missionary work in all District Assemblies.

The General Assembly, having referred to the General Board the election of the three missionary superintendents, the following were chosen:

Rev. J. D. Scott for the Latin-America field;
Rev. George Sharpe of Scotland for the field composed of Africa, India, and Palestine;
Rev. J. E. Bates of California for the field composed of Japan, China, Hawaii and the Philippine Islands.

It was decided to make a complete survey of finances as well as other resources and liabilities, covering the whole business field of our denominational activities, which survey would assist in determining the policy to be pursued by the General Board.

Inasmuch as the shortness of time at the command of the members of the Board at this time, it was decided to hold another meeting of the General Board beginning December 12, at which time permanent policies would be formulated and definite steps taken toward the realization of our denominational hopes and aspirations.

In the meantime all the business of the Church will be conducted in the regular manner, and every interest fully safe-guarded and properly cared for.

E. J. FLEMING, Secretary to the Board.

DEDICATING A NEW CHURCH IN SAN FRANCISCO

On August 5th we were called upon to dedicate the beautiful new church edifice at San Francisco, where the Rev. Donnell J. Smith with his faithful wife is pastor. The work of these good people and the sacrifice of the little band of faithful Nazarenes in that wicked city, once cursed by rum, now by Rome, are deserving of columns of praise in our most worthy church paper.

The church building is one of the most up-to-date and modern church buildings in our entire connection, built at the cost of about thirty thousand dollars. Much credit must be given to the architect Mr. Cramer for the moderate cost of building. It could not be replaced for less than forty thousand dollars. Mr. Cramer's mother and brother are members of this church, and he spent much time and interest in building a beautiful building. This writer is not endowed with the gift of painting pictures in print, but this church begs description. We have traveled throughout the larger part of our entire connection and we have nothing ahead of the New San Francisco church. Thank God for such a splendid building in this large city, and God bless the untiring pastor and wife, Brother and Sister Smith, and God bless those faithful members who under God made it possible.

It was a great day; the Lord came down in wonderful power in the morning service and the saints were greatly blessed. In the afternoon at the close of the message the people gladly responded with practically the amount needed to meet the indebtedness. This is to be paid in on monthly payments, one of the finest plans to raise money on safe payments I have ever seen. We were assisted in the services by Rev. C. A. Gibson the District Superintendent and let me say here this district was one of the least at our last General Assembly and known

SUNDAY SCHOOL LESSON REFERENCE

October 14. ISRAEL, A MISSIONARY NATION.
Lesson: Ex. 19:1-6; Isa. 43:9-11; 45:20-22.
GOLDEN TEXT: Ye shall be unto me a kingdom of priests, and a holy nation—Exodus 19:6
Devotional Reading: Psalm 100.

October 21. ISRAEL IN THE MIDST OF THE NATIONS. Lesson: Joshua 1:1-4; Deut. 4:5, 6; 8:7-10; Isa. 2:2-4; 19:23-25; Eze. 5:5.
GOLDEN TEXT: Look unto me, and be ye saved, all the ends of the earth.—Isa. 45:22.
Devotional Reading: Psalm 14:9-14.

October 28. SOME MISSIONARY TEACHINGS OF THE PROPHETS. Lesson: Isa. 60:1-3; Jonah 4:10, 11; Micah 4:1-3; Zeph. 3:9.
GOLDEN TEXT: And the Gentiles shall come to thy light, and kings to the brightness of thy rising.—Isa. 60:3.
Devotional Reading: Isa. 42:1-9.

November 4. WORLD WIDE PROHIBITION. Lesson: Psalm 101:1-8; Prov. 23:29-35.
GOLDEN TEXT: I will set no wicked thing before mine eyes. Psalm 101:3.
Devotional Reading: Psalm 63:1-7.

to those who know our general church as one of the most difficult fields in the movement. It is now forging ahead and the key note of the District is evangelism, planting new churches, getting strong men to man them and building churches well located, which is a credit to any movement, too much can not be said of that faithful man and his pastors. The Gray brothers pastors of the Bay City churches and Rev. M. Murrish, one of the former pastors was present and assisted in the dedication.

Evangelist Sweeny preached at the evening service and continued the revival campaign. We left in the afternoon and crossed the Bay to Oakland and preached for our old friend and brother Ralph C. Gray who is pastor. He is one of our live energetic men whose work has already begun to take hold on the people of Oakland. Ten thousand blessings on the Bay City churches.

U. E. HARDING.

TENNESSEE DISTRICT ASSEMBLY

The Tennessee District Assembly is now past history. This Assembly was one of the very best ever held on the District. Dear Dr. Goodwin captured the hearts of our people with his beautiful sweet spirit and the wonderfully inspirational messages he gave. Especially his Sunday messages on "Vision." The District is growing in vision and holy fervor. Those reporting at the Assembly spoke of conflict through the year; but clearly, sounded a note of victory. Our Tennessee people are a very sacrificing, heroic people. Brother W. F. Collier was re-elected District Superintendent: We believe Brother Collier is going to lead our people in evangelistic campaigns this year, such as we have not known for years. Our whole Assembly was beautiful in its spirit of unity. In fact Tennessee Nazarenes know nothing else. —S. W. Strickland, reporter.

DAILY THOUGHTS

From the Bulletin Board at Olivet College

SUNDAY

"And ye shall receive power after that the Holy Ghost is come upon you."

MONDAY

"The Lord is not in the second-hand business. He gives us a new nature."

TUESDAY

"As soon as a man truly looks up and finds God, he looks around and finds his brother."

WEDNESDAY

"The devil may offer you a great feast, but you will be called upon to pay the bill."

THURSDAY

"Ordinary riches can be stolen from a man. Real riches cannot."

FRIDAY

"Life is not a speculation. It is a sacrament."

SATURDAY

"Full salvation always includes power to witness."

Among the Churches

BROWNTOWN, KANSAS

—Brother and Sister Tetrick most providentially came to us at a much needed time, but God has marvelously used them the past ten days giving them the hearts of the people and many who heretofore have been indifferent and unconcerned are now begging them to stay longer and give evidence that they are becoming concerned about their souls. The lecture on "The Single Standard" was well attended and enjoyed inasmuch they ask for another.—Mrs. C. M. Carter.

RINEY, ARKANSAS

—We have had a great meeting; it was said by the people to be the best they have ever had. The attendance was good, the results fine. Forty prayed through. We were there eleven days but the Lord gave us a great meeting from the first service. We expect to organize a church soon.—E. S. Broyles, pastor of Maple Shade Church.

ONAWAY, IDAHO

—Almost three months ago we came to this place in the name of our Lord Jesus Christ. We found a very loyal and spiritual band of Nazarenes. God blessed us from the beginning and souls were saved and sanctified. A few weeks ago we received thirteen new, grown members into the church and more are ready to come in. Last Sunday God specially was with us and sixteen young people and four older ones were saved. Regardless of circumstances God is sending in the crowds and we are planning to have three or four weeks' special meetings with Evangelist Earl E. Curtis this fall. We are looking for a marvelous manifestation of the Spirit of God in our midst. Pray for us, because it is the God of Israel that is bringing things to pass.—D. Swarth, pastor.

GRAHAM CHURCH, LOS ANGELES, CAL.

—God is blessing us here with His own sweet presence and prospering the work most signally. We came to this charge in June and have not had any special meetings yet, but we are having a revival, just the same, in all our regular services. Some splendid visitations of God have been manifested at our altar. Last Sunday evening three souls prayed through and the Sunday before five were sanctified in the morning service and two saved in the evening, one splendid young man delivered from cigarettes and a woman, raised a Mormon and confirmed in Russellism, was saved. At no time has the tide of emotion and excitement run high, but conviction is deep and souls deliberately and calmly go to the altar and pray until they touch God and are satisfied. Our church attendance has just doubled, prayer meetings have a little more than doubled and Sunday school is growing rapidly. Some splendid people are coming our way. Have received four into membership recently and expect to receive at least ten more very soon. We are now planning to add to or remodel our church, as it is altogether too small to take care of our present growth. To God be all the glory. The church is now in good spiritual condition and the people are the real salt of the earth.—Rev. Will H. South, pastor.

WALTHAM, MASS.

—This is the youngest church on the New England District. We are making a heroic effort, with God's help, to establish a Church of the Nazarene in this beautiful city. We had a tent meeting all summer right in a Catholic neighborhood. Plenty of stones came our way, and the tent was cut down a number of times. God held us steady and no one was hurt. Professor Floyd Nease and Miss Lula Barnard gave us excellent help in July. Then we had supplies from the Eastern Nazarene College and other places. In August we had Rev. Perley Briggs of the Reformed Baptist Church, as evangelist. He stayed with us for about a month, when we moved back in our hall. We have a nice place to worship and have very good congregations. We are only few in number yet, but our vision is big and our faith is in a mighty God. We have secured Rev. C. P. Lanpher as pastor and are believing God for victory ahead. Please pray for us and if any one feels led to help us at any time, we would be pleased for that bit of encouragement. The Lord has helped wonderfully in finding a house for Brother Lanpher, when they are so scarce and so high. His address is 119 High St.—Alfred Grant.

WAUKESHA, CAL.

—I am glad to report victory through the blood of Jesus. Since our Assembly God has been blessing and souls have been saved and sanctified for which we praise Him. We have taken in five new members and organized a Young People's Society

with eight charter members. On September 12 we had a baptismal service, eleven were baptized. We have some people that have the vision and are willing to work and sacrifice to see souls saved. We believe God has greater things in store for the little church at this place, praise His name. Yours for service.—Vale Johnson, pastor.

OSAGE, OKLAHOMA

—We have just closed a good meeting the Rev. C. L. Davis of Indiana was our evangelist and he was a good one. He did fine preaching and God blessed him and made him a blessing to our church and to our home. We had a good time in the Lord. Some prayed through in the old time way and we feel like going on. We have had great times here in the Lord for these years. We have some of the best Nazarenes in the world. We have good times in the prayer meetings, and in the Sunday school. We have a good live school and a fine Young Peoples' Society. The dear Lord has wonderfully blessed us here in this place and we praise Him. The good people here have just given the pastor a nice suit of clothes and a good offering for the evangelist. Pray for us.—Tommie Hayes, pastor.

WILSON, OKLA. WHEELER CHURCH

—Last Sunday which was our last regular service here was the best service we have had. The day was one out of the ordinary. The eleven o'clock service the Lord anointed us for this service, two thirds of the congregation wept, and it seemed as if the glory would lift the roof off and let us go up. After the service the congregation came home with us for dinner; there were one hundred or more, with just a little in the house to eat. We thought how Jesus fed the multitudes. After all arrived they began to prepare tables for dinner they began to go to their wagons, buggies and cars, and bring the good things to eat and truly it was a surprise to us. There were Methodists, Baptists, Nazarenes and unsaved. Everyone enjoyed himself. After all had eaten there were several tubs and baskets full gathered up and they left us more to eat than we had before they came. The night service was another service out of the ordinary. The fire from heaven seem to fall, the glory began to roll, the saints began to weep and praise God. Unsaved folks cried, some folks moved. God certainly honored the service. This was our farewell service. The church is in first class condition spiritually, all have the blessing of holiness but one or two. At the close of the service Brother Shaw made a little talk about our needs and in a few minutes had enough money to buy a nice suit of clothes to go to the Assembly and on to the next place. We are persuaded to believe it pays to go through with the Lord and stay at our post and do our duty. Truly these are some of the best folks in the world; we love the Lord and the people and they seem to love us.—E. L. Striegel and wife, pastor.

CANASTOTA, N. Y.

—The Church of the Nazarene at Canastota has experienced a revival. The campaign, with Rev. R. J. Dixon of Hartford, Conn., as evangelist, was a short one but attended with definite cases of salvation and gracious out-pourings of the Spirit. The membership was working in harmony before the services, but now there is even closer fellowship; and with unanimity the people expressed their joy that Brother Dixon came to us as evangelist. His messages are filled with Scripture, his spirit is especially

tender, and his heart burns with passion for perishing humanity—nor must we forget to mention his life of prayer, evidenced in our midst. The battle was strenuous; the victory sweet. And the church, in a better place than before, marches on with the motto, "On with the revival." Finally, may rich blessings continue to accompany the ministry of Brother Dixon, now of California.—Lloyd B. Byron, pastor.

ROSHOLT, SO. DAK.

—Just closed a good meeting in this place in which some were saved, some sanctified and a few reclaimed and the church wonderfully blessed and encouraged. Rev. J. R. Edwards of Nelsonville, Ohio was the evangelist, and a more fearless preacher of the Word of God we never heard. We had a good hearing from the outside, and seed was sown which will eventually bring forth fruit from among that class. Brother Edwards is a man who hews to the line and insists on people digging through to the bottom. Though a hard man on sin he is very sweet spirited; in fact I never labored with a sweeter spirited man. He is a man that stands by the pastor and any pastor looking for a real Holy Ghost man who gets results will make no mistake in calling him. This is the second meeting that Brother Edwards has held for me, and I have found him a wonderful blessing to my own soul.—L. C. Brown, pastor.

WASHINGTON, D. C.

—Rev. A. G. Crockett, pastor of our church at Denver, Colorado, recently spent eight days in revival work with our Washington church and in this short time about thirty got into the fountain. The preaching of Brother Crockett was a great inspiration to our people, and we hope we have caught some of his vision and had our faith inspired for greater things. People in the National Capital love old-time religion just like other folks, and when the truth is presented in an intelligent manner, backed up by a heart full of love and compassion, they will gladly receive it. We are still believing that we can have one of our great churches in this city. It is said that the eyes of the world are on Washington, and if that is so, we want the world to see a Church of the Nazarene. We are now planning for a great evangelistic meeting for the latter part of November with Evangelist J. B. McBride as the preacher, and hope to be able to use the auditorium of the church for this meeting. Repairs are being made as we have been able to get funds together; a serious problem for us to solve now is the seating. The pews were damaged to such an extent that we found it necessary to discard them. We covet an interest in the prayers of the people for our work.—L. B. Williams, pastor, 905 Monroe St., N. W.

BLUFFTON, IND.

—The Church of the Nazarene in this place is coming to the front. The services including the prayer meeting are being well attended. Last evening when Mrs. Himler gave a talk on the subject, "A Personal Conflict with a Personal Devil," in prayer service, old time conviction fell on the hearts of the people. While the church has had some hard blows in the past, yet God is blessing, the folks are encouraged and the outsiders are coming to the services. We need your prayers.—Morris M. Himler, pastor.

COLLINSVILLE, OKLA.

—We are glad to report the work at this place as still on the upgrade while unity and divine love prevails among pastor and people. All services are well attended and blest of God. Four at altar at regular service Sunday night. Our work here was one year old the third day of this October, and God has enabled us to procure property and build in the heart of the town which property is valued at \$2500.00 with indebtedness of only \$700.00. We have the respect of the town and are marching on with a sure tread under the leadership of King Jesus. Our Sunday school is among the best of the town, having an average attendance for this year of ninety-three. All glory to God. On with the battle.—J. C. Hasley, pastor.

CARUTHERSVILLE, MO.

—When we returned from the Assembly to take up the second year's work of the Church of the Nazarene, we found Brother Fetterhoff of Mexico, Missouri in a tent meeting. Quite a number were saved and sanctified in this meeting, five of this number joined the church and others are to come to us later; we have baptized fourteen. We have a fine band of young people who are a real terror to the Devil. We are looking up and trusting God for greater things in the future. A real soul travail is upon the little church and souls are praying through at almost every service. God is wonderfully blessing, a beautiful spirit of unity and love is manifest among the church people. We have no church bosses but pastor and

people are in love and working in harmony with each other and God is wonderfully blessing us. We have had about seven saved or sanctified since the Assembly just in our regular services. We are more determined to push the battle than ever before. We have about four and one-half acres of cotton the church planted and worked to pay the indebtedness on our parsonage. Our Nazarenes sure do know how to sacrifice and pull not only upon their knees in prevailing prayer, but in the cotton field to raise money to finance God's work. The church here is composed mostly of ladies but they are all pure gold. Brother Barnett will begin a revival for us next Sunday the seventh, and with the burden for lost souls on God's people that there is we are expecting great things in God's name. We ask an interest in the prayers of all God's people for a real landslide. This town is already stirred, God is working, talking to hearts, conviction is on the people. The outlook of the little church is bright, we are encouraged to press on. We ask an interest in the prayers of the HERALD readers especially while Brother Barnett is here in the meeting.—G. C. Brawley, pastor.

LAFONTAINE, KANSAS

—We closed a very successful revival here August 19th with Rev. F. N. DeBoard of Bethany, Oklahoma as evangelist. Brother DeBoard is a very able preacher and will do good for any church who calls him. In the two meetings held in the past year we have been able by the help of the Lord to get every one of our converts into the church. We have been here two years, and are coming back for another year. The outlook was never better, for making a real spiritual church here. To God be all the glory. Amen.—A. C. Mize, pastor.

JONESBORO, LA.

—Our little Church of the Nazarene here is shouting the victory with one accord. We have just closed a very blessed meeting conducted by Rev. R. H. M. Watson of Meridian, Mississippi and our District Superintendent, Rev. C. E. Woodson. It was a great success in many ways. We had the co-operation of the town and splendid attendance, and the preaching was of that sturdy stirring old fashioned type that brings conviction to the sinner. Many were under conviction but only a few prayed through as the meeting had to close just as the break came, but we feel that God will reap a good harvest as a result of this meeting. Brother Watson is a great forceful Bible preacher and the audience voted almost solidly for his early return. The meeting was held under the splendid new tent given to our District by the Chicago Central District through the efforts of their splendid District Superintendent. May God bless them good.—Mrs. M. Selltors, secretary.

NATURAL BRIDGE, ALA.

—As I have not reported our work in some time at this place, will say this has been indeed the greatest year of my life. The first meeting since our report to the HERALD was at Haley Grove. We had a great meeting, several professions of being pardoned or sanctified. Brother J. E. Johnston helped in the meeting; he is a fine Nazarene and a splendid preacher. His good wife was sanctified during the meeting; they are indeed fine people. Our next revival was a Saragossa, Ala., and Brother and Sister Platte were our evangelists. They did some fine preaching and the Lord honored it. There were several prayed through and some real cases of divine healing. Any pastor or church de-

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siring an evangelist would make no mistake in calling them. They pray and pull for the pastor. Our next meeting was back to Mamoth, no one helped do the preaching except Brother Alexander preached once. He is a fine preacher and as fine a man as there is on the earth. We had a good meeting and there were a number at the altar. Several prayed through, seven additions to the church. Our next meeting was at Glimmary. Brother S. T. Northcut started on Saturday night and I joined in with him on Monday. Brother Clyde Perry from Cordova came with us on Thursday. The dear Lord gave us a wonderful revival, a number at the altar and several prayed through, among them was the mine foreman, who was a wicked man, but he was gloriously converted. I have been pastor at Natural Bridge four years. This place is just three miles from here. There was the greatest crowd I have ever seen in this country.—G. L. Studdard, pastor.

THE DALLES, ORE.

—Evangelist E. T. Campbell and party are here in a pioneer revival meeting under the auspices of the Northwest District. About fifty have been to the altar since the meeting opened September 5. The 40 x 60 district tent is used. Thirteen knelt at the altar for healing Sunday morning, and some were definitely and instantly healed. Among them a young Catholic woman was healed of spinal and hip trouble of four and a half years' standing. Fourteen months she suffered in an invalid chair. She demonstrated like the man at the beautiful gate of the temple, as she went through the tent walking and leaping and praising God. Later she removed a steel truss from her body, and requires it no more. She tells the good news everywhere, on the street and in stores and to her friends, who gather at her home. Attendance is increasing also the interest and conviction is on the people. Will Godfrey and Miss Laura Miller of Portland are capturing the people with their songs and Mrs. Cornelius, deaconess is calling at practically every home in the city getting some people saved and healed while praying with them in their homes.—Reportre.

Gleanings From the Field

IN THE MOUNTAINS OF GEORGIA

Through one of God's providences on Sunday I was brought into a rural section far from the railroad in the mountains of North Georgia. The only church in the community was closed to all except those who preach a certain mode of water baptism. Arrangements were made for me to preach in a school house. The Holy Ghost moved me and wonderfully helped me to preach on Bible holiness. Only two lamps in the building made it impossible for me to tell if the people were white or black. Through the darkness their hands were lifted for prayer. When I had done all I could to help them to God we dismissed. Then the pastor of that church rolled a cigarette, fired up and smoked in the building with some of his members. How I did want a tent to put down there and lead the people to God.

Last night God gave us a good service as I preached on HELL AND HOLINESS under some large oak trees. Hungry hearts listened and the Power of God came down upon us. Hell is as real to me as the ground under my feet and it became real to others, then what shall I say of holiness?

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Oh, how my soul is bathed in the love of God. Let others put on the soft pedal, but by the grace of God I want to load with heaven's heaviest artillery and shoot to kill. Hallelujah! Several asked for prayer and we got down in the dirt and prayed with them. This morning a man came back to Hallelujah Chariot all broken up, saying he wanted to be sanctified. We got on our knees in the Gospel car and read the Word and prayed. Jesus swept down in billows of love and went through his soul. He got on his feet, waved his hands up and down and said, "I have got it, I have got it, the work is done; the work is done." Ten minutes ago he went up the street laughing and crying and praising God. ON WITH THE BATTLE BRETHREN, ON WITH THE BATTLE! Pray for us.—M. M. Bussey.

EAU CLAIRE, WIS.

—Just closed a hard fought battle at this place but with victory. Several at the altar. When I arrived there did not seem to be anything in sight, no singer, no tent and no nothing, but I got busy; found a hall out of town four miles and started in with a meeting doing my own singing for a while. Crowds began to come and a week's meeting has gone by. I found there was a Church of the Nazarene near, the pastor was Rev. J. W. Waltz, got him to come over and help me. This meeting has made a good opening for a good church. They have called me back for another meeting, we intend to go and put in a good church there by the help of the Lord. Pray for us.—R. L. Morgan, evangelist.

OLIVET, ILL.

—Our first meeting of the summer opened under the canvas at Georgetown, Ill. Brother Julius Miller, the pastor stood by us nobly and Prof. Small sang sweetly and the Holy Ghost honored truth and gave us some fruit which we shall hope will abide. From here we went to Waterloo, Iowa for our third engagement in that city. We need a Nazarene church here. Here is a city of 45,000 people and in one section there are over 3,000, people, in an all American community, of splendid laboring folks with only one church to minister to their needs. Prof. B. D. Sutton sang for us here and Mrs. Williams presided at the piano. Altogether this was a good camp and we gladly go back for next year's camp. From here we went to Blackwell, Okla. for the Oklahoma State Camp. There were some fourteen churches represented and thirty-five ministers in attendance. Rev. T. C. Henderson and W. B. Yates were my collaborators. From here we went to Council Bluffs, Iowa for the beginning of the annual summer meeting with our church. Our first meeting in this city was some seven years ago at Epworth M. E. just two blocks from the Nazarene church. During this time we have gone to this city for five different meetings and the growth of the church has been remarkable. On our first visit it was in a basement with about a dozen members. Now they have a splendid stucco structure, almost out of debt and about 100 members and some of the best folks in the world are its members. Brother M. C. Campbell is the hustling, efficient pastor at present, and the new building is largely a monument to his persistent effort. We hurried on to Sunfield, Mich., and took charge of the evangelistic services of the United Brethren Conf. Camp, Rev. John Hunt was our co-laborer here and did some great preaching. We are hoping to get a good Nazarene Church out of this meeting. Will you pray for us? We shall be in this District until the holidays. Then home for Christmas. We have an open date of four weeks we can give to some church for a real campaign in February. May we say we are thoroughly enjoying the fullness of the blessing. Wondrously saved; thoroughly sanctified and gloriously kept. Amen and Amen!—J. E. Williams.

LONDON, OHIO

From August 19 to September 9 I was engaged in a revival at the Church of the Nazarene at Hamilton, Ohio, with Rev. C. C. Chatfield and wife as pastors. I found both pastors and people fine folks to work with. They have a fine church building worth \$25,000.00 and about seventy members, with only a few thousands to pay on the church when it will be free from debt. This is remarkable for a baby church only a little over a year old. We had a good meeting and some fruit in this revival. Our next meeting was at Kenton, Ohio, where we just closed. This meeting was in a tent, the nights were cool but we put in a stove and kept the battle going. Rev. R. A. Hoffman had us come to Kenton and we found him to be a man of God with a vision of great things to be done, that would count for God and the advancement of His kingdom. God gave us a harvest of souls. Tobacco was thrown away, grudges settled, restitution made and at the end of the meeting at the urgent request of Brother Huffman and the people, we organized a Church of

the Nazarene with twenty-five members mostly adults with more to follow. Rev. N. B. Herrell, our District Superintendent was at the General Assembly when we organized so of course it must be subject to his approval and confirmation. The brethren of the new church were greatly enthused and when I left a dozen men were at work at their lot preparing to build a new church which they want to complete as soon as possible. They have a fine corner lot well located on a paved street. Rev. R. A. Hoffman was called to serve as pastor. We are now filling our slate for winter revivals and are ready to answer calls anywhere, large or small where God can use us. We will be glad to correspond with anyone needing help.—W. W. Loveless.

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ANNOUNCEMENTS

SPECIAL ATTENTION: Hamlin District.—Let all licensed ministers, evangelists and deaconesses send their licenses and commissions to Rev. Ray Boone, Higgins, Texas, at least one week before District Assembly, so he can make up assembly roll before time. Again, let local church treasurers send in all monies for district and general interests to Rev. Ray Boone, Higgins, Texas District Treasurer, so he can make out his annual report for assembly. Again, I would call attention to all our dear pastors to give your time, strength and efforts to raising all the apportionments before you leave for assembly, which meets at Hamlin, Texas, Oct. 24-28. All pastors, preachers, delegates and visitors who plan to attend Hamlin District Assembly, kindly send in your name and the number who will attend from your church or city or town, to Rev. L. P. McCrary, Hamlin, Texas. General Supt. Dr. R. T. Williams presides. Pray that our Assembly will witness glorious times of salvation.—**REV. ALLIE IRICK, District Superintendent.**

NOTICE: The Kentucky Mountain work is now in charge of Miss Ruthi Coleman and Mrs. S. Harding. Please send your checks and donations for that work to Rev. Miss Ruth Coleman, War Creek, Ky.—**J. W. MONTGOMERY, District Superintendent.**

RECOMMENDATION: It is with very great pleasure I introduce to our people Rev. A. D. Ashby, evangelist, of Pleasant Hill, La., who has been doing such splendid work on our district the last three months, and who transferred from the C. M. church to ours during the assembly at Louisville. He is a fine preacher and successful soul winner. Let's keep him busy.—**J. W. MONTGOMERY, District Superintendent.**

RECOMMENDATION: Am very happy to introduce to our people Rev. F. P. Cassidy, of 433 E. 4th St., Lexington, Ky., who organized and built the church in that city where he has pastored the flock for several years. He is now entering the evangelistic field, and should be kept busy in our churches.—**J. W. MONTGOMERY, District Superintendent.**

WANTED—Nazarene Evangelist for November meeting, who is not afraid to go to the hard places. New church in town of near 400. Electric lights, only one other church. Prospects for a fruitful revival. Write at once.—**Rev. G. N. Wickens, Harrah, Oklahoma.**

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HERALD OF HOLINESS: Malden, Mo.
Sunday morning twenty-five in the altar, twelve happy finders; Sunday night, house crowded so we did not have room to work; fifteen in the altar and six professions; on we go for greater things.
F. R. MORGAN.

HERALD OF HOLINESS: DuQuoin, Ill.
Without doubt we are in the midst of the greatest Revival DuQuoin ever witnessed. One sinner came to the altar at the beginning of the services and the power of God fell on the place and the shouts filled all the house.
NEWTON EVANS.

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D. H. POCOCK, pastor, Chester, W. Va.

HERALD OF HOLINESS: Minneapolis, Minn.
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BUD ROBINSON AND E. O. CHALFANT.

Notes and Personals

Brother L. L. Swett who has been pastor of the Jonesboro, La. church for nearly two years has resigned to take full time work in Arkansas. The church secretary in behalf of the Church Board wishes to express their appreciation of his loyal service and recommend him "As a clean, straight, second blessing holiness preacher and a very promising young man of God."

Evangelist J. E. Gaar, of Olivet, Ill., is to conduct a revival campaign in First church, Portland, Oregon, Oct. 14-28. He will be available for a few other campaigns either on the Pacific coast or en-route home. Write him care Rev. D. Rand Pierce, 235 Twelfth St., Portland, Oregon.

Evangelist W. R. Gilley writes: "I just closed a good meeting at Buckhart, Mo., in which a goodly number found salvation."

Rev. Thos. Keddie who has been doing evangelistic work for some time has accepted the pastorate at Burr Oak, Kansas.

Rev. R. A. Thornton, the new pastor of Second church, Louisville, Ky. enters upon his new work with good prospects. The church building is to be improved and a four-room parsonage built. He says, "The people have a mind to work and we are trying to lead them out."

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Mrs. Orby Taylor, San Saba, Texas, requests the prayers of the saints that God will send some one there to preach old time holiness, and give an old time awakening where salvation is so much needed.

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I am delighted to tell of God's wonderful healing power. I had to be operated on for appendicitis. I stood the operation fine until the fifth day then I became worse and had such a pain in my chest it seemed to get worse until I could hardly speak. The physician came in and said he didn't understand why I was suffering so much. Brother McWilliam came in to see me and before he left I asked him to pray for me. So he knelt down and prayed for the Lord to heal me. While I was unable to pray words, I really got hold of God for my healing. I seemed to get some rest that night and next morning my pain was all gone, praise the Lord. He gave me this testimony while I was in the hospital. I want to tell others what God has done for me. I am saved and sanctified and on the road for Jesus.—Nellie E. Younger, Cal.

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A covenant. Abraham goes to sacrifice Isaac. GENESIS, 22.

22 ¶ And it came to pass at that time, that A-bim'e-léch and Ph'chol the chief captain of his host spake unto A'brá-hám saying, 'God is with thee in all that thou doest:
23 Now therefore swear unto me here by God that thou wilt not deal falsely with me, nor with my son, nor with my son's son: but according to the kindness that I have done unto thee, thou shalt do unto me, and to the land wherein thou hast sojourned.
24 And A'brá-hám said, I will swear.
25 And A'brá-hám removed A-bim'e-léch because of a well of water, which A-bim'e-léch's servants had violently taken away.
26 And A-bim'e-léch said, I wot not

B. C. 1898.
Gen. 22. 2.
Gen. 22. 28.
Isa. 8. 10.
Job. 2. 12.
1 Sam. 22. 21.
1 If thou shalt lie unto me.
6 And A'brá-hám took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together.
7 And Isaac spake unto A'brá-hám his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering?
Gen. 22. 15-22.

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