

HERALD of HOLINESS

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

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I Have Sinned

No mortal man can pass the outer portal of salvation without use of this key: "I have sinned." A confession of sin is a confession of the need of a Savior; and a cry for a Savior from a lost one is God's opportunity for the presentation of Jesus Christ, without whom there is no entrance into the Father's house. Sin recognized, sin confessed, sin loathed, sin abandoned, brings a glad meeting with the Father, a blessed cleansing and robing, a renewal of acknowledged relationship, and a banquet with rejoicing. God so loves the sinner, so yearns for his love, that He removes to the utmost limit the just anger of holiness defiled and defied, and with kindness marvelous in its multiplicity of action, and its longsuffering with indifference and unthankfulness, strives to separate man from his sin. But sin covered, sin unconfessed, is a Savior spurned and salvation rejected. A just God can have no mercy upon sin: that shall meet with all the terror and fearful retribution wrapped up in the awful expression "the wrath of God"

EDITORIAL

THERE are different kinds of opposition to God's movements, which the Devil instigates. He is prolific of resources and adapts his tactics to circumstances. Generally, it is ridicule he employs in the earlier stages of religious or reformatory movements, by which he seeks to retard or impede such movements. It was so in the case of Nehemiah's rebuilding the walls of Jerusalem. His enemies ridiculed his work, and said it would fall under the weight of a fox.

Ridicule failing, anger was kindled, and fight was shown of a positive character. But this did not discourage the great reformer. He was only the more determined on the great work. Such should always be the effect of opposition of whatever kind. It should incite us to greater diligence and determination and effort.

The next and one of the most difficult to meet, and most dangerous phases of opposition, was that of discouraged brethren. These pined their pessimism, and there was danger of upsetting the loyalty and discouraging others. This is a most efficient weapon in the Devil's hands for his dastardly work. Discouraged brethren are generally very noisy with their reasons for opposing things, for they feel their indefensible position, and must build up a defense of some kind on which to stand. Hence, they are quick to project their arguments for their withholding support from the work in hand. This, coming from members of the fold, is very apt to create dissension, and increase opposition. Nehemiah had this to contend with, but it did not cause the least diminution of zeal or effort in his work.

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Similar tactics have been practiced in all great movements. In the earlier stages of the prohibition movement ridicule was the first resort. We heard much of "long-haired men and short-haired women." "Dreamers" and "idealists" and such terms were commonly employed to designate the reformers. We were denounced as selfish men, who sought to ride into popular favor on the prohibition sentiment for purposes of preferment politically and otherwise. Failing in these lies, the opposition went into vituperation and bald slander, and attempted to wreck men's characters by such means. From this they proceeded to open or clandestine violence, and arson and murder, and all sorts of brutality, were employed to get rid of the enmity of reformers who sought to abate the nuisance of the liquor traffic. Along with this was a campaign of systematic lying, through a subsidized press, alleging that it was impossible to enforce the laws after enacted. To make good these anarchistic declarations, they proceeded to spend millions to prevent the enforcement of such laws, and the fight became hot and tempestuous on the matter of enforcing laws after they had been secured.

This is the main point of the battle today. We have to meet the millions of this entrenched iniquity in a fight for the enforcement of prohibitory laws. The victory is near, however, for the lies and the hypocrisy of the allies of the traffic are too well known to longer deceive the public. Everybody has learned never to believe the liquorites, even on oath, and on the reformation goes heedless of all their lies and slanders and what not.

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Holiness has had a hard fight to get on its feet. We were first denounced as faddists, fanatics, and come-outers, and such delectable epithets were cast at us. Steadily the movement moved onward and upward. Then they got mad and began a fight in earnest. Starvation appointments were employed to kill or drive out the advocates of holiness, but they would not starve out at all, but suffered on and preached on night and day, and multitudes were saved and sanctified despite all such opposition. The opposition of intimidated or discouraged brethren had to be met. The apathy of our own brethren was a more delicate and difficult opposition to meet than almost any other. It was not desired to "quench the smoking flax or break the bruised reed." Hence, there was infinite patience exhibited, sometimes to the hurt of the movement. Yet despite all these kinds of opposition, the work has gone on steadily, and today the cause is growing and spreading under better forms of operation than ever in the history of the movement. There has transpired an organized form of work which is the better and the only way to effectually and consistently and permanently push the great work.

Organized holiness disarms the opposition, in a sense, and puts them on the defensive. They have no right to war against such an organization as they could claim to war against a guerrilla or bush-

whacking means of warfare as they chose to term the other method. We have a right to our own vine and fig tree, erected on our own lot. Let all the world say what they choose. They have no defensible ground of attack, whatever, and they feel and know it. We are within our rights absolutely, and their opposition is only self-stultifying and absurd, and makes them the laughingstock of the thoughtful.

Then, the success of organized work has been its additional vindication, had it needed any other. The results have proved its need and wisdom. God has greatly blessed the work, and this is so manifest that nobody dares to deny it. Let us keep humble and true, and aggressive and absolutely scriptural in our work, and we are bound to win. God help us to be true.

Teaching the Word

ONE of the most beautiful traits of Jewish character is their reverence for the law of God. This reverence is ingrained in their very nature, and is taught their children scrupulously. This was required of them from of old. This is a wonderful thing for any people to practice, and is a most unfortunate lack in present day people of most nationalities. There is not that reverence and love for the Bible which its importance and human need calls for.

It is a most healthful symptom of later days that the Bible is taught as a text book in our holiness schools. Indeed these schools were the pioneers in such teaching of the Bible, as really a text book, which deserves to be taught from the Book itself, and not from books about the Bible. We do not care much for its teaching from other books written about the Bible by men and women. We prefer greatly to have it taught from the sacred pages themselves. We want the Bible honored by using the physical Book itself, and familiarizing the student with its chapters and books and verses and characters and incidents and histories.

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We have a very early and a very fine illustration or object lesson as to the best method of teaching the Bible in the case of Ezra and Nehemiah, in their teaching of the law after the rebuilding of the temple and walls of Jerusalem. There was a widespread call for the law, and in response arrangements seem to have been carefully made for its teaching.

The method referred to above we find recorded in the 9th verse of the 8th chapter of Nehemiah: "So they read in the book, in the law of God *distinctly*, and gave the sense, and caused them to understand the reading."

We have italicized the three points which we wish to stress—distinct reading, giving the sense, and causing them to understand. The first is of paramount importance, and is very simple. At first one will be tempted to wonder that there should be any need of exhortation on this point. Yet that is just what is greatly needed this late day. There is a great deal of very bad reading of the Bible. Any one who listens to the reading from the pulpit will be convinced of this very quickly, if he will give a little attention to what he hears.

There is much mumbling and stammering and blundering at the Word, which can not be called reading at all. Often it is difficult to know what is said in the Book at all, unless you chance to be familiar with the announced portion which is being proposed to be read. Then, there is much wretched reading when you hear the words. There is no expression, no proper emphasis, no seeming appreciation of the wonderful meaning of the precious Word on the part of the reader himself. There is often such an absence of feeling and sympathy in the reader. It is perfunctory and formal to a painful degree. Sometimes there is read sublime portions which ought to spring the preacher to profoundest sympathetic touch with the inspired message, but we hear only a monotonous drawl, as if it were some dry advertisement of a patent medicine, or some other useless thing. It is positively appalling, what is often heard in the pulpits of the land. There is no impression made by such reading favorable to the hearing of the message to follow, except, too often, one highly prejudicial to anything the preacher may say. Intelligent people are often thus given, unfortunately, an aversion to the preacher by the sample of him which they get in his butchery of the Bible in his reading of the lessons of the text.

One fundamental quality is mentioned in Ezra's method, and that is "distinctness." This is enough, for it is a very inclusive element of excellence. So read that everybody will clearly understand at least the very words you read. Enunciate plainly and distinctly, and loud enough to be heard by everybody. This is indispensable to any proper reading of the Word, and should be most consciously guarded in pulpit reading of the Bible. We have no right to misread the Word, or to so read it that the people will not understand what we say.

Then "they gave the sense." That is, they simply explained the plain, patent, outstanding meaning of what they read. They did not give what some commentator thought the words meant, but what the words themselves meant, as interpreted by the Book itself. If there is any proper degree of familiarity with the Word, there will come trooping to the mind parallel passages in groups, throwing light on the words read, which in ninety-nine cases out of a hundred will be all the aid needed in interpreting the passage. There must be no strained twisting of the words to support some fad or theory or belief or predilection. The truth is, we ought to cast aside all our doctrines and our shibboleths and theories when we come to read this Book, and be willing to have our most cherished beliefs and doctrines shattered completely if the plain and obvious words of Scripture did this for them. It might be better for many of us to have much of this kind of rubbish, with which we are incumbered, destroyed for ever. We would, perhaps, be better off for it.

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"Causing the people to understand" thus, and by every possible means is a great work indeed. Be patient and tactful and honest until you have given the people a chance to understand the Word. We can not be in a hurry or impatient about this matter. Most people are very slow, especially in comprehending the Bible. It has been so little and so poorly taught them that they need, of all things, a most long-suffering and patient instruction in the Word for them to make any headway at all.

With these three means properly used, much can be done in teaching this precious Word of God, for a knowledge of which multitudes are perishing and dying without hope and without God. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." This "rightly dividing the word," is of tremendous importance. Have regard to the dispensations in teaching the Word. Give to this dispensation what Scripture belongs to it, and to that dispensation what belongs to it, and so on. Thus we will be surprised at the new insight we will get into the Word, and by the very process of letting Scripture interpret Scripture.

Great Burdens and Great Praying

THESE are coupled together in the Bible and in correct logical thinking. Great causes are necessary to produce great praying. No greater causes can exist than great burdens for the souls of the lost, the needy, and the endangered. It was this mighty burden for souls that led to the great praying of Christ, and the marvelous sacrifice He made for the lost by the shedding of His blood.

Intercessory prayer is the highest form of prayer. It is that character of prayer which looks out from or beyond self, and occupies itself with the needs of others. This was possibly the chief staple of the praying of the Christ. It was for others, or for strength to endure to the end in the mighty sacrifice He was making for others, that He chiefly made petition on Olivet's sides, often through the long nights.

It was intercessory prayer which distinguished the lives and labors of the most eminent preachers and saints of all the past ages, and gave to them that sanctity and power which has made their names as ointment poured forth for so many long years. It was this kind of praying that gave the pioneer preachers such victory who opened new continents to the gospel, and led men and women by the tens of thousands to God in salvation. It was this which gave birth to the mighty revivals which ever and anon have swept countries and churches like great tornadoes, and brought countless thousands into the kingdom. It has been in the atmosphere of such prayer that the great denominations were born, and placed upon the arena for their benign work of world-wide evangelization.

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It was the spirit of intercession that gave to Nehemiah's celebrated prayer such fame, and gave it such power with God. It was

an intercession for his brethren left in Jerusalem, and for his beloved but ruined city. It stands recorded in the first chapter of his prophecy as one of the most illustrious prayers in the Bible, or in all literature, sacred or profane. Studying this great prayer, we find that it came out of information carefully sought concerning the needs and state of his people and his city. The knowledge he thus obtained filled him with dismay and grief, and so burdened his soul that he betook himself to intercession for them. His face was sad, and he was depressed to the point of impressing his king with the seriousness of his great sorrow. He was so overcome with his burden that the history says "he sat down and wept, and mourned certain days, and fasted, and prayed." This is the kind of burden that produces effectual intercessory prayer. How many church people are thus burdened for souls? It is when they become so burdened that revivals break forth, and souls are brought into the kingdom. It is such travail of soul that brings forth children unto the Lord. Let Zion travail thus, and she will rejoice in the birth of children.

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One other element in this great prayer of Nehemiah we notice, which was that it was marked by full and frank confession of his own and his people's sins and wickedness. He made no claim of merit. He disavowed that he or they deserved anything but condemnation, but pleaded only the mercy of God. Prayer without confession to God is distasteful to Him. We must "lift up holy hands" in prayer, if we would be heard. "If we regard iniquity in our heart, the Lord will not hear us," when we cry to Him. Prayer is worse than folly when we try to conceal from God or ourselves our sins. It is not honest to come before Him thus. Let us come before God with contrition in our hearts and with confession on our lips, and thus bring our soul-burdens to Him, and He will hear and bless and relieve and save and establish and lead and enrich.

Nehemiah used the word of God in his prayer. He reminded God of what He had promised concerning His people. He planted his feet upon this promise, and made his stand and pursued his suit until God heard and answered and blessed him and his people and city.

We add only that Nehemiah fasted as well as prayed. He used this, and humbled himself, and in the very dust and ashes of humiliation. He prayed and prevailed with God, and He lifted his burden in mighty blessing.

For the Wrong Master

THERE is always opposition to any true work of God that occurs or is undertaken. God has an enemy who never lets up, and never will as long as God has followers who are true, and refuse to compromise. There could be a quick end to all trouble with opposers to divine work. If we would not insist upon its divine authority and source and character; if we would only tone down and be content with the work without crediting it to God; if we would only be "prudent" and cease using extreme or radical terms or means, we might have a surcease of our troubles. But this God's servants will never do. God must be exalted, and He must have the credit for what He does.

Nehemiah might have had a quick end to his vexatious troubles with Sanballat and Tobiah, had he agreed to some compromise, but this he would not do. The world is all right; good works of benevolence are all right; the church is all right; and making good men out of bad men is all right — all these things are all right, if you will leave God out of them. Do not insist that there is anything really supernatural in them, and the Devil will not bother you at all. But let the spiritual appear; let God show Himself; let men honor God as the doer of His own mighty works; let men prevail with God, and let His stately steppings be heard and felt among men, and let insistence be made on giving God His due, and trouble begins at once. If we will compromise, and admit that these were only natural causes; that these mighty works were only human, or diabolic, or hypnotic, or anything but divine, the enemies will let up, and a truce can be quickly had. Sanballat and Tobiah will agree to such a compromise, and cease their troubling, and let the weary rest a long rest.

The world and the flesh and the Devil will let you have a million gods, but never God. They oppose the idea and the truth and the works of the true God. Unbelief wants a world without God and is determined to have it even if it has to kill out all the witnesses to the unpleasant fact of His Being.

I WILL ARISE

The knowledge of lostness may bring desire to be saved, but desire of itself is not salvation. There must be that which will link the desire of God with the desire of man, and that connection is the will of man. "I will" is expressive of desire in action. The most potent thing outside the will of God, is the will of man; and when man links his will with the will of God, the power of Omnipotence backs his purpose. Alas, how many, even after becoming awakened to the condition of their spiritual degradation, and "wanting to do better," rest in that, and neglecting or refusing to put forth the power of their will to get to God by following in the light which He shines upon their pathway, never get out of the "far country."

THREE USES OF OUR OWN

We are assured by Holy Writ that "all things" are ours. Paul puts the matter again in another way, "All things are lawful." Of course, no reasoning man would think otherwise than that the reference is here to the vast range of provision the Creator and Preserver has made for the holy enjoyment and sustenance of His children. It embraces nothing that has come from the heart and hand of the Devil. All things are ours and are lawful for our use. In that use there is the usual, the common, the self-good; then there is a higher use, which is better, which finds its object in those about us; and there is the highest use of our good things which places them all upon the altar of God for His glory—to be used as He directs. We sometimes hear one say, "There is no harm in it; and it gives me pleasure," and again, "It is one of God's gifts and I have a right to do as I please with it." The apostle recognized this right in itself, but he emphasizes a more glorious liberty in Christ in the one who waives his right for the good of another. It is the law which runs all through the teaching of Jesus, a law at utter variance with the maxims of this world: "He who loses his life shall find it." Perhaps one of the lessons we are most slow to learn is, that we are our brother's spiritual keeper. Alas! there has been too much the spirit of "Let him look out for himself," too little tenderness and consideration for his weakness. In our knowledge of freedom in Christ as to our own personal action, let us not forget that we are "debtors both to the Greek and the barbarian"—those who do not understand us, nor we them—and, above all, that we are imitators of Him who pleased not Himself.

LOVE IS SACRIFICE

That which is commonly called love, is usually a clear case of selfishness. We "love" a person or thing because that person or thing, we think, will minister to our pleasure or advantage. How far that is from God's thought of love is seen in the words and life of Jesus Christ, and of those who follow Him wholly. An exchange puts it truly:

Love is not the getting of any thing, but the surrender of self to the life of the world. It takes us a long while to learn this; but we should begin to learn it now. If one desires to know the genuineness of his love, he can discover it by his willingness to sacrifice. It is the greatest thing, because it is the sum of all worth-while things. Love is the enduring quality of human character. "Its holy flame forever burneth."

KNOWING CHRIST AS LORD

The salvation that Jesus came to bring is incomplete until God again is upon the throne of one's affections; until He is Lord over every thought, every desire, every activity of life. The reason that there is such a sad mass of "sinning Christians," such a falling away

among those who have been really regenerated, saved by the blood, is that they have not gone on unto the baptism with the Holy Ghost, which purifies the heart and enthrones Christ in the center of being. Rev. H. W. F. Frost says:

Men often know Christ as their Savior, and yet do not know him as their Lord; while not a few Christians make it plain that they know Him both as Savior and Lord. It is such facts that give point and application to the word of the apostle Peter, "Sanctify in your hearts Christ as Lord." In other words the apostle, writing to Christians, exhorted them to perfect their lives by making a sanctuary of their hearts, and by enshrining and enthroning there the Christ, not simply as Savior of the life, but also as its great and glorious King.

THE BUSINESS OF THE CHURCH

The world and the flesh—and we make so bold as to say, the Devil—would insist that the business of the church is to feed the hungry, clothe the poor, build play grounds, erect sanitary tenements—and say nothing about the souls of men. And the saddest view of the nominal church is that it has accepted the dictum of the above trinity, and makes its boast that it is the Church of Social Service. Jesus Christ indeed came to better social and economic conditions, and His church will accomplish His will, but He came to cure the disease from which all the social ills flow; to save the souls of men, and thereby bring a permanent change in righteousness to all human conditions. It is the business of the church to get men ready to meet the coming Christ; to get hearts pure; then they will be ready for true citizenship in this country, if the Lord tarry—in the New Jerusalem, if He comes soon. The *Sunday School Times* says, editorially:

I did not know what the business of the church was until I had studied the truth of the Lord's Return. Then I found that it was not our Lord's commission that the church should devote itself to having factory conditions, or child labor conditions, made what they ought to be. Of course, I did know that every time an individual factory owner is brought into the liberty of the gospel, and allows the Lord to rule in his own life, he will have a better factory than before. I knew that temporal conditions would be made better in the administration of the individual Christian. His home, his factory, his employees would be treated as Christ would have them treated; but as for making it the business of the church to deal directly with these temporal conditions, I saw from the Word that this would be to start up a blind alley.

Dr. C. I. Scofield illustrated this point the other day at a luncheon table. A business man asked him whether a Christian ought never to interest himself in improving social conditions. We all waited for his answer. He illustrated his thought from Peter's experience (Acts 5:12-16). Peter was doing the Lord's will after Pentecost, and among other things was not only healing spirits—bringing souls to Christ—but was empowered by God to heal bodies as well, to improve their conditions, so much so, that people brought "sick folks, and them which were vexed with unclean spirits," that "at least the shadow of Peter passing by might overshadow some one of them." Said Dr. Scofield: "God undoubtedly honored the sincere faith of these people, even through the shadow of Peter. But," he said, "that was a by-product of Peter's work. Suppose Peter, realizing that God was working through his shadow, had said to the other apostles, 'Now we have found our work. On sunny days announce that we shall walk along the streets and let our shadow fall upon sick people.' In doing this they would have gotten far away from the will of God; and their work would have gone to pieces, as does the work of the church of Christ when it turns aside from its true business of soul-winning to the shadow-business of improving temporal conditions. Yet a certain amount of shadow business is all right, so long as it is merely incidental."

THE CRAVING OF THE CARNAL MIND

If anything were needed to prove the universality of the carnal mind, in even civilized, supposedly respectable people, the character of the "moving pictures" demanded by the public, would leave nothing else required. Carnality feeds on smut; and carnality is the same in its nature on the boulevards as in the North ends. A theater that would bar all suggestive situations and salacious conversations from its plays could not keep its doors open a month.

Same with picture shows: Unsanctified people—people whose hearts have not been cleansed by the fiery baptism with the Holy Ghost—will have their carnality exercised with moral impurity. Producers of these indecent plays and films profess to prefer "clean stuff," but their patrons demand the "off color" plays. Oh that the churches called by the name of Christ might know that the blood of Christ is efficacious to cleanse the heart of men and women from all this desire for filthiness! May He help us to proclaim the truth. The *Christian Advocate*, commenting upon this alarming situation shows the condition but misses the remedy:

Not long ago the president of one of the oldest and largest motion picture companies addressed a question to the 18,000 exhibitors in the United States. The question in effect was this: "What do you want me to give you—clean pictures, or smutty pictures?"

The reply from possibly 60 per cent of the exhibitors was to the effect that they desired smutty pictures. They expressed a personal preference for clean stuff, but said that their patrons were more willing to pay money to see an off-color play than a decent one. The inference was that business exigencies justified the use of the unclean picture.

While there should be an uncompromising boycott of the questionable picture by all, yet we can not hope for a very early success of such a boycott, for the boycotters are still in the minority. The situation only emphasizes the necessity of curbing by law the unclean picture just as we keep it out of the movies by a law and just as we curb by law various evils which are virtually indorsed by the majority. It is the duty of every good man and woman in the United States to use his or her influence in behalf of the bill now before congress for the censorship of the moving-picture show. State censorship and municipal censorship have so far proved themselves but little more than farces. Only national censorship will meet the evil.

In the meantime the Christian church, through the practical, personal example of its followers, and through the preaching of a sound gospel, and the inculcation of a pure and lofty life, should go on building up an influence against everything that is low and unclean, especially against the commonly accepted doctrine in the business world, that if one cannot make a living by appealing to the highest in human nature, it is all right to make it by appealing to the lowest.

SEEKING PRE-EMINENCE

One of the meanest traits of carnality is that which seeks to lord it over others; to get the better place; to secure advantage. It is that very thing which throws human society all out of joint, and is responsible for much of the world's misery. Jesus taught that the true place of pre-eminence was that of the most lowly service of others. The world rejected Jesus, and scorns His teaching today. Yet the doctrine of the Christ in the hearts and working out in the lives of men, is yet going to conquer the world. Of this pride, ambition, self-seeking, the Rev. C. F. Wimberly says:

No human appeal can quench the burning, consuming flame of ambition. It crushes into power for selfish use all that is high, beautiful, and holy of human life. It breathes into the souls of men and women the passions of a demigod and batters faith down and overrides all obstacles and barriers. Heaven pity the man who is found in the way of ambition, either for fame, power, or place, whether in church or state. It is all one unholy, inhuman passion and comes from the same source and will resort to the same methods to destroy whatever crosses its path. The gallows, gibbet, rack, dungeons, stake—all are the handmaidens of ambition. The methods as to dealing with objects in the way of ambition have changed, but the spirit has not changed. It is just as cruel, merciless, and determined as when men were burned, imprisoned, or banished that the coast might be cleared for selfish actions.

An Armentian, sbrewd, courtly, as many of them are, was asked if he was happy in America. He answered: "Good country, good work, good pay, good food," and paused, his thought not yet complete. Then, with a look of perplexity and pain, he added, "Too much sinner."—*Christian Endeavor World*.

"Happiness is a genuine diamond, but pleasure, although it may look like a diamond, is often paste."

Relation of the Local Church to the Entire Body

ORGANIZATION does not and can not create power or life. Life and power exist independent of all organization; we can not say as much of movement, progress, and accomplishment, for these there must be organization.

Power may exist without any kind of organization, and thus lose its potential. Power exists in masses of wood, iron, steel, brass, etc., equal to that of a massive engine, fired and developing great speed under adverse conditions. There is however, no progress, no motion, until there is organization of these elements into an engine; the coal deposited properly, proper connections, and relations made. Then there is progress and accomplishment.

There is not only no real progress without organization, despite the existence of all required elements, but there is a degree of waste constantly and unavoidably taking place. The coal is slacking, wood decaying, metal rusting, and the matches in danger of losing their power to ignite. Only the necessary time is needed for this decay and deterioration to reach a point that excludes the possibility of organization into a great engine for crossing the continents with tremendous freight tonnage.

The entire body of the Pentecostal Church of the Nazarene is an organized institution for carrying the great and marvelous gospel of salvation to the uttermost ends of the earth; its members are the local churches. The governmental system is most perfect, and the relation of the members to the entire church body most glorious and beautiful.

Every institution is for the promotion and ultimate success of a definite aim; that of the Pentecostal Church of the Nazarene is holiness of heart and life, by a second definite work of grace; the ultimate success being the reaping of the invisible and eternal Church of which the visible church is only a type or shadow. The object or aim is real, and success is sure, for the inspired Word of Scripture is "The gates of hell shall not prevail against it."

Ordinarily, by the body we mean the largest portion, that is, the trunk, or corporal part. The entire church body would possibly convey the idea of the body, with all of its members or local churches.

Let us notice for comparison, a concrete institution, an electric light and power company. Here there is a marked resemblance, yet a decided difference. Mortality and immortality are unknown factors, fading into organization, government, and principals, or foundations. The body proper is the company with its governmental laws, and the electrical principals or laws invisible. However, the ultimate success of the company for itself and the public, depends upon its local members, that is the motor, or the bulb, being in proper relation by contact, as well as being organized and operated by the same definite laws. The local church is the motor, or the bulb, and must be in contact with the entire church body, the dynamo. It must be organized and operated by the same laws, the same system of government for the whole institution. When proper relationship exists and is maintained, there will be a current of divine power, of holy fire, that will overcome all resistance, set wheels to revolving, cargoes to moving, and produce marvelous activities. There will also be a halo of glory surrounding not only the local church (the bulb), but the entire body of the Pentecostal Church of the Nazarene, that will be recognized in our land as the beautiful reflection of our Messiah, and His second coming. The darkness and gloom of the world, yea! of India's darkest night, shall flee before it.

Thank God for such a mission as is ours. Such blessed and sacred privileges. It is necessary for us to be properly organized, and governed, our relationship properly known, and appreciated, if we would be successful local churches, and lead to the ultimate success of the entire church body.

By **T. E. Mangum, M. D.**

Failure of the local church to adopt the fundamental doctrines and governmental laws of the entire church body, would be a crime of disloyalty.

As our beloved District Superintendent, William E. Fisher, has often reiterated: "The polity of the Pentecostal Church of the Nazarene is unique within itself." Each member or local church having official recognition by the entire church body. Thus governmental relationship is a unit within itself, all working together for the good of each other, that is, for a common, unselfish interest.

There is a crying need in the Pentecostal Church of the Nazarene, for pastors versed in the governmental divisions of our Manual, (P. 31-72), who can teach relationship to the letter of the law. This division of the Manual deals minutely with the relationship of the local church to the entire church body. Proper instruction of the laity concerning this relationship, and concerning execution of plans for the furtherance of this relationship, that is, General and District Assemblies, with their respective boards, officers, etc., the ministry, discipline, institutions, official organ, and every other interest of the church as a whole, will create a sense of obligation to the entire church body with all its interests. When such a sense of obligation prevails, with a vivid mental and spiritual vision of the great body, its organization, aims and purposes, the flag of loyalty will wave high, and the spirit of obedience to this, the greatest institution on earth, fill every heart. The title of terumoth will be not law, but gospel, pentecostal liberality, and hilarious giving prevail, apportionments be met, and the local churches as well as the entire church body astonish the world because of progressiveness.

Our true relationship, however, is not em-

Testing

DOROTHY L. HUTCHESON.

THE RAIN descended in torrents,
The storm-clouds covered the sky;
The lightnings flashed,
And the thunders crashed,
And the terrible winds swept by.

Forests lay torn and denuded,
The wild things fled in alarm;
The rocks were rent
By the bolt's descent,
But the Lord was not in the storm.

And after the storm an earthquake
Grappled and shook the world;
Great boulders old
From their giant hold
By its pitiless strength were hurled.

It shook from their foundations
The cities and homes of men;
And a mighty fear
Gripped the brave old seer,
But the Lord was not there again.

And swiftly upon the earthquake,
Another fierce judgment came;
And frightened men
Were driven again
By a hungry, devouring flame.

Destroyed were the homes and the harvests,
Cities were swept in its ire,
Its greed and wrath
Wrought terror and death,
But the Lord was not in the fire.

As the prophet old stood mourning
The awful destruction wrought,
A voice at length
With the needed strength,
To his trembling heart was brought.

And that voice of gentle stillness
Silenced each clamoring care;
And he sank to rest
On Jehovah's breast,
For he knew that the Lord was there.

bodied altogether in the governmental; there is a mighty hand of divine guidance, reaching beyond the governmental. There is a wing of protection, a massive wall of fire, the sails, the compass on the old ship of Zion, for true sailing and safety. This more far-reaching guardian of our church, is her doctrine.

To Doctrine, the Manual of the Pentecostal Church of the Nazarene gives sixteen pages. The local church knows not its thorough relationship to the entire church body unless it is thoroughly and completely indoctrinated, until it becomes immune to every form of heresy and false doctrine. We would urge line upon line, precept upon precept, in indoctrination, especially with our new churches, and lambs in the fold. Nothing else can be so real a protection and safeguard against doubt or fanaticism. There is great need of Bible holiness, Bible experience. This indoctrination should be done from the pulpit continually, and the Manual be a text book to every member. This will prove a Rock of Gibraltar in the maintenance of proper relationship.

The governmental and doctrinal relationship does not only guide into function, but guide in function. In the entire church body there is the combined function of all the local churches, and in the combined work of the local churches there is the function of the entire church body. Thus we see the relationship in common interest; the great work being to carry the gospel to the uttermost ends of the earth, in obedience to the command, "Go," with a conscious knowledge that we are therefore no more "strangers and foreigners, but fellow citizens with the saints and of the household of God, and are built upon the foundation of the apostles and prophets, Jesus Christ, himself, being the chief cornerstone, in whom all the building, fitly framed together [by government and doctrine], groweth into an holy temple in the Lord, in whom ye also are builded together for an habitation of God through the Spirit." Preaching "this is life eternal, that they might knoweth thee the only true God, and Jesus Christ whom Thou hast sent," also "come unto me all ye that labor and are heavy laden, and I will give you rest; take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls, for my yoke is easy and my burden is light;" "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come into the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; that we henceforth be no more children tossed to and fro and carried about by every wind of doctrine, by the sleight of men and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into Him in all things which is the head, even Christ."

John the Revelator on the Isle of Patmos, caught a vision of relationship (Rev. 1:12-13). "And I turned to see the voice that spake with me, and being turned I saw seven golden candle sticks, and in the midst of the seven candlesticks, one like unto the Son of Man."

More complete was the description of it by the angel to Zerubabel, the governor, the executive leader of the tribe of Judah. "And the angel that talked with me came again, and waked me, as a man is wakened out of his sleep, and said unto me: What seest thou? And I said, I have looked, and behold a candlestick of gold with a bowl on the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof." Here we have the vital relationship with all proper connections. First we have the executive authority with the vision. Woe is the church if our leaders fail to maintain the vision of the possibilities of the church. The local churches expect grace and power, the heavenly oil to flow out from the entire church body, the golden bowl.

Every lamp must be connected with the bowl in the same manner, governmental and doctrinal, to activity, successfully, and powerfully functionate. There could be no efficiency in the entire church body without proper relationship of local churches. Jesus, the efficacy of His blood, without channels through which to flow, would not avail.

Proper relations being made, power unlimited is ours. The voice of the angel spake again, and said, "Knowest thou not what these be?" Zerubabel said, "No, my Lord." And he said, "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." Many are failing because they know not the doctrine by the Bible, and government, therefore not the possibilities of the church. When the Holy Ghost has open channels through which to work, the church will be made to say: "Who are thou, O great mountain? Thou shalt become a plain."

If we learn, appreciate, and utilize our ideal relationship, we will be stalwart local churches, pentecostal in unity, pentecostal in joyfulness, and pentecostal in witnessing. There will be deep and pungent conviction on sinners, healthy converts, and a missionary zeal.

The individuality of the local church is not

lost in the entire church body. A beautiful similitude may be drawn from the great solar system in astronomy. The sun and bodies revolving about it, the eight great planets, their satellites, asteroids, comets, meteorites, the whole being bound together by the mutual attraction of the several parts, impossible to comprehend; so it is with the great gospel plan and system, The Pentecostal Church of the Nazarene, with its local churches, the great band of God interwoven in its vastness, yet maintaining individuality, with mutual attraction of all its several parts in proper relation and function. The Sun of Righteousness the center, "The whole body fitly joined together, and compacted by that which every joint supplieth according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

There is a multiplicity of influences brought to bear; God leads His visible church in many ways past knowledge, but as the Holy Ghost, through ordained and anointed leadership, opens the way. We must and will be loyal, for the church of God is truly one flesh, one blood, one bride, the redeemed, yea, the New Jerusalem which John saw coming down.

we happen to have left, after we have supplied ourselves with luxuries? Is it right to receive heaven at the price He paid, and then give Him the odds and ends? No! He should have the first fruits of our hearts and hands, and no one has a right to crucify Him afresh on the cross of their convenience as to money and time.

World-Wide Evangelism. I.

J. Warren Sloc

EVANGELISM is essentially the heart-throb of vital Christianity. The truly converted person has an inborn desire to tell the "glad news" of salvation to his fellows. Wherever true Christian experience is found, there exists a burden for the conversion of others, and a desire on the part of the converted individual to lead the "others" to a personal knowledge of Jesus Christ, the Savior. This is one of the unmistakable marks of regeneration.

We have a beautiful illustration of this in the case of Andrew, who, having found the Messiah, first findeth his own brother Simon, and bringeth him to Jesus; and the principle holds whether we interpret the passage to mean that the first thing he did after finding the Messiah was to bring his brother to Jesus, or that he sought and brought to Jesus his own brother first, and afterward others.

The Thessalonian Christians also furnish a splendid and gracious example of evangelistic enthusiasm and effort, for Paul says that from them sounded out the Word of the Lord in all Macedonia, and Achaia, so that all men heard the gospel, and this was said of them just a few weeks after their conversion from idols to serve the living and true God.

Jesus said to His disciples that they were to preach the gospel to every creature; that they were to go into all the world and disciple all nations; that they were to be the witnesses of His sufferings, death and resurrection, and that they should preach repentance and remission of sins in His name among all nations, beginning at Jerusalem, and the same message with its command comes down through the generations to us.

A person or a church having no desire to pass on the "good news" of salvation, or even not actively engaged in that work, more or less, furnishes a poor type of Christianity, and falls far short of the criterion held up, and the example set for us by our Lord Jesus Christ and His apostles.

The Cross of Christ, or the Christ of the Cross

Written by J. N. Hampe

TEXT, "And he [Jesus] bearing his cross went forth into a place called . . . Golgotha, where they crucified him." (Jno 19: 17, 18). "God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom I am crucified unto the world, and the world unto me." (Gal. 6: 14).

It has been said that the death of Christ on the cross was the most sublime moment in the moral history of God, and we might add, the most significant transaction the world ever witnessed. Mankind, apart from the Spirit of divine revelation, see only the tragedy of it, not the triumph. They see what they call fate, and call it hate; but they can not see the Father and the exhibition of divine holiness. They see man in revolt and rebellion, but do not see God in redemption and reconciliation.

The cross not only reveals what was in the heart of man toward God, but it also reveals what was in the heart of God toward man. Man seems blind at the cross, for of all the multitude about the cross on the day of crucifixion, there is record of but one who saw and understood. The common crowd wagged their heads as they passed, and said, "Save thyself and come down from the cross." The Jewish rulers said, "He saved others, himself he can not save. Let the King of Israel come down from the cross." The malefactor said, "Save thyself and us." The soldier said, "If thou be the king of the Jews, save thyself." The superstitious about the cross said, "Let us see whether Elias comes to take him down." They all thought Him a victim—they could not see the victory. They thought the greatest demonstration of His messiahship would be to "save himself." They could not see that the greatest proof of His messiahship was that He would not save Himself, and come down from the cross—for if He would save others, Himself He could not save.

Hear Him talking to the Father about this every hour (Jno. 12: 2). "Father . . . for this cause came I to this hour," that is, to die. He died a vicarious death. The cross did not take His life. He gave His life to the cross (Jno. 10: 4-18). To have come down from the cross would forever have left the sentence of death upon all.

There was one at Calvary that had a real vision of what was taking place; it was the dying but penitent thief. He saw that the conflict raging about the central cross was a superhuman, supernatural conflict. He saw the un-

seen hosts marshalled at the "place of the skull"—the enmity of the ages was gathered to battle. The Serpent's seed and the seed of the woman had come together at Calvary; he that had the power of death and the Prince of Life met in this conflict. One sought to bruise a heel, and the other to "crush a skull." The thief saw it was a struggle between two kingdoms, the kingdom of light and heaven and the kingdom of darkness and of this world. He saw that Christ was wrestling in dying agony to cast out a usurper and take a kingdom, and that through death Christ was destroying "him that hath the power of death." He also saw that Christ's death was not His own death, but the death of all under the sentence of death. He saw the "prince of this world" about to be cast out. He saw Christ reaching for the keys of the abode of the dead. He saw victory ahead, and cried out, not "Save thyself," but "Save me!" He saw the truth of Christ's parable in Luke 19: 12, and he cried out, "Remember me when thou comest into thy kingdom," you are winning it, you are getting it, remember me when you get in your kingdom. And we pray now, "Thine is the kingdom," He has won it, thank God!

Christ went to the cross and dealt with every thing in the universe contrary to the will of God, so "God's will might be done on earth as it is in heaven." Oh blessed cross! Christ went into that battle to win a kingdom, and He won it, and now offers all who will leave Satan's kingdom a place in it. He told Nicodemus how to get in (Jno. 3). Paul tells us in Col. 1: 13, we are transplanted (Gr.) from the kingdom of darkness into the kingdom of God's Son, that is, the kingdom Christ won on Calvary. A supernatural transformation by the new birth. If He was the Son of God, how precious was His life and His blood that He gave for us! Much more precious than the life of all humanity together, because all humanity together are only creatures, or creations, while He is the Creator.

Now as His life and blood are worth so much more, and His blood so precious, then by the shedding of His blood the sins of all men are paid, and the mortgage is lifted from us, Hallelujah! And if the sins of all men are paid, then mine also are paid, Glory! Now I ask, is it right to receive eternal life from those scarred hands, that thorn-perced brow, and spear-wounded side, and give to Him the fragments of our love and affection, and the spare change

Fighting in Canaan

Written by Bud Robinson

AS YOU fight the Devil, remember that God has never promised us smooth sailing. We will have many stormy seas; the waves will run high, and the boat will be tossed up and down. And remember that the Israelites never had to set up days and nights to kill giants until they got into the land of Canaan. In the wilderness they fought men of their own size, but in the land of Canaan they fought men I would judge to be ten feet high, with arms like handspikes, and bodies almost like saw logs. But this is a well known fact, that a man in Canaan was as well prepared to fight big men, as a man in the wilderness was to fight little men. When a rifle ball strikes a man six feet tall, in the forehead, it kills him just as dead as it would kill a man that was only five feet tall. The size of the man is not to be considered, if we have the instruments of war; for if we are prepared for the battle, we can bring him down.

There is nothing that will so enable you to

fight big men, and big devils, and big difficulties, as a trip over into the land of Canaan. I will remember the first time I saw I. G. Martin. While I preached on the text, "God is able to make all grace abound," he had every kind of a spell that men ever had. A few years later I was with him, and he went to the piano and sang, "I possess my lot in Canaan," and I had as big a spell over his song as he had over my sermon.

After all, getting over into the land is the greatest thing. Nothing could be greater than getting over, and it is lovely to watch people cross over and take possession. But we must remember that the Devil don't die when we cross over into the land, for we used to sing, "Am I a soldier of the cross?" To be a soldier don't mean to be a babe in a white gown, and hand on the bottle. It means that you have your belt on full of cartridges, and your rifle on your shoulder, and your blanket and your haversack buckled around your shoulder. In that condition you are ready for marching orders; not to go to the picnic, not to go out on dress parade, but to march to the battle, to die, if necessary, for your country, and leave your body riddled with bullets on the old battle field.

Now we all know that the above statement is the life of a soldier, and the apostle said for us to endure hardness as a good soldier of Jesus Christ. Then hear him say again, to "put on the whole armor of God that ye may be able to stand against the wiles of the Devil. For we wrestled not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all to stand. Stand therefore having your loins girt about with truth, and having on the breastplate of righteousness, and your feet shod with the preparation of the gospel of peace. Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the Word of God, praying always with all prayer and supplication, for all saints" (Eph. 6:11-13). Here is enough gospel to save the nation, defeat the Devil, and set all the angels on a shout.

But even with all of the above in your heart and life, the Devil is still going about as a roaring lion, seeking whom he may devour, but God has let the world know that He is with the man that wants to do right. It is left in His holy Word for men to read that God will not let us be tempted above that we are able to bear, but He says with the temptation He will make a way for our escape. Bless His holy name, that is all we can desire. With the Father, Son, and Holy Ghost on our side, we can win out if we want to, in spite of the Devil.

Sons of God P. P. Belew Number I.

TIS is my beloved Son in whom I am well pleased. (Matt. 3:17).

There is no reason why any one in Christendom should not live a life pleasing to God, and wear the beautiful cognomen "Beloved son." We are cognizant of the fact that humanity received such a shock in the fall as to impair the nature of man, and render him subject to errors of the head. All such Mr. Wesley termed "infirmities." However, there is a vast difference between mistakes and sins, the first originating from ignorance, and the last from a depraved heart. But despite the fact that man is born in a depraved condition, since there has been provision made in the atonement for the eradication of sin, our life in a sense should parallel that of Christ's. Hence, "Be ye therefore perfect even as your

Father which is in heaven is perfect." Notwithstanding, this is not pertaining to absolute perfection as that is peculiar to the God-head alone. Neither does it teach angelic perfection, as that pertains only to unfallen angels and glorified saints. The meaning of the word is Christian perfection, which confers upon the recipient a life uncontaminated by sin. The heart is the source of all work, whether it be good or evil. Hence, the old dogma that sin is located in the body, and that man can be pure in spirit and sinful in body, is preposterous, and utterly without scriptural foundation. The Scripture declares that every sin a man commits is without the body. A man's life is governed by his heart, consequently when his heart is right his life will be compatible with God's Word. To commit sin knowingly is to openly antagonize the law, impeach the Christian character of the most sainted. Christ's incarnation beautifully emblemizes the new birth of the soul.

1. It teaches the necessity of being born again. Christ has always existed as a mediator, but He had no incarnation until conceived of the Virgin Mary. Every bird and beast offered on Jewish altars in four thousand years, was typical of the great antitype, who was a Lamb slain from the foundation of the world. Nevertheless, the blood of birds and beasts would have been null and void had it not been corroborated by the blood of Jesus. Even so through the death of Christ, life was passed upon all men, but it is left to our option to accept or reject it. Without we follow Jesus to Bethlehem and are born in obscurity through the miraculous intervention of a superhuman birth, the atonement will be just as insignificant to us as the Jews' sacrifices were when they rejected His messiahship and crucified Him for treason.

Inbred Sin W. R. Cain

RECENTLY, in pondering over some of the hymnology of our forefathers, we were profoundly impressed with its distinctness, and how in no uncertain sound it perfectly harmonizes with the inspired teaching of the Word of God. A number of hymns were written under the general topic of "depravity," among which we quote the following:

Lord, we are vile, conceived in sin,
And born unholily and unclean,
Sprung from the man whose guilty fall,
Corrupts his race, and taints us all.

Soon as we draw our infant breath,
The seeds of sin grow up for death;
Thy Law demands a perfect heart,
But we're defiled in every part.

Behold, we fall before Thy face;
Our only refuge is Thy grace;
No outward forms can make us clean;
The leprosy lies deep within.

Nor bleeding bird, nor bleeding beast,
Nor hyssop branch, nor sprinkling priest,
Nor running brook, nor flood, nor sea,
Can wash the dismal stain away.

Jesus, Thy blood, Thy blood alone,
Hath power sufficient to atone;
Thy blood can make us white as snow;
No Jewish types could cleanse us so.

The following, under the general topic of "The Inbred Leprosy:"

Jesus, a word, a look from Thee,
Can turn my heart, and make it clean;
Purge out the inbred leprosy,
And save me from my bosom sin.

Be it according to Thy Word;
Accomplish now Thy work in me;
And let my soul, to health restored,
Devote its deathless powers to Thee.

Who is it, with such an eclipsed vision, can not distinguish any fundamental difference between such teaching and that of the present day? What a vivid contrast between "the old land marks" and "ancient paths," and modern substitutes? Everybody line up, on one side or the other. The writer settled it long ago.

2. His birth brought joy to heaven and earth. The first declaration made by the angel messenger was, "Behold I bring you good tidings of great joy," and immediately his testimony was confirmed by a multitude of the heavenly host proclaiming, "Glory to God in the highest and on earth peace, good will toward men." Simeon was so overjoyed when he beheld the face of the infant Savior, that he asked God to let him "depart in peace." How often we have seen faces that bear a sad expression because of sin, brightened effulgently by the joy in the heart which marked their conversion. Peace, which is one of the elements of joy, was also included in this grand proclamation. How devoid the human heart is of peace until the spirit is vitalized by the new birth.

3. His birth meant deliverance from sin. An angel appeared unto Joseph in a dream, saying that Mary should bring forth a Son, and His name would be Jesus, for He should save His people from their sins. What a glorious emancipation proclamation there is in these words, "save His people from their sins." Reader, I trust you are one of His people. His baptism elaborately symbolizes sanctification of the spirit. Hydrolaters, i. e., water worshipers, have woefully perverted this beautiful emblem by teaching baptismal regeneration. To substitute any thing to do that which only the blood of Jesus can do, makes you as great an idolater as ever worshiped at the shrine of Jupiter. Of course we have no criticism for water baptism, nor the mode that is preached, when administered with the right motive. Jesus placed his seal upon it as an ordinance. But to think it has any saving element, or can in any way transform a sinful life, is absurd, and absolutely antagonizes the plan of salvation.

How emphatically this noted epoch in our Savior's life teaches the baptism with the Holy Ghost. When Jesus went up from the water, Luke says, "He prayed." (R. V.) and the Holy Ghost descended in the form of a dove, then the language of the text. Reader, if you would live pleasing to God, you must accept the Holy Ghost. In what harmony is this narration with the experience of every sanctified man, when the justified man fulfills all righteousness, i. e., consecrates and prays to God, he receives the blessing. Sad indeed that so many pulpits have dropped this fundamental doctrine "without which no man shall see the Lord." Sanctification was the great theme of the primitive church, so if you are in the apostolical succession you must cry "holiness unto the Lord." I believe this exegesis to be in harmony with the teaching of St. Paul, in Romans 6:3-6, "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death?" Not water. Aesop tells in a fable about a dog walking through the water with a piece of meat, and seeing his shadow, dropped his meat to get that which he thought the other dog had, and came out of the water meatless and hungry. It is to be feared that many have so emphasized the shadow as to lose the real thing. All the cultured clergymen the world ever saw combined, can't baptize one man into the death of Christ. The Holy Ghost is the agent for His own goods. If you get the blessing you must do business with headquarters.

Christ pictures an ordered universe in which sooner or later judgment follows choice. The easy-going optimism which believes that all roads lead to the same place and that it makes no difference how we live and think today, finds no support in the teachings of our Lord. Again and again he urges watchfulness. Five of the ten virgins were waiting an emergency, and were not prepared. The lamps were ready but they had no oil to make them burn. In all these parables of judgment the rejected took no pains to prepare themselves. The decision of the judge was derived immediately from the actions of the judged. It was no more arbitrary than the prizes we award in school or the affection with which we return affection.—
I. O. RANKIN.

The Trial Committee

Written by C. J. Kinne
(Third Article of Series)

IN THE Pentecostal Church of the Nazarene, the trial of a minister or member, is first by a committee. There is no provision in the law of the church for a trial by the whole church, as is the case in strictly congregational churches.

Concerning the trial of laymen, the Manual says, "The accused shall be brought before a committee of not less than three, appointed by the Church Board for the purpose, at which trial the pastor shall preside." Of the trial of a minister it says, "The minister so accused shall be tried by a court of five elders, selected by the District Advisory Board."

The law is very plain as to the appointing power for trial committees, both for laymen and ministers. The chief question for consideration is, what principles should govern the authorities in the appointment of trial committees?

It is important that the committee be composed of persons of intelligence and ability to conduct such business with credit to the church. The most important consideration, however, is that the committee be of such a spirit and temper as to be utterly beyond suspicion as to unfairness or tendency to persecute the accused. No person with the least feeling against the accused, should be placed on the committee, or in any way placed in charge of the prosecution.

The surest way to avoid unfairness or the appearance of it, is to consult with the accused relative to the personnel of the committee. Such a course will at one stroke accomplish two ends, both of which are of considerable importance. First, it will totally disarm any enemies of the church, who would industriously advertize the least tendency toward unfairness. In this connection it will be well to observe that there is scarcely any one other thing that will so effectually kill the influence of a church, as for the outside world to get the idea that the church has acted with a spirit of unfairness toward an accused member, or has failed to manifest the Spirit of Christ in its dealings with him. Second, it will avoid the possibility of a contention over the personnel of the committee at the time of trial, and also the delay occasioned by such contention. It must be kept in mind that the accused always has the right to challenge for cause. When the reason for his challenge is stated, if it be a just and sufficient reason for objection to any member or members of the committee, there is nothing left for the appointing power to do but to excuse such member or members and secure others in their stead. Such a course is as much in the interest of the church as it can be of the accused, for, as has been said before, nothing connected with a trial can so hurt the moral influence of the church as for it to in any way take advantage of the accused, or to refuse any just request concerning the appointment of the committee. Because of the fact of the inviolable right of the accused to challenge for cause, how much better for all concerned if the appointing power confer with him in the first steps toward securing a committee.

In the case of a layman, the committee is to be appointed by the Church Board, but need not be members of that board. On the contrary, it would seem the better plan to appoint them outside of that board, from the fact that the board is the next court of appeal. This arrangement is open to serious criticism, from the fact that the Church Board appoints the committee to try the member, and the board may also try the case on appeal. There is a possibility of a Church Board having no more than ten members, appointing a committee of five of its members to try an accused member. Thus the trial committee with the pastor, who

would preside over both bodies, would constitute the majority of the court of appeal.

This fact only further emphasizes the duty of the church to confer with the accused in the appointment of the trial committee. In case of an accused layman, if the Church Board does not see fit to consult with the accused in the appointment of the committee, it can very largely remove the possibility of delay of the trial on account of challenges, by appointing a large committee, so that in the event of several challenges the number would not be reduced below the minimum fixed by the Manual. In that case the trial could proceed without delay. For the trial of an accused minister the law specifies a definite number of elders, which provision precludes the possibility of appointing a larger number. This leaves only two courses open, i. e., either give the accused opportunity to challenge at the time the committee is appointed, or allow him to exercise that right at the time set for the trial.

In arranging for the trial, the trial committee should give the accused the fairest opportunity to clear himself. It should be frank and open in all its dealings with him, especially in furnishing any information that may help him in preparing his defense. In the Presbyterian church it is required that the names of the witnesses who are to testify are to be furnished the accused. Either the accused or the church has the right to request a private hearing, in the interest of morals. For the committee to insist on such course against the wishes of the accused would seem unjust, except for the fact that they are obliged to furnish the accused with a copy of the record of the trial, which of course includes the testimony. The accused is under no obligation to keep the matter secret, as the evidence submitted to the trial court is as much the property of the accused as it is of the church.

In conclusion, we would emphasize the importance of securing a committee for trial of a minister, which is beyond reasonable question or objection. The necessity for this will be apparent from a consideration of two facts, viz.—It requires a unanimous verdict to convict, and the method of procedure under our law in case of appeal, must be tedious or expensive, and possibly both. In fact, our law with regard to the appeal of the case of an accused minister, is quite vague and indefinite.

Chapel Talks

Written by H. O. Wiley
No. 10.

The Apostolic Work of Jesus

HOW MUCH the apostolic work of Christ means to a soul lost in sin. It is true that this depends upon the grace of our great High Priest, but how should we ever have known of our helpless and hopeless condition, or of the great salvation which was purchased for us through the merits of Jesus' blood, were it not for the Apostolic office of Christ. The great Apostle comes to us in our fallen state, and leads us step by step through submission and faith to the redeeming blood. Even in his fallen state, man is the object of grace, in that he was not totally destroyed, and it is through the free gift that man still retains the elements of his being which are essential personality as such. He still has intellect, feeling, or affection, and will. Total depravity does not mean the destruction of that which is essential to the nature of human personality. A thing must exist before he can be depraved. Man has intellect, affections, and will, but his understanding is darkened, his affections alienated, and his will perverted.

Jesus Christ, our great Apostle, comes to preach good tidings to the meek; to bind up

the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound. To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified."

The Apostle spoke to me; He spoke to you. He speaks sometimes in the dead hours of the night; He speaks sometimes through affliction; He speaks to you through His Word; He speaks to you through His providence, but all the time He is pleading the cause of the Father. He is faithful to every soul, and every one who is unsaved is in this condition because he has resisted the Holy Ghost. I am here to declare that there is not a soul so far gone from righteousness, so hopelessly lost or helplessly bound, but if that soul will commit his case to the great Apostle, He will see you through to redeeming grace. He has never failed. Oh that we would put faith in Jesus as our Apostle. People may be able to give us some help, but they may fail. Our nearest friends often do not understand our case, but there is One who does.

When a seeker comes to the altar there are great issues before him. He desires salvation to some extent, or he would not put himself on record as a seeker. However, it is generally the case that there are sins to which he unconsciously clings, duties before which he hesitates, confessions from which he shrinks. Jesus can not save such a person from sin until that person is willing to relinquish his grasp. Consequently some sort of a process is necessary to make the sinner submit, and often there is a great struggle. What must be done, simply exhort the sinner to assent to some proposition, or rest on some fancied theory? No, we are not to heal the wounds slightly. We are to exhort him to hold steady, and look to Jesus to lead him. We cannot be saved, says Mr. Wesley, without praying for the Spirit and being led by the Spirit, and how true this is. We are to exhort the seeker to say yes to Jesus at every point, to submit, trusting to Jesus to reveal to him that which hinders or prevents him from laying hold on the atoning work by a living faith. Generally, the last thing which the sinner yields is his own wisdom and self-righteous efforts. It is hard to let go of self-dependency, and the Spirit sometimes must bring people to the point of desperation before they will let go and submit, acknowledging themselves as perfectly helpless before God, willing to be saved by grace and grace alone. The merit belonging entirely to God through Jesus Christ. The moment the soul takes this position, meets these conditions, whether the time be long or short, that moment the soul is enabled to trust in God, and by faith lays hold of the great atoning work of Jesus, and receives salvation through simple faith, "for by grace are ye saved through faith and that not of yourselves, it is the gift of God."

When the believer comes to God for sanctification, Jesus Christ, as our great Apostle, through the Spirit, will lead him to see the depths of "sin and pride" if he but put confidence in Him and allow Him to lead the way. No believer ever surrenders the carnality of his being without having first seen it, and it is the work of the Spirit to reveal it. It is at this point that seekers fail, and it is this point that altar workers are prone to pass over lightly. We need faith in our Apostle. We need to hold steady and let Him show us the sin of our hearts, and surrender to Him as soon as the revelation is made. When the revelation of our sin is complete, then the surrender can be complete, and the salvation perfect. If you have faith in the Apostle sufficient to follow Him, He will bring you to the great High Priest and atoning blood, and when you fully trust the atoning blood, you will be fully saved. "Wherefore, holy brethren, consider the Apostle and High Priest of our profession, Christ Jesus."

The Whistler

There is a round-faced, bright-eyed, black-haired little Eskimo boy who lives way up north in Labrador. His father and mother call him Markus. His home is a hut with only one room and all they have to eat are the animals his father can shoot with his gun or the seals or fish he can catch. One day Markus went out in the canoe with his father and for the first time in his life his father let him hold a fishing line. Soon little Markus shouted with glee; his line was slipping through his fingers, for a big fish had caught hold of it. His father wanted to help him pull it in, but the boy begged to do it all himself. "That is my own fish. I have caught it all myself," he cried joyfully when at last he pulled into the boat a large cod-fish. A few days later the missionary met Markus walking bravely along hugging in his arms a big dried codfish. "What have you got, Markus?" he asked. "This is Jesus' fish," the little fellow answered. "Jesus fish?" the missionary asked in wonder. "Yes. This fish is for Jesus," Markus answered. And then his father explained. "We read in the Bible," he said, "that the people used to give the first-fruits to God, and that is what little Markus wants to do with the very first fish he ever caught. We are going to your house now, so that Markus can give his fish to you and you can sell it and spend the money to help some one for Jesus' sake."—GARDNER.

Kindness

We shall never regret the kind things that we may do for others if they really spring from kindly feelings and are not prompted by self-interest. Many a man has won his influence and power simply by his kindness of heart, when he had few other qualities to recommend him, and without such kindness great talents have gone to waste.

Of all forms of kindness, the speaking of kind words is that which lies most easily within the power of all of us. Not that words can ever take the place of deeds. Where a deed is required, words sound but as a mockery. But there are many, many times when the word is all that is needed to make the difference between happiness and despair. Most of us are striving for a little appreciation. Most of us will work harder for praise than for money. What a pity it is that thousands who really appreciate their friends and think the world of them, are tongue-tied and never speak the word of praise until they speak it over the coffin! He who withholds the word which has been richly earned is defrauding his friend.—Selected.

The Higher Law

Two country boys of limited means are trying to work their way through one of the smaller colleges. School hours must be kept inviolate, of course, but outside of that there are spare hours when they can hire out for odd tasks. Saturday is free and is their harvest time, the day when they beat rugs, wash windows, rake leaves, or do whatever the neighboring housewives may desire.

"But the one boy is worth twice as much as the other," commented one matron who had employed the boys several times. "They are cousins, they always come together, and it is always the wide-awake, clear-headed, energetic one who makes all the bargains, takes the lead and directs his companion in all that is done, and really does more than half the work. When I found that out, I tried to dispense with the poorer worker, and engage the other for more hours by himself, but I couldn't make it. The young leader only looked troubled and tried harder to push his companion's end of the work, as well as his own. He seemed to feel responsible for him in some way, and appears to be trying, not only to earn his way through college, but half of his cousin's, as well."

We were interested, and began watching the two boys. The first feeling was that of the

housewife—impatience with the slower, less efficient boy, who is a weight and hindrance to the other. But presently it became evident that it was not simply will-power, but ability, that was lacking in the poorer workman; he could not get on alone. Everything in life is harder for him—lessons, outside work, living away from home. He can not take hold of ideas quickly; he does not know how to manage without the more nimble brain and stronger courage to help him. He is faithful, however, and steady. He has a sort of doglike devotion to his leader, who coaches him in his studies, finds opportunities for outside work, and keeps him from failure generally. It is very clear that without the encouragement of the stronger, braver cousin, the boy never would have undertaken the educational enterprise at all. As it is, the experience and enforced training of the school years will doubtless do much for him, and help to build up both his life and character. At least, he will reach a higher plane than he would have reached unaided. One can but admire the loyalty, patience and untiring fidelity of the elder cousin, though we can not help wondering as to how far it is right for him to carry the burden.

"We that are strong ought to bear the infirmities of the weak," said Paul, the man of dauntless spirit and fiery zeal, to whom all lagging and dullness must have been especially trying. But he had caught the Master's vision of pity and tenderness for these souls who must have brotherly help by the way. Of our two college boys, the benefit to the younger and weaker is unquestionable; but will the stronger and more efficient be seriously hindered in his course, or will he be robbed of a great measure of success by the burden he bears? That depends upon one's estimate of what is most valuable in life. He will work harder for every forward step he attains, that is true, but he is gaining self-control, a generous protectiveness toward those who are weaker, a strength and beauty of character which no mere college curriculum could give him.—Forward.

Where the Bow Breaks

Just where your knife slipped and made a nick so small that the naked eye could scarcely see it, your hemlock bow broke. The stick of which the bow was made was a fine one, straight, free from knots, and as stout as a hemlock bough ever could be. And yet, the very first time you drew it back until the arrowhead was close up to your fingers, snap went the wood, and your shot failed.

Spolled by the sliver!

It does not take a very large thing to do an immense amount of damage, sometimes. The bones of a horse or cow have thrown many a train from the track. Little things, and yet they were strong enough, if they lay in just the right position, to lift the heavy driving wheels of the locomotive from the rails and hurl the fast express into the ditch, bringing death to the passengers and loss to the beautiful engine and coaches.

A little worm less than an inch long will make a hole in the heart of an oak sapling which will spoil it for the ship's mast. It may be covered up with paint or stopped up with putty; it is there, however, and some day when the wind blows hard it will snap far out at sea, jeopardizing the lives of all who are on board.

The habit of "getting mad" is a thing no young man looks upon as very important; and yet, if not conquered, some day it will bring hasty words to the lips at a time when success or failure may be in the balance.

Who would at first sight think a grain of sand worth taking into account? Still, if it gets on the axle of a machine and is not wiped off, it will cut and cut, until it ruins the finest steel shaft ever made.

Let us, then, write this down in the book of memory: Every bad habit, every wrong way of looking at things, every tendency to be tricky in dealing with another, every indulgence in a thing which will, if persisted in, work havoc

in body, mind or soul, must be conquered, or it will defeat us in our struggle for the best.

Conquered—not simply silenced for a little while. Covering fire with ashes will not put it out. In a little while it will awaken from its smouldering and flame up hotter than ever. Only copious floods of water will quench the fury of a fire.

God give us all strength to gain the mastery, in the name of the great Conqueror, Jesus Christ!—Boy Life.

All the Difference in the World

It has been recently observed that if we ourselves are set in our ways, it is just "firmness;" but when the other fellow is set in his ways, we say he is "obstinate."

When the other fellow takes his time in doing things, he is "dead slow;" when we do the same, we are "deliberate."

When the other fellow treats people especially well, he is "toadying;" when we do likewise, it is "tact."

When the other fellow says what he thinks, he is "spiteful;" when we do it, we are "frank."

When the other fellow spends a lot, he is a "spendthrift;" when we do it, it is because we are "generous."

When we meet a man who does not like some one, we say he is "prejudiced;" in our case, of course, it will be that we are "judges of human nature."

The other fellow's giving away to a fit of temper is regarded as "ugly;" with us it is only a case of "nerves."

Who can say it is n't true? That great Second commandment of the perfect law, "Thou shalt love thy neighbor as thyself"—how many keep it in this part of its daily field? For if we love our neighbors as ourselves, we shall have just the same encouraging way of looking at his mental make-up and just the same kind of excuses for his faults and mistakes.

That is the Christian way to look at the other fellow. We must love him as we love ourselves. Doing this, we will preach a strong sermon that will sway many toward Christianity.—RICHARD BRAUNSTEIN.

The Christian's Freedom

Some people still think of the Christian life as a bondage, a kind of strait-jacket, which one who wished happiness should postpone putting on as long as possible. Paul, however, is often found speaking of being a free man in Christ Jesus, and in the meditation of the day he speaks of freedom as the particular boon of the Christian.

What is the secret of Christian freedom? Is it having a "good time"? Is it "getting everything that is coming to us"? A German author has spoken a word that is thought-provoking: "If one is always claiming his rights, the world is like a hell." Many a man at the height of worldly success will tell you that success is dust and ashes, if he has gained that success by casting off the responsibilities God intended him to carry.

Christian freedom is the opportunity God gives us to voluntarily choose nobility and useful service to others, when we could take the easy path of self-indulgence. The devoted father who toils at the foot of the mountain, accepting, uncomplained by any force save the high call of a noble purpose, meager material rewards in order that his son may climb the mountain into the celestial heights of learning—that father knows true freedom. Is not that father free to lay down his self-accepted burden at any time? But he knows he could not endure a choice that would cost him the higher happiness of sacrifice for a thing beloved.

Christian freedom lies in the power we possess of following something other than the highest that is in us. The self-control to take the noblest instead of the selfish path—that is the sign of the liberty that makes men divine.—C. S. COOPER.

THE WORK AND THE WORKERS

FROM GENERAL SUPERINTENDENT WILLIAMS

While in the West it was my privilege to take part in three revival meetings. The first one was reported. It was with the Rev. A. O. Henricks, pastor of First Church, Pasadena. This was a truly great and glorious meeting, about one hundred and fifty seekers being saved or sanctified.

The second was in First Church, Los Angeles, with the Rev. C. E. Cornell. It was a great pleasure to me to be given the privilege of preaching in this, the Mother church. God was with us from first to last in great power. I found a revival spirit, and a Holy Ghost crowd of men and women standing by the church and the cause of full salvation. I was delighted with the liberty and victory that marked the services. God came in such power, it was necessary to quit preaching, and make an altar call, on the first Sunday morning. There were seekers at the altar at every service. Brother Cornell is a great pastor, a real general, and under his leadership, the work is moving beautifully. One of the sacred pleasures of my trip was the privilege of being in the Bresee home with Mother Bresee and family.

From Los Angeles I went to Pomona, with the Rev. J. D. Scott. We had only five days here before the opening of the Assembly, but God blessed the Word, and we had a good time in the Lord. Brother Scott is much loved, and God's work is succeeding in his hands. He and his church entertained the Assembly, and did it well indeed. The Assembly was blessed of God in a great way. The secretary will give a report of the District Assembly. — R. T. WILLIAMS, *General Superintendent.*

FROM SISTER LILLIAN POOL

The Lord has heard your prayers, and is giving me health and strength. I praise Him for the souls He has been giving us as we go along. I preached in our pastor's church, from Acts 1:8, and five came to the altar, and two were blessedly sanctified. We had a little taste of Pentecost, Saturday night, Sunday, and Sunday night, my brother and I held services in the Methodist church. The crowds were large and attentive; eight or ten held their hands for prayer. They urged me to continue the meeting a week longer, but for lack of time we had to close. The fields are white, but the laborers are few. I wish to thank the saints for praying for me while I was sick, and also for the gifts from the Southern California churches, and the church at Ironton, Ohio, for the nice box of clothes they sent me. They certainly came in just when needed, and have been such a help. I never had stronger faith in our heavenly Father. I know from experience that He will care for us in sickness as well as in health. — LILLIAN M. POOL, *Sweetwater, Texas.*

MISSOURI DISTRICT

Since last report, we held a two weeks meeting with Brother Mitchell, our pastor at Caruthersville. God blessed, and seekers found the Lord. From there we went to Dexter, with Brother Hill. God gave us a great revival, the best I have witnessed in years, and a number united with the church. Then on to Malden, with Brother Cox, and had a blessed board meeting. The work is moving on fine. We spent two weeks in Fornfelt in a hard battle against sin and the Devil. Fornfelt is a Devil-riden, whiskey-soaked, railroad town, the church doors are closed, and a saloon man opened an old vacant saloon building for the meeting. I was hindered by rain, but despite it all, God gave us seekers. We are at present in the city of St. Louis, with Brother Linza. God gave us a precious service last night. I believe Brother Linza is the right man in the right place. I leave tonight for Billings, to join wife in a meeting. Please pray for our work. — G. O. CROW, *District Superintendent.*

A NEW WORK

The Rev. M. M. Bussey and wife, have just closed a six weeks meeting at Cedartown, Ga. Much definite, judgment day work was done. Mrs. P. E. Carlisle, Brother Bussey's mother, who is a local preacher in the Nazarene church, has secured a large, sixteen-room house, and opened up a settlement work for the poor. It is expected that a strong Nazarene work will soon be established. An appeal is made to the Nazarene churches for bedding, linen, clothing, shoes, and books for library. Send a barrel or box by freight if possible. If you haven't enough for a box, send a package

TELEGRAM

NEWCASTLE, IND.

HERALD OF HOLINESS:

Victory in Newcastle, Ind. We opened fire on the enemy June 16th with Rev. C. A. Gibson, whose labors were blessed of God. Rev. L. Milton Williams came on July 4th, and turned his machine gun loose on sin. Large crowds have packed the tent to hear the preaching. The landslide came Sunday night, when thirty bowed at the altar. The whole city is stirred. God is in the camp. Brother Williams never did any greater preaching than he is doing here. It has been proved again that the John the Baptist kind of preaching will bring results. Williams is a man with a message that the world should receive. God give us more sons of thunder that will show up sin. Full report later.

U. E. HARDING.

by parcel post. — MRS. P. E. CARLISLE, Cedartown, Ga.

INDIANA DISTRICT

I have received many letters of inquiry as to time and place of our District Assembly. The Indiana District Assembly will be held at Anderson, Ind., September 15th to 17th. The Rev. R. T. Williams, General Superintendent, will be in charge. There will be other announcements, perhaps, made by Brother Williams about the Assembly, but I take this opportunity to answer inquiries through the church paper. — U. E. HARDING, *District Superintendent.*

FROM EVANGELIST F. W. COX

I am in Omaha for two nights. I am to preach in the Pentecostal Church of the Nazarene at Council Bluffs, Iowa, tomorrow night, and open the battle at Woodbine, Iowa, June 29th to July 9th. I had a brief meeting in Clayton, New Mexico. One man there had prayed, and fasted, for eighty-six hours, for God to send me there for a meeting. Some were saved and sanctified in the good old-fashioned way. It was a small place and a little union society. I advised them to get in touch with the Nazarenes who had a class nine miles below them. On my return from New Mexico, I joined the Rev. W. E. Shepard, my running mate, at the York, Neb., camp of the Nazarenes of the Nebraska District. The District Superintendent, M. F. Lienard, and his staff of workers, are second to none in character, effort, and holy fellowship. The camp was good and fruitful. The street meetings were immense. We loaded up from four to six automobiles with the saints of the Most High, and we went through the city, and around the public square, singing such songs as "Victory ahead," and "If it had not been for Jesus, I would not be here today." The writer was asked to continue the campmeeting effort one week longer in the local Nazarene church, of which the Rev. C. E. Ryder is pastor. I did so, and God honored the meetings. They want me back in the fall for a meeting, and it is likely that my wife will join me there in the fall campaign.

The Nazarenes of Nebraska have made wise and elaborate plans for an aggressive move for next year's camp. The way to succeed in God's work is to go in for victory, and then improve on the victory. Adopt the motto of "Lifting better up to best."

FROM SAM THE NAZARENE

I am in a revival at Olney, Ill., where thirty-seven preachers met and tried to frame something to fight me with, but they made a failure. "If God be for us, who can be against us." We were wonderfully blessed at our meeting at South Bend, Ind. God came, and among those who were saved were my sister and her boy, who came to this country just before the war broke out in Europe. Many others of my countrymen were saved, and

one of the boys I was raised with. The priest who came to this country three years ago, was my priest at home, and to him I had to go four times a year and confess my sins. But God saw fit to change things a little, and the priest came and confessed his sins before me, and God heard and answered prayer. It pays to stand true to Jesus.

SOUTHERN CALIFORNIA DISTRICT

The Assembly year closing June 25th, has passed into history. In more respects than one it was a great year. In the number of seekers at the mourners' bench, in the amount of money raised for all purposes on the District, in the harmony that seemed to prevail throughout the length and breadth of the work.

Our relation with the pastors and churches was very cordial, and, barring a single incident, there was not the sign of a ripple on the bosom of the placid waters to mar or disturb in all God's holy mountain. What a year it was! What an exuberance of spirit the pastors and delegates seemed to display as they gathered for the great Assembly. All had been looking forward to the 21st of June with a greater degree of satisfaction than perhaps many of them had looked forward to an Assembly before. For this year all had victories to report. When the music pealed forth at 9 a. m. on Wednesday, nearly every pastor and delegate was in his place. When the roll of the churches was called, and the pastors gave their reports, they told of revivals, of increase in membership; and in some cases Sunday school and church membership had doubled. New churches were organized; \$14,000 worth of new property added, and between seven and eight thousand dollars in advance of last year was given for all purposes. We have some new work planned for, and are ready to make dates with the churches for special revivals. Let us plan for a great fall and winter campaign. Campmeetings are now on. Our own great District camp opens July 20th to 30th. The outlook is for a great meeting. Don't forget to order your tents and send your order to call for baggage as soon as possible, to Arthur L. White, R. R. 1, Campmeeting box, University Park, Pasadena, Cal. — HOWARD ECKEL, *District Superintendent.*

EASTERN OKLAHOMA DISTRICT

We closed out at Hugo with great victory. The battle was one of the hardest fought battles of our life, and one among the greatest victories. The first two weeks it was the hardest task to preach we ever had. Some services seemed to be free, and we would think the victory had come, but the next service darkness and lethargy would creep in, and make it hard again. In spite of all, there were a few who fasted and prayed, wept and cried, until God heard their cries, and saw their tears, and came to our rescue. Some things were hid that we were not clear on, and it was a great hindrance to us. We asked God to uncover it at any cost to us, and the truth came out, people confessed and came clean and clear on the thing, and God came in floods of victory. That night there were twenty or more forward, and about fifteen professions. We made up our minds that we had rather be shipped home in a black box than be defeated by the Devil. We raised over \$500 for all purposes. Since the church burned down we have had no place of worship, save in a hall. The Lord helped us to raise \$321 for a church, Sunday night. We preached on missions Sunday morning, and raised one hundred dollars and over to be paid between now and the Assembly in October. They are the "givingest" set of poor folks I ever saw in my life. They stood by the writer splendidly, and paid him well for his work. Any church with a pastor like Hugo has will prosper. Her name is Georgina Womack, but it should be the weeping prophet. Her prayers and tears all through the year had as much or more to do with the meeting as any one thing. As to young folks, Hugo can not be beat on the District. Best of all, we believe God will get a missionary from there some day. For the next two weeks we will be in Ada, Okla. — F. R. MORGAN, *District Superintendent.*

TENT MEETING

We are now engaged in a tent meeting at Clarendon Hill, Somerville, Mass. Had an all-day meeting yesterday, July 4th, with about a dozen seekers. Some that never prayed before, called on God

A CHRIST-PLEASING MEMORIAL

A father up in Canada lost his little boy in the fire which destroyed our Nazarene church of the place. Now he sends \$2 for 55 copies of the Gospel of St. John, upon which he will have printed "In loving memory of Elvin Hand Rimby," and these gospels will be distributed in the memory of this little boy. What a beautiful memorial.

for mercy. Brother Beebe, of New Bedford, was with us. He preached the gospel with no uncertain sound. Brother John Gibson brought the message in song. The attendance is good, and the interest increasing. We continue here until the 16th, then pitch our tent in Medford, Mass.—**MR. and MRS. DE LONG.**

LOUISIANA DISTRICT

The Ellis camp closed in the midst of great rejoicing. Not many professions of salvation, but some real work was done, in spite of the masses rejecting the Christ of Calvary. He came very near, and marvelously blessed the true Israel of God. We had an old-fashioned hand shaking and wave offering in honor of our Christ. Miss Nora Brister did most of the preaching. God is wonderfully blessing her ministry. The Rev. J. A. Pruett was present, and did some faithful work. We are now in Lake Charles. The meeting starts off well. The Rev. R. H. M. Watson, of Mississippi, is doing the preaching. He is one of God's true ones. We are expecting a real break.—**T. C. LECKIE.**

GROUP PREACHERS' MEETING

The first group preachers' meeting of the Chicago Central District, was held at the Pentecostal Church of the Nazarene, in Danville, Ill., on July 4th.

The blessing of God was on the services, and the saints from the various places celebrated their freedom with shouts, and praises to the great Emancipator of the race, King Jesus.

The services were under the leadership of our District Superintendent, Rev. W. G. Schurman. In the morning session the following officers were elected: The Rev. W. G. Schurman, president, the Rev. C. A. Brown, vice president, the Rev. M. T. Brandyberry, treasurer, and Laura Trueblood, secretary.

After the election of officers and the offering was taken, the Rev. Mr. Schurman delivered a soul-stirring message from 1 Chron. 12 : 33.

At the close of the morning session, dinner was served in the basement of the church, which was enjoyed by all.

The afternoon service was also marked by the presence of the Lord, and again the saints were made to rejoice with joy unspeakable and full of glory.

The Rev. Mr. Schurman read an excellent paper on "Some things that would help our District." The paper was discussed by Revs. Agnew, Brandyberry, and Gilmour.

Am sure all who were present enjoyed the day, and were made to realize that it was the ideal way to celebrate our independence.

Our next group preachers' meeting will be held at Sidney, Ill., the first week in August. Watch the HERALD of HOLINESS for definite announcement later.—**MISS LAURA TRUEBLOOD, Sec.**

FROM EVANGELIST FRED ST. CLAIR

A blessed meeting at North Yakima, Wash. A hard fight, hotly contested, but in the end, salvation, reclamation, and sanctification. This is the writer's third visit to this heroic little band of Nazarenes. This meeting was a thousand leagues beyond the others in power. Had more new seekers than we have seen in a long time. Secured ten new subscribers for the HERALD of HOLINESS. Pastor Bowes had just accepted a call to this church, and this was our first meeting together. He has taken hold the reins as a master, not a novice. His wife and baby are valuable adjuncts to his ministry. She is fine old New England stock, brought up on the kind of gospel that dear Brother Aaron Hartt dispenses, which, if heeded, makes stalwarts, and not pygmies. The healing service was one of the most powerful we ever witnessed. The all-day meeting was glorious, with twenty seekers during the day. Had one all-night meeting of prayer, participated in by quite a number. It was immense.

HAMLIN DISTRICT

Since last writing I have organized a church at Quannah, appointing the Rev. G. M. Reynolds as pastor.

The Rev. J. A. Collier has held a good meeting at Sweetwater. There were a number of professions, and eight additions to the church, with four since the meeting closed. Brother and Sister Collier are faithful, untiring workers, and believe in siege meetings, which I think are about the only kind that pay much these days in many places. The writer visited and preached in the Sweetwater meeting several times. The pastor, the Rev. George Kidd, is planning to build a place to worship.

I visited Plainview church, with the Rev. W. H. Phillips and wife, pastors. We had a good time, received a class of five into the church, and dedicated two babies by baptism.

My next stop was at Moodyville church, where the scribe was pastor for two years. God gave us two good services here; took two into the church, and baptized five while there, one by pouring, and four by immersion.

The writer has been over to Mineral Wells, and

Special Books for Campmeetings

Every new convert should subscribe to the HERALD of HOLINESS and buy a good book.

- A Cloud of Witnesses. By L. M. Campbell. Pebble cloth.....15
- Cloth.....25
- Caleb of the Hill Country. By C. A. McConnell. Paper.....25
- Cloth.....50
- Casting the Net. By C. E. Cornell. Cloth.....25
- Leather.....40
- Hints to Fishermen. By C. E. Cornell. Cloth.....25
- Leather.....40
- The Palm Tree Blessing. By W. E. Shepard. Pebble cloth.....25
- Cloth.....50
- The Man in Black. By F. M. Lehman. Paper.....25
- Cloth.....50
- Living for Jesus. By Minnie E. Ludwig. Pebble cloth.....15
- Cloth.....25
- The Bible Christian. By J. N. Short. Pebble cloth.....25
- Cloth.....50
- Jesus of Nazareth. By Jessie Meek. 50
- Wesley's Sermons. Pebble cloth.....15
- Cloth.....25
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Jesus the Way

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Dear Sir:

Please send me plenty of sample copies of the HERALD of HOLINESS. Also as soon as the little booklet is out "Jesus The Way," send me one thousand. I consider it the biggest little booklet the Publishing House has produced yet. It is scriptural, doctrinal, and puts the gospel truth right up to the reader in a clear, decisive way. I want it in my pastoral work. Our work starts off well. We will start a tent meeting soon. The fight is on, and we must keep Satan on the move. Amen. May the Lord bless all at the Publishing House is my prayer. Amen.

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stayed for about a week in a revival meeting with the Rev. J. W. Manney. Being called away on District business, Brother Manney agreed to run the meeting on for a week or more, and a telegram from him reports a great meeting. Brother Manney believes in the siege meeting, and God is blessing his labors.

The Rev. J. P. Ingle and others, have had a good meeting at Knox City, with a Nazarene church organized. God is answering prayer in behalf of the home mission campaign. We have a few tents on the field now, and Brothers Jamison and Gregory have purchased another new one that will be used on the District what time they are not using it for their home meetings. I believe that this home mission work will pay great dividends in this world, and that which is to come. We need at least \$1,000 to make a thorough campaign of the Hamlin District. We have the money and the workers on the District, if God could get hold of them. If people would turn their tithe money into the church, where it belongs, and support other work and benevolent institutions from their offerings above the tithes, there is no telling what could be done for God and holiness.

The next Assembly of the Hamlin District meets at Abilene, Texas, October 25th to 29th, and they are planning great things. Let every pastor, evangelist, and licensed minister, plan to be there. Begin now. It will no doubt be a great blessing to you. The Rev. A. T. Williams will preside. Let every one do his best on all lines, and come up with the best report we have ever had.

Pastor Cooper, at Wichita Falls, reports things moving along, and Pastor Mrs. E. J. Harrell reports the work at Pilot Point in fine shape, with souls getting blessed at their regular services. We have many other encouraging things to report later. I want to say that the HERALD of HOLINESS is fine. Such fine dishes as we are getting these days is enough to make a fellow fat and frisky. I wish I could shake hands with all the good writers, but must shake hands with Brother C. A. Thompson for his article on Organized Holiness. As he says, it may be a little hard on some who want to push their individual interests, but I believe that organized holiness is God's plan.—**J. C. HENSON.**

DALLAS DISTRICT

Our revival season is now here, and the faithful workers are pushing the battle in many places. Let all our people pray daily for the revival meetings this summer, for the lines are closely drawn, and the contest stronger than usual.

The Rev. W. M. Nelson, and the Rev. John Douglas are now in a meeting at Lolita.

The Rev. B. M. Kilgore left for Troupe today, and will open the battle tonight with our church near that place.

The Rev. H. R. Lee and wife have just closed a good meeting at Oakland.

Pastor George Akin has recently had a splendid meeting with his church at Copeville. The Rev. Mrs. Dixon did the preaching. Sister Dixon has recently come to our District and into the Church

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of the Nazarene. She was formerly with the Pentecostal mission work in Tennessee. She is proving herself a strong and effectual preacher of the Word. They are now in a meeting at Mesquite school house, near Farmersville.

Evangelists John and Grace Roberts have recently been with pastor John Douglas and his church at Lissie, for a meeting. They were having victory when I last heard from them.

The Rev. Mike Roberts is now in a meeting at Gordonville.

Our meeting at Bonham closed last Sunday. The Gilmore and-Atteberry band report that this has been the best year, thus far, they have ever had in the evangelistic field.

The Rev. S. W. Gregory is now pastor at Denison, Brother Waggoner having resigned. Brother Gregory still lives at Jacksonville, and is caring for churches he already had in charge.

Those who are interested in the Milano camp, remember the meeting begins July 21st. Pastor White writes me that his people are enthusiastic for the meeting, and there are indications for an unusually large number of campers this year.

The Peniel camp will begin August 17th. Don't forget that this is now our District camp, and all our pastors and other workers should arrange to be on hand.

What about the money for our District tents? We will buy one and put it on the field as soon as we get enough cash to make a safe payment. Let all who have subscribed to this fund send in the money, or part of it, as soon as possible, for we should have this work begun right away. If you have not subscribed, send in an offering anyhow.

Again let me urge our people to intercessory prayer, that God will give us a great season of soul-winning revivals. — P. L. PIERCE, District Superintendent.

CHURCH NEWS

West Somerville, Mass.

We are quite comfortably settled in our new field of labor. We are getting acquainted with our people here, and find many of them earnest and spiritual. We are centrally located, and have a well arranged church, but our following is less than what it should be. We are determined to have it change. Several have been brought under conviction already, and the general atmosphere of the services is pregnant with the aroma of heaven. It is a real delight to both Mrs. Pierce and I to once more be permitted to enjoy the fellowship of the saints on the New England District, after the absence of four years. We began our work among them in Lynn, Mass., fifteen years ago. — D. RAND PIERCE, Pastor.

Mansfield, Ill.

It was our privilege to have with us in a five days' meeting, the Rev. L. Schurman, of Somerville, Mass., brother of our District Superintendent. His teaching on the symbolism of the taber-

nacle showed careful and prayerful preparation, and was much appreciated by our people. His sermon on "Abraham" was helpful and inspiring. The attendance was greatly interfered with on account of the rain, but the saints were strengthened, and conviction was on the unsaved. Last Sunday was a great day with us. Large crowds both morning and evening, with seven seekers, who prayed through to victory, in the evening service. God is sending us some good material to help us build, and we are expecting an ingathering of souls, during the summer months. — MARTHA HOWE.

Hugo, Okla.

We feel that the work of the Hugo revival was deep and will tell in eternity. Our District Superintendent, F. R. Morgan, was the evangelist. His preaching was deep and searching. The church is greatly built up and encouraged, a goodly number were saved, reclaimed, or sanctified. The Misses Dameron and Verner were a great blessing to all. Miss Dameron preached once and brought a splendid message. We also had the Misses Dilbeck and Sallee with us in a couple of services. Then Sister Eva Cox had charge of the singing, and rendered splendid service, Miss Lulu Verner, her coworker, rendering the music. I am their pastor, and let me say they are fine, and will be a blessing to you, if you will have them hold some meetings for you. About thirty-five found the Lord. We paid Brother Morgan \$75, and raised in cash about \$350, for a church building. The locating committee was appointed, and will begin its work today. — MRS. GEORGIA WOMACK.

Tacoma, Wash.

We organized the First Pentecostal Church of the Nazarene of Tacoma, on March 15th, 1916. We had fourteen charter members, with the Rev. S. P. Westfield as pastor. We certainly have the glory down, with the fire of the Holy Ghost flaming on the altar of each heart. — G. W. ENDRES, Secretary.

Peabody, Mass.

The church is in the best condition, financially, that it ever was in. God has wonderfully helped us this year, and there is harmony between pastor and people. On Friday, June 30th, a good number of church members gave the pastor and his wife a grand surprise, at the parsonage, in honor of their twenty-fifth anniversary. After a few well-worded remarks by Brother Herbert Anderson in behalf of the church, he presented us with a purse containing a good sum of money. The evening was spent in song, after which refreshments were served. Then prayer was offered by the pastor and his wife. — ALFRED COLE, Pastor.

Broken Bow, Okla.

The greatest revival that ever came to Broken Bow, has just closed in a blaze of victory. On the 28th of June, the Rev. G. F. Haun, of Henryetta, began the meeting under his large tent. The workers were the Misses Verner, Dameron, Sallee, and Dilbeck. We had victory from the first service. Sinners were saved, backsliders reclaimed, and believers sanctified. Misses Dilbeck and Dameron did efficient work in the pulpit. Miss Verner pro-

sided at the piano, and Miss Sallee sang the gospel with the Spirit. Brother Haun did his best, and preached under the anointing with the Holy Ghost. We organized Sunday, July 2d, with nineteen members, the writer being called as pastor. The Methodist and Baptist pastors stood by the meeting with a sweet spirit, and did good work at the altar. The whole town was stirred, and we are expecting a strong church here in the Eastern District. — GUSSIE MORRIS.

Ada, Okla.

I am glad to report victory at Ada. Some are getting sanctified, and the saints are shouting the victory. Our campmeeting begins July 7th. Any one desiring to come and camp may write me, F. R. Morgan, District Superintendent, will be the leader. We have some good singers secured for the meeting. — F. C. SAVAGE, Pastor.

Appleton, Ark.

Great crowds here, tent overflowing nearly every night. Some are ploughing through, and a week to run yet. Big things in prospect. This is a fine country and lots of fine people. Am expecting one of the greatest meetings of the season. — JOSEPH N. SPEAKES, District Superintendent.

Gainesboro, Tenn.

We were coworkers with Brother and Sister T. B. Dean in three meetings, embracing the greater part of May and June. The first meeting was at Beersheba Springs, Tenn., for eighteen days. Next at Algood, in a twelve days' tent meeting, then to Cookeville with the tent. God gave fruit in each meeting. We were forced to leave Brother and Sister Dean on June 30th, where they are still in battle, to come to our meeting here, three miles from Gainesboro. We will be here till July 9th, then to Brownsville to join Brother John F. Owen, and take charge of the music in another tent. From there we go back to Baxter, and will join Brother Dean. — W. H. and MAMIE CRAWFORD.

Midland, Mich.

Just returned from Gladwin county, where I have been visiting our young converts who came out in our revival of last December. They had only heard two sermons since that time, until I went to their assistance, but God has wonderfully kept them, and we found them in good spiritual condition. I gave them six services, and we had a very good attendance for a small place. Sunday, June 25th, four were baptized, and came out shouting. We also received them into the church. They have a Sunday school and services and mid-week prayermeetings, conducted by James Cooper, a young man eighteen years of age. Our labors and services here at Midland are blessed by the Holy Ghost. We now have a lot purchased for a church building. Hungry souls are coming in occasionally for help. Our Sunday school is real spiritual, and we have much to thank the Lord for. We would be pleased to have a visit by any of our people who are passing through this way. — A. H. LEVELY, Pastor.

Millport, Ala.

A glorious day Sunday, the 25th of June. We had the missionary program, in which the children were well drilled. There was a large crowd, and they were very attentive. We raised \$8.74. We have a fine class of Nazarenes here in Millport. — S. B. GOSEY, Pastor.

Hoganville, Ga.

Our District Superintendent, W. R. Hanson, closed a meeting here last night, June 25th, which began a week ago yesterday. The meeting was not what we call a great sweep, but we believe it will serve as a wedge for the future. Brother

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Hanson preached Bible holiness with great simplicity and clearness. He made it so plain that even a small child could grasp and understand it. The congregations were not large. The Devil is still at his job, enticing people away from God, and from the services. Some would rather go to hear anything else than holiness. We received two into the church at the close of the service last night. Brother Hanson appointed the writer and one of those received as a church membership committee. We hope to be able to organize here some time in the near future. — A. O. POST.

Everett, Mass.

Sunday, July 2d, was a good day at our church. The Rev. T. W. DeLong preached in the morning, and the Rev. George Young in the evening. A young man and wife came and knelt at the altar for pardon. Last Sunday night, after a stirring sermon by Brother DeLong, there were six at the altar. God is still blessing here in Everett. — A. K. BRYANT.

Ryan, Okla.

Brother McBride preached the Word with cheerfulness and courage during the meeting in June. Brother London sang joyously to the small as well as the large crowds. Two women, one from Chickasha, the other from near Ardmore, came to seek a refreshing from the Lord. One aged man has since erected a family altar. Some of our folks were greatly blessed. A sermon preached one morning from Col. 1:22, will long live in our memories. The preacher made a forceful presentation, and the joybells rang in our hearts. — NELLIE BARRETT, Church Reporter.

Olinda, Cal.

We are entering on the new church year more determined than ever to battle for precious souls. We had the great pleasure of having our Brother. Seth C. Rees, with us not long ago. Sister Rees was with us also, and we had a precious service. We are at home from the great District Assembly, held at Pomona. God wonderfully blessed there, and helped in all undertakings. We are looking forward to a great campmeeting at Pasadena, July 20th to 30th. — MRS. GRACE BOWIE, Deaconess.

Ellington, Mo.

Dr. E. F. Walker, our beloved General Superintendent, spent a few days with us, and while here gave us some wonderful messages, accompanied with power and unction, on the blessed theme of holiness. The prayermeetings are seasons of refreshing from the presence of the Lord, and seekers are finding the great Physician ready to help. The Rev. Herbert Hunt, our untiring missionary secretary, spent Sunday, June 25th, with this church, and gave some very helpful messages. Our people responded with a free will offering of \$10 to foreign missions. The Rev. J. L. Cox, our pastor, is at present holding some meetings on the Chicago Central District. We are looking forward to our summer meetings, and ask the prayer of the HERALD of HOLINESS family, that God may give us a mighty out-pouring of old-time power in these services. — FRED GEITZ, Jr.

North Yakima, Wash.

Our ministry in North Yakima has had a singularly providential opening with special tabernacle revival services. When we first learned of the plan for meetings we were sure God was going to favor us with salvation from the very outset, and we have not been disappointed. Evangelist Fred St. Clair led us in a glorious campaign.

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THE OTHER SHEEP

We are glad to announce to our many friends that our Missionary Paper, THE OTHER SHEEP, is assured of a successful future. Since February 1, 1916 the subscription list has increased from 5,200 to over 12,000. We are praying and believing for at least 15,000 within the next 90 days. We believe that if one issue of this excellent paper could be placed in the hands of every member of the Pentecostal Church of the Nazarene and each friend of the church, our subscription list would double within the next 60 days. The paper certainly fills the great need felt everywhere in our connection for real missionary information. It contains stirring articles on the great work being done in the foreign fields, illustrated by real photographs taken by our workers. It contains reports direct from Africa, Brava, Central America, China, Cuba, India, Japan, and Mexico, and your heart will be thrilled and your soul blessed as you read of the great work of salvation reported by our workers.

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Crowds of new people came, and the congregations grew larger each week. There was a gracious break the second Sunday, when fully forty persons were at the altar. Brother St. Clair spent several nights of prayer, and we wrestled in the woods some times during the day, for after Sunday there was a hard pull. Victory came one night after the little band prayed until the early morning. That day twenty persons were at the altar, there was a shout in the camp, and it was easy to pray while the seekers came through. The closing Sunday was a great day. Over thirty seekers knelt at the altar and many came through shouting. Brother John T. Little, our beloved District Superintendent, was with us the last Sunday. Brother St. Clair is a great leader and soul winner. The secret of his power in preaching and of the glory upon his life, is his prayer life. North Yakima is truly pronounced one of the prettiest cities of the United States. Since I held a meeting for Brother Little, seven years ago, the population has nearly doubled. By God's help and the help of such strong men as two of Brother George Franklin's brothers, and Brother H. S. Neal, we expect to have a great work here. — ALPIN M. BOWES.

Millport, Ala.

Just in from the convention of ministers and workers of the Mississippi District. We had some good services, and good talks by the workers. We have no church at Tupelo, but the Rev. R. A. Breeland, and the Rev. W. L. Howard are all the members there, and they are trying to build up a work. The people of the town treated us very nicely. They tendered us the use of the court house, and it was well lighted up. Tupelo is located in central Mississippi, in a fertile section of the country, with two good railroads. Let us pray much that our work may be established there. We go to Vernon next Sunday for a week's meeting. We have secured the services of the Rev. W. I. Barker to help in the meeting. — S. B. GOSBY.

Buffalo, Mo.

The Lord gave us a good meeting at Dadeville, Mo., with great crowds. In all there were thirty-eight professions. We are here in Buffalo in a tent meeting. This is surely a hard place, but God is putting conviction on the people, and we are expecting a break soon. We are with the Rev. Jerry Clevenger, and were also with him in the Dadeville meeting. We begin at Ferrin, Mo., July 22d. — CHAS. W. DAVIS and wife.

Smoke Creek, Mont.

Just closed a two weeks' revival last night, with four seekers at the altar. The Rev. J. H. Clymer, of Surrey, N. D., did the preaching. The Lord

enabled him to bring the straight gospel truth. One precious sister counted the cost, paid the price, was definitely saved, and said she would go through if it meant go alone. A few nights later her husband surrendered, and now they are rejoicing in Him. It pays to pray and believe God. We are sure that the seed sown in these meetings will bring forth fruit. — FLORENCE E. BOWMAN, Pastor.

First Church, Kansas City

Sunday, July 9th, was a blessed day. In the morning we had a hallelujah march and a Nazarene offering, which, with the evening offering added was over \$600. This completed the payments on our auto truck, which we use in our street work, paid for our Summer Bible and Kindergarten school, and finished the year's payments on the church building. Our people give gladly, freely, to the work God has put into our hands. There was one conversion at the morning service, and three seekers at night. Friday night, in the Sunday school rooms, the church gave a reception to our pastor, Dr. Matthews, and his wife, who are to leave this week for a short rest and recuperation. A nice purse was presented them with our other expressions of love and esteem. No pastor in the church has a more devoted membership than Dr. Matthews. The Rev. A. G. Crockett will supply the pulpit during the pastor's absence, and the blessed work of salvation will go steadily on. — Reporter.

Jaka Jones, Ark.

I am here in a revival with old time power on the people. Many are being moved heavenward. The altar is filled every service, and the seekers pray through to victory. They have n't had a revival in this county for years. We are laboring hard that the blood of these people may not lie on our skirts. — B. H. HAYNIE, District Superintendent.

Pangburn, Ark.

We are here in a battle. Not much visible results, yet our faith claims the victory. Our meeting at Warren, Ark., was fine. Quite a number got through good, and several came into the church. My slate is full until October 1st. — J. D. EGINN.

Haworth, Okla.

I again take pleasure in writing of the HERALD of HOLINESS. I think it is the greatest paper out. There are many who would pay one or two dollars a year for story papers, or some big news or political paper, who can't spare as much as \$1.50 for this great paper. We are expecting and praying for a great revival this summer, which will begin July 23d, with Brother Terry, of Clarksville, Texas. Our pastor, Sister Tanner, is doing good work for us. — L. L. DANIEL, Sec.

Richmond, Ind.

The work here is progressing, and a good increase in interest prevails in all services, the Sunday school included. We have just completed the work of rebuilding the flues on the church, of which there are six, at a cost of \$30, and a new ceiling for \$75, all of which is paid for. A new member came into the church Sunday night. Our pastor, the Rev. C. E. Ellsworth, is working earnestly and unceasingly to build up this work to a high standard, and is feeding the souls of the congregations. We have recently started an extra meeting, designated as our Pentecostal Union meetings, at 2:30 p. m. Sundays, which is the largest attended. It is increasing in attendance also. We would be glad for all holiness people spending Sunday here to call at this meeting. Also our preachers passing through. — Mrs. LOUISE WHITE, Secretary.

Knox City, Tex.

We have just closed a good two weeks' meeting at this place, with twenty-three bright professions of pardon and purity. It is a new place for holiness, being the first meeting of the kind ever held in the town. We had much prejudice and opposition, but God still hears and answers. There were just two sanctified folks in the town, and one of them was not able to come out, when we went there, but there are about twelve now. We sold ten Manuals, and organized a Nazarene church with the Rev. G. W. Dorris, as pastor, who, under God, made it possible for us to hold the meeting. The Rev. H. A. Erdmann and wife, and the Rev. Harris Wiman, all of Hamlin, Texas, University, were my co-workers. They are fine to work with. Brother Wiman and I go from here to Moodyville church, near Sweetwater, Texas. I have four or five meetings more this summer. — J. P. INGLE.

El Paso, Texas

This city has the appearance of a military camp. Thousands of state militia are pouring in from the north and from the east. War is the topic of every conversation, and hundreds of Mexicans have left El Paso in the last few days, and have gone back to Mexico, most of them to fight against the United States, and others afraid of losing their lives on the border, should war break out. Some of our people have left, and it looked for a while as though nothing could stem the tide. Many wild rumors shake the confidence of the majority of the people, and it is so hard for them to stop and reason. You can imagine how hard it is for us to do effective missionary work at this time, when the minds of the people are so agitated. About all we are able to do is to pour some oil now and then, on the troubled waters. God grant that war with Mexico will be averted. War would mean the loss of thousands of lives, and would leave a hatred in the hearts of the Mexicans against the Americans, which centuries of gospel effort would hardly eradicate. One hopeful feature in connection with our work, in El Paso and Juarez, is the stand our people are taking during this crisis. They are determined to be true to God, and stand on neutral ground. Our young men have received letters from friends and parents to go back to Mexico and fight for their country, but they have again and again refused to take up arms and go out to kill human beings. Brother Jose Duran, our Sunday school superintendent, wrote to his father, who ordered him to go back home and fight for his country, that he would not, under any circumstances, take up arms and fight, as he felt the Lord had called him to a different kind of warfare. Well, thank God, we are still safe here on the border, and it is only through the grace of God that we have been kept from danger and harm. — S. D. ATHANS.

Livermore Falls, Me.

Pastor Leslie Mann, and his companion, are nicely settled in this town, and in the hearts of their people. The congregations are increasing, and the walls of opposition breaking down. This work has suffered much persecution, but the faithful few, who refused to let go until God answered, are rejoicing over the return of the backsliders, and the cry of the penitent. There have been some accessions to the church already, and our faith is stimulated as we see real, old-time Holy Ghost conviction settling down on sinners under the searching gospel messages. — Reporter.

Malden, Mass.

In my last report, in saying who supplied our pulpit, during the absence of our pastor, I failed to mention Brother John Norberry, of Providence, and Brother A. K. Bryant, of Everett, Mass. Things are looking brighter. Brother Martin preached a wonderful sermon last Sunday night. We have great street meetings. Last Sunday night when we returned from the street, we held a song

PERSONALS

The Rev. R. B. Ralls, field agent for the Chicago Industrial Home for Children, accompanied by the Rev. S. V. Coe, superintendent of the Life-Line Mission, Kansas City, Kas., called at the Publishing House last week.

General Superintendent R. T. Williams passed through the city this week, enroute to the campmeeting in Nashville. He stopped off for a day to visit Publishing House friends.

Mrs. Nona Cloud writes: "THE HERALD OF HOLINESS gets better all the time. I had rather do without my biscuits [and only we Southerners know what that means. — EDITOR] and take corn dodgers, than to do without the paper. And I believe husband would too, much as he loves his hot biscuits mornings."

Evangelists Theodore and Minnie E. Ludwig began a meeting at Farnham, Neb., July 5th, to run to the 29th.

General Superintendent Reynolds left Friday for Alberta, where he will begin the Canadian Assemblies.

Evangelist C. E. Shaw, of Georgia, was a caller at the Publishing House last week. He was on his way to Topeka, Kas.

Evangelist August N. Nilson is in a fine meeting at Diamond Spring, Mich. He will be in a tent meeting in Lansing, with the pastor, E. E. Mieras, from July 14th to 23d.

Evangelist C. W. Ruth is holding a tent meeting with the Nazarenes at Ashland, Ky. He writes that the meeting starts in week.

Pastor Will H. Nerry says: "All our folks take the HERALD OF HOLINESS, and we are going to keep it this way. We can not afford, as a pastor, to let our folks be without the paper. It is a great aid to our pastoral work."

Pastor Arthur Haworth, sending in a list of new subscribers, says: "Words fail me when I try to express my appreciation of the HERALD OF HOLINESS. It is surely a great blessing to us and to our church. We thank God for such literature as the HERALD OF HOLINESS, its editors, contributors, and all that goes to make it the best holiness paper out."

The Rev. L. G. Milby is in a three weeks meeting at Colorado Springs, Colo., having begun there on the 9th inst.

The name of the evangelist who is to hold the Ottawa, Iowa, camp, beginning July 29th, is J. C. Walker, instead of W. C. Walker, as erroneously given.

Service on the porch of the church, led by Brother Peavey. Many of our people have attended the great campmeetings held at Fairview Park, Lowell, Mass., and have come back refreshed in soul and body. Our boy preacher, Lewis Bacheller, is enjoying a two weeks' well earned rest, on a farm in Maine, after which he has three appointments in the harvest field of the Lord. We are to have a mid-summer convention, beginning July 8th and ending the 26th. Brother Rees, of Pasadena, Cal., and Brother Messenger, of Chicago, will be in charge. Brother Martin says we are to have it warmer than the weather. We are glad for a church and Sunday school that never closes for cold or heat. — W. N. DODGE, Reporter.

Jasper, Ala.

A teacher is wanted at Jasper, Ala., for the Nazarene school. The school has been running four years, and the prospects are better for a school than before. If some one can come and take the school on its merits, I believe it can be made a success. If you have a teacher and pastor in same family, we could use a pastor too. We are looking for a pastor and teacher who are willing to suffer with us in building up this work. If interested, let me hear from you at once. — BRACK McLAINE, Church Clerk.

Los Angeles, Cal.

The church on Eagle Rock avenue is still alive, although the Devil has tried to destroy it. It was under the powerful preaching of the Rev. August Nilson, this church was started. Since then God has held a few together, and blessed them every time they met. The Lord has given us a few seekers, and the fire is still burning. This

church was Brother Jeff Rogers' last charge. The year just closed has been one of very marked advance with the work here, the Rev. M. F. Grose, in charge. A Young People's Society and children's Sunday afternoon meeting, have been organized, and God has blessed them. Miss Grace Rigdon, from the Nazarene University, had charge of the children's meeting most of the time. We are a missionary church, and use the envelopes for weekly offering, also taking thirty copies of *The Other Sheep*, which keeps us in touch with our missionaries. The Rev. M. F. Grose is a Spirit-filled young man, who knows how to pray and preach with power. He and his precious wife won the hearts of the people, but it seemed the will of God for him to leave us. He has taken charge of the church at Stockton, Cal. We have not secured a pastor as yet, but are praying for God to send us one. THE HERALD OF HOLINESS is a great blessing to us. — Mrs. ETTA MARRIET.

Clarendon, Texas

When we left Dallas in May, the city took over our work through the Dallas city mission, making it a municipal institution for homeless men. So I came out west with the hope of the climate benefiting my wife's health, intending to hold meetings while here. Our first meeting was at Electra, an oil town. We were there for three weeks, but did little good. We were stormed out of more than half the services. Then we came to Clarendon, near the plains, where we are at this writing. This is a fine little city, lots of wealth and religion, but little salvation. We are doing our best to preach it straight. They never had a holiness meeting here, so they are guessing. We are praying for real victory. We are traveling in our car, and have our large new tabernacle and private tents, and some open dates ahead. If any one can use us in Texas, I will be glad to correspond with them. I expect to give my time to the evangelistic work continuously, so will be glad to make dates for any future time this year or next. — Rev. FRANK DANIEL, 2550½ Elm street, Dallas, Texas.

Oakley, Kas.

Since the Northwest District Assembly, we have been continually on the go, visiting with our people and preaching the gospel. We had a blessed time in Portland, and enjoyed the privilege of attending First Church while there. We also had blessed victory in preaching at View, and Diamond Hill, and Ridgefield, Wash., and Suver, Ore. On our way to Kansas we stopped over in Nampa, Idaho, and visited there and saw our splendid school campus and buildings. We spent a few days and preached once at the school house near my father's at Oakley, Kas. Last Sunday we had a glorious time in preaching in our old home Quaker church, at Chalk Mound, near Garfield, Kas. We will be back to Garfield by the first of September. — J. W. FRAZIER.

Troy, Idaho

We closed a good little campmeeting here last night. It was under the auspices of the Nazarenes. The Rev. C. W. Fowler is pastor, and planned the meeting, and it was well planned, too. I never was in a meeting where every little detail was looked after as in this meeting. Brother Fowler is doing a splendid work in Troy, and has the respect of the entire community. God set His seal on the meeting, from the first to the last. Seekers found pardon and purity, backsliders were reclaimed, the saints encouraged, and the work built up. My collaborator was the Rev. W. A. Elliott, and I never had a better one. God has surely sent him out with a message to the holy people. Any who desire my services in meetings during the fall and winter months, write me at 202 Twenty-third avenue, North Seattle, Wash. — J. F. HARVEY.

Walla Walla, Wash.

God is helping us to deeper depths and higher heights. Brother B. L. Simmons had charge of the work in my absence at the Assembly. The Lord graciously anointed him, and I found a revival on when I returned. We are just now starting a meeting with the Rev. Fred St. Clair, July 6th to 17th. Unity prevails, and our people are entering the battle like good soldiers of Jesus Christ. We have had some wonderful cases of salvation the last two weeks. Our band of forty young people are holding street meetings, and God is helping them in their work for the church and Christ. Our hearts have been saddened of late, by the deaths of several members of our church, among them Sister Emily Huntington, who has gone to her reward, but left a triumphant testimony. — Mrs. DELANCE WALLACE.

Buffalo Valley, Pa.

On Sunday, June 18th, we had victory at Corinth, Tenn. God sent Sister Doela Smith and my-

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self to help in this cause. As we looked into the bright, happy faces of God's redeemed, and mingled our own voices with theirs in praise to His name, we could only feel that surely this was a foretaste of glory. There were hungry faces whose expression revealed a heart not filled, and we could feel that this was only one little corner in this wide world. Brother Hesson, the pastor, brought the message. Sister Smith told of the millions who have never heard of God, and our hearts burned within us. A nice offering was collected for the mission fields. The writer sang some of her own solos to God's glory. We were kindly entertained in Sister Della Holliman's home. — Mrs. MATTIE L. AMONETT.

Deming, N. N.

We are on the border geographically, and on the border of war with our neighbor country. About two-thirds of the population of this state are Mexican people, and that proportion will probably apply to this section. While their sympathies are naturally with the people of their own race, yet they are citizens of the United States, and are accountable to our government for their conduct. And let it be said to their credit, that in a general way, they are law-abiding citizens, and are usually quiet, except when under the influence of intoxicating liquor, and are generally harmless, and are not likely to give any serious trouble unless urged on by bad, ambitious leaders. There are some excellent Christians among the Mexicans here. Brother J. H. Kerns is the pastor of the Mexican Pentecostal Church of the Nazarene here, and some of the best and most intelligent of the Mexican people have been converted, and led on to the experience of holiness under his ministry. Some four or five young men are called to the ministry, and are doing excellent Christian work here among their own people. Brother Francisco Soltero, one of the number, attended the University at Pasadena, Cal., last year, and preaches fluently in both Spanish and English, with the power and spirit of a Spirit-filled man. I am convinced that all that is wanting to the people of Mexico, is true Christian experience and education, and time and chance to develop. One Mr. Hudson, who recently came from one of the Pacific coast states of Old Mexico, read to me an extract from a letter from his brother there, stating that some of the poor Mexican people there had actually died of starvation, but no one seemed to feel responsible. Mr. Hudson says that the people there are densely ignorant, and that the Catholic priests oppose all intellectual progress. We have been hoping that the warring factions of Mexico might be unified upon a peace basis, without intervention by the United States. It is no desirable undertaking to settle the feudal troubles of a whole nation of fifteen million people, and police the country, and organize them into a civil government with the modern advantage of civilization. It would take forty years to educate and develop that people into a self-governing nation, with a good public school system and religious rights, and free institutions. But if there is no other way, and it be the will of God, let the work be thorough from the beginning, and with as little blood shed as possible. Meanwhile, let us pray that this benevolent work may be our share in the great world-war that is to precede the glorious appearing of our Lord.

Returning to Deming, one incident may serve to illustrate the nature of the Mexican work here. The writer was requested to be present at the Mexican church on the evening of June 7th, to anoint the pastor, Brother Kerns, for healing of appendicitis. There were prayers and testimonies, mostly in Spanish, but we all heard and understood the words of God. I had asked for an interpreter, but it was no use. Brother Kerns ex-

plained that most of his people understood enough English to know what was being done. James 5:14, 15, was read in Spanish, and then the anointing. The patient has been very active ever since, running his gospel car, and doing his pastoral work, and is now on a journey to Pasadena, Cal., on important business. The work among the Mexican people here may be illustrated by the following incident. A Mexican boy named Jesus Patus was wounded in the Villa raid on Columbus, N. M., and was brought to the hospital here. Elias Soltero, one of the young men from the Mexican Pentecostal church, visited him, and gave him a Spanish New Testament, and was trying to help him find Christ. The Catholic priest found it out and took the Book from him and burned it up, so the Mexican reported last night. The work among the English speaking people here is a mere nucleus, as yet, but most all are earnest, willing workers, who are willing to go into the jail and minister to the prisoners, and on the street and do any kind of a Christian work, anywhere.

There is much wickedness in Deming. Most of the people live and act as if there was no God to fear or love, no commandments to obey, no heaven to gain, and no hell to shun. Many of them are drinking themselves to death, and some have stuffed their hides so full of beer and whiskey, that they look like fatted swine, and have less moral principle. Deming is the logical location for the training ground for the new army recruits, which would be a great advantage to the town financially, but there are saloons here, and it is not considered a suitable place, and the soldiers are sent to Columbus for training. Meantime many choice business places are labeled for rent. The saloons are in for four more years, unless we get state-wide prohibition before that time, or God shall favor us in some other way. — J. M. WILSON.

ANNOUNCEMENTS

Wanted—We would like to exchange a 10 room home in Peniel for a small farm some where in Texas or Oklahoma. — B. M. Kilgore, Peniel, Texas.

Request for prayer—Prayer is requested for Mrs. Nora Cloud, who never sees a well day, that she may be spared and healed to rear her children in the fear of the Lord.

Holiness campmeeting—The Southern Maryland Holiness Association will hold its 13th annual campmeeting at La Plata, Md., August 4th to 13th inclusive. Workers are the Rev. J. Frank Penn, of Hollywood, Md., the Rev. J. R. Buckmaster, of Washington, D. C., the Rev. D. W. Sweeney, of Chincoteague, Md., the Rev. C. J. Penn, of Washington, D. C., and others. Mrs. Frank Penn will lead the singing. Our camp is beautifully located on the Baltimore and Ohio railroad, one mile north of La Plata, also on State road from Washington, D. C.; fare by bus 85c. All trains stop at campground. For further information address Rev. J. H. Penn, president, Martinsburg, W. Va.

To pastors and laymen on Indiana District—As the Assembly year is drawing to a close, and our District Secretary, Treasurer has called my attention to the fact that many of our churches have not sent in their General Superintendents' claim, it was decided that it would be well to set Sunday, July 16th, as the day to raise the General Superintendents' claim on this District. The claim should amount to at least twenty cents per member for the membership reported from each church last August. This was taken from a letter written to the District Superintendent by the General Secretary some weeks ago. Brethren, let us attend to this matter at once, and remit promptly to Rev. O. E. Enos, 116 Lee street, Connersville, Ind., as treasurer. — U. E. Harding, District Superintendent.

Married—A quiet but pretty wedding was solemnized at the home of Mr. and Mrs. John Reed, Des Arc, Mo., on Sunday, June 11th, when their daughter, Miss Stella, became the bride of the Rev. Elwood Taylor, of Coldwater, Mo., the Rev. G. T. Taylor officiating.

Brother Taylor is a promising young Nazarene preacher, and his bride has been greatly used of the Lord in sweet messages of song, as well as in personal work.

Both parties are well known among our people, and have many friends who will join the writer in sincere wishes that their usefulness may be increased, and that together they may push the battle for God and holiness unto the very gates of the city of God. — Ora V. Lovelace.

Springfield campmeeting—The Central Holiness Association of Illinois will hold their annual meeting at Springfield, Ill., July 28th to August 6th, 1916.

The leaders are, Joseph Hogue, Wichita, Kan.; and R. A. Forrest, Waco, Ga. Mrs. R. A. Forrest has the children's services, and the Rev. and Mrs. C. C. Rinebarger are leaders of song.

This is the eighteenth year that we have held our meetings on our beautiful state fair grounds, under the immense machinery hall. God has many times poured wonderful blessings upon us, and we are expecting this to be the best of all. Pray and come. — William A. Ashbrook, President.

Iowa District camp—Will be held August 18th to 28th, at Lacona, Iowa. The Rev. Harry Hayes, of Idaho, is the evangelist in charge. All evangelists

and pastors will have free entertainment. Those desiring tents please notify R. C. Miller, Chariton, Iowa, by August 1st. Let all our people rally and come, expecting the Lord to do great things. — R. C. Miller, Secretary.

Notice—There will be a tabernacle meeting in West Keokuk, Iowa, commencing Wednesday July 12th. All lovers of the old, rugged truths of the Bible, come and help and get helped. The Rev. E. A. Clark, of Oskaloosa, Iowa, is the special worker, and a band of ten workers is coming. — W. T. Means, Secretary.

Revival meeting—Rev. A. G. Jeffries will conduct a series of meetings in Wanette, Okla., July 14th to 24th. All who live near, are earnestly invited to come and help in this battle. — L. R. Butcher.

Fifth Sunday Group meeting—Group meeting number three, of the San Antonio District, will be held with the Ballinger, Texas, church, beginning Thursday, July 27th. Free entertainment will be furnished to all who notify the undersigned that they are coming. — Rev. J. W. Host, 500 Park avenue, Ballinger, Texas.

Dallas District campmeeting—Will be held at Peniel, Texas, August 17th to 27th inclusive. Evangelist J. B. McBride, and J. H. Chapman, president of Peniel University, will have charge of the preaching.

All lovers of holiness, that can, bring your tents and camp with us. We are expecting wonderful manifestations of the Lord, and a great outpouring of the Holy Ghost. — Committee.

Evangelistic Meetings

J. D. Edgin, Ozark, Ark.

Dulark, Ark. July 14-23
Kingsland, Ark. July 27 to August 6
Alma, Ark. August 11-20
Senrey, Ark. August 25 to September 1
Ozark, Ark. September 8-17

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Manitoba Sask Mission District Assembly. Regina Sask., Aug. 2-6.
E. F. WALKER.....Glendora, Cal.
J. W. GOODWIN.....Los Angeles, Cal.
1625 Delta st.

R. T. WILLIAMS.....Peniel, Texas
Indiana District Assembly, Anderson, Ind., September 13-17.

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Missouri—G. O. Crow.....Springfield, Mo.
School, Mo., July 14-30
Wilson Creek, Mo., August 2-14
Redford, Mo., August 16-29
Haltown, Mo., August 30 to Sept. 11
St. Louis District Assembly.....September 13-17
Nebraska—M. F. Lencard.....Burr Oak, Kas.
New England—H. N. Washburn.....Beverly, Mass.
New Mexico—R. E. Dunham.....Artesia, N. M.
New York—Paul Hill.....New Berlin, N. Y.
Northwest—J. T. Little.....Newberg, Ore.
East, Oklahoma—F. H. Morgan.....Henryetta, Okla.
West, Oklahoma—S. H. Owens.....Bethany, Okla.
Oklahoma City (Bethany P. O.)..... July 1-13
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