

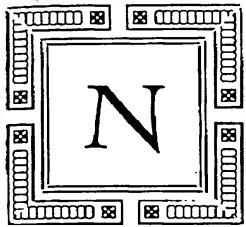
HERALD of HOLINESS

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

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EDITORIAL



Christ and the Individual

NO one event in universal history is fraught with interests to individual man comparable to the birth of our blessed Redeemer. Compared to His nativity any other event—yea, all other events in history—dwindle into insignificance. Christ individualized humanity by Himself becoming a single, individual man, and by His treatment of and methods with men. He dealt not simply with men as a race or as great aggregates, but in His atonement appealed to and applied His remedial work to each individual man as really as though each man were the only human being in the world. The vastness of the number of human beings involved and to be involved in the fall, no more than the depth of the need and misery into which they are fallen, can affect the fulness and blessedness and richness of each poor sinner's privileged participation in the great atonement.

How different the plans and methods of men and their philosophies. Even in their benevolences good people are prone too much to view men as a class, to study a condition and provide for a vast unseen and untouched aggregate of earth's unfortunate. This is partly due to our incapacity to come into loving, personal contact with each one whom we would help by our kindly ministries, and too often to our indisposition to touch the level of those most sorely needing our help. Leaving the realm of good men and coming to commerce, how coldly and cruelly employers sometimes contract for labor, as though it were an ordinary commodity, with an absolutely callous disregard for the soul-element or the human-element, in the trade.

From all this Christ would lift us as from a deadly miasmatic swamp, and place us high up on the sun-lit fields of the great brotherhood of man and bring each individual man, however poor and obscure, into the inheritance of a place in the brotherhood of man. From the prevailing sad inequality of life's bitter struggle He would place us in the state of a true and scriptural communion where each would strive to bear the other's burdens, and all would do as they would have others do unto them. Oh what a rapturous conception such a state, and what a thrill it brings to the heart to know that the God-man is laboring to secure such a consummation! What a new earth this would be if each man stood forth fully panoplied with all the personal strength and beauty and glory such a life would confer. Let the future be consecrated in holy endeavors for just this goal. Every believer in whom Christ is enthroned will contribute to just this consummation.

Responsibility for Others

HOW true the proposition and how fearful the responsibility and how lofty the dignity thus placed upon man that we should be "our brother's keeper." God might have done otherwise. He might have chosen other channels of communication for His saving power—other instruments through which to accomplish His wondrous miracles of grace and mercy and power. But He has not done so. He has for wise reasons chosen to move men through men—to save men through men. What a profound significance does this give to the conversion of a soul! With what dignity and solemnity, and with what a boundless sweep of meaning, does this fact crown an individual's salvation from sin! Considered subjectively the work is marvelous. One's own deliverance from the thralldom of sin and the conscious gift of a new life and joy and hope

from above; what a peace this brings, and what a tranquil supremacy it furnishes over the weaknesses of the flesh and the allurements of the world. Then the contemplated fruitions which cheer the heart of the saved child of God! The lost found and restored to his Father's house! A soul, deathless, immortal, and chained to sin and pollution, disenthralled and delivered and elevated to companionship with God, and joyfully awaiting an eternal life of peace and blessedness and endless progression in life and knowledge and power above! How the heart expands and the imagination revels and hope feasts amid the mazes of such thoughts of what we shall be or become in the sweet by and by.

And yet there are higher truths and sweeter thoughts amid which it is our privilege to roam and revel, and they are found in the field of altruism—of the brotherhood of man. Not for heaven does God save me, but for service in saving others; and to heaven I finally gravitate naturally and properly. Not in order that I may sleep soundly at home when night comes, must I work all day in the field; but I must work all day to help and bless and provide for those dependent upon me, and when night comes I bend homeward naturally and joyfully, and sleep sweetly the restful sleep of a tired and honest worker. Oh! that men were cured of all selfishness in religion, and that they would rise to the high plane of unselfish consecration to the uplift of humanity, to God and peace and heaven. Helping others out of the mire of sin and up to the light and peace of God and heaven brings heaven down to us and enables us to live in heaven on earth.

What a dignity to confer upon poor, fallible man! What a responsibility as well as honor is involved in the thought of our necessity to God in His work of human salvation. How it should make us tremble with fear, and yet how it should fill our hearts with gratitude—gratitude for the lofty honor and opportunity, and fear lest we come short of our high and holy calling. More terrible is the alternative thought. If we are not co-workers with God in uplifting men, we are co-workers with Satan in pulling men down in degradation and sin. Not a soul in the regions of the damned but can point the finger to some brother mortal and charge upon him or them the guilt of their doom. Let us lay to heart the solemn truth that there is no middle or neutral ground. The supposed neutral ground where one neither essays positively to help or hinder souls comes under the head of neglect. One has no right to fail to help. Failing to help is neglect, and neglect is guilt. I see the man drifting on the river towards the falls over which he will immediately dash to his death unless warned, and my failure or neglect to warn renders me as guilty of his death as if I pushed him onward by my hand. I could have saved him, but would not.

May God help us to lay these solemn truths to heart, and make us all efficient in helping to save and bless men.

A Gentile Pentecost

THE pouring out of the gift of the Holy Ghost on the Gentiles on the occasion of the preaching of Peter to Cornelius and his household may be called a Gentile Pentecost, and is an incident very full of instruction and comfort. We learn the character or spiritual status of Cornelius in Acts 10:1, 2. It is said that he was "a devout man, and one that feared God with all his heart, who gave much alms to the people and prayed to God always." To the ear of the average Christian of today this sounds like the description of a very fine religious state. Perhaps almost every pastor would feel profoundly grateful and happy to be able to say of every member of his

charge that they "are devout and fear God with all their families, and give much alms to the people and pray to God alway." One point only of this description is enough to settle the question of the discipleship or conversion of Cornelius—the term "devout." This word in the original means "devout; godly; religious; pious." So that had it only been said that Cornelius was a "devout" man it would have meant that he was "godly," "religious," "pious." But in addition to his being religious or godly or pious or all these, he was very liberal with his means, careful and diligent in the spiritual culture of his family—he feared God with all his house—and he prayed constantly to God. Not only so but it seems to have been his habit to fast as well as pray, for he said to Peter in relating the vision, "I was fasting until this hour." Even his servants said of him to Peter that he was a "righteous man" (Acts 10:22). These are characteristics of justified men. Unconverted or unjustified men are not religious, godly, or pious, are not diligent in the religious culture of their families, do not pray to God alway, are not "righteous," do not fast, and are rarely very liberal with their means. Unjustified men may be liberal, may pray occasionally in times of peculiar distress or danger, but they are not constant in prayer and it can never be said of them that they are devout or religious or godly and reverently fear God and so teach their families, or that they are righteous and practice fasting. The religious or justified condition of Cornelius admits of no possible question.

As definitely as this point is settled and as unworldly and consistent as seems to have been his religious life and conduct, Cornelius lacked something and God in a wonderful way reveals it to him and leads him to its attainment. It is true that with this personal revelation of his need of something more and its divine bestowment upon him God coupled another thing, the formal and public proclamation of the gospel to the Gentiles and the announcement of their right to it. Yet this is not to be allowed to obscure the other and vital personal blessing to Cornelius, even the gracious and mighty baptism of the Spirit. The Bible is careful to keep both vital truths prominent and yet separate and distinct. Indeed, upon reflection, it will appear eminently proper that the two should have been thus associated. God would teach thereby that the Gentile world was equally entitled not only to pardon and peace in Christ Jesus, but to full salvation—even the baptism of the Spirit, such as was shed forth on the day of Pentecost upon the called and converted and justified Jewish apostles and believers. When He opens the gospel to the great Gentile world, He would open it in all its fulness and blessedness and power.

That Cornelius did receive an additional blessing to what he already enjoyed and displayed in his life involved in the decriptive terms "religious," "liberal," "fearing God," and "praying always," we find clearly set forth. The author of Acts, describing the scene of the meeting of Peter with Cornelius and his household, after giving a brief synopsis of his sermon to them, says: "While Peter yet spake these words the Holy Ghost fell on all them which heard the Word. And they of the circumcision, which believed, were amazed, as many as came with Peter because that on the Gentiles also was poured out the gift of the Holy Ghost" (Acts 10:44-46).

The apostles and brethren at Jerusalem heard that the Gentiles had received the gospel and they of the circumcision contended with Peter, opposing their right to the gospel. Peter, in reply to their question, proceeded to "expound the matter to them in order," and in the course of his address said: "And as I began to speak the Holy Ghost fell on them EVEN AS ON US AT THE BEGINNING. AND I REMEMBERED the word of the Lord how that he said: John indeed baptized with water, but ye shall be baptized with the Holy Ghost" (Acts 11:15-17). This identifies definitely this blessing which Cornelius received with the baptism of the Spirit bestowed on the day of Pentecost.

In his address to the assembled council at Jerusalem, Peter said: "Brethren, ye know how that a good while ago God made choice among you that by my mouth the Gentiles should hear the word of the gospel and believe. And God which knoweth the heart bare them witness, GIVING THEM THE HOLY GHOST EVEN AS HE DID UNTO US; AND HE MADE NO DISTINCTION BETWEEN US AND THEM, CLEANSING THEIR HEARTS BY FAITH" (Acts 15:7-10). This denominates the character of the work done, or the cleansing and purifying of the heart wrought by the baptism of the Spirit. It fixes as one function of the pentecostal baptism the "cleansing of the heart by faith."

It was the same baptism of the Spirit thus bestowed upon Cornelius which the Ephesian disciples and the Samaritan believers re-

ceived, and which descended upon the one hundred and twenty in that upper room in Jerusalem. What power it brought to them in their ministry! What heroic endurance, what cheerful submission to persecution, what patience and meekness and singleness of eye, what yearning for souls, what boldness in preaching the Word, and what luscious fruitfulness in ministry did this wonderful blessing bring to these early believing disciples! Is this not our supreme need as preachers and people? This is our glorious privilege. Let us seek it with prayer and fasting unceasingly till the power descends.

The Supreme Question

THESE are many questions connected with life and duty and destiny. Concerning a preacher's call to a new work there is only one supreme question for any one of us, and that is: "Does God call me to the work?" With questions of difficulties in the way, of obstacles to be overcome, of dangers besetting the pathway, of the prospect or probability of success, of qualifications for the work—these and all such inquiries are not pertinent in your settlement of the matter as to whether you will obey a call of God to a work. If God has made any one thing clearer in His Word than another, it is that He alone is authorized to call, and He alone does the work to which He calls us—that *He works through us*. Difficulties, dangers, delicacies, deficiencies, are nothing, absolutely nothing, therefore, in the way of God. We are not, therefore, when His voice is heard calling to duty, to turn to the right or left, to measure this or that obstacle, but to look only to God and at once enter upon our work, trusting alone in God.

It has been well said: "When a man knows that he has been called to do a certain work, he is invincible." How true this. Not that he is not sensible of perils or difficulties or personal weaknesses and insufficiencies. The very consciousness of his divine call brings to him a nearer and more painful sense of these disabilities and difficulties, but his faith in God brings him a sense and a realization of the divine presence and power that gives him a royal supremacy over weaknesses which in his personal endeavors, conducted on worldly principles, would have crushed him. Joshua's call to succeed Moses was environed with obstacles sufficient to have discouraged any soul not centered on God. Jericho presented a barrier of frightful proportions. When Joshua walked forth alone by the walls of Jericho, no doubt he was depressed by the thought of the magnitude of the work of conquest before him, and took the burden to God in prayer, and in answer he had the vision of the man with his sword drawn, and received instructions and comfort from the Lord himself. The Lord will never call us to a work which He will not enable us to perform. To Him let us take our difficulties and our burdens and disabilities. How hard to learn to trust God alone, and not to lean on an arm of flesh. We are so prone to trust to our own judgment, and to seek the counsel of others instead of consulting God and lifting up our eyes toward Him from whom cometh our help and our wisdom and our strength.

THE REASON THE HOMELESS man is not thought to make so good a citizen as the man who owns his home, is because the home is where the heart is cultivated, and patriotism is a heart product.

THE SUNDAY NEWSPAPER is a curse which is doing more to undermine and destroy our Christian Sabbath than any other one agency. Christian people should not in any way whatever, encourage this destroyer of our sacred Sabbath.

PROTESTANTISM HAS GONE a little beyond Romanism on the "Bible-banishing" business. Romanism has banished the Bible from the public schools; Protestantism has about banished it from the Sunday school through her lesson leaf system.

"THE WAY OF THE transgressor is hard," is the inspired declaration and it is confirmed and illustrated every day in society and business and politics. And yet men continue to love sin, and in its pursuit will transgress every law human and divine. How hard for men to learn from other men's experience, and yet it is so often too late to amend when they have learned the truth of this declaration from their own bitter experience. Would that all men would believe, revere, and heed our heavenly Father's words!

THERE are two kinds of love, divine and human, natural and unnatural. There is a kind of a human or natural love, to speak of it in a general sense, which means to be pleased with, to regard with affections on account of some qualities which excite pleasing sensations, or desires of gratifications. We love an individual on account of some qualities which give pleasure in their society. We love a man who has done us a favor, in which case gratitude enters into the composition of our affections. This kind of love may be born today and die tomorrow. This kind of love is depending altogether on the dispositions, acts, and attitude of the object loved for existence, and when the object loved ceases to please and gratify the desires of the lover, it seems to withdraw itself and vanish away, and the opposite to love takes its place. I have seen it spring up like a Jonah's gourd and perish away in one day. This is what we call natural love. The second is very much unlike the first.

First, in that it is not depending upon the pleasing qualities of others for an opportunity to exert itself, but is poured out lavishly on unworthy objects. Second, the dispositions, acts, and attitude of others do not change its quality or nature, therefore it remains unchanged in its attitude toward the object. Its very nature is to bless those who curse it, do good to those who hate it, and pray for those who persecute and spitefully use it. There is not one hundred thousandth part of retaliation or resentment in its nature. It suffereth long and is kind. It never faileth, it remains the same in its nature; therefore its conduct and attitude toward its object remains unchanged. It still loves, though not loved in return. The more it is crushed and trampled upon, the more its true nature is revealed. The heart cry is, "Lord forgive them, they know not what they do."

Love misunderstood, bruised, and crushed does not rise up in defense of itself, but beareth all things, endureth all things, and in the midst of misrepresentation and criticism, continues to love without dissimulation.

While recently engaged in a meeting my collaborer and myself would spend some time in the afternoon in the forest for prayer and Bible study, and while thus engaged, all at once the atmosphere seemed to be permeated with a very sweet odor that I could not account for. I began a search for its origin and finally I discovered a small plant which I had bruised with my elbow, its leaves were mashed and from the crushed part came forth the fragrance which permeated the whole atmosphere.

Does the Bible not teach that such a quality and degree of divine love may be experienced and enjoyed by the people of God? Is it not that enjoined by the apostle in Rom. 12:9? Let love be without dissimulation. How necessary in order to live up to the great commandment in Matt. 22:37-38, in which we are commanded to love the Lord with all our heart, soul, mind, and strength and our neighbor as ourself. This is the fulfillment of Matt. 5:48, in which we are commanded to be perfect as our Father in heaven is perfect, as there is no sin or evil tendencies in His infinite nature, so in our finite nature there must not lurk any of these.

Vaporizing the Scriptures

BY JOSEPH N. SPEAKES

IT would be amusing, if it were not so serious in its consequences, the way the Bible is explained away, dodged, and vaporized in these days. If the Bible fails to fit the peculiar belief it is easily set aside by saying that it was not properly translated at that particular point, or that it is symbolic language. In other words, the old Book is wrong wherein it fails to coincide with their ideas and should have been made to read differently. I was somewhat amused once at one of Russell's satellites in his effort to dodge the truth of

The Manifestation of Love

B. F. Pritchett

How are we to know when such a degree of perfection has been attained unto? How are we to know when this love has been perfected in the human heart according to 1 John 4:17? First, by perfect obedience to God; Second, by our acts of benevolence to His creatures. This is the teaching of Jesus in that marvelous message, the Sermon on the Mount, in which He commands us to love our enemies, bless those who curse us, do good to those who hate us, and pray for those who spitefully use us. Jesus never taught any truths which were not practiced in His every day life. His life was a living illustration of the truths He taught. I wish it could be said of all His professed followers; but alas! how few are there whose life measures up with their profession or teachings!

In this discourse we have revealed to us the perfection which He hath made both our privilege and duty. These words include both a command and a promise. God has many imitators of His justice and independence, but few of His love, condescension, and kindness. How sad it is to see a man making a profession of perfect love, testifying to nothing but love in his heart, while his conduct and attitude toward his fellow man is such that he seeks to hurt his influence, withdraws himself from his brother's association, and by word

and letter seeks to spread evil surmises against him, even enlarging upon statements or acts in order to make a wrong impression upon the individual who is to receive the message. Think of a little difference arising between two brethren in which there is a question of opinions, and in the minds of disinterested parties there is the question as to who is responsible for the difference, and for fear of being mistrusted of making a mistake and wishing to justify themselves and condemn the other party, they begin to write letters and blaze abroad the little difference, even going so far as to make statements, the truth of which is very questionable.

Men who preach the great doctrine of perfect love and engage in this low filth are not worthy of a congregation to hear their messages. The individual who would, in a praise and testimony service, testify to such an experience as perfect love and then go out and sow discord and bring about disharmony and disunion among brethren is not worthy of a place in such a meeting. God's Word declares that love worketh no ill to his neighbor.

Oh, my brother, be not deceived. He who loves his brother up to the Bible standard will never spread abroad anything against his brother that will hurt his usefulness or his influence. What a crime against a brother and a sin against the law of love for any one to be guilty of hindering the usefulness of his fellow man. How men can do these things and preach and profess a blessed experience is more than I can understand. But nevertheless we must acknowledge that we have known such to be the case.

Oh, for the compliance of that demand, Thou shalt love thy neighbor as thyself. Then I will work just as hard for my brother's success as my own, then I will labor as hard to protect his influence and character as I do my own. Oh, how men will in a pretense to defend the cause, say, "I am very sorry to have to tell you this, but I feel I owe you this caution." What a falsehood! He is not one bit sorry. No one owes evil speaking to his fellow man. Speak not evil one of another, brethren. Oh, the evil that is done in the name of justice and righteousness! Oh, perfect love, thou art found in so few places! How we are falling down at this point.

How many live in the Sermon on the Mount? What is the trouble? Has the Holy Ghost come in? If so, He will live His life in our conduct and character, for the fruit of the Spirit is love, joy, peace, long suffering, gentleness, and kindness. If we are controlled and dominated by the Holy Ghost, our conduct and attitude will remain unchanged toward God and our fellow man. Oh, my brother, let it be settled for ever in heaven and on earth that your influence shall not stand at the loss of your brother's.

"I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, With all lowliness and meekness, with longsuffering, forbearing one another in love; Endeavoring to keep the unity of the Spirit in the bond of peace." According as He has chosen us in Him before the foundation of the world that we should be holy and without blame before Him in love.

could arrive at was that the first statement was too much out of harmony with his crooked doctrine, and had to be explained away somehow, so it was so easy to simply say: "This is symbolic and that positive." See? How beautiful! And a Russellite expects you to take his "ipsi dixit" regardless of what the Bible may say to the contrary. Russell himself, who did not even know the Greek alphabet, wanted the Christian world to accept his interpretation of the "original" without question or back talk. The translators of the Bible were ignorant and incompetent or wilful deceivers. He was the spokesman for the Holy Ghost and the only man on earth who knew his mind when he wrote the Bible!

The Prince of Peace

BY HEULAH BASSETT

O Prince of peace, we pray Thee, come!
See many nations plunged in strife,
Rivers of human blood are shed,
What fearful sacrifice of life!

O Prince of peace, we pray Thee, come!
Orphans and widows cry to Thee,
Starving and homeless, thousands die,
Their sufferings, Thou, my Lord, dost see.

O Prince of peace, we pray Thee, come!
Above the roar of shot and shell,
Raise Thy sweet voice, all conquering King,
Thy voice alone the storm can quell.

O Prince of peace, we pray Thee, come!
The battle's smoke is blackest night,
In the thick darkness show Thy face,
For Thou, alone, canst bring us light.

O Prince of peace, we pray Thee, come!
The hosts of sin are pressing fast,
Though Satan long has ruled the world,
His strong dominion can not last.

O Prince of peace, we pray Thee, come!
Our souls cry out for Thee to reign;
From Satan's rule soon set us free,
And banish war, sin, death, and pain.

In Thy dominions, glorious King,
Rivers of peace shall ever roll,
Thy knowledge fill the earth and sky,
Thy glory spread from pole to pole.

eternal punishment. He said that the "lake of fire," as described in Rev. 21:8, was symbolic language, and was explained by the positive statement in the passage, This is the "second death." The puzzling question is, How did he know that the one was "symbolic" and the other "positive"? The only conclusion we

The "soul sleeper" when he runs across passages that do not fit in his groove, such as the rich man and Lazarus, settles the whole controversy by the one word "parable." Simple, isn't it? Webster says, "A parable is a representation of something real in life or nature, from which a moral is drawn for instruction." Necessarily that which illustrates is not as great as the thing illustrated, therefore if this be a parable it only intensifies the truth argued against, and hence becomes a boomerang in those who would use it to defeat the idea of the conscious existence of the soul after death.

When a Mormon is shown Scripture that teaches anything contrary to his doctrine, he just says: "It is a mistranslation," and the argument is over. Selah!

On the second coming of Christ the same method is pursued until the "blessed hope" has become a myth in the minds of most people. By some it means the destruction of Jerusalem by the Romans; others to death or to some work of grace. Just anything so the literal coming can be dodged!

The Scripture teaching on tithing is dodged by the stingy church members of today in the same way. With the Jews it was the real thing, and there is no reason for its being

spiritualized now, and no Scripture can be found to prove that tithing has ever been done away. It means literally one-tenth of all our income, and any man that does not tithe is robbing God as surely today as did the Jews of old. It can no more be spiritualized than a grocery bill, and no more honestly dodged. It is as much due the Lord as rent is to our landlord or taxes to the government.

Some people vaporize the Scriptures until spiritually they are but a vapor themselves. Jude's description is most befitting, "clouds without water." I am very much like the little girl who said, "if the Lord did not mean what He said, why didn't He say what he meant?" It is far easier to believe the Bible at what it says than it is to settle on what it means if it does not mean what it says.

People are going to wake up one of these days to find that the old Book was far more literal than they wanted to believe, and that God spoke what He wanted to say and meant to say what He said, and expected it to be not only believed but practiced.

Most of people's doubts come from trying to dodge the plain statements of the Bible. If you would get rid of the one you must quit the other.

Pointers for Preachers

BY W. E. SHEPARD

NO one can tell another just how to preach. Be it far from me to set myself up as an example, or as a teacher of this God-ordained work; yet we have lived long enough to learn some good lessons by sad experience, and have made so very many blunders in the past to be somewhat on guard by this time. Possibly we may be able to mention some things to avoid at least.

The Holy Ghost has called out such a variety of material, and His gifts are so numerous, together with His manifestations, that to give any formula for preaching would be simply preposterous. Some highly educated ministers are a success in preaching, and some are direct failures. Some are real successful in the ministry with scarcely any book education, while others are a flat failure. It would seem from observation that if the preach is in one he will succeed, education or no education; and if it is not in him, all the education in the schools could not put it there. It is not our thought to mark out any groove for successful preaching, as much as to keep out of grooves that hinder success. In putting any suggestion into practice, the preacher should not have his mind so occupied with it that it would hinder the Spirit from having His way in the message.

AVOID PREACHING TOO LONG

Possibly the reader is saying, "Physician, heal thyself." If we have seen our mistakes in the past, may we not be permitted to help others in the same plight? If one does not guard the length of his sermon, his zeal may run ahead of his knowledge. It is much better to have the congregation feel that the message was too short than too long. Only recently a large congregation shouted us down, and there being no way to continue, we simply called seekers and closed the service. Some one remarked afterward, "I would like to have heard the rest of the sermon." I confess I would rather have heard that expression than "I was glad when he got through."

AVOID TRYING TO PREACH BIG SERMONS

The hearers are not fools. They can tell when one is trying to do something big. Of course if one finds a big sermon chasing him down, and will not turn aside, then do not try to head it off, but let it have free course. It is always better to come up in a sermon than

to come down. The tumble after a strenuous effort is too sudden and severe to have many.

AVOID BEGINNING TOO LOUD AND TOO HIGH

Young preachers sometimes have trouble on this line. In my earlier experience in camp-meetings, I would find myself preaching at the top of my voice, and could find no place below on which to alight, and so was compelled to hold to a very uncomfortable altitude throughout the message. Later, I discovered that the conversational style on general principles was better for my voice, strength, and the hearers. Starting too high makes it very difficult to keep down to a proper key, the voice is strained, and the people tire. Even a horse must first "get its wind" in making a journey, and good horse sense is not a bad thing for a preacher. We shall never forget the advice Dr. J. A. Wood gave us while young in the ministry. He said the same advice had been given him years before. It was like this:

Begin low; proceed slow.
Rise higher; strike fire.
And be self-possessed.
When most blessed.

AVOID THE MONOTONE

Hearers wear out when they have to listen to the monotone. They need a proper variety. Modulate your voice. Sometimes it is best to speak low, and sometimes with all one's might for the sake of emphasis. If one is preaching with all his might all the time, where is there any room for emphasis? What opportunity for a climax if he wanted to make one? The greater part of the message should be in volume adapted to the size of the room and congregation. One should watch this carefully if he would have the best results. What would be the sense of yelling with all one's might if he had no more than twenty listeners. More than once I have had some one call my attention to this mistake, asking me why I spoke so, that there was no power in noise. More than once has this scribe been profited by having his attention called to his faults.

AVOID HAVING JUST ONE METHOD OF PREACHING

This is the trouble with too many preachers; they have just one style. Vary your methods. The Holy Ghost is not tied up to any one plan of presenting the truth. Sometimes make your messages textual, sometimes topical. A Bible

reading involving many texts becomes both interesting and helpful. A whole chapter or portion of one with running comments and proper exegesis is a splendid method occasionally. This is indeed preaching the Word. Sometimes preach from the Old Testament in the light of the New, and sometimes from the New in the light of the Old. For the sake of variety, take some incident in the Bible or some character as a basis of a message, with proper deductions. Preach sometimes from the types. Be sure and not become monotonous in your method. Surprise the people. Keep them everlastingly surprised. Do not let them know what turn you are going to take next, unless for good reasons you announce your subject beforehand. Keep out of ruts. If you want to hold your people, and be the greatest blessing to them, do not allow yourself to get into the awful habit of preaching the same way all the time. "Variety is the spice of life" in the pulpit as well as elsewhere. The Holy Ghost will surely lead one into various channels, if He has His way. Proper illustrations will frequently relieve the service, and fasten the truth tremendously on the hearts of the hearers.

PREACH THE WORD

How often have we heard a preacher take a text, and that would be the first and last reference to the Word of God. Give them the Word. Quote it or read it to them. Fill their heads and hearts with it. "It shall not return unto me void," saith the Lord. My words may fall to the ground futile, but God will bless and water His Word. Tell the folks something they don't know. There are too many sermons preached, when the people do not get anything they did not already know. And how much worse it is, when it is dished out in the same old dish! There are so many tremendous lessons in the inspired Word, that none of us have as yet dug out, that it is tremendously refreshing when some one comes along and throws at us some fresh, new nuggets of truth. And even if they are not so fresh, if they are dished up in a spicy new way, how the people do relish it! Every preacher ought to endeavor to keep ahead of his congregation and constantly be giving them something they never knew before. It is in the Book, and if we are not too lazy to dig it out we can find it.

BE NATURAL

Do not ape another. Sometimes one has to guard himself or he will be doing this unconsciously, but all the worse if he does it intentionally. Whether the preacher sees it or not, the hearers do, and he suffers in his influence. Imitating another may be done in the tone of voice, gesture, expressions, and in various ways. Studiously avoid this. Be yourself. Be independent. Be natural.

BE COMPOSED UNDER EMBARRASSING CIRCUMSTANCES

You may get in the brush, but do not blush and grin and get frustrated; look to God, and with a holy boldness go through. If your thoughts become a blank and everything turns black, do not manifest it to the people. Possibly you can fall back on a bit of personal experience that will tide you over. Here comes in the value of having a good live personal experience.

DO NOT REFER TOO MUCH TO YOURSELF

Avoid telling too much what you have done or are going to do. The folks will surely find it out soon enough if it amounts to anything. With such an almighty Christ to talk about, it certainly does seem out of place to hear a preacher exalting himself.

KEEP OUT OF THE WHINE AND THE SINGSONG

Young preachers and workers are apt to forget this, and wind up their sentences with the same intonation, or an "ah" at the end, and that on a singsong scale. Sometimes people in praying sound as if they were singing.

When you sing, sing; when you preach, preach.
Preach the way you talk.

DO NOT KEEP YOUR EYES ON THE CEILING

Look your crowd in the eyes. How can you tell how they are taking the message if you do not watch them? The folks are in the seats, not on the walls.

DO NOT STAND IN ONE PLACE ALL THE TIME

This may be somewhat contrary to your seminary training, but it is not contrary to best results. Have a variety of action as well as voice. But do not walk back and forth just so far and so regularly, like a caged lion. Some preachers seem to have entered the "regular ministry." Every manner in the pulpit seems to be cut and dried—and so dried! The very swing of their body is regular; a forward movement of the body, a partial turn of the head, a placing forward of the right foot; then another swing of the body, a partial turn of the head in the other direction, and then a step forward on the left foot and lo! and behold! the congregation is following him in his rhythmic routine, and by the time he has concluded they are about ready to collapse. Never let the people know what move you are going to make next. Sometimes stand, sometimes walk, and even occasionally a position in the air will break the humdrum, and monotony, and keep people awake. We must not let the people go to sleep while we preach.

AVOID LIGHTNESS

Messages should not always be solemn, nor always calculated to arouse ecstasy, and speaking just to arouse one's risibilities should be avoided. We do not mean that never should a funny thing be stated in the pulpit, but all should be done to the glory of God, or not done at all; never simply for sport. Laughing in a congregation as well as weeping may at times be wholesome, yet more than one service has been spoiled by it.

DO NOT WINK OUT JUST BEFORE CALLING SEEKERS

If you preach too long, this will doubtless be the case. There seems to be a "psychological moment" to invite seekers, and if this time passes it is difficult to get them in that meeting. Be at your best when you attempt to invite people to come to Christ, for this is the most important part of the service. To fall here means much. Watch the proper time to "draw the net" even if it is at the beginning of the message or any other part of it. Do not feel that you must preach on till you spin out all you had "fixed up" to say, before you invite people forward. When the time comes, invite, whether you are "through" or not.

MAKE SOULS YOUR OBJECTIVE POINT,
NOT SERMONS

Study your congregations and give them what they need, not what they want, not just exactly what you may have prepared or want to say. Oh, for preachers who will conscientiously and everlastingly deal out to their congregations what they actually need!

DO NOT BE A "BOSS"

If you have the human oversight of a meeting, let it be done without others feeling it. This may be done almost without the people recognizing it; leading the meeting without the meeting knowing it is being led. A "bossy" preacher, ordering people around, commanding this thing to be done and that thing to cease, will soon be an undesired factor in the church.

AVOID SAYING "HALLELUJAH" AND "GLORY TO GOD" AND KINDRED EXPRESSIONS JUST TO FILL IN

Some people get in the habit of tacking these expressions to the end of a sentence till it gets monotonous and meaningless. Especially avoid these after some solemn statement about the loss of a soul, the wicked going to hell, and such like. These expressions are all right in their places, and produce good results, but are harmful when they become stereotyped and out of place.

GET YOUR MESSAGES FROM GOD

He has plenty with which to supply us all, and never runs out, so it is our fault if we do not get what He wants the people to have. Then pray it out, and study it out, and by the help of the Holy Ghost proclaim it in the fear of God, and He will surely bless with results. May the Lord help us all to preach better and win more precious souls to Him. Amen!

Our Children

BY M. F. GROSE

IN the great separation that followed Moses' refusal to be called the son of Pharaoh's daughter, he refused also to do several other things that Pharaoh wanted him to do. We do not doubt for a minute that this man was acting under God and that the same God holds us to the same uncompromising methods of exodus. We have heard these conditions dilated upon to some extent many times, i. e., (1) That they must be allowed to go out of the land to worship. (2) That their children must be allowed to go with them. (3) That they must be allowed to take their herds with them, in fact not a hoof must be left behind; they must take all they have and be free to go down in the wilderness and worship God as they will.

I call your attention briefly to the second proposition that Pharaoh made to Moses. It follows in the natural order of importance with

The flag of the Blue and the Gray

BY REV. D. RAND PIERCE

HAIL! Sons of the soil where the flag
of the free
Like the rainbow with glory is
gleaming!

What flooding of joy swells the breast when
we see

The flag of our forefathers streaming!
Hats off! All together! Now—hip, hip,
Hurra-a-ay! Hurra-a-ay! Hurra-a-ay!
Three cheers for the flag of the Blue and the
Gray!

Beneath its bright folds marched the heroes
of old,
Through carnage of battlefield gory!
And nothing so fired them for deeds that were
bold,

As the Stars and the Stripes of "Old Glory!"
Hats off! All together! Now—hip, hip,
Hurra-a-ay! Hurra-a-ay! Hurra-a-ay!
Three cheers for the flag of the Blue and the
Gray!

Blest emblem of freedom! No tyrant shall
tread

The nation that proudly displays thee!
Nor traitor find rest for his unholly head,
Who dares on these shores to betray thee!
Hats off! All together! Now—hip, hip,
Hurra-a-ay! Hurra-a-ay! Hurra-a-ay!
Three cheers for the flag of the Blue and the
Gray!

O, Lord God of nations and battles, to Thee
The heart throbs of millions are crying!
Oh, grant that unstained on the land and the
sea,

The flag of the free shall keep flying!
Hats off! All together! Now—hip, hip,
Hurra-a-ay! Hurra-a-ay! Hurra-a-ay!
Three cheers for the flag of the Blue and the
Gray!

[This poem was read by Miss Gertrude Smith, of Somerville, Mass., as a part of the exercises attending the raising of a large American flag on the grounds of the Great Northern passenger depot, Everett, Wash., Tuesday evening, June 26, 1917. "Read with great effect," said the *Daily Tribune*, in reporting the event.]

the first. We must catch the vision of entire separation and freedom to worship God in the beauty of holiness before we can be any help to any one else; but following immediately is the importance of taking with us our children. This comes even before our herds in importance, but does not exclude the necessity of taking all our treasure with us to worship God.

We, as Pentecostal Nazarene people, must rise before Satan with the same stubborn persistency and obstinacy that Moses had, and refuse to leave our children behind. Satan knows that if he can get us to leave the children out we will burn out in a few years and be on the decline. The first Protestant movement under Luther was a protest, their fundamental was a protest. Their platform was a protest, and thus they thrived for a time. This soon lost its fascination and interest for the people and the movement began to decline. It was seen then that if the movement was kept alive that it must be done on constructive lines rather than a continual bombardment of Catholicism. It is one of the rigid rules of human nature that too much of this thing will drive the sympathies of the people back to the parties attacked. We believe that the time is upon us in our beloved holiness work that it is absolutely necessary that we be "forgetting those things which are behind, and reaching forth unto those things which are before, press toward the mark for the prize of the high calling of God in Christ Jesus." In other words, it is time we quit preaching about the other fellow's "oyster stew" and "bean social," and look after our own job.

Some years ago Methodism awoke to the fact that unless they got hold of their children and conserved them to their own ranks that she was, as a church, doomed. She went to work along this line and stands in the lead of Protestant work today. There is a great movement on everywhere to get children. The Devil was the first to recognize the importance of getting them, but slowly the Church has been waking to it. In all large cities today various churches are sending out busses and autos to gather in the children on Sunday for the Sunday school. This isn't always possible for us to do, but we can do all that is in our power to do. It is amazing to note how few people feel really called of God to work with our children. People get calls to the missionary fields, to the pulpit, and to slum work and everywhere else, but how many get a real vision and call that will settle them down to real faithful work with our children. Let me encourage you, faithful Sunday school teacher and worker, there may not be a great deal of excitement in your work, but if you will stick faithfully to your job you will reap the largest harvest, for your work is one of geometric progression. If you save a child, that child saves another and that another and there is no computing the proportions to which this may extend, but if you convert only a man past middle life, you have saved in the most cases only one.

Let me repeat, that the future Pentecostal Nazarene church depends upon our children. They should be our future officers and backbone of the church. If they are carefully prepared and taught now, they will be the dependable ones of the future. A man may have salvation, but that doesn't always take the kinks out of his head, and we surely need a little head along with our fire. Fire? Sure. That is the only reason we have for existence. When a holiness man loses that, about all he can do is skin and blister everything and everybody he meets.

Our children should be taken into full membership in the church. It doesn't matter how young they are. You say they ought to wait until they know what they are doing? Well, as long as Satan can keep you believing that he is well pleased, that gives him a far better chance. What are we doing in our Sunday schools in many places? Getting the children started well and then turning them over to some other church. We are so free and easy in our methods with the children that they slip through our fingers and are gone.

Let us remember the Sabbath day and keep it holy. This day belongs to the Lord and we ought not to dissipate it by lying in bed Sunday morning when we ought to be out and at the Lord's work. The Sunday school needs us, we ought to be there. Remember the walls went up because the people had a mind to work. We can and should pray things down, but we can't always pray them up. We will in most cases have to build them up. We wonder sometimes if some people are holiness folks, because they are too lazy to work. It

is easier to condemn work than it is to do it.

The children? Get them. Be tireless in your efforts. Study methods to win children. Much is being taught in a scientific way today in regard to the children. So learn all you can. Don't be afraid to listen to the fellow who knows. Facts are facts, whether they be told by a holiness man or not. We must have our children.

As for me and my house, I refuse to go down in the wilderness to worship without the children.

BERKELEY, CAL.

The Molten Sea

BY WILL H. NERRY

He made the molten sea of ten cubits from brim to brim, round in compass; and the height thereof was five cubits; and a line of thirty cubits compassed it round about. And under it was the likeness of oxen, which did compass it round about, for ten cubits, compassing the sea round about. The oxen were in two rows, cast when it was cast. It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east, and the sea was set upon them above, and all their hinder parts were inward (2 Chron. 4:2-4, R. V.)

IN this Scripture we have a beautiful picture of Christ. Now if all that pertained to that ancient sanctuary was a shadow of things to come in Christ's greater sanctuary, there is certainly some lesson of divine truth to be found in those twelve oxen. If the water of that laver and sea represented the gospel, then the oxen would naturally represent the bearers of the gospel.

First, then, the twelve oxen foreshadowed the twelve apostles, and likewise the whole living ministry of the gospel dispensation. But does God choose the ox as a symbol of His preachers? Indeed, their fidelity to their masters, obedience and endurance as patient toilers, gospel preachers do well in imitating. Speaking of the duty of supporting the ministry, the apostle Paul says, "It is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God care for oxen? or saith he it altogether for our sakes? For our sakes, no doubt, this is written." The application of the figure is this, "That they which preach the gospel should live of the gospel" (1 Cor. 5:9-14).

How beautiful this lesson! This true and humble animal is then a figure of God's ministers. As they were to have the privilege of eating corn when employed in treading out the same, so the ministry should have their needs supplied by those among whom they labor in the Lord. As the capacious water rested upon the similitude of oxen, so the water of life is borne to all the world by the true and humble ministers of the gospel of Christ. The twelve oxen faced east, west, north, and south, so the messengers of divine mercy go forth in every direction "from the rivers to the ends of the earth." This exalted typical use of the ox is, no doubt, referred to in Isaiah 32:20, "Blessed are ye that sow beside all waters, that send forth thither the feet of the ox and the ass."

To sow beside all waters evidently means to scatter the gospel seed of life far and wide, to plant the saving truth of God everywhere in this broad earth, and to do this a man need not travel in person around the globe, but he can accomplish the glorious end, and inherit the blessing attached thereto, by sending thither the feet of the ox and the ass; namely, by providing the means to convey God's ministers to the ends of the earth, and thus by proxy sow beside all waters. The ass, another strong and enduring burden bearer, is included in the figure by the prophet. These two rather stupid appearing domestic animals would hardly be accepted by the heady, haughty, self-sufficient ministers of apostate religion as proper representatives of their exalted empty

dignity. In fact, there is no agreement between these arrogant functionaries and the humble servants of man, which have been chosen of God as symbols of His ministry; because the former are chiefly ornamental, and the latter are wholly useful. The former set themselves up to be served by men, the latter are toiling servants of men. But the true and humble ministry of Jesus who make themselves the servants of men for their profit, and who are willing to abound in labors, and yet fare on but little, and that plain and simple, these, we say, despise not their divinely chosen type, but earnestly pray God for grace to render them worthy of the same.

We have often wondered if the holiness evangelist who gets a good night's rest and eats three meals a day and then a fourth meal before he goes to bed at night, after an hour or two hours' meeting, and was fussy about his "entertainment and" complaining about the finances of the meeting, ever saw any comparison between this scriptural figure and himself.

We believe that the good housewife who has gotten up at 5 a. m. and sent her husband to work, the children to school, and then prepared the evangelist's 9 o'clock breakfast, went to morning prayer service, worked about the altar in the night service, etc., is surely backed up under the molten sea with the evangelist riding on the brim.

UPLAND, CAL.

The Modern Song Evangelist and His Songs

BY HALDOR LILLENAS

MUSIC has always had a prominent part in divine worship. We read that back in the dim past, the morning stars sang together and the sons of God shouted for joy. When the Israelites had crossed the Red sea they stopped long enough on the banks to sing a song of deliverance. At the advent of our Lord the angelic hosts sang, "Glory to God in the highest, peace on earth, and good will to men." Paul admonishes the saints to engage in the singing of Psalms and spiritual songs, and we read that in the land of the glorified they are singing the song of Moses and the Lamb.

In studying the history of music we find that it was born and reared, as well as had its chief development, within the church, secular music being but a branch of the original tree. The greatest works of musical art have had their inspiration from the holy Scriptures.

There are those who greatly deplore the fact that so much music of the lighter variety is being used in our services today. It is true that much of the present day gospel music is extremely simple, and at times tasteless, from a strictly musical standpoint; however, we should not overlook the fact that music is only a vessel in which we carry the message of divine truth to the hearts of the people. The modern gospel song is written in a musical language that can be understood by the great mass of common people, this explains its almost universal popularity. There are those

who would appreciate something more weighty, both from a melodic and a harmonic standpoint, and there is sufficient variety even in modern sacred music to satisfy these.

The modern song evangelist has a distinct field and a very useful one. A gospel meeting without gospel songs would seem very bare indeed. The writer has been with certain preachers who seemed to think the song service a necessary evil, and the sooner it ended the better, but this is not generally the case.

The task of the song leader of the modern union evangelistic campaign is entirely different from that of the campmeeting leader. The former comes to a city with his music committee already formed and his choir partly, if not entirely, organized; the members of his huge choir have signed cards pledging faithfulness, he has his orchestra more or less efficient, and when the meeting opens it generally does so with a considerable amount of human enthusiasm.

The campmeeting leader has an entirely different problem to solve. When he arrives on the scene, as a general thing, no preparation has been made, those who compose his choir are gathered from different localities, and he must of a necessity build up his choir as best he can out of material that is available. He has practically no time in which to train his singers, and it is difficult to approach to a perfectly organized choir. However, he generally has the advantage of having spiritual singers who, though they may lack in training, will sing with the anointing of God and thus bring a blessing to a meeting which otherwise would be lacking.

The song service is a great help and blessing to a meeting if properly conducted, or it can be made a hindrance to the success of a service if improperly directed. On one hand it can be so slow, formal, and uninteresting as to make people sleepy and unresponsive; on the other hand, a song leader can work up a sort of abnormal enthusiasm which, if carried too far, will make it hard for the preacher to deliver his message. There is a middle road between the two extremes somewhere.

All the people should be urged to sing, but it is best not to over urge. To bring variety into the song service it is well to have the choir or audience sing an occasional verse alone. After singing a song in a fast tempo, for instance in four-four time, it would be well to choose a song in a slower time, say three-four or six-four time. An audience should not be urged to always sing at the top of their voices, but an occasional verse sung softly brings a relief that is very pleasing. The song service should not be too lengthy; it should be full of life and fire, and should leave the audience in a receptive mood when the preacher begins to deliver his message.

The modern song evangelist should be conversant with the rudiments of music, and should be able to read simple music at sight. He should be friendly, never overbearing, sweet-spirited, not grouchy; above all things he should be under the anointing of the Holy Spirit. Let him remember that his work is not an unimportant one, that many who are not reached by a sermon are touched by the tender appeal of the gospel in song. The writer was led to Christ through the power of gospel music and will always be thankful for the agency that led him to see his sin, and to the fountain of cleansing.

Praise ye the Lord. Sing unto the Lord a new song, and his praise in the congregation of the saints (Ps. 149:1).

Praise him with the sound of the trumpet: praise him with psaltery and harp.

Praise him with the timbrel and dance: praise him with stringed instruments and organs.

Praise him upon the loud cymbals: praise him upon the high sounding cymbals.

Let everything that hath breath praise the Lord (Ps. 150:3, 4, 5, 6).

"Whenever we try to give happiness to somebody else, we can't help keeping some of it for ourselves."

GOD in the beginning made man in His own image and His likeness, breathed in him the breath of life, and he became a living soul. He was of a moral character, a holy being, and in perfect harmony with God. If he should have remained in this sphere there would have been no need of a new birth, but since he, by transgression, lost his favor with God, forfeited his future state of happiness, and gave himself over to the Devil with all that God had put under his dominion, placing himself with all his posterity under the kingdom of Satan, becoming a child of the Devil

The New Birth

BY I. H. CORNELISON



to enlist in his army, to fight against God and His righteousness, it is therefore necessary for him to be born again in order to become a child of God.

Man is born into the world with a sin principle in his heart, which is an inherited nature from the Devil. This nature is opposed to God and righteousness and leads the child astray before he becomes old enough to choose for himself (See Psalms 58:3). He is placed under the atoning blood until he reaches the age of accountability, then he must choose for himself the way he shall take. God has invested every man with power to choose. He can choose to be God's child, renouncing the Devil and all his works, and have the assurance from heaven that he is a new creature; or he can give himself over to the Devil to work all uncleanness with greediness, and be lost eternally.

Nicodemus, a ruler of the Jews and a great rabbi of his day, though a member of the Pharisee church, could not understand the new birth. When Jesus told him he must be born again, he said, How can these things be? He thought to be born again he would have to become an infant again and be born naturally as before; but Jesus explains this by saying that that which is born of the flesh is flesh and that which is born of the Spirit is spirit. The natural birth does not place man in the right sphere of life since he is depraved by sin, therefore he must have the supernatural.

The churches today are being filled to their utmost capacity with unborn souls, leaving them in a deplorable condition, one not able to help the other. The question arises today as it did with Nicodemus, How can these things be? Some may say sign a card and join the church and you will be a child of God; others will say be immersed and this will effect the new birth; but you may go into the water with a burdened soul and you will come out the same. This does not bring about the change. You may join every church in Christendom and be baptized with every mode of baptism and then not be a child of God. The question still arises, How can these things be?

Now if you will go with me to some good old-fashioned altar, where the gospel has been preached in all of its fulness and has shaken the foundation of sin like the shaking of Sinai when the law was given, you will find kneeling there a man with a broken heart and a contrite spirit, tears rolling down his cheeks and falling on the floor. He is leaving the Devil's ranks and yielding himself to God. He renounces the world, the flesh, and the Devil, and cries aloud, God have mercy on me a sinner. The burden rolls away, and by an operation of the Spirit of God the dead soul comes into life. He is made a new creature in Christ Jesus. He rises from the altar with the shine of heaven on his face and the peace of God in his heart. The Devil leaves the scene as a

The grasses are clothed
And the ravens are fed
From His store;
But you, who are loved,
And guarded and led,
How much more

Will He clothe you, and feed you, and give
you His care,
Then leave it to Him, He hath everywhere
Ample store.

Yes, leave it to Him;
You're more to His heart,
You well know,
Than the lilies that bloom,
Or the flowers that start
'Neath the snow.
What you need, if you ask it in prayer,
You can leave it with Him, for you are His
care,
You, you know.

defeated foe, while heaven rings with the shouts of the angels. The saints on earth join the angelic host with shouts of victory and sing, "Tis done, the great transaction's done." In the midst of this scene, some shouting, some laughing for joy, some weeping, and some praying, the world, being astonished, may say, What meaneth this? The answer is, Another babe is born into the kingdom of God. His name is written down in heaven. He becomes an heir to sanctification and should go immediately and take possession of his inheritance.

MILLPORT, ALA.

One Essential

BY A. G. NORRIS

NOT long ago it was asked, "What are the nonessentials? Name some of them." No one answered the query by beginning the list with the mode of water baptism because none wished to start a discussion. Then comes to my mind one essential frequently overlooked, but which should be maintained both within and outside of denominational lines; it is found in Phil. 2:5.

We count regeneration and sanctification among the essentials, for so we are taught in the Scriptures, but are we not in danger of thinking it a small matter whether we have and show forth "the mind of Christ"? Let us consider the exhortation, "If any man have not the spirit of Christ he is none of his."

What is meant by the mind of Christ? It includes the thoughts, the disposition, the will, and the inclinations. How were these manifested? The Master himself said, "For I am meek and lowly in heart," and He gave an example of humility when He was servant to the disciples (See John 13:1-17). First John 2:6 says, "He that saith he abideth in him ought himself also so to walk, even as he walked." We believe in and mostly practice charity and fair-mindedness toward the brethren in other denominations, do we have the mind of Christ toward the Pentecostal Nazarene brethren? John said he was a "brother in the kingdom and patience of Jesus Christ." So it seems that the mind of Christ was patient as well as meek. In 1 Thess. 5:14 Paul exhorts us to be patient (forbearing) to all. Is it hard to be patient with another's bungling the work of God? To be patient with those who believe in freedom of conscience, and whom you think should be subject to authority? Let us have fervent charity among ourselves. Faber well said

For the love of God is broader
Than the measure of man's mind.
And the heart of the Eternal
Is most wonderfully kind.

Christ recognized that not all have the same work. See Mark 9:38-42 as an illustration and warning. Let us not try to coerce others to our views. So often we, like Peter, are ready to say, "And what shall this man do?" and Jesus answers, "What is that to thee? Follow thou me."

Consider what a willing mind Christ had—"My meat and drink is to do the will of him that sent me." "I delight to do thy will, O my God." Not only willing to obey God's commands but also willing to do it in God's way. Let us "follow his steps, who did no sin neither was guile found in his mouth, who when he was reviled, reviled not again; when he suffered he threatened not; but committed himself to him that judgeth righteously."

Do we need to be reminded that Christ had a forgiving disposition? "Father forgive them." Be ye tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you." Christ's new commandment was "that ye love one another, as I have loved you." If any man have not the Spirit (disposition) of Christ, he is none of His. Any man includes all mankind—have not the mind of Christ, here is the measure to test ourselves; and the sentence of judgment, "he is none of his" remains for the Master himself to pronounce.

The Powerless Church

BY MRS. PEARL GADDIE

THE powerless church is the prayerless church. The soul saving church is the prevailing church, one whose prevailing prayer brings things to pass for God. Show me a church whose members prevail with God and I will point you to a soul-saving institution. Why is it the Church fails to attract attention? Was there ever a church on fire for God that failed to interest the people? How was it on the day of Pentecost? Peter was filled with the Holy Ghost, his soul was energized by fire from heaven. Pentecost meant heart purity to each individual. Salvation from inbred sin gives a tremendous passion for the lost of earth, a divine equipment for soul winning, and perfect love in the heart.

God's idea for a church is one made whiter than snow by the blood of the Lamb, a courageous church with no compromise; a missionary church, a liberal church, money and all consecrated to God. The Holy Ghost stirs things. He stirred three thousand souls in one day. The disciples waited on God in prevailing prayer and all were of one accord. The power of God came upon them—why? Because they were then in condition to receive the Holy Ghost.

When we get in position to receive the Holy Ghost will be given and there will be a tremendous desire to see others saved. Then we will go to work. If we fail in this we soon lose out and the Spirit is grieved. We must keep in the rescue work. Duty demands our interest in the other fellow. Oh, that the church would awake! I have been pained in my heart when I visit a church and there is so much singing and so little prayer. The people act as though everybody was saved and on their way to heaven. Today the church service is done up in a hurry, the hymns are announced and sung, a prayer is offered, a short one, the preacher gets out his watch to make sure he does not exhort overtime, soon the congregation is dismissed and home to dinner, the same as on week day. Oh, my heart and life cries out for a change! Give us prevailing prayer, give us preachers whose time belongs to God, whose service belongs to God and the people.

Prove the Lord, test your sonship, enter into the secret place and prevail, find out what there is in God's promises. They are yea and amen to every one who believeth. Learn the secret of success in taking God at His word. Soon the Church will be coming to the front like men of war. Pray till you get the burden of souls upon your heart. Look upon the fields, see the few toiling laborers. Does it not give you an inspiration and a new vision, and can you close your eyes to perishing souls around you? Fellow laborer, coworker in the Master's vineyard, get in earnest about the rescue work.

God help us to make the Pentecostal Nazarene church the soul winning church in these dark ages and last outpouring of the Holy Ghost. "If any man will come after me let him deny himself and take up his cross and follow me." Ask for a fresh anointing and baptism of divine love, pray until tears manifest themselves, and touches the heart of God. Amen.

A BIT OF ROYAL DISCIPLINE

The following story relates to a bit of in-subordination on the part of King Edward when a child:

One day at Windsor Palace he stood at a French window looking out upon the gardens when he should have been studying. His governess remonstrated with him, but to no avail. Finally she told him that if he did not learn his lessons she would have to put him in a corner.

"I'll not learn," answered the youngster; "and I'll not stand in a corner, for I am the Prince of Wales!" At this he kicked vigorously at the window and broke two panes. The governess at once sent for his father, the Prince Consort, and told him the whole circumstance.

"Sit down there," said Prince Albert to his son, pointing to an ottoman, "and wait till I return." When he came back, he carried a Bible. "Listen now," he admonished the boy, "to what the holy apostle Paul says to you and other children in your position." He then read Galatians 4:1, 2: "Now I say, that the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors until the time appointed of the father." "It is true," continued Prince Albert, "that you are Prince of Wales; and if you conduct yourself properly you may become a man of high station, and even after the death of your mother may become king of England. But now you are a little boy who must obey his tutors and governors. Besides, I must impress upon you a saying of the wise Solomon in Proverbs 13:24: 'He that spareth his rod hateth his son; but he that loveth him chasteneth him betimes.'" At this he gave the heir to the British throne a tingling chastisement, after which he stood him up in the corner, saying: "You will stand there and study your lesson till Miss Hillyard gives you leave to come out. And never forget that you are now under tutors and governors, and that hereafter you will be under a law given by God."—Pacific Baptist.

A FATHER'S RESPONSIBILITY

The home is never quite complete until the father takes his position before his household like a priest. I do not mean as an ordained minister, but rather as one who realizes that he is responsible for the spiritual interest of his household. It is not enough that we should provide for the material comforts of our children. It is by no means enough that we should be concerned for their intellectual development. The spiritual nature must be cultivated, and the moral atmosphere surrounding our children must be carefully watched and properly developed; and I know of no one thing that can so help along these lines as that the day should be begun with family prayer.

In a group of distinguished church leaders the question was asked, "What brought you to Christ?" and one great man responded: "It was my father's wrestling with God for me at the family altar."

It is a sad, sad thing to know that some children have never heard their fathers pray, and I sincerely pity the father of whom this can be said and of the child who is thus deprived of an influence which inevitably makes for strength of character.—Sel.

THE CHRISTIAN

The Christian is an "epistle known and read of all men." The gospel of the Christ life! How great and powerful it is! It often does what the gospel as preached to the ear or eye fails to do. The sight of one submitting himself to the Holy Spirit to be chiseled through all the hours of waking experience into the form and likeness of Christ is one which not many can resist.

SOWING WHAT WE REAP

We can not escape the consequences of our sin. But there are two different ways of taking those consequences. One way is

to take sin's consequences wholly by ourselves, apart from anything that God has done for us; and that way means habitual bondage to sin here, and hell hereafter. The other way is to accept, as a consequence of our sin, our necessity for a Savior, and then to let Christ be that Savior. This means—if we take all that He offers—freedom from bondage to sin here, and heaven hereafter. In each case there is fulfilled in us God's inviolable word, "Whatsoever a man soweth, that shall he also reap" (Gal. 6:7). To the one who rejects Christ as Savior, that is one of the blackest verses in the Bible. To the one who receives Christ as Savior, that is one of the blessed verses in the Bible. For to sow faith in Christ means the wonderful harvest, both present and future, of Christ.—Selected.

VALUE OF ACQUAINTANCE

Get acquainted with people and you will sympathize with them more. About one—

THE CARPENTER'S SON

That evening, when the Carpenter swept out
The fragrant shavings from the workshop floor,
And placed the tools in order, and shut to
And barred for the last time the humble door,
And going on His way to save the world,
Turned from the laborer's lot for ever more,
I wonder—was He glad?

That morning, when the Carpenter walked forth
From Joseph's doorway, in the glimmering light,
And bade His holy mother long farewell,
And, through the rose-shot skies with dawning bright,
Saw glooming the dark shadows of the Cross,
Yet, seeing, set His feet toward Calvary's height,
I wonder—was He sad?

Ah, when the Carpenter went on His way,
He thought not for Himself of good or ill;
One was His path, through shop or thronging men
Craving His help, e'en to the Cross-crowned hill,
In toiling, teaching, healing, suffering, all
His joy, His life, to do the Father's will;
And earth and heaven are glad.
—S. Alice Raulett.

half of the social quarrels spring from not knowing each other. Any opponent, when given a chance to explain his side, always modifies the aspect of the other side. Intimate acquaintance would dissipate nearly all society wrangles. It would smooth the wrinkles out of domestic disputes and personal disagreements. We oppose each other because we misunderstand each other. No enemy is as unreasonable and mean as we think him to be. The enmity cuts off the acquaintance, and we never hear his side. Get acquainted with people.

HEARING ABOUT THE LEGACY

Some ministers may be poor speakers. And those who listen to them are often just foolish enough to let the defects of their speaking count for more than the message that they are giving. We have all of us been guilty of this mistake. It may help us never to commit it again, if we remember what Rowland Hill is credited with having said many years ago. "Suppose one was hearing a will read, expecting to receive a legacy, would you employ the time criticising the lawyer's manner while reading it? No, you would give all your interest to ascertaining if anything were left to

yourself, and how much. Let that, then, be the way in which you listen to the gospel." Whenever a man is talking about God's Word, he is talking about God's legacy to you. We shall be richer than we are when we put first things first.—Sel.

HOW WESLEY PASSED TO HEAVEN

"Let me die the death of the righteous: and let my end be like his!"

The death scene of John Wesley was one of the most peaceful and triumphant in the annals of the church. Prayer, praise, and thankfulness were ever on his lips. Many golden sentences, worthy to be held in everlasting remembrance, were uttered during his last hours. "Our friend Lazarus sleepeth." "He is all! He is all!" "There is no need for more than what I said in Bristol; my words then were:

"I the chief of sinners am,
But Jesus died for me!"

"We have boldness to enter into the holiest by the blood of Jesus." "That is the foundation, the only foundation, and there is no other." "How necessary is it for every one to be on the right foundation!" "The Lord is with us, the God of Jacob is our refuge." "The clouds drop fatness." "He giveth His servants rest." "He causeth His servants to lie down in peace." "I'll praise; I'll praise." "Lord, Thou givest strength to those who can speak, and to those who can not. Speak, Lord, to all our hearts, and let them know that Thou loosest the tongue." "Jesus! Jesus!" His lips are wetted, and he says his usual grace: "We thank Thee, O Lord, for these and all Thy mercies. Bless the Church and king; and grant us truth and peace, through Jesus Christ our Lord, for ever and ever." The windows are darkened, and he sees only the shadows of his friends about his bed. "Who are these?" "We are come to rejoice with you; you are going to receive your crown." "It is the Lord's doing," he calmly replies, "and marvelous in our eyes." "I will write," he exclaims, and the materials are placed within his reach; but the "right hand has forgot her cunning," and "the pen of the once ready writer" refuses to move. "Let me write for you, sir," says an attendant. "What would you say?" "Nothing, but that God is with us." "Now we have done all. Let us all go." And now, with all his remaining strength, he cries out, "The best of all is, God is with us." And again, lifting his fleshless arm in token of victory, and raising his failing voice to a pitch of holy triumph, he repeats the heart-reviving word, "The best of all is, God is with us!" A few minutes before 10 o'clock on the morning of the second of March, 1791, he slowly and feebly whispered, "Farewell, Farewell!"—and, literally, "without a lingering groan," calmly "fell asleep, having served his generation by the will of God."—Christian Advocate.

GOOD TIDINGS

A poor little street girl was taken sick one Christmas and taken to the hospital. While there she heard the story of Jesus coming into the world to save us. It was all new to her, but very precious. She could appreciate such a wonderful Savior, and the knowledge made her very happy as she lay upon her cot. One day the nurse came round at the usual hour, and little "Broomstick" (that was her street name) held her by the hand and whispered, "I'm having real good times here—ever such good times! S'pose I'll have to go 'way from here just as soon as I get well; but I'll take the good time along—some of it, anyhow. Did you know about Jesus bein' born?"

"Yes," replied the nurse, "I know. Sh—sh—, sh—! Do n't talk any more."

"You did? I thought you looked as if you did n't, and I was going to tell you."

"Why, how did I look?" asked the nurse, forgetting her own order in her curiosity.

"Oh, just like most o' folks—kind o' glum. I should n't think you'd ever look glum if you ever knowed about Jesus bein' born."—Selected.

Fresh News From Japan

ONE week has passed since I arrived here at my new home in Kyoto and a happy week it has been, for the Lord has been present to bless all along the way. I am getting somewhat settled and know that as the days pass I shall be none the less happy.

How nice it would be this morning if I could but call you by phone and tell you of the many interesting things of the last week.

The first service I attended was a funeral in our church here of one of the oldest Pentecostal Nazarenes we had in Kyoto, she having been saved when Misses Williams and Pool were here the first time. The service was very nice and I felt that God blessed just as in the homeland when we lay our Christian friends to rest. The flowers were pretty, too, and despite the rain the little church was full and the people listened attentively while the funeral sermon was preached. My first Sunday here was a glad day and while it rained continually we attended Sunday school and church, had a Sunday school in our home in the afternoon, and then another Sunday school and evening service at our new mission. How I wish you could hear our children sing. They fairly strain their throats to see who can sing the loudest. It does one's heart good to see a full Sunday school out when the rain has been pouring all day.

The new mission is quite promising, to my way of thinking. In just a month that it has been open there have been many saved and quite a number have been making good, until we are to have a baptismal service very soon. Last week we had from nine to fourteen seekers a night. The location is splendid, for we get the people all the time from the very best part of the business center. Among those who are seeking the Lord are some college boys and we are expecting the Lord to answer prayer and give us more of these bright young men for the work of God and the salvation of their own people. It is our desire to push ahead on this line with the coming of the cool weather in September. The upstairs hall is ideal for class work. With the necessary improvements, which must be put in, it will give us a place to teach English not only as a means of reaching the student class but a place for Bible classes with our Christians' and women's meetings. How we praise the Lord for this place to win souls.

Last night our Christians and the missionaries gave me a welcome meeting at the new mission and the Lord put His blessing upon us all. Speeches by Brother Eckel, Miss Williams, Isayama San, and Arao San, followed by a few remarks from the new missionary, was the first part of the meeting. After this Sister Eckel sang "Saved by grace" in Japanese and repeated the chorus in English and while singing the chorus the last time the glory fell, as she stood singing with her hand raised to heaven. As usual when the glory falls it is catching and soon the mission hall was filled with His presence. Miss Williams, who was at the organ, started another song and it seemed to me I might easily be in one of our home campmeetings for the glory rolled and people were shouting in real Pentecostal Nazarene style. Isayama's wife seemed especially blessed and free in the Lord. She was very sick when I arrived and we did not know for a while but that she would slip away to be with Jesus. How glad we are that she has been spared to us, for she is certainly needed to live, work, and shine for Jesus here in this land.

Today the foreign mail came and it was good to hear from home and to know that the prayers of the dear church friends are following me. I am still praising the Lord for the good voyage and that I arrived in good health. And did I tell you that we were so fortunate as to get my baggage all through the customs without any duty, including my typewriter and the one I brought for Brother Eckel? This was indeed a great saving and I trust that we can get the freight through as well.

In my letters today was one from Sister

FROM GUATEMALA

Coban, Guatemala, C. A.

June 30, 1917.

It will be of interest to you to know that our new station received a stoning last week. The service was in progress and a mob entered the yard and began to stone the house. They broke the swing lamp that was in front of the door, and damaged one window. Some of those who were in the service went out to see what it meant and two, I think, received blows from the mob's stones. We have entered a complaint and the court is working on the case. It may be a blessing. It shows that the Enemy is uneasy at the presence of the new mission. So we feel that we are under one of the Lord's "Blessed are ye."

I hope you will remember us in your prayers. We need much wisdom to handle these things.

We are thankful to have ten new benches in the chapel already painted.

May the blessings of the Lord continue upon you and the work there.

Yours in His service,

R. S. ANDERSON.

Tanner inclosing a draft for \$5.50 from Sellwood church to be added to their offering to me when I was there, which makes their offering to my traveling expenses \$19.50 instead of \$14.00. This should have reached me before I left San Francisco, but instead followed on the next boat.

I am fortunate indeed to have this home with Miss Williams and not have to get everything to start out with. A teacher, too, will be one of the first necessities.

The promises were never more precious and my soul rejoices in God, my Savior. The uplook enraptures my very being, the outlook makes me feel like going to work with might and main, and the assurance in my heart as I meditate on the Word is such that my heart cries out for the Lord to take me and use me in this little island kingdom to glorify Himself; and I shall be satisfied only when I know that He is being satisfied in seeing the travail of soul as seekers find their way to the cross, and are made new through the power of Jesus' blood.

Prayer is being answered as we labor together for souls, and we are very conscious that we are being held before the throne each day. How often I think of the prayer hour in dear Dr. Reynolds's office and ask God to bless the ones who stay at home and labor, yet who are touching the whole world daily in your labors of love for the Master.

Yours for Jesus and Japan.

ETHEL McPHERSON.

SAFE ARRIVAL

WE reached Nagasaki Saturday afternoon, June 10th, which was later than we expected to arrive, for we met a storm just as we got through the Narrows and had to anchor six hours. Brother Hiroshi Kitagawa met us there and helped us attend to baggage and freight and then we got on the midnight train and reached Kumamoto Sunday morning. We were entertained at Sister Staples' home Sunday and Monday. Tuesday we came to our home to arrange furniture we had bought, etc., and to settle, and while we are not all straightened up yet, still we have been able to live right here. This is considered a very good Japanese house, and in a good location, although it is a long way from Sister Staples' house and from the church. Our beds were not purchased in time to get them ready to go on our boat. We find the floor rather hard to sleep on when so tired as we are now, but we are glad to do it for Jesus and that we might help some of the Jap-

anese to Him. The bicycle was not put off at Nagasaki and we are trying to find it. All the rest came through all right.

OUR FIRST JAPANESE SERVICE

Sunday evening, as we started to go to church, we had about fifty Japanese following us. What was the cause for all this excitement? Being Americans drew some attention, but the great curiosity for these people was to see our little girl with light hair (for their hair is so black) and to have curls was a very unusual sight (their hair is so straight). Our Bible girls and boy students were feeling of her hair to see if it was real and would say "sweet," "pretty" in Japanese. Already they just love her. As we entered the church we were asked to go upstairs. Those precious people had planned a reception after the service to welcome back Sister Staples to them and to make us welcome. The room was decorated with a great number of flags and pretty wreaths of flowers. The tables were set all around the room. As they sang their hymns they got blessed just the same as Americans. As they testified their faces shone and although we can not understand their language yet, we could feel the presence of God in their midst. Brother Kitagawa read the Scripture and preached, after which Sister Staples spoke, and then Brother Kitagawa interpreted for us as we spoke a few words to them. Then they served fruit and cake at the close of the service.

We are both enjoying the fulness of the blessing. Jesus is more precious than ever. We feel so dependent upon Him and He is helping us, praise His name. All is strange and new about us, but we feel contented and happy. While alone here and not able to speak the language yet, with all that that means, we have felt God's care over us, and He helps us. Ruth, also, is happy and likes it here. These are just a few lines written hastily, for while writing electric lights are being put in, and a carpenter is laying a floor, so we are in the midst of work. We will do better next time.

Your brother and sister in Christ,

PAUL C. THATCHER,
GERTRUDE THATCHER.

FROM DR. SANTIN

Mexico City, D. F.

THREE weeks ago a young man seventeen years old fell in bed, seized with typhoid. He had been attending the services regularly. We had the opportunity of attending him with every attention. He became so low that we had very little hopes of his recovery. The young people of the church and the brethren were much concerned for this promising young man. They carried him some gifts and above all they prayed fervently for his restoration. Twenty-one days he was fighting between life and death. The Lord heard our prayers and today we have him at our side laboring with true zeal. Very seldom does he come to service without bringing with him some one. Not less than five friends have come for the first time to hear the Word of God. Jeremiah is his name, this new member who has united himself with the church. He is well converted and follows after sanctification. He prays with great fervor and is a faithful student of the Word of God. He takes active part in the Sunday school and does not cease to propagate the good news.

We are sorry that we can not send you a photograph of this young brother, who has awakened so much interest as a propagator of the truth, so that you might have an illustration of some part of the work which we are doing, but we have nothing with which to take these photographs. But we hold the firm belief that the brethren who are interested in the work in Mexico will hold us up before the throne of divine grace even though we are not acquainted. Amen.

Mexico is now placed in a very sad condition. The people are suffering much. The provisions, necessary to life, are very scarce and excessively dear. Everywhere is complaint and tears.

THE WORK AND THE WORKERS

EVANGELIST ARTHUR F. INGLER

This fourth day of July finds myself and wife with our good friends, the Sherwoods, in their commodious home at 2619 Baker avenue, Everett, Wash., our present address. We have stored our goods and are open for calls to campmeetings, tent work, etc., anywhere. I was engaged for a tent meeting in Seattle, July 1st to 29th, but it was called off, leaving me without work. Several weeks prior to this cancellation I refused a call to a campmeeting because it was scheduled for the latter part of July and conflicted with the Seattle meeting. So I lost both meetings. We are thanking God for good salvation and the privilege of "resting in the Lord" and "waiting patiently for Him" to plan a new slate for us. Hallelujah! "He knows," and cares. Amen.

Through the kindness of friends in Everett we were privileged to go to the Assembly at Spokane in June and arrived there for the "welcome" service. The sermon by Brother R. T. Williams was grand and full of encouragement and inspiration. It was a "grand and glorious feeling" to have when we saw the smiling, shining faces of the saints, who had come up to the annual feast from the year's battles and victories, and heard their shouts of praise. But in the midst of it all we were called away by telegram to assist Dr. C. H. Babcock in the annual campmeeting of the southwestern holiness association at Orchards, Wash., and arrived there in time for service next morning, June 15th.

Orchards is a small town about seventeen miles north of Portland, Ore., and seven miles from Vancouver, Wash. The campground is close to the village and to the interurban electric line coming from Vancouver, and is situated in a grove of tall firs. We were glad to see Brother Babcock and have the privilege of being associated with him and the other saints in another campaign against the Devil and sin. Amen. The meetings were owned and blessed of God in a marvelous way, and about 150 seekers prayed for salvation at the altar. Many were saved, reclaimed, and sanctified during the ten days, and the saints encouraged and refreshed. One young man was seized with the "jerks" while praying at the altar to be reclaimed, which continued for a half hour or so, at intervals of two or three minutes, and all we could do for him was to pray. God answered and came to his relief, giving peace and great joy. Brother Babcock suffered much from a cold and congested throat, but God helped him declare the whole gospel with power and no uncertain sound. Brother C. H. Davis, of Portland, Ore., preached to us twice with pentecostal liberty, and Sisters Arnold and Whiteside cheered us by their prayers and presence. Rev. Mr. Parcel, pastor of the Methodist church in the village, is the treasurer of the association and stood by faithfully. The Lord continue to bless these dear efforts and reward them richly for their untiring efforts in soul winning.

IDAHO-OREGON DISTRICT

The work on our District starts off with a swing of victory. Our expectation is from God. Prayer, faith, and work will change things when God has right-of-way. We have just organized our first church since the Assembly. We had two small societies out from Emmett, Idaho, in school-houses. There was a small mission in Emmett, we met the people of the three places on the fourth of July in a grove meeting and counseled with them as to the future of the work in the

IMPORTANT NOTICE!

The annual meeting of the Board of General Superintendents of the Pentecostal Church of the Nazarene will meet this year as usual in connection with the annual meeting of the General Foreign Missionary Board on the date agreed upon, namely October 16, 1917, to transact such business as usually comes before said Board meeting. The meeting of the General Foreign Missionary Board will begin the day following, namely, on Wednesday, October 17, 1917. The above named Boards will meet at 2109 Troost avenue, Kansas City, Mo., at our Headquarters, 10 a. m., in the rooms of the General Foreign Missionary Board.

H. F. REYNOLDS,
General Superintendent.

TELEGRAM

PASADENA, Cal., July 16.

HERALD OF HOLINESS:

General Superintendent Walker has accepted the presidency of Nazarene University. Full faculty has been arranged for. The time for opening set for September 10th. Will all the people of God pray for this school, which has been so owned of the Lord, that it may continue and advance victoriously.

J. J. SANDERS,
Secretary of the Board.

valley. All agreed that it would be wisdom to centralize the work in Emmett. So accordingly we met in the mission on July 5th and organized the First Pentecostal Church of the Nazarene of Emmett, Idaho, with thirty-five charter members. The pastor, Rev. Daniel Hallstrom, is much encouraged with the up and outlook of the work. The church hopes to secure a lot and build in the near future.

Emmett, Idaho, is the county seat of Gem county. It is among the live and growing cities of the west. It is located on the beautiful Payette river which winds down one of the finest fruit valleys in the world. The fruit packing houses are beginning work and will continue till late in the fall. We are in the land of fruit, milk, and honey.

N. B. HERRELL, Dist. Supt.

A MISSIONARY WEDDING

The Olivet University chapel was the scene of a wedding at 8 o'clock on Thursday night, July 5th, when Miss Zella Warner and Rev. Otis Deale were united in marriage. The chapel was filled with friends and relatives. The platform was beautifully decorated for the occasion. An arch was constructed, entwined with pink roses and green trimming. Promptly at 8 o'clock, to the strains of Mendelssohn's wedding march, the bridal procession entered. The officiating minister, Rev. C. Lanpher, and the groom and his party entered a side door and awaited the bride at the altar. The bridesmaids were Miss Viola Willison and Mrs. Carrie P. Greer. The groomsmen were Mr. Homer Warner and Professor T. S. Greer. The bride carried a bouquet of white roses and the bridesmaids carried pink and white sweet peas. Professor H. R. Warner gave the bride away. After the ceremony about fifty of the friends and relatives retired to the home of the bride, where the bride and groom received the congratulations and best wishes of their friends. Dainty refreshments were served to the guests.

Mr. and Mrs. Deale were the recipients of many handsome and useful gifts. The bride and groom are both graduates of Olivet University, and held in high esteem by all who know them. They leave the last of this month as missionaries to China.

The out of town guests were Professor Herbert Warner and wife, of Ohio, and Homer and H. Warner, brothers of the bride.

Mrs. T. W. WELLINGHAM.

ANOTHER DEDICATION

Sunday, July 1st, marked another new epoch in our church work at McLoud, Okla. Rev. C. B. Widmeyer, of Bethany, Okla., preached a very interesting and appropriate sermon, after which the pastor raised \$60 in cash and pledges, the amount due on the new seats. Then the trustees presented the building to Brother Widmeyer and a simple ceremony of consecration was manifest. This is our fourth year to serve this church as pastor, and we can truly say we love them more and understand them better than ever before. Our tent meeting begins the fifth of July, conducted by the Erwin brothers and Miss Douglas, of Kingston, and Miss Lawrence, of Waldron, Ark., as singers. Pray that God will come on the scene in mighty power.

L. A. BOLERTACK, Pastor.

COLORADO DISTRICT

The first month in your service has been quite busy, and the Lord has been with us. First, on invitation by Rev. T. A. Mercer, pastor, we preached at our home church, Kirk. The work

here is progressing nicely. Then, on call from Pastor C. J. Howard, of the Yuma circuit, we visited and preached at each of the three Pentecostal Nazarene churches near Yuma, and attended to certain business interests. For once, to make clear the location of these churches, permit this explanation: Pleasant Valley church is some twelve miles northeast, Union church six miles south, and Bethel church about twelve miles southeast of Yuma. The latter is the first Pentecostal Nazarene church organized in eastern Colorado, a little over three years ago. Brother Howard is now pastor of the Pleasant Valley and Bethel churches, while Brother E. Orville Walden is pastor at Union. God is wonderfully blessing both of these excellent young men.

Duty next directed us to Montrose, where no pastor had yet been installed. We preached three times, and certainly enjoyed the fellowship of these good people. Brethren, here is our opening on the western slope. Contiguous fields are opening. The outlook is auspicious. And with Rev. C. P. Ellis now pastor at that point, we may expect to hear good news from Montrose.

Also we held one service for Pastor R. J. Plumt, Colorado Springs, where the good work you saw at the Assembly time is going on with increasing momentum.

Last Sunday, the 1st, we supplied Denver, where the Lord gave us two good services. Things look good to us there. We believe Denver church has a victorious year ahead. We thank Brother S. R. Heath for his labor of love there the last year, and are glad to welcome to Colorado Rev. A. G. Crockett, the new pastor, who will be at the work in a few days.

Canon City and Pueblo were also visited in the interest of future meetings. Evangelist D. M. Spell will shortly begin a series of meetings in eastern Colorado, mostly in new fields. Evangelist D. I. Vanderpool begins July 10th a siege meeting in the city of Yuma, with all the local brethren assisting.

Evangelists R. R. Still and G. J. Beckman will hold the Kirk camp August 16-26. As no District camp has been arranged for, watch for further announcement.

Our people generally celebrated the Fourth religiously. Eastern Colorado Pentecostal Nazarenes met in one celebration, with all preachers present. A large crowd attended, five were sanctified, one converted, twenty-one baptized, good sermons, plenty of ice cream and fried chicken was served to all, and all went home in their right mind. For the District we see nothing ahead but victory. Will you pray for us?

A. E. SANNER, Dist. Supt.

EVANGELIST H. W. GALLOWAY

I am in a large tabernacle meeting in Beaconsfield, Iowa, with Rev. J. E. Williams. Crowds are coming, and the blessed Holy Spirit is doing His office work. This is a great opportunity, and the need is great for an old-time Holy Ghost, sin-killing revival. I solicit the prayers of our dear people.

EVANGELISTS DANIEL AND ROACH

We are now in a battle at Bounds, and the Lord is giving signal victory. Last night was the third service, there were nine at the altar, and three prayed through to victory. We are expecting the greatest meeting old Mt. Pisgah has ever known. Our greatest problem here now is to know what to do with the people. They are coming from six and eight miles away. Let all the holiness people remember us when they pray.

TELEGRAM

WICHITA, Kas.

HERALD OF HOLINESS:

The Williams-Robinson campaign closed here tonight in a blaze of glory with fifty-five seekers at the altar, making a total of seventy-five for the day. This has been the greatest campaign along full salvation lines ever held in our city. Their schedule as announced last week has been changed and instead of going to Lincoln, Neb., they go to Topeka, Kas., where they begin a campaign on next Sunday, July 22d.

H. CALHOUN,
Chairman Executive Committee.

SOUTHERN CALIFORNIA DISTRICT
ASSEMBLY

The eleventh annual District Assembly of the Southern California District, Pentecostal Church of the Nazarene, met in First church, Los Angeles, June 20th to 24th. "Old First church," the mother of us all, is of true Philadelphian character (Rev. 3:7-10). Though called upon this last year to bear the burdens of many, and given but little time in which to prepare for the Assembly, she was nevertheless able to serve "good wine" to the last. To this the largest church (976 members) in our denomination, and as her noble, aggressive, and spiritual pastor, Rev. C. E. Cornell, told us, "The most wonderful church in Christendom," we say, "Our hearts, our hopes, our prayers, our tears, our faith triumphant o'er our fears, are all with thee."

Dr. Edward F. Walker, General Superintendent, called the Assembly to order at 9 a. m., Wednesday, and from that moment until 11 p. m., Saturday, it was necessary to give practically the entire time to business. Never in the memory of charter members have there been such gracious outpourings of the Spirit during business sessions. Thursday morning while a statistical report from one of the local churches was being read, God honored us with a "sound from heaven as of a mighty rushing wind." At the conclusion of this divine manifestation our beloved Doctor Walker arose and announced that he would spell a word; however, he desired that all present in the Assembly should pronounce it. He then pronounced the letters g-l-o-r-y, and with one mighty voice there echoed back the word "glory." With bowed heads in deep humility, we pray this prayer of thanksgiving, "We thank thee, Jesus, for this Thy seal, Thy smile of approval."

Not too many words could be written in commendation of the masterly spiritual way in which our presiding officer conducted the Assembly. With such skill and sagacity, with such firmness and gentleness, did he wield the gavel that we could not but feel that over all, blessed for ever, there presided the Parliamentarian of the skies. His remarks upon the texts given for each session of the Assembly were pertinent and cogent. We pray that while this was the first time our beloved Doctor Walker has presided over Southern California District Assembly, it will not be the last.

Our District Superintendent, Howard Eckel, has proved himself competent to order aright the affairs of this District. In the building up of the older churches and the establishing of new centers he has labored unrelentingly. The church at Phoenix, Ariz., stands first among those established during this last year. Under the pastorate of Orval J. Neese it has grown since its organization, February 1st, to a church of almost an hundred members. The reports reveal that our "lean years" have passed and that already there has been ushered in the first of the "fat years." The Lord omnipotent reigneth.

Brother L. F. Gay, treasurer of the District missionary board, made a complete report upon that phase of our work. Despite all difficulties and the financial depression, we were able to give this year \$10,389.66. The home work among the foreigners of our District has been conducted by faithful and tireless workers. Mrs. W. A. Rusling, at the head of our Japanese work, has organized the Japanese mission into a Japanese church, the first in the country in our denomination, while Mrs. M. McReynolds has extended the Spanish work into new fields, adding new members and acquiring new buildings.

In response to the report of the District committee of ministerial relief and some very pungent remarks by Dr. E. F. Walker, an offering of \$50 was placed upon the altar as a foundation for a fund with which to make this department of our work something more than an annual report of suggestions. The permanent committee for this work was enlarged and reorganized for aggressive work in this needy field.

A most impressive scene was witnessed when Mrs. P. F. Bresee, the widow of our late Doctor Bresee came forward in the Assembly to make her report as a licensed minister. She was greeted by the members of the Assembly rising to their feet. Dr. E. F. Walker led in prayer, after which was sung, "There is a fountain filled with blood." By an unanimous vote she was elected to elders' orders.

A corps of Christian workers such as God alone could have selected has come to us from other Districts to help us push the battle. Already the influence of their Spirit-filled lives has been felt throughout the length and breadth of the District. Among these are Revs. C. E. Roberts and May Roberts, from the Indiana District; W. E. Elliot, from the Northwest District; W. E. Ellis, from Hamlin District; C. J. Kinne, from the Kansas District; D. M. Conlson, from the Western Oklahoma District; Earle F. Wilde, from the Kansas District; Roy Smece, from the Hamlin District; C. B. Jernigan, and Johnny Jernigan, from the Western Oklahoma District.

As a result of the splendid work done by the committee on the Young People's Societies, definite action was taken for the upbuilding of this department of our church. Donnell J. Smith was elected chairman of the District Young People's conventions, with E. Neal Ames and Glen L. Siefarth vice-chairman. Already plans have been

Peniel's Proposed Plan

By
James B. Chapman
President

FRIENDS of Peniel often chide us for not advertising more. We are told that we should "boost" our work. We have been at fault in this matter and do not seek to completely justify ourselves. We do, however, admit that our conscience will not allow us to adopt methods which permit us to compare favorably with others in expressing opinions concerning ourselves.

We have told of our work in a fair and even way, but because we have tried to avoid exaggeration we are told that we do not do ourselves justice. This we think is because our people have learned to prune reports, and make large allowances for the "boost" in our description of ourselves. We believe that adjectives of degree higher than the positive are seldom needed in speaking and writing of the work and workers of the lowly Pentecostal Nazarene. But since our success depends upon the loyalty of our own people, we think there is call for transparency on our part. We therefore invite inquiry and visitation, and offer the following summary of our condition and brief of our plans:

1. In a recent article we made reference to our change in name from "university" to "college." We did this for the sake of consistency, and as a part of our plan to maintain as high a standard as we advertise. We are not what is implied by the name "university" and are relieved since we have dropped the title. Our purpose is to make the school a recognized A-1 college, a position held by one or possibly two holiness schools in America, and never yet reached by Peniel.

We also mentioned our relation to the church. We have no legal relation to either the local church or the District Assembly. But the members of our board of trustees are nominated by the General Board of Education of the Pentecostal Church of the Nazarene and are elected by the board of trustees itself. Thus the school is free from the danger of local control and possesses the strongest guarantees of being conducted according to the plans and wishes of the entire church.

Here is an item of which no public mention has hitherto been made: When the school was founded, the man who deeded the campus to the trustees retained a reversion clause. This would always have made the property valueless except as used for the present purpose and thus the school could never have been at the complete disposition of the church. Nor could those donating to the permanent improvement of the college equipment be sure that their consecrated donations would not some time fall into private hands.

We did not consider that this man had any moral right to a single dollar. But in order to clear the title and protect our people, we paid him \$1,200 to remove this cloud from the title. So now the title to the property is vested in our board of trustees to be controlled according to the Manual of our church and the constitution of the college without restriction.

2. The condition of the institution may be summarized as follows:

(a) Its physical equipment is estimated at about \$75,000, and consists of a beautiful and well situated campus of eighteen acres; an administration building constructed of brick and containing the three necessary offices, ten classrooms, and a chapel seating about six hundred; a girls' dormitory containing (besides kitchen, dining room, living rooms for cooks, and parlor) accommodations for about forty girls; a well built boys' dormitory accommodating about sixty; and a fourth building used for a conservatory of music and science building. The physical and chemical laboratory equipment recently invoiced at a little over \$2,000.

(b) During the last six years, covering the present and preceding administration, the average annual enrollment has been approximately two hundred. The total number matriculated in the eighteen years that

the school has been in operation is about three thousand one hundred.

(c) During the last four years over 90 per cent of those attending have been Christians. An average of 20 per cent have been in preparation for the mission field or for the ministry. Statistics for the entire history of the school are not available, but it is estimated that between six hundred and seven hundred Peniel students are now actively engaged in distinctive Christian work.

(d) We announced some time ago the proposition by which the school was to receive \$10,000 on the annuity plan. This was subsequently changed to a ten-year loan. This is the sum of the school's indebtedness on its real estate. Then there is an indebtedness of \$5,000 on current expenses which has accrued during the last six years. This is not covered by notes or accounts due the school.

(e) Peniel's educational standard has been gradually raised each year from the beginning, but until recently no attempts were made to definitely standardize the school. At present the plans for the recognition of the academy are well under way and will probably be carried out during next session. Students with Peniel diplomas have always secured good standing in the educational world; but it has been an individual matter and not a permanent classification for the school. The college of liberal arts, department of oratory, department of theology, and conservatory of music all enjoy a high reputation for thoroughness and completeness of courses, both locally and wherever the work is known; but no recognition for the work from recognized educational organizations has been sought until the present movement was inaugurated.

3. Our proposition is to "give the best educational advantages and the best spiritual environments." In order to do this we must secure for Peniel the standing of an A-1 college in the educational world. This will permit our students to enter the graduate schools of standard universities without examination, and to secure teacher certificates in the different states based on our diplomas. We want to bring Peniel up to this standard right away. Our Pentecostal Nazarene young people have a right to expect us to do this without delay. We have put the school on a safe basis as to property, title, and church standing, and now we believe that our people all over the land will feel safe in making an investment in Christian education.

We need \$25,000 right away with which to take up the \$5,000 on current indebtedness and make the necessary improvements on property and equipment. Soon after this we will need a like amount for endowment to provide for additional expense for teachers' salaries incurred by the addition of three with masters' degrees.

At present we are taking the matter up by instalments. At the recent meeting of the board of trustees one member proposed that when we had raised \$10,000 he would give the eleventh thousand. So we have set in to raise the first \$11,000 of the amount needed. So far the results are as follows:

The conditional subscription.....	\$1,000
Another member of board of trustees.....	\$1,000
Other trustees conjointly.....	\$1,000
Peniel's alumni association.....	\$1,000

Subscriptions of any amount count in this campaign and are payable October 1st.

Will not our people make this a subject of prayer? Does not our God lay it upon some hearts to give for the sake of the youth of our church and country? Write us for any information desired. Also write us how much we can count on your doing by October 1st. We want to report results to the readers of the HERALD of HOLINESS from time to time and we all know that a gift of this kind counts most if it counts first. Make your subscription conditional on the securing of the entire \$11,000 of the first instalment, if you like.

adopted whereby conventions will be held throughout the District. In this way it is hoped to both greatly enlarge the Young People's Societies and to offer special opportunity in religious work for the young people of our church.

Howard Eckel was re-elected District Superintendent. Mrs. Paul Bresee, who for the last two years has done splendid work as District Treasurer, was elected District secretary to succeed Rev. Robert Pierce. Mrs. C. E. Jones was elected District treasurer.

District Superintendent D. S. Reed of the San Francisco District was a corresponding delegate throughout the entire Assembly. On Wednesday evening he preached a powerful evangelistic sermon.

A depressing feature of the Assembly was the financial peril of the Nazarene University. The report showed an indebtedness exceeding \$250,000, of which amount \$111,000 is unsecured. The property of the university is estimated in normal times as worth about \$450,000, yet it can not be sold, and there is but little income to meet the heavy interest, amounting to \$1,000 or more a month.

A plan was submitted and launched to raise \$100,000 to assist in liquidating the indebtedness and to show the friends of the university that we are doing our best to stem the tide of the financial crisis that is upon the institution.

Here is, without doubt, the finest property for a university to be found anywhere, and it is earnestly solicited that Pentecostal Nazarenes everywhere pray for this institution, which we believe was raised up of God for the Christianizing and the educating of hundreds of young people.

The Assembly subscribed over \$6,000 as a starter toward the fund. An heroic effort will be made to hold this property for the church.

E. A. Girvin, who has become known in this District as the "peacemaker," has by indefatigable labor for the welfare of the church merited honorable mention.

Sunday afternoon was given over to the consecration of deaconesses, the ordination of elders, and the work of the Nazarene university. After a clear statement of the origin and work of this office in the church by Doctor Walker ten deaconesses were consecrated. In the ordination service we were given a masterly epitome of the doctrines of our denomination. The following were ordained elders: Mrs. P. F. Bresee, Earle F. Wilde, Charles B. Archer, James T. Black, William F. Pirch, Frank A. Neufeldt, John Tut-hill, Albert R. Morrison, Donnell J. Smith. The key word to the consecration and ordination services was loyalty to the Bible and the church.

The Assembly voted to accept the invitation of the Pasadena First church for next Assembly.

NOTES OF THE ASSEMBLY

Dr. Edward F. Walker presided with absolute fairness to every one.

W. C. Frazier will take charge of the Fifth street mission. It is planned to have the nearby churches arrange for special nights. C. B. Jernigan will have charge until the campmeeting, July 19-29.

There were about 250 delegates and visitors present at the Assembly.

Every church on the District is well manned.

Under the leadership of our District Superintendent and C. B. Jernigan, we expect to see a kingdom hewed out this coming year in Arizona. There are some who believe God gave our late Doctor Bresee the vision of the Nazarene University.

The Assembly was unusually victorious and harmonious, considering the strenuous times on this District the last year.

All the preachers asserted their whole-hearted allegiance and loyalty to the Pentecostal Church of the Nazarene.

The closing Sabbath night service was great. Rev. C. E. Roberts preached on "The Judgment," and ten or more persons prayed through at the altar.

A big time is expected at the coming campmeeting.

We have singers in our District who sing, like David of old, unto the Lord; the Wilde evangelistic quartet, the Southern California ladies' quartet, Frank Cooper, Mrs. A. S. Spaulding, and Professor Jones.

D. J. SMITH, Dist. Reporter.

CHURCH NEWS

Providence, R. I.

We closed a glorious revival campaign in the Pitafield, N. H., Adventist church, Sunday night, the 24th. The closing service was one long to be remembered. The Baptist and the Congregational churches united with us, and the church was packed to the door. It was a hard fight, as the very elements seemed to oppose us, and it rained most of the time the first ten days. Then it was

JUST OFF THE PRESS!

Catalog of Sunday School Requisites: Reward cards, tickets, birthday books, class banners, Cradle Roll supplies, etc. Write for it.

Red Cross week, and other things to hold the people away. Nevertheless, we ran a week longer, and won a great victory for that place. Some twenty good cases were saved, reclaimed, or sanctified wholly; besides, many others helped. The pastor and his wife stood by royally. Pitsfield is surely one of the finest country villages I ever was in, with some of the finest people I ever met. They treated me royally, and invited me to come back in the near future for a union campaign of the three named churches. The Belmont church folks where I held the meeting in January attended several meetings in Pitsfield, and insisted on my giving them a meeting on Monday night on my way home, which I did. Twenty or more of the Pitsfield people came over in autos, and the Baptist church united with us, so we had a full church there. They are anxious to have me come there again this summer for a tent meeting. Amen! Our God is able!—F. W. DOMINA.

Malden, Mass.

A very profitable series of meetings was held in our church, June 3d to 17th. The first week Revs. L. N. Fogg, S. W. Beers, J. Gould, and A. K. Bryant rendered effective service. The last week General Superintendent Goodwin was with us, preaching with great unction, and our church was greatly blessed. Sunday evening, June 24th, the pastor baptized four. A spirit of prayer is settling down on the people, and we feel greatly encouraged for the future. As a result of the careful planning of Brother Peavey, a delightful Sunday school picnic was held on June 18th. Our people are anticipating a great campmeeting at Grandview park.—Secretary of Church Board.

Indianapolis, Ind.

The First church at Indianapolis has extended a call to Rev. J. G. Nickerson, of Louisville, Ky. Brother Nickerson is a man of strong, pleasing personality, and he and his good wife have already won the confidence and love of many of our people in the short time they have been among us. The Sunday services have been characterized by deep searching truths from the precious Book. These have had a tendency to deepen the spiritual life of the church and to give us a clearer understanding of the Word of God. Earnest exhortations have been given the people to spend much time in prayer and the altar services have been seasons of refreshing from the presence of the Lord. The services have not been unfruitful of results in the salvation of souls and the sanctification of believers. We are marching on with the banner of King Emmanuel unfurled, and expecting great things because of the precious promises so beautifully and helpfully expounded to us by our pastor.—CARRIE M. POLEN.

Russell Springs, Kas.

We have another new church as the result of the first revival held by the northwest Kansas group of churches. This group at their last fifth Sunday meeting made arrangements to put six revival meetings in western Kansas. The first two were to be at Waldo and Russell Springs. It was my privilege to be in the latter. God gave us a good meeting, eleven seekers at the altar, and the arrangements were made to complete the organization of a church of nine members as soon as the District Superintendent can get there. Rev. J. G. Bignall did the preaching and the writer the singing. Brother Bignall let the old gospel plow in deep. We closed Sunday night with a full house, and seekers at the altar.—IRA F. STEVENS.

North Yakima, Wash.

The fourth of July was a red letter day in the history of our church. Twenty-six men, including Evangelists Charles Gibson and Arthur Anderson, and four teams, put in the day digging the basement for our new church. It was the happy suggestion of Brother Gibson, and he did his share of the digging! Nearly fifty of the women prepared a bounteous feast at the noon hour in the theater where we are holding revival services. After lunch the happy company of nearly one hundred gathered on the new site for a short ceremony. After the women took their turn at shoveling dirt, we sang several choruses, and Brother Gibson used a pile of dirt for a pulpit stand while he read and commented from Neh. 4, and then prayed for God's favor in the progress of the building. Many people said it was the happiest fourth they ever spent. The evening service was a season of great rejoicing and blessing.—A. M. BOWES.

Venice, Cal.

We have returned from our District Assembly, which was a blessed one, and taken up the work for the new year. Last night, July 3d, was our first church board meeting for this year. Reports from all departments of our church work were good and the spiritual side of our work is very delightful, indeed. Thank the Lord. Our first board meeting came well nigh being turned into an old-time revival meeting. About 7 o'clock, before the board was to begin its work at 7:30, a precious soul found its way into the parsonage and began to cry after God for help, and the people came and fell down in prayer, till at one time it looked like we would have to dispense

with the board meeting altogether, but in the Lord's work things always come out right, so we were able to care for the soul who needed help and also for the board meeting. Thank God for his goodness to the children of men. We have not had our children's day service as yet, but are hoping to keep all things in full sweep for God and humanity just as fast as we can get to them. Our Sunday school picnic is to be Tuesday, July 17th, and our big campmeeting of this District is to be at University park, July 19th to July 29th, at which we hope to be with as many of our people as possible. All departments of our church work are on the up grade for glory and glorious things. My heart is enlarged.—GEORGE W. MARINE, Pastor in Charge.

Burr Oak, Kas.

This church enjoyed another anniversary of its organization on the Fourth instant, when the Lord met with and wondrously blessed His people. Truly, it is no sham battle in this place. We were joined in worship by the Wesleyan people, and some saints from North Branch and Red Cloud, Neb. All seemed to appreciate the unity of the Spirit in Christian fellowship. Brother Stansbury, of the Wesleyan church had the morning service, and preached the Word with humble liberty, and great glory filled the house. Sister Galloway had charge of the other services, delivering God's truth with liberty and unction of the Spirit. Truly, we enjoy these special feasts, the Lord spreads for us, and thankfully reach out with a larger faith for blessings upon our labors in this part of the vineyard.—Mrs. R. L. DECKER, Reporter.

Friendsville, Tenn.

This leaves us in a great meeting, great grace upon us all. The long altar is filled every night with some happy finders. The country seems to be stirred. They are coming in for miles around to the meeting. We are expecting one of the greatest meetings we have had this year. Brother and Sister McCamman, of Knoxville, Tenn., are doing the singing. He leads and his wife plays the organ. They have just returned from Olivet, Ill., where they have been taking a special course in theology and music. We will travel together all the summer. We need your prayers. We have a long list of meetings before us, with many miles to travel, and hard places to go through. Pray for us.—C. C. CLUCK.

Atlanta, Neb.

We are still moving on in the holy war at this place. The glory lingers, and the pilgrims are encouraged. The all-day meeting the fourth of July was a day long to be remembered. The glory fell, and shouts ascended. Heaven and earth seemed to come together and linger about the little Pentecostal Nazarene church. We had with us Rev. J. E. Wigfield, of Hastings, Neb., and Rev. Mr. McKinney, of the Free Methodist church, Orleans, Neb. The work here is growing in interest, and we think has a bright future. Also any sanctified man wishing to go into business would do well to investigate the drug and hardware business here, as there are two splendid openings.—Rev. N. D. ESSLEY.

Athens, La.

Wife and I began a meeting here Friday. The crowds are large, and conviction is growing. Eight prayed through to victory yesterday. The altar was filled last night, and the writer preached Mark 8:30, 37. Strong men came rushing to the altar with their hands up, crying to God for mercy. Such a scene seldom is witnessed. We are expecting greater things from the Lord. Pray for us. Our home address is Heflin, La.—S. C. and KITTIE PRITCHETT.

Mildred, Colo.

We enjoyed an all-day service at the Guy brothers' grove on July 4th, there being about four hundred people present. The day was spent in praising God. Every service was blessed with His presence. Brother T. A. Mercer had charge of the morning service. Brother D. I. Vanderpool giving a short talk at the close. Six seekers were at the altar for sanctification, all praying through to victory. Every one brought well filled baskets for dinner, after which the crowd went to the pond for baptismal service, which was conducted by Brothers A. E. Sanner and T. C. Etherton, there being twenty-two candidates for baptism. The afternoon service was in charge of Brother Walden. It surely made our hearts rejoice to hear this young man preach with such unction. Brother C. J. Howard gave a short talk and the services closed with great victory.—Mrs. T. C. ETHERTON.

Oskaloosa, Iowa

A ministerial convention convened in the church here the latter part of June, lasting for three days, and closing on Sabbath with the children's day exercises. Our District Superintendent, Rev. E. A. Clarke, took active part in the discussions, also acting as chairman. A new and successful feature of the convention was the presentation of one subject at each day session by a minister, followed by a general discussion by the members present. At the afternoon session Professor H. O.

Fanning, of Olivet, Ill., delivered a discourse on the subject of "Growth in Grace." At the evening 6:30 o'clock service the young people held their service, led by Ruth Buell; then came the closing session of the convention when Rev. J. A. Ward spoke on the subject of the "General Judgment," and in all it was a masterly discourse. The text was taken from Eccl. 11:9, and was presented with thrilling effect. It was indeed the climax of the entire convention, and at the close a special prayer service was held at the altar. — Mrs. DORA SHERMAN, Reporter.

Walla Walla, Wash.

It was our privilege to spend Sunday, July 1st, at home and worship with our Walla Walla church, where we were greatly blessed in observance of the hallelujah jubilee over the Lord's marvelous help given the Publishing House through the Hallelujah March. In the sermon of the morning from 1 Pet. 1:13, especial reference was made to the fact that we, as a church and as individuals, had been subjects of all that had gone before — that "not unto themselves, but unto us did they minister," and the exhortation to "gird up the loins of your mind" was followed by an altar service of prayer and renewed avowals of loyalty to the work God had committed to our hands, that was a great uplift and blessing. The spirit of unity and endeavor to keep in harmony with all God's purpose for and through us is very marked, and the revival is already on at Walla Walla. — DELANCE WALLACE.

Sparta, Tenn.

We have recently closed a good meeting at Bon Air. The dear Lord gave us victory and a number of seekers were blessed at the altar. We received eight into the church the last Sunday of the meeting. We were assisted in the meeting by my brother from Knoxville. Our District Superintendent, Brother F. W. Johnson, was with us two days during the meeting and delivered two heart-searching sermons, which added to the success of the meeting. Our next battle is at Doyle. We covet your prayers for this place. Our meeting here will be August 26th to September 5th. We will be assisted by Dr. C. E. Hartie, of Nashville. We are expecting a greater meeting. — J. L. SANDERS, Pastor.

Antlers, Okla.

We have recently closed a thirteen days' revival at this place. God blessed from the beginning. While only a few were saved, perhaps ten, yet we felt that all were drawn nearer to God. An organization will be perfected in the near future. God has some true saints at this place whom He can depend on. Amen. I'm in love with holiness and all that it means. — AGNES WHITE.

West Tulsa, Okla.

We have recently closed a grand old-time meeting. There are just a few Pentecostal Nazarenes here, and no church, but we called Rev. J. M. Messer, of Antlers, Okla., who calls himself the plow boy preacher, to hold the revival. In spite of the Devil, we had a grand meeting. There was one week's delay in the tent, and the tongues hindered some, and shooting and rope cutting. But, thank God, He won the battle. Some one was saved or sanctified nearly every service. About forty were saved, reclaimed, or sanctified, and we closed with grand victory. We are looking for Superintendent Morgan to organize us soon. Saints, pray more for us. — A. L. CONNER.

Kingswood, Ky.

We have been serving as pastor here since school closed. God is giving us wonderful victory. Last Sunday night the Lord gave us the most wonderful service we ever saw. Before the service began the fire began to fall, and the saints began to shout. Wave after wave of glory swept over the congregation, until there was hardly a Christian in the house but what was shouting and praising God. It lasted for over two hours before we got to announce our text, without a break only to pray for a sister who was soon to undergo an operation. God wonderfully healed her and two others, and they leaped and shouted and praised God as the lame man at the beautiful gate. There is a fine opening now for us to get a Pentecostal Nazarene church here, and also to get the school, too, if a few big-hearted Pentecostal Nazarenes who have money will invest it, or let some one have it who will. Kingswood is an ideal place for a Bible school, and we should get hold of everything we can use to the glory of God. I expect to enter the evangelistic work soon. Any one desiring a man who believes in radical holiness may address me at Kingswood, Ky. — L. W. DODSON.

San Antonio, Texas

God is graciously with us here. Several find the Lord nearly every Sunday. Last Sabbath we preached at the Salvation Army rescue home. There were five professions, two saved, and three sanctified. There were three saved, and one sanc-

tified at the church service Sunday evening. Our Sabbath school continues well, in spite of heat and vacationists, under the aggressive leadership of Mr. W. F. Iwan, superintendent. Our missionary offerings are normal. About \$25 was in this offering Sunday. This church has given over \$150 for this cause already this Assembly year. We have had a number of good people to unite with the church recently, and more have applied for membership. Our revival meeting conducted by Rev. B. F. Neely, in May, was a blessing to the church. About thirty professions resulted. The evangelist preached with ability and acceptance, and helped the pastor to raise a small debt of \$110 on the church pews and tower. This church looks after the pastor with consideration, which makes one feel like giving himself more sacrificially to the work of the ministry. — H. B. WALLIN, Pastor.

Chicago First Church

God's promise of special blessing to those who "stay by the staff" was verily fulfilled at First church, Chicago, yesterday. A number of our people were at Riverside campmeeting, and some on their vacations, but in spite of these facts and a climbing mercury, the congregations were very good. The presence of the Lord was noticeable and the glory came down and crowned the mercy seat. Love was the dominant theme of the day. In the morning the pastor, Rev. M. E. Borders, preached a searching sermon on divine love. At the evening service the text was "Greater love hath no man than this —" and the excellent sermon preached by young Brother Wilmer Surber showed clearly that God had made no mistake in calling this youthful preacher to the ministry. There were seekers and victory at both services. God is signally blessing our street meetings, of which we have four each week. Our people are faithful in attendance and good crowds gather to listen to the gospel. Our pastor has charge of the Thursday evening meeting, and he also attends the other three meetings if possible. In fact, there is scarcely a service connected with the church that he does not brighten with his presence. We are hoping by our efforts on the street corner to reach the "lost sheep on the mountain" who could not be induced to darken the door of a church. We are pushing on with victory in our souls, striving to make the summer tell for God. — HARRIET E. CRAIN, Church Reporter.

Everett, Mass.

Sunday, July 8th, was a day of special outpouring of the Spirit in our midst. There is a "sound of a going in the tops of the mulberry trees," and we are bestirring ourselves. In the afternoon an open air service was held at Glendale park. From forty to fifty or more attend the week night class and prayermeetings, which are seasons of refreshing. Finances are coming easy in spite of wars and high cost of living. We are being greatly blessed here in New England by the ministry of Brother J. W. Goodwin, our General Superintendent. Our people have heard him at Malden, West Somerville, and at Grandview park camp. He is to be with us at the old Douglas camp. We are truly grateful to God for leading Brother Goodwin into our work. — A. K. BRYANT, Pastor.

Decherd, Tenn.

The Pentecostal Nazarene church at Decherd has just had one of the best revivals in its history. Dr. C. E. Hardy, president of Trevecca College, Nashville, Tenn., was the evangelist, assisted in song by Rev. E. C. Dees. Doctor Hardy is one of our most successful preachers in revival work. He preaches in such a forceful and loving way that people flock to God either for regeneration or sanctification. We have no preacher who is sounder on the doctrine of sanctification than

him. Brother Dees has a way all his own which wins the folks. We raised \$180 for expenses of meeting and subscribed \$500 or more for Trevecca College. About thirty were saved or sanctified, and fourteen taken into the church. There are some six or eight to come in the fourth Sunday, when Doctor Hardy will again preach. — C. C. SHELLEY, Secretary.

Onaway, Idaho

We are moving on here. Last Sunday night a young man was saved. Sunday before last at the evening service the Lord gave us eight seekers, with one sanctified. All the others said they knew they were saved. Feeling led of God, Brother S. Roberts and I came to Onaway to see about a meeting. The way opened just according to the way we prayed. F. H. Jackson, of Indiana, is helping us. Brother Jackson was the man for the meeting. He certainly is a Holy Ghost filled preacher. He preaches with power, and in the demonstration of the Spirit. He preaches the old-time gospel, uncovers sin in every line. God gave him the hearts of the people. In the three weeks' meeting forty-eight seekers knelt at the altar, and men and women were saved and sanctified. Brother Jackson has been a missionary in Central America, and is an able young man. A church was organized with seventeen charter members. During this meeting in March we felt the Lord wanted us to buy the Christian church property. We all prayed, then decided we were in the will of the Lord. Plenty of pledges were made for the amount. We will have the property paid for in fifty days, and will finish the building this fall. We are expecting great things from God here. — ARTHUR GILLIAM.

Canby, Ore.

The holy One of Israel was in our midst all day Sunday. In the morning service the congregation sang "Tis burning in my soul," and the writer brought a message from Matt. 3:11. Wife and I were invited to sing some of our songs in a Norwegian church in the afternoon, and they also asked us to talk awhile, after which they followed with a testimony service. They talked in "tongues" (Norwegian) and of course we talked in English, but we were all blessed. Then we were back in the Pentecostal Nazarene hall at night with a large crowd. We took up a nice little missionary offering of \$9.50. Following the sermon, seven knelt at the altar, and three prayed through. We are few in number in Canby, only twenty-five at present, but we are "climbing Jacob's ladder." — W. P. JAY, Pastor.

Sallisaw, Okla.

Yesterday, July 1st, was indeed a great day at the Shiloh church. Saints shouted, sinners wept, and the glory rolled. July 1st was children's day, and truly this was the greatest day we ever had since I've been on the work. If you haven't had the children's missionary day at your church, do so, for it will truly pay. We only have thirteen members, and we have already given over \$100 to the cause of missions, and the end is not yet. We are going to pay all of our apportionments. Thank God for true Pentecostal Nazarenes. I am trying to keep our people awake down here as to their duty to the church. If we give, it will be given to us again. Pray for me and mine. — J. W. DONN, Pastor.

Pawnee, Okla.

I have just been looking at my Pentecostal Nazarene spiritual thermometer. You will find this thermometer or indicator on pages 7, 8, 9, and 10 of the HERALD of HOLINESS of May 9, 1917, the final report of our Hallelujah March offering. Look over this report and see where you registered at that time. If I should see a

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Pentecostal Nazarene brother looking for a place to locate, for a good spiritual home, would it be safe to look at the thermometer and send him to you and your town? Now, honestly, could I? This report tells much for or against our churches. Look it over again, prayerfully.—J. P. WEAR and WIFE.

Paoli, Okla.

We are in a great revival three miles east of Paoli. Up to the present time there have been about fifty bowed at the altar, and a number have prayed through to victory. The end is not in sight. We will go from here to Civit, eight miles east, and ten miles northeast of Paul's Valley. Pray for us, and if you want a meeting let us know. Our home address is Bowie, Texas.—W. T. GIVENS and WIFE.

Oakwood, Okla.

We have just closed an old-fashioned camp-meeting out six miles southwest of Oakwood, under the Pentecostal Nazarene tabernacle. Rev. J. I. Hill, District Superintendent, coming by, rendered excellent service. Seekers were saved and sanctified. On Sunday, July 8th, we had a great day, services continuing until after night, with an old-fashioned sundown prayermeeting. The men were in one grove of timber and the women in another. It was truly a great day. There was one healed, all glory to His name. They had only heard twenty-four sermons at this place in ten years until March 17th, when the writers held a campaign against sin. The 28th of May, J. I. Hill organized a Pentecostal Church of the Nazarene, with seventeen charter members. We now have twenty-four members. For all the good that has been done we give God all the glory.—REVS. FRANK and SADIE CURENT.

Louisville, Ky.

Several from the Pentecostal Nazarene church, of Louisville, Ky., attended services on Silver Hills campground, New Albany, Ind., which was conducted by their pastor, Rev. H. Rees Jones. Brother Jones preached two sermons which were fire-filled and full of straight holiness, which through the Holy Ghost made an enjoyable day for all who were present. Ministers and members from other churches invited Brother Jones over to the Hill again, and proved that they enjoyed holiness preaching, and approved of the Pentecostal Nazarene doctrine, by expressing their pleasure of hearing the pastor, and invited him to preach in their churches and missions, which invitation was kindly accepted. We are looking forward to great success in Louisville.—C. O. HUMPHREY.

Pomona, Cal.

The Southern California District Assembly was great. The reports of the pastors and workers were very inspiring, the business sessions went off without any wrangling or confusion. Several times the glory fell and everything had to stop until the people gave praise to our God for His blessings which were being manifested. The most conservative could not refrain in such times of the outpouring of His Spirit. Doctor Walker presided with splendid executive ability with fairness and courtesy to all. Rev. Howard Eckel was again elected District Superintendent and every one promised their hearty co-operation for a great year. The delegates were royally entertained by Pastor Cornell and the members of First church.—C. E. ROBERTS.

Upland, Cal.

We have just closed our Assembly year, and it has been one of victory, flavored with peculiar testings and trials. He has given us souls at our altars and members for our church and permitted us to clear the church of indebtedness. Glory! We commence on this year believing for great revivals. Our Assembly was the greatest we ever saw; great crowds, great business meetings, great singing. A genuine wave of glory fell upon the Assembly, melting hearts and causing such shouting, weeping and laughing as we have seldom heard. We remain at Upland for another year. Our people surprised us the other night by crowding into the parsonage laden with provisions for us, and by their songs and prayers assured us that they would hold up our hands as we led on. We commence in our great campmeeting July 19th and then have a revival in our Upland church during the month of August.—WILL H. NERRY.

Ellis, La.

Our work here is still moving on nicely. The campmeeting was very successful. We received twelve members in our church as a result of the meeting. The Ellis camp is an interdenominational holiness camp. This year we had a Baptist for our evangelist, Brother Neal, of Jennings, La. He preached the old-time religion, and we Pentecostal Nazarenes shouted while he preached. Rev. T. C. Leckie, our former District Superintendent, was with us during the first of the meeting. We had a class meeting. Brother Leckie leading, and God blessed while they wept for joy.

JUST OFF THE PRESS:

Catalog of Sunday School Requisites: Reward cards, tickets, birthday banks, class banners, Cradle Roll supplies, etc. Write for it.

It was indeed good to be there. I believe the Ellis class second to none for spirituality on the District. We intend to organize a Young People's Society here soon. We have the best Sunday school in this part of the country. We have a splendid prayermeeting on Thursday night, and cottage prayermeeting Sunday afternoon. So far this has been the best year of my life, and I am looking for a better time in the future. Our revival will begin in August. Rev. B. F. Pritchett, our District Superintendent, is to be our evangelist. We earnestly solicit your prayers for this meeting.—GEORGE W. ROCKHOLD.

PERSONALS

The Publishing House was honored last week with a visit from Evangelist C. W. Ruth, who dropped in on us for early morning worship. His prayer and shout of victory was inspiring, and our souls were blessed together. Come again, Brother Ruth.

Revs. C. M. Card and C. C. Johnson have recently closed a good meeting at St. Paul, Okla., with fifteen professions, and good prospects for a new Pentecostal Church of the Nazarene. Their next engagement will be at Wheeler, near Ardmore, Okla.

Evangelist A. O. Duncan is in the midst of a good revival at Woodville, Okla., which is being held under a large tent. May the Lord give him many souls at that place.

Our beloved General Superintendent J. W. Goodwin writes, "I am having a great time in old New England. The Lord is keeping me well. I am overcrowded with work, but shouting happy."

Brothers P. E. Shepard and DeLance Wallace, of the Board of Publication, have been with us at headquarters this last week auditing the accounts, and we have enjoyed their presence at some of our morning devotions and noon day meetings.

This is what our beloved senior General Superintendent Reynolds, who is up in Canada, says, "I hear many kind compliments with reference to the Herald of Holiness. They think up this way that it is growing better and better. I rejoice with you in the good success of the paper, and pray that God may continue to bless you and it."

ANNOUNCEMENTS

SPECIAL NOTICE

Having received through our mail and business correspondence inquiry and request for tracts of the John Matthews tract society, we take this occasion of stating that the John Matthews tract society has no connection with the Pentecostal Nazarene Publishing House at 2100 Troost avenue, Kansas City, Mo.

Announcement—There will be an old-time campmeeting at the Providence church house and camp ground, commencing July 14th. Rev. L. P. Fretwell and wife are the evangelists. Come and camp and help pray the fire down. There is wood, water, and grass for stock. This is one of the loveliest places in the United States, in the mountains, seven miles west of Capitan, on the Capitan & Canizozo road, the Skinner community, five miles east of Nogal, N. M. Address Mrs. J. B. DeArman, Secretary; Ben Short, Pastor.

Announcement—There will be a holiness campmeeting at Cromwell, Iowa, July 28th to August 12th. Rev. E. A. Clark, of University Park, Iowa, Superintendent of the Pentecostal Church of the Nazarene of the Iowa District, and Rev. William McFarland, of Creston, Iowa, will be the evangelists in charge. The purpose of this meeting is for the conversion of sinners and sanctification of believers, and for the edification of the church of Jesus Christ. All Christian people are cordially invited to attend. There is good shade and water on the grounds. All wishing tents please notify A. R. Downard, Cromwell, Iowa. The Glorious Gospel Songs, No. 2, song books will be used. No modern tongue movement tolerated. For information address Mrs. Lizzie Johnston, 610 North Vine street, Creston, Iowa, or A. R. Downard, Cromwell, Iowa.

Announcement—The southern Maryland holiness association will hold its fourteenth annual campmeeting at LaPlata, Md., August 10th to 19th, inclusive. The workers are Revs. James M. Belt, of Washington, D. C., who will have charge of the spiritual part of the meeting, assisted by J. F. Forrest, of Gynn, Va., D. W. Sweeney, C. J. Penn, and others. A special singer will lead the singing. All trains stop at the camp ground, also daily bus to and from Washington, D. C. The public is cordially invited. For further information address Rev. J. H. Penn, president, Martinsburg, W. Va.

Notice—A campmeeting conducted by the Topeka group, Kansas District, with the preachers of the group as evangelists, will be held at Lawrence, Kas., beginning Thursday, July 19th, and running over three Sundays. Splendid camping facilities, next to the church building, are provided, and many families of the group will no doubt arrange to camp during the meeting. Full particulars can be obtained by addressing Rev. J. B. Mickey, chairman, Lawrence, Kas.

Announcement to Nebraska District—The date of the Nebraska District campmeeting and Assembly will be September 11th to 25th. The Assembly date will be September 18th to 23d. The workers for this year are General Superintendent R. T. Williams, Dr. John Matthews, and Brother and Sister Rineberger, who will have charge of the music. The place is Fairbury, Neb.—M. F. Leonard, Dist. Supt.

Announcement—Cool Spring holiness campmeeting will be held August 11th to 25th, with Evangelists Moffitt and Hanks, at Park Lane, Va. It is one car fare from Washington, D. C. Lodging free. Menus, 20 cents. For information write C. H. Mateer, Cherrydale, Va., R. F. D. 1.

Notice—Our meeting at Hartford, Ark., will be held August 2d to 12th, with Rev. Lee L. Hamble as evangelist. We ask the Herald of Holiness readers to pray for this meeting.—H. H. Sherrill, Pastor.

Wedding Notice—On July 6, 1917, at Clarkson, N. Y., were married Henry Boardman Taylor to Altha W. B. Marston, at the home of the bride, both of whom were graduated at Greenville College, Greenville, Ill., June 6th. Mr. Taylor is the youngest child of Rev. B. S. Taylor, evangelist, Frank C. Taylor, his elder brother, pastor of the Methodist church, Newfane, N. Y., affiliated, Miss Marston was secretary of the A. B. class of 1917. Having enlisted in the "officers' reserve" and going to "making munitions," Mr. Taylor will reside in Rochester, N. Y.

Wanted—Two sanctified men, one as druggist, the other to run a hardware store. Address Rev. N. D. Essley, Atlanta, Neb.

Notice—If nothing intervenes, will be open for meetings or will consider pastorate after the month of October. For correspondence, write Rev. B. F. Lehman, New London, Ind.

Wanted—Central Nazarene University* wants a bookkeeper, some one who wants to pay their way through school by office work. Write, giving reference, to J. C. Henson, Hamlin, Texas.

Announcement—I am going to Rhode Island to accept the presidency of Pentecostal College Institute, North Scituate, and would like to have a meeting for the latter part of August somewhere between Arkansas and Rhode Island.—J. E. L. Moore.

Announcement—Rev. G. W. H. Russell, of Kansas City, Mo., is to spend some weeks in Plainview, Texas, beginning August 23d, and he would be glad to give his services for a two weeks' meeting, free of charge, to any church between Kansas City and Plainview. He would like to begin about August 27th. Any one desiring his services, send him night message at 2108 Charlotte street, Kansas City, Mo.

Special Notice—Rev. C. H. White is in the hospital at Camron, Texas, very low with typhoid fever, and sends request for prayer in his behalf. He is also in need of financial help in order to defray the sanitarium expenses. Many people have been blessed under this man's ministry, and the church has been greatly helped by his service, so please don't forget to pray for him now, and don't neglect to send some help in this time of need. Send money to Mrs. M. A. Holiness, Secy., Treas., of Pentecostal Nazarene Church, Gause, Texas.—P. L. Pierce, Dist. Supt.

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Evangelists

(The following is a list of Authorized Evangelists of the Pentecostal Church of the Nazarene, given by Districts. Any Authorized Evangelist of the church,

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Divers gifts I. CORINTHI

15 If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

16 And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?

17 If the whole body were an eye

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may have his name in this column by forwarding same to this office, stating the District Secretary's such commission. We ask the District Secretaries to keep the list corrected.—Gen. Mgr.]

Alabama—Hall, Mrs. M. V., 2201 Fourth ave., Birmingham, Ala.

Alberta—Bell, Thomas, Box 95, Drumheller, Alberta, Can.

Arkansas—Edgin, J. D., Ozark, Ark.; Valley, A. J., Pilot Point, Texas; Waggoner, D. J., Peniel, Texas; Imhoff, C. A., Vilonia, Ark.; Moore, J. E., Vilonia, Ark.

Chicago Central—Jones, Will O., 1102 South "A" st., Elwood, Ind.; Angle, Miss Virgie, 6580 Yale ave., Chicago, Ill.; Fleming, B. A., R. R. 1, Wayne City, Ill.; Gilmore, R. E., Olivet, Ill.; Williams, L. M., University Park, Oskaloosa, Iowa; Wells, L. T., Olivet, Ill.; Wines, Mrs. Mattie, 1537 West First st., Dayton, Ohio; Crockett, A. G., 2109 Troost ave., Kansas City, Mo.

Colorado—Vanderpool, I. D., Kirk, Colo.; Ellis, C. P., Long Island, Kas.; Spell, B. 302 Block E, Pueblo, Colo.; Still, R. R., Divide, Colo.; Beckman, J. S., 724 W. Bijou street, Colorado Springs, Colo.; Sanner, A. E., Kirk, Colo.

Dallas—Franklin, J. D., Trinidad, Colo.; Cluck, C. C., Dodd City, Texas; Freeland, B., Station A, Dallas, Texas; Johnson, C. W., Rockwall, Texas; C. H. White, Mrs. Laura White, Gause, Texas.

Florida—Gaddie, Mrs. Pearl, 23 West Duval st., Jacksonville, Fla.

Hamlin—Irlek, Alice and Emma, Pilot Point, Texas; Roberts, John F. and Grace, Pilot Point, Texas; Sewell, W. J., Hamlin, Texas; Wells, J. M., R. R. Box 4, Roby, Texas; H. C. and Mary Lee Cagle, Buffalo Gap, Texas; Patrick, D. C. W., Childress, Texas; Pison, W. B., Peniel, Texas.

Idaho-Oregon—Lewis, E. Arthur (Lewis & Matthews) 505 West Marquette Road, Chicago, Ill.

Indiana—Williams, J. A., Connorsville, Ind.; Elworth, C. E. and wife, R. 9, Greenfield, Ind.; Snyder, Mrs. Belle, Rte. 3, Box 72, Evansville, Ind.; Hollenback, Ural, Greenfield, Ind.; Taylor, B. S., Mooers, N. Y.; Harrison, Charles M., 752 Shelby st., Indianapolis, Ind.

Iowa—McFarland, Will, Creston, Iowa; Sutton, B. D. and wife, 724 H ave., West, Cedar Rapids, Iowa; Harrington, Theo G., Botna, Iowa; White, J. W., 701 South 10th st., Centerville, Iowa; Crozier, Myra, Osceola, Neb.; Ferguson, Taylor D., University Park, Iowa.

Kansas—Bassett, H. M., 513 East 6th st., Hutchinson, Kas.; Demore, J. G., Hutchinson, Kas.; Whitney, Mark, Newton, Kas.; Uhler, Jesse, Clearwater, Kas.; Walker, J. C., 25 E. 4th st., Hutchinson, Kas.; Lewis, B. B., 726 5th ave., East, Hutchinson, Kas.; King, C. M., 706 N. Monroe st., Hutchinson, Kas.; Mendell, Fred H., Newton, Kas.; Ball, R. S., Sterling, Kas.; Galloway, H. W., wife, Burr Oak, Kas.; Warner, Mrs. Katharine, Coffeyville, Kas.; Bignall, J. G.

Kentucky—Sweeten, H. W., Box 53, Ashley, Ill.; Miller, Julius and Grace, 522 Central, Ashland, Ky.; Wirmann, C. L., 640 Woodlawn ave., Middletown, Ohio.

Little Rock—Middleton, Wilburn, Menn, Ark.; Blakeley, Rev. H. P., and Rosa T., Delight, Ark.

Michigan—Bradley, C. L., Nashville, Mich.

Mississippi—Whitehead, J. N., Sallis, Mich.; Hawkins, Miss Alice, Thaxton, Miss.; Galloway, Mrs. S. E., Houston, Miss.; Sanders, L. C., Houston, Miss.; Farmer, I. D., Houston, Miss.; Farmer, Mrs. I. D., Houston, Miss.

Missouri—Brawley, G. C., Redford, Mo.; Crow, Bertha, Springfield, Mo.; Davis, Clarence L., Ramsey, I. d.; P. A., Keyport, Ill.; Keppel, J. and wife, 3838 Delmar Blvd., St. Louis, Mo.; Seal, William, Des Arc, Mo.; Taylor, Elwood, Des Arc, Mo.; Wright, C. A., Des Arc, Mo.; Hibner, L., Clarkton, Mo.

Nebraska—Ludwig, Theodore and Minnie, York, Neb.; Hunter, J. R., 69 S. 30th st., Lincoln, Neb.; Williams, H. C., 2955 Potter st., Lincoln, Neb.; Wigfield, J. E., 2300 W. 7th st., Hastings, Neb.

New England—Phillips, R. S., Burlington, Vt.

New Mexico—Sael, T. D., Farmington, N. M.

Northwest—Balteore, M. L., Walla Walla, Wash.; Elliott, Harry J., 757 East Davis st., Portland, Ore.; Elliott, William A., General Delivery, Spokane, Wash.; Ethell, H. C., Springfield, Ore.; Crooks, Mrs. Stella, 680 Quimby st., Portland, Ore.; Matthews, Ernest S. (Lewis & Matthews), Winlock, Ore.; Nilson, August, N. eastern address, 3724 N. Marshall ave., Chicago, Ill.; home address, 668 East 76th st., N. Portland, Ore.; Wallace, DeLance, P. O. Box 304, Walla Walla, Wash.; Frazier, J. W., Ridgefield, Wash.

New York—Miller, F. E., 173 Dayton st., Lowville, N. Y.; Schnabel, Miss A. Columbia, Sag Harbor, N. Y.; Baird, C. E., 507 Hayward ave., Rochester, N. Y.; Buell, G. N., Sandy Creek, N. Y.; Archibald, I. D., Beacon, N. Y.; Bailey, C. H., 118 Woodlawn ave., Saratoga, N. Y.

Pittsburgh—Bacon, David G., 735 Woodland, Alliance, Ohio; Covalt, Orylle, Troy, Ohio; Cooley, Anna M., 303 Prairie st., Whitewater, Wis.; Dearn, Ernest, Monhegan, Me.; Erskin, G. W., Ironton, Ohio; Elliott, Homer E., Grove City, Pa.; Lytle, Henry C., 703 Second st., Bowling Green, Ohio; Sloan, Carrie (Crow), East Liverpool, Ohio; Short, Mrs. J. W., Dayton, Ohio; Lee, Rev. H. Higbee, 205 Miller ave., New Philadelphia, Ohio; Baird, Charles E., 401 St. Louis, Pa.; Hafer, Will H., Lincoln Place, Pa.; Bond, J. H., 1716 East st., N. S., Pittsburgh, Pa.; Adam, M. C., 321 South Poplar st., Seymour, Ind.; Smith, Walter A., Bunola, Pa.; Kell, Miss Lulu, 514 Jackson st., East Liverpool, Ohio; Tevis, George W., 1765 Williams ave., Norwood, Ohio; Doverapike, Robert, Maryport, Pa.; Wallis, S. H., 108 Wilbert st., Pittsburgh, Pennsylvania.

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Eastern Oklahoma—Hodges, Richard T., Wister, Okla.; Jay, W. P., Ada, Okla.; McLendon, J. L., Hugo, Okla.; Osborn, Miss Essie, Hugo, Okla.; Aycock, Jarrette E. and Mrs. Dell, Atwood, Okla.; Ritter, L. H., Stuart, Okla.

Western Oklahoma—Jones, Luna, Kingston, Okla.; Oliver, J. W., 407 West 3d st., Oklahoma City, Okla.; A. O. Duncan, Kingston, Okla.

San Antonio—Nelson, W. M., Station A, Dallas, Texas; Sutton, William W., Box 57, McGregor, Texas; Williams, Mrs. Bessie, Lockhart, Texas; Worley, S. E., R. R. 1, Box 41-B, Ft. Worth, Texas.

San Francisco—St. Clair, Fred, 1334 Kaws ave., Berkeley, Cal.; Smith, Frank B., 429 E. Hawthorne, Stockton, Cal.

Southern California—Black, J. T., 695 Atchison st., Pasadena, Cal.; Clark, V. E., 111 S. Figueroa, Los Angeles, Cal.; Epperson, Mrs. Phoebe Jewel, University Pk., La.; Lilenas, Haldor and Bertha, Olivet, Ill.; Mashburn, T. S., 1420 Maitman ave., Los Angeles, Cal.; McBride, J. B., 1251 Sierra Bonita ave., Pasadena, Cal.; Robinson, Bud, R. R. 1, Box 215, Pasadena, Cal.; Ruth, C. W., Nowland ave., Indianapolis, Ind.; Wilde, E. F., 504½ Brand bldg., Tropico, Cal.; Raymond, C. W., 1475 North Lake ave., Pasadena, Cal.

Washington-Philadelphia—Shade, Dr. N. B., 152 Adams st., Washington, D. C.

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Missionary and Evangelistic.....July 23-29

Calgary, Alta., Can., evangelistic.....July 31

Craigville, Alta., Can., evangelistic.....Aug. 2

Stettler, Alta., Can., evangelistic.....Aug. 3

Clive, Alta., Can., evangelistic.....Aug. 4-19

E. F. WALKER,.....Glendora, Cal.

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Indiana, Cleveland camp.....Sept. 11-10

(Address Greenfield, Ind.)

Kentucky, Ashland.....Oct. 3-7

Western Oklahoma, Oklahoma City.....Oct. 17-21

Eastern Oklahoma, Hugo.....Oct. 24-29

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Dallas—P. L. Pierce.....Peniel, Texas

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Akron, Ohio, July 17-28
Campton, Ky., Aug. 11-Sept. 2

W. H. Hudgins

Bloomsburg, Pa., July 20-30
Toronto, Ohio, Hollow camp, Aug. 9-19
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New Mottoes! We illustrate here a few of our beautiful wall mottoes. The space is too small to list them all. Our catalog shows a large assortment, priced from five cents up. A postal request brings the 32-page Catalog.

RULES FOR TO-DAY

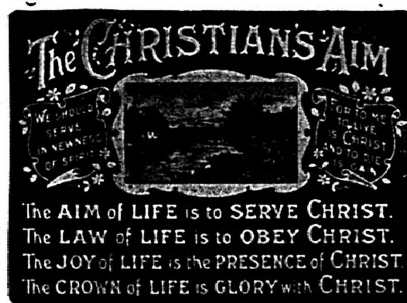
Do nothing that you
would not like to be doing
WHEN JESUS COMES

Go to the place where you
would not like to be found
WHEN JESUS COMES

Say nothing that you
would not like to be saying
WHEN JESUS COMES

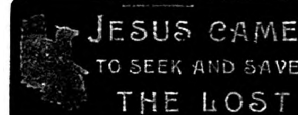
No. 5402. Rules for Today.
Size 10 x 12 inches. 30c each.

A striking motto for the home. Ivory white letters on art velvet board.



No. 633
"CHRISTIAN AIM MOTTO"

Size 12 1/4 x 9 1/4 in. Corded. 25 cents each



No. 5120

"Jesus Came to Seek and Save the Lost."

No. 5121

"Seek the Lord While He May Be Found."

Size, 2 1/2 x 10 inches. 12 cents

A pretty motto with effectual design. Velvet background.



No. 5225.

"God Hath Power to Help"

No. 5226.

"Be Strong in the Lord"

Size, 6 x 9 inches
Price, 18 cents

A very pretty design showing a spray of flowers or a scroll ornamentation. Velvet board.



No. 5030

"He Will Not Forsake Thee"

No. 5031

"Lo, I Am with You Always"

Size, 4 x 6 inches
6 cents

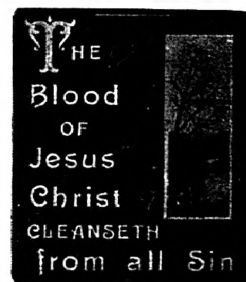
An inspiring little motto on art velvet board. White letters.



No. 5315. "Not My Will but Thine Be Done."
No. 5316. "Even Christ Pleased Not Himself."

Size 10 x 13 inches. Price 35c each.

An especially attractive motto. Has 5 x 7 panel in colors showing Christ in Gethsemane. Panel is ornamented with spray of passion flowers. Velvet board.



No. 5301.
"The Blood of Jesus Christ Cleanseth From All Sin"

No. 5302.
"Whosoever Will Let Him Take the Water of Life Freely"

Size, 8 x 10 inches
Price, 25c each

An exceptionally beautiful motto with colored spray of rose leaves around a panel showing pretty landscape scene in natural colors. Velvet board.

No. 5220

"We Look for the Savior"

No. 5221

"Behold the Lamb of God"

Size, 6 x 10 inches
Price, 18 cents



No. 5402.

"God Bless Our Home"

A velvet motto with panel showing a pretty country scene. A favorite text, stamped in white letters.

Size,

6 x 12 inches.
Price, 18 cents



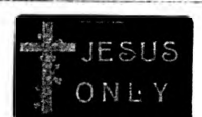
No. 5025

"Jesus Only"

No. 5026

"Christ Died for All"

Size, 4 x 6 inches



Price, 6 cents

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

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