

HERALD of HOLINESS

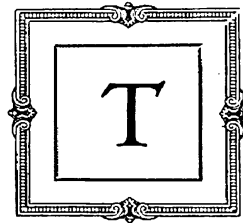
"How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things"

Vol. 6. No. 23. Whole No. 283.

Kansas City, Mo., September 12, 1917

EDITORIAL

Reformation Needed



THE secret of apostolic power was subjection to divine rule and guidance. There was nothing mythical, or philosophically mysterious, or intellectually abstruse, concerning the secret of the apostles' success in the ministry of the Word, but it rested and was dependent on fixed conditions. They had in full and precious abundance the baptism of the Spirit, and a realization of the presence of the Holy One.

This absolutely needed and necessary endowment is demanded as the prime condition of pulpit power and efficiency today as in apostolic times. The sense of God's presence has been the secret of the success of all great reformers and evangelists in all generations. "Lo, I am with you always" guided their steps and inspired their lives and made their labors self-sacrificingly heroic. Robert Morrison, entering China, was asked: "Do you expect to make an impression on this vast continent?" "No," was the reply, "I do not, but the Savior, whose I am and whom I serve, will make an impression." Self was lost in his great work, and he was simply and fully in God's hands to be used by Him in all ways and to all ends.

The great truth must be fixed in the head and heart of the pulpit and pew in this age that they can lead men no nearer to God than are their own lives, having whole-hearted consecration to God, and intensity of conviction, and ever remembering and realizing that "Ye shall receive power, after that the Holy Ghost is come upon you."

The Church has machinery enough and perhaps too much. It has culture enough, and perhaps too much. But it needs more, and can not have too much, impassioned love for the Lord Jesus Christ and His work among men.

The Swing of the Pendulum

HUMAN nature is pendulumatic, so to speak. Resisting an error, or a supposed error, and especially one which lives and thrives and grows despite all opposition, one is very apt to grow so furious in his opposition that he will swing to an equal or worse error in the opposite direction. This is very strikingly illustrated in the regulation opposition to holiness as advanced and taught by Mr. Wesley's credal followers. So furiously have ecclesiastics fought what they imagined to be an erroneous presentation of this great doctrine that they have lapsed into a distaste and dislike of the very words holiness, sanctification, and perfection, and in many cases boldly plead for the necessity of sinning. The amusing part of this is, if there can be anything amusing about so serious and grave a matter, that the

opposing brethren, to use the language of a friend, "are not scared at what they are scared at." It is generally an imaginary ghost, a figment of their own imagination, or one that has been imposed upon their credulity, which excites their ire. It is generally against the "theory" that we can get to a point where we "can not be tempted" and where we "can not sin," that these sturdy defenders of the faith level the Herculean blows of their polemic battle axes. But, after belaboring the log for a little while, an urechin comes along and blandly reminds the theological woodmen that the log is hollow. They find very soon that nobody teaches the absurdities they so valiantly resist.

But the serious results of an unreasoning and unreasonable opposition is telling in many quarters, and we are yet to reap a sad harvest from this source.

The Only Basis of True Culture

CULTURE without Christ in it as an abiding presence does not make for true civilization, but breeds a species of paganism. Those great nations of the past, whose wrecks strew the shore of time, had shining culture; but they died because they had not the God element that makes for righteousness. Millionaire wealth with its environments conduces to high culture; but it moves in the atmosphere of such intense selfishness—such Christlessness—that it oft becomes a public curse rather than a benefaction. With little men—men with no largeness, no truceness of soul—money is the chief end and aim; but with great men—Christ-built men—money is the means they use to lift the world into higher and better social and moral relations. Culture may be equipped with the intellectuality and scholarship of the best schools; but, untethered by Christian principle, its possession is no balm to the soul of the possessor, and the light of its genius deceives the world into wrong and destructive conditions. Culture at this day generally means a social condition, a type of existence, which Christianity was supposed to have rendered impossible. True Christian ideals are gradually fading from view in society, literature, and religion, and ideas akin to paganism easily take root and live.

See literature! Dickens' wholesome portrayal of life is insipid to the average latter-day intellectual taste alongside of Zola and the highly seasoned productions of DuMaurier. See the theatre; Shakespeare's masterpieces are now no match in popularity for the ballet, whose crowds of patrons are greatest where the clothing is scantiest. See the circles of wealth in which are those who stand as types of ideal social culture, great numbers of whose men and women act as though they were freed from obligations to domestic and social cleanness. Among them divorce has become so common that it excites little or no surprise, and in most of the

fashionable resorts of the new and the old world many stately mansions, in costly squares and avenues, shelter smirched reputations. And in our great cities are men of recognized high culture, whose wealth and position give them the protection of superficial respect, but who lead lives of shame and disgrace known only to their intimates.

Again, see even within the pale of the church a large class, often pure and noble in personal character, who are living without any conscious recognition of God. Paul describes them exactly when he says, "They do not wish to retain God in their thoughts." They are educated; esthetic, of cultured tastes and habits; but religion, in the shape of true service and worship, is never allowed to disturb their elegant and luxurious selfishness. Euchre parties, punch bowls, the theatres, the horse race, and the round dance consume their time and thoughts. Such living is building in the bosom of Christianity a paganism that is more deadly to vital Godliness than that of the untutored heathen.

In the presence of these undisputed facts must we not look with justifiable fear that the coming civilization, especially that of the metropolitan centers, will have large tracts of influence and power out of which positive Christianity has been entirely eliminated. The sour grapes eaten by the fathers will set the children's teeth on edge. What kind of men and women will those be whose childhood was passed in homes where the name of God is never reverently heard, where prayer to Him is never offered, where praise to Him is never sung, but where Christ is secularized out of the home life?

You may say that education will save them. It is an open question whether the moral standards of living among the cultured classes are much, if anything, better than the ideals of the common people. In dealing with the causes of the decline in the Roman republic the historian tells us that it was not to the elegant and luxurious senator that social abominations were peculiarly odious, but to the antique Roman, rude in speech and without much knowledge. The inevitable logic of these and similar reflections emphasize the vital truth that the religion of Christ, which alone touches the deeper springs of conduct and character, is the only safeguard of moral life, either in the individual or the nation—the only basis of true culture.

The Church today must thoroughly Christianize the social crust. The gospel is the only specific that can reach and remedy this moral poison. Herein the cross can win commendable victories, as well as in Christianizing the slums of the poor and needy. The slums of culture need the great Physician's healing touch.

Solemn Sham

WE know no better name for much of what is done and said very often by officiating ministers on funeral occasions. It is sad to see how ministers will sometimes yield to the delicacies of the situation, and to avoid wounding the feelings of the bereaved and sorrowing friends and relatives of the deceased, will say and do things entirely out of harmony with the entire life and character and spirit of the deceased. We should remember that on the human side there are two classes to whom we owe something in this matter. The bereaved family and friends are not the only ones who claim our services and ministries on these sad occasions. It is not exclusively, or even mainly, to comfort this class that obsequies are held over the dead. Indeed, sometimes the circumstances utterly forbid that our ministrations on these occasions should carry a scintilla of comfort to the afflicted ones, so far as reference to the future of the dead is concerned. On such occasions the minister's situation is a very trying one, taxing to the utmost his common sense and tact and fortitude. No needless offense should be given the living. The lacerated feelings of the bereaved should be spared to the utmost degree, consistent with absolute truthfulness of statement and sincerity of motive. Neither by direct statement nor by innuendo, nor by reading of Scripture or of rubric, nor by the character of songs used should false impressions concerning the safety of one who died impenitent and in sin be made by a minister. Herein comes before us that other class to whom we owe something in these services. The spectators and those friends not immediately included among the bereaved ones constitute this class. And, indeed, to these are to be added even the bereaved family itself. For under no circumstances should anybody be misled into believing that one who dies in his sins has gone to a reward in heaven. This contra-

dicts the common knowledge of the entire community, and offends the sense of propriety and decency of every thoughtful and intelligent sinner and Christian. It also violates the plainest and most momentous teachings of God's Holy Word, and the whole tenor of the teaching of every evangelical pulpit in the land.

To be sure, it is not meant to say that you must needlessly obtrude the faults or failures of the deceased upon the audience to the wounding of the sore feelings of bleeding hearts. But we do mean to insist that it is altogether improper and untruthful, either by strained statements or insinuations or inappropriate reading of Scripture lessons or unsuitable songs or aught else, to leave impressions of the safety of the deceased, when the officiating minister knows, as well as the public, that the whole life and character of the deceased forbid any such hopes. The church and the ministry are often brought into contempt and ridicule in the eye of the world by such cowardly indiscretions on the part of the ministry.

There is still another side to this question. We owe something to God in this matter, and nothing but absolute sincerity and truthfulness will be acceptable to Him. He can not look with anything but displeasure upon our preaching against sin vehemently, and then, when standing at the bier of a noted sinner, obliterating in our services all distinctions between saint and sinner, and preaching a guilty, unrepentant sinner into the realms of glory. There are occasions, even, when fidelity will compel the utmost plainness and outspokenness on the part of the preacher, and these occasions are the very ones which will prove the most trying, and which will entail upon the preacher the greatest cost in the way of the displeasure and ill will of the bereaved. These cases are those where the dead were very prominent and wealthy and influential, but who habitually disregarded God and religion, and whose influence was potent for evil. The fatal and egregious error should in such cases be most tenderly but most fully and faithfully pointed out at any cost whatsoever. This course constantly pursued would soon put an end to the insistence upon funeral sermons for this class of people. The families of such should be considerate and thoughtful, and save themselves and the preacher by asking for an appropriate, simple service of song and prayer; and it would not be improper for them to go even further, and plainly request no reference to the life of the deceased.

A writer in the *New York Observer* gives a striking illustration of this sham at funerals. The editor tells of a funeral he attended of a man who had never shown any interest whatever in religion. It was stated that he was a Buddhist, if he was anything. The sentiments of the hymns sung suggested that the deceased was one of the "saintliest of men." And then the officiating clergyman read the following prayer from the service for the "Burial of the Dead":

"We humbly commend the soul of this Thy servant, our dear brother, into Thy hands, as into the hands of a faithful Creator, and most merciful Savior; most humbly beseeching Thee that it may be most precious in Thy sight. Wash it, we pray Thee, in the blood of that immaculate Lamb that was slain to take away the sins of the world; that whatsoever defilements it may have contracted in the midst of this miserable and naughty world, through the lusts of the flesh, or the wiles of Satan, being purged and done away, it may be presented pure and without spot before Thee."

GOD ANSWERS our prayers, but seldom in the manner we expected or had planned. Sometimes answers come and are unrecognized by us as such.

GOD DOES NOT SEND every dark cloud that falls upon your pathway, but, blessed be His name, no cloud is so dark that He does not enter to bless and succor if we but look for and lean on Him.

"THE CHURCH is a hospital," is the popular cry. Hence the plea that you must not turn anybody out of the church for any purpose. The Bible furnishes us an "army" as the figure of the Church, and makes us soldiers.

SELF-SACRIFICE is the best token of love.

CHARACTER is above culture.

SORROW IS A LONELY pathway—not because few travel it, but rather because every one's sorrow seems peculiar and solitary.

Ten Reasons for Sanctification or Holiness

BY Z. B. WHITEHURST

FIRST, God is holy and He wants a companion, a counterpart here in this world; and man is the only creature on earth that can be fitted for companionship with God. God wants honor and glory, and for this purpose man was created in His image, and in man's restoration to holiness the divine image is restored. Unholy man can not properly and completely honor and glorify God, therefore,

Second, God wills that man should be holy. "For this is the will of God, even your sanctification." "By the which will we are sanctified through the offering of the body of Jesus Christ once for all."

Third, He provides for it, (a) by the Word. "Sanctify them through thy truth, thy word is truth." "All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness that the man of God may be perfect." (b) By Jesus Christ. "And for their sakes I sanctify myself, that they also might be sanctified through the truth." "I am the way, the truth, and the life." "Wherefore Jesus also that he might sanctify the people with his own blood suffered without the gate." "Jesus loved the church and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word." (c) By the gifts and callings. "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." In these references we see from the whole of the Scriptures, from Genesis to Revelation, that the Lord Jesus Christ himself, and all the men and women called into God's service are some of God's provisions for the sanctification of believers, the second blessing.

Fourth, It is prayed for by Jesus, "Sanctify them through thy truth," and by Paul, "The very God of peace sanctify you wholly; and I pray God your whole spirit, and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." These are not prayers for sanctification in spots, as some seem to think they have it; but they are for entire sanctification of the whole man after he has come into God's family by repentance, faith, and regeneration.

Fifth, It is promised (Deut. 30: 6), "And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live" (Eze. 36: 26). "A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh." In this verse the two works of addition and subtraction are mentioned.

Sixth, It is sworn to by the Lord himself, "The oath which he sware to our father Abraham, That he would grant unto us, that we, being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him, all the days of our life." What God swore he would, he is abundantly able to do.

Seventh, It is commanded, "Be ye therefore perfect, even as your father which is in heaven is perfect." "Be ye holy, for I am holy, saith the Lord." "Follow peace with all men and holiness."

Eighth, It is the establishing, standing, and confirming grace, "That we be no more children, tossed to and fro, and carried about by every wind of doctrine, by the slight of men and cunning craftiness whereby they lie in wait to deceive, but speaking the truth in love, may grow up into him in all things, which is the head, Christ." "To the end he may stabi-

lish your hearts unblamable in holiness before God, even our father, at the coming of our Lord Jesus Christ with all his saints."

Ninth, It better fits us for the Lord's work. Therefore some call it the anointing for work, and seek it as such. They look upon it as a valuable expedient. "That the man of God may be perfect, thoroughly furnished unto all good works." "But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem and in Judea, and unto the uttermost parts of the earth."

While God wills it, provides it, prays for it, promises it, makes oath to it, commands it, establishes us in it, and anoints for work by it, there is yet another and stronger reason for it.

Tenth, It is essential. "Blessed are the pure in heart, for they shall see God." "Follow peace with all men, and holiness, without which no man shall see the Lord." Jesus sanctifies the church. "That he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish."

Christ will have a pure and holy bride, represented by a chaste virgin. Every man wanting to get married represents Christ, in that he will not have an impure woman. If we see God we must be holy. If we are to be caught up to meet the Lord in the air to be with Him in the rapture and for ever, we must be holy. Bringing the two ends of this article together, we repeat, companionship, comradeship with, and marriage to the Lamb requires holiness on our part. We emphasize the old motto, "Holiness or Hell."

JASPER, ALA.

Why I Need the Herald of Holiness

L. S. TRACY

BECAUSE my reading very definitely affects my thinking and my thinking is but the preliminary to my acting, I read the daily paper and having some military blood in my veins I am set on fire with patriotism and a desire to help my country which is now in a life and death war. When I read the doings of parliaments, armies, business firms, etc., a worldly touch is, for the time being, given to my line of thinking.

I take up the *Ladies' Home Journal* that sometimes comes to my house and read the domestic scenes and issues that are there discussed and for a time my mind is directed along the channels of the *Ladies' Home Journal*. Then the *Bombay Guardian*, the *Epiphany*, and *The Other Sheep*, in which missionary questions are discussed, direct my mind to how other men have solved some of the great missionary problems that confront me.

A book on history or biography starts a train of thought consistent with the subjects they treat. I see how others have fought and conquered or been defeated and I try to order my life in harmony with the one or different from the other.

The reading of the above are good. I get much benefit from them. They help me in my work, they help me in my thought, but they do not supply all the needs of my mind. Though some may be more or less religious, and others entirely secular, there is still a lack. I read the organs of other churches. They are good and I get much suggestion from them, but if I expect to be a proper Pentecostal Nazarene preacher and missionary, I must read my own church paper, the *HERALD of HOLINESS*. Without it I can not keep in touch with the brethren of my connection nor receive the encouragement of their victories. It helps me to think along Pentecostal Nazarene lines. It helps to

keep me spiritual in an intensely cold spiritual atmosphere. It helps me to keep straight on holiness. Often an article or editorial sends me to my knees. Sometimes the contents of my church paper suggests or directly supplies a discourse that is made a blessing to my Indian congregation.

My Bible is my storehouse. Papers of other churches are helps, books and secular papers I do not discard; but aside from my Bible my own church paper is essential to my sound thinking, proper living, and aggressive working as a Pentecostal Nazarene missionary. That's why I need the *HERALD of HOLINESS*.

BULDANA, BERRAR, INDIA.

Sanctification

N. W. PHILBROOK, D. C.

SANCTIFICATION involves two sides, God's and man's. His part has been changeless from the beginning. The supreme question is, What is my part and am I doing it? Probably no Scripture is more to the point than Rom. 12: 1, 2, "That ye present your bodies a living sacrifice." That ye present yourselves with all you have and are, to do the good and acceptable and perfect will of God. The transforming and renewing of the mind spoken of is the work of the Holy Ghost whom God gives to those who obey Him (Acts 5: 32). This brings a man into such relation to God that as long as he chooses to continue the relation he has at his command all the resources which God has provided in the plan of salvation, and is invincible before all the wiles of the world, the flesh, and the Devil.

But sanctification does not remove from the nature of man the consequences of sin which are inherent, for he is still subject to temptation at every point of weakness in body and mind and spirit. Temptation is an appeal from without to a weakness within. There never comes a time when he may not be tried to the utmost and like Christ in the garden, sweat drops of blood in the struggle with the powers of evil. We have only to study the experience of Him who is our pattern and example to learn how God works in us to bring us into His image. He was tempted in all points as we are—He suffered being tempted—He offered up prayers and supplications with strong crying and tears—He learned obedience by the things He suffered—He was made perfect through suffering (Heb. 2: 70). Yet God had given the Holy Spirit to Him without measure.

It is an error to claim that sanctification relieves the Christian from temptation and the struggle and suffering which it entails. That it takes out of us the consequences and weaknesses which is the heritage of sin in the race. It is in the spiritual exercise which is necessary in the fighting, wrestling, striving, working, watching which develops in us as in Christ that perfection of character which is the image of Him who is the image of God. It is a rule that the nearer we approach to our pattern and the keener our spiritual vision becomes the more intense is the conflict as it was with Christ who in the last moments of the death agony broke forth with the cry, "My God, why hast thou forsaken me?" The humanity of the Son of God was being tempted to question the love of the Father who, through that suffering, was perfecting His greatest gift to mankind.

Sanctification is on man's part a consecration of himself to do the good and acceptable and perfect will of God—on God's part an acceptance of the service and in return a gift of the Holy Spirit which carries with it all the resources of God necessary for his growth and development in the divine life until he has learned obedience and been made perfect through suffering, and there is found in him the image of Christ who is the image of God. "As he is so are we in this world," and the path He trod we must tread to reach the consummation of life—"That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us."

The Successful Pastor

BY M. E. BORDES

In Five Chapters

CHAPTER IV

IF WE had time we would like to elaborate on the four following things: On the pastor as a pray-er, as a leader, as an organizer, and as a messenger. We have time only to say that he should not only have a sermon, but a message. It should burn in his heart, throb in every part of his being, flush on his cheeks, and sparkle in his eyes. His soul should be heavy with it. When he walks on the rostrum to preach he should then have no friends to favor and flatter, no foes to club or brow beat, but should put all under the canopy of eternity and feel that they are all travelers to the judgment and all of them lost who are not entirely right with God, and preach to them with the awful authority of "Thus saith the Lord." A pastor who can see his people neglecting the week night services getting to church late on Sabbath mornings, taking no particular part in the various services, the church run down financially and otherwise, without getting a burning, stirring message from God, is certainly not living very close to God or to the needs of his people.

Just a word about the pastor as an organizer. Things should not go along in his church in a slipshod, haphazard, careless, frazzled-out sort of way, but he should draw over every department of the work the reins of uniformity, and see that everything is done right.

Everything with which God has had anything to do is perfectly organized. In thousands of years, millions of worlds in making their circuits, swinging in space, traveling at a fearful rate of speed, holding their place at correct distances from each other, sweeping through illimitable space, have never been known to be one second behind or ahead of schedule time. Take the physical body, with all of its different organs and members, every one of them minutely and correctly related to each other; this presents another example of God's marvelous system of organization. There is no doubt but what the Church today is seriously handicapped, if not almost ruined, with the lack of correct organization. We do not mean too much organization but enough; we do not mean all organization but organization plus something else; we do not mean that organization is the greatest thing, but one of the relatively important things; we do not mean organization without the Holy Ghost, but organization plus the Holy Ghost, or, in other words, the Holy Ghost working through intelligent organized channels. Electricity is dangerous without a system of organization. Properly organized it is a blessing. We feel sure that our consecrated, dedicated, sanctified, fire-baptized forces should be organized and turned loose in many directions and made to count tremendously in the salvation of the world. This is the pastor's job. He is not supposed to do it all but is supposed to indicate the way, show the people how, and, as a rule, the church will always follow him.

We feel we must say that the pastor should be a man of unchanged purpose; nor over-elated with his successes, nor discouraged and dispirited over his apparent failures; not turning to the right or left, but following a straight line to the goal. He should believe in God, believe in himself, in his message, in the divine authority of his commission, push forward to a definite end unaffected by his flattering friends, or his nagging enemies. When folks pray, "Lord, keep our pastor humble," he should say "Amen," keep sweet and keep on. When methods which he knows to be of God are criticised by those whom he knows could not run a peanut stand without going into insolvency he must keep his head and heart in the right place and press the battle all the harder.

If the pastor does not get the crowds, they say he is dead and backslidden; if he gets the crowds, they say he has compromised and is

aiming at the spectacular; if he has a small church, they say if he was any good he could make it large; if he succeeds and makes it large, they say, "Lord, keep us small and save us from getting popular." If the singing is poor, it distresses them; if an honest effort is made to improve it, they wring their hands in a paroxysm of dread and fear that the church will become worldly. If the preacher uses bad grammar, they say he is ignorant; if he uses good grammar, they say he is proud and putting on airs. If he is poorly dressed, they say he is slack and commonplace; if he is neatly dressed, they say he makes them tired, he thinks he is somebody. But in spite of all this conglomeration of whims, criticisms, and censures, the pastor must keep his bearings in God and hasten on with his message and his work, remembering the words of the Scripture, "The servant of the Lord must not strive, but be apt to teach, patient toward all men."

They will criticise him if he does not succeed and criticise him all the more if he does. He will be greatly burdened with "used to have" and "used to be's" of the church and these will be continually called to his attention. He will be reminded over and over again of the good old times they "used to have" and the church "used to be" crowded, that the money "used to be" plentiful, that the altar "used to be" lined with seekers, until the present pastor will wonder what they did with the barrels of money they received and what became of the numberless seekers and why they were not enjoying some of this financial and spiritual prosperity when he came on the field. He will be told of the many virtuous deeds and moral achievements of his predecessors, how they preached, worked, organized, visited, etc., until he will always wonder why they were not retained and why a successor was ever called to succeed such illustrious personalities.

When he is successful they will gather around him to shake his hand cordially, look wise, and say, "This reminds us of the good old time," as if there had been nothing in the past but millenniums. When, incidentally, he does not succeed, they will get down on their knees, groan and wring their hands and act as if the church was going to the Devil and say with a sad face and a funereal countenance that the church is not what it used to be. He will be told how to be a pastor by those who were never pastors, how to preach by those who never preached in their lives, how to save souls by those who never saved a soul, how to run things and to perform successful achievements by those who never did anything in their lives but say saved, sanctified, and satisfied. He will be prayed at, testified at, will be yanked, pulled, and jerked across the breakfast, dinner, and supper table. His family will be overhauled and looked at through a very strong magnifying glass, his sermons dissected, his private and public life severely censured, the carpets, draperies, chairs, bureaus, tables, dishes of his home will be discussed, his motives will be impugned, and he will be blamed many times where, if the truth were known, he should be commended. He will have things said to him which he knows were intended to cut—and they will cut to the very heart. Many times he will leave the church with a smiling face but with an aching, bleeding heart and a wounded spirit. But despite the nagging, tantalizing, trying things which press him on every hand, he should be positive enough in his character, sweet enough in his soul, and religious enough in his experience to go patiently, joyfully, and successfully on with the work which the Great Head of the Church has laid on his heart and placed in his hands, always remembering that this world is not his home, thanking God that his pay day is not far distant, and that his reward is great in heaven.

Then he must be a man of holy dare. We

should remember that we are not only settlers, but pioneers; we are not only to hold our ground but get more. We should always be pushing out to the regions beyond, dauntless in our dare, and intrepid and scripturally reckless in our undertakings. Our spirit should be, do or die. The Bible teaches from Genesis to Revelation that God is a wonder-working Being. The Bible is full of the spirit of achievement, history rings with it, and may God help us to catch the inspiration and fling it on to the succeeding generations. Our vision should exclude everything but God; our faith should sneer at and discourage the Devil; laugh at obstacles, overleap difficulties, and our plumed souls should poise their pinions in God and swing out to achievements and victories hitherto unheard of. Cities should be stirred, every pew in our churches filled with people turned away, every service a ringing victory for God and souls, back bills, floating notes, long standing mortgages be paid, souls stretching out their hands to us from every side for help and salvation, our altars packed with seekers in our regular services, preachers and missionaries raised up in and educated by our churches, a gospel automobile carrying a company of efficient workers holding a dozen open-air meetings a week turned loose in every one of our cities, the Devil chagrined and defeated, God glorified, the gospel preached, and thousands of immortal souls won for Jesus.

My soul long ago caught the inspiration: mine eyes have seen the vision; I shall never rest content with the commonplace. What if they do call us broad or narrow and accuse us of aiming at the spectacular? Let us go on, in God's name, with the tread of a conqueror. No matter if they do impugn our motives or question our methods. Let us thank God that our results justify our methods; march up the hill, sword in hand, leap over the Devil's entrenchments, put him to flight, pull down his old black flag and unfurl to the breezes the flying, fluttering banner of the cross.

Perfect Love

C. WARREN JONES

THE more I look into the old Book the more I am fascinated with the great doctrine of perfect love. What it will do when it is implanted in the hearts of men and given an opportunity to work out through their lives is, not one of the wonders of the world, but is the wonder of the age.

This love, not a sickly sentimental something that sometimes bears the name, but this which emanates from the great loving heart of God is the mightiest factor that the world has ever known anything about for the uplift of mankind. There is nothing that has ever taken its place, nor is there anything that can be substituted for it.

The apostle Paul placed it at the head of the list. He laid great emphasis upon it. According to his way of thinking it was the pearl of great price, and declared that when once in possession of it we could be more than conquerors through His precious name.

Will the love of God shed abroad in the human soul do what the apostle says it will do or was he beside himself and inclined to exaggerate a little? The writer is persuaded that after Paul was converted that God met his soul in sanctifying power. He received the blessing of perfect love. I know that he received it because it worked out through his life. His was a life of victory.

Listen. He says some beautiful things about this love. He says it will suffer. People may slight you and mistreat you and misquote you and persecute you, but if you possess this love you will suffer the same and that for a long time with the emphasis on the word "long." All the time you will show nothing but perfect love. Isn't that beautiful? I say, "glory!" This love does not carry with it the least spirit of envy and does not vaunt itself; that is it does not seek the high places or the applause of men. The man who possesses this love possesses an humble spirit.

Then again this love is not provoked, irritated, or ruffled. Under the most trying circumstances and when other people are showing a great deal of feeling and when the top of the mountain has been blown off and the old volcano is pouring out hot mud and lava, this man in whose heart perfect love abides is as calm as a May morning. Then the Book says that this love thinketh not evil. It is not around surmising evil or expecting something to come around the turn of the road. It refuses to believe rumors or give credence to evil reports at first hearing. It finds no satisfaction in evil of any kind, but does rejoice in the truth. It beareth all things. It is a good burden bearer. It doesn't chafe under the load. It makes no difference what is loaded on it bears it patiently. It smiles and goes on with the tread of a conqueror. It believeth all things. It stands ever ready to believe the good about people and especially about them of the household of faith and refuses to believe the bad until forced to. There will be

plenty of time to believe the bad after we know for a certainty that it is true. It hopeth all things. It hopes for the very best. It looks for the best in people and that hope clings until it is forced to let go.

Then comes that beautiful characteristic of perfect love and that is it will endure all things. It endures for the sake of the cause and for the sake of Jesus. It will not grumble or complain or find fault, but will just endure and thus prove that love never fails.

Loved ones and friends may fail us and there are many things in this world which may prove a failure, but there is one thing that we can bank on and that is perfect love. If the fire has fallen and our hearts have been purged and the Holy Ghost has come in and shed abroad the love that Paul speaks of, we can be assured that we have something that is more reliable than the Bank of England. It is just as sure as the Bank of Heaven. If we have it, "it never faileth."

SPOKANE, WASH.

Go Ye

BY OSCAR HUDSON

THE warning thunder peals of the awful storm of approaching judgment are distinctly heard rumbling along the darkened horizon. The miasma from the pit is thickening in the spiritual realm and overcoming "low ground" pilgrims on every hand. The only hope for lasting purity of the situation is the lightning bolts from the pent up wrath of a sin-avenging God, which are beginning now to fall about us. Undoubtedly the time is short. The storm, in its fury, is already bursting everywhere. In the meantime the Lord points to the unsaved multitudes of earth and says to you and me "Go ye."

1. THE CALL ITSELF IS INDICATIVE. Some one is in distress and needing the help we can give. When we look to see who it is and the reality of a lost world for the first time breaks in upon our conscious nature, the shock and weight is often almost unbearable. Beloved, have you felt the Holy Ghost moving you to help rescue the starving multitudes from a burning hell? Has He knelled the heavenly "Go ye" in your soul? And does the situation appear real to you? Think of it: every tick of the watch sounds the death knell of a heathen soul for whom Jesus died, and to whose rescue every blood washed soul has been summoned. Then, too, there are multitudes throughout this Christian land of ours who are surely sinking to endless despair.

Do we believe there is a hell that is eternal? Do we act like we believed it? In reality we believe just about what we act out. Think for a few minutes of what it means to be lost for ever, then count the ticks of your watch for one hour. Do you pray, work, sacrifice, and give like you believed that many souls were dropping into an endless doom every hour? In your mind you can doubtless see them as, one after another, in rapid succession they go over the treacherous chasm to certain destruction.

Oh, the multitudes who are lagging behind the royal army, who, filled with holy energy, are marching to the fray. May the dear Lord throw us into the battle while it is called to-day, for the night is soon coming when no man can work. Time has been called a parenthesis in eternity. It appeared upon the scene when the human family was laid in the lap of creation, and will mark the consummation of our creation, dying as redemption deals the final blow, at the close of the millennial reign, to Satan's plan to dawn the world. Man enters it as by fate, and like the sizzling rocket from the adventurer's hand, flashes for a moment in the darkness of uncertainty, goes out, and the fact of his existence is forgotten, especially if he fails to write his biography on the hearts of humanity with the finger of duty dipped in the fire of God's holy love.

"Time and tide," it is said, "wait for no man." Man is mighty and has conquered and

harnessed almost everything he has met; but time, oblivious to his opposition, moves steadily forward, crowding—not to say crushing—us into the wine press of a general judgment where the impotence of time and the importance of eternity will burst upon us in its first reality.

2. THE CALL IS PERSONAL. It does not call Smith, or Jones, or White, and leave you out, but says "Go ye." We doubt if any soul ever becomes yielded to the Lord that does not receive a commission. The baptism with the Holy Ghost is synonymous with power to be-

come witnesses, not only in Jerusalem and Judea, but also to the uttermost parts of the earth. Many are wading through wretchedness and misery, seeking luxuries and happiness, with loved ones at home, who, if they were in divine order, would be enjoying a victorious, useful, contented life evangelizing in the home land or carrying the royal banner on some dark, foreign, missionary field. You may not be called or qualified to do either—multitudes are not—and yet the Lord may be thundering "go ye" through the corridors of your conscious nature. Circumstances may render your leaving home an impossibility; but if you will listen to the voice of God until you become thoroughly aroused from the languor and lethargy that is settling everywhere like a pall. He will in some way possess you with the ability to go. It may be through money that He puts into your hands to help pay the way of those who are in a position to follow Him in active service. Your gold will eat your flesh like fire in the day of judgment if you hoard it for a selfish purpose or for godless children while the heavenly "go ye" is ringing in your soul. One momentous mission that even the busy mother may be called to fill is that of intercessory prayer for the weary soldiers of King Immanuel on the battlefields of heathendom.

When the muffled drums beat the dirge to which all nations will march into the presence of the Judge of every age, no doubt there will be many changes in the scale of rank and position. Many who stand high and enjoy prestige and popularity will be assigned to insignificant corners or places, while others, who, through the power of circumstances, have been forced into the covert of isolation, will rise to shine as the stars of the firmament.

3. THE OPPORTUNITY AND DEMAND IS NOW. A master would quickly discharge a servant who, when he said go, would stand idly about or mope in silly indifference. The command implies the thought of immediate action. How fearfully awful it is to linger. Yea, it is inexcusable criminality. Hell is, this moment, reaping a tremendous harvest. Think of the souls who have swayed beyond the pales of mercy since you began reading this article. They are gone for ever. We have no time to lose now troubling over them, but there are millions all about us who are marching on to join those who have gone on before. Besides, the evening twilight of the day of mercy will soon be eclipsed by the darkness of tribulation's horrors as judgment begins to purge the world of her corruptions. The Holy Spirit seems to be hastening the work. Human wisdom, red tape, conventionalities, and elaborate machinery are being surpassed by the simplicity of the Holy Ghost. Beware lest your carelessness cause the Lord to take away your talent and you be cast into outer darkness where there is weeping and gnashing of teeth.

SHERMAN, TEXAS.

"The Wind Bloweth Where It Listeth"

BY MARY J. KILGORE

THERE is something so unexplainable and supernatural about the work of God's grace in the human heart that we fail to appreciate its grandeur when we try to reduce it to the level of human reasoning. God, as sovereign of the universe, delights to work out His plans for our welfare by hidden measures and to finally bring them to light in some grand climax in our lives. He does not always deign to make known His plans to us ahead of time, but comforts us with the assurance that all things work together for good to those who love Him.

His dealings with us are so far beyond our comprehension that it should inspire our hearts to reverence and adoration. Nicodemus sought an explanation of Jesus that his finite mind could grasp with reference to being born again, but the only one Jesus vouchsafed was that implied in the words of our subject. That we are able to see the effect produced by the Spirit of

There's A Sunny Side

BY D. RAND PIERCE

Don't be a grouch, with a long-faced view,
And a tongue that was made to meddle;
The world has enough to make it blue
Without the wares you peddle.
There's a sunny side to this life, my man,
If you catch the vision of God's great plan;
And above the fret and the stew and strife
There is peace and joy for the saddest life!
So don't be a grouch with a long-faced view,
For the world has enough to make it blue.

Don't tell your friends all the world is sad.
There is trouble enough, no doubt, sir,
Nor think all the people must be bad,
Just because you're put about, sir.
There are lilies fair at the black mine's mouth
As snowy white as a swan down south;
There are souls that dwell in a world of
wrong,

With a heart made pure and a victor's song;
So don't tell the folks all the world is sad,
Nor dream that your neighbors all are bad.

Don't wobble round with a soul all weak,
Like a rump infected chicken;
Look up! and grace like lightning streak
From the skies your soul will quicken.
There's power to spare, round the Throne up
there,
And a prompt delivery—not a need of care;
Telephone in faith is the Lord's command,
And His grace is sure, it will be on hand;
So don't wobble round with a soul all weak,
When the power will come like a lightning
streak!

Don't live a life that is stale and dry
Like a cornhusk in November!
Get right-side-up, for the cloud-flecked sky
Is bending low, remember:
There is rain up there and the sunshine fair,
There is dew to freshen the brow of care;
There is music sweet as the birds' in June,
That will set your saddened heart atune;
So don't live a life that is stale and dry,
While the "showers of blessing" fill the sky!

God upon us there is no question, but to explain the special process by which that effect is produced is impossible, and like the man once blind we can only wonder and say, "Whereas I was blind I now see."

Many workers in their desire to explain the plan of salvation so that it may easily be understood, take from it much of its attraction, for it is always the wonderful and supernatural that appeals to the human heart and mind. Men have gone insane tampering with spiritualism, etc., just because there was such a great fascination for them in the supernatural demonstration which they witnessed. God's grace is no less wonderful and its demonstrations no less supernatural, while they produce upon the one affected the most gratifying results.

It is most marvelous to note that a manifestation of God's grace in a heart that is sinful and only inclined to evil can change that heart till it is loving, kind, and devotedly attached to all that is holy and good. We may talk of trying to control our evil dispositions, but nothing but God's power can change them. Let us not, in trying to account for this great change, attempt to bring the work to the level of scientific, philosophic reasoning. Give God glory. Let His work stand forth in all its mysterious grandeur. I remember one of the most effectual testimonies I ever heard was given by a young girl who had recently been saved. She was being criticised and plied with questions by skeptical friends until she was lost for words; finally one said, "Just how did you get saved?" With her heart full of love and her eyes brimming with tears she said, "It was just the divine mercy of God." Not another question was asked and more than one turned away with tears in their eyes.

The world is saying that we are not prepared to receive anything which we can not understand. But they are disproving that statement every day, for the very commonest blessings of life and the ones we can not exist without are understood by few. How many among the masses could analyze a sunbeam or a raindrop?

And yet we are very glad to accept them and really we could not get along without them. The Bible says that even kings live of the field, and we know if we don't get sunshine and rain our fields will not produce, and our living would be cut off. We may not understand them, but we desire them because we need them and know what effect they have. Sometimes the rain comes with such violent displays of wind and electricity that we stop our ears and tremble at the noise and tumult and again it falls gently as a mother soothes her babe to rest, but in either case the rain produces the desired effect and we marvel when the sun shines again to see mother nature putting forth her fruit in such abundance. Such is the case with the demonstration of God's Spirit. It may sweep over one soul like a mighty cyclone, over another it may come calm as the morning zephyr, but always the fruit of the spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance. Let the world marvel. The more marvelous it is to them the more attractive it will be.

We have a friend who has believed in the second work of grace for many years. Finally under the ministry of a very intellectual preacher he was led to profess it. The next morning in conversation with him he said, "Sister, I just decided it was a principle and I embraced it." According to God's Word it is not a principle but a divine and glorious work of God which produces a principle. We may embrace all the doctrine and teachings relative to the principle and yet be devoid of that wonderful experience in our heart. Paul said, "Beware lest any man spoil you through philosophy and vain deceit." Accept no doctrine or reasoning for an experience but be sure the divine has been wrought in your heart and whether you can ever give a reason or an argument that will satisfy the curiosity of an argumentative world, you can live a life that will satisfy your heavenly Father and convince the world of sin. Amen.

CANUTE, OKLA.

The Gift of Tongues

BY REV. GEO. W. MARINE, C.S.R.

THE history of the French prophets at the commencement of the eighteenth century presents some facts of special interest. "What is specially noticeable," says one writer, "is that the gift of tongues was claimed by them. It is remarkable that a strange revival movement was spreading, nearly at the same time, through Silesia, the chief feature of which was that boys and girls of tender age were almost the only subjects of it, and that they too spoke and prayed with a wonderful (strange) power. The so-called tongues, which manifested themselves first in the west of Scotland, and afterward in the Caledonian church in Regent Square, present a more striking phenomenon, and the data for judging of its nature are more copious. The long, eager, fixed expectation by the mind brooding over one central thought strained to a preternatural tension. Suddenly, now from one, now from another, chiefly from women, devout but illiterate, mysterious sounds were heard. The one over whom they exercised so strange power has left on record his testimony, namely, 'They seemed but an unintelligible gibberish, the yells and groans of mad men and women and children, even infants being affected with the spell or strange power.'" The writer of this article has witnessed the same here in Los Angeles.

The promise of a new power coming from the divine Spirit, giving not only comfort and insight into the truth, but fresh powers of utterance of some kind, appears once and again in our Lord's teaching. The disciples are to take no thought what they shall speak, for the spirit of their Father shall speak in them (Matt. 10: 19, 20). The lips of Galilean peasants are to speak freely and boldly before kings. They shall speak with new tongues

(Mark 16: 17); was fulfilled on the day of Pentecost, when cloven tongues like fire sat upon each of them and the assembled nations were there and the people said, "We do hear them speak in our tongues the wonderful works of God" (Acts 2: 11). No gibbering here, but plain oldtime salvation talk as the Spirit gave them utterance.

Each instant of the gift recorded in the Acts connects it, not with the work of teaching, but with that of praise and adoration; not with the usual order of men's lives, but with the exceptional epochs in them. The Holy Ghost may enable any man to speak in another tongue, but never when not necessary. Every instance recorded in the Bible where they speak in tongues, other tongues, such speaking was strictly necessary. Therefore we are led to believe that the gift of tongues is not of so much importance to us as the gift of the Holy Ghost to cleanse and purify our nature from all depravity and enable us to use the tongue that we already have.

Talk about getting your baptism of fire, of being baptized with the Holy Ghost, and having the gift of tongues, when you have never passed through that deep inward crucifixion to the self life. A proof that you have not the gift of tongues, much less the blessed gift of the Holy Ghost, is the lightness in conversation, worldliness in dress and manners, looseness toward those of the opposite sex, lack of conscience in money matters, a general distaste for long seasons of secret prayer, and a tendency to estrangement from every one who does not fall in with your idea, unteachable, an insubordinate spirit, seeing of visions, becoming denunciatory, seeking special manifestations.

VENICE, CAL.

The Building of a Church

BY KELLOGG O. GOULD

And I, if I be lifted up from the earth, will draw all men unto me.—(John 12: 32.)

THE wisdom of no mere man is able to build a church. It is well for us to note that the Apostle Paul claimed the name of master-builder, "according to the grace of God." No man in his own conceit is able to build any part of God's temple. The true temple of our God is holy. No unholy hand can possibly so much as make mortar for its walls. Only holy men, moved by the Holy Ghost, can build churches. I mean only holy men are employed by God to minister in holy things. Whenever mere man puts his hands into church building, God will instantly pull His hand away. There is and can be no fellowship between Christ and Belial. The task of building the living Church is always committed to holy men. God ordains holy men only to be His builders. They only can be workmen who needeth not to be ashamed. They only can rightly divide the word of truth. They only can break the true bread. They only can furnish the building and stand at last approved of God. They only shall receive the great diploma, "Well done, thou good and faithful servant," as they lay their precious, priceless trophies down at Jesus' feet.

My text tells about lifting up Jesus. It takes power to lift anything. It takes power for a man to lift the load of family provision, and feed his loved ones. It takes power for the faithful wife to bear and succor her children. And so it takes power to lift up Jesus. The man who lifts up Jesus to the dying world must be clean every whit. He must have been born again. He must be an adopted child of God, and bear about in his body the marks of the Lord Jesus. He must be like Him. He must bear every fruit of the Spirit. He must be transformed in his mind so that he shall be able to prove to a dying world the will of God concerning their salvation. Remember that God calls no man who lacks convincing power. The man who thinks he is called to preach who can not convince men, is no doubt mistaken in his call. The man who is called of God will be able to defend God's truths in the face of gain-sayers; and he will also be able to set to his seal that he is confirming men as living epistles by the power of his authority as an ambassador.

The building of the militant Church is the work of the Holy Ghost through human agencies. Webster says the Church is "a formally organized body of Christian believers working together." This is the universally accepted definition of the word Church. Every true Christian believer who is a member of the Church is an entity of his church. And the Church is made up of such. And without such the Church is not. The Pentecostal Church of the Nazarene is the church of sanctified membership; a body of people gathered together to serve God in the beauty of holiness. It is not a people who are slaves of ecclesiastical task masters. It is a church where freedom of the Holy Spirit is loved and cherished, and wherein He can run and be glorified. In the Pentecostal Church of the Nazarene the spirit of holy freedom abounds, while the saints' souls are mounting into the third heaven in joy and holy ecstasy. It is the church wherein every man and all men and women are of a size, each esteeming others better than himself, and wherein no act of humility is too great, and no sacrifice too heavy.

The Pentecostal Church of the Nazarene is founded and builded upon Jesus Christ, whom it lifts up to the perishing world as the complete and entire Savior, wanting nothing. The holy people of our church are daily lifting Thee up, O Thou bleeding Lamb!

The Pentecostal Church of the Nazarene is not built upon the eldership, as some teach. True, we are God's loyal people. We have our elders. But our church does not rest upon them. Our church has a surer foundation than mere man, even though he be sanctified. It

rests upon the eternal Rock of Ages! We love our elders and highly respect them, as they move on as ensamples to the flock. But woe be to the one who attempts to lord it over God's heritage. His words are not the *ipse dixit* in such a case. Jesus Christ is the sanctified man's first and last. Jesus Christ is our all and in all, our everlasting portion. We are anchored for ever in Him. The view of Him is undimmed. Let no man attempt to becloud our vision for we would view the landscape o'er. Bishop Burton R. Jones said, in 1896, speaking of the Free Methodists: "I discovered no disposition among the ministry to proscribe the liberties of the saints or restrict the Spirit's operations. This is a hopeful indication. Holiness can never be worked in a straight jacket. Saints are not born that way. Put on the straps, tone the church down to the level of the nations round about her, and the death-knell will soon be heard."

As true holiness people we are allotted the task of building the Church. It is a lifetime job for every man and every woman. We are to build against our neighbor's wall, not tear his wall down, but supporting one another. The sword in one hand, the trowel in the other, we are to watch and pray. All hell and the world and the flesh are against us. Still we are to build. The Pentecostal Church of the Nazarene is building and will still build because it will obey the Word and the Spirit, and ever remember that its mission is to build and not destroy, and to labor on for the salvation of the lost till Jesus says, It is enough, come up higher. May the blessing of heaven be upon us as we toil on in the building of our dear church; and may grace, mercy, and peace be upon you all. Amen!

WEBSTER GROVE, MO.

Pioneering In Western Kansas

BY REV. IRA F. STEVENS

THERE is no subject so precious to us as pioneer work. We have chosen "Pioneering in Western Kansas," first, because we live here; second, because it is on our heart; and third, because God has used us somewhat in this work this year. The dictionary tells us that a pioneer is a soldier who clears the road before an army, sinks mines, etc., one who goes before to prepare the way, a foot soldier of course; but now we go in Fords. Jesus said, "The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest" (Luke 10: 2); and, "Say not ye, There are yet four months, and then cometh harvest? Behold I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest" (John 4: 35).

First, We would like to speak about the need. We are slow in getting into this field. If we had gone into this field ten years ago, we would have headed off a lot of fanatical things which are getting a firm hold in this country. But the people are hungry for the gospel, they are not "preached to death," and they have not sinned against so much light as in other places. Also, they don't fight holiness. There are not so many churches, therefore we have more room. The people want a place to go, so we can always get a crowd to preach to. Many people who are living out on these prairies, and in sod houses, are intelligent and educated; many are school teachers and business men who have moved out here to get cheap land, and moved away from their church privileges and lost the grace of God out of their souls, and are raising up a family of children without any church or Sunday school.

Now, as to our Pentecostal Nazarene work, we have had very little in western Kansas. We have had a few churches in the southwest, and a foothold in the northwest, but very little in the central west until this year. Many other churches have been in this field and gone off and left it; but God has endowed us with resurrection power, so we can raise the dead churches. We are preaching holiness in many of these abandoned places.

Second, the hindrances. These places are hard to reach, as many of them are not on a railroad and must be reached by auto. The people have n't any faith for a meeting, and we have to take the faith with us; and then the houses are small and no room to take care of the preacher, until sometimes the preacher will be obliged to sleep in the schoolhouse among snakes, rats, spiders, and centipedes. Many times there will not be very much money in it, for many of the people are poor, and, anyway, they are not educated to give.

Third, How can we get into this field? I think I can answer it. It can be done through the group meetings. I am not making a plea for money as is generally the case when this subject is brought up; but I am making a plea for action—a plea for organization, and a plea for some people who will stand back of it with their prayers. The northwest Kansas group of churches banded themselves together last

The Herald of Holiness family

By T. H. Agnew

We read of the Jones family, the Smith family, the Black family, and now the Herald of Holiness family. In speaking of family we have in mind certain relations, certain blood relations. These blood relations have certain characteristics we call family resemblances: eyes, ears, hands, feet, height, weight, also tastes, dispositions, habits, fellowships, and things that they specially enjoy. How true all these characteristics appear in the Herald of Holiness family. The tie that binds, the blood that cleanses, the ears that hear, the feet that walk, the tastes and dispositions. St. Paul speaks of family, "Whole family in heaven and earth," that certain "grants" may be bestowed on them. This is the purpose of this article, certain grants. It is the desire and prayer that every home represented in the Pentecostal Church of the Nazarene, and many others who have the spirit of the meek and lowly Nazarene, that are not yet members of said church, shall be thus wise in becoming a member of the Herald of Holiness family.

Many good and sufficient reasons could be given why you should be a member of this family. For brevity I will waive the great intellectual and spiritual advantages, and suffice to say that no one who reads the Herald of Holiness every week can but grow both mentally and spiritually, and that very fast. It is the family sentiment I am seeking in this writing. All departments of the Herald of Holiness are good, but I venture this remark, that no department is read and enjoyed like "The Work and the Workers," and "Church News." These letters and reports from the field and the workers, the news from the battle front, these spiritual fighters, this holy war; what thrills of joy fill our hearts when we read of a good revival that has come to some struggling church. How much sacrifice and soul burden this means to some faithful pastor, evangelist—church. The salvation of loved ones, how much it means. The reports in the Herald of Holiness are like personal letters from this holy family, and letters about the kingdom of God. The Herald of Holiness is like a chain that binds us together. Every subscriber becomes a link in that chain. Only death should break the chain. Once a subscriber to the Herald of Holiness, always a subscriber. We can better afford to do without food for the body than for the soul. If need be, make sacrifice to get the Herald of Holiness. Let every pastor faithfully observe Herald of Holiness Day, September 16, 1917. Get every family into the Herald of Holiness family. Lengthen the chain by increasing the links. Let us bind ourselves together and pull, all pull for victory. Amen.

Waverly, Ill.

spring to stand back of a plan to put five revivals in western Kansas in new fields, using five different evangelists. All these meetings have been held except one. We promised these men to give them their carfare and \$35 a month. When we met together at our last group and straightened up accounts, we found that on the four meetings we were only about \$50 in the hole, which was quickly arranged for. There were something like fifty people saved and sanctified, and two new churches organized. We must begin to do something. I know we have been saying that for years; but we must get at it at once or some of the Enemy's work will get in.

I am not opposing sending money and men to the foreign fields, but I do say we are behind on the line of pioneer work; and I am afraid God will hold us responsible for it at the judgment. These people are at our door. What would you think of a man sending money to Africa to convert the negro, who fails to try to save the poor negro who is living right at his door? This is an actual case. There is a negro community within thirty miles of my church, with about one hundred and fifty people, who need the gospel just as much as they do in Africa. They have their preachers, but they smoke, they chew and drink, and fight the real work of God; and their members are calling after us to "come over into Macedonia and help us."

I want to repeat it: it isn't money that we need, it is action! We often hear people say, "If I had some money I could invest it and make some more money"; and generally that person is lazy and no good; while others are rolling up their sleeves and going at it, and are making the money. Most of these fields will pay their own way after we pray through and get the glory down. There is plenty of money around when we get willing to go in the open door. But, as I said, there is n't any faith there to begin with, so we have to take the faith with us. Last winter a certain evangelist and I went into a town where there wasn't any church back of us. Of course we had a hard fight. That is always expected. But we got an organization. The evangelists were well paid, and \$25 was given for foreign missions, \$20 to the Publishing House, and two preachers—all of which would not have been realized had we not believed in pioneer work.

And now a word to the churches that have grouped themselves together: If you want to make your group meetings interesting, discuss the pioneer work. Put an evangelist in the field. Get back of him with your prayers and means, and God will bless you, and your group meetings will not be dry. Some of the groups have gone together and bought a tent. That is fine! Now have your campmeeting board well organized, with a president, secretary, and treasurer. (If you are not well organized, the Devil will get in and defeat the entire plan.) Then when you come up to the end of the year, you will be able to report a fine lot of converts outside of your own church that you otherwise would not have had. And when we meet at the great white throne, you will see a great company come up, some from the east, west, north, and south, and some from western Kansas. Amen!

PLAINVILLE, KAS.

CAMPMEETING BEATITUDES

1. Blessed is the man who can testify without trying to preach.
2. Blessed are they that do not buzz in the seekers' ears or visit around the altar.
3. Blessed is the woman who does not talk about her neighbors.
4. Blessed is the preacher who is as attentive to grandma as to the pretty girls.
5. Blessed is the preacher who keeps sweet when he is not asked to preach.
6. Blessed is the waiter who is patient with cranks.
7. Blessed are they that do not laugh and talk after the ten o'clock bell has rung, nor pray out loud before the rising bell.
8. Blessed is any one who has sanctified common sense.—Sel.

What is Thy Life?

BY W. R. GILLEY

For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away (James 4:14).

THE Lord often asks us questions. Not for the purpose of obtaining information of us for Himself, for He knows what is in man and needs not to be told, but that we may come to know ourselves as we are. It is one way He has of giving us information.

The question that forms the caption of this article is asked to call attention especially to the brevity of life. God answers this question Himself, saying, life is even a "vapour that appeareth for a little time, and then vanisheth away." Out of this question and answer grow other questions that present a larger aspect of life.

As the Bible always deals with us personally, dear reader, will you let me use the personal pronoun in the second person in addressing you?

First: What is your life as to its size? How big is it? Is it as big as it should be? Is it as big as God's blessing will make it? Some insects are bigger at their birth than during their life and at death. So also there are people who create a larger circle of interest and influence at their birth, and at their departure from this world than they have during their life. The new born baby draws in the neighbors, friends, and relatives to see it in its helpless, innocent newness. It may exert an influence of responsibility, tenderness, and love upon parents and friends that in after life may be dissipated by becoming a vagabond that no one has any interest in, and no one follows to the grave.

Many answer the above question by naming their possessions. What they have of material wealth and earthly joys. "Oh, I had such a good time at such and such a place," is often heard. According to the estimate of many, the bigness of their lives consists in what they may have opportunity to enjoy. But "a man's life consisteth not in such things as he hath." It is not what he has nor what he receives, but what he gives out. The true measure of life is the measure of its service.

There are many lives which are spent only in service to self. Selfish lives are very small. The radius of blessing and service to the world is so very small that in eternity you would have to use a magnifying glass of many thousands magnitude to see it. In fact, the selfish life will be so infinitesimally small that it will never be seen. The saints of God will have lives so much bigger to look at they will not try to find it, and the lost spirits in hell, being of like kind, will be occupied for ever with looking at themselves and will have no time to look at others.

Then there are lives whose service reaches only to relatives, and some whose service extends only to immediate friends and neighbors. Semi-selfish lives they are. There are others who touch the world at large and are of service to any one whom providence opportunely gives access to. Conventional lives, they are. Then there are still other lives (thank God for them) that reach to heaven in interest, influence, and service. They obediently and successfully serve God, and in serving God with a whole heart they unselfishly serve man. What a benediction they are to this old sin-wrecked, hell-doomed world! How God enlarges them until the circle of their influence and service reaches whole cities, nations, and continents. They serve their God in their day. It may be said of them as of David, "that he served his generation, by the will of God, and fell on sleep."

Let me ask you, **second:** What is your life as to the character of it? What kind of life is it? Is it wicked or good? If good is it a positive or merely a negative goodness? Do you simply abstain from sin and evil, or do you put out your strength and energy in doing

good? Is your life drifting with the tide, or are you steaming against the current? Are you filled with the power of the Holy Ghost that moves you upstream in good works? Is your life mixed or single? *i. e.*, part good and part bad, or all good? It is written in James 3:17, "the wisdom that is from above is . . . full of good fruits." And it was said of Dorcas, whom Peter raised from the dead, that she was full of good works and alms deeds which she did.

Is your life earthly or heavenly? Material or spiritual? What kind is *your* life?

Dear reader, answer this question, in the light of those that grow out of it, honestly before God. What is your life? Remember you are the steward of your own destiny by being the steward of your own life. What your rule—what you decide—what you make your life determines what your destiny shall be. Up! up! and serve your generation by the will of God. Not simply serve, but serve *by the will of God*. That is, in the sphere and place and by the power of God and according to His order.

MARION, OHIO.

Regeneration Simplified

BY N. D. SHADE, M.D.

FOLLOWING Jesus "in the regeneration" seems to assure us of eternal salvation and all that comes to and in us by the baptism of the Holy Ghost with fire (Matt. 19: 28, Titus 3: 5). Regeneration here means the same when Jesus tells Nicodemus, "Marvel not that I said unto thee, Ye must be born again" (John 3: 7). Spiritual birth is not complete until the spiritual umbilicus is cut and placenta (body of death) has been taken away by the Holy Ghost (Rom. 7: 24, 25), which is the second definite work of grace, properly so called (John Wesley). The writer practiced medicine forty-five years, and frequently the birth of the child had taken place (spontaneous birth) before we arrived, we representing the Holy Ghost, Jesus Christ in action, "A new sharp threshing instrument" (Isa. 41: 15). The birth was not complete until some one was able to deliver it from this "body of death."

We have no difficulty in understanding the two works of grace here. The body of death is carnality, inbred sin, the old man, that refuses to die until he is cut away by the sharp instrument. We understand very readily now what Jesus meant when He told Nicodemus "You must be born again," and that the birth

is not complete until the great Physician comes, operates on the old man (sin principle), and cuts off his supplies that cause his death (Rom. 7: 24, 25). So the doctrinal name of justification means that I am a converted man now, because my sins are forgiven; and now, in order that I may retain my justification (a clear conscience) I must "forget the things which are behind and press forward to the things which are before" and complete my regeneration (Titus 3: 5) by an entire surrender of self. "Ambitious plans and wishes at my feet in ashes lay, then God's fire upon the altar of my heart was set a flame; I shall never cease to praise Him, glory, glory to His name." Entire sanctification is the doctrinal name for a clean heart, purified by faith (Acts 15: 8, 9).

Since undertaking to simplify regeneration, we fear we are not making it as plain or as simple for you to understand as the Spirit of truth, the Holy Ghost, has revealed it to the writer, for we find it difficult to find symbols (words) to convey to your mind as it is made manifest to our understanding, which can only be revealed to us by the Holy Spirit, which is the spirit of truth, the Abiding Comforter.

WASHINGTON, D. C.

"Follow Thou Me"

BY REV. C. BROOKS

ST. JOHN 21: 21-22. "Peter, seeing him, saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me." Notice, young convert, what Jesus said to a man who tried to watch some one else. When Jesus heard Peter talking like some of us today, He said, "Follow thou me." Brother and sister, the world is looking straight at you and me. Let us walk in the light. If your Sunday school teacher does not look just right, what is that to thee? Is some member of the church board talking about you? What is that to thee? If the one you love best in the church turns the cold shoulder to you, "what is that to thee? Follow thou me." If you suffer and the whole church backslides, "what is that to thee?" If one does n't shout just right and you think he had better leave the meeting, "what is that to thee?"

Brother, if we get our eyes off of Jesus we will go down. For Jesus's sake don't look at this old world until you have lost your soul. I do believe that many a poor man has lost his soul just by some things that go on in the church. Brother, the Devil can make a thing look many times as bad as it really is. If the other fellow says he is all right and you think he is n't, "what is that to thee? Follow thou me."

SEYMOUR, IND.

No large growth in holiness was ever gained by one who did not take time to be often and long alone with God.—Austin Phelps.

"How strange it is that some people seldom think of heaven, except when they see death invade the circle of their friends! Heaven is not death—it is pulsing, throbbing, joyous life."

"Moral dyspepsia often goes about disguised as piety, yet that is not because the food is poor, but because it is carelessly eaten. Moral health comes from good morals, carefully adopted and prayerfully lived."

"It is the misapplied intelligence God has given us that makes all the mischief on the earth."

"Never serve God because you are afraid of hell; but live your religion, because it is calculated to give you eternal life."

Patriotism consists not in waving a flag, but in striving that our country shall be righteous as well as strong.—James Bryce.

"It is when we forget ourselves that we do things that are remembered."

"Kindness is a language that the deaf can hear and the dumb understand."

"Put as much of heaven into daily life as possible. Be happy, and render all happy about you. Keep pure and make all pure whom you can influence by your spirit and conduct."

Time is so precious that there is never but one moment in the world at once, and that is always taken away before another is given.

Great learning and superior abilities are of little value and small estimation, unless virtue, honor, truth, and integrity are added to them.

Christian, you must never look for an end to your sorrows till you see an end to your sins.

One minute of keeping your mouth shut is worth an hour of explanations.—Sel.

"Love service is a million times better than things done from a sense of duty."

A Letter From China

Our special three days' meeting closed this week, and we are still praising God for His work in our midst. Mr. Moe and Miss Flagler of the National Holiness Mission, came to help us, and that they came in the fullness of the blessing of the gospel of Christ is evident from the results. The Lord greatly blessed on the preceding Wednesday, which had been set apart as a day of fasting and prayer—in fact, the work of salvation began—several girls being saved and the girls' school teacher seeking to be sanctified. On Sunday afternoon, when Mr. Moe gave the invitation, twenty-five or more stayed to pray. Quite a number of old women who had already given up their idol worship were among the seekers. Several school boys prayed earnestly for salvation.

On Monday morning, before the regular service, Miss Flagler led a meeting for women. A large number came even at that early hour, and how they did enjoy her inspiring talk and the new songs she taught them, namely: "Put off the old, put on the new," and "Heaven is my home." The last day, after a sermon on the work of the Holy Spirit, there were a number of seekers again and several men and women were sanctified. God was not only working in the chapel, however, for in the final service, which was turned into a testimony meeting, several told how they had sought and received the Holy Spirit in their homes or place of employment. Not only the Christians were blessed, but we foreigners also were refreshed and encouraged to press on in the battle against our common foe. The Lord of hosts is with us; the God of Jacob is our refuge. Praise His name!

We are glad to note increasing interest among our homeland friends in the women's work in China. We read in Psalms: "The Lord gave the Word; great was the company of those that published it," and we wish we had a great company of Bible women, for calls are coming from villages and out-stations to hear the gospel, but with our small force we must often put them off indefinitely. Pray that this need may be supplied, for souls are perishing, and this is not God's will.

Yours in His joyful service,

IDA VIEG.

CHAOCHENGHSIEN, CHINA.

First Japanese Assembly

Greetings: July 6th was a memorable day in the history of the Pentecostal Nazarene church in Japan, being the opening day of our first Assembly and followed by three days of work and blessing, prayer, and praise, and throughout the entire time the sweetest harmony prevailed, and there was not one discordant note, and as views were exchanged and plans formulated for the better organizing of the Japan work into one united District, the hearts of all were encouraged to press on with redoubled energy in pushing the battle against the darkness and sin of this land. The reports from the different parts of the field were most encouraging. Brother and Sister Eckel, Sisters Williams and McPherson, and Brother Esiyama, from Kyoto, brought cheering reports of increasing victories in the Lord's battles there and of the many who were being saved and sanctified in that great idol city. They reported a real tide of salvation flowing, both with the Eckels and Brother Esiyama in their new church building and with Misses Williams and McPherson in their mission. Both buildings are finely located for reaching the people, and the Lord is bringing them in to hear the blessed gospel message which is reaching many hearts. In the coming of Miss Ethel McPherson the Kyoto folks have received a valuable addition to the force there, and Miss Williams a most earnest and enthusiastic coworker, and we rejoice that she is in the midst of the work that has so long been on her heart. And with Brother and Sister Eckel we rejoice that they have not only the invaluable help of Brother Esiyama but also the most valuable assistance from his wife, who is a real miracle of God's wondrous saving power, being so blessedly saved and sanctified and a real flame of fire for Him who called her from idols into His marvelous light. From Fukuchiyama, Brother Nagamatsu brought good tidings of the results of their labors there. Brother Nagamatsu has

MISSIONARY

in his wife a most competent and invaluable coworker, and in Sunday school, kindergarten, and sewing class they are, by untiring effort, winning the hearts of many of the parents through the children. Here in Kumamoto we are praising the Lord with thankful hearts for the continual revival spirit manifested in the work and for our own church and Bible school building and for the most earnest young people in this school, a number of whom are already real Pentecostal Nazarene preachers, besides being so valuable as teachers for the twenty Sunday schools which the dear ones of the home land have made possible. Our hearts are also cheered by the coming of Brother and Sister Thatcher to help in this great field, and although they have only just arrived they are digging into the language and believe that God will help them get it. In the meantime Brother Thatcher is already preaching the Word through an interpreter.

All are rejoiced at the safe return of Mrs. Staples and that she is already given strength to resume the important work which is so dear to her heart. We give the Lord the praise.

The Assembly elected Brother Eckel Superintendent by an unanimous vote, and your humble servant treasurer (subject, of course, to the pleasure of the General Board), and the following with the Superintendent as executive board: Mrs. Staples, Miss Williams, Brother Thatcher, and Brother Kitagawa.

On Sunday, the 8th inst., the Assembly, besides attending the morning and evening services at the church, held in the afternoon a special dedication service of the missionaries' home which the Lord has enabled us to secure. This was a precious service, and you at home can scarcely realize how sweet a real Pentecostal Nazarene meeting is to us over here, and the Lord was in our midst, and when Sister Eckel sang "When I Behold Him" there were many tears of rejoicing over the sweet assurance that if we are faithful we shall indeed soon behold the King in all His beauty, and that the redeemed company from over there in that glorious meeting in which we shall be for ever with the Lord.

I. B. STAPLES.

An Interesting Marriage at Coban, Guatemala Central America

On August 4th a marriage took place here in which we as missionaries had much interest. The contracting parties live in Caguaiton, one of our out stations. This man and woman had lived together for a number of years without being married. They have two children living and several dead. The older one of the living is a bright boy of about eight. After hearing the gospel and accepting Christ the parents saw their need of being married, so we and they went to work to get the needed papers. The law requires both parties to present a certificate showing how old they are. This must be gotten from the Catholic priest who has charge of the church (?) where the individual was baptized. Since church and state separated there is a civil registry and the age certificate is given by it. All children must be registered. Both these are (as the majority of the inhabitants of Central America) illegitimate children, so we had a great deal of trouble to get their age certificates. The man's was gotten very readily, but the woman's was never gotten, though we all did our best to find it, spending a good deal of money, to say nothing of the time that was spent. The law provides for such cases and we went to the courts to have the woman's age certified. This we could have done sooner but was trying to get out of paying this extra amount. Besides this age certificate the parties must present a vaccination certificate. They went to the hospital to get it and the doctor did not have the needed matter and would not give the certificate on the scars they already had, so that made another hitch. The secretary got them some way (I suppose in a fraudulent way) and

charged double the price for them and the case proceeded.

The authorities set the day for Friday the 3d at 4 p. m. We were all to present ourselves at that hour. About 2:30, however, the secretary passed and said the office would be closed, as they were going to the feast, and to come the next afternoon. This we did, arriving a little before 2 so as to make sure. We waited until 3 and were dispatched, feeling good that we had gotten the thing through at last, did not have to wait more than an hour.

All these delays and twists and turns cost money. This is one of the reasons why there are so many illegitimate unions.

After service Saturday night the happy couple were presented to God in the chapel and His blessings asked upon their legal marriage. This part of the ceremony was cut short, as the baby had just waked up and was crying. A missionary's life is a very diversified one.

We consider this a great victory for God and a powerful testimony for the gospel of Christ. They have built a hut for a chapel on their land and hold prayer meetings and Sunday school. Pray for them.

Coban, August 9, 1917. R. S. ANDERSON.

Swaziland, South Africa

May God richly bless and keep you all. While this finds a good portion of the world at war, thank God we can have peace in our souls that passeth understanding. We missionaries see little of the activities of war in our quiet spot of the world. A few of our white acquaintances have gone to the front—some never to return, and even a few natives have gone. We thank God for the quietness so far enjoyed. Food prices and prices of necessities have gone up, but it is often a surprise that they have not gone higher on some lines.

At last I have been enabled to get, not a mule, but a good horse, which is "salted," as they say, and I can use him anywhere without fear of horse sickness. The Lord has done more than I thought for or asked. There seemed to have been no riding mules procurable in the country. This horse had been offered for sale at \$40, but later the owner agreed to take \$33. The \$75 came in from the Dayton church in good time and just recently my own immediate friends at home sent me \$36, and we learned there was enough money came to the office for a saddle, etc., so putting it all together the sum will only lack perhaps \$20 or \$25. The horse is a good, big, strong animal, and will greatly increase my capacity for work. It is much preferable to a mule. Will send a picture of it soon.

I have not had an opportunity to get away for my vacation yet, but hope to this month or the first of next and while away I hope to get a good teacher for my school here, which will relieve me from that part of the work. Then I will be free to do a great deal of visiting and help in the building. I want to commence work on our church in the Bush Velt as soon as I return from my trip. Both myself and native evangelist have been pretty much tied up in the school. I can say the country down through the Bush Velt is on my heart and it is my great desire to see it evangelized. Trust the new missionaries will be enabled to come to the field before long so we can stretch our stakes further out.

Your brother in Christ,

H. A. SHIRLEY.

ENDURING TEMPTATION

Bishop F. W. Warne was telling of a meeting "some where in India." He said: "At the close of the meeting the Christians threw themselves on the ground with clasped hands in front of me and cried: 'Please, please, do something to get us water.' It was about 3 o'clock in the afternoon; the shimmering heat was terrible, 160 degrees in the sun, and yet those poor people were close to a great fresh well of water, and, while seeing their neighbors drawing and drinking, were refused all fresh water because they were Christians. They could only get water out of a filthy pond a long distance away. Nevertheless, not one of those poor Christians even suggested the idea of giving up his new-found faith and hope and joy, though each one was promised water if they would."—The Pittsburgh Christian Advocate.

THE WORK AND THE WORKERS

TELEGRAM

SEATTLE, Wash.

HERALD OF HOLINESS:

The Seattle Missionary Convention was a great success and closed Sunday night. General Superintendent Reynolds, District Superintendent Little, C. Howard Davis, K. H. Jackson, and local pastors were at their best. Addresses and papers on program were of a high order. The evangelistic services were very fruitful. The finances were splendid, over \$400 additional was given for missions.

G. S. HUNT.

TELEGRAM

PHILADELPHIA, Pa., Sept. 10, 1917.

PENTECOSTAL NAZARENE PUBLISHING HOUSE:

William D. Shelor accepts call to pastorate of First church, Philadelphia, Pa.

R. E. BOWER.

SAN FRANCISCO DISTRICT

On August 18th my wife and I visited Fresno, Cal., and stayed over Sunday, and what a glorious day it was. Rev. W. C. Welts is pastor. On the 19th, in the morning service, Rev. A. Downing, the former pastor, and Rev. J. A. McDonald, the sanctified roadmaster for the Southern Pacific railway, came in and the glory began to fall in the Sunday school. During the morning service the glory came again and again. At the close of the sermon the church debt was found to be \$1,850, with a small struggling class; \$1,030 had been pledged, providing the whole amount was raised. The matter seemed almost to stun the folks. The church had been foreclosed upon and what to do they scarcely knew. Sister Longacre suggested that each one assume all the debt that they could. This suggestion was acted upon and about one-half of the last \$850 was raised in the morning.

At night, while I was on my way to the service, one lady subscribed \$150 and three men \$50 each, and by the time the evening service began there was only \$51 left to be raised and several young ladies eagerly asked to be allowed to pay the most of this, and to the astonishment of most of the folk present, the entire \$1,850 was arranged for by good subscription. One widow pledged in all \$250, and, glory to God, saw her son, a young soldier and a daughter about sixteen years of age, saved that evening, and another young lady was also saved and joined the church. I have visited this church and cared for it in troublous times, but never saw or felt such sweet harmony as prevails there now. Its outlook to me is the most encouraging.

Brother Welts led a great holiness meeting in the afternoon and Brother McDonald preached at night. Brother Downing prayed, shouted, and seemed to be having the time of his life. Brethren, let us keep prayed up and love one another with a pure heart fervently.

D. G. REED, District Superintendent.

INDIANA DISTRICT

Since our last report through our most worthy church paper we have visited most all the churches on the District. We find the work in most excellent condition, a good increase on every line. Harmony prevails throughout the District. One of the encouraging features of our churches on this District is the settled condition of our people. In most all the churches the pastors were called back; in a number of cases the calls were unanimous from both board and church; however, not in all cases did the pastor accept. Also in most of our churches a raise in the pastor's salary was voted.

We have organized six new churches this year. All of these are self supporting and most of them have their own church property. This is not as many churches as we organized last year, but we have not worked as hard on that line, but rather to strengthen the weaker ones. We have raised more than ten thousand dollars this year to lift church debts. We have some new churches soon

to be completed. Our church at Anderson, Ind., will soon be ready to occupy, the neatest and best church building in the District.

We have been busy but kept blest. We go this week to be coworker with Shepard and Hatfield in the Cleveland campmeeting and then on into the Assembly. We are praying, pushing, and planning for the greatest Assembly we have ever had, and every indication is for a cloudburst. It was our privilege to spend two days at Alexandria camp and be with Buddie. We were glad to see him again. He and the party are surely having a great time, and we are going to have them in Indiana and not have to bust the same string either. Well, fifteen years ago I severed diplomatic relations with the Devil and a few days later declared war on hell and mean to fight to the last trench. I am praying for HERALD of HOLINESS Day, September 16th. While we will be in the Assembly that day, if we don't get over the hill we will take another hitch. I want to make a present of the Prince in Israel, life of Dr. P. F. Bresee, to the pastor getting the largest number of subscriptions and renewals according to his church membership.

U. E. HARDING, Dist. Supt.

AN ANNUAL FEAST

The annual Assembly of the Indiana District Pentecostal Church of the Nazarene will meet at Cleveland, Ind., September 11th to 16th, at the Cleveland camp grounds. This is expected to be the greatest feast of good things yet. Rev. J. W. Goodwin will be in charge. He is one of the General Superintendents of the church. While this is a time for business, yet we always pray and plan for a time of salvation. Entertainment will be free to all members of the Assembly, and visiting preachers and wives, and a rate of 15 cents a meal for visitors, and free lodging, so come on and enjoy the feast. For further information address U. E. Harding, District Superintendent. Address all Assembly mail to Charlottsville, Ind.

U. E. HARDING, Dist. Supt.

Herald of Holiness Day Sunday Sept. 16th

HELPED BY THE HERALD OF HOLINESS

I want to write you that the HERALD of HOLINESS is the best and cleanest paper I have ever read in my life. Every paper has been a blessing to me, and my prayers are for the Publishing House. I have been a subscriber for three years and I have had sickness and can not renew my subscription, but I want to renew as soon as I can, for I feel I just can not do without the HERALD of HOLINESS. The last year that I took the paper I made a quilt top and sold it and had the good paper come back in my home for one more year. I say to the ones who have not taken it to subscribe for one year, as it surely will be a help to you. I can say that the HERALD of HOLINESS has built me up and made me more for our blessed Savior. My prayers are for all. Yours for Jesus.

MABEL CLAIR CHARAY, Batson, Texas.

RECOMMENDATION FROM EVANGELIST
M. C. ADAM

It is with great pleasure I can recommend the HERALD of HOLINESS with its grand editorials, its good and profitable reading. I love the paper; how it shows us the way to eternal life and keeps us in the middle of the King's highway. Every Christian home should have the paper the year around. Up! Nazarenes, and push the HERALD of HOLINESS.

P. C. I. RALLY DAY

New England, New York, and Washington-Philadelphia Districts! How are you progressing with those mite boxes? Remember the grand rally day when we are to have a jubilee march and shout down the old walls of debt from our beloved P. C. I. October 14th is the day, not many weeks distant. Hundreds of dollars have gone every year into this old debt that this year must be paid to sacrificing teachers and into buildings, equipment, etc. If we get this \$12,000 remember that several

TELEGRAM

OLIVET, Ill., Sept. 10, 1917.

HERALD OF HOLINESS:

Rev. John J. Diaz, who has been our faithful missionary at Brava for a number of years, is now in the Boston City Hospital, Boston, Mass., undergoing treatment. We urge our people to remember this precious brother in their prayers. Any of our friends in the vicinity of Boston calling upon Brother Diaz will find that he will be very glad to see them.

E. G. ANDERSON.

TELEGRAM

LINCOLN, Neb.

HERALD OF HOLINESS:

Great day in Williams-Robinson campaign here Sunday. Three services with great messages on Lazarus afternoon and evening. Wonderful singing, forty-six seekers, and offerings for local expenses nearly two hundred fifty dollars during the day. All glory to Jesus. On with the battle in this holy war.

THEODORE LUDWIG, Evangelist.

thousand will be wiped off by our creditors actually given to us! That is worth while. Some friends have promised substantial help to our school if we Eastern folks think enough of it to reach down and with a mighty effort lift it out of debt. We can't expect outsiders to help unless we ourselves strive mightily to save our school. I know that after a hard summer finances are low. I know everything is high, but we are not closing our churches, our people and pastors are not curtailing their work in the cities. So we must, for the saving work of our young people, keep before them the work of the ministry, the mission fields, and the necessity for consecrated trained lives to cope with the terrible force of evil in this age. For the sake of the next generation and for the sake of our pulpits ten years from now we must get under our schools. Heaven's bank knows no deficiency, and only to the church that communicated to his need in his affliction, thus proving their obedience to the divine call to the spread of holiness did Paul say these words, "My God shall supply all your need." Hallelujah! We Eastern folks will dare trust God and pour out at this time of crisis and great opportunity. It's the chance of our lives and we're not going to fail.

Did you notice how we are just in the Pauline order in sending out these little mite boxes? Listen, hear him say as he did to the Corinthians concerning his messengers, "Therefore I thought it necessary to exhort you, brethren, that they would go before unto you, and make up beforehand your bounty . . . that the same might be ready" on the 14th of October. But listen again. What is that he is saying now? "And God is able to make all grace abound toward you, that ye [Eastern folk] always [war time and all] having all sufficiency in all things, may abound to every good work." Victory is ours.

M. E. COVE.

EVANGELIST W. F. COLLIER

Since reporting last we have held two revivals. At Faxon, Tenn., I assisted Rev. T. B. Dean, pastor. The Lord gave us the victory and some souls found salvation and sanctification. Brother Dean is loved by his people and they want him back another year. My next meeting was at Standing Rock camp, with Rev. S. W. McGowan. Brother McGowan is a man well liked by the people. He has served this year and received a unanimous call to return as pastor for another year. This was the fifteenth campmeeting at this place and glory be to God it is said to be one of the very best. There was a note of victory all through the meeting, souls sought and found the Lord at almost every service, but the last Sunday was the crowning day of all the meeting. The tide swept down upon us at the 6:15 o'clock service. Shouts of victory were heard in the camp, "Glory be to

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.

As one of the General Superintendents is unable to be in Headquarters later than the afternoon of October 16th, and would like to meet the other members of the Board of General Superintendents on Monday night at 7 o'clock, October 15th, in a preliminary meeting to that of October 16, 1917, I would request, if possible, that all of the members of the Board of General Superintendents grant the brother's request and meet on Monday night, October 15th, at Headquarters.

H. F. REYNOLDS,
General Superintendent.

God on high," and all day long there was a sweeping tide of victory. At the morning service five found the blessed experience of sanctification and one was reclaimed. At every service of the day souls found the Lord. The finances were easily raised. One notable thing about this meeting was that the collector at this meeting was a man past his ninetieth birthday. Out of this meeting the pastor received nine members into the church, most of whom were heads of families; and the people are preparing for another campmeeting next year.

FROM REV. W. C. FRAZIER

Sunday was the closing day of one of the greatest camps in the history of the holiness work at this place. The camp opened with a spirit of prayer, freedom, and great anticipation, which resulted in a storm of oldtime conviction and a cloudburst of glory. Work was suspended and people came far and near to enjoy the blaze of glory and victory. Many were the happy finders and shining faces who prayed through to definite victory. Among the many who plowed through was a dear old lady who was so feeble and bent with years she was unable to walk to the altar without assistance. Soon she came through abounding in His grace, forgetting her age and physical weaknesses she shouted uproariously as she took her first missionary tour up the aisle shaking hands in the good old campmeeting style. A number of times the spirit of freedom and praise so predominated and the saints were so greatly blessed in praise and testimony there was no time for preaching. The writer greatly enjoyed the camp and has a standing invitation to return next year. We enjoyed having for our collaborator Rev. Mr. Butner, whom we helped fish out and get into school six or seven years ago. Rev. Mr. Bulla and wife nobly stood by us and helped push the battle.

Besides holding two revivals we visited a number of the holiness churches in this part of the country, finding the blessing of the Lord upon the work. The superintendent, Rev. S. S. Nelson, reports the work in a progressive mood. We spent one Sunday at the Holiness University, Greensboro, where we were royally received and greeted by a large crowd, seekers at both services. The president and pastor, Rev. W. R. Cox, and his devout wife are doing most excellent work here. One Sunday was spent with great profit with the old Providence Quaker church. It was here eighteen years ago that we bowed at the altar and was saved and sanctified. Full gospel liberty was extended and the writer greatly enjoyed preaching to the Quakers one more time. We visited Randleman camp last night, where Rev. Mr. Vestal and Stikleather had been in battle for a few days, and some few had prayed through. At the close of the message brought by your humble servant forty hands went up for prayer, seventeen or more made their way to the altar, and all prayed through but two, and what a time of rejoicing we had. A warm reception and fellowship extended by superintendent and pastors was greatly enjoyed and will never be forgotten. We leave Greensboro this evening by the way of Washington, D. C., to Los Angeles, Cal., to take up the work assigned us at the last Assembly, namely, the Fifth St. Mission, where we expect a continuous revival and a stream of salvation every day

of the year. Will you not pray for this great work? All mail will reach us 522½ 5th St. Mission, Los Angeles, Cal.

EVANGELIST C. B. JERNIGAN

We have just closed a fine meeting at Phoenix, Ariz., with Rev. Will N. Nerry, our pastor here, and Brother Nerry knows exactly how to take care of an evangelist and plan and pray for a meeting. He has a fine church of real loyal Pentecostal Nazarenes, who know how to work and pray. The Lord gave us forty professions in all, converted, reclaimed, or sanctified. Sister Nerry was song leader and how she stirred our hearts with those full salvation songs.

Wife and the children were with me, assisting materially in the music, with piano, violin, and trombone, and wife did some of the preaching. Truly this was a great meeting and one that we will never forget. The people were so good to us. We had a nice cottage, well furnished, turned over to us for the meeting; every need was well supplied. Rev. J. B. Leaman, an evangelist in the Brethren of Christ church, was a great blessing to us in the meeting. Surely God has blessed our work in California as we labored among these loyal Pentecostal Nazarenes. They are indeed one in spirit, and in all of my work there I saw no division among them.

I am to assist Rev. Mr. Hutchens, of Ontario, Cal., in a revival in October, and expect a great meeting there. I am also billed for a meeting near Bakersfield in September. God bless the HERALD of HOLINESS.

WESTERN OKLAHOMA DISTRICT

We closed our meeting with the Duncan church and went to the Center View church (near Tipton, Okla.) for a ten days' meeting. Rev. M. V. Dillingham and wife are finishing their second year as pastors of that church. God has greatly blessed their effort and we found the church in excellent condition. It rained us out the first night of the meeting, but during the next nine days God gave us about seventy-five precious souls in the fountain. They gave a little over \$200 to the evangelist and paid all the expenses of the meeting and then gave about \$15 as a love offering to their pastor. We found a very fine people there and they know how to pray the fire down. Brother and Sister Dillingham rank among the best pastors in the entire connection. They are very systematic in their work. System is one thing that our pastors must come to in their church work or failure is certain. We have the spirit, but lack on system in some places. Brother and Sister Dillingham have accepted the call for the Duncan, Comanche, and Bethel churches for next year. We are expecting a great year for that work. We go this week to Oklahoma City for the rally in our new church. Thence back to Ponca City to meet the church board on the 3d of September. The Assembly will soon be on and we again ask each pastor to look closely to the apportionments of their church, and bring up a full report to the Assembly. Our faith is taking hold of God for a great Assembly.

J. I. HILL, Dist. Supt.

GEORGIA DISTRICT

Work on the Georgia District looks encouraging and our pastors seem more determined than ever to press the battle. We closed a very successful meeting with the Trinity church at Ray City, Ga., at which place Brother Parish was pastor. He resigned the pastorate on account of other work crowding him so hard, and Brother G. L. Irwin was called to serve until the Assembly. A number of souls prayed through to victory. People came for miles around until at times the tent would not hold one-fourth of the people. The church was built up. Brother Irwin organized a Y. P. S. of fifteen members who have vowed and covenanted together to make theirs one of the best and strongest churches on the District.

From there we went over to the Bethel church to help Brother Goodell in a meeting. Brother Goodell has won the hearts of the people and had everything ready for a good revival which he had. The power of God was manifest in every service. In our children's meetings we saw about forty children kneel at the altar for prayer. Every member, we believe, has promised to tithe and this fall they are going to build a parsonage and keep the pastor on the job.

We also stopped with the Adrian church to arrange for a revival and a pastor. The church is in need of a good man to stay on the job until the work is dug out, and the church is willing to stand by a man who is willing to come in and do his best. A good work can be done there. We open a tent meeting there on September 20th.

At St. Paul's church Brother Hanson, their pastor, and Brother Shaw had things running at high tide. They opened up a few days before I arrived, and quite an interest was aroused, and some souls at the altar the first few nights. Brother Hanson, with the assistance of Brother Shaw, has held revivals in every one of his churches and reports victory all along the line. Brother Hanson was our former District Superintendent.

HERALD OF HOLINESS

BY N. B. HERBELL

HERALD OF HOLINESS," a family tie, a table spread for the passerby. We feast, and feast, we feast some more, and yet there seems abundant store. Its pages beam with burning truth, for middle aged, for old, for youth. There is no end to thought sublime, to help the faithful pilgrim climb. Dr. Haynes seems to grow, his editorials all aglow, with lightning truth he makes his point, old Satan's lies to disjoint. Then articles from here and yon, with thoughts to bless us every one. Now, presto, veto, comes a change, we read the news from foreign range. Of missionaries and their work, we feel we can no longer shirk. With thoughtful minds we turn a page, we find reports where battles rage. From Districts, churches, not a few, they seem to say "we're going through." We catch the vision, join the chorus, we shout Hosanna till almost hoarse. And thus we close in blessedness, of reading the HERALD OF HOLINESS."

BOISE, IDAHO.

In Atlanta, Rev. Will O. Jones is getting things ready for a campaign and probably at this time the fight is on. Brother Post, at Hogsenville, is in a tent meeting with Brother A. M. Adam, evangelist. Things are moving nicely there. Brother Irwin has gone to Rising Fawn, Ga., to open up another meeting there in his old church which he dug out some two years ago. Brother Barfield just closed a good meeting at Cassandra, he had all kinds of disappointments there, but God gave him great victory and some definite work was done. Brother A. L. Fowler and Rev. Mr. Brasber are in a meeting at Cedar Ridge, Ga.

A few days at Donaldsonville, Ga., proved to me that Dr. Ellyson is the right man in the right place. He is doing some strong preaching and the church is encouraged and expecting a great year. We have every reason to believe that the Southeastern Nazarene College will be a success, and I believe every church on the District will rally to its support. Brethren, let's do our best to make our school a success in every respect. We can do it if we will by talking it and taking up offerings for it. Now is our time. I understand a small amount has been sent in from two of our churches. Others have promised their support, and in a very short time the school will be opened, and bills will have to be paid to keep the school out of debt, and it is up to the Georgia District to get the school started and help get it to the place where it will be self supporting. We can do it if we will.

E. H. KUNKEL, Dist. Supt.

NOTES FROM THE HAMLIN DISTRICT

While the drouth has prevailed over a greater part of the Hamlin District and is yet unbroken in places, being no crops up, a few of the pastors had to leave their work, but in spite of it all God has been blessing us and we have been moving steadily on. More or less all the churches have had good revivals and some increase in membership.

Rev. J. T. Upchurch and B. H. Haynie held a meeting for Pastor Wiese at Lubbock with some visible results, yet the meeting was not what was desired. Rev. J. M. Wells held meetings for Pastor Eason at Hico and Cisco. The Cisco meeting was splendid. Rev. J. C. West and wife had some success in the Roby meeting. Pastor Buzbee has been assisted by Rev. Otto Nelson in revival work on his charge. Rev. T. M. Scott had success in the Bitter Creek meeting. Rev. H. C. Cagle and wife did good work for Pastor Cooper at Wichita and are now engaged in a meeting with Pastor G. W. McCluskey at Bowie. Rev. V. S. Coughran reports some success in the Shannon meeting and is now assisting Pastor Buzbee at Eula. The Buffalo Gap campmeeting was a success under the leadership of Rev. J. E. Gaar. The Oklahoma girls, Dilbeck, and Sallee have done good work on the Hamlin District. Come again, girls, and give us a lift. You are always welcome.

Rev. J. Walter Hall held one of the greatest revivals of the season for Pastor Ahern at Mineral Wells with over a hundred professions and more than fifty additions to the church. Brother Hall and Rev. Mr. Averill held a meeting for Pastor Lewis at Kelly church. I am sure that Brother Averill's many friends will rejoice to know that he is back in the work again. His address is Hamlin, Texas. Rev. B. M. Kilgore held a meeting for Pastor Petty at Blanton church with good results. District Superintendent William E. Cooper held his own meeting at Pleasant Ridge church with very gratifying results.

No doubt the many friends of Central Nazarene University will rejoice with us over the recent improvements that have been made on the admin-

istration building. When the work was finished the church manifested their interest in the institution by coming in and cleaning up the building and the grounds and beautifying the chapel, which has been enlarged to about double its capacity. The C. N. U. band met with encouragement in its campaign for the school. Peace and harmony prevails among us and we are looking forward to a good school year. School opens September 18th. Write for free catalog to Central Nazarene University, Hamlin, Texas.

The District Assembly meets with the Hamlin church in the chapel of C. N. U. and this will be a good opportunity for the many friends of the institution to visit the school and also enjoy the Assembly. The university pastor, Rev. J. E. Gaar, is being assisted by J. Walter Hall in a meeting in the city of Hamlin with considerable interest. Upon the earnest solicitation of Superintendent Fisher I attended the convention at San Antonio the fifth Sunday in July, which was a blessed occasion indeed. The writer preached the closing sermon of the convention. The altar was pretty well filled and a number found the Lord. There were several of the soldier boys blessed during the convention. While at San Antonio I visited the District parsonage occupied by the District Superintendent, which is indeed an honor to the District.

It was also my privilege to attend the Assembly of the New Mexico District, being invited by wire by the District Superintendent. They are a small District, but seem to be alive to the interest of the church. Dr. Walker presided and did most of the preaching at the night services from the text, Acts 1:8. On Sunday morning the love feast was a scene long to be remembered and was followed by the greatest sermon I ever heard. Dr. Walker certainly did lead us to great spiritual heights. The writer spoke in the afternoon on "Christian Education," receiving a good response from the congregation in the interest of C. N. U., which is the property of the New Mexico District as well as the Hamlin and San Antonio Districts. Thank the Lord for the people who believe in standing by their own church institutions that are owned and controlled by the church. The writer also spoke again at night, the closing service of the Assembly. On my return I stopped at Wichita Falls, then to Pleasant Ridge, and Bowie, preaching one night at Forisburg, where Brother Crawford and wife were engaged in a meeting. Then on to Dewey church and am at this writing at Blanton to dedicate a new church for Pastor J. G. Petty.

Our District Assembly meets the first of November, so let the pastors do their best to bring up the District apportionments and the licensed ministers their course of study so as to have everything in readiness for the Assembly.

Our last Fifth Sunday Ministerial Convention that met with the Bowie, Buffalo Gap, and Hedley churches were blessed occasions and our next ones meet with Bridgeport, Abilene, and Plainview churches the fifth Sunday in September. Let every minister and worker plan to attend one of these conventions. We will speak more about them later.

I am heartily in sympathy with the plan to put the HERALD of HOLINESS in every Pentecostal Nazarene home. Brethren, this ought to be and by the help of the Lord and a united effort we can do it. Amen, you can count on me.

J. C. HENSON, Dist. Supt.

EASTERN AND NEW ENGLAND NOTES

Blessed reports come to us of the gracious campmeeting at Douglas, Mass. Dr. Clark, General Superintendent Goodwin, and Pastor Norcross were used of God at the camp.

The Marion, Mass., camp closed in a blaze of glory. Altar filled with seeking souls. All expenses met with money to start next year's camp. Pastor Bryant, of Everett, and the writer are among the workers engaged for the camp of 1918.

Blessed day last Sabbath in the Wesleyan Pentecostal Church of the Nazarene of Providence, R. I., seeking souls at the altar and six persons joined on probation and full membership. We expect to open up a home campmeeting and fall convention in the near future.

Brother Thomas Edwards of the writer's church is having good congregations in his open air meetings each Sunday near the city hall.

Brother Whitman and a good company of the holiness folks of Providence, R. I., attended the Marion, Mass., campmeeting and helped push the battle in song, prayer, and testimony. Many of them are planning to go there again next year.

The holiness meetings held Saturday nights in the home of Sister Potter have been closed for some weeks during the campmeeting season. They have opened again for the fall and winter.

The blessing of the Lord attended the holiness campmeeting at National Park, N. J., under the leadership of Evangelist Hammell, of Delancey, N. J. Many seekers were at the altar for both works of grace and all needed finances were raised. Good prospects for the camp of 1918.

The local preachers' holiness campmeeting of Delancey, N. J., is in full swing at this writing. Brothers Hammell, Woodrow, Snyder, Dolbow, and a host more always have a big time at this local

preachers' camp each year. Brethren, let the good work go on.

Evangelist Mary C. Woodbury of Southampton, Mass., writes us that Douglas camp of this summer was one of the best of many years. She herself received a wonderful uplift physically and spiritually. She expects to take up work again this fall. Any of her friends that desire her help can write her at the above place. Our precious sister belongs to the "Old Guard" of the holiness movement of New England.

Brother R. H. Whitman, of Providence, R. I., supplied the Pentecostal pulpit at Danielson, Conn., and God used him to stir up some of the dry bones of that town. Brother Whitman stirs up things wherever he goes. The Lord bless our brother.

Sister C. H. Cooke, of Brooklyn, N. Y., still writes us of how she is getting things in shape for that prospective fall convention in Brooklyn, N. Y., in November. Let all the saints within a few hundred miles of Brooklyn who can possibly go begin and make plans to do so before it is too late.

Brother Gilbert Laite, of Malden, Mass., was in charge of the singing at the Marion, Mass., campmeeting. We have known our brother for many years and he still enjoys the blessing. We hope to have him visit our church in the near future.

A good congregation in front of the writer's church in the open air meetings the last Sabbath or two. It pays to sow beside all waters. Wesleyan Pentecostal church has always been after the lost souls of Providence, R. I., and are still in the same business.

The Pentecostal Church of the Nazarene, of Saratoga Springs, N. Y., is to hold her anniversary service the last week in September. The writer and other former pastors are invited by the church to come and help them celebrate the occasion. May God give them a gracious time on this special occasion.

Rev. Charles J. Washburn, pastor of the Pentecostal Nazarene church of Winnegance, Me., has enjoyed a blessed series of meetings with Evangelists Matthews and Lewis. Brother Washburn writes us that these young men are full of fire and swing. Any of our New England churches who would like to employ these young men can address them in care of Pastor Washburn at the above place.

Pastor A. K. Bryant, of the Pentecostal Church of the Nazarene, tells us he is planning for a home campmeeting and fall convention in the month of October. Brother Bryant is one of God's old-fashioned preachers who is always at his best when he sees folks getting saved. Everett Pentecostal church never has seen better times than under their present pastor. Pastor and people are

SUNDAY SCHOOL LESSON

September 16

The Fiery Furnace

Daniel 3:16-27

GOLDEN TEXT: *When thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee (Isa. 43:2).*

THE LESSON OUTLINE

R. F. HAYNES, D.D.

(A) *The Pride of Nebuchadnezzar Shown in the Image of Gold (vs. 1-7).*

There was doubtless behind this image of gold, as a cause of its being made, the *pride of the king*, which existed in two directions:

a. His inordinate vanity for admiration and notoriety; and

b. His desire to unify the religions of his empire by self-deification. This act will be repeated by the "beast," the last head of the Gentile world-dominion (Rev. 13:11-15).

Pride truly goeth before a fall, and leads to numerous embarrassments and to other sins. We do well to beware of the first approaches of the insidious devil of pride.

(B) *The Worship of the Image Refused (vs. 8-18).*

The second thing we have in this history is the three Hebrews refusing to worship the image. True to their monotheistic training and traditional faith, these Hebrews promptly refused to worship the image, and thus become idolaters. There was courage and manliness in this noble refusal. They did it in face of the king's decree of death (v. 16).

(C) *The Harmless Furnace (vs. 19-25).*

Behold the furnace, heated "one seven times more than it was wont to be," is harmless to *heroic faith*. The Devil's fire can not burn faith in God. There is a courage that can not be consumed, a faith that can not be foiled.

This heroic scene of steadfastness to principle and truth and right and faith did two things:

a. It brought down the Son of God from heaven to the very presence and protection of those standing thus true;

b. That Son of God came with such intensity and reality and force of His personality that His identity was recognized by even a heathen persecuting king.

(D) *The Convinced King (vs. 26-28).*

We can almost hear the tremor in the voice of the king as, stooping near to the mouth of the burning fiery furnace, he speaks and says, "Shadrach, Meshach, and Abed-nego, ye servants of the most high God, come forth, and come hither."

They come forth, and history says that the assemblage of courtiers, "the princes, governors, and captains, and the king's counsellors" * * * saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them."

NOTES—QUERIES—QUOTES

E. F. WALKER, D.D.

There are some questions which this world may ask which the Christian is under no obligation to answer (v. 16).

God is able and willing both to deliver man out of the hand of the great prince of this world (v. 17).

A true man of God will rather die than betray the faith (v. 18).

The countenance of the world will be changed toward any man who is determined to follow God rather than the world (v. 19).

The world in dealing with truth likes to make a display of its power (v. 20).

The world will cast into hell-fire all upon whom it is permitted to lay hold (v. 21).

Those who seek to destroy the righteous will themselves be destroyed even by their own devices (v. 22).

As far as man is concerned the powers of this world are able to go the lengths and the result will surely be bondage and fall in the midst of threatening (v. 23); yet circumstances do not rule men of faith.

God has astonishment and confusion in store for those who condemn and cast out His own (v. 24).

The true Son of God is ever with His own faithful ones when they are in the midst of trouble (v. 25).

Faithfulness to God will eventually wring the confession from opposers, acknowledging that God is supreme (v. 26).

If God can deliver from fire, so that there is nothing that naturally belongs to one is burned away, and there is not even the smell of fire upon his body (v. 27), is it too much to believe that the same God can deliver from sin, so that there is not left the least trace of its work upon the soul?

"The great lords often put forth greater efforts to introduce false religions than to protect the true."

There is more bigotry and intolerance in infidelity than Christianity has ever been charged with.

Nothing is so attractive to and receives such homage from this world as the image of gold; and not to bow to it will bring the displeasure of the world.

"The moral effect of this transaction must have been all the greater because it was the final outcome of a public conflict between the king's god and Jehovah of Hosts. Nor let us fail to note that here, as usual, an unseen hand made the wrath of man to work out the praise of God" (Cowles).

thoroughly united. God bless them for ever. Amen.

All the holiness folks of Providence, R. I., who went to get a good start for the Sabbath day, will do well to visit the Saturday night holiness meeting on Roosevelt street. Sisters Potter and Newton have welcomed the holiness folks here for the last three years. Brother Whitman is the leader.



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It is interdenominational in its character.

Pastor Hoople and wife, of Brooklyn, N. Y., are rejoicing in the arrival of their new grandson, William Clifford Hoople, Jr. If this new arrival will be as great a blessing to this world as his grandfather has been, his life will be worth the living. If it please God we hope young Hoople will be spared many years with the blessing of God upon him and his parents. Amen. So let it be.

"Keep on believing."

• JOHN NORDBERRY.

COLORADO DISTRICT

Good news comes from various points on the District. The Denver church has not been disappointed. Brother Crockett, under God, is doing a great work there. Sixteen were converted the first month, and they are going in to evangelize that city in the old Pentecostal Nazarene way. Brothers Howard and Walden, of the Yuma country, have been in the battle much of late, and report victory. The Yuma meeting held by these brethren with Rev. D. I. Vanderpool, evangelist, resulted in several good old-fashioned conversions and sanctifications. Following that, Brothers Howard and Walden entered a new point some twenty miles southeast of Yuma, where twenty souls or more were converted. The Lord willing, we organize a new Pentecostal Nazarene church there September 9th. Rev. Thomas Dunn has come from Waco, Texas, to take the pastorate of the Calhan church, and is now at the work. Brother T. C. Etherton has seen several souls converted lately at Mildred, and that church is taking on new life and strength under his ministry.

The Kirk annual campmeeting has just closed with great victory. The Still-Beckman party, evangelists and singers, were present; also Evangelist D. M. Spell, who rendered valuable assistance in preaching the Word. All the eastern Colorado ministers were present and helped push the battle except Brother Vanderpool, who is holding camps in Iowa. Numbers were converted and sanctified. Some \$2,100 was raised the last Sunday afternoon to build a large permanent tabernacle for future camps, and a new church building. Rev. Still pushed the project, and gave it a big boost by donating the material for the tabernacle and the dimension lumber for the church, to be cut and sawed on his homestead in the mountains. This \$2,100 will be increased to \$3,000, we believe, easily by a canvass in the community. This camp will be held next year with Dr. R. T. Williams in charge. Rev. Mr. Still goes next to Canon City to hold a siege meeting with Brother William Nelson, under the auspices of the District. Rev. Spell is now in eastern Colorado, and will hold five revival meetings, several at new points. Rev. Vanderpool holds forth next in La Junta. Pray for the success of these meetings.

A. E. SANNER, Dist. Supt.

FIRST WEDDING AT HEADQUARTERS

At about 9 o'clock on Tuesday morning, September 4th, two people entered the Publishing House at Kansas City, Mo., who caused much suppressed excitement on account of what our General Manager told us of them. Our friends came down the stairs to the main office, to the march of "Onward, Christian Soldiers!" All employees had been ordered, by the imperious ringing of our time bell, to descend and ascend to the office, and you may be sure we were all there to witness what had never been known to happen within the Publishing House before—a wedding. The bride was Miss Adeline Mills, a daughter of Mr. and Mrs. C. W. Mills, of Columbus, Ohio, and the bridegroom was Mr. Roy Davenport, of Linwood, Kas. The ceremony was performed by our Managing Editor, Rev. J. D. Scott, at 12 m. Mr. and Mrs. Davenport will make their home for a time at Linwood, Kas. We wish them many happy years, and we will always be glad to welcome them at Headquarters.

Greencastle, Ind.

The Lord gave us a good meeting in the tent at Greencastle, Ind. The meeting continued for over four weeks. Brother August N. Nilson preached a rugged, heart-searching gospel. Fifty-nine different seekers knelt at the altar in the tent, and fifteen prayed through at the daily prayermeetings which were held in the different homes of the city. Brother Jack Sanders was a great help to seekers at the altar, praying with, instructing, and insisting that they get a sky-blue case of knowable forgiveness or sanctification. Sister Phoebe Sanders sang the gospel in the Spirit, and endeared herself to the folks, especially to the young women and girls. One fact was established beyond all doubt in these meetings—that people may be church members and not be saved. One woman, after attending the meetings for three weeks, came to our home with a bouquet for Sister Sanders, but really to talk salvation. She proved to be a hungry seeker, and after she had talked to Sister Sanders they knelt together. The woman prayed through, and gave this testimony, "I have been

thirty-seven years a church member, and saved just one minute." Please pray that God will give us a redhot Pentecostal Nazarene church in Greencastle, Ind.

GUY C. McHENRY.

CHURCH NEWS

Condon, Ore.

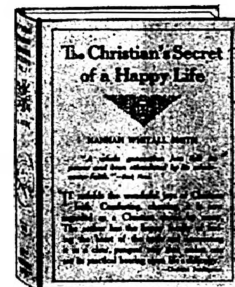
We are still in the battle and praising the Lord for victory. We had a good meeting with Brother Charles Gibson. Souls were saved and sanctified; four united with the church. Our prayermeetings are a refreshing time. We give God all the glory. —MARY RUSSELL.

Phoenix, Ariz.

This Sunday, August 26th, is farewell Sunday with the Phoenix church. We are leaving the old battle-scarred hall for our new church building. There are some regrets in leaving. Sacred memories linger about the old place of worship. The walls are now dingy and dark, but many a time in the past after hard fought battles they have been illumined with heavenly glory and divine radiance. The old altar bench is sacred too. Our young people have wept through here; 'twas here some of our staunchest saints have been deluged with fire; black records of the past have been erased by the blood; fire has consumed sacrifices and Pentecost has been repeated. Amen! We say farewell to the place of past battles and march on toward new victories. Sunday, September 2d, is welcome day. We expect (D. V.) to move into our new church building with an all day's holiness rally. We are asking God to give us greater fire than we have ever known, and more glory than we have ever experienced. Prospects are good for our month's revival campaign in October. We are expecting a time of unusual power and salvation. Last Sunday was a blessed day. Not only good crowds and some demonstration, but God gave genuine soul fruitage. Pray for Phoenix and the Salt River valley. —ORVAL J. NEASE, Pastor.

South Chicago, Ill.

After much prayer and some fasting we opened our tent meetings. Rev. John Wesley Lee was our evangelist. He was at his best, and precious souls were saved and sanctified. We thank God for all that has been done. Deep Holy Ghost conviction was upon the people. Our singers, Brother Day and wife, were faithful and they are good altar workers, and also did good work in the children's meetings. Our street meetings were well attended. In God's wonderful providence we believe much good was done. The free will offering was almost \$100 the first night, amen! We would pray and sing on our knees in the tent a half hour before the services, and many of us felt we could not afford to miss one meeting. The weather was fine. Pray for us. If Jesus tarries, God willing, we shall hold an old-fashioned revival all fall and



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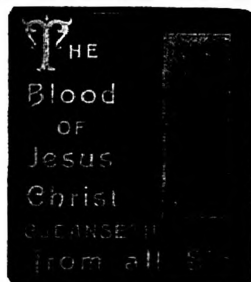
Do nothing that you
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Go to no place where you
would not like to be found
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would not like to be saying
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winter in this South Chicago District.—CAPT. STROOK AND WIFE.

Walla Walla, Wash.

We have been praying for a great revival time in the early fall and I am glad to report the revival already well on the way. Sister Wallace announced at the morning service that we would alter the usual prayermeeting service, and that we would have a good live song and praise service. We began gathering early and our deaconess suggested we gather around the altar for a season of prayer. The Spirit of the Lord was truly with us. Sister Wallace preached from Gen. 3:9, 10: "Where art thou?" "I heard thy voice * * * was afraid * * * and hid myself." The call was made and an elderly man, who had once had a good experience, came to the altar all broken in spirit and cried for God to restore him to his former condition. God heard him, then followed a glorious scene. The altar was lined. The seekers began praying for themselves. The saints grew desperate and never ceased to pray until God swept the altar and almost at the same time the seekers came through with great victory. The onlookers grew quiet and serious, and we were all marvelously drawn together by the Holy Spirit until we were all in a group by the altar and with hands raised toward heaven joined in singing "Praise God from Whom All Blessings Flow," which ended a great day in the Lord's presence. The Lord does answer prayer. How we praise Him and expect to keep asking Him to do similar things over and over for us. We are determined to have souls for Jesus or know the reason why. For He said that we shall ask what we will and it shall be given us.—M. H. W.

San Diego, Cal.

We have just closed a glorious eighteen days' meeting with the Wilde-Knight evangelistic party. The Lord was present from the very beginning to the end in saving and sanctifying a very great number. The last Thursday of the revival meeting was a great all-day meeting. Many of the pastors and a number of their people were present from all over the District. Beginning at 7 o'clock in the morning with a prayermeeting at 10 a. m. Rev. Howard Eckel, our District Superintendent, conducted the love feast at 11 a. m. Rev. A. O. Henricks, of Pasadena, brought the message and Sister Spaulding sang most beautifully. From 12 to 1 o'clock the young ladies of the church served a most delightful dinner in our school house to one hundred people. From 1:30 to 2:30 Mrs. Ada Breesee had charge and conducted a fine missionary meeting. A number of pastors and missionaries took part. At 2:30 Rev. C. E. Cornell, of First church, Los Angeles, preached. Again we all adjourned to the school house for another feast of good things. At 7:30 Evangelist Wilde preached and sang to the delight of a great crowd of people. This was a great day for the San Diego church. We shall never forget it. The last Sabbath was another blessed day. A number of souls were at the altar and prayed through to victory in three great services. Eighteen persons united with the church during the day and others are coming. Amen! Sunday, August 19th, was a blessed day. Souls were at the altar in three different services of the day and prayed through to victory, for which we are very thankful to our heavenly Father. We see nothing ahead but victory.—C. W. GRIFFIN, Pastor.

Burr Oak, Kas.

We are having glorious services both on the Sabbath and prayermeeting nights. The Holy Ghost is here executing His office work. He is also teaching us great and mighty things out of His law. After prayerful waiting on the Lord and careful consideration it seemed good to the Holy Ghost to call Rev. H. W. Galloway, of Kingswood, Ky., to the pastorate of this church for the ensuing year. The Lord has been blessing his and his wife's ministry in our midst, and we have reasons to know that we will have a prosperous year. We are getting, as a church, in the proper attitude before God where we can expect great things from Him. Souls are praying through at our altar. The burden for the lost and a desire for their salvation is upon us.—MAHLOU YOUNG, Church Reporter.

Fresno, Cal.

We came here early in July. There were only two resident members, and the church had been sold on a mortgage, and the indebtedness amounted to nearly \$1,000. District Superintendent Reed promised to raise the indebtedness and pay house rent if we would take the work. After much prayer we came and the Lord has blessed, and several of the old members have rejoined, and last Sunday (August 19th) we had an all day meeting. Brother Reed being with us and reporting that he had succeeded in getting all but \$850 in cash and pledges and that we must raise that amount here. Our members did their best and outsiders came to their help and at the close of the evening service we had raised \$851, and, best of all, three precious young people had been converted, which is a start for a young people's society, and from now on we expect the Fresno church to prosper. To God be all the glory.—C. W. WELTS, Pastor.

PERSONALS

Rev. Henry Bell and wife, of Kearney, Neb., paid the Publishing House a nice visit last week while passing through the city en route to Hutchinson, Kas., to teach in the Bible school there.

Miss Maud Varnedoe, one of our outgoing missionaries to India, stopped off a few hours at Headquarters on her way to the Kansas District Assembly. She plans to sail from San Francisco, Cal., for Calcutta, on September 15th. Let all the people pray that she may have a safe voyage.

Purely as a matter of information for our people, who may not know that Rev. Seth C. Rees is no longer a member of the Pentecostal Church of the Nazarene, we would say that he has organized an independent church, and is publishing a paper which he is sending broadcast to our people. In justice to all we feel that our people should know that Brother Rees was not forced out of the Pentecostal Church of the Nazarene. He left us of his own accord and we have nothing but perfect love in our hearts for him and the good people who follow him. Now is the time for Pentecostal Nazarenes to show our loyalty to God and the church. We are called to a great work and we must keep the vision ever before us. The reward is only to the faithful.

Rev. J. C. Walker was a very pleasant caller at Headquarters last Saturday. He was on his way to the Indiana District Assembly.

ANNOUNCEMENTS

Wanted.—Rev. W. D. Killingsworth, of Carbon Hill, Ala., greatly desires a gospel tent to use in new fields for our Pentecostal Nazarene work. He gives as references Rev. D. M. Covington, District Superintendent of Jasper, Ala. He would appreciate help from any one interested in this line of work.

Notice to Pittsburgh District Pastors.—Miss Myrtle Pelley, of East Palestine, Ohio, our outgoing missionary, will be visiting our churches this month. When she writes you her date, announce her coming and plan for a great missionary rally. Amen.—James W. Short, Dist. Supt.

Announcement.—Singing Evangelist Fred Camaday, of East Liverpool, Ohio, who has spent the last year studying music in Pittsburgh, is again in the field. I take this means to recommend him to our churches. When any campaigning committee. He has a great baritone voice and sings and plays in a very effective way. He is a converted vaudeville singer and should be kept busy singing this glorious gospel.—James W. Short, Dist. Supt.

A Confession.—I was superintendent of the Dependable Children's Home at Davenport, Okla., for four years. I was not in the Lord's order for at least one year before I turned that work over to other parties. I want every saint of God and all others to forgive me. I never intended to be wrong or get wrong. I know that God has forgiven me. I am saved today, prayed up to date, and sanctified through and through. Pray for me. I love everybody. Hallelujah!—G. B. Collins, 1604 Madison ave., R. 4, Woodward, Okla.

Notice.—Rev. J. L. Cox, our beloved pastor for the last five years, feels led of the Lord to change his field of labor, and in the emergency the Malden church desires to correspond with a good man who will take the pastorate the coming year.—Elden Rigg, Church Secretary.

Special Notice to Missouri District.—The Assembly will meet October 10-14 at the Malden church, Malden, Mo. Rev. J. L. Cox is the pastor. All members of the Assembly please be present with full reports. All pastors please have special prayer for victory and a salvation time.—J. E. Linza, Dist. Supt.

Notice to Louisiana District.—The date of Assembly is October 31-November 4, at Jonesboro, La. The opening services will be Tuesday night. Let all preachers and deaconesses who are to meet the Examining Board be on hand Tuesday afternoon.—Rev. B. F. Pritchett, Dist. Supt.

Notice.—Let all churches of the Western Oklahoma District look after their apportionment for ministerial support and bring up this in full. It is equal to 15 cents a member.—I. L. Flynn, Secretary, Seminole, Okla.

Announcement to the Pastors of Eastern Oklahoma District.—Having received a report from our District treasurer, I find we are very far behind on our apportionment for missions, something like \$500. Please look at your minutes and see how much you are behind and begin now to arrange to raise it. Remember the Assembly is near at hand, October 24-28, and what we do we will have to do quickly. Get some kind of a missionary rally on foot and raise your apportionment. Also I see we are very far behind on the General Superintendent's salary. Let us stir ourselves and not wait for some one to stir us. Begin at once to get ready for the Assembly. Let us not have to take collections there to meet our apportionments.—F. R. Morgan, Dist. Supt.

Notice to San Antonio District.—The Assembly has been set for November 21-25 at Meridian, Texas. Let us all make a long hard pull to bring up everything in the best possible shape. "All things are possible to him that believeth."—William E. Fisher, Dist. Supt.

Announcement.—I am a commissioned evangelist in the Pentecostal Nazarene church on the Georgia District, and God has given me precious souls in many meetings. But now I want to get back into a pastorate. I've had ten years' experience in successful pastoral work in the M. E. church. I will be glad to hear from any Pentecostal Nazarene church needing a pastor.—Rev. J. E. Brasher, Crest view, Fla.

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Notice—I have a gospel tent and am ready for meetings anywhere. I have a meeting in Castle, Okla., to begin October 6th. I will move to Oklahoma about the middle of September, and would like to hold one or two meetings in Oklahoma before the first of November. If you wish a meeting write me at Columbus, Miss.—S. B. Goscy.

Wanted—Any one having for sale second hand books, Vol. No. 2, Miley's Theology and Argumentation, Baker and Huntington, please write Little M. Kolnberger at Diamond, Wash., Box 36.

A New Tract—The article on Church Union by Rev. Stephen B. Williams which was published in a recent issue of the Herald of Holiness, can be obtained from him in tract form by application to him at Lincoln, Neb., inclosing a few stamps or piece of silver to assist in the expense of printing and postage.

ANNOUNCEMENT

Pasadena, Cal., July 30, 1917.

We, the committee appointed by the Advisory Board of the Southern California District of the Pentecostal Church of the Nazarene to try Rev. Thomas G. Rogers on charges of imprudent and un-Christian conduct, in that, while an elder in said church, he was guilty of committing the sin of fornication with Miss _____ on December 14, 1916, and that on different occasions he committed adultery with Mrs. _____ do find that said Thomas G. Rogers was duly served with written notice, mailed to him in a registered letter more than ten days before the date of his trial; that such notice set forth the nature of the charges, together with the specifications and the time and place of trial, as required by the Manual of our church; that said Thomas G. Rogers made no response to such notice, and has not appeared before this committee; that in his absence he was represented in his trial by Rev. Donnell Smith, who was appointed as such representative by this committee, and who acted as such; that a large volume of documentary and oral evidence was introduced, all pointing unmistakably to the guilt of the accused; and we do also find that said Thomas G. Rogers was guilty as charged in both cases; that his actions in the premises were grossly immoral and wicked; that while thus committing a series of adulteries with Mrs. _____ he went to Texas with the avowed purpose of engaging in the repression of the white slave traffic; and that the offenses of which we find him guilty were committed with the utmost deliberation and premeditation. Our decision is that he be expelled from the membership and ministry of our denomination.

GEORGE W. MARINE.
B. H. KENADY.
J. H. MCINTYRE.
WILLIAM J. ABBOTT.
JAMES T. BLACK.

Members of Trial Committee

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Little Rock, Little Rock, Ark.....October 17-21
Mississippi, Houston.....October 24-28
Louisiana, Jonesboro.....October 31-November 4
Dallas, Cedar Hill, Texas.....November 7-11
Hamlin, Hamlin, Texas.....November 14-18
San Antonio, Meridian, Texas.....November 21-25

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Kentucky, Ashland, Ky.....October 3-7
Western Oklahoma, Oklahoma City.....October 17-21
Eastern Oklahoma, Hugo.....October 24-28

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District Assemblies

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Tennessee, Nashville.....October 3-7
Missouri, Malden.....October 10-14

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(Address for Assembly, Charlottesville, Ind.)

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Kansas—H. M. Chambers.....817 N. Maple ave., Hutchinson, Kas.
Kentucky—J. G. Nickerson.....719 S. Twenty-fourth, Louisville, Ky.

Little Rock—T. W. Sharpe.....Delight, Ark.
Louisiana—B. F. Pritchett.....Homer, La.
Manitoba—Sask. Mission—C. A. Thompson, Box 238
Michigan.....September 26-30
Tennessee.....October 3-7
Regina, Saskatchewan, Canada.

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C. W. Rath

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Song Evangelist A. H. Johnson

Adrian, Mich.....Aug. 31-Sept. 16

W. H. Hudgins

Baltimore, Md.....Sept. 8-23
Martinsburg, W. Va.....Sept. 28-Oct. 14

G. O. Crow and Wife

Wilson Creek, Mo.....Sept. 14-24

R. L. Hollenback

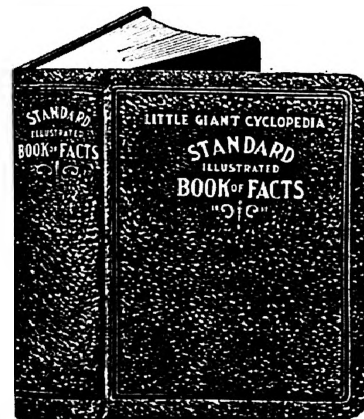
Denver, Ind.....Sept. 16-Oct. 7

Ural Hollenback

Des Arc, Mo.....Sept. 18-Oct. 16

H. N. Haas

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