

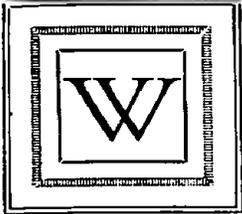
HERALD of HOLINESS

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

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EDITORIAL



Wrested Scripture

WE are asked what we understand to be the meaning of 1 John 3:9, "Whosoever is born of God doth not commit sin; for his seed remaineth in him and he can not sin because he is born of God." Also, of Matt. 7:18, "A good tree can not bring forth evil fruit, neither can a corrupt tree bring forth good fruit."

The briefest reply we can make is that we believe these passages mean exactly what they say — nothing more and nothing less. It means just what we would mean were we to say: "An honest man can not sin," or "A truthful man can not lie." We would not mean that an honest man could not fall from honesty to stealing, but we mean that it would be a thief stealing and not an honest man, for an honest man can not steal. He must become a thief before he steals. So, whosoever is a child of God can not sin. The other passage means the same. A good tree must become a bad one before it can bear bad fruit. The change in nature comes before the overt act of sin is committed. An honest man must deliberately get his consent to part with his honesty and become a thief before he commits the act of theft. He is a thief inwardly before he becomes one outwardly.

Some interpret the words, "doth not commit sin," etc., to mean, "does not sin as he used to do; he does not sin HABITUALLY as he formerly did." Adam Clarke, commenting on such interpretation, says: "This is bringing the influence of the heavenly birth very low indeed." As illustrative of the folly of such an interpretation, Mr. Clarke gives the following:

"Perhaps my reader will recollect the story of the physiognomist who, coming into the place where Socrates was delivering a lecture, his pupils, wishing to put the principles of the man's science to proof, desired him to examine the face of their master and say what his moral character was. After a full contemplation of the philosopher's visage, he pronounced him "the most gluttonous, drunken, brutal, and libidinous old man that he had ever met." As the character of Socrates was the reverse of all this, his disciples began to insult the physiognomist. Socrates interfered, and said: "The principles of his science may be very correct, for such I was, but I have conquered it by my philosophy."

The great commentator, outraged at such a perversion of the Scriptures, then addresses the following scathing words to these blind leaders of the blind: "O ye Christian divines! Ye real or pretended gospel ministers! Will ye allow this influence of the grace of Christ a sway not even so extensive as that of the philosophy of a heathen who never heard of the true God?"

As contrary as such a view is to the scriptural revelation of God's hatred of sin, and of the completeness of the atoning work of Christ, it is, nevertheless, the very interpretation of this text which is most popular today with church members and with very many ministers. Our people are led to believe that sin is unavoidable — that there is no way of living without SOME sin. Nobody dares to determine how much sin or how many sins are allowable. No teacher assumes the responsibility of specifying what kind of sins are necessary, although there are multitudes who agree on the necessity of sin and the impossibility of living without it. This is a view which commends itself to human nature. Men take to it, and once the general principle of the necessity of sin is established, each one decides for himself what sin or sins he or she will choose. Some decide that dancing, theater-going, and card playing are the sins they will indulge, since they are the ones hardest to give up, and this accommodating view of sin's necessity is especially intended to fit the weak-

nesses and frailties of people. Another says he will cling to his cups, as there is where he finds it hardest to be a Christian under the old teaching of the necessity of a clean heart and life. Another says he will indulge in profanity, as this habit has held him in bondage so long that he finds it the hardest of all his bad habits to break loose from. So, first and last, the whole decalog is abolished by this miserable and destructive doctrine of the necessity of sin.

How much we are indebted to such wretched teaching for the inundation of sins which have swept into the church we can never know. The ghastly visage of the horrible doctrine of the necessity of sin is sought to be relieved by urging the forgiving mercy of God as the glorious privilege of these "sinning Christians;" that is, we are so weak and frail that we will "sin every day," but we are provided for in the Word, which says, "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." Thus we are taught that we are to sin every day and get forgiveness every day, and the religious life is reduced to a perpetual sinning and forgiving process merely. What a wretched caricature is this of the life of God's child in this world.

We prefer to believe that the blood can cleanse from all sin and keep us clean. Let us teach that "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" (Deut. 30:6). Let us teach, with Paul, that "our old man was crucified with him, that the body of sin might be DONE AWAY, that so we should no longer be in bondage to sin for he that hath died is justified from sin" (Rom. 6:6, 7. R. V.)

Power in the Pulpit

SENSATIONALISM is a confession and a proof of a pulpit bereft of spiritual power. It has ever been a sign and a fruit of decadence in a church, and one of the surest means of hastening that decadence. No more humiliating feature of modern popular church life in some of our cities is to be seen than these sensational exploits of many pastors, unless it be the gross and glaring delinquencies of many church members which this sensationalism in no way tends to cure. Aside from its pernicious influences in so many directions this sensationalism is a vain resort of a spiritually enfeebled ministry to get a hearing. The very resort to this means to draw hearers is proof that the preacher has nothing whatever worthy or helpful with which to feed the hearers when they come. The people drawn by such means come for what is promised, and would turn away in disgust with a feeling that they have been dishonestly dealt with were anything solid and spiritual offered them.

It is bad, only bad, and that continually, from any point of view. It proceeds entirely upon the vicious and false idea that the pulpit is to entertain. Nothing is more radically erroneous. The pulpit has no such mission. We are to present Christ to lost men. Christ is a rebuke to evil, hope to the oppressed, and salvation to the penitent and believing. The simple gospel in its purity preached in demonstration of the Spirit and of power draws as nothing else can draw. Downright, burning earnestness, a heart burdened and breaking with a holy passion for souls, confounds, delights, and draws the multitudes, and when they come from this attractive force they are amenable to divine influence.

A ministry endowed with pentecostal power never yet lacked crowds to preach to. In no age of the world has such a ministry failed to get a hearing, and never has such a ministry failed to bless and save the people. The need of the ministry of today is a baptism of power

Nothing whatever can substitute this. Many other things can render a ministry pleasing and attractive enough to a sufficient number of the financial supporters of a worldly congregation to make sure of the pastor's salary. His culture and his eloquence and his eminent "prudence" in never giving offense to the worldly or the wicked in his congregation, will secure the popularity of the preacher, but they make havoc of his soul. These friends of the mammon of unrighteousness may render him very secure in his snug "living," but a final day is coming when the blood of much people will be required at the watchman's hands. Deep down in the soul of every such preacher, if he ever consciously knew God, is a conscience ill at ease, and a monitor struggles to speak in fiery protest. God wants men filled with the Holy Ghost and power, and He longs to empower us, and commands us to seek it; but He can not thrust it upon us. We must be willing in the day of His power. We must tarry at Jerusalem and wait and pray for the endowment. We must be emptied and then filled. Pride, ambition, appointments, salaries, families, reputation — everything must be surrendered. We must invite the Spirit to come into His temple and abide, but we must admit him to every department. He will divide with no rival, but claims it all, and is large enough to fill its every chamber and more. Oh how blind and selfish and stupid in us to close a single apartment against His absolute and undisputed possession. We abridge our power by so much as we fail in an absolute and uncompromising and unreserved surrender of the temple to His possession and domination. What revolutions would be wrought in many a pulpit and many a preacher's study and home and family were the Holy Ghost allowed full sway in the preacher's heart and life. Many of the very "best" sermons would be burned up. Many a volume in the library would meet the same fate. Many more would cease to be read. The Bible would be read, perhaps, ten or a hundred times more, and with a relish and a delight and an insight into its beauty and power and sweetness never before experienced. Prayer would cease to be perfunctory, and would be a joy, and would claim hours where now it gets minutes. The heart would be so full and overflowing with God that it would speak out through the mouth of its abundance, so that sermonizing would be a new process altogether. The entire stock of old sermons would scarcely find a place under the new regime. They could not convey the new message and music and love which filled and overflowed the preacher's heart. No thought or fear of antagonisms would molest him. He would care absolutely for none of these things which would come thick and fast. Salary and position and reputation would find no place in his thought or calculation. He would carry a fountain and a mine within, making him rich and satisfied beyond the power of anything to molest or disturb. His pulpit would be a throne of power. God would speak through his voice, gleam through his eye, and express and impress Himself through his entire life and character. No need then for artificial means to bring men to our churches. The messengers thus prepared and equipped to feed them, the hungry multitudes would come to us for the bread of life. If we possess the food to offer the many will come to be fed.

Praying at People

THESE is a very reprehensible practice sometimes engaged in by thoughtless people of praying *at* people in public. This is certainly in very bad taste. Prayer should never be debased to the plane of an opportunity of reproving people. The very purpose to so humiliate another thus publicly in the act of prayer is cowardly and unbrotherly. It takes advantage of the sacred act and hour and place of prayer to rebuke or expose another when the other party has, and can have, no opportunity of redress or protection. The very attempt of one to resort to this grossly improper and unbrotherly method of rebuke argues the absence from the mind of the one so doing, the most essential elements of true and acceptable prayer. It is more the spirit of sacred gossip or tattling or criticism than of prayer, for it requires only a very meager degree of common sense for one to know that such an act can not spring from a pure motive to help the other party. Nor can it possibly have any such effect if the one perpetrating the gross folly be silly enough to believe it can be so used.

Such an act is utterly reprehensible and should be discouraged and disallowed anywhere among saved and religious people.

Prayer is too sacred and too holy to be prostituted to such low and selfish and personal ends of gratifying a pique or a spirit of revenge or of humiliation to somebody, even though the party be guilty of some wrong. We can and should pray for all wrongdoers, but always in a wholly impersonal and religious spirit and manner.

The Pentecostal Church of the Nazarene and the War

WE are asked what is the position of the Pentecostal Church of the Nazarene with reference to the question of war. We would reply that the attitude of our Church on the matter of war is the correct one, in our opinion, and we are glad that the Church has expressed her opinion through her highest legislative body. Her position in regard to war will be found in the Report of the State of the Church adopted by the last General Assembly at Kansas City, Mo. (pages 58-59), in which the Church emphatically stated that we are opposed to war, especially as a means of settling international disputes.

This utterance is distinct and clear and emphatic. It also carries all the force of the official and authoritative expression of the highest lawmaking body of the Church. We are glad that this position has been assumed, for we believe it the sane and religious attitude.

Such is the plain and emphatic position of our Church on the war question. It is left for the members of the church to see to it that they maintain the answer of a good conscience toward God in the matter. The Church does not forbid our entering the war, much less does it encourage us to do so. Each is left to decide this for himself.

Rum and Rome

THE relation of the Romish church to the liquor traffic is one to which we have often called attention in these columns. More than any other single branch of the Protestant church or all branches combined is she responsible for the continuance of this awful traffic and its unutterable train of outrages and horrors. Within her communion are held most of the saloonkeepers of the country, and she could by one single declaration of the pope or his American representative purge the church of these characters who not only are a disgrace to any church but a disgrace and a peril to any civilization.

Has not the time come for agitating the question of Rome's direct responsibility for this saloon infamy? Protestantism is grievously at fault, but in a different way. Protestant bodies disallow drinking by her members, and is chiefly at fault in voting into power men and parties friendly to the traffic. Rome not only does this, but adds to the crime the shame of retaining, undisturbed, within her fold, the owners of the gilded saloons and the low dives of iniquity where whisky is sold and gambling is carried on. Let the religious press open fire on all churches and church members in any way or degree responsible for this liquor infamy, and the evil can be abolished.

THE MOST COMMON acts and habits of men are those most resembling the dominant traits of the lower animals. With the latter selfishness rules. The strongest hog gets most of the corn thrown in the pen, and the weaker ones starve and die in sight of the fat and overgorged swine lazily resting under the shade, unless the thoughtful owner interposes in some way. Corners, combines, trusts, and monopolies are only the grunts and grabs of the stouter hogs among the sons of men, and thousands of the worthiest die at their very doors unless some strong hand intervenes for their protection. There is food for thought here for Church and state.

PRAYERFULNESS AND SPIRITUALITY go hand in hand. The first precedes the other, and is the condition on which it is to be secured.

A PREJUDICED SOUL is difficult soil in which to grow Christian virtues. Too much of the field is of such soil.

There Is a River

By Rev. C. A. Thompson

Superintendent, Manitoba-
Saskatchewan District

There is a river, the streams whereof shall make glad the city of our God, the holy place of the tabernacles of the most High (Psalm 46:4).

HERE we have the plain statement of divine inspiration which declares that something really exists which makes glad the people of God. It is comforting to know that what we may be looking for really does exist, although we have not as yet found it. There are many things apparently needed and as yet the supply is not discovered, and not known and the seekers after such supplies would have but little to encourage them in their search. In this text the encouragement comes first. The statement that it is, by the mouth of God is sufficient encouragement for the honest seeker after joy, to start in search for this river. Amen!

It should be even a much greater encouragement to seekers to know for a certainty that when this discovery is made it will bring joy and gladness never before known in the discovery of anything else in the world. How many are seeking after that which will make for gladness and happiness, and yet it eludes their grasp, and leaves them only to search again and yet again. Like the water which the woman at the well was drinking, they immediately thirst again, and begin anew to search for that which will quench the thirst of the deathless spirit within. Let us see if we may discover somewhat of the true meaning of this wonderful text.

It must mean more than a literal river. Water is but a type of the grace of God through our Lord Jesus Christ. A river then is but the pledge or assurance of a plentiful, superabundant, inexhaustible supply of grace which makes glad the city of our God, or the vital church on earth. Hallelujah! Jerusalem or the city of God is that new Jerusalem which John saw coming down from God out of heaven, adorned as a bride for her husband, etc. Thank God for something to make us really glad as we travel through this desert land!

It is well the Psalmist did not say a brook, or a fountain, or a spring. All these dry up when the scorching sun of summer comes, but a river—who ever heard of a river drying up? Thank God again, that this stream of joy is not only abundant, but there is no danger of it becoming exhausted.

At Calgary in Canada there was a great boom recently on account of what was supposed to be a great oil well. It appears now that designing men had poured oil into what was a dry well, and then secured thousands of dollars through the sale of shares. Great excitement prevailed all over western Canada, and many thousands of dollars were invested in what was certainly a gigantic fraud. Thousands of people went from all over the country to see this great oil well, but the owners had it closely locked and guarded. Every seeker failed, and why? Simply because nothing really existed except what had been put in, and when that had been drawn off the supply failed. Thank God this river of which we are writing can never be exhausted. The poet well sings, "Though millions their thirst are now slaking, it never runs dry." Praise the Lord!

In Rev. 22:1 John tells us something more about this same river. He says, "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." This then is that stream of divine grace and mercy, which has its origin in the justice of God, combined with the mercy in Jesus our Lord. No wonder John was willing to be exiled for what he saw. Reader, have you seen this river? Rivers become larger as they flow onward, in spite of much water which is drawn out and used

along the way; so the mercy of God widens as it nears a world of misery and ruin. Ezekiel saw the same river which David and John saw. He says, also, that at first it was but a small stream only to the ankles in depth, then it was larger, and to the knees, then to the loins, then a mighty river, which could not be passed over, and all this water ran toward the desert. This is but another way of saying that this poor old world without this stream of grace is but a miserable desert, but Ezekiel says this stream he saw ran toward the desert, and healed everything which it touched. John said much the same when he declared that on either side of this river was a tree and fruit, and these were for the healing of the nations.

John also says this is a *pure river*. Think of it, a mighty Amazon of purity coming down from the throne of God to this world of sin, polluted, sick, and wounded! I think again of the river Jordan coming from the pure snows of Lebanon, flowing through a fertile valley, blessing thousands by the way, but emptying itself into that sea of death, the Dead Sea. Oh, the love of God! As the Dead Sea swallows up the life giving current of the pure river Jordan, so the world of death swallows up the grace of God, which John saw coming from the throne which is without spot.

A *pure river*. Yes, whatever comes from God is pure. James says, "The wisdom that is from above is first pure, then gentle, easy to be entreated," etc. First purity, then peace, and gentleness. Some seem to think that a religion of purity belongs only to angels or glorified beings, but the facts are that if we have anything whatever by way of supernatural religion of Jesus Christ, it is a religion of purity, because it came from a pure source. Regeneration is the impartation of a pure life to us which we never had before, and which came from that source which David, John, and Ezekiel mention. Entire sanctification is the destruction of the inherent, impure settlements, as it were, in the bottom of our very being. If we continue to drink of the river of life, we shall find its waters will wash away all pollution, and make us pure.

Regeneration is such a mighty work of purification, that doubtless thousands mistake it for the second blessing, properly so-called, as Mr. Wesley would put it. All regenerated souls drink of this blessed river of life, but not all can say with the poet, "I am drinking at the fountain where I ever would abide, for I've tasted life's *pure river* and my soul is satisfied." Regeneration is not perfect satisfaction. Jesus said to the disciples, "Blessed are they which do hunger and thirst after righteousness." When the soul is satisfied it no longer hungers and thirsts, it is satisfied with the love of God in Christ Jesus. The other poet sang, "I'm satisfied with Jesus here. He's everything to me," etc. To be satisfied then is the normal condition of the pure soul. Reader, are you satisfied with your experience?

The Psalmist, at another stage of his experience, cries out, "As the hart panteth after the water brooks, so panteth my soul after thee, O God"; and again, "My soul thirsteth for the living God." This indicated a need yet unsupplied, an unsatisfied condition of soul, which certainly must have been met before he could write such as this, "Bless the Lord, O my soul, and all that is within me bless his holy name, who forgiveth all thine iniquities, who healeth all thy diseases, who

satisfieth thy mouth with good things," etc. Here he declares that the Lord had satisfied the longing of his soul, and exhorts everything within him to praise the Lord. Only those who are alive can hunger and thirst, so only those who are alive by regeneration can hunger and thirst after entire holiness. Those who are dead in trespasses and sins have no hunger or thirst after purity of soul.

In the extreme northern portion of North America there is a specie of deer, which at certain seasons are seized with an uncontrollable desire for a drink of the water from the far away Hudson bay. They make a break in droves, and nothing can stop them in their mad pursuit after a satisfying draught from cool waters of the northern ocean. Oh, that people had such a thirst for the water of life! Another poet sings, "All my life long I had panted for a draught from some cool spring, that I hoped would quench the burning of the thirst I felt within." Oh, that there were more of such! There would be more of those who could sing "Hallelujah, I have found Him, whom my soul so long has craved. Jesus *satisfies* my longing, through His blood I'm fully saved."

Note again, it is a river of *life*. Can you grasp the full meaning? Can you realize what such an inexhaustible, boundless supply of life means to a world dead in trespasses and sins? Jesus said, "I am come that they might have life, and that they might have it more abundantly. Amen! Reader, have you the abundance?"

In the early days following the discovery of America, Ponce de Leon, an adventurous Spaniard, was impressed with the idea that somewhere in the primeval forest was a fountain of perpetual youth. He thought if he drank from this fountain he should never die, but retain his youth for ever. He traveled hundreds of miles and endured many hardships, only to meet with failure and disappointment. Even though this seeker failed, thank God there is a fountain of perpetual youth, yea, not only a fountain, but a river, mighty, boundless, bottomless, endless. Hallelujah! Its source is not in the American forest, but in the throne of God and the Lamb. As John saw it, because Jesus had left Calvary and ascended on high. Thank God we need not fail in finding this supply of life. The promise is that *every one* that seeketh findeth.

Rivers are very interesting. They suggest many truths. They flow through the lowest places, enriching everything lying low enough to be touched by them. The great river of life also flows in lowly places only. Only through lowly hearts does this mighty Amazon of grace flow. Are you willing to become indeed lowly in heart that this river may run your way? The high and heady, the proud, the worldly great, and rich, are too high up to be reached by this river. Oh, yes, the common people heard Him gladly. The humble fishermen of Galilee found a joy which the high priests never knew.

If there are any trees, they will be found by rivers. Even a spring in the desert will cause trees to grow. Does not David mean this when he says, "They shall be as trees planted by the rivers of water, whose leaf also shall not wither?" Thank God, there is no danger of drying up if planted by a river! Reader, have you been planted? To be planted means to be sanctified wholly, rooted, and grounded, in love. So many people are so dry, they evidently have not been planted. As soon as the individual or the church is planted by the river they bear fruit for the healing of the nations. Oh, was there ever a time when there was such great need for the healing of the nations as now? How little

medicine in the leaves and fruit of many churches, and professors of religion!

Yes, this river not only heals, but it makes glad. Where will you find a really glad, happy, contented soul these days? Only where those are who drink from this pure river, and are planted by its banks. I meet many people with joyless, hopeless faces, which tell me certainly they are not near this river, but are back and away from its flow, upon the highlands of sin and self. I have noticed that on the dry mountains of Montana and Arizona, and other states, that only the cactus grows. If there is rain of any consequence these prickly, thorny creatures die, but they live and do well on the arid mountain. In like manner, sin thrives well where the stream of grace does not flow, but a copious shower of this heavenly rain kills the cactus of sin, and the thorns of self.

The announcement of the birth of Jesus was, that it meant great joy to all people. No matter who you are, what you have been of done, you have access to this river of joy. You have but to forsake the mountains where the thorny cactus grows, and make your way down through the valley of humiliation to this most wonderful river of *life, peace, joy, perpetual youth, and eternal happiness. Amen!*

REGINA, CANADA.

Pease's Penitence

BY W. H. MORSE, M.D.

HIS name was not Pease, but it was that by which he was best known. It came to him from his array of initials and his occupation. If he had written out his name in full it would have been Pietro Paolo Pele Palese. And he was a policeman. So he came to be distinguished and enrolled as P. P. Palese, policeman. But he was invariably referred to as Policeman Pease. The name derived, of course, from the superabundant use of the sixteenth letter of the alphabet in his name, the "policeman with the p's" coming to be Policeman P's.

He owed his appointment, under civil service rules, to politics. That is, he was an Italian, and the party in power thought wise to have an Italian on the force. Making this plain to the Italians, he came forward and took the examination, and was appointed. He made a good officer, but it was not long before he had the label *persona non grata* with his party. They hated him; they admired him; but, try as they might, they could not become indifferent to him. It began to be plain after he had served acceptably for several months, that the politicians were provoked for some reason to present him before the police commissioners. But charges were not forthcoming. It was one of the commissioners who was of the other political party, who discovered the reason.

"All that there is against Pease," he said, "is that he—like so many other Italians—does not go to mass."

But there was more than that. He was accustomed to go to the outdoor religious meetings, and listen to the speaking and singing. And he had been heard singing with the worshippers, singing with his uniform on! Policeman Kelly and Policeman O'Donoghue would never do such a thing as that.

"Pease," said Sergeant Flynn, "you had better mend your ways, and not be foreinist those meetings, for the next thing you know you'll be after losing your badge, so you will!"

The policeman smiled. The sergeant reported. The offender was transferred when the November shift was made, and put on day duty in the factory district, two miles from the city hall square where the meetings were held. There were no outdoor services out there, and early in the same month the city hall square meetings were discontinued because of the advanced season.

But others than the sergeant and politicians knew of Pease's "fault." Those who conducted

the services had noticed him there, and had commented on the contrast between his intent behavior and the brusqueness of O'Donoghue. It was therefore that one of the women had given him a New Testament, for which he had thanked her cordially, saying that it was the first time he had ever seen the Book of which the Latin church deprives Italy.

It may have been in November, or possibly in the following month, when one Sunday evening Pease was noticed standing outside the church, on the curb, in citizen's clothes, and with his face toward the church. Some one spoke to him, and it was noticed that he had tears in his eyes. One of the young men asked him to go in to the service, but he shook his head.

"You pray for me," he answered, and repeated, "You pray for me!"

The next Sunday evening there he stood again, and he was crying. Some of the people declared that they would speak to him about it the following Sunday, if he was there. But he was not there. However, when the pastor commenced to preach that evening a late comer saw him enter the vestibule and stand there with bowed head, listening to the sermon. But at the close of services he was not there. Again, the following Sunday night (which, I think, was the Sunday before Christmas) he was there in the vestibule, hearing the sermon. Learning of this, the pastor saw him during the week, and asked him why he did not come in. He gave an evasive answer. The next Sunday there he was again, and instead of standing he was kneeling. When the sermon was finished, he quietly withdrew. This went on at least one Sunday after, and the ushers think two.

"Now, I don't like such proceedings," said one of the leading members, "to have that foreigner outside in the porch during services is to say the least discreditable! If it happens again I am going to speak to him about it, and find why he is spying around out there during preaching."

But the opportunity was not given, for the next Sunday night Pease came in with the rest of the congregation, and took a seat near the door, remaining until after the benediction, when he left.

After that he was in regular attendance Sunday evenings.

"I see," said the influential member, "I see that foreigner, who is an officer in the day time, gets into our meetings right along. Suppose it is 'cause the Catholics don't have evening services, and he sort o' feels as if he oughter go some place!"

The pastor, to whom the member was speaking, did not reply. Wednesday evening, at the midweek prayermeeting, the influential member, rising to "take part," and turning to face the people, saw Pease occupying a rear seat. After meeting he went forward to speak to the pastor about it, when he was surprised to find that Pease had preceded him, and was speaking to the minister.

"Very well," the minister said to the policeman. Then they shook hands and the policeman withdrew. The member had nothing to say.

Sunday evening Pease was in his accustomed place. After the sermon the minister said:

"Before we sing, there is one present who would like to say a few words."

Pease went up the side aisle, and stood.

"Friends," he said, "I want, if I may, to become a member of this church. I heard the outdoor addresses and prayers all summer. When I got off night duty I came outside and performed the regular penance Sunday nights. Now I have been with you since, every Sunday evening, and I want to unite."

"Eh?" exclaimed the influential member, jumping to his feet; "eh? I wanter ketch what this 'r brother means by saying he performed penance?"

Pease folded his arms.

"I feel," he said, "that this is the real thing in a church. It is much the same as the true church used to be. Of old, a penitent did four things before he could be admitted to the eucharist. First was called *actus*, that is, crying. He stood outside the church crying, sorry for sin, and asking for prayers. I did. The second was called 'hearing,' which is *auditio*, when he came into the porch regularly, and heard only the sermon. I did. Then was the *substratio*, when he knelt out there, instead of standing, during sermon. I did. The fourth thing was sometimes called *congregatio*, and sometimes *consistentia*. That was when the penitent, after observing the other three things, could enter the church like others. I did. My penitence or penance is done. I want to be a member."

He gave acceptable testimony, and was admitted to membership.

"I tell you what it is," the pastor said to me the other day, "that was a compliment indeed to say our church is like what the church was before Rome went demoralized."

"But, say," said the influential member, "I hear Pease is dropped from the force."

HARTFORD, CONN.

The Power of the Blood

BY J. D. SCOTT

For the life of the flesh is in the blood: And I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul (Lev. 17: 11).

THE thought of blood atonement for sin takes us back to the first worshippers who presented their gifts before the Lord, where one of them was accepted and the other rejected. The question is often asked, Why was Cain's offering rejected? No doubt his offering had just as great commercial value as that of his brother, and no one could say that it did not represent sacrifice and toil. He brought the fruit of the ground, which he had labored to produce. His cucumbers, tomatoes, carrots, and onions, together with his peaches, apples, pears, and grapes were, no doubt, of the finest variety, and might have been offered in all sincerity.

Then why should it have been rejected? If one is honest and sincere in their belief and what they do will they not be saved? Let us go back still another step into the Garden of Eden, and hear the Lord say to the first human pair, "In the day that thou eatest thereof thou shalt surely die." Death was the penalty placed upon sin. God did not say your gar-

dens and vineyards shall surely perish, but that your own life's blood shall be the price of your transgression.

Nothing short of life and blood would satisfy an offended God and a broken law. Man must either die in person or have a substitute to die in his stead.

Abel brought that substitute, the lamb; which beautifully typified the Lamb slain before the foundation of the world, Jesus Christ, who freely gave Himself a substitute to die in man's stead, and reconcile lost humanity to the Father.

Again, Cain's offering represented the labor of his hands (good works) which can never atone for sin. If that were sufficient, Christ need not to have died. And yet many are making the same fatal mistake today by trying to commend themselves to God by their good deeds. We can see the very same spirit in Adam after he had sinned, his first act was to sew fig leaves together to cover his shame, and thus, by the work of his own hand, clothe himself with his own righteousness that he might be presentable to his Father. With this God was greatly displeased and instead of the fig leaf aprons He made them clothes from the

skins of animals, whose blood had to be shed to atone for their sins and to provide a covering for their shame.

This was the first example of blood atonement. It was vicarious atonement. The innocent suffering for the guilty. Human effort and man's righteousness is but filthy rags before God. We must be covered with something more enduring than leaves, we must be clothed with the righteousness of Jesus Christ. We must have something more substantial and sacred than the fruit of the ground to atone for our sins; for the Word says without the shedding of blood there is no remission. "The life of the flesh is in the blood, and it is the blood that maketh an atonement for the soul." You will here remember, the blood of the paschal lamb upon the doorposts atoned for the family within that house, and stayed the hand of the destroying angel.

God's promise to Israel at that time holds good today. John said, "If we walk in the light as he is in the light. . . the blood of Jesus Christ, his Son, cleanseth us from all sin." The death of Jesus Christ (man's substitute) met the penalty of sin and paid the ransom for our souls. If Jesus had not borne our guilt and died in our stead, then every guilty sinner would have necessarily been compelled to pay the penalty of his own sin, with his own life blood; but Jesus bare in His own body on the cross the sins of the whole world.

Then we are not redeemed by corruptible things, such as silver and gold, not by our

own efforts, but by the precious blood of Christ. Paul tells us in Romans 5:9, "Much more then, being now justified by his blood, we shall be saved from wrath through him." And in Hebrews 13:12, "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate." It is by the blood we are justified and by the same precious blood we are sanctified wholly.

Again in Acts 20:28 elders are admonished to feed the Church of God, which He hath purchased with His own blood. No wonder He loved the Church, and gave Himself for it to sanctify and cleanse it, and present it to Himself without spot and blameless.

God, through the blood of His Son, has provided for us a holy religion, which exactly meets the demands of the soul, satisfies the longing of the heart, and fills every craving of the mind. He has given us an experience of holiness in perfect harmony with this holy religion. And then He has purchased for us with this same precious blood a holy church wherein we can exercise these holy gifts and callings.

This is complete redemption for every race, tribe, and nation, from Adam to the close of mercy's day. And he hath made of one blood all nations of men for to dwell on all the face of the earth. And they sang a new song, saying, Thou art worthy to take the book and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred and tongue and people and nation."

The Wrong Emphasis

PRESIDENT N. W. SANFORD

MUCH is being said these days about education. This subject is not only considered by the state and nation, but the Church is giving its schools first consideration in the promotion of its work. The burden of our messages is a scientific farmer, a trained mechanic or soldier, and an educated ministry.

It is evident that no other man is so well qualified to cultivate the soil and get results as the one who has specialized in that line of work; it is equally true that the trained soldier and the expert mechanic are indispensable in this age of competition; but this is no argument either for or against an educated ministry.

The churches of our country (The Pentecostal Church of the Nazarene not excepted) are becoming top-heavy on this question. A young man who feels the call of God to preach the gospel will no longer swing out into this field of labor until he gets under the tutorship of some theological professor. When he has once entered school, the prevalent idea among such teachers, that he must not leave school until he is a graduate, gets him, and he never sees daylight again from a spiritual standpoint. There are exceptions, but they are few.

It has been the writer's privilege to be intimately connected with our school work for a number of years; and it has been a source of much grief to him to see men enter school full of the Holy Ghost and linger at the shrine of knowledge until they become intellectual giants and spiritual dwarfs. Their preaching was once full of power and unction; now it is full of homiletical arrangement and cut-and-dried oratory.

Graduation is not necessarily a preparation for the ministry; we have sufficient proof in the old church organizations about us. They have made and are making a highly educated ministry a necessity; and thereby "culturalizing" the life and power out of the church. The backbone of these churches today are men on the hard circuits, and those who have been forcing their way to the front while they have carried a burden for a lost world on their hearts.

The writer believes in an educated ministry; but feels that the emphasis is being put in

the wrong place. Scores of our young men come to our schools to prepare for the ministry and practically quit preaching until they finish their education; when they start into their life's work they find that the old-time ring has gone from their once effective preaching. Is education the cause of this lack of spirituality? No, sir! But the value of spiritual power and a close walk with God has been overshadowed by the desire for "much learning." One of the greatest preachers in America today could not remain in school until he graduated; but he followed God and has won his thousands to Christ. My advice to a young preacher would be to stay in school as long as God is pleased, and let the test for God's approval be a red-hot experience of grace in the heart; it will not do to depend on human reasoning every time. Any intelligent man can prove beyond any doubt that every preacher should stay in school until he has finished; but God does not always look at it that way. The only way for this matter to be settled is on your knees before Him who makes no mistakes. If God leads to the great harvest field, go.

These are days when nothing but empirical truth will be accepted by the scientific world. Men who know tell us that the destructive philosopher will leave an advocate of Bible truth no argument to sustain his position, and the only answer to their reasoning is an experience of divine grace in his heart. The study of philosophy under higher critics has buried the spirituality of multitudes of young ministers and is throttling the faith of Christendom. Why stop to count the diamonds on the back of a rattlesnake when you know its bite is certain death? Why linger long in the weird jungles of mental phenomena when the venomous serpent of doubt infests it?

Give us a ministry with a good English education, a thorough knowledge of God's Word, and the Holy Ghost, and the world will be moved to Jesus Christ. The Pentecostal Church of the Nazarene does not need a so-called acceptable ministry; we need a fire-baptized ministry. Some of the best educated preachers in the holiness movement can preach for ten days in churches where half of the members know nothing about spiritual regen-

eration and never make the Devil one bit uneasy. To be sure, some saloonkeeper may get hit and raise a howl; but nominal church members will go away from such preaching without a disturbed conscience. The worldly churches have many acceptable ministers; but they are as cold as catfish. What use have we for that kind of a messenger?

As preachers of the Word, we need to be simple in speech, definite in our purposes, and "filled with the Spirit." May God save us, as a church, from this approaching catastrophe, substituting human knowledge and manipulation for Holy Ghost power.

ARKANSAS HOLINESS COLLEGE.

Church Loyalty

BY REV. M. J. JONES

AT the present time the people of this country are swearing allegiance to the government, and are showing an extreme fidelity to the present administration. They believe that by so doing they will enable our nation to win in this great world conflict. Therefore if people from a carnal standpoint and with carnal weapons exhibit such loyalty in things that have an end in a few short years, and pertain to the things of this old sinful world, then we, as Pentecostal Nazarenes, who are supporting a cause which does not terminate with this life, is not in any way material, but has to do with things eternal, deals in things which have for their object the spiritual welfare of the soul in this life, and prepares it for the bliss of heaven, where it has its eternal destiny, who have put off the Old Man with his deeds, and have put on the new man which is renewed in knowledge after the image of Him who created him, whose weapons of warfare are not carnal but mighty through God to the pulling down of the strongholds of Satan, should bestir ourselves and show our loyalty to God's kingdom and King Jesus.

Knowing further that the goal at which we are aiming is a new heaven and a new earth wherein dwelleth righteousness, let us swear allegiance to the great Head of the Church, and prove our loyalty by an untiring zeal for the experience of holiness of heart and life in all the church from the General Superintendent down to the humblest layman.

True Pentecostal Nazarenes are not joiners, but are made by the supernatural operation of the Holy Ghost in our hearts; therefore let us be all true, all through, to our church and all her institutions as a heavenly trust.

As Nazarenes we are called of God to spread scriptural holiness over all the face of the earth under the leadership of the Holy Ghost, till Jesus comes. Brethren, behold your calling.

We must be loyal in all the departments of the church. After thorough organization in the church then comes loyalty, and without extreme loyalty thorough organization is impossible. Loyalty to the pastor is of great importance. As laymen we should have the utmost faith in the pastor, and in order for the pastor to fill all the important functions of his great position he must have a membership that is as true as the needle of the compass.

Then with just the same loyalty of pastors to the District Superintendent and from the District Superintendent to the General Superintendent, we, as a church, will be able to accomplish that which we have been called to do, spread holiness over the land. We must remember that church loyalty is not salvation, no matter how fervent we may be, and unless our loyalty is seasoned with the grace of God and fired by the Holy Ghost it will avail but little.

When we say church loyalty we mean the church with all her interests, such as her schools, missionaries, the various boards, rescue homes, and orphanages. Now we need loyalty in all these departments. In order

that the church may accomplish that whereunto she has been called, we must have the education of our children at heart and see to it that our children get the best of Christian education which can be obtained only in holiness schools. Brethren, we are called to spread holiness not only in this present generation, but in the generation to come; thus the importance of our boys and girls being trained and educated under the supervision of sanctified instructors.

It is our duty as pastors and laymen to encourage our boys and girls to attend our holiness schools. If we expect our denomination in the future to combat the combined forces of the Enemy, we must have a trained army of sanctified soldiers. Then loyalty to missions; if we expect Africa to have the gospel we must pray that the Lord will send more laborers into the harvest and we must pray for those who are there now; and last, but

not least, we must give of our means to those who are laboring for the salvation of the heathen.

Brethren, if we know what we are about (and we surely do) then we need to show our colors. At the present the people are displaying their loyalty by registering, enlisting, flying the flag, and buying liberty bonds, all with great enthusiasm. Oh, let us enlist in the great army of the Lord, for life, and fight under the blood-stained banner of Prince Emmanuel, and enjoy the liberty that brings freedom from sin. Hallelujah! If the Son therefore shall make you free, you shall be free indeed. Then let us stand fast in the liberty wherewith Christ doth make us free, and be not entangled again with the yoke of bondage.

God give us more people who are loyal all through to the Pentecostal Church of the Nazarene.

LEEDEY, OKLA.

The Holy Spirit

BY ALVA W. EASTMAN

THE Holy Spirit is the most wonderful personal agency in the world today. Wonderful because of the magnitude of His works, and personal because He has the attributes. In the Old Testament dispensation He was called the "Spirit of God." In the New Testament He is called the Holy Spirit. There was first the dispensation of the Father, then of the Son, and now we are in the dispensation of the Holy Spirit.

The Holy Spirit is a divine person and should be always treated as such. Notice some proofs of his personality: First, Jesus speaks of the Holy Spirit as a person in that he uses the personal pronoun, (he), many times, and not it. Surely a mere influence is not spoken of in the last term mentioned. Again, notice the way in which the Holy Spirit is coupled with the Father and Son (See Matt. 28:19). In 2 Sam. 23:2, "The Spirit of the Lord spake by me, and his word was in my tongue." Isa. 63:10, "But they rebelled, and vexed his holy Spirit." Also notice Eph. 4:30, "And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption," and where Ananias lied to the Holy Ghost, would not these Scriptures prove his personality? For can an influence be vexed or lied to and grieved as these Scriptures show? Then let us conclude that He is a divine, holy personality, and let us honor Him as such.

The Holy Spirit also convicts of sin. He is the world's greatest reprovor, for He reproveth the world of sin, righteousness, and judgment; but He also reveals Christ as the remedy for sin, for His testimony is of Jesus Christ. Again we notice that the Holy Spirit is the supreme factor in the regeneration of the soul, for Jesus said it was the Spirit that quickeneth and produces in the soul that inherent desire for God, and puts upon us His seal. Does not Paul say we are sealed unto the day of redemption, wherein the saints shall receive their full investment in life, possess the kingdom, and finally become the Church triumphant?

Jesus again said, "He dwelleth with you, and shall be in you." Paul says that we are the temples of God; so we see that He is to be an abiding guest, not an occasional visitor. He is our Indwelling Comforter, and will teach us all things and lead us into all truth and direct us into right ways.

The Holy Spirit is the gift of God, for Jesus promised that the disciples should receive the gift of the Holy Ghost and that the heavenly Father would give the Holy Spirit to them that ask Him. But we must ask Him with persistent faith, holy expectancy, Christian consistency, and zeal according to knowledge. We see the Holy Spirit as a witness, for He bears witness with our spirit that we are the children of God, but He gives us power to witness for Him and many times under circumstances of the utmost provocation.

Jesus, most explicitly and most emphatically, told the disciples to tarry in the city of Jerusalem until they were endued with power from on high, that they should receive power after that the Holy Ghost had come upon them, and that the Holy Spirit should be poured out on all flesh. May we not conclude then that the Holy Spirit comes upon us as the anointing for the service of Jesus Christ, and that without this anointing we are useless and powerless? That just as much as we need to trust Jesus Christ for our soul's salvation, we need to trust Him for this deeper work, this anointing, this endowment of power for service, even that which Jesus promised His disciples on the day of Pentecost, which He did send on the day of Pentecost, and which He still sends today upon every surrendered and willing heart?

The Holy Spirit is the one who inspired the Bible, for men of old wrote as they were moved by the Holy Ghost. Hence He is the Author and Finisher, the Alpha and Omega, the Beginning and the End of the Christian religion, and is the prime factor of, and, if we are faithful and loyal, will help us to eventually make a success in the embrace of the religion of Jesus Christ.

The Holy Spirit illuminates the conscience. Doctor Torrey says, "Conscience needs to be enlightened as to what is right by divine revelation, and by the personal illumination of the Holy Spirit." If this be true, conscience is not a safe guide, and men may do wrong conscientiously because the moral judgment has been improperly educated, then does the Holy Spirit graciously come to the aid of that benighted conscience and illumines it with His glorious presence.

The Holy Spirit is the third person of the adorable Trinity, but He can be sinned against, and there is no forgiveness for the person who commits this sin, for this is the unpardonable sin. When He is sinned against there is no fourth person in the Godhead to rescue the soul. It is the duty and blessed privilege of man to let the Holy Spirit lead all the way, for He pleads our case and makes intercession for us with groanings which can not be uttered. He will fight our battles, win our victories, carry our burdens, take our cares, and eventually crown us His own in the kingdom of immortal light and glory.

GRAND RAPIDS, MICH.

AN ASTONISHING FACT.

"I desire you all to search the Bible for yourselves, and you will be astonished to find how uniformly the blessing of sanctification is held up as the principal blessing promised to the world through the Messiah."—Rev. CHARLES G. FINNEY (*Presbyterian*).

Shut Up Unto Faith

BY M. M. BUSSEY

But before faith came, we were kept under the law, shut up unto the faith which should afterward be revealed (Gal. 3:23).

THIS striking Scripture refers to salvation by faith. There is no salvation by any works of man. "By the works of the law shall no flesh be justified." God not only shuts us up unto faith for salvation, but many times we are shut up unto faith in our daily lives.

In Ex. 14:9, see Moses with a great multitude following him. A mountain too high to climb over is on one side of him, a mountain too rugged to march over is on the other side of him, a Red sea too deep to wade through is in front of him, a great army too large to fight is marching in behind him. He is *shut up*. Yes, *SHUT UP*. There are two ways to get out of this close place, but only one for a Christian. He could surrender to Pharaoh, compromise with the Devil, go back on God, and say he could not help it under the circumstances, but, bless our God, that was no way out of it for a Moses. Amen. Shut up? Yes. What can he do? Are not the mountains real? Yes. Is not the sea a real sea? Yes. Is not the army of Egypt a real army, with real weapons of bloodshed? Yes. Are not the circumstances more than a match for a man? Yes. If the conditions were not more than a match for a man then he would not be shut up unto faith. Moses is shut up and he knows it; hear him, "Fear ye not, stand still and see the salvation of the Lord, which he will shew to you to day: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever. The Lord shall fight for you, and ye shall hold your peace."

Good Hezekiah was sick unto death. His hour had come, God had sent Isaiah to say, "Set thine house in order: for thou shalt die, and not live" (Isa. 38:17). No use to send for the doctor, no use to try new treatments, no use to take a trip to another climate. He is shut up and shut off from all earthly help. He turned his face to the wall and prayed, prayed just thirty words and God added fifteen years to his life.

Child of a king, are you shut up unto faith? Has circumstances hedged you in? Is your marching forward stopped? Is your way closed? Happy is the day when God gets you hemmed in, hedged about, and shut up so that you will have to trust Him, look to Him, lean upon Him, shut up unto Him, all other refuge failed, all other hope gone. Then you will learn the one sweet lesson of your whole life. THE LESSON OF FAITH.

MIAMI, FLA.

"To the Jew First and Also to the Greek"

BY T. S. MASHBURN

WHEN Paul preached Christ crucified, to the Jews a stumblingblock, and to the Greeks foolishness, he had no thought of putting a premium on ignorance, as he declared, "I am determined to know nothing among you save Jesus Christ, and him crucified." But he did mean to firmly lay a foundation such as the gates of hell shall not prevail against, and upon this foundation build the church of Christ. Paul was a chosen vessel called of God, in the morning that now dawns, bringing death to the Levitical law and the ushering in of a new Christian era; in a new dispensation, begotten of the Holy Ghost, the opposite of both their expectations or desires. In the very nature of the case he meets great opposition to such preaching. Doctor Walker says, "The thought is not to be confined to the cross with its sufferings, but all gospel preaching has its climax in the Christ

of the cross." To their way of thinking, this was foolishness.

Those Greeks must have had scientific and philosophic reasoning and yet are not convinced. Paul seems to have gotten heartsick of their attitude, that of head religion and idolaters, which he saw on Mars hill in Athens. He now comes right down to where they live, by giving out plain old rugged gospel truth in simplicity, with its strength and power to save, sanctify, and keep from all sin. Scholars tell us that witnessing by testimony carries with it the thought of martyrdom, and Paul possessed this spirit. Some of us today know what it means to have our "ecclesiastical heads cut off, and be branded as fanatics, back numbers, fanatics, objects of pity, etc"; yet, thanks to God, we are overcomers by the Word, and the precious blood of the Lamb and our testimony. Stephen, Peter, and all of the apostles had the true baptism with the Holy Ghost, which is the need and privilege of all God's people. "Be not afraid, but speak, and hold not thy peace. For I am with thee, and no man shall set on thee to hurt thee."

He who created and holds numberless millions of worlds in the milky way and placed in the heavens a sun thousands of times as large as ours, having fasted forty days and nights in the wilderness; conquering old Satan, death, hell, and the grave; to whom all powers both in heaven and earth is given; will come into willing and obedient hearts and fill every soul with divine Holy Ghost power, which scholars tell us means in the original "superbole of dynamite." This is that spoken of by the prophet Joel; He, the third person in the holy Trinity, He, the Holy Ghost, our abiding Comforter, who applies the blood, purifying our hearts by faith, destroying the old man of carnality and is Himself the witness and power we need, and must have to measure up to God's Bible standard. This is the more excellent way, transcending as it does all gifts, signs, tongues, feelings, works, demonstration, culture, growth, evolution, purgatory, or physical death. To reach this goal we are first resurrected from the spiritual death of sin as coming through Adam's race, necessitating true repentance and faith, we are born anew, with our names written in heaven and joint heirs with Christ: we are a new creation and being led of the Spirit of Christ, and obedient to the vision. Since being resurrected with Him we seek those things which are above, setting our affections on things above and not on things on the earth. Truly presenting ourselves both soul and body upon the altar, seeking first the kingdom of God and His righteousness, we are sanctified by faith in the blood in behalf of His Word, which is truth.

We fear there is a tendency on the part of all holiness people to unduly magnify mankind and look to great preachers. True enough, God has, and does, call such and we honor and esteem them very highly for their works' sake, but the Word says, "Not many such are called."

Again, we hear so much about good works, and the world looking to and expecting to see Christ in us, and through us get conviction. To some it would almost seem to be a human thing from beginning to end. God help us to exalt the name of Jesus, and honor the Holy Ghost, and let our eyes constantly behold the King in His beauty, and be not pessimistic, but, as Doctor Bresee said, "Let us be more than optimistic, with His abiding in us as an axiomatic truth. A realistic, experimental, and individual fact with each and all; one triune God, Father, Son, and Holy Ghost. One Holy Spirit beside which there is no other. Demon, wicked spirits emanating from Satan by countless millions infest the air, seducing spirits, that would deceive God's elect, were it possible. "What I say unto you I say unto all, Watch."

LOS ANGELES, CAL.

The Besetting Sin

BY GEORGE W. BUGH

Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us (Heb. 12:1).

THE writer to the Hebrews was evidently acquainted with the races of the Grecians: and thus illustrates the Christian life as chances made certain to win upon conditions of faith, patience, and activity. As the Grecians ran for prizes, so we run for blessings promised to the believers. They had hindrances to overcome, so have we; they had preparations to make, so have we; they had faithfulness to meet, so have we. And they must not fail in effort, nor dare we, to gain the reward of hope. There is much to be considered in this verse of Scripture quoted. But space can not permit more than a few thoughts upon the sin mentioned. St. Paul has this to write, "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain" (1 Cor. 9:24). Of course our running is with Christ and not with the world (1 Pet. 1:1). The prize runner threw aside hat, shoes, and outward garments; all the excessive weights. He was ethical, temperate, and athletic. And with all he was scrupulously practical as to those habits that beset his life. Such is the picture before us.

For the Christian there is a chance by his conduct of winning salvation and heaven or of losing all. And this verse of holy Scripture is a warning to all who may be indifferent. Let us lay aside all excesses, all inconveniences, all inconsistencies, every troublesomeness with every foolish action which might restrain us in reaching the applaud of Jesus Christ. The writer has not left us to the heat of impatience, as the prize runner had need of keeping cool so must we run with patience. Another importance was that the way be clear, free from impediments and impeters. Satan and the world block up the road if we let them. There must needs be limits, guards, stipulations, and the right kind of foods and water. Of course we have the Holy Ghost to help and to protect the way against all infringements. The real holy way has nothing to defile or lead astray upon it (Isa. 35:8, 9). And safety demands that we run upon no other way. Some fail to do this (Gal. 5:7) and find trouble. But what is the besetting sin spoken of? Some fix it, "The upsetting sin." This is surely plausible. Different translations fix it, "The well circumstanced sin"—Clarke. "The carnality sin." "The closely clinging sin." (A rev.). "The standing sin" (Lit).

First, it is not actual sin, since Christians do not commit sin (1 Jno. 3:8, 9). Second, it may be an internal sin: for the writer says it is a besetting sin. Something serving to trip the prize runner on his way. We do read of a "carnal mind." (Fr. *pronusa tes sarkos*, inclination or propensity of the flesh). This is not, strictly speaking, a mind, but a volition of the depraved flesh. And surely it trips many Christian people who do not destroy its tendency. It is often called sin in the singular number. It is a trying imperfection in Christian experience, and a hindering weight in the un sanctified. A prize runner practiced strength not a "weakness of the flesh." A Christian can not run the race with such ailments still troubling in his spiritual nerves or sensibilities.

Third, some suppose it refers to the hindering doubts which often upset in Christian life. Certainly the writer was treating of the certainty and victory of faith as against doubts; for this was the evidence of the great cloud of witnesses. Doubts are the seeds of sin that may grow up in the road and trip the courage of Christians. Fourth, let us abide by the wording of the writer (Fr.; *tean emperistaton amartian*,—the standing through sin). That is the sin which may stand across our path or over against us. The word "easily"

is not original. This sin in many Christian combatants has its fight to overcome them: but all the same may hinder the prize winning. The Greek preposition *tean*—*the*, indicates no particular sin, but any one foul habit or practice which may effectually waylay us in the success sought. It may be a habit of defrauding, of lying, of pilfering, of drinking, of evil speaking, of negligence of duty or of faithlessness. We may possess the baptism of the Holy Ghost, and as the holy light shines upon our path we find standing around some tyrant opposing us in every effort we make. We may call him the tempting Devil, a habit of the flesh, or a weakness of mind or body; he is still spreading a net over our pathway to ensnare us again. St. Paul, full of the Holy Ghost, mortified the deeds of the flesh (Read Rom. 6:19; 8:13; Col. 3:12, 15).

Dear reader, there are also those apparent innocents of mind which may overcome us, in our hurry to reach the prize, that should not be passed by as insignificant. Some of them may become our worst enemies. Let me mention a few. (1) Fear. Of course we admire courage in a race. But fear runs with us lest we should fail. This often leads to extremes. And it may become a torment. (2) Self-love. This demands a self-respect. It is opposite to fear, but may tumble us. It slackens the pace. (3) Trust. God bids us to trust Him. And Jesus said, "Ye believe in God, believe also in me" (Jno. 12:1). We can not please God without faith (Heb. 11:6). St. Paul won a crown by faith (2 Tim. 4:7, 8). And faith or trust is imperative in temporary business, in our duties, in loving as we should, and in all our hopes. By faith we pursue victory or success. But on account of this world being treacherous, we may trust too much. Yes, we may trust men to be saints and get deceived, and we may trust some preaching, and be led to hell. Let us be sure concerning the faith (2 Cor. 13:5).

(4) Hope. There is no grace so inspiring of courage as hope. The world moves in hope. But hope is no sure promise. She is but an expectation. She may find a blessing, and she may be brought to shame. St. Paul reasoned, "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air" (1 Cor. 9:26). Hope may end in happiness or sorrow, depending upon conditions. It is written, "When a wicked man dieth, his expectation shall perish: and the hope of the unjust men perisheth" (Prov. 12:7). A storm of misfortune destroys the hope of many souls. Hope may be true or false; and if false she proves enslaving, despairing, and lashing. And so hope may fool us, she may beset us—be sinfully false.

BEEBE, ARK.

How All May Become Preachers

BY JAMES B. MCCLUNG

THE one who draws the largest salary does not always do the most good, nor the greatest preaching. I have studied the effect of the different religions upon the different people, in history and in observation—Mohammedanism, Buddhism, Jews, and Catholic, Mormons, Baptists, Methodists, Presbyterians, and so on. And for practical Christian living, I can see nothing since the days of the apostles that is equal to the religion and doctrine of the early Methodists, which is still preserved in the Pentecostal Church of the Nazarene of this day.

There is more good preaching, more real saving gospel in one copy of a book written by one of these old-time holiness writers than there is in a whole year's preaching by many

What Ought to Be Done With the General Superintendency?

To All the People of the Pentecostal Church of the Nazarene — GREETING.

For some time the undersigned has been questioning: Do we really need the General Superintendency? Do we really want it? Might we not with advantage abolish the office?

The "basis of union" speaks of "the necessity of a Superintendency"; but this does not necessarily include a General Superintendency. Would not the District Superintendency be all-sufficient to fulfill the requirement?

Why not each General Assembly simply elect some one of its members to preside over its deliberations, to hold office only until the final adjournment, and choose a permanent committee to serve until the next General Assembly, whose duty shall be simply to fill vacancies in the General Boards?

Why not make each District Superintendent to be, *ex-officio*, president of the annual Assembly of his own District, and the Assembly elect a permanent committee to act with its Superintendent in filling vacancies and organizing and disorganizing churches on the District, etc.?

Might not some such simple plan of

Superintendency prove an improvement in our government, and to the advantage of our work in general?

Is not our present method of government somewhat complicated forms? May it not be that we have too much machinery, and that sometimes the parts do not work together as smoothly as they ought?

Ought we not to strengthen the District Superintendency, and give to it better support every way?

Might not some changes in the line suggested be better for us, and prove more satisfactory all around?

Certainly many things might be said, pro and con, regarding our present system of Superintendency; but the main question I raise is: Might it not be better for the next General Assembly to abolish the office of General Superintendent and adjust our government in harmony with the changes?

Or, ought the office to be retained, strengthened, supported, and honored. Think on these things.

In love, in Jesus,

E. F. WALKER,
General Superintendent.

GLENDORA, CAL.

modern preachers. Perhaps the book would cost fifty cents (while the year's cost to support the preacher would be thousands of dollars). One young man or young woman who is consecrated can take a little money and time and put it into the circulating of good books and do more good, can preach more real gospel, and wholesome doctrine over the land, and lead more people to God than many popular preachers will do at a cost of thousands of dollars.

I have noticed — especially in the country — that in bad weather the unsaved people will read something. If they pick up bad, trashy books they will read them, and it is often because they are handy. If they had a good book or paper they would read that. If young Christians, who want to do some real good preaching, some effective missionary work, will buy several of these good books on old-time religion and sell, lend, or give to their unsaved friends and neighbors, and get them started to reading good literature, they will be doing more gospel preaching than these same people would hear from the majority of the churches, where people are led to profess religion without knowing what salvation means. It means a great deal for people to know what it is to count the cost, pay the price, and really be saved. The wrong idea of religion will take people to hell. These good old books prepare the people to receive salvation. Such books as "Perfect Love," "The Experience of Hester Ann Rogers," "The Life of William Bramwell," "Holiness and Power," "Preacher and Prayer," "Sunshine and Smiles," "The Perfect Man," "Plain Account," and so many others we can not mention, have been of untold value in leading some of our best men and women to God.

The effect good books have had upon great men in the past is remarkable. John Wesley says, of the effect of good books upon his life, "In the year 1725, being the twenty-third year of my life, I met with Bishop Taylor's 'Rules and Exercises of Holy Living and Dying.' I instantly resolved to dedicate all my life to God, my all, thoughts, words, and actions. In the following year, 1726, I met with Kempler's 'Christian Pattern.' The nature and extent

of inward religion, the religion of the heart, now appeared to me in a stronger light than ever it had before. A year or two after, Mr. Law's 'Christian Perfection' and 'Serious Call' were put into my hands. These convinced me more than ever of the impossibility of being half a Christian."

Be it boy or girl, man or woman, preacher or layman, we know that whoever put these good books into this young man's hands helped to start a good work which will not end until the harvest is ended.

Will you notice the nature of these books? They were books on holiness. Blessed is the one who sows the land with such literature in these days of ours. Just where you are, if you will buy and circulate good literature you will be doing a great and lasting good; and you will see your reward in the great day. One of the greatest powers for evil today is bad literature. And one of the greatest powers for good is good literature. Rev. H. C. Morrison, editor of the *Pentecostal Herald*, who has done so much for the spread of holiness, in the story of his life calls our attention to "The Experience of Hester Ann Rogers," as one of the good books of influence in his boyhood days. This little book is still doing good. That great woman, Francis Willard, whose influence — in the days of her life — was national, says she was led into the experience of perfect love — or sanctification — through reading "The Experience of Hester Ann Rogers" and other such books. Reading such books increases love for and interest in the Bible.

If the little preacher — like myself — who is inclined to be discouraged because his success does not measure up to the reports of others, will supply himself with plenty of good books and papers and sell and give them out where he goes, he will find at the last that his work was far from being a failure. It is hard for us to estimate and appreciate the value of this part of the Lord's work. Usually the class of people who are reached by a good book are of the solid and reliable class and are disposed to do good in the world. The Lord gives us this encouragement. "Blessed are ye that sow beside all waters" (Isaiah 32:20).

Caste

BY GERTRUDE COCKERELL.

CASTE, to give it its bald dictionary definition, "is a term applied chiefly to distinct classes or sections of society in India, and in a modified sense to social distinctions of an exclusive nature among other nations."

With social distinctions we have no quarrel. These must exist in the most democratic society. And they have their recognition, yea, too, and sanction in the divine law — "Honour the king"; "Render to Caesar the things that are Caesar's." But in a democratic society we acknowledge the right of the individual for self-expression. There is no barrier that stands between him and possible achievement. And Christianity demands for its votaries equal rights on the higher spiritual plane — Christ the Head, and all believers members of His body, the Church. And no one member of that body can say to any fellow member, "I have no need of you," since it is in vital union with Christ, "From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." How contrary this to caste which recognizes no need outside its own; no fellowship outside its own; that shuts up each section of society in a compound of its own, protected by highly charged, barbed, electric wires. Within its charmed circle men, women, and children live, suffer, and die, untouched, unmoved by life outside its own.

Again, how contrary this to the genius of Christianity, of its Founder of whom we read, "Who being in the form of God, thought it not robbery to be equal with God. But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross," of Him who said, "I am among you as he that serveth."

Christianity and caste are diametrically opposed the one to the other, the one with its negative, "Not I, But Christ"; the other assertive, "I, mine, me." India can not hug caste and at the same time embrace the cross. There can be no official recognition of caste in India's infant church. Calvary ushers us into the great family of God wherein there is no respect of persons. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus."

We may have gasped as an intellectual fact that caste and Christianity have nothing in common, but to recognize it as it truly is, the spell of Satan over the fair land of India, we need anointed eyes and something more if we are to stand with and for our missionaries as this menace confronts them on all sides. We need entire possession of us by the Holy Spirit — sealed by Him for Christ that we at the home base may be a source of supply, of cheer, of inspiration, to those at death grips with the Enemy of souls.

And this brings me to the second part of our definition of caste, "social distinctions of an exclusive nature." Do you and I carry aught of the accursed thing about us in our intercourse or lack of intercourse with others? Is our spirit toward our lowly brethren or to the stranger within our gates, "Stand thou there, or sit here under my footstool"? Do we make way for social or official position apart from personal worth? Oh! let us see to it that as individuals we are free from all taint of caste, lest iniquity be found in our own holy things.

WELLINGTON, NEW ZEALAND.

Happy are they that love the unlovely, for there shall be nothing too hard for them.

THE QUIT-CLAIM DEED

Mr. Finney relates the following incident which occurred under his ministry in Boston:

"One striking incident I must mention. I had insisted much in my instructions upon entire consecration to God—giving up all to Him, body, and soul, and possessions, and everything, to be for ever thereafter used for His glory—as a condition of acceptance with God. As was my custom in revivals, I made this as prominent as I well could. One day, as I went into meeting, one of the lawyers, with whom I had formed acquaintance, and who had been in deep anxiety of mind, I found waiting at the door of the church. As I went in he took out of his pocket a paper and handed it to me, remarking, 'I deliver this to you as the servant of the Lord Jesus Christ.' I put it into my pocket until after meeting. On examining it I found it to be a quit-claim deed, made out in regular order and executed ready for delivery, in which he quit-claimed to the Lord Jesus Christ all ownership of himself and of every thing he possessed. The deed was in duo form; with all the peculiarities and formalities of such conveyances. I think I have it still among my papers. He appeared to be in solemn earnest, and, so far as I could see, was entirely intelligent in what he did."

STRIKING THE LAST BALANCE

What will your life be when it is finished? when you wind up all your affairs in this world? Blessed will you be if you can look upward and say, "Father, I have finished the work which Thou gavest me to do." If you have lived merely for the gratification of sense and self, what an awful review of the past your last moments will reveal! What an awakening when the last day of your life is being finished! One hour would have been enough to have claimed by faith Christ's finished work, to have entered into partnership with Him in this life, and in heirship with Him in the riches of His eternal life.—The Christian Herald.

A WILL LOST AND FOUND

There is a quaint story told of a rich man who lost his only son, and, after his own death, his will could not be found. After searching vainly, the state's attorney took up the case and ordered his property sold and his estate settled. On the day of the auction a poor old woman who had once nursed his only child begged the auctioneer to let her buy the picture of the boy. She had only a shilling, but nobody seemed to care for it, so it was knocked down to her. And she went home happy in having the portrait of the child she had loved so dearly. One day, when repairing the back of the picture, she found a legal document hidden in the wood back. She hurried to the lawyer and delivered it up with much concern. After he had glanced at it he called her to him and said: "You have certainly made a great find. This is the old man's will, and in it he has left all his property to anybody who loved his boy well enough to buy his picture at the auction sale when the estate is settled."

God, too, has left a will by which all His fortune becomes the inheritance of those who love the Lord Jesus Christ well enough to take Him for their own.—A. B. Simpson, in Christian Workers' Magazine.

REST

Rest is not quitting
The busy career;
Rest is the fitting
Of self to its sphere.
'T is the brook's motion,
Clear, without strife,
Fleeing to ocean
After its life.
'T is loving and serving
The Highest and Best!
'T is onward, unswerving,
That, that is true rest.

—GOETHE.

THE CROWN THAT AWAITS THE VICTOR

(Rev. 3:11): "Let no man take thy crown." A Christian man, who had departed from his former faithfulness, dreamed that he was caught up into the crown-room of heaven. Among the many crowns he saw was one of exceeding beauty. Asking the angel, "whose crown is this?" the reply was, "It was thy crown; but now that thou hast refused to do the work of the Lord, it is thine no longer, but given to another." In the agony of this revelation, the man awoke and cried out, "Lord, don't take away my crown!"

The crown of holy character no man can take from us, unless we are willing to cast it aside. Paul knew that a crown of righteousness awaited him, for the halo of its splendor already shone upon his brow. Language is incapable of expressing the beauty and glory of a crowned soul in Christ's kingdom. It is called a crown of life, a crown of victory, a crown of rejoicing, a crown of glory, and a crown of righteousness.

Imagination fails to picture the triumph, the authority, the everlasting riches of grace, and soul pleasures which are at His right hand for ever more. We shall sit together with him on the throne of his glory who is crowned with many crowns.

Earthly crowns fade away; the heavenly are of amaranthine splendor. The crowned Napoleon was uncrowned at St. Helena; another took his crown, as Paul took the crown of Judas, for Judas was branded instead of crowned. In this life we are often satisfied with imitation crowns, and ambition leads us to sacrifice everything for a crown. But the crown of noble, Christlike manhood, unremovable, unchangeable, unfading as that on the brow of the King eternal, is infinitely more precious than any earthly coronation.—E. W. Caswell.

HOME IDEALS

I will not find fault.
I will not express unkind thoughts.
I will not worry about the past or the future.
I will eliminate all harsh words from my vocabulary.
I will be appreciative.
I will cultivate faith in others.
I will be big enough to overlook little things.
I will be cheerful.
I will be dominant and never lose self-control.

PRAYER

"To put ourselves consciously in the divine Presence, were it only for a few moments every day, would be an exercise fraught with untold blessings for ourselves. For thereby there would slowly grow within us reserves of spiritual strength and ethical knowledge which would stand us in good stead when the searching hour of trial comes."

Belief by itself is a map of the unvisited land of God's care; prayer is actually traveling the country. The tragedy of the church is found in the thousands who fondle their creedal maps on which are marked the roadways of God's friendship, but who do not travel.—Harry Emerson Fosdick in The Meaning of Prayer.

Christ should be as welcome at the feasts of life as at its fasts.—Sel.

AN AUTHORITY

Little Nelly told little Anita what she termed a "little fib."
Anita—A fib is the same as a story, and a story is the same as a lie.
Nelly—No, it's not.
Anita—Yes, it is, because my father said so, and my father is a professor at the university.
Nelly—I do n't care if he is. My father is a real estate man, and he knows more about lying than your father.

GOD OUR STRENGTH

"Man in his weakness needs a stronger stay
Than fellow-men, the holiest and best,
And yet we turn to them from day to day,
As if in them our spirit could find rest.

"Gently untwine our childish hands, that cling
To such inadequate supports as these,
And shelter us beneath Thy heavenly wing,
Till we have learned to walk alone with ease.

"Help us, O Lord, with patient love to bear
Each other's faults, to suffer with true meekness.
Help us each other's joys and griefs to share,
But let us turn to Thee alone in weakness."
—Sel.

IF

If thou remain in My way, thou shalt know the truth, and the truth shall make you free, and thou shalt lay hold on eternal life.

If thou wilt enter into life, keep the commandments.

If thou wilt be perfect, sell all.
If thou wilt possess a blessed life, despise this present life.

If thou wilt be exalted in heaven, humble thyself in this world.

If thou wilt reign with Me, bear the cross with Me.

For only the servants of the cross can find the way of blessedness and of true light.
—Sel.

"Time brings many comforts, as of rest at night time and of light at daybreak, or of birthdays, Christmases and New Years; but these comforts and pleasures all vanish in an age of endless darkness. Time also brings many sorrows as of bereavement, loss of faculties, of friends, of health, the decrepitude of age, and the strangeness one feels with the changes of the times; but these are all forgotten in the unfading youth, the ceaseless Spring, the unbroken circle, and the endless life of eternity."

SOLEMNITY

Let the saying of the ancient be remembered: "He who trifles in the pulpit, shall weep in hell," and the modern saying, "Cold preachers make bold sinners."—Mather.

Precept is instruction written in the sand—the tide flows over it, and the record is gone. Example is graven on the rock, and the lesson is not soon lost.

THE TREE SHAKEN

Give the tree of promise a shake with the hands of faith and prayer, and blessed fruit will drop.

"Christ is a universal principle of all life."—Sibbs, 1635.

There is no note on the harp of Gabriel more welcome to Jehovah, than the cry of a penitent for mercy, or the supplication of a child for grace.—Phillip.

Let us do what we can and ought, and let God do His pleasure.

The foundation of personal improvement, if you would properly erect the edifice, must be laid in moral purity.—Ladies' Repository.

God himself, alone, can know the price at which His Son, Christ Jesus the Lord, purchased our redemption.—Wilson.

The man who renders good for evil is as a tree which renders its shade and fruit even to those who cast stones at it.

THE WORK AND THE WORKERS

KANSAS DISTRICT

Since the last report I have taken quite a long and somewhat eventful trip. My first stop was at McPherson, where I spent a profitable Sunday with our church. Pastor Dunlap plans a summer meeting under a tent with Brothers Hans and Stone, of Hutchinson, in charge.

I found our pastors, Clinton and Mary Calhoon, at Covert, busy and happy in the Lord's work, not only within the bounds of their pastorate, but doing their share to make the series of pioneering tent campaigns, which have been planned by our northwest group, a great success. Brother and Sister Calhoon are now with Evangelist Thomas Keddie at Waldo, in one of these special meetings.

We also spent a precious Sunday at Plainville, seeing several seekers at the altar. Pastor Stevens is chairman of the group, and is with Evangelist Bignall near Russell Springs in another of these special campaigns, and writes me that victory is being gained.

Rev. H. N. Morris, our pastor at Amboy, is coming on well. The work is prospering under his care. He and his wife will also have a part in the special campaigns.

I had the great pleasure of attending the Colorado District Assembly, going there especially in the interests of our Kansas Holiness College. I think much of the heroic marks the labors of our dear people in that District. What a blessing to me it was to be in their spiritual and harmonious Assembly! My fellowship with General Superintendents Williams and Reynolds during the Assembly was a delight. Their sermons will never be forgotten. I had also a special privilege of being entertained with Brother T. H. Agnew, well known among us. We counselled, prayed, and explored the mountains together, and together in a private home saw one soul sanctified. These experiences here make me expect a great time in heaven when we get there.

I visited some dear Iowa friends in Boulder, Colo., and preached once for our pastor, Rev. C. S. Williams, at that place.

Returning from Colorado, I spent a Sunday with Pastor Mayhew at Shiloh church, near Selden. God is giving success here, and their fine new building will soon be ready for entertaining the next group meeting and for dedication at that time. Brother D. I. Vanderpool, of Colorado, was also with us at the Shiloh church. He has proved himself wise in his choice by recently marrying Sister Nelson, one of our Bible school students. Here is congratulations to them.

Pastor Ira Mayhew and Brother Charles Dick met me at Shiloh, and took me by auto to the Bow Creek church, where we had two fine services. They are planning a tent campaign at Hoxie. This is to be one of the group series. Further reports later, the Lord willing.

H. M. CHAMBERS, *Dist. Supt.*

EVANGELISTS HALDOR AND BERTHA LILLENAS

Our work at Auburn, Ill., is very encouraging. Since coming here to take the pastorate of the Pentecostal Church of the Nazarene we have had a goodly number of seekers at our altar. Our Sunday school has reached the hundred mark under the efficient leadership of our Sunday school superintendent, Mr. M. J. Fitch.

Our midwinter revival, with Rev. Guy L. Wilson as evangelist, was well attended and a few were saved, but we had to close the meeting on account of smallpox.

We have recently closed a three weeks' campaign in the Woodmere Methodist Episcopal church in Detroit, Mich. From the very beginning there seemed to be a spirit of revival, and when the altar was opened for seekers twenty-five came the first night. During the meeting about 65 came forward, and most of them seem to be either converted, reclaimed, or sanctified. The presence of Rev. Mr. Butler and the people of the Detroit holiness association in the meetings contributed largely to its success. We were glad to find such a warm hearted people with such a wide awake overseer in this large and growing metropolis.

Rev. E. L. Jaquish, the pastor of the church, is a man of God, and stood nobly by the preaching of the truth. Under his leadership the church has grown and prospered.

Our next meeting is at Donalsonville, Ga.

EVANGELISTS JOHN AND GRACE ROBERTS

The meeting at Bucklin, Kas., closed Sunday night with victory and a salvation time. Several prayed through in the last service. The meeting was well attended, people came for many miles,

TELEGRAM

WICHITA, Kas.

HERALD OF HOLINESS:

Williams-Robinson campaign reached a glorious climax today, with seventy persons kneeling at the altar and coming through with shouts of victory. Great crowds during the day with tabernacle overflowing at night; a great many more came than could be seated. Finances well in hand. Great results expected during coming weeks.

H. CALHOON,
Ch'm Executive Committee.

TELEGRAM

PASADENA, Cal.

HERALD OF HOLINESS:

The Southern California District Assembly was large, harmonious, and victorious. Increase in church property of over sixty-three thousand dollars. Over ten thousand dollars given for missions. Howard Eckel re-elected District Superintendent. Dr. Walker presided with dignity and fairness. Salvation at the close of the Assembly. A full report follows.

C. E. CORNELL.

and from several different towns. One family came over one hundred miles in their car. Kansas has no saloons, so the people can buy automobiles. Rev. C. F. Crites, the pastor, is one of the finest men we ever labored with. He has not been in the work as long as some, but is studious, tireless, and does not get discouraged. He pastored the Bucklin church and went to high school, finishing this last year. He and his faithful wife are true blue, and any one looking for a good pastor would do well to get him. Brother Tunnell, pastor at Kingsdown, and his members came and helped us in the battle; also Rev. Mr. Walker, evangelist, was present to lend a helping hand. We were glad of the privilege to yoke up with the Bucklin people. They remembered us well on every line. We are now with Brother Ray Pool, one of our pastors in Baker, Colo., in a new field.

EVANGELISTS H. H. AND MARY LEE CAGLE

We have been silent for some time, but we have not been idle, for we are still in the fight for Jesus and souls. Our last engagement against the powers of darkness was at Wichita Falls, Texas, with Pastor Cooper and wife. We had a hard fight, but God brought us out with victory. This is Brother Cooper's second year at Wichita Falls, and God has wonderfully blessed him and given him the love and respect of the people. The work at Wichita Falls had been butchered and almost ruined by the tongues craze, but under the wise management of the pastor, and a supply of the grace of God, it has just about recovered. The pastor had the revival under headway when we got there. God gave us about thirty souls, and all prayed through at the altar, and were clear and definite in their testimony. We were entertained in the parsonage and the pastor and his wife know how to treat an evangelist. These are perilous times, but by the grace of God we are in the fight to a finish. Pray for us.

FROM C. B. JERNIGAN

We have just closed a gracious revival at Bakersfield, Cal., with Rev. Fred A. Smith, pastor. Brother Smith knows how to plan for and advertise a meeting, and then how to care for his

evangelist as well. I was assisted by my dear wife, who has broken down in health from rescue work in Oklahoma, and also by my two daughters and son, with their piano, violin, and trombone music. These good people furnished us a nice cottage for the meeting, supplied our table handsomely, and we did light housekeeping. The revival was after the old-time kind. The seekers really prayed through at the altar and came up with shining faces rejoicing. There were forty bright professions in all. One man was reclaimed who had been a reckless, drunken character, had been in jail, recused of murder, but broke jail. Now he writes his confession to the authorities and is ready to go back and stand trial. Several men who had been bound by drink were saved in this meeting. This is a whisky state, and we who live in prohibition states can readily tell the difference. This is a hard state to hold meeting in, as people generally do not attend church. Only yesterday, the last Sunday of the meeting, they had a county jackrabbit dinner, where hundreds of men hunted rabbits all day Sunday, and wound up with a great barbecue in the evening. We have two other meetings in California, closing with the Southern California District camp at Pasadena, July 19-23.

THE WOMEN'S MISSIONARY SOCIETY

The constitution and by-laws for the women's local and District missionary societies, auxiliary to the General Foreign Missionary Board, of the Pentecostal Church of the Nazarene, have recently been published. An urgent call is extended from the Master to the women of the Pentecostal Nazarene church to organize an auxiliary in every one of the churches throughout the land, for the purpose of prayer and raising extra funds for the work. Six auxiliaries have already been organized in different churches over the New York District: also a District missionary auxiliary, with the following list of officers: Rev. Mrs. S. N. Fitkin, president, 271 Brooklyn avenue, Brooklyn, N. Y.; Miss Bertie Higgins, first vice-president, Mt. Vernon, N. Y.; Miss Seaberry, second vice-president, Spring Valley, N. Y.; Miss L. D. Reed, recording secretary, Brooklyn, N. Y.; Dr. J. R. Gibson, corresponding secretary, Brooklyn, N. Y.; Mrs. C. A. Roney, treasurer, Patchogue, L. I., N. Y.; Mrs. C. W. Keeler, superintendent of study and publicity, Danbury, Conn.

MRS. C. E. KEELER.

EVANGELIST JULIUS MILLER AND WIFE

From May 23d to June 10th we spent in Sidney, Ohio, in a meeting held in the assembly room of the court house. We had with us as helpers, Brother and Sister Arthur, of Franklin, Ohio. We prayed, preached, sang, and worked, but could not get a stir on the place, and we had hard work to get a large enough attendance to preach to. However, we kept the old gospel gun firing and some seekers found our Jesus, so it was not a barren meeting. We breathed a sigh of relief when the last service closed.

We spent a few days at the Cincinnati camp, which proved a real refreshing time to us, then came to our meeting here, six miles from Marion, Ohio. The tent was all pitched and ready for us. We will continue over the Fourth, with an all-day meeting on that day. We have a good band of singers and musicians here, Brother Peters and his sister, of New Albany, Ind., and the Renner boys, of Caledonia. God is able to give us a gracious time, and our expectation is in Him.

ARKANSAS DISTRICT

I have had a good visit among the churches recently. First I went to Rev. W. S. Harman's charge. He has three good churches. We had good services at each place. Brother Harman and his wife are making good. We expect to hear great things from his work later.

Next we went to Argenta, and spent two nights there. We had a good time in the Lord.

Then on to Cabot on business, where we made arrangements for Rev. C. A. Imhoff, former president of Arkansas Holiness College, to supply the Cabot work until Assembly. On with the battle.

J. D. EGIN, *Dist. Supt.*

MISSOURI HOLINESS COLLEGE

The school year 1916-1917 has been blessed of the Lord. It has been a very splendid year in many respects. Out of the eighty-five students who took work in the school, only about five went away unsaved. To God be all the glory. Our next year begins September 11th, and we are expecting most all of our old students back and a number of new ones. Some new ones have already

been making arrangements to come. Prospects for the school never looked better. Our people are encouraged and God is leading on to victory. No doubt the coming school year will witness some of the closest financial straits that our holiness schools have ever known, but we have been looking ahead and making the necessary preparation for the financial struggle.

Last spring we bought a small farm and rented a large one. Then we went to work and put out a large crop of corn, potatoes, beans, and garden truck of various kinds. We have our own cows, chickens and hogs. We also have a general merchandise store, which insures us to get what we buy at absolute cost, and make some money to pay teachers.

The teachers employed in our school this year are consecrated to the extent that they have promised to work for barely living expenses, that boys and girls may have a Christian education. With all these advantages, seeing God has blessed us in such a marvelous way, we felt that we ought to put the tuition down so low that any boy or girl desiring a Christian education could have no excuse for not having the same. The tuition in primary department will be only seven dollars a year. In either grammar, high, or theological schools, only fifteen a year. Tuition in other departments will be at very reasonable rates. These things should not be overlooked by those wishing to go to school this year. If you are interested, drop a card to the above address. Des Arc, Mo., and get full information.

C. I. DEBOARD.

PITTSBURGH DISTRICT

Since our glorious Assembly, which has been reported, we have been having blessed victory on the District. The pastors and delegates returned to their fields of labor from the Assembly with a larger vision to push the work, more of heaven in their souls, and a greater faith in our church and its institutions than had been ours before.

Our first Sunday after the Assembly we preached for Brother Wines in our home church at Dayton. We had a blessed day, with sixteen at the altar. We spent a profitable week at our East Palestine, Ohio, church, with Brother Jonas Trumbauer. The meeting was blessed of the Lord and a few prayed through. The pastor continued the meeting with good results.

We were by New Galilee and saw the new pastors, Rev. and Mrs. Pick, who were getting located and ready for the fight. We spent two days with Brother Elliott, of Lisbon, Ohio, and had a good Sunday there, with an all-day meeting. Brother Wisler preached once to the edification of all who heard him.

Our next meeting was with Brother and Sister Rich in the new Pentecostal Nazarene church, near Paulding, Ohio. They held a meeting near there last winter and a good number were saved and desired a church home on full salvation lines. So the brethren got busy and in less than three months had a nice good sized church ready for meeting. We had a glorious time, with twenty-eight at the altar the first Sunday, and the meeting continued with increasing interest and attendance. On the last Sunday we had a great all-day meeting, and it was good to be there. After a praise service and a message on the "Pentecostal Nazarene church," we organized with a fine class of forty-three charter members. While the class was coming forward, heaven opened and a sister ran to the altar and began to pray. In a few minutes she was shouting and praising God, then she wanted to join church, so she was received in with the class, while waves of glory swept over our souls.

In the afternoon we had a beautiful dedicatory service, and raised about \$600 in cash and pledges to finish paying for the new church. After the dedication services we went up the creek a little way and had a blessed baptismal service.

We closed the meeting that night with a splendid service. Brother and Sister Rich have worked hard here, and it is wonderful how God has used and blessed them. The people love them and are standing by them. They will be out with their tent this summer blazing the way for more Pentecostal Nazarene churches. God bless them and send us more like them.

While up there we preached one night in the Wauson mission and had a splendid service with the glory on.

On our way here we went by the Cincinnati camp for three days. Sister Short was with us, and we enjoyed it very much. Brothers L. B. Compton, W. E. Shepard, and others were doing some fine preaching, and many were the seekers and shouts of victory.

Last Saturday and Sunday we were with Brother Archibald at Bentonville and Manchester. We found the work going well and the Lord blessing on all lines. Monday night we had a good service with Brother Weaver at Rarden; two prayed through, and there was a shout in the camp.

At present we are here in the Coal Grove camp-meeting, where we have a fine start. Some are getting through, good crowds to preach to, and splendid interest. We will be here until July 1st.

Brother Walter Smith has opened up the tent meeting in Washington, Pa. We join him there July 3-15 for a great campaign. Evangelist Lytle is in a good campaign this month in Ferrysburg,

Special Notice

We have two missionaries sailing for China July 31st. Any one desiring to send articles of any kind to our missionaries in China can do so by forwarding the articles immediately to Rev. O. P. Deale, care of the China Mail Steamship company docks, San Francisco, Cal.

It is also planned that Rev. PETER NIELSEN will sail for Africa July 31st, and any one desiring to send articles of any kind to our missionaries in Africa can do so by forwarding them promptly to Rev. PETER NIELSEN, care of the China Mail Steamship company docks, San Francisco, Cal. All articles must reach there at least by July 20th in order to reach their destination.

If you send a package of any kind, be sure to write a letter to the outgoing missionary stating that the package is coming and for whom it is intended.

E. G. ANDERSON, *Treas.*

Ohio, a suburb of Toledo. He opens up in Toledo, with Miss Lois Wise as song leader, the first of July, to run for a month. I will join him about July 17th and we hope to get things going for holiness in this great city.

Pastor Hafer, at Troy, has started revival services, and no doubt they are having victory.

Sister Van Sickle, our new pastor at Tarentum, Pa., writes that they are in a splendid meeting with Brother M. C. Adam.

Brother Welsh, our Ironton pastor, is planning for two tent meetings this summer.

Evangelist Julius Miller and wife have been in a meeting at Sidney, Ohio. They go next up near Marion, Ohio, with Brother Benner, for their tent meeting.

Pray for us. We feel like pushing on and doing our best and closing the ranks praying more, and doing all we can to push organized holiness.

JAMES W. SHORT, *Dist. Supt.*

DAKOTAS-MONTANA DISTRICT

We met on the beautiful Mouse river holiness camp ground at Sawyer, N. D., June 20-24. The attendance was large, the weather fine, the comfort of the delegates kindly and amply provided for, and the business of the Assembly, both in the hands of General Superintendent R. T. Williams, presiding, and the several boards and committees, was promptly and thoroughly dispatched in the spirit of perfect love, hence we had the best Assembly of the eight held to date.

Rev. Lyman Brough, who has served as District Superintendent since the District was organized eight years ago, and who has been abundant in labors of love for the salvation of souls, and the upbuilding of the church, retired to enter the pastorate at Burns, Ore. A tender farewell service was held for him on Thursday morning, and the prayers and best wishes of all go with him to his new field.

Rev. J. E. Bates, of Peniel, Texas, was unanimously elected as District Superintendent, and wired his acceptance. He expects to be on the District in the near future, and provision was made for his support and moving expenses. He is not a stranger to the most of the District, and his labors among us are looked forward to with the hope and expectation of good results.

Revs. William M. Irwin and Frank B. Janzen are the secretaries, and their work was carefully and faithfully done. The report of the statistical secretary, Rev. Florence E. Bowman, showed a membership of 377, a gain of over 10 per cent. The interest in church property was gratifying, and the permanency of our work seems assured, when our people set up for themselves in their own houses. A new church was built and dedicated free of debt at Fulton, S. D., at a cost of \$3,200. Improvements were made and debts paid at other places, included in which was the extinguishment of the debt on the camp ground at Sawyer.

Rev. T. H. Agnew was present as the representative of Olivet University, and the HERALD of HOLINESS, and through his brotherly interest in our welfare, his addresses, and sermons, he won our affection and confidence.

The ministers' mutual relief association was commended, and a start was made toward gathering a permanent fund to be invested for the relief of disabled ministers, and the families of those who may pass away. Rev. H. G. Cowan, of Free-water, Mont., has this work in charge, and will gladly receive and properly take care of all offerings for this cause from any source.

Two students completed the course of study and were graduated from the same. Revs. P. B. Janzen and J. H. Clymer, who were recommended for the eldership and ordained on Sunday. A large class of students was received and licensed as ministers, and four were commissioned as evan-

gelists, viz., F. B. Janzen, Nel Olesen, H. R. Davis, and C. B. Prine.

The next session will be held at Norma, N. D. Several changes in the pastorates occurred. At Sawyer, Rev. C. E. Pounds retires and Rev. G. B. White, of St. David, Ill., enters upon the pastorate; and at Surrey, Rev. Otis P. Deale, who goes to China in August as a missionary, is succeeded by Rev. P. Joy.

Rev. R. T. Williams, D.D., endeared himself to all by the unflinching kindness and courtesy of his decision and the celerity with which he dispatched the business of the Assembly. We finished on Saturday at noon, and had a Saturday afternoon half holiday in which to get ready for the Sabbath.

The Sabbath was a beautiful day, and the services were largely attended. Doctor Williams preached at the morning hour, following a most spiritual love feast, a sermon of great power on the "Two Baptisms," and a number of seekers plunged into the fountain in the after meeting. Some found the blessing.

In the afternoon Rev. T. H. Agnew preached on "Contending for the Faith." Preceding this sermon the ordination service was held, when Brothers Janzen and J. H. Clymer received elders' orders; and Mrs. Jane Irwin was consecrated as a deaconess. At the night service Doctor Williams preached again, and the Assembly closed with seekers at the altar and the glory on the saints. Following are the pastoral arrangements: Sawyer and Center, N. D., C. C. White; Surrey, N. D., V. A. Popejoy; Minot, N. D., William M. Irwin; Van Hook, N. D., C. D. Norris; Norma and Pleasant View, N. D., J. O. Young; Velsa, N. D., Earl C. Pounds; Smoke Creek, Mont., Florence E. Bowman; Homestead, Mont., to be supplied; Nashua, Mont., W. A. Wilson; Hydro, Mont., F. B. Janzen; Mt. Pleasant and Loomis, S. D., John Nolt; Beulah (Fulton) S. D., Charles Beck; Book, Minn., to be supplied.

H. G. COWAN, *Reporter.*

NEW ENGLAND DISTRICT CAMPAIGN

Our band of workers from Pentecostal Collegiate Institute are marching on to victory. Doctor Archibald, president of the institute, with fourteen young people in autos, with musical instruments, songs, testimonies, and prayers made the occasion a rare and glorious event for this town. Deep conviction by the Holy Ghost has settled down upon the people. Swearing, drinking, loud and profane talking have left the streets. Large crowds assemble at the noon and evening street meetings. The people, old and young, swarm the streets, steps, and porches beforehand, awaiting the hours of service, song, prayer, and testimony. The young people have never seen a revival. It is a curiosity. The pastors and churches are all urged and invited to unite with us, and seekers are finding the way of the cross. We occupy the towns at once a few miles apart. We go out two by two, into "every place where Jesus shall come." Announcements are made, and bills posted a few days in advance. Then the band comes and most of our work is done on the street. We sing up a crowd, and the fight is on. Recruits join us. The whole city "with joy receive the word spoken by Philip," and we go on to the next town, leaving part of our forces to co-operate with the pastors and churches.

Since April 6th, Easter, I have labored at Broad street, Providence, Olneyville, Penecdale, and Wakefield; Pentecostal Collegiate Institute, and North Scituate; West Scituate, Greenville, Chienchet, Passong, Putnam, and other towns are sending their quota to attend our rallies. Rhode Island dry! is our cry. On every side we receive close, reverent, kind attention, welcome into the people's homes, school houses, and churches. Full and free salvation is our constant theme. One of our party met a young soldier, just enlisted, on his way to the front; he got in and rode with him, found him deeply convicted, urged Jesus on his heart. Then they got out into the woods and he prayed through, went on his way rejoicing, and promised to write back from the trenches in France to the worker who helped him.

Calls from nine places have been received the last week. To them we send full details how to prepare the way of the Lord. Books, tracts, folders, leaflets are sold, and distributed. The horrors of the world-wide war are making the people thoughtful and earnest, awakening the multitudes. We took two collections Sunday last for the Red Cross work.

B. S. TAYLOR, *Evangelist.*

WESTERN OKLAHOMA DISTRICT

Our church at Ingersoll, under Rev. John Simpkins, is getting on nicely. They have completed a nice new church there, well finished, and well lighted. God has manifestly blessed that work. We dedicated the new church unto the Lord May 20th. We are expecting great things of the Ingersoll class, for they have a mind to work. God bless them good.

From there I ran down to Butte schoolhouse, near Okdale, where Rev. Frank and Sadie Current had just closed a great revival, and organized a class. We preached one sermon on Monday night, and there were 17 seekers, and 11 found the desired blessing.

Our preachers' convention with the Woodward

church was a great success. C. H. Alger, our pastor there, is certainly doing a great work in Woodward. They are just finishing a nice little church, which will soon be ready for dedication. We also had the pleasure of visiting the revival near Haskew, conducted by Rev. J. H. Gray. We preached twice while there, and God sent twenty-five to the altar, and such praying I have never seen before. I have been to many camps and great meetings, but never before in my life have I witnessed the power of God more than in this meeting. There was no time for talking or singing to seekers, but each one looked up and got hold on God and prayed through. We are looking for a strong church there. Seven public school teachers testified in one service to being sanctified, and most, if not all, of them got the blessing in this meeting.

Sunday, the 17th, we dedicated the beautiful new church called Longdale church. Rev. M. I. Barnum is pastor. Brother Barnum is in his fourth year as pastor of this work, and God has blessed his efforts, and given him a great people to worship with and a nice new church to worship in. Thank God for men that will go to a place and stay until they accomplish something for God. The greatest need of the church is pastors who will stick to their job and never let up until something moves for God.

We are with the Glendale church for a few days' revival. We are pressing on with great victories. J. I. HILL, *Dist. Supt.*

EVANGELIST C. L. WIREMAN

We are now engaged in a terrific battle in Bradford, Pa. The people are hungry for the truth, and are seeking at the altar, while the Devil and Catholics are stirred to the extent that they make open threats to tar and feather the nut (evangelist). Meanwhile we have no thought of compromising. Rev. J. M. Davidson and his good wife are in charge of the work here, and while the evangelists so often say the pastor stood by them, I feel like saying that I stand by the pastor. I go next to Brother Kirkland, in New Philadelphia, Ohio, for a tent meeting.

ANOTHER NEW CHURCH

We arrived at Austin, the capital city of Texas, on December 5, 1914, to serve as pastor of a little church which had just been organized with about fourteen members. There was no place in which to worship, but we soon secured an old store building for our place to worship, and at our very first services the Lord gave us souls. Our people were very poor, and there were not enough of them to support a preacher, but the Lord gave us many friends from the other churches who helped in our support, and He supplied all our needs.

After about four or five weeks we purchased a tent and began an evangelistic campaign in connection with our pastoral duties, and the Lord gave us many souls, and helped us to make many Pentecostal Nazarenes. This we continued until September 12, 1915. We then purchased a parsonage and two nice lots, and placed our tent on the lots and began our pastoral work with renewed strength. In March, 1916, at the close of a revival meeting conducted by Rev. William E. Fisher and wife, I stood on the platform and announced that we would begin to build our new church before the next Saturday night; but we did not have one dollar on hand to purchase lumber nor to pay carpenters. I got into my car the next morning and went to the lumber yard and told the lumber man what I wanted to do, and purchased the lumber. Then I went out in the country to see some friends, who were old-time Methodists, and after a few minutes' conversation with them I called for the Bible, read a chapter, prayed with them, and then asked them how much they would give to help build our new church, and they both with tears streaming down from their eyes wrote me a check for \$150 that day, and up to this writing they have given us about \$300.

The next Friday afternoon the good women of the church broke the dirt, and the first load of lumber was unloaded on the ground. The next day the foundation was laid and the next Monday we had fourteen carpenters working on the house. We paid the carpenters off every Saturday. By the last of April the church was completed, and on the first Sunday in May, 1916, we had our first service. As I think about how God has blessed us, my heart gets so full that I can hardly stand it.

So we have a nice parsonage and church building which we have valued at \$8,000, and we only owe about \$2,200 on them. To God be all the glory. We have 119 fine people, and others are coming. We have decided that it is not the best for a pastor to leave his work to hold meetings, because he can hold all the meetings he wants at home. I have not had a meeting out from home this year, though we are using our tent, and our local church is helping us in holding evangelistic meetings over the city. I serve the church as pastor and do the preaching in the revival meetings. We are having a great meeting now, have had nineteen professions up to date. On Sunday morning we had four souls blessed and received

Resolutions

WHEREAS, Dr. Edward F. Walker, the General Superintendent having jurisdiction in this District, has been subject during the last few months to some of the severest trials of his life, the strain upon him being at times so great as to jeopardize his health; and

WHEREAS, His official duties have been very difficult and his labors exceedingly abundant, not only involving journeyings oft and frequent vigils but also the solution of the most complex and tangled problems; and

WHEREAS, He has been uniformly kind in all these testing conditions, showing always a sweet, loving spirit and a desire to conciliate and have fellowship with those who misunderstood and opposed him; therefore be it

Resolved, That we sympathize with him in all his sufferings, appreciate his unswerving loyalty to the institutions and membership of our denomination and his wise, judicial, and comprehensive construction of our laws and the fearless and impartial enforcement thereof; and be it further

Resolved, That we desire to express our recognition of the fair and able manner in which he presides over the sessions of this District Assembly; that we greatly appreciate the great value of the services rendered by our beloved District Superintendent, Rev. Howard Eckel, during the last year in the discharge of his many arduous and trying duties. We believe that God chose him for the emergency and that he has fearlessly and conscientiously acted for the best interests of our church and the glory of God."

The above was by vote ordered to be sent to the HERALD of HOLINESS for publication.

Fraternally,
SOUTHERN CALIFORNIA R. PIERCE, *Secy.*
DISTRICT ASSEMBLY

four into the church. Our faith claims great things for the Lord. The need of the hour is braver soldiers.

E. W. WELLS, *Pastor.*

PENTECOSTAL COLLEGIATE INSTITUTE COMMENCEMENT

Having been preceded by a week of revival services and powerful street meetings, under the leadership of Rev. B. S. Taylor, the commencement of Pentecostal Collegiate Institute was one continuous season of refreshment and uplift. Beginning Saturday, June 9, 1917, with a stereopticon lecture given by Rev. M. E. King, the exercises were marked by a distinct missionary zeal.

Sunday morning, Rev. A. R. Archibald, our principal, preached the baccalaureate sermon in the Baptist church from the text, Isa. 53: 11, "He shall see of the travail of his soul, and shall be satisfied." In the evening our president emeritus, Rev. J. C. Bearse, gave a stirring evangelistic message. Monday evening Brother King again lectured to us on the subject "The world's burden bearers." This service was under the auspices of the institute missionary society.

Tuesday evening the music department gave their annual recital, directed by Miss Janet Shepard, teacher of music. The numbers were of the highest order and appreciated by our friends and visitors. Tuesday afternoon the New England deaconess association held their monthly meeting, at which time Miss Myrtle Pelley, outgoing missionary to Africa, addressed the school.

Wednesday was alumni day, and also the meeting of the New England preachers of the Pentecostal Church of the Nazarene. After the preachers had conducted their business session, Brother Goodwin addressed the convention and gave a

THREE NEW SHEET MUSIC SONGS.

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Papa, Fot Would You Take For Me?

A three-page song you will enjoy. Price ten cents. All three songs sent postpaid for 25c.

HALDOR LILLENAS, Auburn, Ill.

stirring appeal for a vigorous evangelism in the East. We deem it a rare privilege to have had our General Superintendent with us. In the evening the alumni speaker was Rev. F. C. Norcross, of Malden, Mass., who gave an enthusiastic patriotic address. On this occasion the alumni banks were opened. Thirty were the number sent in on time out of which \$135 was received. Sixty more are to be heard from. The alumni banquet followed the exercises, at which time it was voted to completely renovate the dining hall, at a cost of about \$100.

Thursday afternoon Miss Clara Lincoln spoke at the class day exercises of the senior class, on the subject which was also the senior motto, "Virtue our shield." Her strong appeal for a rugged morality is sure to find a response in the heart of every student.

Thursday night, June 14th, the commencement exercises were held. Ten graduates formed the class; four Christian workers (2 years); one theological (4 years); one academic (4 years); one stenographic (2 years); two bookkeeping (1 year); and one grammar grade pupil. The exercises closed by the successful rendering of selections from Gaul's oratorio, "The Holy City," by the school chorus.

The Friday morning farewell chapel service was well attended. Bright testimonies were given and our beloved principal gave a tender address to the students.

The prospect for the year 1917-1918 is very good. We are planning to begin the college courses if enough students can be registered to warrant such a course of study. Pray for old P. C. I. that God may richly bless her and make her a great and powerful intellectual and spiritual force in the East.

Reporter.

GEORGIA DISTRICT

Having lately been appointed District Superintendent of the Georgia District, it is my sincere desire to get in touch with all the preachers on the District. I notice in our "minutes" that we have eighteen licensed preachers, and through an oversight their addresses have been omitted, so I am using this method as the quickest way to reach them. You will do me a great favor by writing me a personal letter outlining your work for the summer, and if nothing definite has been planned, please state how much time, and when, you could give in the work this summer, as we are planning a campaign on the Georgia District, and in this campaign we need all the preachers on the District to co-operate with us, to make it a success for God and the cause. A great work can only be accomplished through a united effort, and every man willing to do his part. Our time is short in which to accomplish much, but we have a great God back of us, and He has promised us great things, but, brethren, we must do our part. Will we do it?

You have also noticed that Doctor Ellyson is now located at Donalsonville, and is equipping the Southern Holiness College with the best faculty that can be had. Now if this school is going to be a success we must help make it so. I have a plan which I would like to put before the preachers on the District, and all who would like to help in this great work. If each church will get together and make up donations of canned fruits, and berries, meal, potatoes, and meat, this would help to cut down charges, and the tuition could be placed within the reach of all. In this way we can soon have a self-supporting school. We also have thirty acres of land that belong to the college, and all we need is a horse and several cows, and enough could be raised on the place, by good management, to feed every student in the college for the entire term. Now I know this can be done, and if the District is willing to help equip the farm and give us a start the first year in this undertaking, before the year is out you will have to admit that your money has been well spent. We also have several fine lots at a very reasonable price, and by buying a lot at this time is to the school the same as buying a liberty bond from the United States. Brethren, let's do our share. The Pavo church is making the start by getting the Sunday school children to pick berries and can them, and anything along that line that can be used. Send it to the college as a donation, get the children started, give them a chance, and they will surprise you.

E. H. KUNKEL, *Dist. Supt.*

CHURCH NEWS

Sioux City, Iowa

Our revival meeting with Brother Ward, of Oskaloosa, Iowa, closed Sunday, June 10th. Our brother is a strong, logical, holiness preacher. He preached the fundamental truths of Christianity as our people like to hear them. Seekers got blessed, some saved, some sanctified. Two men especially were delivered from the tobacco habit thoroughly, and still testify to the saving and keeping power of Christ to deliver from the appetite. The church was strengthened and is looking up. Sunday, June 17th, we observed children's day. We used the printed programs put

out by our missionary board, and raised \$15. God is blessing us more and more. We take courage and press on in spite of the opposing forces. We have a mighty God who is mighty to save and strong to deliver. — Mrs. S. M. DOEBLER.

Jasper, Ala.

Our Sabbath school here observed the children's missionary day on the third Sunday in June. The program was well rendered, attendance was good, collection was \$10.10 for foreign missions. This, with our other offerings to foreign missions, makes \$35.37 since the first of January. Altogether we have paid \$49.36 of our assessment for this Assembly year, already. We are undertaking to keep up with all our regular assessments as the year goes by. The General Superintendents, District Superintendent, and pastor are all paid regularly. Our Pentecostal Nazarene school here has had a very successful year. The enrollment was more than ninety. The closing program was excellent. The students did fine work, and all who attended regularly and to the end of the session were promoted. We are expecting a healthy increase in the attendance next term, as several families are preparing to move here for the benefit of the school. School will open earlier this year than last. — Z. B. WHITEHURST, *Pastor*.

Red Key, Ind.

The Lord has been wonderfully helping us in getting our new church. We have it almost completed at this writing and hope to be ready for the dedication, July 15th. We have the promise that when the Enemy shall come in like a flood, the Spirit of the Lord will raise up a standard against him. The Lord has been good to us by sending in two new families lately to help push the work. One is a Quaker brother and family, whom the Lord has blessed with some means, and he has bought a good tent, and we are at the present time holding a tent meeting at Albany, Ind. We find many hungry hearts there. We ask the prayers of the great HERALD of HOLINESS family that God may bless the efforts put forth for Him. — LOREN R. PENDBY.

Carbon Hill, Ala.

The second Sunday in this month the Lord was certainly with us here. Brother Manasco, from Nauvoo, preached three times. We had to move out in the street at night on account of the crowds. It seemed like one of our old-time holiness meetings. Brother Manasco knows how to get to the people. We will have at Carbon Hill an all-day holiness rally the Fourth of July, with Brother Manasco to do the preaching there. Pray for the Holy Ghost to be with us in power. — J. THOMAS CHEATHAM.

Georgetown, Ill.

We had a blessed service June 17th. Eight seekers were at the altar in the evening service, and some prayed through to victory. We have had blessed seasons of refreshings since we have taken the work in this place. While Mr. Lee preaches the truth the people stand at his side and shout, sing, and pray, and the glory comes down. The folks at Georgetown love the truth. We contemplate starting a tent meeting here in a few days. We earnestly solicit the prayers of the HERALD of HOLINESS family. — Mrs. MARY S. LEE.

McKinney, Texas

The Sherman gospel team began here in a siege meeting under direction of Rev. C. E. Toney and W. F. Farmer, commissioned evangelist, with Brother Knox Jones and wife as musician and song evangelist. Also Miss Myrtle O'Hara as pianist and soloist, and little Georgia Jones with her tambourine for street services. Under a big tabernacle we began first in South McKinney, and ran there three weeks with forty professions. We closed with the big tent full and running over, then we moved up right in the heart of the city and have been running there one week, with large crowds. Waves and billows of glory sweep over the audience until they walk the rostrum, leap, shout, and sing until folks get saved in the congregation. Sunday morning will long be remembered by those who were at the tent. The fire fell while the first song was being rendered. We expect to stay here until we build a Pentecostal Church of the Nazarene and get a good pastor to lead them on. We don't believe in holding revivals, getting folks saved and sanctified, and turning them loose in icebergs and amongst the wolves, for the Devil to get them all, thus bringing reproach on the name of Jesus and the cause of holiness. At first when we came here we slept under the old tent with the Bible under our heads, but we shouted right on. Now it seems like they are trying to see who can be the best to us. Some of the wealthiest homes here are opened to us, and we mean to press forward and keep on red-hot holiness lines. — W. F. FARMER, *Reporter*.

Argenta, Ark.

God is still giving victory here. Two were at the altar last night and claimed victory. I find it takes something above the ordinary in this day of coldness and formality to move things. We have a fine band of Pentecostal Nazarenes here. They know how to pray as well as pay. This church will pay more than twice as much as it did last year. No man will ever regret having the privilege to graze on the Argenta pasture.

Words of Appreciation

"I can no more afford to be without the HERALD of HOLINESS than I can without my meals. It feeds my soul and intellect. The editorials of the last two weeks were worth the price of the paper for an entire year. Yours for Jesus, in the holy war against all sin." — Rev. GEORGE WAHM, New Brighton, Pa.

"We look forward to the weekly visit of the HERALD of HOLINESS. The Lord bless the Publishing House. We are glad that we are a part of the arrangement. Brother Matthews' article, "A Miracle for Breakfast" was a great blessing. We love every Pentecostal Nazarene." — CHARLES S. JENKINS, Milo, Me.

"May God bless the HERALD of HOLINESS. It sure has been a blessing to us." — T. M. ERM, Deer Creek, Okla.

"I look eagerly for the paper each week, and the first thing I look for is the workers' columns. The paper is good and full of pure soul food. God bless you all in your work of labor and love, and may the globe be girdled with salvation and holiness unto the Lord, is my earnest prayer." — Mrs. J. A. DAVIS, 56 Lincoln street, Fitchburg, Mass.

"It seems like one loses touch with our great holiness movement without our paper. May God bless our paper and Publishing House in the great work you are doing." — Mrs. MYRTLE MONTGOMERY, Plainville, Kas.

"I can not get along without the good old family paper, so please find inclosed \$1.50 for subscription on paper. May God's richest blessings be yours." — Mrs. ALICE TANTON, Jefferson, Okla.

"I am thankful that there is a paper printed that is clean, and stands for a life above sin. I am glad for the good old-fashioned salvation that gives life and joy and peace, and that saves and gives victory in my soul; that is what the HERALD of HOLINESS stands for, and that is why I like it." — Mrs. ANNIE WILSON, Davis, Oklahoma.

"I could n't get along without the HERALD of HOLINESS. I am wishing you much success at the Publishing House in all lines. Long live our Publishing House to scatter holiness literature around the world." — Mrs. J. T. FREEMAN, San Antonio, Texas.

"Dear Friends and Coworkers: I wish you much success in the great work you are doing for the Master. May God bless the work with you and elsewhere. It is time that God's people stood shoulder to shoulder in this great work." — FRANCIS ALLEN, Callao, Mo.

"I love the HERALD of HOLINESS, and hope I will never be without it." — Mrs. SARAH PUGSLEY, Upton, Mass.

"Please renew my subscription to the HERALD of HOLINESS. I can't get along without it." — WAYNE L. ROBINSON, Nogales, Ariz.

"We are exceedingly blessed by the HERALD of HOLINESS." — Mrs. A. WATSON, 29 Dedham street, Revere, Mass.

"Am sure I could not do without our paper, which is clean, clear, and stands for full salvation." — Mrs. JOHN H. CHAPMAN, Frankfort Heights, Ill.

If they can have a pastor, they will furnish the pasture. Brethren, preach holiness as a second work of grace, love your people until they see the need of the blessing. — S. D. SLOCUM, *Pastor*.

Athens, Texas

I can report victory in Jesus' name. Saturday night and Sunday was a great time for us at Murchison. We had an old-time Holy Ghost revival. There is some old-time shouting heard. The altar was full of earnest seekers at both services, weeping and praying, and I believe some prayed through. People who have never taken any interest before in the Lord's work are helping us. They are going to build an arbor, and they want to help us push this work. We are looking to God for an old time holiness meeting in the near future. The people who hear us preach say we are preaching the Bible. — H. E. BENSON.

Indianapolis, Ind.

As the Westside church has not contributed recently to our church paper, owing to the fact that our pastor, who has been writing for us, has been busy at home on account of the serious illness of his companion, I thought it a duty for some of us to send greetings to the sister churches and the brethren at large. We are on the firing line for God, and He is blessing our efforts on every hand, and prospering our work. There are a few who are really praying through and getting all God has for them. The only way this can be accomplished is by the church prevailing in prayer, and when we do this seekers who come to our altars will find God. God is wonderfully blessing our efforts to build a church home on the west side. We have been using our basement with a tar paper roof to worship in since the middle of January. We started way down in the hole, so to speak, and can now report that we are in a position to start the upper part of our building, and are expecting God to bring things to pass, that we may dedicate our new home this fall. Sister Crawford has been suffering much recently; please pray for her. We also want to extend to all visitors in our city an invitation to call on us and partake of God's spiritual food with us. — A. C. GRIFFIN, *Secy.*

Haskow, Okla.

We wish to make report of the good work that has been going on here in our vicinity conducted by Brother J. H. Gray, both at Banner and Ellendale schoolhouses. The Lord certainly blessed and is still blessing his labors here, and although the meeting closed two weeks ago the revival fire

is still burning. The church was organized Thursday night, June 21st. We now have a church of fifty members and several others still are to come in that we know of. Some who were not present at the time of organizing and others who were called away through harvest. We do not know how many seekers have been saved and sanctified. Eternity alone can reveal the good work done. Those who do not know the wickedness that was being practiced here can not realize the wonderful change; but our God is more than a match for the Enemy, and He said He would make us more than conquerors. We are expecting greater things than these. — GEORGE and BELLE NIXON.

Chicago Heights, Ill.

We are still growing in grace and numbers, and are pushing on up the hill on all lines. There were five seekers at the altar last Sunday, and two additions to the church. Our women's missionary society is wonderful. They have twenty-five members and have most blessed times in the meetings. The Lord does bless them good in praying for missions. The writer is kept busy almost night and day. I have in two acres of garden, take care of two congregations, preach three times every Sunday, go to street meetings Saturday evening, preaching some in public schools, and will speak to the carpenters' union this evening. We are building a new church. Thank God, my health is good, and I weigh 100 pounds, with so much glory on my soul I can hardly hold it. Our little flock is small and poor, but our God doesn't want us to worship in the old building, so He is going to give us a new church. The foundation will be laid on Monday following the Fourth of July. — L. G. MILBY, *Pastor*.

Kenesaw, Neb.

We are glad to report victory at Kenesaw after a three weeks' tabernacle meeting closing June 10th. Sixteen seekers gave clear testimony to the saving power of Christ and ten made the consecration and prayed through for heart purity. We do praise God and give Him the glory. Rev. V. A. Scofield, our pastor at Hastings, Neb., brought some very powerful messages. Rev. J. A. Persell, of Bloomington, Neb., was leader in song and we never met a sweeter spirited man. These two brethren make a good team for a hard place. On the last Sunday we received seven into church fellowship. The church has been built up in the faith, and we are pressing on for greater things. One night three young women were at the altar seeking holiness. They had covenanted together to spend the night in prayer, or until victory came. They asked if they might be left by them-

Douglas Campmeeting

Douglas, Mass.

The forty-third annual campmeeting for the promotion of scriptural holiness will be held on the grounds of the Douglas campmeeting association, Douglas, Mass.,

July 20-30, 1917

Rev. W. H. CLARK, D.D., of Rome, N. Y.; Rev. J. W. GOODWIN, General Superintendent, of Los Angeles, Cal.; Rev. F. C. NORCROSS, of Malden, Mass.; Dr. J. H. SLOAN and wife, of East Liverpool, Ohio; and others will be the workers. Mrs. J. E. READ, of Worcester, Mass., will be in charge of the children's meetings.

Free Tents

A number of free tents will be furnished, also there are cottages to rent or rooms for 25 cents and 50 cents a night. Excellent board at very reasonable rates is to be had. Beautiful auditorium seating several thousand, sheltered by a pine grove, is to be used. The grounds and tabernacle are lighted by electricity. Pure, crystal clear water, from the Morse memorial spring, is obtainable. It is a healthful location, and sanitary surroundings all contribute to the comfort of those who attend this great feast of tabernacles.

For rooms, tents, and general information write to

Rev. H. N. Brown, Secretary
Douglas, Mass.

selves, so their request was granted. Some of the workers remained near to see that they were not molested. After a long struggle of digging down, we heard shouts of victory and glad hallelujahs. One of the seekers said even the stars and trees looked different. We are going on. Glory!—JAMES J. BRADY, *Pastor*.

Troy, Okla.

I am living here in this town, and will be here until the last of the year. I just closed a ten nights' meeting at the Bulet schoolhouse. There were fifteen prayed through in the old-time way. When one would get saved he would go right into the battle and push the work. I am organizing a band of workers. I will baptize about twelve of them next Sunday. Address me at Troy.—J. W. WHITE.

Charlotte, Mich.

We had a blessed time Sunday morning. One dear boy prayed through to victory, and seven others came to the altar to pray for a clearer experience. Some of them I believe obtained what they sought for. The whole congregation was in tears, some of them testified of being helped that day, and by God's help were going to live nearer the Lord. This is a union church and they have never had the full gospel preached before. Brother Miller is coming to be with us from the 10th to the 15th of July, and we are looking forward for a great blessing. The people are ready for a down pouring of God's Spirit, and they are hungry for it. How blessed it is to let Jesus have His way. His blood is all my plea. May He bless all the HERALD of HOLINESS family.—L. G. MOORE.

Clarksville, Tenn.

We are delighted to say that our work is constantly growing and with God's approval upon it. So far as we know our little flock is pulling every possible pound, and we believe they are up to the standard and reaching out for greater things. A spirit of prevailing prayer rests upon the church, and seekers are getting through to God in the old-time way. We are encouraged to say the last two services seem to be the best that He has given us, so shouting the victory through the Father, Son, and Holy Spirit, we march to the front waving the "blood-stained banner" as we sing "Holiness unto the Lord."—MARTIN S. COOPER, *Pastor*.

Darlington, Pa.

June 17th, in the evening, was our children's day, and the Lord made it a good day to our souls. We have not many Christians, but we gave the evening to the Sunday school for the program, and the children did very well. We had a large crowd; the schoolhouse was filled. That is where

we hold our services. Sunday the hat offering was \$14.05. June 18th four little girls met at my home and we opened the mite boxes. Before opening them I read Malachi 3 to teach them it was God's command to tithe, and one little girl read it and memorized it. Then she said, "How did you get salvation?" So I told her how, and she said she wanted salvation. So we went to prayer. She prayed for herself and believed God and got through. This child is the only Christian in the family, and she is so anxious for all the family to be saved. I urge you folks to especially pray for her. God help us to watch the children close, and to get hold of their tender hearts. As a rule their little hearts respond to Jesus. I love the children's work. God help us to be on the lookout for them. After opening the mite boxes we found \$10.14. We had a time of rejoicing. I had to sing "Praise God from whom all blessings flow." I got a real blessing out of it. I say "Glory to God for Jesus." Our Sunday school is known as the Hawthorne Sunday school. Hold us up to the throne of grace. We expect to have a revival this summer; the evangelist being Rev. Ephraim Wadward, and Brother E. S. Curry.—Mrs. SHERMAN CLARK.

Fort Dodge, Iowa

The Devil overdid the thing at our meeting in Seneca, S. D. An article in the town paper calculated to embarrass the pastor and incidentally hitting the meeting, miscarried. It stirred the townspeople considerable. They did not know what else to do to express their sympathy, so they got together, raised \$1,800, and burned the church mortgage. Quite a number were saved and some sanctified. Our next meeting was at Council Bluffs, Iowa. They have had an up hill pull on a down hill proposition from the beginning. However, we had a few at the altar. Some people became interested in our church. We raised in cash and pledges \$130 on their note. We preached each Sunday afternoon for the holiness association. They are quite strong in this city. We are now at Fort Dodge in "sure enough" pioneer work. Services are being held in the down town Congregational church. We have swept, scrubbed, advertised, called, prayed, sung, preached, and shouted the victory, and no doubt have had more people at the altar to be saved or sanctified during the two weeks than all the churches of the city have had in months. Brother Robinson, a business man, is doing everything possible for our work here. Brother Martin, a lawyer, and clerk of the United States court, has his shoulder to the wheel. Another Brother Martin, with a few others besides the ones that have been at the altar, are ever present to do all they can for God and holiness. If building sites were not so high, a church could be established, but a lot alone could

not be purchased for less than five or six thousand dollars. We begin our next meeting June 28th at Climbing Hill, Ia. District Superintendent Clarke will be with us there. We anticipate a victorious time.—C. H. STRONG.

Pittsburgh, Pa.

The month of June in the Pentecostal Nazarene church in Pittsburgh has been a great month. Our children's day was a notable event. The missionary program was used, which resulted in a missionary offering of \$68. A joint meeting of the Endeavor and the church was held on June 24th. A little girl nine years old brought the message from John 3:16, picturing the suffering of Jesus and the purpose of His suffering, then sang "Since Jesus came into my heart." The altar call was pressed by our pastor, Rev. J. N. Hampe, and thirty children bowed at the altar of prayer, two of which were children of the writer. The altar service was then turned over to the Sunday school superintendent, Mrs. Norris. The scene was most beautiful when every little face lit up with the joy of faith and forgiveness, such as childlike faith and simplicity brings. The angels rejoiced, and we are marching on to greater victory with King Jesus in command.—Rev. S. H. WALLS, *Church Reporter*.

Nashville, Tenn.

We are indeed glad of the privilege of saying a few words to you through the HERALD of HOLINESS. Since the school closed at Trevecca we have been engaged helping Brother Thompson in his mission work. We are pastoring two missions for him and we really enjoy laboring with such an enthusiastic and zealous man. We just closed a three weeks' meeting at one of the missions. There were only a few who prayed through, but we are encouraged and feel that these missions will continue to grow. Yesterday was a full day with us. Mrs. Duncan preached at the First church at the morning service, while I preached at one of our missions. We saw at one of our street meetings about six come out of their porches and yards and kneel on the street for prayer. God is surely working with us. After the street meetings were over, Mrs. Duncan went for the night service to the Jo Johnson mission, where the Lord especially blessed her with a message, and two knelt at the altar for prayer. I went to the Seventeenth street and Cockrell mission, where the Lord surely blessed, and as I preached the members sat with tear-filled eyes and listened. Will you kindly pray that the Lord will bless these missions?—Mr. and Mrs. W. L. DUNCAN.

Texarkana, Texas

The Texarkana church is now in the midst of a real Holy Ghost revival. Souls were praying around the altar as late as twelve o'clock last night. Six were gloriously saved or sanctified. We have not been in such a meeting for years. The 10 o'clock service this morning was followed by a similar scene as that of last night, there being several saved or sanctified. The Holy Ghost is working in a mighty way. The shouts of our people are genuine, and the congregations are increasing with each service. Rev. C. E. Shaw, of Georgia, but who is just returning from his evangelistic tour of the West, is assisting us. Surely he is a man full of the Holy Ghost, and the way God is using him is marvelous. The meeting will run indefinitely. Pray for us. I want to add that my faith in God was never stronger, and my religious experience was never sweeter and brighter than at this time. For all these things, we thank God and press on.—J. L. McLENDON, *Pastor*.

Burr Oak, Kas.

We are nearing the fourth anniversary of the church in this place and are looking up with faith and hope in the future, that God can continue to use us in the warfare against sin, and in the extension of the kingdom. Sister Estelle Ried Leonard, who organized the work here and has since been our pastor, felt led to labor on the District in evangelistic work with her husband, the District Superintendent, and in consequence the church has called Rev. H. W. Galloway to fill out the remaining three months of the year. Brother Galloway and his wife seem to fit into the work with perfect ease, and we feel that they will be worthy successors to Sister Leonard, who has labored so earnestly and faithfully. The labors abundant of this godly woman will not soon be forgotten, and we will continue to pray God's blessing upon her future life and work. On June 10th we enjoyed the fellowship of Rev. A. Essley, of Etna, Neb., who preached for us morning and evening, to the edification of all. Also on June 13th we were glad to have with us Brother Chambers, who stopped on his way from the Colorado Assembly and gave us an inspiring message in the evening. With no preventing providence we will hold our anniversary celebration as usual on July 4th with an all-day meeting.—Mrs. R. L. DECKER.

Sherman, Texas

We have just closed a great meeting with the church at Port Arthur, Rev. N. Malone, pastor. The battle raged for two weeks, and the slain of the Lord were many. In fact, there were but few services in which no one was saved. Conviction was deep and pungent, old grudges were dissolved, lodges forsaken, and a nice class of substantial people came into the church. The HERALD

HERALD of HOLINESS

Official Paper Pentecostal Church of the Nazarene. Published Every Wednesday.

B. F. HAYNES, D.D., Editor.

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Kansas City, Mo.

of HOLINESS was given its proper place in the meeting and made some new and warm friends. The work here had been cursed by come-out-ism, the tongues heresy, etc., but the Lord rebuked these things in a way that will make it difficult for them to recover, some who were entangled therein being completely recovered and brought into the church. A bright prospect faces this church. This is the seat of the Texas company, also the Gulf refinery, which employ between 1,200 and 1,500 men. They get good wages and short hours. The winters are mild, making tent work possible the year round. The right man with a tent, holding meetings in different parts of the city, could build a church here rivaling most anything in the state. Brother Malone, the pastor, is a carpenter, working through the week and preaching on Sunday. He is sky blue and straight as the proverbial gun barrel. We were in his home and found him and his estimable wife to be as religious in their home as they were at church. We had the great pleasure of being entertained in the home of our old friends and neighbors, Mr. and Mrs. W. E. Nance. He is the Sunday school superintendent, and God is blessing his labors. Mrs. Nance is truly an intercessor. In the midst of multitudinous household duties, she carries the burden of a lost world on her heart, and finds time to prevail with God for their salvation.—OSCAR HUDSON and WIFE, Evangelists.

Bucklin, Kas.

The tent meeting at Bucklin, Kas., which was conducted by Rev. John and Grace Roberts and their little boy, came to a successful close June 17th, the saints being blessed and souls praying at the altar. The huge tent, which had a seating capacity of about three hundred, was filled, and many around on the outside. Sister Roberts preached the last sermon, and when the altar call was made about ten responded. The saints received very much help during the series of meetings and are encouraged to push on. We are persuaded that nothing in the world will make the holiness of the Holy Ghost popular. We are glad to report that Brother and Sister Roberts did not adulterate the truth, but gave it out unvarnished, and let it hit where it would. They will be remembered in Bucklin for some time. The church at Bucklin is making some progress, with all the hard battles she has undergone. We give God the praise.—CHARLES F. CRITES, Pastor.

PERSONALS

Rev. T. H. Agnew, financial agent of Olivet University, has recently moved his residence from Jacksonville, Ill., to Waverly, Ill. His friends will address him at the latter place.

A personal note from our General Superintendent J. W. Goodwin says, "We are having a great time here. All full every day at the camps throughout July and August. Then on to the Assemblies."

We are glad to note that Brothers C. M. Cavel and C. C. Johnson, of Stewart, Okla., have recently had a successful revival at Spring Creek school-house, with more than twenty professions, and good prospects for a new church. May the Lord bless them more and more.

Rev. H. N. Morris, of Palco, Kas., in sending in a fine list of ten new subscribers to what he terms "the good and ever welcome Herald of Holiness," adds that he and his wife are having good victory in all of their meetings. May our God give them many souls.

We note the recent marriage of our pastor at Newton, Kas., Rev. John W. Oliver, to Mrs. Anna Norman of the same city. We extend to them our heartiest congratulations and wish for them a long and useful life in the Master's vineyard.

Rev. W. B. Pinson, former pastor of our Texarkana church, has recently moved to Cedar Hill, Texas, to take the pastorate of our church at that place. May God crown his labors with many souls.

Evangelist C. C. Rinebarber and wife have recently closed two good meetings in Lyons, Kas., and Hordville, Neb. Their next engagement is at the Pentecostal Nazarene camp at Pasadena, Cal. Pasadena camp is a large camp and we expect a great time for the Rinebarbers, for they love to sing the gospel. Pray for them.

Our early morning devotional services at the

Publishing House are growing in interest and spirituality. There are times of real soul refreshing. It is beautiful to see a great business house like this begin each day's work with prayer, and it is a real privilege to be engaged in a work upon which you can daily ask the blessings of the Father. We are greatly blessed in praying for the great Herald of Holiness family.

Rev. W. C. Frazier, who has recently been elected to the superintendency of the Nazarene mission, Los Angeles, Cal., stopped off this week on his way to North Carolina to hold a meeting, and paid the Publishing House a nice visit. We wish for him great success in his new field of labor. Truly, this is one of the greatest soul saving stations on the Pacific coast. No doubt Brother Frazier is the right man for the place.

We have received word of the arrival of another Pentecostal Nazarene in the home of Rev. and Mrs. G. O. Crow, Morrilton, Ark. The fine boy arrived Monday evening, June 18th. Mother and baby are doing fine.

A report from Meda Clifford Smith states that she has been supplying the church at Lowell, Mass., while Brother Biggs and Sister Carry are having a much needed rest. She will be there over July 8th. Remember the dear eastern folks in your prayers.

ANNOUNCEMENTS

Announcement—To those in need of evangelistic help, I take this method of announcing. I am in the evangelistic field, and am making up my mind for the coming revival and campmeeting seasons. I preach the old-time gospel of full salvation, and am open for correspondence. Home address, 125 Seventh East, Hutchinson, Kas.—H. N. Haas.

Notice—Evangelist C. C. Cline, of Dodd City, Texas, will hold a meeting at Harrisburg, Ga., beginning July 27th and ending August 12th. I earnestly ask the Herald of Holiness readers to join us in prayer for God to give us an old-time Holy Ghost revival.—A. L. Fowler, Pastor.

Needed—Two kodaks. One for Miss Eva Carpenter, our missionary at Vasing, Ind., and one for our missionary in Mexico, D. F., Dr. V. G. Santin. We are sure that these missionaries will appreciate the kodak and make good use of it. We will need about \$25 for each one, and we ask our friends, who may be able to contribute to this worthy cause. It will mean that they will be able to take pictures of many interesting as well as historical incidents. It will be of great interest to our people.—E. G. Anderson, Treas., 2109 Troost avenue, Kansas City, Mo.

Wanted—To hear from any one at once who has any second hand books for sale in the second, third, and fourth years of the Course of Study for Licensed ministers. Address John Anglin, Jr., Madras, Ore., Box 66.

Announcement—The Oklahoma state holiness association will hold its annual campmeeting in Blackwell, July 12th to 22d, inclusive. Evangelists A. P. Gouthey, Chateaugay, N. Y., T. F. Matland, Winfield, Kas., W. B. Yates, Marion, Ky., will have charge. Tents for campers at regular prices.—Rev. C. S. Clark, President, Kildare, Okla., Rev. C. A. Strickland, Secy., Blackwell, Okla.

Announcement—I can fill some dates in July and August with some camp or church wanting holiness meetings. References furnished. Address James White, 1042 Yow street, Lincoln, Neb.

Notice—We, the undersigned, find Rev. Harry Hays guilty of unchristian and imprudent conduct as charged, except specification 1-A and 3-C, in which there was a disagreement, and fix the penalty of expulsion from the ministry and membership of the Pentecostal Church of the Nazarene. Signed: E. D. Hinchman, V. E. Clarke, Walter C. Brand, J. Eaton, Wallace, C. W. Welts.

Correction—The article published in issue of June 6th entitled "Sanctification" by J. M. Butcher, last paragraph should read "I believe that He did redeem me, and He did send the Holy Spirit into my heart."

Announcement—We will begin a two weeks' meeting July 13th at Altus, Okla. Rev. B. F. Neely, of Peniel, Texas, will be our evangelist. Rev. Charley Robinson, of Harmon, Okla., will lead in song. All who can be invited to come help us push the battle. M. V. Dillingham, Pastor.

Notice—The minutes of the New York District Assembly are out, and are in the hands of the pastors. Persons not in easy reach of a pastor can secure a copy by applying to the undersigned at Sandy Creek, N. Y. Price, 17 cents a copy, postpaid.—G. N. Buell, Secy.

Notice—We have two open dates the first two Sundays in August and the first two in September. If necessary, we can furnish good new tent, 40 x 60. If you need it, write us. If you want to know about us, write Rev. P. L. Pierce, of Peniel, Texas.—I. W. Young and Wife.

For Rent—A new 40 x 60 10-oz. army duck tent. Terms, \$1.50 a day and user responsible for any unnecessary damage. Write I. W. Young, Peniel, Texas.

Notice—Any one needing a supply evangelist, campmeeting worker, or pastor may address me at Onset, Mass., after July 8th. I am ready for every good word and work.—Meda Clifford Smith, 60 Sixth street, Lowell, Mass.

Notice to Georgia District—As our District secretary has resigned and left the state, and our District treasurer has joined the army, I use this method of notifying the churches of the District that I have appointed Rev. Homer Goodell, of Mammasas, Ga., as secretary and treasurer to serve in their stead for the remainder of the year. Kindly send the General and District Superintendents' keys to him and vote church will be given credit for same. I also want to ask every preacher on the District to make your plans for a revival in your own church, and in every place where there is an opening for one, and the preachers "not in charge" will find plenty of places where souls are perishing, and where help is needed. The cry

is coming in for help all over the District, and I see no better way than to get two or three of our preachers together in a place, and stay right on the job, and pray and preach until the fire falls, and souls get to God. In that way you can cut down the expense of the meeting, and still have plenty of good help. Will we do it? Brethren, obey your calling, mind God, and get busy quick, and no telling what God will do for us this summer and fall. Let's unite our efforts for one of the greatest years of our life. I am at your service to do anything in my power for the cause, so don't fail to write me of your needs.—E. H. Kunkel, Dist. Supt.

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in Canada

Alberta, Claresholm.....July 17-7
Missionary and Evangelistic
Red Deer, Alta., Can.....July 14-1
Clareholm, Alta., Can.....July 23-7
Calgary, Alta., Can., evangelistic.....July 7-7
Craigville, Alta., Can., evangelistic.....Aug.
Stettler, Alta., Can., evangelistic.....Aug. 3
Clive, Alta., Can., evangelistic.....Aug. 4-10

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Indiana—U. E. Harding, E. Thornburg st., New
Castle, Ind.
Mitchell, Ind.....July 17
Seymour, Ind.....July 18-22
Evansville, Ind.....July 23, 24
Ely, Ind.....July 25, 26
Brescia Chapel, Ind.....July 27-29
Mt. Beulah, Ind.....July 30
Mt. Zion, Ind.....July 31

Iowa—E. A. Clark.....University Park, Iowa
Kansas—H. M. Chambers, 817 N. Maple ave., Hutch-
inson, Kas.
Kentucky—J. G. Nickerson, 719 S. Twenty-fourth,
Louisville, Ky.
Little Rock, Ark.....W. Sharpe.....Delight, Ark.
Louisiana—B. F. Pritchett.....Homer, La.
Manitoba-Sask. Mission—C. A. Thompson, Box 298,
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Michigan—Ira E. Miller.....Caro, Mich.
Mississippi—S. E. Galloway.....Houston, Miss.
Missouri—J. D. Scott.....Des Arc, Mo.
Nebraska—M. P. Lienard.....Burr Oak, Kas.
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Tennessee—F. W. Johnson, Trevecca College, Nash-
ville, Tenn.
Washington-Philadelphia—W. W. Hanks, 1011 W.
Allegheny st., Philadelphia, Pa.

Evangelistic Meetings

C. W. Ruth
Florida, Kas.....July 10-19
Gate, Okla.....July 20-29
Julius Miller and Wife
Wheeling Camp, Princeton, Ind.....July 27-Aug. 5
Caupont, Ky.....Aug. 11-Sept. 2
Ural Hollenback
Mitchell, Ind.....July 7-Aug. 31

Theodore and Minnie Ludwig

Muscatine, Iowa.....July 13-29
Martintown, Wis.....August 1-19

Song Evangelist A. H. Johnson

Dayton, Ohio.....July 13-23
Sharon, Ohio.....July 27-Aug. 5
Toronto, Ohio, (Hollow Rock).....August 9-10
Akron, Ohio.....August 21-30
Adrian, Mich.....Aug. 31-Sept. 16

Evangelists Allie Irick and Wife.

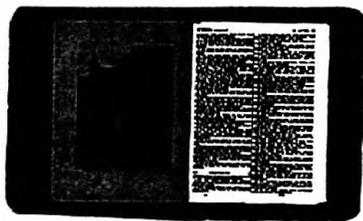
Ifominy Camp, Okla.....June 30-July 15
Lucent Springs Camp, Dyer, Tenn.....July 20-29
The Springs Camp, Union City, Tenn.....Aug. 3-13
Goss Camp, Mo.....August 17-27
Honey Grove, Texas.....Aug. 31-Sept. 10

H. C. Lytle

Doledo, Ohio.....July 1-29

BIBLE SPECIALS

A special is something out of the ordinary. That is just why we call these Bibles specials. They are out of the ordinary. First of all, they are unusually strong and durable, being bound in a patent binding that is GUARANTEED not to break or crease in the back. For this reason they are just the thing for preachers, Sunday School teachers, and all others who must have a Bible that will stand the wear and tear of constant use. Secondly, every one of them is offered at a lower price than most Bibles of like quality. Read the descriptions carefully and note the bargain prices. Then send for the Bible that best meets your need. **YOU WILL BE SATISFIED!**



Scholar's Bible

\$1.60

Just the thing for the Sunday school scholar! This Bible was not selected in a haphazard manner and included in our list of Specials. It is here because it is a Special.

First, it is a Special in make-up. It is bound in a patent binding that is guaranteed not to break or crease in the back. This feature makes a volume that will stand an unusual amount of hard wear such as is usually given a Bible in the hands of young folks.

Secondly, it is a Special in regard to the Bible study helps. Contains revised questions and answers, simplified helps to Bible study, also twelve colored maps and thirty-two full-page illustrations.

Last, but not least, the price is certainly special. For a volume containing all the above features and with the patent binding it is one of the best bargains we have.

It is No. J45. Size of page 4 3/4 x 7.....\$1.60

Concordance Bible

\$5.00

This illustration shows one of our Special Offers in Bibles. It is bound in a patent binding that is guaranteed not to break or crease in the back, also making an unusually flexible volume.

Printed on India paper, which makes it light in weight and not too large in size.

The type is large and clear and can be read without straining the eyes.

Contains self-pronouncing text, references, and concordance.

This is an Ideal Bible for preachers, Sunday school teachers, and Christian workers, who must have a volume that will stand the wear and tear of constant use.

It is a bargain at \$5.00.

Ask for No. ST, the Bargain Bible.



Pocket Bible. \$2.25

These light-weight, small-size Bibles are just the thing for carrying in the pocket. Only 5/8-inch thick. Size of page 3 1/4 x 5 1/4. Printed on strong India paper, making a light volume weighing only twelve ounces. Although the type is small it is clear and black and easy to read. Like the rest of our Specials these Bibles are guaranteed not to break or crease in the back. Note the bargain prices.

Without Concordance

- F 65X. French Morocco, linen lined.....\$2.25
- F 73X. Persia Morocco, leather lined..... 3.25

With Concordance

- F 105X. French Morocco, linen lined.....\$3.00
- F 113X. Persia Morocco, leather lined..... 3.75



Pocket Testament

There is considerable demand for a pocket Testament with Psalms. Therefore we have included the Testament illustrated in our Bible Specials.

The patent binding, besides being guaranteed against breaking or creasing in the back, makes a very flexible volume that will stand a great deal of hard wear.

Easy-reading black faced type. Weight, 8 ounces. Size of page, 3 1/4 x 6 1/4.

No. L285. Bound in Persian Morocco, leather lined.....\$2.50



On this page we show a few of our Bibles and Testaments which we are offering at very special prices. We have an assortment of over one hundred different styles of Bibles and Testaments on our shelves, all of which are fully described in our new catalog. You will have no difficulty in selecting one that will suit your taste. We are prepared to fill all orders promptly, and remember our prices are right.

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