

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

God's Own Remedy

IN A conversation between Christ and His apostles which occurred after His resurrection and before His ascension, the Savior commanded them not to depart from Jerusalem, but to wait for "the promise of the father," and added, "for John indeed baptized with water, but ye shall be baptized with the Holy Ghost not many days hence" (Acts 1:5, R. V.). The apostles obeyed this injunction and we are told in the second chapter of Acts how "they were all together in one place" waiting prayerfully for this "baptism" and suddenly it came "and they were all filled with the Holy Spirit."

This was a gift or baptism bestowed instantaneously upon believers or regenerated persons. These were the "apostles whom He had chosen." They had already received the Spirit. After His resurrection while they were assembled in a closed room "for fear of the Jews" He appeared to them and breathed on them and said, "Receive ye the Holy Ghost." Before this, during His active ministry, He twice declared them to be clean. "Ye are clean," he declared in John 13:10 and 15:3. These passages, coupled with the fact that they had forsaken all and followed Him, had preached, wrought miracles, and made disciples, abundantly establish the fact of their previous conversion or discipleship.

Two facts are clearly set forth here: (1) The promise of a baptism of the Holy Ghost to believing disciples, and (2) the conscious, instantaneous reception of this baptism by the disciples.

The record of the Samaritan believers furnishes other similar cases. They "believed Philip preaching good tidings concerning the kingdom of God and the name of Jesus Christ," and "were baptized, both men and women" (Acts 8:12 R. V.). The apostles at Jerusalem hearing of this sent Peter and John to them, "who, when they were come down, prayed for them, that they might receive the Holy Ghost; for as yet He had fallen upon none of them; only they had been baptized in the name of the Lord Jesus. Then laid they their hands on them and they received the Holy Ghost" (Acts 8:15-17 R. V.).

Paul found "certain disciples" at Ephesus of whom he inquired: "Did ye receive the Holy Ghost WHEN YE BELIEVED?" They replied negatively, whereupon Paul laid his hands upon them and they received the Holy Ghost (Acts 19:1-6 R. V.).

Is this not where the churches are weakest today? Do we seek this baptism of power and purity and testimony for ourselves, and do we urge it as the duty and privilege of our converts and our church members? Would not a faithful proclamation of this precious truth and the possession of this blessed experience effectuate gloriously all the reforms so sorely needed on so many lines? It brings purity of heart

and produces rectitude of life and fruitfulness in Christian character. This would be a radical remedy — constitutional treatment — and after all, most of our ills spring from an inward malady. The absence of this baptism of power from the heart and life expresses itself in all sorts of ways in individuals and in the church. Let us return to this apostolic, scriptural truth and receive the blessing for ourselves and have no peace day or night until we have led our people into the glorious experience.

Too Many Consciences

IT IS thorough falseness in a man to claim to have a conscience to do the right in one relation of life, and another and far different conscience to do the wrong in another and equally important relation of life. In the morning at home to pray "Thy will be done," and at noon at the ballot-box to ask that the Devil's will be done in the election of bad men and bad politics. When Sir Edward Coke said, "Corporations have no souls," he gave the world a prescription that has served as a deadening soporific to many moral convictions. Neither the human nor the divine law will stop to deal or parley with that abstraction, the corporation. It is the sheerest folly to imagine that God will be confused or misled by the intricacies of the constitution and by-laws of business associations in getting at guilty souls. The corporation conscience is a figment of fancy, but the consciences of the individuals forming the corporation are real, responsible units.

A corporation grinds the poor, oppresses a community, desecrates the Holy Sabbath, or otherwise sins against both humanity and God. The individual members constituting that corporation can not shield themselves from responsibility by calling up that convenient abstraction, the corporation. The soul of that wrong-doing corporation is the guilty individual members, and upon them is visited judgment. When it violates a human statute the criminal law punishes the individual members. So will the divine law when its provisions are violated by the corporation.

Some of those individuals thank God they are not highway robbers; that is their church conscience talking. But they rob unmercifully by their highway privileges; that's their corporate conscience at work.

These corporation Christians feel indignant that the Turk slaughters Christians; yet their unholy greed annually murders thousands of men through deficient railway equipment. Corporation Christians love the poor on Sunday and "sweat-shop" them to death on Monday.

Every man who votes in a corporation meeting for unjust reduction of wages, or for the cornering of the meat and bread market in greedy extortion, is a robber. He is veritably like the ostrich — the head covered with sand but body exposed and vulnerable. "It was the corporation con-

science that did it," but the corporation members voted for it, and that fixes their guilt. It is private conscience which has been outraged, and individual Christian character which suffers pollution. Away with that delusion that a man may do sinfully in a corporation, and yet be a Christian, may serve Satan in a corporation, and at the same time serve Christ; have a conscience full of offense toward God and man. What an ingenious trap of the Devil this corporation conscience is. May God so lead self-deluded church members that they may not be caught and convicted by it. Let us stand for one conscience for all service in life, and that conscience be illumined and guided from on high.

Our Children

NO question is fraught with profounder or more vital interest than the question: "What shall my children read?" They will read something. Most of them will have a natural inclination to read and will seek to satisfy this desire. Even those without any fondness for reading will be induced in one way or another to read until they will acquire a fondness for it. The question is, who is to satisfy this natural inclination to read in some of these children, and who is to be allowed to develop a fondness for reading in those who have no natural fondness for it? Just here is one of the most delicate and responsible duties which devolves upon parents. Children are at a most critical period in their lives when they have just begun to read well. The neglect of very many parents at this point is simply fearful to contemplate and it is with the young in their earlier reading years that Satan often accomplishes a work on their minds and hearts which warps and ruins them for life. Many a young man and woman reared in Christian homes has gone wrong and sadly disappointed fond parents, the cause for which the parents could not understand, when really it was all traceable to parental neglect when the young man or young woman was only a child. Back in those tender susceptible years when nature was open and inquisitive and the child was impressible, instead of being put in association with pure and ennobling books suited to their years which would elevate their aims and aspirations and inspire them to the noblest endeavor they were left unsupplied. By some agency vicious and trashy books fell into their hands and corrupted and tainted them and planted the seeds in their minds and hearts which grew up and ruined them for ever.

One pure, ennobling religious book placed in a child's hand in early life has given shape to life and character and made a man or woman whose influence the world has felt for generations.

A sad, tragic thought about the matter is that there are diabolical agents in our great cities who make merchandise of the innocence and purity and susceptibility of children by secretly getting into their minds vile and corrupting books, often accompanied by obscene and degrading pictures which are debauching and damning in their results. No home is safe from these foul agents and agencies. They work by night and by day and in ten thousand ways and avenues they push these infamous books and pamphlets into the hands of our innocent children in our homes and our schools. There is one safe course and only one. Get the start of the Devil by beginning early and placing in your child's hands good, pure books adapted to their years and beget in them a fondness for such literature and they will abhor and reject the evil when it presents itself.

Triumph Over Trials

HOW numerous are the worries of life! To the rich and the poor worries come. The poor have perplexing cares, often, as to the necessaries of life. When the next job of work is to come; how money enough is to be had to meet the current bills for the actual food necessary to sustain life, to say nothing of the unpaid debts already accumulated during hard times while they were out of employment; the faults and foibles of their children, which bring pain to the heart; the broken promises of others; the disappointed hopes and defeated plans of life—these and ten thousand other cares and worries form the material out of which the lives of very many of the poor are made.

The rich fare no better. The losses which befall them, the wearing, anxious solicitude in watching so many and so varied interests

and enterprises where funds are invested; the treachery of trusted agents; the faithlessness and ingratitude of aided friends; the broken lives and wrecked characters of sons caused through the very plenty which led to idleness and dissipation; the crushed hopes and miscarried plans—these are some of the worries which come to the rich and help to render their lives often a weary burden.

Thus to all, rich and poor, prosperous and unfortunate, in any and all stations in life, come troubles of one and another sort. How can all this be borne? This has often led the question to arise in the mind, "Is life worth living?" Seeing that with very many life is more shadow than sunshine, more pain than pleasure, this daring question has come to the mind and voiced itself in words. Only one class of people ask or entertain such a question for a moment—those who are without God and without hope in the world.

It is just in the midst of this dark problem of human adversity or trials that our gospel shines most grandly. It is just the fact of the gospel's ability to enter these heavy laden lives of ours so beset with vexatious cares and cure us of our worrying and make us calm amid the storms and hopeful amid darkening despair that evidences its divinity. Our peace, being a peace of character and not of environment, is beyond the reach of circumstances and unaffected by them. Our trust being anchored in God, and not in earth or its belongings or allotments, we are steadfast and unmovable despite clouds and rain and tempest.

Our gospel furnishes a standing grace which makes us "glory in tribulations also." We live by faith. Our life is hid with Christ in God. We enjoy a royal supremacy over the antagonisms of the world, the flesh, and the Devil. All things work together for our good. All things are ours and we are Christ's and Christ is God's. We inherit all things. What a legacy! Think of a farmer whose yield is helped by blights and droughts and floods as well and as much as by sun and shower and dew. Such is his hold on nature that he can lay under tribute to his success in crops every adverse influence and legacy. Indeed, these become chief agents in fostering and augmenting his field.

This is literally true of the child of God. He is as absolutely safe and secure from all harm to his spiritual life and reward so long as his confidence is stayed in God. No evil shall befall him and no good thing will God withhold from him. Whether laughter or tears, joy or sorrow, trials or triumphs, all conspire to bring him closer to God and to feed and foster his life which is hid with Christ in God.

THE DEVIL SEEMS, just now, chiefly exercised in trying to capture our Christian Sabbath.

DIGNITY, DIRECTNESS, and dauntlessness are ornaments and necessities of the best religious journalism.

GET A MAN TO DOUBT the inspiration of the Bible and you will never convince him that he ought to obey it.

A MAN IS SOMETIMES charged with having "the blues" when he only has "the facts."

A FAITHFUL PULPIT, a fervid pew, and a fearless press make a forceful and fruitful church.

MANY A MAN allows a small opportunity in his hands to go unused while he thinks and plans how grandly he could use a large opportunity.

FINE SERMONS ARE NOT needed today. Ambition to be a fine preacher has proved the ruin of many preachers. The dying need of this age and of the church today is a faithful, fearless delivery of God's Word from the pulpit.

A MINISTRY WITHOUT MANHOOD is like mules without muscle. God can do about as much with the one as man can with the other. They are on a par in one thing—they can both eat.

THE MODERN ABOMINATION known as the "prize fight" could not have grown to its disgusting proportions but for the ready and potent aid of the secular press. This brutal sport is the pastime of savages, and a blot and disgrace to any civilized country, and should be put down by the strong arm of the law.

The Beauty of Holiness

Rev. W. M. Tidwell

Worship the Lord in the beauty of holiness.—
(1 Chron. 16:29.)

THERE is much misunderstanding relative to the term "holiness." We were in an Alabama city some years ago in a revival meeting. We were stopping at a boarding house. We soon discovered that the landlady was not at all in sympathy with the doctrine of holiness. We readily saw that she was not informed as to the true teaching on the subject, and made inquiry as to why she was not in sympathy with it. She stated that there was a man who professed holiness who boarded with her for some time, and finally left rather unceremoniously without paying his board. She seemed to have gotten the idea that holiness meant to beat your board bill.

The term holiness may be repulsive to some who are misinformed as to the true meaning of it, and to others who prefer sin and love unrighteousness; but to all who are correctly instructed as to what it really means, and who love God and are endeavoring to walk in the light that is given, holiness is sublimely beautiful. God says it is beautiful: "Worship the Lord in the beauty of holiness."

So by holiness we do not mean refusing to pay our board, handling snakes, carrying fire, drinking carbohc acid, or any other foolish or presumptuous thing; but we do mean heart purity, soul cleanness, moral wholeness, perfect love, etc. By holiness, or possibly more correctly speaking, sanctification as an act, we mean, through faith, the heart of the believer is instantaneously cleansed (Acts 15: 8, 9).

But holiness is not only beautiful—it beautifies. It helps the looks of folks. It is far more effective than any other preparation of which we know. These external preparations do fairly well in cool weather, but utterly fail during the hot summer months when perspiration flows freely! Thank the Lord, holiness is not affected by the weather. It is internal. It is wrought in the heart. We have seen people who are not naturally beautiful, but were filled with God, and there was a light not seen "on land or sea" that beamed from their countenances and rendered them beautiful indeed. We have seen an old woman with stooped form, wrinkled face wearing a black sunbonnet, who was admired by all; not because she was naturally attractive, but because her soul was on fire with God's holiness. There are a great many things in the world which are beautiful which suggest holiness to us. We mention the following:

1. *Holiness is cleanliness.* We heard a person state in a testimony service one time that when the Lord sanctified them they felt like they had had a bath inside. We considered this a scriptural testimony, for we read in Ezekiel 36: 25, where God said, "From all your filthiness and from all your idols will I cleanse you." There is something about cleanliness which we admire. We like clean clothes, clean houses, a clean city, pure water, etc. But, sad to say, too little attention is given to obtaining and retaining a clean heart. The soul can not be beautiful as long as it is, in any way, contaminated by sin. Sin is an unsightly thing. Holiness is cleanliness, and cleanliness is beautiful. "The king's daughter is all glorious within; her clothing is of wrought gold." (Psalm 45: 13).

2. *Holiness is life.* Life is beautiful. Death is repulsive. Everything that suggests life is beautiful. The stagnant pool of water, with its miasmal vapor, is repulsive because it is a striking emblem of death; while the leaping, sparkling mountain stream is admired by all because it is so suggestive of life. The soul does not possess divine, spiritual life by nature. If so, the principle of life possessed naturally could be simply developed and therefore the new birth would not be necessary. But Jesus said, "I am come that they might have life, and that they might have it more abundantly" (John 10: 10). In regeneration divine life is imparted to the soul (Eph. 2: 1, 2). Thus

we find when God justifies He simultaneously quickens the soul into newness of life; whereas when He imparts the gift of the Holy Spirit to the regenerate heart the "more abundant" life is obtained. What is more glorious than a soul filled to overflowing with the very life of God?

Words of Appreciation

"I get wonderful help from the HERALD of HOLINESS, and I am praising God today for His wonderful keeping power, and for the blessed spirit that leads us into all truth and righteousness, and for the wonderful love He has shed abroad in my heart. Praise His holy name."—Mrs. W. G. JEWELL, R. No. 2, Emmett, Idaho.

"I think the HERALD of HOLINESS is the best paper I have ever read, and myself and wife could not do without it, as we are the only two Pentecostal Nazarenes in this part of the country, but by the help of the Lord we are letting our light shine for Jesus."—REES WILLIAMS, Nipomo, Cal.

"I love the Pentecostal Nazarene church and church paper, for it is filled every week with pure soul food. I think it most excellent and prize it above all other church papers."—C. P. DYE, Haleyville, Ala.

"I certainly would not know how to get along now without this precious paper. May God bless the Publishing House and all the staff of workers, is my prayer."—Mrs. R. B. HARE, Colling, Mich.

"I think so much of the paper I would hate to do without it."—Mrs. IRENE LANSING, Fall River Mills, Cal.

"The HERALD of HOLINESS is the best paper in the world, so far as I know. I sure do enjoy reading it. Every copy gets better."—Mrs. N. G. SANDERS, Albany, Oklahoma.

"The paper is indeed a great blessing coming into our home each week. Your brother in His service."—F. D. DANIELS, Plattsmouth, Neb.

"I love the HERALD, and it has been a great blessing to me the last year."—Rev. JESSIE B. VAN SICKLE, 613 East Tenth avenue, Tarentum, Pa.

"You are surely making a splendid paper, full of good and profitable food, and church news. May God richly bless all who are engaged in the good work, is my prayer."—E. A. MOODY, San Francisco, Cal.

"Just a word for our HERALD of HOLINESS. It gets better as it goes on. Praise the Lord for the missionary page. I saw all the pictures of our missionaries, and when I have company I show them *my folks, real blood relation.* Amen!"—Mrs. MARY SOUTHWICK, Marshalltown, Iowa.

"May God richly bless you in this great work of publishing straight, clean holiness literature. I can not express in words how I appreciate both the HERALD and *The Other Sheep*, and pray the day will soon come when our church as a whole will more fully awake to their value."—LILLIE HENDERSON, Danbury, Conn.

"I have been called by the Lord to preach holiness, and your paper is a great help to me."—HENRY A. CHERRY, JR., Oil City, Louisiana.

3. *Holiness is love.* Love is the most beautiful thing in earth or heaven. Love is like God, for "God is love." All love has its source in God. "Love is of God" (1 John 4: 7). Love is the most wonderful thing in all the world. It is stronger than law of life. It is the one thing that never fails. It renders heavy burdens light; it shortens the long and lonely way. It is said a little girl was seen carrying her baby brother, almost as heavy as she, and as she cheerfully bore her sacred burden along the way, some one said to her, "Is he not heavy?" To which she replied, "Why, no; he is my brother!" Did you ever notice how quickly you become tired of caring for those for whom you have no special love; but when you have the privilege of assisting in some way those for whom your heart goes out in tender affection you never seem to grow weary. A mother can sit by the bedside of her sick child for hours without growing weary. Love inspires. We heard of a little boy who sat quietly in a seat of the day coach of a train, running between two of our western cities. It was a hot dusty day, very uncomfortable for traveling. But the little fellow sat patiently watching the fields and fences hurrying by, until a motherly old lady, leaning forward, asked kindly, "Are n't you tired of the long ride, dear, and the dust and the heat?" The lad looked up cheerfully and replied, "Yes, ma'am, a little; but I don't mind it much, for my father is going to meet me at the end of it." Love is indeed beautiful and inspiring. Holiness is love—perfect love. In regeneration God imparts love to the soul. In entire sanctification, perfect love. "The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us" (Romans 5: 5).

For this blessed experience of cleanliness, life, and love we believe every truly saved soul longs. Sometimes it is expressed in prayer or song.

*"Lord Jesus, I long to be perfectly whole;
I want Thee for ever to dwell in my soul.
Break down every idol, cast out every foe,
Now wash me, and I shall be whiter than
snow."*

Charles Wesley voiced the cry of the heart hungering for holiness and the presence and power of the Holy Spirit when he wrote the following:

*"Breathe, O breathe Thy loving Spirit
Into every troubled breast;
Let us all in Thee inherit;
Let us find that second rest."*

May the dear Lord so intensify the hunger in the hearts of His saved but un sanctified children until they shall lay all on the altar and plunge into the fountain and be made whiter than snow.

CHATTANOOGA, TENN.

The Supernatural Element in the Christian Religion

BY PAUL HILL

THE religious instinct of the human race is an established fact. There is no land, nor people, where it is not felt. The history of every nation deals with it. We hardly know how the religious instinct has been kept alive in the human heart; whether it is part of the wreckage saved from the fall, or, a strange emotion, awakened by the Creator in each succeeding generation. Whatever its source, its effects are evident everywhere. It is the open door in our makeup which we have not been able to close. Through this door enter all religious ideas, good or bad, right or wrong. This door is part of the room where dwells the universal belief in a Supreme Being. And belief in a Supreme Being is the base of all religion.

The great battle of "seeking religion" is over when we find a religious feeling and belief that

satisfies completely our emotional nature and our best thinking; when we are satisfied spiritually and mentally. This condition never exists until we secure a union of the supernatural with the natural. Until He abides in us. Until His Spirit bears witness with our spirit. Then only are we able to give to every man that asketh a reason for the hope that is within us.

The religious instinct, when misdirected, results in many strange things. Heathen people have measured their length for miles, under the pressure of religious instinct. Women have thrown their babies to the crocodiles. They have buried their friends alive with their dead relatives. In the name of religion men have worshiped every vice and virtue known. Studying religious instinct, by itself, it seems equally strong in heathen and Christian lands. (Perhaps it is more unhindered in the heathen.) The machine itself is all right, but it is on the wrong road. It does not lead from the city of destruction. The end of the journey is not peace. It brings no comfort, satisfaction, joy, or salvation.

It is easy to see the need of a supernatural element in religion. An element that is strong, steady, and holy. Something that will save from sin, and give an answering assurance stronger than superstition. In a matter relating to the salvation or the damnation of the human soul, nothing less than a definite knowledge of our whereabouts with God should be accepted. The Christian religion contains this divine supernatural element. We have divine revelation of ourselves, the Devil, hell, heaven,

angels, God (Father, Son, and Holy Ghost), sin, and salvation. These are all explained in the Bible. And the explanations are all well mixed with warnings, admonitions, commandments, entreaties, examples, promises, types, figures, emblems, signs, miracles, backed up with plenty of history and experience.

Supernatural religion comes to us in the form of experience. We experience religion. We experience supernatural conviction for sin, supernatural regeneration, supernatural sanctification, supernatural victories, supernatural manifestations, demonstrations, and emotional things, which our psychological friends, being unable to understand, say are put on.

Without the supernatural element in experimental religion, we are as much at sea as the heathen. Intellectual belief and assent to the truth does not save us from committing the same sins as they. It does not bring us out of the realm of doubt. We are agnostic until we are gnostic. We are in ignorance until we know. The religious instinct within us produces nothing but disturbance, until we, by faith, lay hold of the Divine One and are supernaturally led into a place of rest in Jesus. This will clear up the mystery of religion for us. We will know where we are. A clear case of supernatural regeneration and sanctification will bring us out of the woods. We will have assurance. We will know because His Spirit will have come. Supernatural religion brings the knowledge of itself with it when it comes.

People generally try everything else before they try this; but when they get this they need look for nothing else.

a sociable being, moving in every grade of society with modesty, piety, and ease; touching elbows with those of the opposite sex, courteous and cordial, yet saying to all, "Thus far shalt thou come and no farther." He should not be a mystic, a hermit, or a reserved, conventional iceberg; but should make the friendly acquaintance and, if possible, gain the respect of everybody possible, with a view of catching them for Jesus. He should not be dogmatic, self-opinionated, Pharisaical, or characterized with the "I am holier than thou" spirit; and should, by all means, be free from a disposition to be bossy, exacting, cranky, domineering, and fault-finding. He should be kind to his family; courteous and cordial to those who chance to come to his home; charitable and accommodating with his neighbors; and should become all things to all men that he might by all means save some. He should meet and mingle, in some degree at least, with the preachers in the town or city in which he is located, being narrow enough to exclude sin, gentlemanly enough to be courteous and respectful, deep enough to be spiritual, broad enough to have a heart of love for everybody, and charitable enough to encourage every good thing in all of God's universe. He should be characterized socially by impartiality, cordiality, and spirituality. The preacher who shakes hands cordially and sincerely with every member of his congregation and every child in his Sunday school will greatly enhance his usefulness. A little boy cried to go to a certain Sunday school. His mother asked why he was so anxious to go. He replied, "When I was up there the last time, the preacher shook hands with me." The pastor should be always alert to do or say something that will bless and help the people and increase his ability to reach their hearts with the Word of God. We fear that too many accusations against us are self-imposed, and too many barriers against our work are self-lifted.

In social meetings, he should not be a dead man. He should do more than make a prayer, read a chapter, announce a hymn, and then sit down and let the meeting drift and drag. The alabaster box containing the precious ointment of his holy character, wise leadership, and sanctified personality should be broken and poured out on the head of every service over which he presides.

His Preaching. We are taught by the great preachers and rhetorical authorities that correct preaching consists of the following: Preparation, delivery, exordium, narration, confirmation, argumentation, refutation, and peroration. I beg to mercifully omit some of these tongue-twisting, jawbreaking, homiletical, rhetorical technicalities and submit for your consideration five simple things to which the preacher should give attention in his preaching. (1) Preparation; (2) Delivery; (3) Adaptation; (4) His subject; (5) His object. Too much time can not be given to prayer and hard study of the Word of God. The early apostles "Gave themselves continually to the word of God and prayer." Mr. Wesley did not require his preachers to have a college education; but he did require that they study five hours each day. A preparation for the preaching of the most stupendous truths that ever shook the human soul or engaged the attention of men or angels, certainly deserves and demands all the time and attention that can possibly be given to it. To treat this preparation lazily and carelessly is nothing short of the criminal. The pastor should find out the mind of the Spirit as to the line of truth the people and the occasion needs; then pray, read, study, and meditate along that line until the message grips him, burns in his soul, and runs firelike through every part of his spiritual nature until he is not only full but running over with his subject. Invariably, to such a preacher the question is, not How can I get enough for my sermon? but What will I do with this flood of truth that God is giving? After gathering the material for his sermonic structure, he should systematize it and give it homiletical and hermeneutical attention.

As to how much manuscript he should carry,

The Successful Pastor

BY REV. M. EDWARD BORDERS

In Five Chapters. Chapter Two

HIS Example. The old maxim, "Like priest, like people," is very largely true. They assimilate his personality, take on his likes and dislikes, absorb his words, acts, and spirit. If he is lax and lazy, the church will soon be permeated with the same spirit. If he is diligent, active, energetic, spiritual, and daring, the same characteristics will soon be conspicuously prominent among his members. The pastor should give the most careful attention to his deportment in the presence of his people. While he may be cheerful and enjoy to a limited extent legitimate pleasantries, he should always be careful that it is not carried to the extreme, and that his cheerfulness does not drift into levity. His spirit should be meek and kind; his conversational language should be free from bywords, slang expressions, and vulgar phrases. Such terms as "Cut it out!" "Not on your life!" "I'm the guy!" "Nit!" and "Let George do it" surely should not have a place in the vocabulary of the servant of the most high God and a follower of the meek and pure Jesus.

The writer was once forced by the prickings of a grieved conscience to publicly acknowledge to his people that he had slightly fallen, unconsciously and seemingly imperceptibly into this subtle habit. He found, to his grief, humiliation, and alarm, that his people were not only imitating him, but were going to a very hurtful extreme.

It is said of Jesus that He spake words of God; and again, "And he spake as never man spake." The Word lays down for us a safe rule of conduct, and says, "He that saith he abideth in him ought himself also to walk even as he walked." He said, "Let your communication be Nay, nay, and Yea, yea." It seems reasonable to the writer that out of the abundant storehouse of four hundred thousand pure English words we should be able to select words, phrases, and expressions befitting ambassadors of the King and travelers to eternity.

The pastor's pulpit manners should be free from the animal and commonplace. His illustrations and instances should be free from the slightest tinge of the vulgar or the immoral. If, indeed, the line of truth should demand a

reference to dark or delicate things, the thought should be couched in such modest, chaste, carefully-selected language as to lift the hearer from the low and disgusting to the high and holy. We have nothing but sheer pity for the preacher who can not preach a sermon to a mixed audience without referring to something of a vulgar and a distasteful character; without parading the sins and immoralities of the opposite sex before his hearers. I believe this is considered, from a psychological point of view to betray constitutional weakness on the part of the preacher; and, in addition to this, burdens his respectful hearers with some things for which they are not at all responsible. To be sure, every form of sin should be exposed and rebuked unsparingly, but the study of the preaching of Jesus and His apostolic successors will assist us in selecting phraseology becoming subjects that are so dark and delicate.

His Personal Appearance. Needless to say, his clothes should be plain and kept neat and clean. He should be free from the gaudy and the gorgeous on the one hand, and from the untidy and the slack on the other. He should not overdress to please those of his congregation whose tastes are extravagant; or cater to the whims and notions of those of his audience who have no taste at all. The preacher who does not keep his face, hands, and teeth clean, his hair cut and combed, his face shaved, his shoes laced and shined; who does not occasionally apply a cloth to the spot on his coat and a flat iron to his trousers; who does not give attention to the rundown heels on his shoes; is too lax to remove the lint and dandruff from his shoulders; who goes among his parishioners in his shirt sleeves; and is seen on the street wearing a cap instead of a hat—need not be surprised if he never rises above mediocrity.

I think we will agree that the absence of neatness and cleanliness is not always due to piety or poverty, but many times to laziness. In the preacher's personal appearance there should be nothing in the extreme in either direction to attract to himself or detract from his Master and His message.

Then, let us consider his example from a social point of view. He should, by all means, be

into the pulpit, is indeed a debatable question. It appears to the writer that too much is inclined to make him tedious, mechanical, and stereotyped, and too little is inclined to make him rant and wander. With too much, the tendency is to leave his audience and stick to his manuscript; and with too little, the tendency is to, first, take his text; second, leave it; and third, never get back to it.

The Delivery of His Message. His introductory and preliminary remarks should be as brief as possible. He should not hem and haw, twist and turn, stammer and stutter. When he gets up to speak, he should have something to say, begin saying it at once, keep on saying until he has said all he has to say, and then quit saying and sit down. The matter of freedom or liberty at that particular time should be the farthest from his thoughts. He should remember that his object is not to be free and have a good time himself, but to deliver his own soul. He should be so consecrated to God that he is not thinking of himself; so dead to his surroundings that he is not bothered by the people; so desperately in earnest that he forgets his verbal, vocal, and pantomimic imperfections. His voice should not be strained and cracked, his neck red and swollen; he should not rant, pant, gasp, froth, and spit; but should move and speak like a man who has a message, and whose whole being—body, soul, and spirit—are poised in God and moved by His message. The preacher who takes his text and at once lifts his voice to a strained, strange pitch, and keeps that up without a change in his tone, will consume many hours of nerve force more than is necessary, and will send many of his audience home with exhausted nerves and aching heads, dreading to come again; not because he does not say good things, but for the nerve-racking way in which he says them. He should be free from the stilted, the imitation, and the affected. His tones, inflections, and gestures should be easy, natural, and spontaneous. He should not chop up or cut off his words. His language should be pure, simple, and correct; his enunciation and pronunciation clear and distinct. He should not clamor and clatter his thoughts and sentences together, but should separate them with pauses, tones, and inflections. In doing this, he gives variety, differentiation, and demarkation to his sermon, thus making it easier for himself and for his hearers. By the uniqueness of his own normal personality, he should give to his sermon such a simple, homiletical, hermeneutical, and rhetorical setting as to make it easy to listen to, easy to see through, and, by all means, easy to remember.

The pastor would greatly improve his delivery if he could have some one in his audience make a memorandum of all his grammatical blunders and general imperfections, and hand them to him for his perusal, consideration, humiliation, and correction at the close of the service. It is said that John Wesley practiced this method. A preacher who does not welcome a just criticism is like the sick man who does not desire a physician. His message is so wonderful and his service so ceaseless for the sake of his dear people who are forced to listen to him he should at least have a disposition to know and remedy his faults, heeding the admonition of the great apostle, "Study to show thyself approved of God, a workman that needeth not to be ashamed."

The preacher's delivery should not be too funereal or "solemncholy" on the one hand, or too extravagant and hilarious on the other; but should present a wise, helpful, and restful variety. The successive steppingstones outlined by the old Quaker preachers may be worthy of consideration—"Start low, proceed slow, rise higher, strike fire, wax warm, sit down in a storm." To get deeper and deeper into the subject, more and more desperate for the object, climaxing and anti-climaxing toward the close of the sermon; then applying the truth to the hearers and drawing the net at the psychological moment, has always appeared to the writer to be the highest ideal in the art of bringing God's message to the people.

[TO BE CONTINUED]

College Standards

BY OLIVE M. WINCHESTER, A.B., S.T.M.

AS the young men and women go out from our schools and colleges to obtain recognition at other institutions, the question of the standardization of our schools becomes a very pertinent one. In some cases our young people have not been able to obtain credit for work done. Thus there is forced upon us the query as to what is necessary to have our schools and colleges recognized. With an inquiry into this matter may come the conviction that we have been trying to build towers without counting the cost; but nevertheless we can hardly shun the issue.

At our last General Assembly certain regulations, based for the most part on a report of the United States Commissioner of Education, were adopted to govern the standardization of our colleges. While these have been circulated among our schools, they probably have not reached our constituency as a whole, so we thought that it might be well to give them greater publicity. They are the following:

The American college is a college with a four-year curriculum with a tendency to differentiate its parts in such a way that the first two years are a continuation of, and supplement to, the work of secondary instruction as given in the high school, while the last two years are shaped more or less distinctly in the

direction of special professional, or university, instruction!

1. The minimum scholastic requirement of all college teachers shall be equivalent to graduation from a college belonging to this association, and graduate work equal at least to that required for a master's degree. Graduate study and training in research equivalent to that required for the Ph.D. degree are urgently recommended, but the teacher's success is to be determined by the efficiency of his teaching as well as by his research work.

2. The college shall require for admission not less than 14 secondary units as defined by this association.

3. The college shall require not less than 120 semester hours for graduation.

4. The college shall be provided with library and laboratory equipment sufficient to develop fully and illustrate each course announced.

5. The college shall maintain at least eight distinct departments in liberal arts, each with at least one professor giving full time to the college work in that department.

6. The location and construction of the buildings, the lighting, heating, ventilation of the rooms, the nature of the laboratories, corridors, closets, water supply, school furniture, apparatus, and methods of cleaning shall be such as to insure hygienic conditions for both students and teachers.

7. The number of hours of work given by each teacher will vary in the different departments. To determine this, the amount of preparation required for the class and the time needed for study to keep abreast of the subject, together with the number of students, must be taken into account; but in no case shall more than eighteen hours a week be required, fifteen being recommended as a maximum.

8. The college must be able to prepare its graduates to enter recognized graduate schools as candidates for advanced degrees.

9. The college should limit the number of students in a recitation or laboratory class to thirty.

10. The character of the curriculum, the efficiency of instruction, the scientific spirit, the standard for regular degrees, the conservatism in granting honorary degrees, and the tone of the institution shall also be factors in determining eligibility.

In addition to the foregoing regulations adapted from the report of the United States Commissioner of Education, the General Board of Education also adopted the following:

11. Each of our educational institutions shall submit to the General Board of Education a report of the "Statistics of Instruction and Attendance," this report showing (1) The actual courses given during the year; (2) Number of hours of lecture, recitation, etc.; (3) Number of students enrolled—a, men; b, women; c, total; (4) Professors offering such courses.

12. Each of our educational institutions shall publish in the foreword of its catalog or bulletin the exact status of the institution as classified by the rules for the Standardization of Educational Institutions of the Pentecostal Church of the Nazarene. (The Educational Board will classify our institutions as soon as possible.)

13. There was a recommendation also that our educational institutions take a name in harmony with the grade of the work offered. It suggested that where possible the names of the present educational institutions be changed to correspond with the grade of the work; and where this was impossible that the grade of the work be distinctly stated in the foreword of the catalog or bulletin.

These, then, constitute the governing rules

More Light on the Tongues Movement

BY SAM THE NAZARENE

A FEW months ago in one of our southern Illinois towns, where the tongues people are located, lived a young man who thought he got the vision that the Devil was in his father's hogs. So he took a rifle and killed seven of his nice swine, and dragged them into a ditch and covered them up. His father missed them and began to inquire about them, but he failed to find them. It was not very long until the dogs began to drag them out by pieces. Then the father made the boy confess that he did it himself. At the same time there was a boy in the community who was subject to fits, and had been for a long time. Well, those "unknown tongues" folks gathered around one day and were going to heal him. After they prayed for a long time, and seeing there was no help, this boy who killed his father's hogs decided that the Devil ran out of the hogs into this boy for whom they were praying. He told them there was no other way to get the Devil out only to beat him out. He began to beat the boy, and the results were that the boy was beaten so badly he died in a few hours. The boy's father had those people arrested. After hearing the testimonies, the boy, who was so deluded by the Devil, was sent to the asylum, and the men who were with him were each fined \$100 and costs. They laughed at the judge and told him they would not pay the fine, and of course the judge told them they would be placed in jail. They mocked the judge again and told him that the jail door would be opened to them like it was for Paul and Silas. The judge said that if it was it would be perfectly all right for them to go out and not pay any fine. So the sheriff took them and placed them in jail, where they jabbared in unknown tongues for almost two weeks, both day and night, but the doors failed to open. After they saw the doors would not open, they told the sheriff they were ready now to pay their fine and go out.

I am not writing this because I have nothing else to do, but I feel that it is my duty to give our dear people warning about the "tongues movement" and the things they are practicing.

EL DORADO, ILL.

for our colleges. To help clarify the entrance requirements as specified in Rule 2, we add a quotation from Bulletin No. 29, 1914, Whole Number 539: "The following authoritative definition of the word 'unit' has been made by the National Conference Committee on Standards of Colleges and Secondary Schools, which is made up of the representatives of the National Association of State Universities, the New England College Entrance Board, the College Entrance Examination Board, the Association of Colleges and Preparatory Schools of the Middle States and Maryland, the North Central Association of Colleges and Secondary Schools, the Association of Colleges and Preparatory Schools of the Southern States, the New England Association of Colleges and Preparatory Schools, the Carnegie Foundation for the Advancement of Teaching, and the United States Commissioner of Education." In defining the term unit, I think that possibly the term, association, as used in Rules 1 and 2, may have also been made clear.

These requirements are based, save for a few alterations, on the United States standardization for schools and colleges. We hope in future articles to give the standardization which has been established by the University Senate of the Methodist church and other denominations as we can obtain them; further, we are trying to gather material so that we may be able to show the standardization that has been determined by the different associations of schools and colleges for the various sections of the United States. Thus we may be able to handle more intelligently this task of establishing our own schools and colleges. If we stand for the best in religion, as we feel we do, should we not also stand for the best in scholarship? Surely we do not want our scholastic work to fall below par when compared with other schools!

This is the first of a series of articles on education by the various members of our General Board of Education.—DeLance Wallace, Chairman.

Intercession

BY OSCAR HUDSON

IN looking through the telescope of prophecy Isaiah saw (Isaiah 59: 16) a time in which the Lord "wondered that there was no intercessor." We do not know that this is that age, but it does occur to the writer that one of the greatest needs of this hour is intercessors. Men and women who know how to prevail in prayer; who, through divine discipline, have learned how to throw themselves into the breach and, refusing to be denied, hold on until God answers by fire.

Real success in the work of God is not achieved through intellectual powers and literary training alone. Neither is it the fruit of oratory. Ministers, missionaries, and other religious workers are a success to the extent that they are able to prevail with God in secret—this far are they successful and no farther. This is the real battleground where the artillery of heaven is trained on the Enemy's trenches until they are shaken to pieces. The public services are but the infantry charges that occupy the territory already made untenable by the enemy.

A glance at the photos which hang in the art galleries of Holy Writ is enough to make the heart yearn to drink deeper from the wells of supernatural vitality.

When Israel was halting and murmuring as they journeyed through the wilderness and the enemy was about to possess the entire army, Moses, whose forty years of discipline in the solitary mountains of Horeb had prepared him for the conflict, fought the battle alone in the secret closet that defeated the forces of darkness and saved the day for the camp of Israel. I step to his tent door and gently pulling back the curtain look upon a scene that beggars description. Instead of preparing a sensational essay for the Sunday morning service or for the preachers' meeting set to discuss, "How to Reach the Masses," he is on his knees with

face and hands raised toward heaven. Between his groans I hear him sigh, "Yet now, if thou wilt forgive their sin . . . and if not, blot me, I pray thee, out of thy book which thou hast written." Oh, when we reach the point where we feel this way about the work of the Lord and the sins of His people, our prayers will shake the mudsills of perdition, and the supernatural will be manifested.

Again, I listen at the prophet's door, and hear Jeremiah as he reaches the climax in prayer for one of his revivals. The burden for the chosen of God who were turning from Him to the lusts of the flesh, was weighing so heavily on his heart that pleasant waters had ceased to flow and life itself was counted dear no longer. Costly rugs, plush, easy cars, table luxuries, bank accounts as well as the desire for human affiliation, have all been crowded from his vision as he gazes on the sinking wreck of the once majestic church of God. Did you hear him pray? "O that mine head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people." "O that I had in the wilderness a lodgingplace of the wayfaring men, that I might leave my people and go from them! For they be all adulterers, and assembly of treacherous men."

I turn from this scene a moment to listen to the Apostle Paul. He is eloquent, learned, and refined; but still I hear him say, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung that I may win Christ." And again, as the burden of an apostate church rolls upon his soul, the sentiments of his yearning heart finds expression in language like this: "I could wish that myself were accursed for my brethren, my kinsmen according to the flesh." Oh, for the spirit of intercession! Our prayers stir neither heaven, earth, or hell very much, until we are so weaned from easetaking and baptized into the misery and state of the lost about us that their condition becomes our condition. When this is our state the secret closet will witness extended vigils, and abundant tears, accompanied with groanings that can not be uttered.

John Knox said, "Give me Scotland, or I die!" and the revival came. Elijah retired to the lonely mountain and began praying for a revival upon Israel. After a season he ordered his servant to investigate conditions, call mourners, and see if there were any signs of a revival. There was a disheartening negative report; but Elijah felt the burden crushing his heart, so there was but one thing to do: pray until God answered. He sent his servant the second time and the third time, until he had returned with the same report for the sixth time. Oh, it was a battle! No doubt that servant mentioned that this was a "burnt" district, and that they were wasting their time and energy there. No doubt he told Elijah that while God had answered his prayers in other matters, that it was useless for him to pray for rain when all the country was burnt up, and the streams were dry; but the burden was crushing the prophet, and this spurred him on to victory. As the servant returned the seventh time, he reported a cloud about the size of a man's hand. Elijah had prevailed. The burden rolled from his heart, and he was so light that he outran the chariots of King Ahab.

SHERMAN, TEXAS

Carnality

BY J. C. HENSON

Romans 6: 6. Knowing this, that our old man is crucified with him, that the body of sin might be destroyed.

NOW this old man does not refer to the physical body, but to carnality, or the carnal mind. Where he speaks of the physical body he gives us to understand that it is not sinful within itself, and he expects us not to defile it. 1 Cor. 3: 16, 17, "Ye are the

temple of God, . . . and if any man defile the temple of God, him shall God destroy"; and 6: 19 says, "that your body is the temple of the Holy Ghost," and for us to glorify God in our spirits and our bodies which are God's; and that every sin that a man commits is without the body. And he further speaks of us manifesting the spirit of Christ in our mortal bodies (2 Cor. 4: 11). So we conclude that a man can have flesh without sin, for Adam and Eve had flesh before sin entered, and Jesus Christ had flesh and no sin.

You say the Scripture says, "They that are in the flesh can not please God" (Rom. 8: 8). Yes, and the next verse says that ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. And then in Galatians he speaks of those who are Christ's crucifying the flesh, which of course doesn't mean for us to commit suicide; but it has reference to the destruction of the carnal mind. The question would naturally arise, Where is sin located? And we will let the Bible answer for us.

Matt. 15: 19, "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." Read Mark 7: 21 and Prov. 4: 23. You say, "I thought sin was located in the flesh." Well, in one sense it is, for it is in the heart, and the heart is in the flesh; but sin does not cohere and is no more a part of the material flesh than a congregation in a church house would be a part of the material out of which the church was built.

Right on the point of the confusing of the human nature with carnality, or the carnal mind, is the foundation of the death theory of sanctification; for we will have the human nature as long as we live, and when you make them one and the same then of necessity we would have to wait until we died to get rid of carnality.

I was talking to an old man one time who took the position that the human nature and the carnal mind were all one and the same thing, and went so far as to say that we could not live without it. When I asked him where we got it, he said, "In the fall." That being so, then the next question confronting us is, How did Adam and Eve live before they got it? For when they got it they died. The fact is, that God gave man the human nature in the creation, and he was created holy. Gen. 1: 26-28 says God created man in his own image and likeness, and blessed them and said, Be fruitful and multiply and replenish the earth. And then again, in Gen. 2: 16, 17, "Of every tree of the garden thou mayest freely eat, except of the tree of knowledge." And you will understand this was before the fall. So you will see that man had these human propensities before the fall, for God had given them to him in the creation; and Jesus did not come to destroy the gift or work of God, but the work of the Devil.

The human nature, not being the work of the Devil nor coming from the Devil, but coming from God in the creation, Jesus did not come to destroy, and does not destroy it when He destroys the carnal mind. The carnal mind not being subject to the law of God (Rom. 8: 7) the only safe remedy for it is to destroy it. In regard to the human nature Paul says, in 1 Cor. 9: 27, "I keep under my body and bring it into subjection," which would mean only the exercise of it in its regular God-ordained way, and the temperate use of those things only that are lawfully used. Read Matt. 22: 23-30, where the Sadducees asked Him about the case of the woman who had seven husbands, whose wife she would be in the resurrection. He told them in the resurrection that they neither marry nor are given in marriage, but are as the angels of heaven. So people will go on eating and drinking and marrying, etc.; but in the resurrection all will be as the angels, and will compose the bride of Christ.

The carnal mind, while coming from the Devil in the fall, is entailed to us, and every child is born into this world in a depraved condition. In Psalm 51: 5 David says, "Behold, I was shapen in iniquity, and in sin did my

mother conceive me." And we see in Ephesians 2: 2,3, that we all were by nature the children of wrath, not by practice, but by nature. The nature is what causes the practice. Paul says again, in Romans 7: 14, "Carnal, sold under sin," which no doubt refers back to the fall. Again, he says, in Romans 5: 12, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned," and the marginal reading is, "in whom all have sinned." "For until the law, sin was in the world: but sin is not imputed where there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression."

Adam's sin was a sin of transgression, and the child's sin an inborn or entailed sin; yet death reigned over it for it did come under the curse. But sin is not imputed where there is no law, and there is no law over the child in its infantile state, for it is a passive agent, and has no power to act for itself in either accepting or rejecting Jesus Christ. But the fact that it dies in infancy proves that it is affected by the fall. Paul speaks out again, in Romans 7: 9, and throws more light on the subject when he says, "I was alive without the law once, but when the commandment came, sin revived and I died." When was it there was no law over him? It was in his infantile state; but when he came to the years of accountability sin revived, not entered as it would have to read to correspond to the teaching of infantile purity; but while sin was there it did not revive, in a sense, so as to bring condemnation, until he came to the years of accountability. The child is born in a justified and generated state but not a regenerated state, and this idea that the child is born pure, and, if raised in the church, needs no regeneration or sanctification, not only undermines the second work of grace, but the foundation of the whole scheme of redemption. For if there is nothing the matter with the human race and they are not depraved, they do not need a Savior; and there was, therefore, no need of Jesus dying, for only those who are sick need the physician.

You may ask, How are we to get rid of carnality? It is after we have been spiritually born and made alive to God that we present our bodies a living sacrifice, holy, acceptable unto God, proving what is His will (Romans 12: 1,2), which will is our sanctification (1 Thess. 4: 3); that by the exercise of faith in the atonement, which provides for our sanctification (Acts 26: 18) the Holy Ghost applies the blood to the heart, sanctifying (Romans 15: 16) or cleansing it from all sin (1 John 1: 7), making it pure (Acts 15: 8,9), destroying the work of the Devil, which is the carnal mind or old man. The Holy Ghost also witnesses to the work that is done (Heb. 12: 14, 15)

"The Supreme Need"

BY C. B. CHILTON

THE supreme need of the world today is not larger armies or greater crops or higher learning or broader culture, but it is a spiritual need. The promise, "But ye shall receive the power of the Holy Ghost coming upon you," can not be overlooked without suffering. The result must follow the cause. This is the dispensation of the Holy Ghost. He is given to meet the needs of this age. To reject Him is to invite disaster and ruin. The supreme need of the Church is the indwelling of the Holy Ghost in His sanctifying and empowering influence.

Without the intense preaching of this truth the needs of the hearts of men can not be supplied, and God's army will march falteringly through the world. This doctrine, of the baptism with the Holy Ghost for the church, is not a side issue, it is the question of the day: It is not a tributary, it is the main stream: It does not run out as you follow it, but increases in depth and volume: It is big enough to furnish indefinitely material for thought for the greatest minds, and untold

wealth for research for the most earnest pursuers. The teaching of this truth should not be confined to mission halls, street corners, and brush arbors, but should have its rightful place in the great churches, and delegated conventions.

Mr. Wesley, with an eagle's eye for spiritual truth, and with the courage of a Daniel, urged his preachers to keep constantly this truth before the minds of the people, saying, "When this is done the whole work of God prospers." Robert Speer says, "The crime of Christianity is not to fail but to aim low." F. M. Faber was wont to insist, "That the Devil can fight as successfully against God with low views as with mortal sins. It is the low views of the privileges of the Christian life that explains so much that is unworthy in the expression of Christian character."

When will the church at large awake to the importance of the depth and quality of Christian experience? That the kind of Christians means more to us than the numbers? That

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quality counts as well as quantity? Earth's greatest preacher, with a full comprehension of the world's redemption, after three and one-half years of unceasing effort, preferred to have one hundred and twenty who would wait for their Pentecost, to thousands who had a faint desire to follow Him, but no desire to eat His flesh or drink His blood. We could increase the effectiveness a thousandfold if our working force were on fire. "Neither the wealth of a Carnegie, nor the genius of a Milton, nor the imperial strength of a Leo, can move the chariot of our God. Neither dignity, position, place, nor education, can advance the cause of the kingdom, but the Holy Ghost energizing the soul is the secret of power."

There is danger of emphasis being misplaced, and our being sidetracked. Much today is being said about service, efficiency, and consecration. In fact, theoretical consecration is rather popular. But it, too, often fails to embrace the crucifixion of self and the funeral of all false ambitions, and does not bring the fire which is the evidence of a thorough and accepted consecration. Unless we grasp this truth in our minds and experience it in our hearts we shall not be able to rightly divide the word of truth: we shall not be "workmen that need not be ashamed, approved unto God." The searcher in science knows that if he but stumble in his hypothesis his whole work will be stultified and he will fail. Is there not a science of holiness that requires the same absolute loyalty to the spirit of truth? How important, then, that we understand and hold that doctrine as well as experience the truth in our hearts. Lose the doctrine and the experience will soon be lost: lose the experience and the doctrine will be neglected. Bishop Bashford says, "Wesley thought Methodism was raised up by God for the specific purpose of spreading scriptural holiness over the earth. But through imperfect interpretations of the doctrine and imperfect embodiments of it, and also through our lack of faith and our failure in consecration, the experience is little preached, seldom discussed in private, and generally neglected."

It takes men filled with the Spirit to produce evangelistic forces. Wesley, Moody, Godbey, Morrison, Bresee, and others such, have all been influenced by the preaching of holiness, and what they were and are is due to this great truth. The modern popular revival can not propagate itself. To give out the water of life there must be a well of water within. "But this He spake concerning the Holy Spirit who was not yet given." Ecclesiasticisms will continue, colleges will be endowed, missionaries will be sent out, but the permanent progress of the Spirit of Christ in the world depends upon the number and kind receiving the Holy Spirit for their sanctifier and empowering influence.

We are today face to face with a threefold Philistine giant challenging the armies of Israel. It is that of unbelief, worldliness, and formalism. Shall we look for a David with faith and courage sufficient to go out to meet him? We will look in vain for our spiritual leaders to come from the great colleges and universities where religious uncertainty prevails, and where mind is regarded as supreme over heart. Intellect alone may dazzle the eyes with brightness, but barrenness and destitution of life will not be disturbed by it. "All reforms represent passions and enthusiasms. The general may mark out the line of attack or defense, but it is the love of home, God, and native land that enters into the soldier and makes his arm invincible. Back of the emancipation proclamation stands a great heart, named Lincoln. Back of Africa's new life stands a great heart, named Livingstone." From the colleges and churches which can send out cultivated minds with burning hearts are to come our deliverers.

"Who knoweth whether we," as a church, "have come to the kingdom for such a time as this." Let us proceed at our task with prayer and fasting, and "let no man take our crown."

LANDOUR MUSSOORIE

Greetings from far away India.

It seems some time since I have had either time or strength for letting you have a breath from our beloved station, Kishorganj.

We were moving on as usual when we began to feel the great need of a "special outpouring" upon us. We had prayed and talked and planned and wondered how and where we could have a revival. Our preaching hall was so small and so very public that we hardly thought anybody would want to seek the Lord there. So was our drawing room small, and too we seemed to need help so badly in the preaching and we knew that Brother Franklin could not come up at that time. In the meantime I took very ill and was not only unable to do anything myself, but I took all of Miss Grebe's time for about three weeks. Thus the "Mission shop" seemed to be closed.

It was decided that I should go away to the hills for a rest and too it was getting very hot by this time. But still the revival had not come. But on Sunday before I was to leave on Thursday, the preacher preached on "One thing I know, that whereas I was blind now I see." The Spirit was in the message and rested upon the messenger. An altar call was made and we felt we could not stop with this one meeting. Day after day we had meeting and it was indeed marvelous how the Lord did bless. One of our teacher-preachers for whom we had prayed for three years or more was sanctified one bright morning in our office. He said he did not know why he had come to the Mission compound especially, but before he had come out he asked for a Scripture that would help him for that day, and that God gave him the one found in Ezekiel 35:25. He walked out of the house and across the street to the mission compound. Another preacher had just come in and we were in conversation, when I saw Ganendro Babu walking about and after that I had called him we got to talking about the Spirit-filled life, and the result was that right down there we got and he earnestly poured out his soul to God. He placed himself on the altar and the altar sanctified the gift. Glory! Beloved, such things do happen even in India. I have n't a doubt but that he was filled with the Spirit, for he had been living and testifying to a beautiful Christian experience for some time.

Several of the boys and all of the workers practically got blessed. Some of the boys seemed to get really saved.

On the closing day such expressions as the following were heard as they gave in their testimonies: One man said since he had given all to Jesus a year ago in Calcutta he had never doubted His power to keep. Another, "I've got such blessing in this meeting. Many times I have asked my wife if it was not time for meeting, and then I would come and sit in the shade and watch and wait for the boys and others to come. I'd pull out my watch and see that there was more time and I would think that it surely had 'become slow,' I was so anxious to come in and worship the Lord." Another, "For months I've tried to consecrate and claim the Holy Ghost. At times I thought I had, but no, just during this meeting have I really found Him, and I can not tell you how happy I am." The dear old widow, our Bible woman, said she had felt especially glad and happy since the special Easter service, when she heard the preacher preach on the resurrection, and if only he could preach like it all the time, for she loved to think of the hope there was in the resurrection.

Miss Grebe organized her Christian

MISSIONARY

boys into a prayer band, and she writes me that they are doing excellently in their new undertakings.

Though we were weak, yet was He strong. And just at the last in the heat with weary, tired, and sick bodies, in the midst of our preparations for leaving with all that it means, the revival came. Praise Him!

Beloved, we are loaded down, we've fifty men's work to do. We don't do it, 'tis true. We can't. We feel oh so often that we can't do one's well, but whose jobs are waiting to be done. Yours, my brother, my sister? We need money, but most of all we need men, men and women who have failed so far to take to their job in Kishorganj District, East Bengal, Eastern India. One thousand five hundred and twenty-eight villages are waiting to be told the story.

Before I close I want to ask special prayer for two of our backslidden teachers and the wife of one of them. They are the children of one of our best Bible women, the one mentioned above. They seem non-reachable, but we feel we can not give them up, and yet we feel we can not keep them unless God saves them. Let those who read these lines please lift their hearts in prayer and faith to God who is able, for it does not only mean the loss of them, but the dear old woman will go, too, as the people of this land are far more clannish than we are used to seeing, even though they are true Christians.

With victory, and all for India.

R. MYRTLE MANGUM.

Another Missionary to India



Miss S. Maude Varnedoe, who was appointed by our Board at their last annual meeting, plans to sail from San Francisco for Calcutta, India, on September 15th. We feel that Sister Varnedoe will be a great blessing to the work in Calcutta. She is well qualified for the work that she is to undertake. Sister Varnedoe is also a fine stenographer and will prove a great help to Brother Franklin in handling the great amount of correspondence in connection with the work at Hope School. In a letter from Sister Varnedoe we have learned that she is much in need of money for the purchase of a good typewriter. It will take at least \$75 to get a first-class machine. No doubt there are some of God's people who would like to contribute to a fund to help Sister Varnedoe secure the machine before she sails. Any amount that you may feel led to give will be gratefully received.

Please send remittance direct to E. G. Anderson, 2109 Troost avenue, Kansas City, Mo., and he will see to it that your District receives proper credit.

We are drawing to the close of another year in the history of our General Foreign Missionary Board. It has truly been a remarkable year. During the last year we have sent three missionaries to Japan, three to Cuba, three to Central America, one to Africa, and three are now under appointment and ready to sail within the next sixty days for China. Also one who is ready to sail for India, as soon as arrangements can be perfected. Undoubtedly to many this information will be a source of great joy. We have under consideration applica-

tions from many who have been definitely saved and sanctified and called to go, and at the meeting of our Board, October 17th, many of these applications will have to be rejected for lack of funds. They are calling from every station for reinforcements. When we stop to think that we have one field with a population of eight hundred thousand with 1,538 villages, and only two missionaries, and our missionaries the only missionaries of any denomination working the field, we will all agree that truly the harvest is waiting for the reapers.

We only have thirty days in which to indicate by our gifts whether it is our desire as a church to make a forward move the ensuing year or whether we feel that we should not undertake new work. Undoubtedly there are churches in our connection who have failed to remember on any Sabbath during the last year that we have as a denomination fifty-one missionaries on the field and about seventy-five native workers, all of whom are dependent upon our giving for enough to keep their soul and body together. Had all of our churches taken this attitude of neglect, the results would have been disastrous, but we thank God that so many have not only remembered to pray, but have never allowed a month to pass by without making an offering either small or large to help spread the gospel throughout the world.

At this writing we are several thousand dollars overdrawn in our general fund. This is the fund and the only fund from which we can draw to support the missionaries that have been sent out by the Board, and it is earnestly hoped that every church throughout our connection will some time during the month of September present this pressing need and take a special offering for the general fund. Some of our churches will pass their weekly envelopes every Sabbath morning during the month; others will undoubtedly during the month pass their regular monthly missionary envelope, and others, if they follow their custom, will fail to do anything. We trust, however, that the month of September may be a month when every church in our connection will do something, whether the amount be small or large to help meet the deficit and also create a fund that will encourage the Board to feel that our church has not only met the needs of the last year, but by a surplus indicated that they believe more missionaries should be sent out and greater responsibilities undertaken.

The Board convenes in annual session October 17th. They will probably be in session four or five days. No set of persons in our movement have had greater problems to deal with during the last year than will confront our Board at this meeting. They will have to consider the applications of at least one hundred young men and women who are waiting to go. They will have to consider calls of the most urgent nature from practically every field in which we now have missionaries; they will have to consider the great need of new buildings in some of our stations; they will have to consider the need of chapels where the people can be gathered together to hear the gospel. At this time the Board will need all the wisdom that they can possibly receive in order to know how to deal with all these problems. God has promised to give liberally, and we look to Him and we urge our people to set aside some time if possible each day to pray for the coming meeting of the General Foreign Missionary Board, and also to pray for our missionaries scattered throughout the world.

E. G. ANDERSON,
General Treasurer.

2109 Troost Ave., Kansas City, Mo.

SUNDAY SCHOOL LESSON
August 26

The Captivity of Judah
2 Kings. 25:1-21

GOLDEN TEXT: *As I live saith the Lord God, I have no pleasure in the death of the wicked (Ezek. 33:11).*

THE LESSON OUTLINE

B. F. HAYNES, D.D.

There is in this piece of history

(A) *A Tragic Climax to a Rebellious Career.*

All along God had rebuked, entreated, warned, and punished by defeats before their enemies this unhappy couple. On their repentance, or the turning to Him of a good king, God would turn His wrath away and bless and prosper and pour out His grace, defeating their enemies and encouraging with beautiful promises.

In today's lesson we see the full flowering forth of divine vengeance against generations of iniquity, in the memorable Babylonian captivity.

(B) *God's Retributions Terrible* (2 Chron. 36:17-20; Jer. 23:8-10).

Nowhere in history do we find God dealing in mild judgment or retribution against sin. We find a thousand exhibitions of His amazing patience and long suffering with the erring, while He offers mercy and forgiveness and blessing.

(C) *Folly of Rejecting Good Counsel* (Jer. 24:5, 7; 51:59; 2 Kings 24:20).

Notwithstanding the very flower of the population had been carried away to Babylon (2 Ki. 24) and the temple despoiled of its treasures, Jerusalem and the temple still stood. To the inhabitants left behind and the captives in Babylon, Jeremiah had a message. To the last mentioned he counselled submission and contentment, feeling that the hateful idolatries around them would foster in them loyalty to the law of their God, and be promotive of their moral and spiritual welfare (Jer. 24:5, 7).

Zedekiah was urged to submit, but he entertained vain hopes that the captives would be allowed to return. He not only turned a deaf ear to the prophet's remonstrances and good advice, but proceeded to rebel against Babylon. This led to the siege of Jerusalem. Famine and want made tragic ruin among the defenders of the doomed city. Zedekiah was made a prisoner, and his eyes were put out; his son was slain; "So Judah was carried away out of their land" (v. 21).

Such was the tragic consequence of refusing the counsel of a messenger honored and sent of God.

a. *The young in peculiar danger.*

The young are peculiarly in danger of thus neglecting the counsel of wisdom and age. Buoyant, and warm of blood and naturally optimistic, the young are inclined to disregard the advice of the older, like Rehoboam, who rejected the counsel of the old men and heard that of the young men, which led to the division of the kingdom. Thus was wrecked the great work, for which David so faithfully and successfully labored.

b. *Urged upon all, young and old, the need of counsel, reminding them that "in the multitude of counsellors there is safety."* It is wise to hear the wise. We should seek of age and experience help in counsel, for we would thus be saved many a blunder.

NOTES : QUERIES : QUOTES

E. F. WALKER, D.D.

How are all the promises concerning the continuance of God's kingdom on earth under the house of David to be reconciled with this record of downfall and apparent obliteration?

To what extent are we led by the Spirit of truth to spiritualize the many assurances concerning the everlastingness of the kingdom of David?

God said it would come to pass, and it did come to pass, that His people and the holy city should be overthrown. His predictions are equal to history (v. 1).

Worldly power will successfully besiege the Church, if the Church trust to the arm of flesh, and throw off allegiance to the Holy One of Israel (v. 2).

Famine for the bread of life is the sure result of the Church being compassed by the world (v. 3).

The walls of the holy faith will eventually be breached, if the Church forsakes the holy God (v. 4).

The members of the Church are bound to be pursued by the world and scattered, when the Church becomes untrue to the Lord of Hosts (v. 5).

Even the leaders of the Church will be judged and condemned by the prince of this world, when the Church becomes reprobate to the pure faith (v. 6).

Blindness and bonds and Babylon await those who are apostate from God (v. 7).

The great adversary of God's people has his fierce and merciless henchmen sworn to make havoc of the Church and all its sacred institutions (v. 8).

Doomed to be burned are all our sacred things, and we to be left without means of grace, if we do not rightly use God-given opportunities for our real good and His glory (v. 9).

Demolition of strongholds of faith are the orders of the powers of this ungodly world (v. 10).

Even though one may not be engaged in active warfare for the faith once delivered to the saints, if he is in any way identified with the true faith he must suffer from its enemies, especially if he should amount to anything in the foe's estimate (v. 11).

Those who are connected with the Church, with no prominence of any sort, the adversary would use even in a negative way for the support of his own cause (v. 12).

YOUNG PEOPLE'S SOCIETY

A Connectional Adjustment Necessary

By Stephen B. Williams.

I — THE CASE STATED.

Former issues of the HERALD OF HOLINESS having contained excerpts from various Assembly committee reports, and other articles such as "The Why and How of Young People's Work," in response to a request from the editor in charge, it is my pleasure to submit for the consideration of the pastors, officials, and leaders of the Young People's Societies now in existence in the Pentecostal Church of the Nazarene a few concrete facts which, in my humble judgment, are necessary for consideration in the future development of such activities among the young people of the church.

A careful study of the Manual discloses the fact that constitutional provision has been made for the organization of local Young People's Societies, by consent and under the advice of the pastor, and entirely subordinate to the church as a body. Also, a suggested form of constitution has been arranged, which calculates to further safeguard such an organization by making the election of its officers subject to the approval of the church board. Thus far it is good.

II — A FUNDAMENTAL PRINCIPLE

As a cardinal declaration, the Manual says: "All life must have law; all organization must have government." President Chapman, in an excellent and recent communication on "Our Connectional Officers," asserts: "A study of ecclesiastical history shows that the solidarity of a denomination is commensurate with * * * the compactness of its organization." "Our Superintendency must be maintained, and all our connectional * * * institutions strengthened." This principle we recognize as fundamental. In the reports of the Assemblies which have been published emphasis is placed upon the importance of organizing and developing this work among the young people of the church. It is needless to mention here the fact that the growth among all religious bodies today is largely from the ranks of the young people, and it is encouraging to note, here and there, the increased interest manifested in the societies which have thus far been formed.

III — DEFINITE PLAN REQUIRED

But for this work to reach its proper development it is absolutely essential that some definite plan be put into action whereby the young people's work of the Pentecostal Church of the Nazarene may no longer consist of local and widely-separated bands, disassociated from each other, but rather that there may be instead a vital, vigorous, aggressive connectional society formed, making each individual unit a part of the organized whole.

The law of the church leaves the matter open. Very little machinery is needed to start with. A forward step can be taken by using this column of the HERALD OF HOLINESS for a weekly outline of method to be used in the devotional meetings (of which at least one each month should be missionary in character), and for such suggestions from time to time of various activities that might profitably engage the attention of the young people of the church as they seek, through such a medium, to perform that service which will "build them up in Christian experience and holy character, and bring about the salvation of other young people, thus advancing the work of the church."

It would surely be possible to find some talented and consecrated person of ability who would be glad not only to conduct such a department, but who might also act as a general secretary, keeping in touch with those societies already in existence, encouraging them in various ways, and receiving reports of their progress, and also rendering needed assistance to those pastors who may want advice and help in the matter of forming new societies among the young people of the churches they serve.

Further, there would be no violation of law, or conflict with other interests, for the various Young People's Societies to select certain of their number to attend the District Assemblies, where they might have at least one session together discussing those problems affecting them as a whole, and perhaps have the privilege of a special address from the General Superintendent presiding, thus returning to their respective churches and societies with a broadened vision, and filled with a greater zeal to do and dare for the Master and His kingdom.

IV — ITS EFFECT UPON THE CHURCH

Who can tell what marvelous effect such would have on the life of the local church, in the lives of the young people about them, and in the increased effort in missionary activities that might, perchance, result in the sending out of scores of missionaries annually as representatives of the Young People's Societies of the Pentecostal Church of the Nazarene? Is it not a fact that thousands of our precious young people continue to be but "babes in Christ" because of the lack of something to do for the Master that would really count. Is there not already in existence a great force and power among the many new converts, especially among our young people, that needs to be utilized in this great business of soul-saving in which we are engaged? What will be the effect upon the church, both at home and abroad, when this great company of young people, properly trained in the service of the church, assumes the full responsibility of manhood and womanhood, and takes hold of the helm? Is there not an amazing opportunity for development and service that lies almost dormant at our doors? Shall we not, in this regard, be up and doing, and about our Master's business?

Let me suggest that those who think favorably of such a procedure write to the editor in charge, encouraging him in his effort to increase the interest in the work among our young people.

THE WORK AND THE WORKERS

FROM B. F. PRITCHETT

Hot battle at Milton, Texas, but great victory. The Holy Spirit came upon the audience at the close of the message in such power until saints and sinners alike screamed and cried to God, and the people rushed to the altar. Greater victory I never witnessed. Close here Sunday night and go next to Ellis, La.; from there to Forestburg, Texas, with the church there. From Forestburg to Union Hill, near Ada, Okla., from there to McKinney, Texas, for a siege meeting, after which I will return to the Louisiana District and finish my year's work as Superintendent there. After that I will move my family to Peniel and enter evangelistic work for another year. I am engaged up to November 25th; after that date will labor anywhere God directs. My address is Homer, La.

PITTSBURGH DISTRICT

The tent meeting at Coal Grove closed with blessed victory. It was a splendid meeting. A good number heard from heaven. Much prejudice was broken down and the work generally helped. Some new members have been received by the pastor, Brother Shipton, since the meeting. Brother Welsh and several of the Ironton folks were over several times and helped push the battle. Also Pastor Williams and several of his people from Ashland, Ky., were over. Brother Ralph Griswold was on hand a few days and preached once for us.

On July 4th we were with Pastor Welsh at Ironton in a fine all-day meeting (the opening day of the tent meeting) with Brother Dye as evangelist. Rev. Mr. Finch, a returned missionary from South America, was with us and brought a splendid missionary message in the afternoon. We visited Brother Welsh's country point church, Sun Rise Chapel, and had a good service with them in their new church. The church at Point Rock gave us a splendid 40 x 60 tent for the District, and we pitched it in Toledo, Ohio. Here was our next meeting for three weeks. Got them to the altar. On last Sunday we organized a good class of twenty-three members, and they called Rev. L. E. Grattan as pastor, and we closed up with victory and God's blessing on all. Brother Lyle, of Bowling Green, Ohio, assisted in the meeting. Miss Lois Wise, of Marion, Ohio, led the singing. During this meeting we were invited to preach for Rev. Tony, who has organized an independent holiness church at Walbridge, a suburb of Toledo. They had been shut out for preaching holiness, so they formed a class and have built a nice little chapel. We told them about the Pentecostal Nazarene movement. They held a board meeting and unanimously voted to swing in with our church and deed their property over to our church. So it was formed into a mission for the present, with Brother Tony as pastor. Brother Tony comes to us from the United Brethren church.

We ran over to Wauseon, Ohio, for evening and had a glorious service with Brother and Sister Rich. At present we are helping Brother and Sister Wines in a meeting. Good start and seekers. Fred Conaday, of East Liverpool, Ohio, is leading the singing. Our next meeting is in Akron, Ohio, where we hope to get a church started that will continue till Jesus comes.

JAMES W. SHORT, *Dist. Supt.*

FROM REV. C. E. TONEY

We closed our meeting in McKinney, Miss., with great victory. In the two meetings we had something like seventy professions. Organized a Pentecostal Church of the Nazarene with seventeen members. Came from there back to Sherman for a few days rest, and the revival followed. Souls prayed through to victory in the good old-fashioned way. Went from there to Commerce, Texas. Held about a week. We came from Commerce about seven hundred miles in Ford car to Liberty, Miss. This is the writer's old home. The fire is falling. The Lord is blessing in singing, preaching, and testimonies. We have one of the best bands of young folks in the South. They sing, pray, and shout until things come to pass. Conviction is deep, altars are full, and folks are weeping and praying through to victory. We have about six calls for meetings in a radius of twenty miles of this place. Any one wishing to correspond with us, our address will be Liberty, Miss., until August 26th. From August 26th to September 20th we will be at Pickens, S. C. From September 20th to October 15th, Montealeo, Ala.

FROM REV. R. M. KELL

We are now with the Lapeer Holiness Association, near Lapeer, Michigan. The Lord is blessing. We are expecting a great camp. We have one more campmeeting in Michigan. I promised to help the Pentecostal Church of the Nazarene near Otisville, Mich., in the month of September. Our Lord has proved Himself a very gracious help in

Important Notice

Regarding the General Superintendents' Fund

WE FEEL THAT it is again necessary to call the attention of our pastors and churches to the condition of the General Superintendents' fund. We regret that many of our churches have made no remittance whatever during the last year to this fund, and at this writing the fund is entirely exhausted, and money has been borrowed in order to make possible payments to the General Superintendents for support and traveling expenses. Within a few weeks our General Superintendents will all be engaged in holding District Assemblies. Commencing with August 20th, for three months one or two Assemblies will be held each week. This will involve much traveling expense, and in addition to the traveling expenses, we certainly want to at least help our General Superintendents secure enough to support themselves and families. We do not know what to say in order to make our people feel the importance of this announcement. We simply must urge that every pastor and church do their best. Send in something, whether it be a large or small amount. If your Assembly is to be held soon, please do not delay the matter longer, but present the matter to your church and take an offering, if no other way be arranged, and make the remittance either to your District treasurer or direct to the undersigned.

We realize that many of our people are sacrificing to the limit, but we believe that if they understand the great need presented above, they will do their best to sacrifice a little more in order that the need may be met.

E. G. ANDERSON, *Treasurer.*
2109 Troost Ave., Kansas City, Mo.

time of need. I cancelled my meeting south of Michigan through the hot months. The Lord tarrying, we will be back in Indiana to help in four Methodist churches. We are expecting great things from our Father. My home address is Hazelton, Ind.

FROM REV. DR. W. T. GIVENS AND WIFE

We are in Stonewall, Okla., in a great battle against sin. Have been here a week. Thank God, the break came last night, with sixteen at the altar, ten praying through to victory. There has not been any preaching here in over two years. Only two people who would pray in public. We are looking for great things before this meeting closes. Pray for us.

FROM REV. W. A. SMITH

A tent meeting was held in Washington, Pa., by Evangelists Rev. W. A. Smith and L. C. Ferree, of Bunola, Pa. The Lord worked marvelously in our midst through all kinds of opposition, and from all sources. The Lord has given us seventy-five or more souls, and the field is yet ripe for harvest. The meeting terminated with a mission, or rescue station, which the Lord is wonderfully blessing with light and glory. A Sabbath school has also been organized. We are expecting greater things from the hands of our God for Washington, Pa., in the near future, therefore we solicit the prayers of the HERALD OF HOLINESS band. We are expecting to begin service at Vestaburg, and are looking forward to a great outpouring of God's Spirit upon the meeting, to the salvation of many souls and to the sanctification of believers.

EVANGELISTS F. B. SMITH AND FAMILY

We have just closed a successful revival at the Pentecostal Church of the Nazarene, San Francisco, Cal. Rev. Thomas Murrish is in charge there, having been pastor eight years. Truly he has a band of faithful ones who hold on to God for great things. The revival spirit was on when the meeting commenced. We had fifty-one definite seekers, and many found the Lord. Previous to the San Francisco meeting we held a ten days' revival on the old campground at Milton, Cal.,

and a tent meeting near Milton, also, since the Assembly. The Lord blessed us as we labored with saints at Milton, and gave us some souls.

EVANGELISTS JARRETTE AND DELL
AYCOCK

Our meeting with Pastor Mike Roberts of the Pentecostal Church of the Nazarene at Cedar Mills, Texas, was a success. Saints prayed, shouted, and sang, and eighty prayed through, either saved or sanctified, and a number joined the church. We are now in the closing days of a campmeeting at Hodge La. Some forty-six have prayed through. Brother S. D. Slocum, of Arkansas, is our collaborator. We have an open date in September. Address, Atwood, Okla.

EVANGELIST W. OWEN JONES

Since last writing to the columns of the HERALD OF HOLINESS the writer has been in some wonderful meetings. In First church, Louisville, Ky., we assisted the pastor, H. Rees Jones, who entered here under strange circumstances; but his fearlessness and grip on God soon overcame mighty obstacles, until congregations have doubled, and this church is a good representative of our Nazarene church and doctrine. We had the privilege of preaching in our newly-organized church in Elwood, Ind., our home town.

Our next meeting was in Columbus, Ohio, with Brother Henslee in his mission on Broad street. God gave us souls and folks were blessed. Our church is doing splendidly under Brother Gould's pastorate. We were in Pittsburgh, and spoke at our church. Seven came forward.

Our next meeting was in East Radford, Va. We found a band of loyal people with a splendid church building, and they are looking our way. The battle in Atlanta, Ga., was greatly blessed of God. Closed the meeting with souls at the altar. We are now in Mississippi, on the Old Jackson road near Columbus. Eight came to the altar last night, and the end is not yet. The pastor is Brother S. B. Gosey. He is a congenial companion in the work. Pray for your Welsh brother.

EVANGELIST MRS. M. V. HALL

We are glad to report victory through the blood. Our meeting near Andalusia, Ala., was a glorious success. The blessed Holy Spirit was present in convicting, converting, and sanctifying power. It was a great pleasure to labor with our pastor, Rev. L. G. Adams, and his consecrated wife. We thank God for such young people. We go next to our church at Shiloh, near Cullman, Ala. Pray for us. Home address, 2201 Fourth avenue, Birmingham, Ala.

FROM H. A. BALL AND WIFE

We moved to this place last year for our health, and on the first day of June a great sorrow came into our home. Our sixteen-year-old boy was taking a rifle down from over the door, where it was kept, and accidentally shot and killed himself. He was a member of the Pentecostal Church of the Nazarene. Since his death it seems that we must have the HERALD OF HOLINESS to comfort us. We have family prayer every day; but there are no holiness people here. They have dances in the courthouse, and an open poolroom on Sunday. We are asking the Lord to send us some holiness preaching. We are not able to buy our good holiness literature; but if some one will send it to us we will gladly distribute it. Long live the best paper in the world, the HERALD OF HOLINESS.—Ft. Davis, Texas.

FROM EVANGELIST LEE L. HAMRIC

We are here in Hartford, Ark., in an old-fashioned Holy Ghost revival. Altar most full of seekers every night. Numbers are finding God. Some marvelous cases of salvation. Such shouting and rejoicing. Will close Sunday night, then to the Old Alma camp near Ft. Smith, Ark. Expecting a great camp. May the Lord bless the dear HERALD OF HOLINESS. Home address, Vilonia, Ark.

HOW I SECURED TWENTY-THREE SUBSCRIPTIONS TO THE HERALD OF HOLINESS IN THE DEAD OF WINTER

In the first place—I really had a desire to do it. The beginning was at an all-day meeting. I was led of the Lord to ask for a thank offering to be turned over to our pastor as a Christian literature fund. The offering was nearly \$4, and the responsibility was placed upon me to push the subscription to the HERALD OF HOLINESS, and to make use of this fund. I was glad to do it. A Pentecostal Nazarene brother visited me soon after. He had not been in regular services, and had \$5 in tithe money on hand. I told him of my undertaking, and he gladly gave me the \$5. This made \$9. A

little other money came in. I then proposed to those of us who could do so to give our \$1.50 for the paper each as we did. Others of our members and congregation could pay \$1. Others paid fifty cents, and we felt it was all they were able to do. We made up the rest out of the common fund. Others were not able to pay anything, and to these we gave the paper. The names were all sent together. In fact, we made it a family affair, and all were supplied out of a common fund. Please pray for us that we may be enabled to add to our list of subscribers this coming fall and winter.
Boulder, Colo. Wm. BROWNELL.

HEALED IN ANSWER TO PRAYER

We wish through the HERALD of HOLINESS to thank the pastors on the Indiana District, the kind friends in Indianapolis, the pastor and dear ones in our home church at Portland, Oregon, and all others who have held on to God by faith in prayer for the healing of our darling boy. Little Wendell is recovering rapidly after twenty-two weeks of serious illness. His case baffled the skill of specialists, but "man's extremity was God's opportunity," and when we decided to turn his case entirely over to the Lord two weeks ago, He put His divine touch on the little body, and he is rapidly improving, for which we give God all the glory.—HARRY JOSEPH ELLIOTT, *Evangelist.*

OLIVET UNIVERSITY

We are glad to report that the work at Olivet is moving on nicely. God is blessing, and we are encouraged. The prospects for the coming school year are very good. Every mail brings requests for catalogs, and our office help is busy advertising and preparing for the opening in September.

We are gratified to see how our people in general are becoming interested in holiness education; for we feel that our holiness schools hold a more important place in the work of the church than many of us have supposed. Without such institutions, how can we expect to educate our children without having their minds filled with unbelief? or where shall we prepare our young people for the ministry or the mission field?

At Olivet there is a sweet spirit of fellowship and co-operation existing between the village people and the school, which produces an atmosphere that is conducive to both school life and spiritual life. Recently we had an illustration of what we have just been speaking. On the evening of August 9th we celebrated the seventy-third birthday of one of our oldest residents, H. C. Wilson. Every one in Olivet was invited to meet at the tabernacle at 6 p.m. At the appointed time the bell was rung, and Brother Wilson, through curiosity, came down to see what was the occasion of the gathering. Upon his arrival, he was told of the purpose of the meeting, and was presented with a Bible given by his many friends. In response to this Brother Wilson, with tears of joy, stood and expressed his surprise and appreciation for the kind remembrance.

At 7:30 the bell was again rung, and we assembled for our annual meeting, at which officers for the coming year were elected, and plans for the entertainment of the District Assembly were made.

J. E. HOOVER.

WESTERN OKLAHOMA DISTRICT

Our Assembly convenes October 17th to 21st. We are trying to round up our work and get ready for it. A revival spirit has possessed most of the churches this year, and several new classes have been organized, and we feel that the work is on the forward march. We hope that each pastor will begin to look to the apportionment of his church immediately, so as to be able to bring in a full report. We have just closed a good meeting with Rev. M. I. Barnum at Longdale church, and at present we are in a fight against sin with the Duncan church. Rev. F. A. Smith, pastor. The fight is hard, but God is giving the victory and precious souls are finding Him. From here we will go to the Tipton church for a ten days' meeting, thence to Oklahoma City for a few days' rally in our new church building there. Rev. Joseph Spakes has certainly been moving things in the city, and they have bought a very nice church building and parsonage, which is worth several thousand dollars.—J. T. HILL, *Dist. Supt.*

DAKOTAS-MONTANA DISTRICT

At the last Assembly, owing to the removal of Rev. Lyman Brough from the District, the Board of Examination was arranged as follows: H. G. Cowan, *chairman*, Freewater, Mont., who has charge of the books to be read: "Holiness and Power" in the third year, and the church Catechism in the deaconess course. Florence E. Bowman, *secretary*, Flaxville, Mont., to whom all reports of examinations should be made. Sister Bowman has "Essentials in American History," "The Making of the Sermon," "Argumentation," and "Evidences of Christianity." Earl C. Pounds, Sawyer, N. D., has the Bible in all four years of the licensed minister's course and in the deaconess course, and "Pastoral Theology" in the third year of the former. C. D. Norris, Van Hook, N. D., is continued in charge of theology in all

The Nazarene University

THIS dear school, which, two or three years ago, gave such good promise of eminent success as one of the most honored and blessed institutions of the church, which had such a goodly company of enthusiastic students, and such a goodly company of zealous and efficient instructors, has, within a number of months past greatly suffered, and become greatly depleted in students and teachers. The past year was one of very great trial in several respects—so much so that the very life of the school was despaired of by some of its true friends.

Even now conditions with it are not so encouraging as we should like; but the school is not dead, nor even dying, so far as we can see; and with some there is fond hope of its resuscitation; and that its future will be successful in its great work of Christian culture and cultured Christianity.

A company of good men and true are engaged in working for its financial and other needs, and the Lord is blessing them, and giving them success in their work of faith, labor of love, patience of hope.

Not a few friends of the University have given liberally for its financial needs. The aim is to secure subscriptions to the amount of \$100,000 for present emergencies, and, in addition, an endowment of at least \$100,000, the interest of which is to go to help pay instructors in the future. One of these funds is called the "Bresee Security Fund," and the other the "Bresee Endowment Fund." The people seem to be taking hold of these funds, and the prospect of success is good—especially for the endowment fund, a feature of which is unique. Subscribers give notes, naming the principal amount subscribed, and payable at pleasure during lifetime. If not paid during lifetime, and no provision, by will or otherwise, for payment at death, then the note becomes cancelled. But interest, at the rate of 6 per cent per annum, is to be paid quarterly until the principal is paid, or until the death of the subscriber. The Security Fund is divided into two hundred blocks, of \$500 each, 80 per cent of which is conditioned upon the entire sum of \$100,000 being subscribed by September 30, 1918; but 20 per cent of which is payable within thirty days of the date of the subscription. The Endowment Fund is divided into one hundred blocks of \$1,000 each, payable within lifetime, while interest begins at once. This fund is the popular one—a number of persons, without personal interview, having voluntarily subscribed as personally responsible, either to themselves pay personally or to secure the money from others. We hope for success for both funds, though the provision for the future is more desirable than paying a debt for the past.

We have secured a sufficient faculty of good and true men and women, and all of those now connected with the University—either as trustees, teachers, other officials, and students, both active and prospective—are united in mind and heart and holy purpose. Thank God!

The undersigned, although personally desirous of having much less work than he has had, rather than more—really longing for rest from arduous labors, and trying and perplexing official relations and responsibilities—solely because of his love for the holy cause and the cause of holiness, as represented by our church, and especially longing for the resuscitation and rehabilitation of this school which was founded years ago by the zeal and wisdom and love and devotion of Dr. Bresee—has agreed to do his best for the school as its president.

I humbly and earnestly solicit the sympathies and prayers and assistance of all who stand for what this dear school has stood and proposes to stand in the future.

The time for opening for the next year has been set for September 10th. On September 12th, at 10 a.m., the president will deliver an address in the chapel of the University, setting forth the principles, purposes, plans, prospects of the Nazarene University.

EDWARD F. WALKER, *President.*

four years, and psychology and psychic culture in the fourth year. J. O. Young, Norma, N. D., still holds the department of church history throughout the course, and "One Hundred Years of Missions" in the second year, and William M. Irwin, Minot, N. D., has "Elementary English" and the church Manual, in the first year, and "Paragraph Writing" in the second. In addition, F. B. Jansen, Cherry Ridge, Mont., was put in charge of the studies for the German preachers and deaconesses, and will arrange for those who may wish to pursue the courses in that language.

Students may take their examinations during the year, at any time they may be ready, by writing to the examiner in the desired study, or may be examined at the seat of the Assembly, the day before the meeting of that body. I will be glad to hear from any one interested, at any time, and advise concerning his studies. I also invite correspondence from members of the board, who may have suggestions to make concerning our work.
Freewater, Mont. H. G. COWAN, *Chairman.*

CHURCH NEWS

Woodward, Okla.

We began a tent meeting here August 2d, with Rev. Arthur Green and daughter, of Bethany, Okla., as leaders. There is much opposition to holiness here, but the Spirit is working. Two have been saved and others have requested prayers. The meeting here will continue until about August 20th, then we go to Prairie Gem for another battle for about three weeks. Let all pray for these meetings.—C. H. ALGER, *Pastor.*

San Diego, Cal.

August 5th was a day that shall not be forgotten by the Pentecostal Church of the Nazarene in San Diego. The cloud that had rested upon our beloved church has been breaking and showing some clear sky above it ever since Brother Griffin became our pastor, June 24th. On July 26th the Lord sent us dear Brother Wilde and

his band. From the very beginning the spirit of revival was felt, and we knew God was leading. Last Sunday morning Brother Wilde preached on Paul's wonderful prayer (Eph. 3:14-21). In the afternoon service the glory fell on three people, husband, wife, and mother, kneeling at the altar. While the dear wife was trying to testify, but was too full, one brother broke out singing a verse of a hymn. The glory fell on our dear sister, and it seemed as if her very body would go up in the cloud as she shouted and leaped with a face aglow, and every heart was melted. Oh hallelujah! A few of us have fasted, wept, and prayed the last few months, and looked to God alone. It pays to hold steady and keep our seat in the ship while the storm is raging, knowing that the King of kings is our captain, and His hand is on the helm. Victory is ahead. We had an all-day meeting Thursday, August 9th. We are expecting some from our churches all over the District. Pray for us.—MRS. C. F. CRANE.

Santa Fe, Tenn.

We are in the battle at Fly, which is one of the churches on my circuit, and the Lord is blessing. There were twenty at the altar last night and several professions. We have had twenty-two either saved or sanctified and nine united with the church yesterday. J. W. Hutchinson and Miss Alma French have had charge of the music.—E. T. Cox, *Pastor.*

Toledo, Ohio

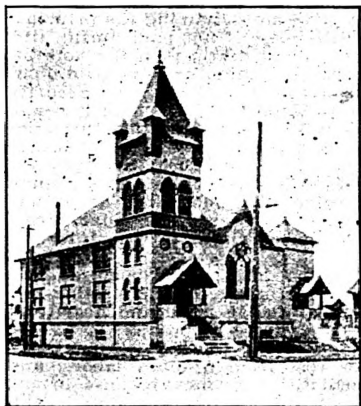
Our tent campaign in Toledo opened July 8th and continued until August 5th. Brother H. C. Lytle of Bowling Green rendered good service and remains with us until September 2d. Rev. James Short, our District Superintendent, came to us on July 13th and helped push the battle until the close. Quite a number prayed through to victory. On August 5th Brother Short organized the First Pentecostal Church of the Nazarene of Toledo, with twenty-one members. Amen! Sister Lois Wise, of Marion, Ohio, gave good service in song and solo work. We have moved the tent to East Toledo and open a campaign August 12th, to continue until September 2d. Brother M. C. Adam

of Seymour, Ind., and Sister Mattie Wines came to help push the battle. The writer has been called to oversee this flock until our next Assembly. We covet the prayers of the people of God for this work.—L. E. GRATTAN.

Berkeley, (Cal.) Church

A FREE EDUCATION OF THE HIGHEST
STANDING TO ALL.

This is it: Berkeley is known all over the country as a university city of the best advantages. Here is located the California State University, the largest in America, and with the very best equipment and resources. In the summer time we have all the leading educators from all over the country giving special lectures and courses. We have men from Harvard and Yale and other leading colleges. In addition and adjoining this great university there is a large interdenominational seminary, where all theological work is given, and any degree may be taken. Our Pentecostal Nazarene church is located



BERKELEY PENTECOSTAL NAZARENE CHURCH

within ten minutes' walk of these wonderful advantages.

Tuition is not only free in both of these schools, but scholarships are offered in the seminary to those having proper credits. Dormitory accommodations are supplied, and an amount of about \$10 a month allowed for expenses. One can thus register in the seminary and attend the university also.

In our own church schools we are often hindered financially, and are not able to offer first-class college advantages and university training; but here in our proposal we may have it with no financial burden to the church. We furnish the fire and they will furnish the brains. We offer a good spiritual home, where the student can keep well fed on the things of God, while he is getting his schooling.

We shall make it our business to furnish all the information that any applicant may desire, and we very earnestly solicit the correspondence of any who are interested. We will be glad to mail catalogs upon request, of these schools. The grammar school advantages here are also of the very best, and many people move to Berkeley for these excellent advantages for their children.

Berkeley is a city claiming the best all-around climate in the United States. In the summer, when people in the most places are sweltering in the heat, this city lies in perfect comfort. The summer days are clear and bright and inspiring to health. The falls are ideal, and the winters free from cold or severe weather. In fact, the same weight clothing is worn the year round. The city is located just across the bay from San Francisco. Twenty minutes on the car and twenty minutes on the ferry puts one right in the great western metropolis. To the south and east and adjoining is the great city of Oakland. Of these three places Berkeley holds the ideal for all-round conditions. It is a clean, temperance town under good government.

Berkeley church is the second oldest church in the Nazarene movement prior to the consolidation, being organized soon after the work in Los Angeles. She has enjoyed a long, prosperous era of worship, and has been served by ten pastors of the best standing. If you plan on moving to California, write to us, 2306 McKinley avenue.

M. F. GROSE, Pastor.

Chrisman, Ill.

Rev. F. A. Callahan, a Pentecostal Nazarene evangelist from Pittsboro, Ind., came to Chrisman, Ill., July 14th, and commenced his meeting in the city park on the public square, where he preached the true gospel. People were saved and sanctified and healed, for which we praise the Lord. We certainly recommend Brother Callahan as an evangelist, for he does not get discouraged. The meeting closed July 29th, and District Superintendent W. G. Schurman, of Chicago Central District, preached at the last evening service to a large audience.—LEO. G. SCOTT, Reporter.

Bangs, Texas

We have just closed one of the greatest revivals I have ever had the privilege of attending, under the human leadership of Rev. F. C. Blakeley. The saints leaped and shouted for joy, sinners were saved, backsliders reclaimed, believers sanctified. In different parts of the tabernacle seats became mourners' benches. Oh, bless God for old-time religion! We had with us Brother and Sister Hill, who were instrumental in bringing things to pass. The organist, Sister Lulu Edwards, was at her best and performed her duty well. There were fourteen additions to the church, with others to follow. We give Him all the glory. Amen!—C. P. CLAYTON, Pastor.

Stoux City, Iowa

Our church in this city is growing spiritually, numerically, and financially. Last Thursday evening at our praymeeting there were thirty in attendance. All took part in the testimony meeting. Our cottage praymeetings are well attended. We jointly hold a street meeting with the holiness mission every Saturday night. We have a baby organ and the singing draws the crowds. About all of our finances for the year have been met. Our finances this year have far exceeded any other year. Brother S. M. Lehman received an unanimous call. This makes his fourth year. We wonder how the holiness people can get along without a Pentecostal Nazarene church, or how our people, the Pentecostal Nazarenes, can get along without the HERALD OF HOLINESS. I watch for it and read the reports as eagerly as I would a letter from any relative.—S. M. DOEBLER, Deaconess.

HERALD OF HOLINESS DAY, SUNDAY, SEPT. 16TH

Rice, Texas

We pitched battle against the Enemy here with Doctor Thomas E. Mangum and wife, evangelists, with Sister Ila Hurley, pianist. Doctor Mangum is a man of ability and one who has a level head and a heart full of the Holy Ghost. He proves himself to be a great leader for a young man. His sermons on sin and hell are soul stirring and convincing and logical. During his preaching remarkable instances occurred. It pays to be led by the Holy Ghost. Our beloved District Superintendent, William E. Fisher, was with us Saturday night and Sunday. He brought the message Sunday at 11 o'clock, and it was a feast to our souls. Seekers were at the altar. During the revival many knelt at the altar, eighteen finding pardon or purity, with seven additions to the church. We had with us Brother and Sister Fryar, Brother and Sister Hill, Brother and Sister Belew, and their families. May God richly bless all until we meet again.—C. P. CLAYTON, Pastor.

Lenox, Ark.

There were seekers at almost every service, some finding the Lord. The writer preached on missions. Our people expect to raise our apportionment. The last night there were almost one hundred at the altar saved or sanctified. I have just started at Lenox and have had three services, one being saved. Am expecting victory.—W. C. THORNTON, Pastor.

Danville, Ark.

Yesterday was a high day in Danville. Brother J. W. Chisum was with us and preached two very forceful sermons. The morning theme was God's call to the world. The altar was full, fifteen praying through. For the evening service his theme was God's call to the Church. There were many at the altar for sanctification.—REV. J. W. CRITCHLO, Pastor.

Grand Rapids, Mich.

The Grand Rapids church is marching on to certain victory. We expect to retain Rev. L. H. Humbrey another year. It would be hard to find another man to fill his place in all the various duties of a pastor. We have partly completed the needed repairs on the church. We have a noble band of young people here, who are satisfied with God's grace. To listen to their burning testimonies is an inspiration to any one.—GEORGE E. GRETZINGER.

Eagle, Idaho

Eagle is a village located in a fine fruit and farming district in Boise Valley, nine miles from the city. The Nazarenes pitched their tent there in June soon after the District Assembly ad-

joined. The meeting was in charge of Rev. Newton Kendall, the converted cowboy evangelist. The meeting resulted in a number of conversions and sanctifications. Rev. N. B. Herrell, our wide-awake, aggressive District Superintendent, organized a class with thirteen charter members. One good brother has donated a lot upon which to build a church and they are planning to soon commence building. An old gentleman who owns considerable property in the town has donated an unoccupied store building free of rent to the Pentecostal Nazarenes to worship in till they build a church. The evangelist, Rev. Mr. Kendall, has been called as pastor. We have a Sunday school with an earnest and energetic superintendent. The outlook is bright for the future.—J. N. KENDALL.

A HERALD OF HOLINESS IN EVERY NAZARENE HOME

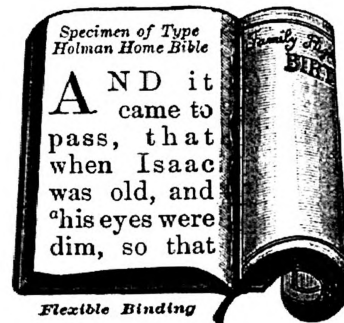
Boulder, Col.

Our Boulder Pentecostal Nazarene church has just passed the first anniversary of its organization. For the last year we have worshipped in a hall in an inconvenient place. We are glad, however, to report still better things for the future. The trustees have rented the Seventh Day Baptist church, which we will occupy in a few weeks. It is a beautiful little stone church in a good location. Here we expect to pray and work and prosper under the blessing of God. Rev. Charles Williams, the pastor, with his wife, are doing faithful and efficient service. One thing which has marked our little church from the beginning has been the spirit of brotherly love. By the grace of God we are not a compromising church, but we propose to have a compassionate spirit and deal tenderly with the bruised reed and the smoking flax. Each family takes the HERALD OF HOLINESS and we will observe September 16th as HERALD OF HOLINESS day. Brethren, pray for us.—WILLIAM BROWNELL, Secretary.

Tarentum, Pa.

We are glad to report victory through the blood of Jesus. Closed a ten weeks' revival meeting here Sunday evening, August 5th, with great victory. Evangelist M. C. Adam of Seymour, Ind., was at his best. Although a time of great trials

A Home Bible



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Easy to Read! Large, clear pica type!

This Bible supplies a demand for a volume of convenient size with large easy reading type suitable for daily family reading. A special feature of this Bible is the names of books printed in heavy type in upper outside corner of each page, enabling the reader to find the place at a glance.

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No. 2014. Durably bound in French Seal Leather, full flexible covers, round corners, red under gold edges, silk head bands and silk marker, gold titles \$3.50

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2106, 2115 Troost Avenue
Kansas City, Mo.

and testing, yet it proved to be a feast of fat things from the presence of the Lord. Our little band of Pentecostal Nazarenes are much improved spiritually, and we are on the march exploring and taking possession of new lands in Canaan, and some work is being accomplished, we believe, that will stand the test until Jesus comes. A large number of souls prayed through to victory and were saved and sanctified, for which we give God all the glory. Several have united with the church here and more yet to come. Any church in need of red hot, fire baptized, Holy Ghost preaching will make no mistake by engaging Brother Adam as evangelist. Pray for the work here.—JESSIE B. VAN SICKLE, *Pastor*.

TELEGRAM

LOS ANGELES, Cal.

HERALD OF HOLINESS:

All Young People's Societies of the Southern California District are urged to do their best to send full representation to the first big Young People's Convention, Pomona, August 30th. Splendid program. Important business, together with outline of big winter campaign demand support and co-operation of all. On to victory.

DONALD J. SMITH.

TELEGRAM

OKLAHOMA CITY, Okla.

HERALD OF HOLINESS:

Will Reavis, a graduate of Oklahoma Holiness College, a called missionary to India, now pastor at Delhi church, is fast sinking with an incurable disease. All churches are requested to have special prayer for his healing August 26th at 11 a. m.

C. B. WIDMEYER, *President*.

TELEGRAM

ADA, Okla.

HERALD OF HOLINESS:

The tent meeting closed last night in a blaze of glory, with ninety professions. Plenty old-time shouting. Confessions made of three years' standing cost one man twenty dollars, one woman five dollars to fix up. We commence at Madill Thursday night. Address us there.

F. R. MORGAN.

TELEGRAM

OKLAHOMA CITY, Okla.

HERALD OF HOLINESS:

The Nazarene state campmeeting will convene at Bethany, Okla., September 20th to 30th, inclusive. Rev. Andrew Johnson, of Wilmore, Ky., will be the preacher in charge. Come and enjoy the meeting.

C. B. WIDMEYER.

TELEGRAM

GREENVILLE, Tex.

HERALD OF HOLINESS:

Peniel campmeeting closed last night. It was a veritable Pentecost. All agree that it surpassed any meeting which we have had for years. Rev. Mr. Cain and Rev. Mr. Neely were at their best. A conservative estimate places the number saved and sanctified at approximately three hundred.

STEPHEN S. WHITE, JR.,
Reporter.

"Inasmuch"

And the King shall answer and say, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.—Bible.

"Am I my brother's keeper?" was one of the first questions asked in the day of beginnings, and as it was impressed upon our race, yet under law that it was not to be *unmindful* of another's condition, so now we who are in a dispensation of grace are made doubly responsible to those about us, especially when the door of opportunity is thrown widely open in our faces. Read the following letters and judge whether "Inasmuch" is not a helpful ministry.

"Dear Herald of Holiness: I thank you very much for your kindness in continuing my subscription for the next six months. I truly appreciate it, and I know it will be a great help and blessing to me."

"Dear Inasmuch: "I received the Herald of Holiness and your kind letter, and I write to thank you for both. I have learned the beautiful lesson that He always provides for His children. Our Master alone knows how much I appreciate your kindness to me. I thank the Lord, and I thank you for putting you in remembrance of me."

Your shut-in sister.

If you would like to see your *cruse of oil multiplied*, give of your *abundance* to send the gospel unto the uttermost parts of the world, beginning at *Jerusalem*.

Offerings to "Inasmuch" Fund

Previously reported	\$44.49	Arthur Mercer	5.00
Henry Bell75	Peter Reinholdt	1.50
Mrs. William Barry	1.00	Mrs. Mary Wilkins	16.00
C. H. Keves	1.00		
A friend (Denver)	\$ 3.50	Total	\$73.24

HERALD OF HOLINESS, 2109 Troost Ave.,
Kansas City, Mo.

I desire to become enrolled as a member of the "Inasmuch" Band, organized for the purpose of sending the HERALD OF HOLINESS "unto one of the least of these my brethren," and am inclosing herewith the sum of-----Dollars to apply on said fund.

(Signed) NAME-----

ADDRESS-----

Newton, Kas.

The Newton church had its annual meeting Wednesday night and called our present pastor, Rev. J. W. Oliver, for the ensuing year. Our church in many respects is in better condition than it has been for years. The Lord was truly with us at our fifth Sunday services and gave us a mighty refreshing. We have organized our church into three gospel bands to canvass the city and get into new homes with our prayermeetings and bring in many souls that would not be reached otherwise, and consequently build up the work at this place. Our faith is looking up and we are expecting great things of the Lord.—A. B. BRACKEN, *Reporter*.

Naomi, Ky.

While visiting our relatives in Kentucky recently we preached for our church at Highway, Creelsboro, and Whetstone. Rev. E. E. Robinson is our pastor at Highway and Creelsboro. We found his people doing nicely. They were in a good spiritual condition. Brother Robinson has certainly proved himself a real shepherd. We then went to assist Rev. I. T. Stovall in two meetings. We began at Faubush and ran two weeks. There were several at the altar, and only four prayed through. We then went to Naomi, where twenty-nine prayed through and many others were seeking the Lord. It was a real revival. We think Brother Stovall is one of our best pastors and also one of our best teachers. Any college or university would make no mistake in electing him to their faculty. We are now finishing up our work at Lerna and Coffeville. Brothers Purington and Bouton filled our pulpit for us while we were away. The people were much pleased with their messages.—L. T. WELLS, *Pastor*.

DO YOUR BIT

This magnetic war slogan, created by the exigency of the hour, has been the means of injecting into the English army a wave of enthusiasm that has amounted to almost a frenzy, and has sent the British Tommy against overwhelming odds to pluck victory out of seeming defeat in many battles. Would to God that the great Pentecostal Nazarene army of sanctified folks would listen and profit by this selfsame inspiring com-

mand of "do your bit." Do we as a church recognize the fact that our Publishing House is the very bone and sinew of this great movement for spreading scriptural holiness throughout the world? Every fraternal organization has its periodical setting forth the end and aim of the society, and all the members are expected to subscribe in order that they may keep in touch with every forward movement planned. Our denomination has in the HERALD OF HOLINESS one of the very best publications in the land, and its every page is a mine of knowledge, spiritually and denominationally, and as such should command the patronage of every loyal Pentecostal Nazarene.

Let us ask our members two questions only: Are you a subscriber to the HERALD OF HOLINESS? If the answer is in the negative, will you not ask the Lord to open the way for you to send in your subscription *immediately*? If you do enjoy its visits weekly, wouldn't it be a fine thing and entirely within your profession as a believer in the Golden Rule to see that it is put into the hands of some of our faithful brethren on the frontier, who are getting less than a living in their sacrificing labor for the Master's cause?

This can be accomplished by filling in the "Inasmuch" blank in this issue of the paper.

Just imagine yourself in the van of a body of fighting soldiers and "do your bit."

INASMUCH.

DEATHS

David—The funeral of Brother Roy David, who was taken home Sunday morning, was held in the chapel. His death was caused by a log falling on him while working in a lumber camp. He lived four days after the accident, and his theme during this time was praises to God. The services were conducted by Brother and Sister Herrell. The class here was organized about four years ago, and this is the first one to be called since the organization of the church. Surely this is remarkable, and to our Lord be all the praise for such a record.—Eugene Emerson.

King—Mrs. Martha Frances King, better known as Aunt Fanny, was the daughter of Mr. and Mrs. J. H. Corder. She was born near Carthage, Smith county, Tennessee, November 19, 1849, and died at her home near Lebanon, Wilson county, July 19, 1917. She was married to James Dixon King in Gordonville, Tenn., at the home of Pleasant Gold, by Rev. John W. Bowen. She proved to be a very

devoted wife. She was converted in early girlhood, and sanctified in a campmeeting held by Rev. J. J. Rye, at Linwood, Tenn., in September, 1890. Ever after she proved herself a true friend and liberal supporter of the holiness cause. She assured the

writer and others that she was ready for the change. For nearly twenty-four hours before her death she was in constant prayer. At 6 p. m., as the day was fading away, her spirit took its flight to Him who gave it.—J. A. Smith, Pastor.

Heustis—Our dear sister Audie Heustis, wife of Paul Heustis, and daughter of Brother Van and Sister Corisle Farmer, was called away from our community to her heavenly home on July 30, 1917, by a bolt of lightning. Sister Audie was twenty years old last May. She leaves a husband, a baby, her father and mother, one brother and four sisters, together with her grandparents and many friends to mourn her loss, but not to weep as those who have no hope. Audie was converted in childhood and sanctified later on. She was a member of the Pentecostal Church of the Nazarene at Cisco, Texas. The funeral services were held at the Cisco cemetery by the writer.—T. C. Eason.

Plecker—Isaac Plecker, one of our members, age seventy-five years, went home to Jesus, Monday, July 23d. For some time he had not been able to attend public services, but little, yet it was always a delight to him to have the saints gather in his home, as they often did, and sing and pray and talk together of things of God. Some of the family and many loved ones have gone before. He leaves behind his faithful wife, with whom he had lived for fifty-one years; also three daughters and two sons and their families. On account of the absence of his pastor, the funeral services were conducted by Wm. C. O. Bancroft, pastor of our Greeley church.—William Brownell, Reporter.

Books That We Recommend

A Cloud of Witnesses. By L. M. Campbell. A series of Bible Readings by well known authors. 128 pp.; cloth, 25c; pebble cloth, 15c.

A Pitcher of Cream. By Bud Robinson. It has been read and enjoyed by thousands. Brim full of thoughts rich as cream. 111 pp.; cloth, 50c.

All About the Bible. By Sidney Collett. Very useful to the Bible student. 324 pp.; cloth, \$1.

Bible Readings on the Second Blessing. By C. W. Ruth. Ten exceedingly helpful and practical Bible readings on different phases of the Second Blessing. 100 pp.; cloth, 50c.

Boys of the Old Sea Bed. By Charles Allen McConnell. A true story of frontier life in Wisconsin. 176 pp.; cloth, 50c.

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PERSONALS

Rev. H. W. Hauselman and wife are engaged in a good meeting at Segal, Okla., and desire the prayers of the saints.

Rev. W. T. Mason and wife are engaged in a revival meeting at Fowler, near Mt. Grove, Mo.

Our General Manager, Rev. J. F. Sanders, with his wife, Mrs. Phoebe Sanders, is taking a much needed rest. Of course he is resting just like all holiness preachers rest, he is helping in a campmeeting at Greenastle, Ind., which is being conducted by Evangelist August N. Nilson.

Sister Selma Ward, of Marion, Ind., writes that she has been seeing some of the good fruits of the Herald of Holiness. She gave out some copies in the jail and a young man was saved from reading it. She also gave out some copies in a Methodist church, and a lady was sanctified as a result. We would suggest this plan to others. Don't destroy your papers, but give them out, unless you are making a file.

Brother N. M. Shive, of Cabot, Ark., sends a special request for prayer for his pastor, Rev. C. A. Imhoff, who is very ill. Let all those who have faith pray that the Lord will restore our dear brother to preach holiness many years yet. Our God is able.

Rev. Nolan Floyd, who is now living at 2710 Sacramento street, El Paso, is very desirous to enter the Lord's work somewhere in Oklahoma. He would make a share crop in a holiness community.

Rev. W. T. Mason and wife have just closed a good meeting near Springfield, Mo. A number were saved and sanctified, and prospects are good for a church.

Rev. E. G. and Jamie Roberts are now in the midst of the Hill Crest campmeeting at Kampsville, Ill. They report the church at Hammond, Ind., to be in splendid condition.

Rev. Paul J. Goodwin and wife stopped over in Kansas City last Monday and paid the Publishing House a very pleasant visit. They will join their father, General Superintendent Goodwin, in a revival meeting at our Maplewood church, St. Louis, Mo. Brother Paul has accepted the pastorate of our church at West Somerville, Mass., and we wish for him a successful year.

A HERALD OF HOLINESS IN EVERY NAZARENE HOME

ANNOUNCEMENTS

Announcement—There will be a holiness campmeeting held under large tent, beginning August 30th and continuing until September 8th, at Union Valley Wesleyan church, Evangelists Allie and Emma Irlek, of Pilot Point, Texas, will be in charge, assisted by many local and visiting ministers and workers. Union Valley campmeeting is only seven miles northwest of Belleville, Kas., and there are most excellent roads in all directions, making it of easy access. There will be living and sleeping tents and apartments provided for on the grounds. If you desire to attend part or all of the time, kindly notify Bert Brown, Route 3, Belleville, Kas.

Notice to Kansas District—The Board of Examiners and all candidates for examination are hereby notified that examinations will be held on Tuesday, September 4th, at the Pentecostal Church of the Nazarene, Plainsville, Kas., beginning at 9 a. m.—Fred H. Mendell, President Board of Examiners.

District Campmeeting—The Idaho-Oregon District campmeeting will be held at Nampa, Idaho, September 20th to 30th. Write Rev. H. O. Wiley, Nampa, Idaho, for information.

Notice to Iowa District—The Board of Examination of the Iowa District will meet at the Pentecostal Church of the Nazarene, Oskaloosa, Iowa, at 9:30 a. m. Tuesday, August 28, 1917. Let all who expect to take examinations before the board at our coming District Assembly meet the board at this time.—E. A. Clark, Chairman of Board.

Notice to Iowa District—The annual session of the Iowa District Assembly will be held at Oskaloosa, Iowa, August 29th to September 2nd. Pastors please notify Rev. J. A. Ward, Oskaloosa, Iowa, of the name and number of those expecting to attend from your charges, who are entitled to entertainment.—E. A. Clark, District Superintendent.

Notice to Kansas District—We are all aware of the fact that the District Assembly is at hand and many pledges are as yet not paid in full for missions. Please take note and see same so at least reach me on or before September 1st. Do n't fail.—

Pentecostal Nazarene Publishing House
2109, 2115 Troost Avenue
Kansas City, Mo.

Thomas Keddie, Jr., Secy. and Treas., Hutchinson, Kas.

Notice—I have an open date from August 20th to September 5th, which I could give to some of our churches on the Kansas District. Those desiring my services write me at Wichita, Kas.—Sam the Nazarene.

Singer Wanted—Would like to correspond with wide-awake song evangelist for revival and camp-meeting work, to travel with me constantly. Young man and wife preferred, who can handle the music and singing. A good opportunity for right party.—E. F. Fritchett, Dist. Supt., Homer, La.

Campmeeting—A campmeeting is to be held at Springerton, Ill. September 13th to 24th. Workers, W. R. Cain, Wichita, Kas.; Mrs. Edna Wells Hoke, Decatur, Ill. Rev. Z. L. Petty, Beebe, Ark., will have charge of praise service. Mr. J. O. Hoke, song leader.—Louella Jamerson, Secy.

Notice—Wanted by Oklahoma Holiness College, a violin and twin instrument instructor. Student preferred.—W. P. Olin, Secy.

Announcement—Rev. J. E. Linza has been appointed District Superintendent of the Missouri District, Pentecostal Church of the Nazarene, to serve until the next District Assembly, Rev. J. D. Scott having resigned.—R. T. Williams, Genl. Supt.

Notice to Licensed Ministers, Chicago Central District—in compliance with the mode of examination as set forth in Manual, pages 53 and 54, we urge and expect those who are licensed and expect renewal or advancement, to appear in Olivet, Ill., on September 4th, for examination in their respective studies. Those holding credits from schools on branches included in course please have same ready for presentation to board of examiners. By order examining board.—Charles A. Brown, Acting Chairman. Prof. T. S. Green, Secy.

HERALD of HOLINESS DAY, SUNDAY, SEPT. 16TH

DIRECTORIES

General Superintendents

H. F. REYNOLDS—Kansas City, Mo. Res. 4924 Agnes ave.; office, 2109 Troost ave.

Missionary and Evangelistic

Table listing various locations and dates for missionary and evangelistic work, including Calgary, Vancouver, Victoria, Everett, Bellingham, Seattle, Tacoma, Portland, Walla Walla, Spokane, Burns, Nampa and Boise, Idaho.

E. F. WALKER—Glendora, Cal. Gaines (Mich.) Campmeeting—August 24-Sept. 2

J. W. GOODWIN—Los Angeles, Cal.

Home address, Los Angeles, Cal. Address mail to 2109 Troost ave., Kansas City, Mo., for forwarding.

District Assemblies

Table listing district assemblies for Chicago Central, Indiana, Kentucky, Western Oklahoma, Eastern Oklahoma, and R. T. Williams.

District Assemblies

Table listing district assemblies for Iowa, Kansas, Nebraska, Michigan, Tennessee, and Missouri.

DISTRICT SUPERINTENDENTS

Table listing district superintendents for various states including Alabama, Alberta, Canada, Arkansas, British Isles, Colorado, Chicago Central, Dallas, Dakotas, East Oklahoma, Florida, Georgia, Idaho-Oregon, Indiana, Iowa, Kansas, Kentucky, Louisiana, Manitoba-Sask, Michigan, Mississippi, Missouri, Nebraska, New England, New York, New Mexico, Northwest, West Oklahoma, Pittsburgh, San Antonio, San Francisco, and Southern California.

Tennessee—F. W. Johnson—Trevacca College, Nashville, Tenn. Washington-Philadelphia—W. W. Hanks—1011 W. Allegheny st., Philadelphia, Pa.

EVANGELISTIC AND CAMPMEETING DATES

Table listing evangelistic and campmeeting dates for various locations including Hogensville (Ga.), Old Orchard, Me., Winchester, Ind., Honey Grove, Texas, Louisville, Tenn., Campton, Ky., Mitchell, Ind., Akron, Ohio, Adrian, Mich., Goss Camp, Mo., Bellerville (Union Valley) Kas., Richland, N. Y., Campton, Ky., Street, Ind., Baltimore, Md., Martinsburg, W. Va., Morrillon, Ark., Union City, Mo., Wilson Creek, Mo., Hutchinson, Kas., Plainville, Kas., Ozark, Ark.

Evangelists

[The following is a list of Authorized Evangelists of the Pentecostal Church of the Nazarene given by District and Authorized Evangelist of the church may have his name in this column by forwarding same to this office, stating the District giving him such commission. We ask the District Secretaries to keep the list corrected.—Gen. Mgr.]

Table listing authorized evangelists for various states including Alabama, Alberta, Arkansas, Chicago Central, Colorado, Dallas, Florida, Hamlin, Idaho-Oregon, Indiana, Iowa, Kansas, Kentucky, Michigan, Missouri, Nebraska, New York, North Carolina, Oklahoma, Oregon, Pennsylvania, Tennessee, Texas, Virginia, and West Virginia.

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

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

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

Missouri—Brawley, G. C., Redford, Mo.; Crow, Bertha, Springfield, Mo.; Davis, Clarence L., Ramsey, Ind.; Rudolph, P. A., Keosauqua, Ill.; Koppel, J. and wife, 3836 Delmar, St. Louis, Mo.; Seal, William, Des Arc, Mo.; Taylor, Elwood, Des Arc, Mo.; Wright, C. A., Des Arc, Mo.; Hibner, L., Clarkton, Mo.

Nebraska—Ludwig, Theodore and Minnie, York, Neb.; Hunter, J. R., 69 S. 30th st., Lincoln, Neb.; Williams, H. C., 2055 Potter st., Lincoln, Neb.; Wigfield, J. E., 2300 W. 7th st., Hastings, Neb.

New England—Phillips, R. S., Burlington, Vt. New Mexico—Saeel, T. D., Farmington, N. M.

Northwest—Maltezone, M. L., Walla Walla, Wash.; Elliott, Harry J., 757 East Davis st., Portland, Ore.; Elliott, William A., General Delivery, Spokane, Wash.; Ethell, H. C., Springfield, Ore.; Crooks, Mrs. Stella, 650 Quimby st., Portland, Ore.; Mathews, Ernest S. (Lewis & Mathews), Winlock, Ore.; Nilsson, August N., eastern address, 3725 N. Marshallfield ave., Chicago, Ill.; home address, 605 East 76th st., N. Portland, Ore.; Wallace, DeLance, P. O. Box 304, Walla Walla, Wash.; Frazier, J. W., Ridgefield, Wash.

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

Pittsburgh—Bacon, David G., 733 Woodland, Alliance, Ohio; Coyault, Orville, Troy, Ohio; Cooley, Anna M., 333 Prairie st., Whitewater, Wis.; Deane, Ernest, Monhegan, Me.; Eraklin, G. W., Ironton, Ohio.; Elliott, Homer E., Grove City, Pa.; Lytle, Henry C., 703 Second st., Bowling Green, Ohio; Sloan, Carrie (Crow) East Liverpool, Ohio; Short, Mrs. J. W., Dayton, Ohio; Lee, Rev. H., Higbee, 205 Miller ave., New Philadelphia, Ohio; Balrd, Charles E., 461 East 2d st., Logan, Ohio; Hafer, Will H., Lincoln, Pa.; Bond, J. H., 1716 East st., N. S., Pittsburgh, Pa.; Adam, M. C., 321 South Poplar st., Seymour, Ind.; Smith, Walter A., Bnoola, Pa.; Kell, Miss Lula, 514 Jackson st., East Liverpool, Ohio; Tevis, George W., 1765 Williams ave., Norwood, Ohio; Doverspike, Robert R., Mayport, Pa.; Walls, S. H., 108 Wilbert st., Pittsburgh, Pennsylvania; Cox, F. W., Ashtabula, Ohio.

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

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

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

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

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