

HERALD of HOLINESS

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

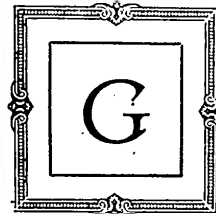
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EDITORIAL

The Ground of Holiness



GOD is not only holy; He is absolutely holy, or holiness is *His nature*. The very essence of His being is holiness. From all eternity He was not only holy, but His nature was holy. Holiness hence "becometh thy house, Lord God Almighty." It is for this reason that He urges His own holiness as the reason and the cause of our holiness. Note that we say *reason* AND *cause*. He insists that we must be holy and gives *first*, as a reason, that He is holy. The reason relates to us; while the cause relates to God himself. We must be holy because He is holy and we need holiness to make us like Him. If we are to live with Him forever it is very meet that we have that nature most like His own that we may have a basis of congeniality with Him. Without this holiness how could we enjoy Him and association with Him forever?

Among mortals here below there is needed a basis of congeniality as a condition of mutual enjoyment in association together. Put down a laborer from the brick kilns of Egypt in the court of Pharaoh and how would he have felt with no previous preparation in training as a courtier? He would have needed much brushing up in court etiquette and the manners of royalty before he could have felt at home in the circles of royalty. So to thrust us into the court of heaven in companionship with God for our Father, how could we have anything in common with Him with carnality in us? We need to have natures in tune with His own before we could enjoy Him even as our Father.

So that toward us it is made necessary that we be holy. It is toward us that His requirement is "Be ye holy for I am holy." The reason is urged as to us, for it is our need and not God's that we must have holiness. Then the *cause* is implied as well and this is Godward instead of manward. The implication is that He urges that we be holy because He is able to make us holy. Hence there is no excuse for us to appear before Him without it. This is very blessed indeed to be assured that He commands it because He is abundantly able, notwithstanding our weakness and impotence, to make us holy. This is certainly very great as an implied promise as well as an assurance to us of His ability to enable us to be or to make us what He commands of us.

There comes in also the thought of certainty here. If He be holiness itself and He commands us to be holy, not only is He able to do for us what He requires in the command, but there is absolute certainty of no failure in the outcome of the matter for He will surely and inevitably accomplish that which He desireth and

demandeth of us. We can rest, therefore, quiet and serene and happy in the fact that what He has begun He will accomplish. It is in and by His Son Jesus our Lord that He accomplishes this in and for us. It is Jesus Christ who is made unto us "wisdom, and righteousness, and sanctification, and redemption." As truly as the Lord liveth; as truly as God is bigger than the Devil; as truly as truth is truth; as truly as heaven is to be the abode of the righteous so true is it that God will sanctify every child of His who puts his trust in the shed blood of His own and only begotten Son for the cleansing from all sin. There can be absolutely no failure until God breaks down and heaven fails and the Devil becomes bigger than God himself. God can and will undo or destroy anything, however dastardly or strong or terrible, for us that the Devil has done for us or put within us. We must admit the possibility of our being made holy or accept the alternative that the Devil can do a work against us which God can not undo.

Seek Holiness Because He Is Holy

One other deduction follows from the foregoing premises and that is that an experience personally of holiness necessarily ensues. How could God effectuate such a marvelous transformation as making a holy man out of an unholy man without there being a conscious experience of the mighty change in the person in whom the change is wrought? It is unthinkable that such a change could be accomplished without the subject of it being the recipient of a great inward experience of the change wrought. And it is just this that is implied when God promises and declares that He sanctifies us wholly. So that the entire round of glorious privileges in all its departments is included by direct statement or by implication in the fundamental fact of God's infinite holiness of nature. So we are to heed His divine injunction and seek holiness as our privilege and our need because He is holy—because we need and must have it in order to see and enjoy Him here and hereafter forever; and because He is able to do "exceeding abundantly" what He promises, and above all He promises, or what we can ask or think, we are to seek the glorious experience of personal holiness. Thank God for this unspeakable blessing vouchsafed to us in the precious blood of His Son and made sure by the glorious promise of the Father above!

Lead believers into the blessed experience, for this is the work committed to us as Pentecostal Nazarenes and to this let us bend all our energies until the Lord returns for us.

Power Not Possessions

IT IS often heard said by good and earnest souls that "if we had a large house or large possessions or prominent positions in life we could do so much more good and exert so much more influence for the help of others." This is an honest sentiment often in the mouth of those who say it, but is a mistake. It is not the large house that is the enabling cause of our being generous and hospitable in reality, but the large heart rightly occupied by the Spirit of the Father above. It is not large possessions that will enable one to do largely for the good of others and exert an influence for good that is wide and potent. It is the power of the indwelling Holy Spirit who bequeaths the spirit and power of the true riches, and which possession is the key to that secret and hidden influence that makes men felt for good.

Christ had not where to lay His head, but this did not prevent Him from casting over and adown the world and mankind a power which saves from sin and which has thus uplifted, and still uplifts, men and women from the weakness and degradation of sin anywhere and everywhere in all this wide world. His apostles were men without money or position, and generally without learning or influence or social position. Yet these men were quickly felt throughout the Roman empire and far more dreaded than even the hosts that poured down from the North in bloodthirsty hate and threatening power. The whole world shook with the silent tread of these godly men without purse or scrip and with no home or foreign prestige that the world counts on most. Where in all history has there been shown such tremendous influence exerted by an equal number of humble men obscure and unknown and unsung by their fellows? Or where has there been such influence exerted by an equal number of men of even superior intelligence and of the greatest gifts?

We must keep it clear in our mind that it is not social position or intellectual power or wealth or any other worldly or material thing that is to give us our greatest influence and power among men for their greatest good and uplift. It is our spiritual power received from the indwelling Holy Spirit, the gift of God through the blood of Christ.

Startling Facts Showing the Trend

THERE WERE some startling facts related at the recent World Bible Conference on Christian Fundamentals at Philadelphia. They show the sad trend away from the fundamentals of our faith by the prominent and leading divines of many churches. A young minister from New York state told of having been refused license to preach because of his orthodoxy. Another from a western state had had a bitter fight about his license for the same cause with the modernists of his church, but he had been able in spite of the strenuous fight against him to win out and get his license to preach.

An evangelist from the West told of a teacher in the high school who denied the existence of God to his classes, and another minister told of another high school teacher who induced her pupils to vote in favor of an edition of the Bible in which the miracles were omitted because nobody any longer believed them.

A missionary from the China Inland Mission on his way home to spend his vacation said there was dire need for this world conference to send its message to China, where the destructive criticism was making inroads upon the preaching of missionaries, and upon the literature being published by church publishing houses, and sent out to the fields.

Another speaker told of one girls' college in which there were 216 girls who were profane swearers. The speaker was enabled under God during a meeting in that college to bring 200 of these same girls to Christ. Naturally he urged that Bible conferences be held in the schools over the land wherever the opportunity was given. The same speaker told of two young girls being injured in an auto accident at 2 o'clock in the morning. When the morning papers announced the accident there were 186 mothers who telephoned to the hospital, each to learn if her daughter had been hurt.

These are a few samples of the dastardly work or fruit of the undermining of the faith of the people in the Bible by the higher critics and German rationalism. The Bible is the only safeguard of morals.

Submission to Authority

WE mean submission to parental authority is fundamental in the family life as well as in governmental affairs. In fact, the seeds of good government are sown in the children in their home life, or the seeds of anarchy are then and there sown. Sitting with a man recently seventy-one years of age who had raised a large family of children the subject of rearing of children came up. We gave expression to some sentiment like the above, to which he replied that he always let his children do just as they pleased and he believed the plan worked out as well as any other in the end. We knew two of his daughters who had children near us and they were the worst children we ever saw in a life of two score of years of maturity of manhood. His children copied the father's example. These were absolutely incorrigible at two years of age—some of them whom we knew—and their parents could not do anything at all with them. The mothers were prematurely old in young womanhood and there was every promise of the severest sorrow for both parents and children in all the years to come.

The truth is, some parents take extraordinary trouble to bring up convicts for the penitentiary and subjects for the gallows. It is in a miserably governed home that these future victims of the gallows and the chain-gang are trained, and to train them the parents pay a much heavier price than would be required to raise up loyal and law-abiding subjects of government, who would be a help and a blessing and a joy to their parents instead of breaking their hearts and finally bringing them to premature graves of disgrace and woe and disappointment.

God's curse rests on any such family government as our old friend practiced and advocated. No man or woman has any right to expect a quiet and peaceful old age who disregards common sense and the laws of God as one must do to bring up children as this old man did.

We are not an extreme advocate of corporal punishment of children. It is possible to raise them in a way to lead them to recognize and respect authority with little or no corporal punishment. When the lesson of submission to authority is taught there is no further trouble in the matter. It is nevertheless true that most parents neglect the wiser means and time for the inculcation of this lesson until there is no way out of the use of the rod if the children are ever brought to the point of due submission. Solomon must have known what he was saying when he uttered those words in the Proverbs, "He that spareth his rod hateth his son; but he that loveth him chastiseth him betimes."

This does not mean that there is always absolute necessity for the use of the rod with all children. Children differ greatly. Some are more easily brought to the principle of submission to authority than others. Some are more refractory naturally than others. But the mistake generally made is in missing the opportunity of getting the lesson ingrained in their natures in their earliest years. The infantile years past without the lesson learned there is trouble ahead for both parents and children. It is an outrageous wrong perpetrated upon children when parents fail to seek diligently to get in this instruction and to gain this victory in the tenderest years of the children. It only makes necessary severer means if the lesson is ever learned at all.

It is suicidal in parents to neglect these earliest opportunities to instruct their children in obedience to authority and to teach them to love obedience rather than disobedience. Make it a matter of prayer and ask God to help you while you use every means which the Word of God and the rich experience of those who have made the greatest success in this difficult undertaking teach us. Then may you hope to bring up your children in the way they should go.

THE tendencies which have resulted in the complete secularization of our American educational system are not of mushroom growth, but are deep-rooted in the developments of the past, rock-ribbed in their strength, and adamant in their character. The secularized school is here to stay.

What is known historically as the Naturalistic Tendency in Education had its rise and development during the eighteenth century, and was in the nature of a revolt against the absolutism in politics, in religion, in thought and action prevalent at that time.

The first phase of this movement was known as the Illumination or the Enlightenment, and was largely intellectual and aristocratic. It included a rationalistic revolt against orthodox religious views, an aristocratic revolt against absolutism in Church and state, and a general revolt against Puritanism in morals. It was led by Voltaire, who held that all religion was an illusion to the believer and a deception by the priesthood. His task was to make popular the genius and authority of reason. This phase of the movement resulted in "a skepticism in religion, a cynical formalism or polished immorality in conduct, and an aristocratic indifference to the rights and needs of the masses."

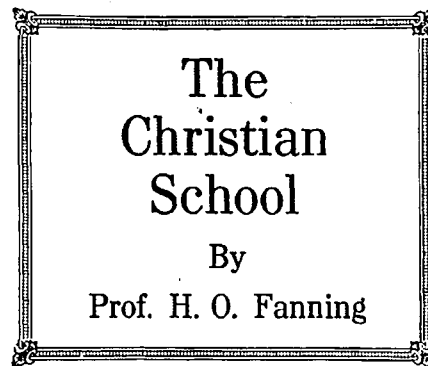
In the latter half of the century this revolutionary tendency was known as the Naturalistic Movement. It was led by Rousseau, and was emotional rather than intellectual, democratic rather than aristocratic, and was directed toward social reform rather than toward class or individual aggrandizement. "Out of Rousseau's teaching came the 'new education' of the nineteenth century based on interest. It gave direct impetus to the clear formation of the psychological, sociological, and scientific conception of education."

Rousseau's task was "to develop a new faith in man, to infuse a new spirit into society, and to re-establish a basis for religion in man's nature." Faith in God was to give place to faith in human nature; obedience to God; to a steadfast search after justice; hope of ecstatic bliss in the future, to firm aspiration toward self-improvement; and hope of reward, to generous contentment in the hope that others may reap whatever reward there may be. "Education is a development from within, not an accretion from without. It is expansion of the natural powers, not an acquisition of information. It is life itself, not a preparation for a future state remote in interests and characteristics from the life of childhood." Rousseau's revolutionary tendency is shown in his advice, "Take the reverse of the accepted practice, and you will almost always do right."

Manifestly his views of human nature were far from biblical. The need of a supernatural experience was not seen, or ignored. In subsequent developments education followed this naturalistic trend, and came to mean no more than "the harmonious natural development of the child, intellectually, morally, and physically."

Interesting as it might be, space will not permit us to trace this development down through the Psychological, Scientific, and Sociological, to the present Eclectic tendency and complete secularization of our public school system. A few definitions from prominent educators will throw light on the situation. Professor James, speaking from the psychological point of view, defines education as, "The organization of acquired habits of action such as will fit the individual to his physical and social environment." President Butler defines it as, "The gradual adjustment of the individual to the spiritual possessions

of the race." Professor Horne says, "Education is the superior adjustment of a physically and mentally developed conscious human being to his intellectual, emotional, and volitional environment." Professor Dewey defines education as, "The process of remaking expe-



rience, giving it a more socialized value through increased individual experience, by giving the individual better control over his own powers."

These definitions regard man as no more than a creature of time, and would be excellent if he was no more. But he is more, and therefore education must include more. He is not only a creature of time, but a creature of eternity as well. His present is important, but his future is vastly more so. His present is valuable only as it is a preparation for a suitable future. Time is short, eternity is long. Earth is fleeting, heaven and hell are unending. Man has not only a responsibility to his fellow-men, but also to his God. If he is not trained to meet the latter, his training is a failure. If the value of his education ends with time, it is little worth.

A quotation from Professor Monroe's "History of Education" is enlightening: "The complete secularization of schools has led to the complete exclusion of religious elements in public education, and the very general exclusion of the study or even the use of the Bible and of all religious literature. Thus the material that a few generations ago furnished the sole content of elementary education is now entirely excluded and the problem of religious education is presented. Little attempt at solution is being made and little interest seems to be aroused. The problem for the public school teacher comes to be quite similar to that presented by the Greek philosophers, to produce character through an education that is dominantly rational and that excludes the use of the supernatural or religious element. For our schools we have definitely rejected revealed religion as a basis for morality and seek to find a sufficient basis in the development of rationality in the child. Thus one most important phase of education is left to the Church and the home, neither of which is doing much to meet the demand."

This condition has developed so gradually, the influences that have been at work have been so subtle, and public sentiment has been so supine that we are confronted with a situation of tremendous import which has overtaken us as a thief in the night. We scarcely realize the gravity of the situation and the far-reaching results that are sure to be the outcome of it. In the secularization of our educational system the most potential Christianizing influence in the world has been paralyzed.

There is but one remedy available. The organization and maintenance of Christian schools. Nothing else will fill their place.

History reveals the fact that all efforts to develop morality without the life-giving pres-

ence and power of the living God, illuminating, vitalizing, and energizing human beings through the teaching of His Word, have ended in dead formalism and dismal failure. No more will be accomplished now. Civilization may be advanced, conditions may be changed, but the human heart, out of which are the issues of life, is changed only by the power of God. Nothing less than the atoning merit and power of the blood of the Son of God, the gospel of Christ preached in the Holy Ghost sent down from heaven can effect a change there.

Professor Monroe calls our attention to the fact that little interest is being manifested or aroused in the situation; that the home and Church are doing little to solve the problem. The great masses of mankind, even of those nominally Christian, are depending upon lifeless forms, faiths, and fictions for their hope of the future. The spiritually dead are unaware of the gravity of the situation, unconcerned about the outcome of it, and unprepared to do anything to ameliorate it. Interest must be manifested by the spiritually alive, and help must come through them. There is hope in no other direction. Christian schools are necessary to the preservation of a knowledge of God and His Word in the world.

The foundations of religious knowledge, belief, and experience should be laid in the home at the parent's knee and around the family altar. This should be deepened, intensified, and elaborated in the Sunday school and church and ably supplemented by the school.

Our young people should be trained during their educational careers—usually the most formative period of their lives—in the doctrines believed in, and experiences enjoyed in our homes and churches. Thus they will be established, settled, strengthened for the conflicts of life in a world gone mad after pleasure, profit, and prestige; and prepared for lives that will glorify God, honor their parents, and bless mankind.

God is, ever has been, and ever will be interested in Christian education. The world, the flesh, and the Devil are against it, but back of it are all the resources and power of Deity.

At no time in the history of the world has there been greater need of positive, aggressive, effective Christian education than now. The secularized schools of our land, and the sentiment which makes them a possibility; the Church which is so largely a product of such sentiment; war conditions, present and to come; the forces which are molding public opinion—all conspire to make Christian education of paramount importance at this time.

These are days that try men's souls. Loyalty to country, to patriotic and humane sentiment is being tested to the limit, and our people are responding nobly. Their sons and daughters, their money, their affections, energies, and prayers are being poured out upon the altars of sacrifice and service for their country. They are withholding nothing. Homes are broken, hearts are bleeding, and tears are falling, but the sacrifice goes on.

But in a peculiar sense loyalty to Christ, the Bible, and the great fundamentals of our faith are being tested also, and a time of supreme testing of our loyalty to Christian education is upon us. In this crisis God expects every child of His to do his duty. There will be no failure. What He would have us do we can and must do. His commands are accompanied by His enablings. Schools positively and aggressively Christian, standing for salvation from all sin, and to all the possibilities of divine grace will be pushed and will succeed by the grace of God.

OLIVET, ILL.

Preaching Salvation

BY H. D. BROWN

THOSE whom God has called to preach the gospel should preach the one great message: salvation from sin through Jesus Christ the Savior of men. Some men preach their doubts; this saves no one. Others preach their opinions; this is wrong. Our one business is to preach salvation from sin through Jesus Christ our Savior.

We stand upon the Bible, the inspired book of God—a book of truth from beginning to end. We preach to the world what He commanded us. We preach it with *authority* because it is the Word of God.

We declare the depravity of a lost world, the deity of Jesus Christ the Savior of men, and the great vicarious atonement made for our redemption. With these great thoughts in mind we invite men everywhere to repent and be saved.

The disciples went everywhere telling the story of Jesus and the resurrection. For this they suffered martyrdom; but this was the story that won men to Christ. We are not reformers but preachers of salvation from sin by repentance and faith in Jesus Christ. We are not political economists, but preachers of the old gospel.

Some men seem to think that there must be a new religion or a new gospel to suit the times in which we live. Some claim that since the soldiers came back from France the Church must change her message and her polity. We must remember that what was true two thousand years ago is true today. Jesus said, "I am the light of the world"; and that is true today. The promise was given, "Believe in the Lord Jesus Christ and thou shalt be saved"; and that is true today.

Our style and illustrations should be adapted to the present time, but the truth is the same.

The immediate conversion of souls and the upbuilding of believers in holiness should be the object of our preaching. The preacher should pray for and expect conviction and conversions under his preaching. A thorough conversion with the witness of the Spirit is the greatest change that ever comes into the life of an individual. It changes the course of his life and breaks the power of sin in his heart. This change should be of such a character that no doubt would exist of his acceptance with God. This the Holy Spirit will give by His witnessing assurance; and these results should follow the preaching of the gospel. The preaching of the Word is justified by the spiritual results which follow. Peter was justified in preaching to the Gentiles because the Holy Ghost fell on them while he was preaching. Preaching is for the salvation of the people; and these results should follow.

The experience of salvation is the great bulwark of Christianity. The individual that has the glorious experience of salvation knows for himself the truth and power of the Christian religion. The great argument available to all—the high and the low alike—is this, "I know He saves me." There is no answer to this argument. It is a matter of conscious experience—and consciousness is the end of controversy.

It is the loss of this conscious experience that has opened the way for Christian Science and a multitude of destructive errors. When the light of God is shining in the soul it drives away sin and doubt. It has been well said that the Holy Ghost is the great conservator of orthodoxy. A Spirit-filled minis-

try and a laity abounding in spiritual knowledge and power constitute the great citadel of safety and power for the Church of God. Preaching salvation should be with both truth and power. The great truth of God must be the message and it must be accompanied by the power of the Spirit. The disciples remained at Jerusalem until the Holy Spirit came upon them. With this endowment they were very successful.

Preaching salvation includes instruction and leading the people on into the experience of entire sanctification. A truly converted person is really a seeker after holiness. Yet much depends on the instruction he receives from the pulpit and elsewhere. A preacher should present the doctrine and experience so clearly that souls would see the way and get hungry for the experience. It is possible to reprove with severity and yet not give instruction in love. We should always remember that "Skinning the people" may not be preaching salvation.

At the present time there is a great need of a Spirit-filled ministry to faithfully preach the great facts of salvation from sin. There is a strong movement among the churches toward social and economic work—a kind of union church to improve the social and economic condition of society. This is simply setting aside the gospel of salvation from sin. It is a lowering of the standard of the gospel message. It has to do with the old error which says that when the environment is made right the heart and life will be right. This is not true. The trouble is not with the environment but in the heart of man.

Our preaching should present Jesus Christ as the Savior from sin and lead to the open fountain for cleansing.

SEATTLE, WASH.

The World's Greatest Malady

BY RUDOLPH G. FITZ

Text: "Is there no balm in Gilead; is there no physician there? why then is not the health of the daughter of my people recovered?" (Jer. 8: 22).

1. THE DISEASE OF SIN.

(1) *Its prevalence.* The disease is universal. Since the dawn of history until this day it has cursed every natural son of the race. It respects neither high nor low; it is equally fatal to every race, color, and condition.

(2) *Its cause.* (a) Hereditary. The taint is transmitted through both parents to all generations. The inheritance is independent of his condition, physically or spiritually. (b) Contagious. To the nonresistant there is no disease more readily communicable than this. The poison virus is not restricted to any mode of entrance, but is most likely to enter through the mouth, eyes, and ears. Recovery from the disease confers but little immunity, and reinfections are common after willful or careless exposures. For this reason we are warned to keep ourselves unspotted from the world.

(3) *Its symptoms and signs.* a. Restlessness. The patient is uneasy, discontented, and restless. Indeed the greatest Authority on this condition declares, "There is no peace to the wicked." b. Anxiety. The sufferer's imagination is troubled by many unreasonable dreads. He fears the storm and the heat; he is anxious in wet weather and in dry; in the morning he sighs for the evening, and in the evening, for the morning. c. Loss of ap-

petite and perverted cravings. There is a positive distaste for spiritual food, with a mysterious desire to fill the stomach with all sorts of unsuitable earthly material. d. Temper(ature). Frequently a slight rise in temperature and e. Increase in pulse rate will follow a little irritation. f. Foul breath is almost characteristic. g. A muttering and profane delirium is not uncommon.

(4) *Pathology.* The heart suffers from a peculiar and progressive degeneration, and diseased processes are evident in every organ. In fact, Isaiah found that "the whole head is sick and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores."

(5) *Diagnosis.* There is no great difficulty in recognizing this trouble; it is known by the symptoms and the history. But in the absence of symptoms, a positive diagnosis is made in every case that is not under a successful blood treatment.

(6) *Prognosis.* The prognosis is exceedingly bad. The victims of this malady are strangely averse to the proper treatment, without which the mortality is 100 per cent. They vainly try quack palliative measures, and make use of many fantastical and foolish remedies. They can never be cured while they refuse the great Physician; "For there is none other name under heaven given among men, whereby we must be saved."

(7) *Treatment.* Drugs are useless and frequently aggravate the trouble. Cleanliness is advised, but no dependence is put upon it as a therapeutic measure. "For though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me, saith the Lord God." No special diet is indicated; the doctor's orders are to eat for strength. "But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse." The treatment is radical and consists in the double administration of the immune blood of the Son of God.

2. THE PHYSICIAN. The great Physician alone is competent to handle the case. There is no science or knowledge in which He is not proficient. There is no skill or mystery of which He is not master. "Neither is there any creature that is not manifest in his sight: but all things are naked and open unto the eyes of him with whom we have to do." He is merciful, tender, and sympathetic; He is gentle and kind to the unthankful and the evil.

Many would-be physicians have undertaken to treat the trouble, and have advanced false and unreasonable hypotheses to account for the condition.

Dr. Eddy says that there is really nothing the matter. The patient just thinks he is sick. The disease does not exist, and therefore it is impossible for him to feel pain; it is all imaginary.

Dr. Morality has neither theory nor treatment, but repeats the statement that the condition is not so very bad, and many in the churches are worse.

Dr. No-Hell says it will be a small matter if the patient does not get cured.

Dr. Carnality says he treats all the most fashionable folks. He is popular because he does not believe in the radical stuff. He says his treatment is absolutely painless, and all the best people are taking it.

Dr. Satan even denies the certainty of death in this condition. He deceived the first victim by the promise of certain advantages; and the statement, "Ye shall not surely die."

Ignoring the divine law discovered by Moses

and restated by Ezekiel, "The soul that sinneth it shall die," these quacks lull the patient into a spiritual stupor, from which he will never rouse.

3. THE CURE.

The blood is effective. The use of blood is familiar to this day. The method consists in treating the patient's blood with serum from another person or animal, which is immune to the disease. It is a great success in some conditions, and the only hope is this. The immunity conferred is passive and absolute, but transient. The application must be constant to prevent reinfection.

There is no fact of human knowledge more

capable of personal, experimental demonstration than the "blood cure." The technic must be exact, but it is not especially difficult. The efficacy of this treatment is established by the recovery of many thousands in all ages of the world, and is attested in this day by many more whose integrity is above reproach, and whose word would be accepted in any court, but "We speak that we do know, and testify that we have seen; and ye receive not our witness." "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye from your evil ways; for why will ye die?"

3. PAUL TEACHES THAT TO CONTINUE IN "THE SIN" IS TO SHOW CONTEMPT FOR GOD'S GLORY. "Christ died unto [or in reference to] THE SIN: but the life that he liveth, he liveth unto God. Even so reckon ye yourselves to be dead unto THE SIN, but alive unto God in Christ Jesus" (vs. 10, 11). It was the virulent hate and venom of "THE SIN" (depravity) that brought Jesus to His death, and howled its rage and hissed its mocking hate about His cross. That was the culmination of Satan's opposition to God, and THE SIN's hatred of holiness. But that, too, was the hour of Jesus' triumph over the powers of darkness and the forces of evil. Then Jesus "lived unto God," showed forth His glory in the redemption of man. That is His business now and for evermore, to glorify God by putting down 'THE SIN' and sanctifying the race.

"Even so ought we to be dead unto 'THE SIN' but alive unto God:" that is, living actively, effectively for His glory, as Jesus does. That is "the chief end of man to glorify God," and the only business of a real Christian.

But precious little glory does God get out of the average carnal Christian. Their imperfect lives do not forcibly commend to sinners the Christian religion. People judging from their lives would not dream what salvation by Christ can really do for a man, what peace it can produce in the soul, what unceasing gladness it can create, what power and victory it can give to the life.

4. PAUL TEACHES IN VERSE 16 THAT TO CONTINUE IN THE SIN AND REFUSE DELIVERANCE IS TO REMAIN SIN'S SLAVE. "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are, whether of sin unto death, or of obedience unto righteousness?"

Here you see St. Paul personifies this old hag "sin" as a slave driver, forcing her slaves on to commit evil of some kind or other. The corruption of the moral nature is no quiescent principle, it is intensely active, forever at work. It stirs up the soul unceasingly to some form of evil: now to bodily indulgence in the service of physical appetites; now to spiritual sins of pride, hate, jealousy, unholiness; now to the neglect of duty, the decline of love, the chill of enthusiasm, the cessation of devotion and prayer and praise.

"And when ye were the servants of THE SIN, ye were free from [wholly void of] righteousness" (v. 20). What a picture! All goodness

Shall We Continue Longer in Depravity

BY A. M. HILLS, D.D.

"Shall we continue in the sin that grace may abound?" (Rom. 6:1).

ST. PAUL has been showing that we could all have salvation by faith from all manner of sin. But he knew that this glorious truth would be perverted. Indeed, he had often heard it derided by Jewish opposers of Christianity in the synagogues when he preached Christ as the Savior from sin.

They had said, "If atonement has been made for sin, and saving men from it brings glory to God, then let us sin more and continue in sinning that God may get still more glory by saving us from its consequences."

The same objections and perversions of truth are heard now. Some reject the atonement; others deride holiness and make light of all appeals to full salvation and quickly settle down to a guilty acquiescence in an unsanctified life.

But such a false conclusion aroused St. Paul's spiritual indignation. He throws up his hands, as it were, in holy horror and asks, "Shall we continue in THE SIN [depravity] that grace may abound?" Let it not be! "God forbid." Then he proceeded to give reasons why Christians should not remain unsanctified.

1. HE DECLARES (vs. 3-5) IT INVOLVES THE BREAKING OF THE BAPTISMAL VOW. The very rite means a profession of willingness to be dead to this sin principle and a vow to live to God. As Christ died to the curses of mocking men, and the hate and scorn and contempt of a wicked world, so we in baptism profess a willingness to die to this inward curse of sin, the indwelling sin. And as Christ rose again from the grave, so we in baptism profess to rise to a holy life.

Does any one think that this is unduly pressing the meaning of the apostle's words? If so, listen to these words from the baptismal ritual of the Church of England: "Baptism representeth unto us our profession, which is to follow the example of our Savior Christ and to be made like unto Him: that as He died and rose again for us; so should we who are baptized, die from sin, and rise again unto righteousness."

Listen again to the liturgy of the Methodist Episcopal Church, South: "Baptismal Prayer: O merciful God, grant that the Old Adam in these persons may be so buried, that the new man may be raised up in them. Amen. Grant that all carnal affections may die in them, and that all things belonging to the Spirit may live in them. Amen."

So all baptized Christians ought to feel that they are committed, by their own vows, to a death to inbred sin and to a life of holiness; and that to continue longer in the sin would be false to their vows and untrue to themselves and a breach of their covenant to im-

tate Christ in holiness and to walk with Him in the newness of a completely redeemed life.

2. TO LIVE IN THE SIN AND REFUSE SANCTIFICATION THE APOSTLE TEACHES (v. 6) IS TO REJECT PRACTICALLY THE ATONEMENT. Provisionally, "Our old man was crucified with Christ that the body of THE SIN might be done away that we should no longer be in bondage to THE SIN." This has been distinctly declared to be the purpose of the atonement in many similar passages. "Christ loved the church and gave himself for it that he might sanctify it, having cleansed it" (Eph. 5:25, 26). "Jesus also that he might sanctify the people with his own blood, suffered without the gate" (Heb. 13:12). "The blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7).

It becomes apparent, then, that to reject sanctification and deliberately continue in THE SIN is to "tread under foot the Son of God, and to count the blood of the covenant wherewith we are sanctified an unholy thing and to do despite unto the spirit of grace" (Heb. 10:29). The danger of such conduct is sufficient to appall the stoutest heart. The very thought of it should be sufficient to fill any devout mind with great seriousness and cause him to ask himself whether it is well to be careless about this great second work of grace for which our Lord shed His precious blood on Calvary and live on in THE SIN against the oft-repeated protest of a holy God.

Pentecost

REV. HENRY C. STERRINS

JESUS promised His disciples.
Just before He went away.
He would send the Holy Spirit,
And that He would come to stay;
Also that upon His coming
He'd reprove the world of sin
And a time of mighty victory
Was so surely to begin.

Then again, upon the mountain,
His last words were filled with fire;
They were words of exhortation
That they must receive the power.
They must tarry in the city,
In that famous upper room,
Make a perfect consecration,
Wait until the power come.

Oh, how wondrous on that morning,
When they all with one accord
Bowed in earnest supplication,
Trusting naught but Jesus' word!
They had made complete surrender
And obeyed their blessed Lord.
Then with mighty power and splendor
Was the Holy Ghost outpoured.

BUT this blessing which was given
Unto them on that great morn.
Still is handed down to others,
Is for all the Spirit-born.
Not for those disciples only
Did my blessed Savior pray;
But for all that would accept Him,
And His holy will obey.

So we hear the exhortation,
Tarry, tarry for the power;
Make that humble consecration,
Then expect refining fire;
Now it comes, I know I have it,
For I feel the sacred flame
Burning out that carnal nature,
Cleansing me from every stain.

Glory! Glory! how He fills me!
How my heart doth leap for joy!
And I feel His blessed presence
Settled peace none can destroy.
Grasp the promise now, my brother,
Dare to put it to a test;
Cense your struggling, die completely,
Enter into perfect rest!

gone! entirely devoted to sin! altogether displeasing to God!

5. SELF-INTEREST SHOULD PROMPT US TO DIS-SOLVE ALL RELATIONSHIP TO THIS INTERNAL SIN-FULNESS. The apostle says in verse 22 that we can be "freed from THE SIN, and have sanctification and the end everlasting life," or we can cling to it (v. 23), and serve it and reap its wages—everlasting death, eternal unlikeness to a holy God.

Thus the question of the first verse is argued with Paul's relentless logic through the whole chapter to the unescapable conclusion. We are shut up to the choice of holiness and heaven, or "THE SIN" and hell. God awaits the issue.

Repentance Without Restitution

BY REV. C. P. LANPHER

TO the orthodox, scriptural believer this caption might appear like a misnomer or a contradiction were it to advocate the possibility of such as our subject names. It is only because of the seeming reality of such a process and to expose the falsity of such a travesty on true religious exercise that we head this subject after this manner. There has never been an age or generation from Cain down to the present time that folks have not attempted to take a short-cut and follow an order in their religious motions that differed from the "pattern given in the Mount." Repentance is the primary beginning on the human side of all Christian experience, and if false work secures a footing here all future building can never shape itself into the proper structure of holy character which must have as its basic ground work the process of unmistakable repentance.

When Nathan, the fearless preacher of King David's time, related to David the crime of the rich man who had many flocks but had taken and consumed the "one little ewe lamb" of a poor man, David immediately demanded that the guilty party should back-track and this should mean the repayment of four lambs to the poor man, and again when Zaccheus struck the trail of real repentance among the branches or at the base of the sycamore tree in the presence of Jesus, he at once declared, "I will restore fourfold."

Restitution apparently has gone out of date with many professors of religion and many of them professors of high things. Unfaithfulness to God and church and pastors can not be rectified by an acknowledgment to God alone. If the church or some one else is involved we must straighten things out with them also. We heard a man say recently, who is a Pentecostal Nazarene, "I was unfaithful to my former pastor, and I shall write him and ask forgiveness for my failure to be faithful when he was my pastor."

On two different occasions the writer has received letters of apology from former parishioners seeking to amend for their past unfaithfulness and inclosing a dollar bill, apparently as a sign of their sincerity. Within a very few days a letter reached us from a former church member who said, "I don't know what you will think of me. I did not speak a lie, but I acted a lie and I want you to write and tell me what you think of me to do such a low, mean thing. Yesterday Brother ——— preached a sermon that took me off my feet and sent me to the altar and I could not pray through. It did not seem as though I could confess it, but thank God the thing is over now and I feel better." How glad I was as a former pastor of this party to give assurance that I forgave. In more than one

place we have met preachers who have received unjust, un-Christian treatment from some conscienceless professors of religion who in their unkind critical attitude have hindered the progress of the church, disgusted fair-minded sinners, and gone on with possibly their profession of holiness while God's Church was hindered by their wicked un-Christian attitude. I have tried to encourage and comfort preachers and their wives who have been the victims of unkind usage by their former church members, not by many of their membership, but a few who had hindered the ministry of God's servant by their apathetic, lukewarm condition, and who prejudiced their children against the preacher and blocked his ministry in the place. Often this class are on the reception committee for a new pastor and swallow him whole when he comes, only to eject him when he touches on their secret sin.

There was once a preacher on repentance who riddled the idea of offering churchanity as a substitute for the fruits of repentance, who singled out this Abrahamic crowd and labeled them "a generation of crawling snakes."

This same repentance, back-track preacher insisted that mountains of profession had to come down, that valleys and low places had to be elevated to measure up to the standard, and that crooked actions and attitudes had to be straightened out before the Lord would come. We may try as we will to get God to come to our hearts, and to our churches and think perhaps He will, but we make a mistake in our supposition. He only comes when we "prepare the way," and that way is the way of restitution, to the extreme of our ability in making the wrong things right.

Completeness in Christ

BY REV. GEORGE WARD

"And ye are complete in him, which is the head of all principality and power" (Col. 2:10).

WEBSTER defines complete thus: "Filled up; with no part, item, or element lacking; free from deficiency; entire, perfect, consummate. Complete perfections." You can readily see that no mere man can measure up to this definition. But notice my text: "And ye are complete in him, which is the head of all principality and power."

Paul says, "For in him dwelleth all the fulness of the Godhead bodily." John says, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life." In John's Gospel Jesus says, "I am." This means Deity; the Eternal One. Again He says, "I am the bread of life." "I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever"; "I am the good shepherd," "I am the door," "I am the resurrection and the life," "I am the true vine; and my Father is the husbandman."

Again, John the Baptist testifies Jesus came from heaven. He says He came from above. "The Father loveth the Son, and hath given all things into his hand."

JESUS AS OUR COMPLETE REDEEMER

Paul says, "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the

word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high."

Rev. C. C. Adams says, "These words of Paul, to his Hebrew converts to Christianity, are a remarkable confirmation of creation and all prophecy respecting the incarnation. They confirm the Mosaic Genesis, called into being by the Word of the Son of God. They affirm that He has the glory and is the express image of God, and that He has ever since upheld creation and all its physical laws by the Word of His power; that by His incarnate life and death He purged the sins of mankind, and that for His earthly Messiahship He was seated at God's right hand."

He further says, "The Son of God was called Christ in heaven, and healed the strife Satan caused there by His sacrifice on earth." The benefits of His redemption were first experienced by the angels. "There was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. . . . he was cast out into the earth; and his angels were cast out with him. . . . and they overcame him by the blood of the Lamb."

Paul says God's covenant with Abraham was four hundred and thirty years before the law, that Christ led the Israelites out of Egypt, that He fed them in the wilderness. They all drank of that spiritual Rock that followed them, and that Rock was Christ. Moses and Samuel and the psalmist call Christ the Rock and God of salvation. Isaiah says, "In the Lord Jehovah is the rock of ages." David says, "Thy kingdom is an everlasting kingdom."

Again, we hear St. Paul say, "To make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord." And He is the Head of all principalities and powers.

St. Paul also says that Jesus "sat down on the right hand of the Majesty on high; being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? . . . And again, when he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him. . . . But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom."

And then to connect the whole work of redemption with creation, He said, "And thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands." Here we see Jesus Christ is the Creator of the earth and the heavens. Only Deity can create. Jesus Christ is truly the Son of God, and is coequal with God.

Paul's faith in Jesus Christ, as the Son of God and as coequal with God the Father, is seen in the following letter to the Ephesians: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world. . . . That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: . . . In whom

ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory." "And what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all."

And St. James corroborates St. Paul, saying, "Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures." With what sharpness this strikes our minds and confirms the analogy of our creation and redemption. By His Word God created us. By His Word He redeemed us.

IN HIM

Not in ourselves are we complete. But who can say we can not be complete, when this mighty Christ undertakes for us? Since the fall in the Garden of Eden the first Adam

entailed on us incompleteness in our nature. We are born with a tendency hellward; we are incomplete physically; we are deficient mentally; we are incomplete spiritually. We can know nothing as we should until Christ be formed in us.

We are born physically unfit, because of entailed disease. We are born mentally deficient, and unable to reason clearly with the handicap of the carnality that cleaves to us. Sin perverts the judgment, blinds the eyes, and hardens the conscience.

In my natural state, with sin in my heart, I was incomplete and eternally lost had I not found Jesus. But I found my completeness in my Savior, Jesus Christ. He is a complete Savior. In Him I live, and move, and have my being. "I live; yet not I, but Christ liveth in me," says Paul; and so say I. In Him I am a new creature. Old things are passed away and all things are new. My conversion was a complete work. He saved me from all my transgressions; He regenerated my soul; He justifies me freely; He witnesses to me that I am His son. I am an heir and joint heir with Him.

After I was converted and justified I found my completeness in sanctification in Him. He willed that I might be sanctified. He prayed for my sanctification. He revealed how I might enter into my inheritance. He sent His Holy Spirit to assist me to obtain the blessing. He gave it as a free gift, and He sanctified me instantaneously by faith in Him.

"Presumption" a Great Sin

MRS. FANNIE ERB

"Presumptuous are they, self-willed" (2 Peter 2:10).

"Keep back thy servant also from presumptuous sins: let them not have dominion over me; then shall I be upright, and I shall be innocent from the great transgression" (Psalm 19:13).

FEW people realize how subtle is the sin presumption. It is one of the best hidden traps the crafty old Enemy of our souls uses to trap his countless victims.

Every sinner is guilty of this sin in many ways. He presumes to ride roughshod over God's laws, without fearing the consequences.

Thousands of so-called Christians and professors are also guilty of presumption, although perhaps in a different way. They presume they can stay at home or go to the prayermeeting when they please, go pleasure riding on God's holy day, harbor ill-will against their fellow-men, and still consider themselves on the road to heaven.

But there is still another class that are guilty of presumption. This class would scorn to commit any of the foregoing sins, but because of their high profession are nevertheless more guilty if possible. These are the holiness professors in the forefront as spiritual leaders. Oh, how humble one must be to be really entirely free from the awful sin of presumption! How much it means to be teachable, leadable, and wholly submitted to God!

We will notice a few of these more hidden presumptuous sins, for presumption is manifested in three ways: ignoring God, rejecting God, and imposing on God. Any or all of these are presuming on His mercy, His love and patience, His authority, rulership, and ownership.

The first is in presuming we are wise above that which is written, and that we can improve on God's method of ordering His work. To illustrate: We heard of a certain minister who was put up to lead a devotional meeting. When the time arrived for testimonies the

leader most emphatically let them know that no one was to tell anything about their trials, tests, or burdens; that they were only to tell the victory side of their experience. Is this not taking a responsible position in our own hands—one which the Holy Ghost is alone supposed to operate? Supposing there was a dear, burdened soul passing through some peculiar trial, and some one else stands up, and tells how wonderfully God took them through a similar trial, would it not be as balm to that soul who is perplexed, and would it not encourage him to be faithful and endure to the end? Does God limit those who testify of His wonderful delivering power, in His Word in this manner? Look at David, Daniel, the three Hebrew children, Jeremiah, Paul, and a host of others; how they narrated their troubles, their persecutions, distresses, sufferings for Christ's sake, and how God delivered them.

But the great temptation has always been to make the way easier than it is, thinking that souls will more readily accept salvation if it is presented to them in a tempting way. But what do we find: that in the days when many true children of God sealed their faith by their blood, the more the Church was persecuted the more it multiplied, and hundreds witnessing the calm, victorious deaths of the saints, although they knew they would suffer a like fate, were struck to the heart with conviction and accepted salvation notwithstanding the fearful outlook.

Souls that are coaxed or induced to profess salvation because of the advantages gained therefrom sooner or later succumb to the trials and temptations by the way, while those

 Sheridan, Ind.
 We surely enjoy the HERALD of HOLINESS and don't want to miss a copy. It has been such a blessing to wife and me during my sickness, being shut away from services so long. We do praise God for it and may He bless each of you in our prayer.—REV. J. A. AND MRS. WILLIAMS.

who accept the gospel with honest hearts, knowing what they must pass through (for the Bible does not leave us in ignorance along this line) will stand when trials come, for they expected them, and were not discouraged when they came. Jesus said many would accept the gospel, but when persecutions would arise they would be offended and fall away, but those who received the seed in good ground would bring forth abundant fruit.

Secondly, we will notice the sin of presuming we are sure of heaven, or a false security. We once heard testimonies on this order, "I am as sure of heaven as though I was already there"; another, "I am going to take the train and if she leaves the track you will know I have gone home to glory."

These expressions can be made when one is in full vigor of health and death seemingly far away, but remember boasting and all self-righteousness fail when one is face to face with eternity!

Many a true, holy saint when nearing the cold, sullen stream of death which they knew would seal their destiny forever would answer when asked as to their condition, "I can only plead the blood, I am looking to Jesus alone." And what safer refuge could they have? What sweeter resting place? All their own good works having vanished, they leaned on the only One who could see them through.

A third subtle snare of the Enemy is in thinking we are favorites of God and have privileges that others dare not have; that we can make demands of God; approach Him in a loose, familiar way, or command and threaten Him and be over-confident that we are proof against falling, or making mistakes.

The Word says, "Let him that thinketh he standeth take heed lest he fall." Again, Romans 11:20, "Be not high minded but fear: for if God spared not the natural branches, take heed, lest he spare not thee." Peter says we are to pass the time of our sojourning here in fear, and Paul says in Philippians 2:12, "Work out your soul's salvation with fear and trembling," and in Psalm 2:11 we read, "Serve the Lord with fear, and rejoice with trembling."

In that grand little book, "Reminiscences of Port Royal; or, Wonderful Displays of Divine Grace and Power in the Seventeenth Century" (Published by G. W. McCalla, Eighteenth and Ridge avenue, Philadelphia, Pa.), M. Angelique says, "Farewell, [to her brother] be of good cheer." De Andilly answered, "Never fear, sister, my courage is perfectly firm and undismayed." To which she made this memorable reply, "My dear brother, let us be humble. Courage without deep self-distrust is that ungodly presumption and pride which cometh before a fall."

Oh, let us be careful that we do not presume on God's authority and take things in our own hands; let us realize that He alone should rule and control; let us not presume on His mercy and think, as we heard a woman say, "I am going to do so and so tomorrow [intending to do some wrong] and then the next day I am going to the altar and repent." As though any one could repent at leisure! Let us not forget the Scripture says, "Peradventure God will grant them repentance." Let us not presume on His patience and justice, concluding we can override His laws and still be accepted of Him; but let us be low and humble, submissive, trustful, and relying only on Him.

To trifle with God, to play fast and loose with Him, to meddle in His affairs, oh, how dangerous! Let us beware. Let us keep our place before Him—a place of nothingness, of implicit obedience and of holy reverence. Then all will be well.

Pulpit Pointers for Practical Preachers

BY REV. W. E. SHEPARD

LET no one think that the writer of these lines considers himself an example in the pulpit. Far be it. But sometimes by hard knocks and many mistakes one may learn some valuable lessons in the school of experience, which he would have been so glad to have learned before if some one of like experience had taught him earlier in life. No one can tell another just how to preach. God, in His wisdom has seen fit to call such a variety of material into His harvest field, and His gifts are so numerous, together with His manifestations, that to mark out any stereotyped plan would indeed be preposterous. Some highly educated preachers are a success in the pulpit, as are some without much education. Some highly educated preachers are practically failures in the pulpit. It would seem, that if the preacher is in one, he will succeed, education or no education. But with natural talent, God-given preparation, a good education, properly used, would greatly increase his powers for good.

It is not the thought of this message to mark out a groove in which all should work, but rather to mark out some way in order to keep all out of set grooves. Ritualism and ritualism are the curse of the modern pulpit. It is only the Holy Ghost who can make a successful preacher, and cause him to speak and act as he should; yet a few suggestions occasionally brought to one's mind might be a helpful factor in this important service. In putting these suggestions into practice, the preacher should not have them so on his mind that it would hinder the Holy Ghost in having His way with him.

1. *Do not be confined too much to notes.* If you can trust your memory, it is best to fasten your outline in your mind. All public speakers make a better impression on their audiences who are free from notes. If one is tied to his notes and comes to his thirdly, and happens to be at the other end of the platform, it would necessitate walking back to his notes to look up his thirdly. If one must have notes, have as few as possible, and depend upon them as little as possible. In the city of Stockton, Cal., while a certain pastor was preaching in a large church and using his manuscript there came a puff of wind and scattered the manuscript on the floor. The astonished pastor looked at the chaotic mass for a moment, then quietly said, "We will arise and receive the benediction."

2. *Do not preach too long.* Is some one saying, "Physician, heal thyself"? Surely, it is a problem to quit on time, especially as one gets older in the ministry. Some sermons are short at sixty minutes and some are long at thirty. It all depends. If we could only learn to stop and have our hearers say, "I wish he had not quit so soon," it would certainly be a good lesson for us all.

3. *Do not preach too loud.* Here is where beginners have their trouble. In the earlier days of the writer's ministry he used to preach in campmeetings and would raise his voice in order to be heard well, and then found no way in which to lower it. Thus he was kept on a high pitch throughout the whole message, which was both trying on him and his hearers. It is very wearing on a congregation to be compelled to listen to a whole sermon where the preacher yells the whole time. Adapt your voice to the size of the room and the crowd. The conversational style for the bulk of the message is the best. This is restful to the hearers. Then if one has a climax or wants to place special emphasis on some point he has some reserve with which to do it, but if he is speaking as loudly as possible all the time there is no room left for climax or emphasis.

Never start out with a loud voice. Starting too high makes it hard to come down. Even a horse must first get "its wind" in making a journey. Real horse sense may not be bad in preaching.

Dr. J. A. Wood told the writer in his early ministry the following words which proved a great blessing to him, "Begin low; proceed

slow. Rise higher; strike fire. And be self-possessed when most blessed."

4. *Do not try to preach too big a sermon.* The hearers are not fools. They can tell when the preacher is trying to show off and do something big. Better surprise the crowd in the other direction. One always feels better to come up in a sermon than to come down. Of course if one should find a great sermon actually swooping right down on him he should not try to head it off; let it come, the bigger the better. I think I am understood.

5. *Avoid the monotone.* Monotonous preaching is very trying on a congregation. They need variety in tone. Modulate your voice. Sometimes it is necessary to speak low and sometimes with all one's might for proper emphasis. There is no more sense in preaching all in one tone than there is in singing in one tone. A preacher with a melodious voice will produce better effect on his hearers than one without it. The voice can be improved by watchfulness and practice.

6. *Avoid having just one method of preaching.* Here is the difficulty with many. Vary your methods. There are so many styles, why tie one's self up to just one? Sometimes make the message textual, sometimes topical. Bible readings involving many well arranged texts are both interesting and very profitable. A whole chapter or portion of one, with running comments and proper exegesis is a splendid and profitable method occasionally. This is indeed preaching the Word. Sometimes preach from the Old Testament in the light of the New and sometimes take some incident from the Old Testament or some Bible character from the Old or New. A message from the types is interesting and profitable. Never be monotonous in your style. Do not let the people know what turn you are going to take next. Keep out of ruts. If you want to hold the people and keep them interested and be the greatest blessing to them then do not get into the awful habit of preaching the same way all the time. The Holy Ghost is full of variety and will never lead a preacher into a monotonous style.

Use illustrations. Keep the people awake. Truth can be wonderfully fastened upon the mind by using an illustration. Children will also pay attention to that kind of preaching, and we must be a blessing to them. Illustrations break the monotony of a heavy message. Who likes to read a book in solid type with no breaks in it?

7. *Preach so folks will remember the message.* It is encouraging to a preacher to have some one say, "I heard you preach twenty years ago at the Coon Hollow campmeeting" and then proceed to tell him the text and the message. If one would take care properly to divide his message and emphasize his divisions, and illustrate his points, it would fasten upon the memories of his hearers. How many messages we hear that we can not possibly tell what the preacher said an hour after he is through. This is the preacher's fault and not the hearers'.

8. *Preach the Word.* There is so much of hidden truth that has never yet been dug out, it ought to keep the preacher busy in giving his people fresh manna. Why should we take a text, and let that be the last reference to the Word of God? Read them the Word. Quote it to them. Fill their hearts and minds with it. "It shall not return unto me void." It is the business of the preacher to keep telling his people something they do not know. Why should he be paid for telling them something over and over what they already know? Give them something fresh every time.

9. *Be natural.* Avoid aping another. You can ape intentionally or unconsciously. Whether you see it or not, the people do, and it will certainly have a bad effect. Imitating another may be done in tone of voice, gesture, expressions, and in many ways. Studiously avoid this. Be yourself; be independent.

10. *Be composed under embarrassing circumstances.* What preacher never got "in the brush"? But that does not mean that he

must blush and grin and get frustrated. Why not look to God and with a holy boldness go through? When everything turns black and you can't tell what in the world to say next do not manifest it to the people; turn it some way so the people will not know how you feel. Possibly you can fall back on a bit of personal experience that will tide you over. Here we find the value of a good personal experience. I once heard a public speaker say, "When I get to a place where I do not know what to say next I just stop, catch some one's eye in the congregation and look at him. The people think I am doing this for emphasis, but the fact is I am trying to think what in the world to say next."

(Concluded next week)

Altar Work and Workers

BY DAVID D. MICKY

A REVIVAL should affect two classes: saint and sinner. The permanence of the effort depends upon the directness with which each class deals with God. This direct dealing can be done only through the medium of prayer. For the saint, with his well regulated prayer-life, it is a comparatively simple matter to get results; but I have often wondered how far the average saint would get in his prayer-life and how often he would "pray through" if he had always to pray amid the hub-bub and opposition which usually surrounds a penitent praying at the altar.

As a general rule, anybody and everybody are allowed to deal with souls at the altar, which is a sad mistake. When one of our loved ones is hovering between life and death we secure the services of the best physician we know. If the physician is successful, and the loved one recovers, a physical life has been saved for a matter of a few years. But at the altar, where the souls of men are struggling for life, we allow any one to prescribe; where, if a blunder is made here, and a soul lost, it is lost for eternity.

Because a man is under deep conviction, is no assurance that surrounding conditions will not affect him. Indeed, the Devil, more than at any other time, is using every circumstance and influence to defeat the man's purpose in seeking God. The man's earnestness is a challenge to every evil spirit and influence. Therefore the greatest care should be exercised in this work. In my opinion it should be under the direct supervision of the pastor and the church board. An altar worker, like a pastor, deaconess, or steward, should be chosen because he possesses special qualifications for the work. Then all others having salvation, and wishing to do their part, could pray; I have heard Dr. Bresee tell the saints to "Pray the glory down!" at the altar service; and ever since I have believed that to be the ideal method. A seeker in the midst of such action has no alternative but to pray through himself.

Among the qualifications of a good altar worker are these:

1. *A victorious sanctified life.* One can not point the way to a spiritual plane higher than he has attained to himself. To attempt to do so means only a case of the blind leading the blind. If one has not reached the place of constant victory, he should not try to lead another there. He himself should be seeking.

Another reason why a person, not a victorious Christian, should not attempt to deal with souls at the altar is: If your Christian life has been an up and down one, the world usually knows it, and many sincere penitents have become bewildered by the suggestions of the Devil, and have lost heart, because some wobbly Christian rushed up and tried to pull them through.

2. *A passion for souls.* No one can properly appreciate the solemnity of the hour, the seriousness of the conflict, nor the momentous issue, who does not have a passion for souls. To fail in such appreciation is to bring disaster to all concerned.

3. *Spiritual insight.* This is the only means by which one may know the progress being made; when to give counsel, and what counsel to give. It is a gift of the Holy Spirit, much to be desired but which few possess. A man

to whom God has entrusted this rare gift usually has every other requirement of a successful altar worker.

4. *Some degree of tact.* Quite essential, for all men can not be dealt with in like manner. Tact is that gift or accomplishment which enables one to deal agreeably and successfully with different personalities. You can cultivate tact—but don't do your practicing around the altar.

5. *Some common sense.* A man can not even think, let alone pray effectively, when some loud-spoken zealot is bellowing in his ear. The seeker will do well to control his temper. Yet some workers will get their mouths in the seeker's ear every time, and begin to bellow. They may be the truest kind of Christians, with kindest intentions, but nevertheless do lots of harm. They ought to do their loud talking and praying to God, off in some corner by themselves.

Another dangerous class of workers to have around the altar, is the shallow sentimentalist, who appears to be divinely appointed to hold the hands of some seeker in the air, or prattle some silly sentimental nonsense into his face. A seeker dealing with God has serious business, and is doing well. Leave him alone. Above all, don't try to hypnotize him with a lot of sentimental gush. He usually knows whether he has a right to believe God or not, and when to do it. He alone knows when he is clear to lift up his face and look into the face of God. If he needs the counsel of men, he will either ask for it, or show some signs that he is in need of it; and only a person with some spiritual insight and discernment is capable of deciding when that is. If a man will pray, let him entirely alone, and pray for him, not at him.

Too many seekers are "talked" through, not prayed through. As a result the work is indefinite, therefore not permanent, unless it be a permanent discouragement and an attitude of skepticism.

The Devil ensnares more souls at the altar than we have knowledge of; and too often he is able to use the work of saved men and women, who should exercise great care around the altar.

Shall the Pastor Be Called or Appointed?

J. O. YOUNG

IN THE issue of the HERALD of HOLINESS for July 9th a memorial to the General Assembly provides that the District Superintendent advise the General Superintendent as to the desires of the pastors and churches regarding pastoral arrangements. The General Superintendent shall then make the appointments, these in turn to be passed upon by a Committee of Approval.

Now, in order to fully acquaint himself with the needs of each church, the District Superintendent must devote all his time to this work, visiting each church several times a year. As it often takes a pastor months to learn the real inner needs of a church, surely a District Superintendent could not do it by one or two brief visits.

Again, in order that the Committee of Approval pass intelligently upon the appointments made, they would need to be financed while they acquainted themselves with the needs of the different churches. Otherwise, their actions would be merely formal and perfunctory.

Now, since the General Superintendent would have to depend wholly upon the advice of the District Superintendent, the latter would have almost absolute control of the appointments on his District; and although he is elected by the District Assembly, yet by placing those favorable to him in the most influential positions, he could, if he wished, have almost absolute control of his District.

These objections present themselves:

1. Is it wise to make a change so radical when our present method is, for the most part, working satisfactorily?

2. It appears to us that the proposed change is contrary to the spirit and traditions of the Pentecostal Church of the Nazarene. Our church came into existence as a result of the infringement of our personal liberties

by the officials of other churches. Why now open our doors to possibly the same thing?

3. It is contrary to the spirit of the times, and especially of the country in which we live, where almost every public servant from the President down to the humblest local official, is chosen by the people whom he is to serve.

4. In nearly every Protestant denomination the local congregation chooses its own pastor. Even the Methodist church is largely departing, in practice, from its time-honored custom of the episcopal appointment of its pastors. All of which would go to show that the experience of centuries indicates ours as the ideal method of pastoral arrangement.

5. Our present system leaves us comparatively free from the temptation to wire pulling and favoritism on the one hand, and discontent on the other. This can not be said of the other method.

It might be replied that the memorial suggestion would guard against pastors being unemployed and churches being without pastors. But if a congregation will not take a certain pastor on the advice of the District Superintendent, why force him upon them.

The nearest approach to a theocratic government was probably found in Israel before the days of the kings. But those leaders had power over the people not by virtue of office or even by divine appointment. But their ability as leaders and their wisdom was so manifest, and the divine power rested upon them so eminently, that the people rendered willing obedience.

So may God continue to give us leaders whose gifts are so manifest and on whom the power of God so rests, that because of these their counsel may be sought and obeyed, and not because of autocratic power bestowed upon them. But let the deciding voice in all its own matters remain with the local congregation itself.

DEFIANCE, OHIO.

Some Observations

BY JAMES M. DAVIDSON

AS THE time of our General Assembly is approaching, we read with much interest the suggestions, advice, and memorials, etc., to be decided when that representative body is in session. Some things we say Amen to, others we punctuate with a question mark. We shall notice two or three of these articles.

1. We are in hearty sympathy with the thought of the brethren who suggest dropping the word "Pentecostal" from our church name, for the following reason: We have had but three charges in the Pentecostal Church of the Nazarene work. On our first charge we had three years of difficulty with the modern tongues movement; not so much with the people, as with the confusion of names; for we separated ourselves definitely from each other; but our trouble arose when we endeavored to get outsiders to understand that the Pentecostal Church of the Nazarene and the Pentecostal Assembly were two separate and distinct organizations. We are now serving our sixth year on the Bradford work, and have the same task of explanation. In inviting people to our services, and naming our church, the one addressed will likely locate us where the Pentecostal Assembly meets, rather than to give us our proper location in the city. We love the name Pentecostal, and thank God for the experience at this writing, but it does seem to us that this part of our name is a barrier to our work. Should our name be changed, as we hope it will, why not make it "The Nazarene Church," instead of "The Church of the Nazarene" as suggested?

2. We are heartily in favor of apportioning a rate per member, as suggested by another brother, to meet administrative expenses of the General Board of Foreign Missions, as a distinct and separate account. Why not make it a budget item?

3. We are not in favor of the memorial to the General Assembly, formulated by the North Pacific District Assembly, found in July 9th issue of the HERALD of HOLINESS. We consider the original much better than the memorial, and would feel very sorry to have it changed as recommended. We believe in the members of a church being democratic enough to vote for what they want, rather

than to have a District Superintendent ascertain the wish of the congregation.

However, we are praying and trusting God to work all these things out to His glory, and for the good of all concerned. BRADFORD, PA.

Whose Is It

TO WHOM does it belong—this money I have inherited, this salary I am earning, this house I am building, these savings I have in the bank? I say my house, my bank account, my property, my salary, my clothes, my books, my education; but is it really mine? Who owns it—this wealth, this power, this influence?

"You do, of course," laughs the world.

"God does," asserts the Bible.

Story and proverb and poem, legislation and parable and exhortation—all unite to emphasize God's sole ownership of earth and heaven. Through long centuries of painful training the children of Israel were taught to take the first fruit from the garden, the choicest lamb of the flock, the tenth of all the increase, as a token that they and all theirs belonged alike to God, the Giver and Owner of all. The tithe, the freewill offering, the gift at feast day and fast day were only so many reminders of funds held in trust.

The New Testament is not less startling in its emphasis of man's stewardship and God's ownership. Jesus' parable of the talents and his picture of the judgment agree in this, that they weigh the questions of acquisition and expenditure with the issues of life and death.

Whose is it? If it is mine, I may use it to please myself, and it is nobody's business but my own; but if it is God's, I must give an account to the owner for every penny.

Aladdin's lamp never was half so mysterious nor so powerful as these shining bits of nickel and silver and copper that slip through our fingers in an unceasing stream. There are some servants of ours who can speak but one language, but these are the polyglots of the universe. A grain of corn talks bread, and only bread; a violet breathes of violet; but a nickel will speak whatever you will, facile slave that he is. To one he says beer; to another bread. He turns himself into a trolley ride or puffs himself out in smoke. To the child he whispers ever of goodies; to the student, of books and papers; to the artist, of brush and pencil; to the schoolgirl, of flowers and ribbons. Yet that same little coin may take the wings of the morning and preach the everlasting gospel to the ends of earth if you will it so, or it may minister to the whim of some fleeting moment.

Were they God's—those billion, billion nickels that were drowned in drink last year while His world lay groaning in darkness? Was it God's coin that built those mountains of candy and volcanoes of smoke and piled those pleasant palaces of pleasure while His world was ignorant and cold and hungry and wicked? Was it God's money that was frittered and fluttered and flaunted and danced and whistled into eternity while His kingdom waited? If it was, shall we not meet His record some day when the books are opened?

Whose is it, anyway—mine or God's? There is not a profounder question for Christian men and women to settle. It ought to be settled. —Abridged from the *Helping Hand*.

Reader, have you settled this question? It not, will you not settle it now?

"The silver is mine, and the gold is mine, saith the Lord" (Hag. 2:8).

"Beware that thou forget not the Lord thy God . . . when . . . thy silver and thy gold is multiplied; . . . for it is He that giveth thee power to get wealth" (Deut. 8:11, 13, 18).

"For who maketh thee to differ from another? and what hast thou that thou didst not receive?" (1 Cor. 4:7).

"Ye have robbed me . . . in tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation" (Mal. 3:8, 9).

"Bring ye all the tithes into the storehouse, . . . and prove me now herewith, . . . if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3:10). —From a folder of the *Methodist Joint Centenary Commission*.

THE WORK AND THE WORKERS

BETHANY TRAINING HOME Memphis, Tenn.

The Lord is in our midst blessing and we are moving on. The rescue work has gone far beyond our expectations. We can truthfully say the Lord has done far exceeding, abundantly above all we asked or thought. Unto Him alone belongs all the glory.

Last year the coal dealers of this city gave us a carload of coal, but we had to pay the freight. This year they gave us a nice carload, paid the freight, and the city hauled it. The greatest cotton buyers and sawmill men, and lumber men, with all the other business men of this city, are standing by the work of this home most nobly. I tell you, it is wonderful how God has His hand upon the work here.

One physician is devoting his time free, and comes at any time of the day or night. In addition to that, the other day he stopped me on the street and gave me \$10, saying, "Brother Vallery, you are doing a great work; and though I am just an ordinary man, yet you have my services, and I want to give you \$150 a year." Oh, how I thank God for it all. The best of all, God is with us.

One night last week my telephone bell rang, and one of the girls said, "Brother Vallery, you had better come down to the home as soon as you can." When I got there, I found about twenty-five people standing in the front yard. Praying and shouts of victory was all that could be heard. I stood for a few moments, and not hearing anything for the noise started to leave, as I was not feeling good. Whereupon one of the girls said to come upstairs, where I saw the matron, a godly, sweet-spirited, sanctified woman, and two of the girls lying prostrate under the mighty power of God. After awhile the shouts of victory broke out. All the neighbors came right into the house, put their arms around these girls, and they wept together.

A. J. VALLERY, Supt.

A STIR IN WOODLAWN CHURCH

We wish to report a very gracious revival in this church, by the power of God, through the splendid preaching of our dear Brother Wilde, his excellent and unctuous solo work, and the efficient work of the Wilde-Knight quartet. We had earnestly prayed for some time that God would send us a real revival—and He did! Every morning during the meetings we had a prayermeeting at the church from 10 to 11 o'clock, and while not many attended, yet there were many who observed the hour in their own homes. The preaching and excellent singing brought the people, the Lord sent conviction, and many came to the altar and prayed through. Our church was well filled all the time and several times the capacity was overtaken by the crowds.

On the last Sabbath morning of the meeting, two of our young men (whom Brother Wilde named Caleb and Joshua) sang with much feeling, "God's way is the best way." Many wept during this singing, and the singers were asked to repeat the last verse. While doing so, a young man, a stranger, arose and came forward and knelt at the altar. Brother Wilde, recognizing the work of the Spirit, got up and said, "Come on, friends! God's way is the best way! Come on!" One after another came forward, until there were eight at the altar. The boys repeated the chorus softly while Brother Wilde and Brother Balsmeier, our pastor, walked through the aisles, exhorting men and women to seek God. Many knelt at the pews until there seemed to be an altar of prayer all over the church. Such praying and weeping is not a common scene in these days, but God is faithful and heard their cries, and as one after another arose from the altar, or their place in the audience, and testified amid tears and laughter, or with the shout of victory, we were led to exclaim, "Who said we couldn't have an old-time revival in these days?" Brother Wilde had spent Saturday night in prayer, and many of God's children had been praying day and night, and we want to testify that He answers prayer.

Reporter.

NORTHWEST DISTRICT CAMPMEEETING

The Northwest District held its annual campmeeting at Colfax, Wash., June 29th-July 13th, District Superintendent C. Warren Jones in charge. In many respects it was a great camp. How the saints prayed, wept, and fasted! God honored and many were blessed.

Rev. B. T. Flanery, of Everett, Wash., preached each night. God marvelously helped him present some mighty truths. The day preaching was done by Mrs. Defance Wallace, E. V. Buzbee, L. W.

General Assembly Entertainment

The date fixed for the General Assembly (September 25th) is rapidly drawing near and the local church here in Kansas City is completing all arrangements so that the Assembly will be well cared for. It is quite an undertaking for this congregation and it will be a great help to the church if the funds for the entertainment which is to be provided according to page 36, paragraph 10 of our MANUAL, can be sent in so as to reach here soon as possible. A number of the churches have already responded. If your church has not yet sent in their apportionment please attend to the matter at once. Send your contribution to the District treasurer of your District, who will see that your local church receives proper credit and will forward the money to the General Treasurer. Make all checks payable to Rev. E. G. Anderson, General Treasurer, 2109 Troost avenue, Kansas City, Mo.

FINANCE COMMITTEE

JOHN F. SANDERS, Chairman.

Goss, Mae Budd, Ora Ogle, and B. L. Simmons. God certainly poured out His blessing on these fire-baptized preachers. Mrs. C. W. Jones and Arthur Anderson had charge of the singing.

Our outgoing missionary to India, Miss Agnes Gardner, told of her call and \$100 was given toward her expenses the closing Sunday of the camp.

A purse of \$31 was made up among friends and presented by Brother Flanery to the local pastor.

ARTHUR ANDERSON, Pastor,
Colfax Church.

WOMAN'S MISSIONARY SOCIETY

New England District

At our New England Assembly a committee was appointed to organize and assist in developing missionary societies in the churches of our District.

This committee reached the climax of their effort on July 31st, when a great missionary meeting was held in Everett, Mass., to organize a District Woman's Missionary Society.

A goodly number of women were present from the different churches and the blessing of the Lord was upon us throughout. Dr. Julia Gibson, corresponding secretary of the New York District, was in the chair, and the following officers were elected:

President, Miss Mary E. Cove.

First Vice-President, Mrs. T. W. DeLong.

Second Vice-President, Miss Lula Barnard.

Corresponding Secretary, Mrs. Marian McKenney.

Recording Secretary, Miss Gladys Beers.

Treasurer, Mrs. C. P. Lanpher.

Superintendent of Study and Publicity, Mrs. J. G. Gould.

Our aim is to see a Woman's Missionary Society in every church; the young people and children actively interested, and a new vision and burden of prayer over the entire District.

The New York societies are doing a great work, and we are encouraged to press toward the mark to catch up to them. The organization party, composed of the committee, Dr. Julia Gibson, and at times Brother and Sister Jenkins, have visited West Somerville, Malden, Everett, Beverly, Lynn, and Lowell, and are still in the campaign. In every church we have enjoyed the smile of approval of our God upon us, and have felt the weight of glory. We are convinced that God's special benediction is upon the effort put forth for a world-wide revival, and our hopes are rising until "the prospects are as bright as the promises of God."

MARIAN MCKENNEY, Cor. Sec.

AN IDEAL PLACE TO LIVE

Trevecca College is situated in the suburbs of Nashville, Tenn. Nashville is conceded by all who are acquainted with it to be an ideal place to live. It is famous for the beauty of its natural location. The bluegrass, trees, hills, streams, and productive valleys make it perennially refreshing. The climate is not monotonous. There are seasons, and thus variety; but it is neither extremely hot in summer nor unbearably cold in winter. Nashville has been a prohibition city for years. Its population is more highly intellectual, moral, and religious in tone than perhaps that of any other city of the United States. More institutions of learning grace its area than are found in any other city of the South. The atmosphere of the city is one of culture and refinement. It is such as to attract to it many of the speakers and musicians of national and international repute for the enjoyment and benefit of those who live within its borders.

Nashville also offers all sorts of opportunities for employment. Any person who knows how to do anything and has a will to work can soon secure a position suitable to his experience and ability.

Why not move to Nashville where your children can have the advantages of Trevecca College, a strong holiness school, as well as many other advantages?

You can secure a lot and build a home on the beautiful campus of Trevecca College. The property will be in one of the best suburban sections of the city where it can always be sold or rented for a good price. It may also be added that there is a splendid chance for a paying investment in building some houses in this part of the city. Houses are scarce and rent is high.

Write us if you are interested in something that is really worth while.

S. S. WHITE, Pres.

NEW YORK DISTRICT CAMP MISSIONARY MEETING

God gave us a very blessed time of salvation at Groverville Park, our District campmeeting, this year, for which we praise Him. Friday evening was given over to missionary interests, and the service opened by singing "I'll be a soldier for Jesus." Sister Hundley (returned missionary from Africa) then led in an earnest prayer for our missionaries on the field and all the great interests involved, and a male quartet sang "Speed away."

The District Superintendent, Rev. E. E. Angell, was the first speaker. He presented the needs of home missions, our opportunity and responsibility on this great New York District, and reported a new church organized at Flushing, L. I.; and other encouraging openings. An offering was taken amounting to a little over thirty dollars.

A solo by Sister Keeler, our sweet missionary singer, followed and brought tears to many eyes. Brother Hundley (who together with his wife spent six years in Africa) gave a stirring address on world needs, emphasizing our calling, responsibility, etc., to the whole field, which is the world, and God blessed the message. We believe many received a new world vision and added burden on their hearts for the "regions beyond." Dr. Julia R. Gibson, returned missionary from India, next spoke on that country, after which the writer briefly presented present needs and voiced the appeal of India's starving millions. An offering was taken for India famine sufferers, which, together with the children's offering and some handed in from outside sources, amounted to a little over one hundred dollars. We thank God, take fresh courage, and press on believing for still larger victories for His glory.

MRS. S. N. FITKIN.

Armona, Cal.

I am away off from a Pentecostal Nazarene church and do not have the privilege of hearing holiness preached much, but greatly enjoy reading the HERALD OF HOLINESS. May God's richest blessings be upon you.—LEWIS S. REDWINE.

Unionville, Ohio.

Please find inclosed my renewal for the HERALD OF HOLINESS. I would not know how to get along without that precious paper. The editorials are so good, with so much food for the soul as well as good valuable information which we can rely upon. That last article informing us of the way Catholicism is getting a foothold in this fair land, must drive every true child of God to his knees. I am so sorry I could not get the money to send the first of the month, but thank the blessed Lord it has come at last. Praise His name!—MRS. R. B. HARE.

MINISTERIAL CONVENTION

We herewith print the program of the San Antonio District ministerial convention of the Pentecostal Church of the Nazarene, to be held at First Nazarene Church, San Antonio, Texas, August 27-31, 1919, with evangelistic services each evening, conducted by Rev. Floyd W. Nease:

WEDNESDAY, AUGUST 27th

8:00 p.m.—Evangelistic service, Rev. Floyd W. Nease.

THURSDAY, AUGUST 28th

9:00 a.m.—Devotional.
9:30 a.m.—Organization.
9:55 a.m.—Welcome address, Mrs. Nellie A. Griswold.
10:05 a.m.—Response, Rev. Orval J. Nease.
10:15 a.m.—"What Constitutes a Loyal Nazarene," Rev. E. W. Wells.
10:45 a.m.—Morning address, Professor N. W. Sanford.
11:45 a.m.—Dismissal.

THURSDAY AFTERNOON

2:00 p.m.—Devotional.
2:30 p.m.—"Departmental Organization of the Sunday School According to Modern Psychological Findings," Mrs. O. F. Hatfield.
3:15 p.m.—"The Organized Bible Class," C. M. Gandy.
4:00 p.m.—"Advantages of the Graded Sunday School," Rev. W. F. Rutherford.
8:00 p.m.—Evangelistic service, Rev. Floyd W. Nease.

FRIDAY, AUGUST 29th

9:00 a.m.—Devotional.
9:30 a.m.—"Decision Day in the Sunday School," Rev. Floyd W. Nease.
10:10 a.m.—"Psychology of Adolescence," Rev. H. B. Wallin.
10:45 a.m.—Morning address, Professor N. W. Sanford.
11:45 a.m.—Dismissal.

FRIDAY AFTERNOON

2:00 p.m.—Devotional.
2:30 p.m.—"The Elements of Efficiency in the N. Y. P. S.," Rev. C. P. Clayton.
3:15 p.m.—"The Standardization of Our Evangelism," Rev. Orval J. Nease.
4:00 p.m.—"The Ideal District Superintendent as Viewed by the Layman," O. U. Kunkleman.

FRIDAY EVENING

8:00 p.m.—Evangelistic service, Rev. Floyd W. Nease.

SATURDAY, AUGUST 30th

9:00 a.m.—Devotional.
9:15 a.m.—"Problems of the Pastor," Rev. J. A. Cumming.
9:45 a.m.—"What Constitutes Home Mission Work," Rev. Sam Bozarth.
10:15 a.m.—"The Circuit Rider," Rev. R. M. Hocker.
10:45 a.m.—Morning address, Professor N. W. Sanford.
11:45 a.m.—Dismissal.

SATURDAY EVENING

8:00 p.m.—Evangelistic service, Rev. Floyd W. Nease.

Free entertainment to all who send in their names to Rev. H. B. Wallin, 138 Princeton, avenue, San Antonio, Texas.

Do not fail to attend this convention and visit the Alamo City.

If you are on this program and it should be found impossible to attend, do not fail to send in your paper, giving it time to reach Rev. H. B. Wallin on opening date.

SOUTH DAKOTA DISTRICT ASSEMBLY

On July 10th, the Pentecostal Nazarenes of South Dakota began a tent meeting in Mitchell, with Dr. H. O. Wiley and Rev. N. B. Herrell, of Nampa, Idaho, as preachers. The meeting was well attended and the interest good. On the first Sunday an educational rally was held in the interest of the Northwest Nazarene College. Dr. Wiley and Miss Olive Winchester represented the faculty of the school, Brothers Earl Perry and L. W. Collar the graduate students, and Misses Ruth Dolly and Mary Tullis the student body. An offering was taken for the building fund, and the people gave gladly.

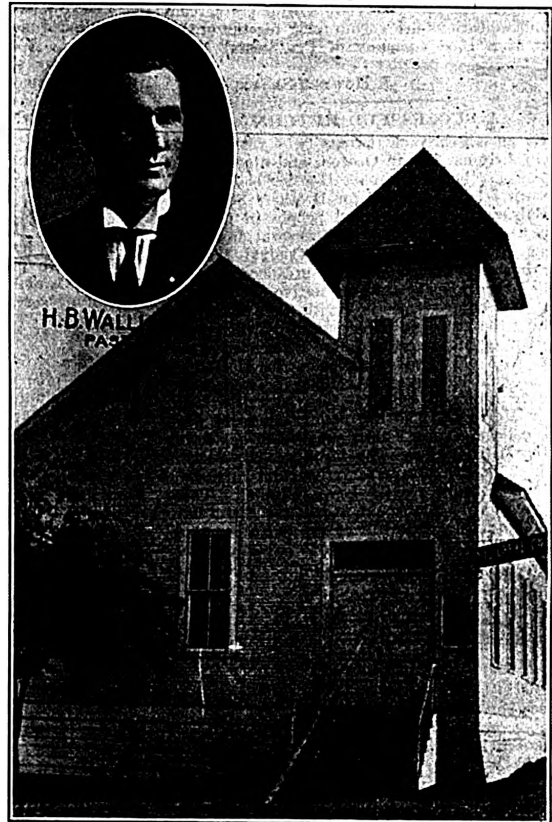
On Monday evening following, Dr. R. T. Williams arrived and the organizing of the Assembly of the South Dakota District was held July 16th and 17th. We believe the new organization is owned and blessed of God. The afternoon and evening meetings continued during the Assembly, Brother Williams doing much of the evening preaching, bringing messages that were much needed. A goodly number of souls bowed at the altar.

On the last Sunday the opening praise service of the day was led by Brother Ben Lehman, a visiting pastor from Wisconsin. In the ordination service following, Brothers H. B. Garvin and L. W. Collar and Sister Winnie Crouch were or-

The First Pentecostal Church of the Nazarene San Antonio Texas

was organized April 12, 1912, by Rev. William E. Fisher with nine members. He served as pastor until his election to the District Superintendency in 1914. He was succeeded by Rev. W. O. Self, who served the church two years, and under whose ministry the church was built. Rev. Mr. Self was succeeded by Rev. H. B. Wallin, of Dallas, Texas, the present pastor. When the present pastor took the church he found a membership of fifty-nine. The membership now numbers 165. The Young People's Society has a membership of about sixty, and the Sunday school a membership of about 150.

The church was formally dedicated Sunday afternoon, July 20th. Rev. Nellie Griswold, one of the charter members of the church, gave a most interesting history of the work leading up to the organization, after which Rev. Orval J. Nease, of Meridian, Texas, brought a special message in song. Rev. William O. Nease, of Los Angeles, Cal., preached the dedicatory sermon; subject, "The Triumphant Church." The minister, trustees, and all charter members present sat on the platform, and participated in reading a part of the last chapter of Exodus, after which the minister presented the keys to the trustees. All indebtedness of the property had been previously raised.—H. B. WALLIN, Pastor.



dnained elders. Rev. N. B. Herrell preached the sermon of the morning, at the close of which about a dozen people declared themselves as seekers for either pardon or purity. Brother Williams had charge of the afternoon service. God blessed the saints in their giving for the work of the new District, and the same spirit continued in the evening service, until about \$4,300 was subscribed for the carrying on of the work for the coming year. Nearly a thousand dollars of this amount has been paid in.

In October, 1918, Brother W. H. Tullis was appointed missionary District Superintendent of South Dakota, and plans were formed for the withdrawal of this state from the Dakotas-Montana District. The plans were completed and the division granted at the annual Assembly at Van Hook, N. D., in June. The new District consists of but four churches—Mitchell, Loomis, Beulah, and Mt. Pleasant—with a membership of about 115. Five elders and three licensed ministers constitute the preaching force. Brother John Nolt, the first Pentecostal Nazarene pastor in South Dakota, was elected District Superintendent.

We intend to push, pull, plan, pay, and pray for the spreading of scriptural holiness over the state. Since the close of the Assembly, Brother H. B. Garvin has been hired for the year to work with the District Superintendent in pushing the battle in the new fields, organizing, establishing, and evangelizing. The District Superintendent has been instructed to secure at least one good evangelist to come into the field at once. We are praying for not less than a dozen new churches this year.

We have on the District a man who has been called to the work of praying evangelist, and he is to give some months to the District in its various fields. God has given us a wonderful opportunity in this great state which is barren of organized holiness except for a few small churches. Will you pray for us that we fail not?

Any one interested in the work of this new District and desiring further information may write to John Nolt, Mitchell, S. D., District Superintendent, or to Winnie Crouch, Fulton, S. D., District Secretary.

Assembly Reporter.

PITTSBURGH DISTRICT

My first work as Superintendent of this District, following a busy and fruitful year as superintendent of the Wheeler Rescue Mission, Indianapolis, Ind., was in Washington, Pa., where Mrs. M. E. Harris and her loyal band are stirring things for the Lord. It was refreshing to see the holy delight, the exuberant joy, and brotherly kindness displayed by these people. God has given them many friends, and one generous brother donated a lot upon which they erected a neat and attractive little church, which was dedicated Sunday afternoon, June 22d. About nine hundred dollars was raised in cash and pledges, leaving only a small balance on the indebtedness.

The next stop was at East Liverpool, Ohio, on prayermeeting night. I found Pastor Fitch and the brethren greatly encouraged. Brother Fitch is evangelistic and aggressive, and the church is rallying to his support on all lines. The Sunday school has practically doubled in attendance the last year, the Sunday congregations have experienced a steady growth, and there has been a substantial increase in the finances. The outlook seems promising, and I understand they are planning to buy the property where they worship, a very timely and opportune step.

I passed the week-end in Cleveland, Ohio, where we have a few people conducting a small mission on Superior street. On Sunday morning I preached in Ashbury M. E. Church, one of the oldest Methodist churches in the city and soon to be sold. Several of the members are holiness professors, and would be glad to have us purchase the property; otherwise, the Catholics will buy it.

My next stop was East Palestine, Ohio, one of the oldest churches on the District, from whose fold a number of our best preachers have gone forth—Rev. John Gould, former District Superintendent; E. E. Wadsworth, Superintendent of the Ohio District; Miss Myrtle Pelly, missionary; and Rev. George Ward, of the Idaho District. Mrs. Sloan joined me here in a two weeks' campaign. The Lord greatly blessed the people, and we closed the meeting with shouts of victory in the camp, great grace on the people, and fifteen souls at the altar.

We are now at Grafton, W. Va., where Rev. Earl Stillion, one of our energetic young preachers,

started the pentecostal fire burning. We are shoveling on the fuel, the conflagration is spreading, and indications are encouraging for the organization of a good company of Pentecostal Nazarenes.

J. HOWARD SLOAN, Supt.

A SUCCESSFUL RETURN

After an absence of twenty-two years—eight years in Arizona, five in Oregon, and nine in California—I am home again on Hoosier soil. Since my return I have preached for Brothers Schurman and Balsmier and their good people in Chicago. It was also a pleasure to spend several days with Brother Brown, of the Chicago Central District, at his home in Olivet, where I preached to them twice. I then journeyed to my native city, Indianapolis, and enjoyed meeting with the saints and preaching the gospel—little dreamed of when I left here a boy of fifteen. From here I attended a convention with old Pasadena friends, the McHenrys, who we found having great victory in Greencastle. God gave souls at each of these services with Brother McHenry, who has done a splendid work in this college town. I then engaged in a meeting with the Mitchel church for three weeks. Seekers have been at the altar from the start and some clear and definite results have followed. Three good men are coming in straight, others have prayed through to definite victory, and a deep burden of prayer is on.

EVANGELIST M. F. GROSE.

CHURCH NEWS

Bluffton, Ind.

God is in our midst, enabling us to have fruitful and good services. On the last Sunday of July two seekers were forward, one of whom prayed through. The church is praying for a revival; and on August 20th we begin a meeting (to continue until September 14th) with District Superintendent Harding and Rev. M. E. Borders as preachers and the Aeolian Quartet as singers. This will be a tent meeting, and we are praying mightily for an outpouring of His Spirit.—E. E. Robinson, Pastor.

Norma, N. D.

The two weeks' tent meeting at Pleasant View with Brother C. B. Price as evangelist, and Sister Grace Neese as singer, closed July 25th. Brother and Sister White, of Hamlet church, also were with us a few days and were a great help in the work. Brother Price preached forcefully and uncompromisingly. God, honoring his efforts with His divine presence and convicting power, a number of seekers bowed at the altar. Some of these found Christ in pardon, some were reclaimed, and many sanctified wholly. The saints of God here and at our Norma church were strengthened and built up in the most holy faith and encouraged to press on with renewed zeal and vigor. On Thursday evening, July 20th, we went into Norma, where our church had been closed for almost seven months, I believe, and held prayer services with about twenty souls present, several of whom know how to get a hold on God and pray down His power. The Holy Ghost claimed the meeting from the beginning and everybody felt the power of God. Saints were blessed, backsliders and the unsaved were convicted, and we were more encouraged than ever in the work here and can see great victory through the coming year.—Henry C. Downey, Pastor.

South Portland, Me.

We are enjoying the presence and blessing of the Lord. Yesterday was a good day, and we had the privilege of holding a meeting on the beach nearby. Hundreds listened attentively as we sang and told in testimony the sweet old gospel story. The Holy Spirit himself was present, not only owning and blessing His own, but there were unmistakable signs of conviction in the crowd about us. Those saved in our recent revival are holding true and growing in grace. God has done a great work for us for which we magnify His name.—Ada F. MacDonld.

Canaan Church, Stuart, Okla.

The meeting at Canaan Church, begun on July 18th by Evangelist Hawkin Ritter, and directed by our pastor, C. C. Johnson, ran ten days. God blessed this effort in conviction upon the people, and as a result three were regenerated, two reclaimed, and six sanctified; also several persons were added to the church.—Ladie McNutt, Secretary.

Kearney, Neb.

The pastor has been called back for another year and has accepted. A Woman's Missionary Society

has been organized, which meets once a month. A new Sunday school in southwest Kearney was organized June 1st and has an average attendance of thirty. We have good helpers at all times in this Sunday school. The attendance at the mid-week prayermeeting is increasing, and warm weather does not keep the people away. We have been greatly blessed here in our services; we believe that God is with us, and the Holy Spirit is having his way.—Minnie J. Dickinson, Pastor.

Maplewood, Mo.

Seekers are being saved and sanctified at every service, and God is giving largely of His Spirit, under the leadership of Pastor C. I. Deboard. Seekers are present at our three prayermeetings each week, and many are finding salvation at these refreshing services.—J. A. Yowell.

Long Beach, Cal.

Within a few months after Rev. M. B. Hazeltine accepted the pastorate of our church here, several hundred dollars was contributed to remodel the church building. The congregation was greatly encouraged, the love and confidence of the people in general was restored, and good tidings again went forth. But the pastor, not fully recovered from a previous nervous breakdown, was compelled to resign, and we were without a pastor until the coming of Rev. J. I. Hill, formerly Superintendent of the Western Oklahoma District. He has already won the hearts of the people, and we are going on in assurance. The church is free of debt, and in other ways we are making good progress.—Mrs. A. Cross Campbell.

Mt. Hope (Ky.) Campmeeting

This was a good meeting—in attendance, in spiritual results, in financial results, and all other ways. In the course of the meeting a number of clear professions were made, one of whom, a back-

slidden preacher, preached on the last Sunday of the meeting. Seven hundred dollars was raised for all purposes, enough to pay all obligations and leave a balance in the treasury. Now in the Hudsonville (Texas) camp, with large attendance and seekers at the altar each service.—C. C. Cluck.

Howe, Texas

The last day of the Hayhurst camp was in many ways the best day, and God mightily manifested His presence in the closing service by filling the altar with seeking souls, many of whom prayed through to definite victory.—Jarrette and Dell Aycock, Evangelists.

Oskaloosa, Iowa

We have been feasting during our meeting with Rev. A. L. Whitcomb as evangelist, and in the three days' convention of the Mohaska Holiness Association, which followed. Rev. C. T. Williamson and wife gave faithful service to the church during the last year. The meetings of the Young People's Society show progress, as do also the meetings in the interest of missions. The W. F. M. S. has recently had monthly meetings with Brother Stoughton, of South America, and Mrs. I. M. Woodward Witter, of Des Moines, lately returned from India. On July 30th and 31st General Superintendent Goodwin and our missionary to Jerusalem, Brother Krikorian, were with us, bringing particularly helpful messages.—Thomas S. Graves, Reporter.

Milano, Texas

The church at Milano, Texas, has been wonderfully blessed with a revival held by Sister Bessie Williams. We had fifty-two conversions, twenty-three additions to the church, and the members were wonderfully built up. Had good crowd out for the prayer service last night and the Lord blessed us. On Monday morning, eleven were bap-



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Rev. A. O. HENRICKS, M.A., President

International Sunday School Lesson

for AUGUST 24. Printed Lesson, LUKE 10:25-37

Social Responsibility

GOLDEN TEXT—As we have therefore opportunity, let us do good unto all men.—Galatians 6:10.

THE LESSON OUTLINE

II. ORTON WILEY, D.D.

I. INTRODUCTION.

With the Jew the dominant expectation was that of the coming age. This concept was sometimes expressed by the phrase, the "kingdom of God," and again by the term, "eternal life." As Jesus used these designations in His preaching there were those who became curious to know what requisite He would stipulate as to entrance into this state of blessedness.

II. COMMON CONCEPTION THAT THE GOOD LIES WHOLLY IN DOING.

The lawyer's questions reveal the fact that in those days, as it is today, the common conception signifies that the good lies in doing, not being. People seek to do some good work and lay emphasis on humanitarianism and thus expect merit to be accredited.

III. THE TRUE CHRISTIAN VIEWPOINT.

The true Christian viewpoint places the emphasis upon the heart from which good deeds flow as a result. With love alone in the heart, love toward God and toward man, and every action under the control of love, the relationship of man to man will have been solved. If we love our neighbor as ourself, there lies within us a principle of action and of guidance

so that from a heart burning with this divine love we will not seek to do some little act to gain merit for eternal life, but the whole being will be spent in service for others.

IV. MAN'S TENDENCY TO JUSTIFY HIMSELF.

Man has a tendency to justify himself rather than face the issue. It is easier to do rather than to uncover the actual condition of the heart and have it searched. Underneath our doing may be many a hidden vein of evil. Our doing eases the conscience oftentimes, but does not touch the sin in the heart. Man shrinks from the revelation of sin within and also from the pain of having the evil eradicated. He would justify himself and maintain his own integrity rather than acknowledge the vileness of his heart.

V. A CHRISTIAN EXAMPLE.

The Christian conception as given by Jesus in concrete example is such that only a true condition within can meet it. In doing man would do some great thing—that is his nature. The spirit of the Master seeks some lowly act, seeks to help the despised and the outcast and that, too, in person. The man with the common viewpoint in doing good to the despised and outcast would do it by proxy. If he goes beyond the ecclesiastical pride that so often passes by in hauteur, but with real divine love in the soul all barriers are removed, all caste and pride are gone and every one in distress or need is our neighbor, or thus we make him, for we draw near to help and succor.

tized; and others are to be baptized on our next preaching day. Brother William B. Huckabee, pastor, was called away by the government during the meeting, but will be with us next appointment, the second Sunday in August.—Clara Shaffner, Secretary.

Falmouth and Merritt, Mich.

We are closing up our second year as pastors here and surely thank God for His blessings. We had a tent meeting at Merritt in July with Rev. Charles Hanks and wife as evangelists. God gave victory, especially on the last Sunday, when fifteen grown people came to the altar in one service. Brother Hanks surely has a message for the unsaved. The work at Falmouth moves slowly, but God is undertaking. Brother Spoelstra, our pastor at Harrietta, has been with us in the battle here. God made him a great blessing to the church. There is a great field in this north country. Many hungry; and in many places no one to preach the gospel. We come up to the Assembly with real victory in our own souls.—Fred and Myrtle Sharp, Pastors.

Trenton, Tenn.

Our revival meeting closed July 27th with a degree of success as a result of the ten days' effort. A number of seekers were definitely blessed. The Sunday school has been reorganized, with new officers and teachers. Brother Chenault, our pastor, held the meeting, assisted by Brother and Sister W. A. Fisher, singers.—Alma W. Burkett, Reporter.

Redlands, Cal.

God gave us a good day at the Redlands church yesterday. Good attendance, victory upon the saints, and a spirit of conviction on those unsaved. We have a loyal people here who have appreciated their pastor in the past and seem disposed to pull strong with the new one. Redlands is coming up the line.—Earl D. Hinchman, Pastor.

Trenton, N. J.

Nearly a year has passed since the organization of our church. We are praising God for what He has done for the Trenton Pentecostal Nazarenes during this first year. God has been faithful, and we have made progress in learning the lessons of trust. In answer to prayer souls have been saved and sanctified. Also sick folks have been delivered by God's healing power. In many other things the Lord has answered prayer, and we thank Him for all His goodness. We have a treasury box near the door into which the people may deposit their tithes and freewill offerings as the Lord leads. All needs

have been promptly provided for during the year. In our anniversary services Rev. W. E. Frederick, Wilkes-Barre, Pa., was the preacher on Sunday, August 3d, and Brother Grant Sension, of Philadelphia, spoke on Thursday evening, August 7th.—Matthias S. Messler, Pastor.

Akron, Ohio

Arriving here April 1st, we found the church struggling with a mortgage of \$12,000 at 7 per cent interest and other miscellaneous debts amounting to about two thousand dollars. In answer to prayer God helped the congregation to raise \$2,000 and then sent along our good brother, T. H. Agnew, who has conducted a most successful campaign, resulting in an additional \$2,500 from public subscriptions. Our property is increasing rapidly in value. Twelve new members have been added and others will soon follow. Souls are under conviction. All praise to His name!—H. B. Macrory, Pastor.

London, Ohio

Our all-day holiness meeting in the city park, Sunday, July 27th, was a great day in the Lord. Columbus, Springfield, Dayton, Bellefontaine, Marion, Groveport, and The Plains were represented. Rev. Mr. Atwell, of Springfield, brought a splendid message in the forenoon. From 2 to 5 o'clock p. m. the saints enjoyed a praise and testimony service, which was brought to a close to give time for a baptismal service for seven young women and one young man. The Holy Spirit witnessed to this service in such manner that a young woman was convicted, and an altar service was held on the bank of the stream. Rev. Harry Dalby, of Columbus, preached at night and two young women were saved. A special blessing of the day was the singing of the male quartet of Columbus. The work in London at present is a mission, but we look forward to the soon organizing of a church.—W. W. Loveless.

Springville, Miss.

The Bible tells us, "By their fruits ye shall know them" (Matt. 7:20). I heard a preacher of the gospel say one time that you could always tell a persimmon tree that bore much fruit by the bruises it had on its body. From what he said we conclude that the tree brought forth much fruit, but it had to be knocked off. Now, we believe that sanctified fruit falls off, and does not have to be knocked off. This being the case, how much fruit do we as professors of sanctification, let fall off for the ones who are too weak or timid to knock it off? Most of this fruit that is knocked off is a little sour. You get my idea?—J. M. WESTMORELAND.

MISCELLANEOUS

INTERCESSION AND STEWARDSHIP

The Apostle Peter, facing the need of the lame man at the gate of the temple, said, "Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth, rise up and walk."

It is a perversion of truth to use this verse to justify carelessness in stewardship while stressing the potency of a spiritual ministry. Some are long on praying who are short—very short—on paying, seemingly believing that silver and gold are not vitally essential to the triumph of the kingdom of God. Silver and gold, in themselves, can not meet the needs of the ignorant, the sick, the sinning, and the dying. It is as true now as then that the supreme needs of men can be met only as God's servants speak and minister in the name and through the Spirit and power of the Son of God.

But we must remember that the apostle was standing in the presence of the need, and that of silver and gold he had none. The world's greatest and most desperate need is remote from those who must relieve it, and of silver and gold the Church today has an abundance.

Earthly treasure is absolutely necessary to bring the servants of Christ into touch with those in behalf of whom He would manifest His power. He bids His Church to provide the means for dispelling ignorance and superstition, and for the healing of diseased bodies, to the end that He may not only save the souls of men, but that He may also give them life abundantly.

Thus the Christian Church must release both its gold and its spiritual resources. Faithful stewardship will provide the treasure. Importunate intercession will make available matchless spiritual power, so that the missionaries of the cross, standing face to face with awful need, may not be empty handed, nor spiritually impotent, but in ministering in the name of Jesus Christ, they may do so in the full consciousness of His presence, and in the full assurance that those receiving their ministrations will arise and "enter into the temple, walking, and leaping, and praising God."

This can, and will, come to pass when the Church is faithful in the stewardship of possessions, and of prayer. Intercession without stewardship is impotency. Stewardship without intercession is an impossibility.—Missionary News.

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SENTIMENT AND SERVICE

The psychologists are warning us against the danger of indulging in feelings that are not turned into action. Such wasted emotions harden the sensibilities and may wither the heart into dust, as in the case of the Russian woman who wept in the theater at fictitious suffering on the stage while cruelly insensible to her coachman who sat freezing to death as he waited for her outside. Prof. William James says that this is the danger that attends excessive novel reading and theater going and it is well to remember that it is the psychologist and not the preacher who raises this note of warning. "There is no more contemptible type of human character," he says, "than that of a nerveless sentimentalist or dreamer, who spends his life in a weltering sea of sensibility, but never does a concrete manly deed."

This danger attends church going and sermon hearing. We are greatly disposed to think that because we feel good in the church we are good. Nothing may be more deceptive: such feeling may be due to the comfortable seats and beautiful surroundings; or it may be the spell of the music; even the preaching, sometimes, makes us feel good. But whether we are good or not depends, not on how we feel in the church, but on what we are and what we do after we go out of the church. Are we any more patient and kind and courteous in the home, or are we as selfish and irritable and cross as ever? Are we the more honest and honorable in business, and do we keep ourselves the more unspotted from the world, and especially do we go out to cleanse the world with the Spirit of Christ we have received and rebuild it into the kingdom of God? Simply feeling good may be no good at all. Some people enjoy pathetic feelings, even tears, and think they can substitute such sentimentalism for saintliness. But such goodness is good for nothing and will never be counted unto

Bible Study for Deaconesses Luke's Gospel

BY NELLIE J. BARRETT
CHAPTERS 17 AND 18

In this seventeenth chapter our Lord warns us to avoid giving offense: and to continually forgive. He speaks of the marvelous power of faith. Shows what is the place of a servant.

Going through the midst of Samaria, on His way to Jerusalem, He meets ten lepers. They crying unto Him to have mercy upon them, He sends them to the priest, and as they go they are healed. One of them, a Samaritan, returns to glorify God, falling on his face at Jesus' feet.

Jesus tells the Pharisees that the kingdom of God would not come in the manner that they expected. Again He tells His disciples of His rejection and suffering. He draws a parallel between His coming and the times of Noah and of Lot.

He warns them that in seeking to save their lives they shall lose them; in losing their lives they shall save them. He can not make them understand.

In the eighteenth chapter Jesus again teaches importunity, persistency, and humility in prayer. He lovingly blesses the infants and pronounces them members of the kingdom of God.

And now a certain ruler comes with the question, "What shall I do to inherit eternal life?" Jesus questions him as to obedience to the commandments. This he said he had done from a youth. Jesus said to him, "Yet lackest thou one thing. Sell all and distribute to the poor and come and follow me." Evidently his heart was set on his great riches. The thought of giving them up grieved him much. Jesus promises to those who give up all, manifold more in this present world and eternal life.

Again Jesus takes the twelve and tries to make them understand about the things He must soon suffer, according to the prophecies. But these things were hidden from them.

They now come nigh to Jericho. A poor, blind beggar asks who is passing. For multitudes are with Jesus. Learning it is Jesus, he cries for mercy. Jesus said unto him, "Receive thy sight. Thy faith hath saved thee." He followed Jesus, giving praise unto God. And all the people praised the Lord.

Announcement

We are pleased to announce that Professor A. K. Bracken's health is much improved; and that he is to remain with Peniel College, as Dean and Vice-President. Professor



Bracken and his wife are among the best teachers it has been our privilege to meet; and so long as they are members of the faculty of Peniel College, any father or mother should feel safe to have children under their influence.



Peniel College has had some strong teachers on its faculty; but it has never had so many strong teachers from a professional standpoint as now. We look forward

with great anticipation to the work of next year; and our faith chains the greatest success.

The Southern Educational Campaign is now on and it is your duty to get in touch with its plans and give your influence and money to the support of the institutions for which this campaign is being pushed.

Write for catalog.

N. W. SANFORD, President.

anybody for righteousness. It is only as we turn our feelings as streams of energy into service and transmute our tears into toil that we are followers of Christ and live and apply His gospel.

The war has stirred up feeling down to the depths of the human heart and sent it rolling in great tides over the world. We have had our sense of the wickedness of war, especially of the wickedness that caused this war, terribly intensified, and our feelings of patriotism and of justice and liberty and of human brotherhood of the unity of the world have been deeply moved, as the sea is stirred up by a submarine upheaval. Such feelings are immense facts of the profoundest significance, but they are of real value only as they are turned as powerful streams upon the world to irrigate it with new life and to drive it to constructive action. Let not our satisfaction over the result of the war and over our part in the war evaporate in cheers, but inspire us in the great task of rebuilding the world. —*New Era Magazine*.

MODERN TRANSLATION

"If you walk in the light as I am in the light we will have fellowship one with the other; but if you walk not in my light, then must we be separated, for how can two walk together unless they be agreed?" PROOF TEXT: "Birds of a feather will flock together." —*Sci*.

NOTES AND PERSONALS

Thirty-two thousand nurses served under the French Red Cross during the war.

Ten thousand Serbian orphans were beneficiaries of American Red Cross aid that was carried to seventy-five Serbian villages.

Valued at approximately \$100,000, 162,000 refugee garments, cut, but not made up, have been ordered delivered by the division warehouses to the American Red Cross Commission for Siberia.

The volume of American Red Cross relief supplies pouring into Siberia is shown by the fact that recently five steamers were simultaneously discharging cargoes for the Red Cross at Vladivostok, one of them bringing a shipment of 1,865 cases.

In a recent letter from Brother J. E. Gaar, he has the following to say among other good words: "The people need what the church [Pentecostal Church of the Nazarene] stands for. And we must not be afraid to let them know it." We say, Amen!

Brother Hale, pastor at Cabot, Ark., writes: "At one time the Cabot church was the wealthiest church of the District. Owing to many of its members moving away, it is now in poor condition. Please pray for great results to follow the meeting which is to open September 5th."

We lately received an article entitled, "The Pastorale," bearing no signature. Will the author kindly send the proper signature. For identification, the subject is treated under three heads: The importance of the pastorate, The length of the pastorate, The opportunities of the pastorate.—Managing Editor.

After traveling nine hundred miles in almost every conceivable sort of conveyance, a shipment of American Red Cross food and other relief supplies recently arrived in Pirot, Serbia, and the street through which it was transported upon its arrival was promptly renamed "America street" by the suffering population.

Miss Marguerite Stephens, for several years connected with the publishing interests of the church, chiefly as stenographer in the editorial department of the HERALD of HOLINESS, has arrived in Pasadena, where she has joined the office force of the Pasadena University; and where she also will complete her college training. In a recent communication to this paper she expresses herself as well pleased with both the work and the school.

REQUESTS FOR PRAYER

186. An Ohio mother asks prayer for the healing of her sick baby boy.

187. An Oklahoma mother desires prayer for the salvation of her children.

188. A Texas brother desires prayer for healing of both soul and body.

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H. C. MORRISON, D.D., Pres.

JOHN PAUL, D.D., Dean.

Wilmore, Ky.

TELEGRAMS

INDIANAPOLIS, IND.

HERALD OF HOLINESS:

The Indiana District Assembly of the Pentecostal Church of the Nazarene changed from the Tomlinson Hall, Indianapolis, Ind., to Beulah Park Camp Ground, Alexandria, Ind. Presiding officer, General Superintendent R. T. Williams; special evangelist, W. E. Shepard; song evangelist, Professor B. D. Sutton. August 19th to 24th.

REV. U. E. HARDING, *Dist. Supt.*

GREENVILLE, TEXAS.

HERALD OF HOLINESS:

Great orphanage service in Peniel camp. Raised over seven hundred dollars.

OSCAR HUDSON, *Manager.*

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HERALD OF HOLINESS:

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J. HOWARD SLOAN, *Dist. Supt.*

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180. A sister in Minnesota asks for prayer for the healing of her body.

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Evangelistic—I am again entering evangelistic work, and am now ready for service.—G. W. Erskine, Route 2, Chillicothe, Ohio.

Recommendation—Having learned that Rev. A. F. Ismeyer contemplates entering the evangelistic field September 1st, without solicitation I desire to recommend him and his gifted wife to all who are concerned. Address Brother Balsmeier at 6342 Kimbark avenue, Chicago, Ill.—E. G. Anderson.

Notice—To Licensed Preachers and Deaconesses. Chicago Central District: Those expecting to take the examination in the course of study are expected to be on hand, and to appear before the examining board, for submitting of grades or taking of exam-

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ination, on Tuesday, September 20, before the Assembly.—By order of the board.

Notice—To the Tennessee District: Assembly meets at Springfield, Tenn., September 10th to 14th. Pastors please send your list of those coming from your church; also, every church will be expected to bring a liberal offering for the entertainment of the Assembly. Members entertained free; visitors will be given cheapest rate possible. Address T. W. Sharp, Springfield, Tenn.

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EVANGELISTS' DATES

(Address given is for mail.)

R. L. Averill:.....August 18-21
Dexter, Mo. September 5-21
Fargo, Okla. September 5-21

Jarette and Dell Aycock, Atwood, Okla.: August 21-31
Howe, Texas (Davis Chapel).....
Will and Clara Brantly, Bismarck, Ark.: August 8-24
Bells Chapel, Blevins, Ark. Aug. 29-Sept. 7
Midland, Ark. September 11-21
Barber, Ark.
Lyman Brough, Surrey, N. D.: August 31-September 21
North Little Rock (Argenta, Ark.).....
M. M. Bussey, Redlands, Cal.: August 15-31
Nauvoo, Ala. September 4-21
Dora, Ala.

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HERALD of HOLINESS

Official Organ, Pentecostal Church of the Nazarene, Published Every Wednesday at the Pentecostal Nazarene Publishing House, 2109, 2115 Troost Avenue, Kansas City, Mo.

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

REV. C. A. KINDER, Acting Managing Editor

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Louisville, Tenn. August 28-September 7
Mansfield, Ark. September 11-28
Ector, Texas October 10-19
- B. D. Sutton and M. S. Cooper, Houston, Miss.: Mt. Peniel August 20-31
Pontotoc, Miss. September 3-14
Mathiston, Miss. September 17-28
Ballinger, Texas August 22-September 7
- A. F. Daniel: Lodi, Mo. August 13-24
Beechgrove, Ark. August 29-September 14
- C. P. Ellis: Montrose, Colo. August 15-31
Yuma, Colo. Sept. 2-Oct. 2
De Nova, Colo. Oct. 5-Nov. 2
Beatrice, Neb. November 5-26
- Theo. Elaner and Wife, 1328 Pacific St., Brooklyn: Springfield, Ohio (camp) August 18-25
Richland, N. Y. (camp) August 26-September 1
- B. T. Flanery: Tillamook, Ore. August 14-24
Hemlock, Ore. September 2-15
- L. Lee Gaines: Mingus, Texas August 22-September 7
- Lee L. Hamric, Vilonia, Ark. Lock Box 103: Atkins, Ark. (Union Grove camp) August 8-24
Hugo, Okla. August 29-September 14
- Roy L. Hollenback, Lazenar, Colo.: Woodbine, Kas. August 17-September 16
- Allie and Emma Irick, Pilot Point, Texas: Hillcrest, Ill. (camp) August 15-25
Des Arc, Mo. (camp) August 29-September 7
- Roy J. Jacobs, Box 194, Halleyville, Okla.: Collinsville, Texas (Ethel) August 13-24
- W. P. Jay: Wallowa, Ore. August 15-31
- A. H. Johnston and Wife: Lacona, Iowa August 14-24
- C. J. Kiane and R. E. Bower (Missionary meetings): Street, Md. (campmeeting) August 17, 18
West Philadelphia, Pa. August 18, 19
- Lewis and Mathews, E. Arthur Lewis, 341 West Marquette road, Chicago, Ill.: Delburne, Alta. August 8-24
Stettler, Alta. August 29-September 14
Calgary, Alta. September 19-28
- Haldor and Bertha Lillemas: Hollow Rock, Ohio (camp) August 14-24
Normal, Ill. (camp) August 22-September 1
- J. M. Mitchell, Berryville, Ark.: Hauey Chapel, Ark. August 15-31
- George and Effie Moore, 1133 Holiday St., Indianapolis: Lynn, Ind. (Cherry Grove camp) August 17-31
- William O. Nease, Box 14, Meridian, Texas: Meridian, Texas (Mountain camp) August 7-24
Cranfills Gap, Texas (camp) Aug. 29-Sept. 14
Hico, Tex. September 18-October 5
- C. E. and May Roberts, 2109 Troost Ave., Kansas City, Mo.: Emmett, Idaho August 14-31
- John and Grace Roberts, Bethany, Okla.: Vincent Springs camp (Dyer, Tenn.) Aug. 15-24
Calamine camp (Calamine, Ark.) Aug. 29-Sept. 7
- William D. Shelor, Bloomsburg, Pa.: Street, Md. (camp) August 14-24
Indian Head, Md. September 1-21
- W. E. Shepard, Nampa, Idaho: Wheeling, Ind. (camp) P. O., Francisco, Ind., R. R. 1 August 8-17
California, Ky. (camp) August 22-31
Olivet, Ill. (assembly) September 2-7
Paulding, Ohio September 12-21
- Kenneth and Eunice Wells, 2015 Mabel St., Indianapolis, Ind. Song evangelists.
- Mrs. Bessie Williams, 650 Bryan Ave., Ft. Worth: Bridgeport, Texas August 1-17
Ballinger, Texas August 30-September 30

CAMPMEETING CALENDAR

Mountain Camp—Will be held at Meridian, Texas, August 7th to 24th. Workers: Rev. William O. Nease and son, Rev. Floyd W. Nease. Special singing. Plan your vacation for this time. For tents and other information write Orval J. Nease, Box 14, Meridian, Texas.

Tri-County Holiness Association Campmeeting—Keokuk, Iowa August 9th to 24th. Workers: Mrs. S. A. Keel, of Des Moines, Iowa, and Rev. R. Wilkins, of Montrose, Iowa; singing in charge of Brother

and Sister Wells. For information write Mrs. Fred Von Seggen, Secretary, Farmington, Iowa.

Wichita, Kas., Camp—Will be held at Linwood Park, August 14th to 24th. Workers: Evangelists Babcock, Ruth, Stalker, Wilde-Knight Quartet, and Mrs. Cora Lamb. Address W. R. Cain, secretary, 315 South Vine street, Wichita, Kas.

Tent Meeting—The Nazarenes will hold a meeting in Tillamook, Ore., August 15th to 24th. Rev. B. T. Flanery, evangelist, of Everett, Wash., will be the chief speaker, assisted by Rev. A. F. Ingler, pastor, and others. Send inquiries to Rev. A. F. Ingler, Tillamook, Ore.

Bonnie, Ill., Campmeeting—Will be held August 15th to 25th. Workers: Rev. Guy L. Wilson, Rev. P. R. Power, and Song Evangelists Rev. and Mrs. S. E. Galloway. For information address W. T. Lawson, Whittington, Ill.

Intel Falls Campmeeting—Johnson, Vt., August 15th to 25th. Workers: Rev. A. B. Riggs, Rev. W. E. Smith, and local pastors. Make reservations early.—Rev. R. J. Kunze, Johnson, Vt.

Nebraska District Camp and Assembly—August 10th to 31st at Hastings, Neb. Workers: General Superintendent J. W. Goodwin, Rev. C. C. Ruebarger, Misses Elsie Fisher and Emma Hanson. For further information address Theodore Ludwig, 1029 E street, Lincoln, Neb., or H. N. Haas, secretary, 917 West Fifth street, Hastings, Neb.—Theodore Ludwig.

Maple Mill (Ill.) Tent Meeting, of the Pentecostal Church of the Nazarene, August 20th to 31st. Workers: Rev. J. S. Wallace, of Canton, Ill., and Dinkleberger sisters, of Three Oaks, Mich. Address D. L. Mounts, Canton, Ill., R. F. D. No. 6.

Campmeeting—Fourth annual of Eastern Colorado at Kirk, Colo., August 14th to 24th. Workers: Rev. W. G. Schurman, evangelist in charge; John Moore, leader of song; Virginia Shaffer, soloist. For information write Rev. H. J. Brown, Kirk, Colo.

Park Lane Holiness Campmeeting—Will be held at Park Lane, Va., August 15th to 25th. Workers: F. W. Cox, of Lisbon, Ohio, evangelist; Will O. Jones will have charge of the singing. Park Lane, Va., is located near the Potomac river. One carfare from Washington. D. C. Board and lodging for the ten days, \$8. Address Charles R. Mateer, Rosslyn, Va., Route 1.

Main Springs Camp, Ark.—Will be held at old Main Springs camp ground, four miles southeast of Prescott, Ark., beginning August 22d to 31st. Workers: Evangelist B. F. Neely, with Rev. Erban Moore, leader in song.—F. S. McLelland, President.

Fall Meeting—Of Grand View Park, Haverhill, Mass., August 30th-September 1st. For room and board write Rev. S. W. Beers, 10 Story avenue, Lynn, Mass.

Cleveland, Ind., Annual Camp—Will be held August 22d to September 7th, with Rev. Levi Cox and Rev. E. T. Adams, evangelists, and Rev. John Hatfield in charge. Singing evangelist, S. P. Franklin. For further information write Grover Van Duyn, Secretary, Greenfield, Ind.

Campmeeting—Springerton, Ill., Highland camp ground, August 28th to September 7th. Workers, Rev. W. R. Cain and Rev. Charles Stalker.

Annual Campmeeting—Bethany, Okla., September 11-21, 1919. Workers, Rev. J. B. Chapman, Prof. A. S. London, Rev. C. R. Widmeyer. For further information, address Rev. C. B. Widmeyer, Bethany, Okla.

Waldorf, Md.

The HERALD of HOLINESS is very precious to my soul, and contains more soul food, I think, than any paper I ever read. May God ever bless the Publishing House, the paper, and all its readers. I am praising God for salvation.—ELIZABETH A. HAMPTON.

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