

HERALD of HOLINESS

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

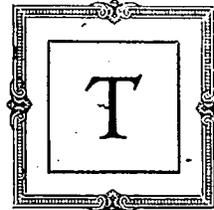
Vol. 8. No. 17. Whole No. 381

Kansas City, Mo., July 30, 1919

Entered as second-class matter at the Postoffice at Kansas City, Mo. Acceptance for mailing at special rate of postage provided for in Sec. 1103, Act of Oct. 3, 1917, authorized July 19, 1918.

EDITORIAL

Ecclesiastical and Clerical Suicide



THE chief gift desired by too many churches of this day in a pastor is a fine trotting gait. They want a man who will busy himself about many things. If the pastor is not wise they will keep him so busy in trotting about attending to these many activities and interests that he will have no time to pray or study his Bible or prepare sermons. Many a church has practiced this policy with its pastor, until his preaching became dry harangues, devoid of thought and grip, and these very churches were swift to discern this deterioration in the preaching of these pastors, and very soon the pastor who yielded to such exactions received notice or was made aware of the fact that his services were no longer desired, and with a sad heart he must turn his face in other directions.

This is a great wrong, and there is blame on both sides to the tragedy. First and foremost the church ought to understand that the preacher's chief throne of power is his pulpit, and if it lays upon him so many and diverse burdens of a business kind, as to absorb his time, it is rendering it impossible for him to do his best as a preacher of the gospel. It thus renders it impossible for him to do the best preaching of which he would otherwise be capable, and then it turns and destroys him by shipping him off to some other church, for things for which the church he was serving was alone responsible. And generally he goes to other churches hurt in his influence; for his "failure" at the other church, which his change will inevitably come to be understood, will handicap him to a large extent in his new field of labor.

But while the blame originally rests mainly upon the church which perpetrates this folly, it is yet true that often the pastor, if he had been wise and courageous, might have done much to mitigate this evil, if not to prevent it. No pastor should allow himself to be steered up against a load of secularities which he ought to know will interfere so fatally with his hours and duties of devotion and study and purely spiritual work. In a most tactful way he must watch and prevent this practice becoming his undoing.

Taking time by the forelock, in these days of such peculiar dangers from this source, a wise pastor will early in his new charge indoctrinate his people with the nature and duties of the laity, so as to largely forestall any dangers such as we here warn against. This can be done before anything has transpired which is likely to embarrass him in the matter.

The church must be made to understand that the Christian ministry is a sacred calling, and that the

work which God designs the preacher to do is to *preach the gospel*. He is not called to be a gadabout, or a horse-of-all-work, or the bearer of material burdens, which will so tax his time as to preclude his doing his distinctively divine work for which God has called and set him aside. What a calamity that anything should occur to divert the energies and talents and time of a minister of the gospel from the tremendously important and glorious work to which he is specifically called and has given his life. We have often witnessed things in this direction which made us sick at heart. The church which is betrayed into this fatal blunder is doing the very things which will prove fatal in the end to the church itself, and practically ruin the power and influence of the pastor.

No man can properly preach the gospel who is not a man of one Book and of one work, and who does not consecrate himself to these twain with absolute and holy conscientiousness and devotion. He must deal with and for souls and not allow himself to be made an ecclesiastical constable for the raising of money, even for church purposes. The first eight verses of the sixth chapter of the Acts ought to teach any church better than this. Let every church elect men and women from the lay ranks to attend to all this secular work and relieve its pastors of it entirely. Of all things deliver us from a secularized ministry—a ministry so burdened with debt-raising affairs and the raising of benevolent funds as to absorb his time and thought and energies.

Let God's preachers be PREACHERS first and last and always, and carefully refuse to be made anything lower or inferior than this grand and exclusive and divine work God designed them for. A church which commits this blunder is committing the double crime of ecclesiastical and clerical suicide—killing a church while killing a preacher.

A Slow Journey

WE TRAVEL slowly away from heathenism as a people. Woman degradation is and has ever been a conspicuous feature of heathen peoples. She is not treated as the equal of man—the lord of creation. Often she is a mere beast of burden and an instrument for man's carnal passion, but has no standing as an equal in society. In our boasted civilization as a Christian people it has been our boast that we have elevated woman to her merited place with man. We are fond of comparing the degradation of woman in pagan lands with her high place

among us as an evidence of the superiority of our holy religion.

We do not deny that there has been a marked degree of elevation of woman in Christian lands. This is as it should be. But we protest, that we have not reached yet our obligation in this respect. There is no reason under the sun why a woman should not have the same pay as man receives for the identical work performed absolutely as well as man can do it.

We can not understand this discrimination against woman in the matter of wage paid for the same work done fully as efficiently, any other way than as a relic of the barbarous inequality practiced always in the treatment of woman by heathenism. We travel almost as slowly from heathenism in our commerce as we do away from Romanism in our Protestant bodies in our religious ceremonies and practices. There are ugly relics in almost all our denominations which we have inherited from this mother of harlots which we cling to and refuse to surrender as if they were as sacred as a gift from God himself instead of an inheritance from the devil of Romanism.

We denounce this discrimination against woman as wrong and unjust and heathenish in the extreme. One of the cruelest and most diabolical relics of heathenism is this very difference made between the sexes. Let us look at samples in our own country. In Oklahoma the salaries for men teachers have increased 34 per cent in the last two years, while the salaries of women teachers have increased only 26 per cent. The men teachers in this state receive an average salary of \$344 more than the women teachers receive in forty-two high schools. In a school in Nashville, Tenn., a man was receiving \$100 a month as a teacher in a certain school. He went to the war and a woman who had been receiving \$65 a month as a teacher in this same school was given the position made vacant by this man who went to the war. Of course she received the same \$100 a month which had been paid to him! No, you are mistaken. She was given no raise in salary, but had to teach the same classes this man had taught on the same \$65 a month she had previously received. At the close of the term the trustees offered to raise her salary to \$75 a month for another year, but she indignantly declined to do the work unless she was given the same salary they had paid the man for the very same work. She took work in a bank at \$65 a month and is doing finely, but is doing more work and has more responsibility than a young man in the same bank who is receiving \$125 a month.

Illustrations could be multiplied of a similar kind which show that we are making a sorrowfully slow journey away from heathenism in the matter of salaries to women. It shows also the greed of men in business. They treat human labor as a commodity, like flour or potatoes, and will get it at the very lowest figure possible with a brutal disregard for the wants or needs or expenses of living of these injured and imposed-upon women.

We protest against this practice and insist that it should be righted in the name of fairness and decency and justice and humanity. Human greed is as infernal as anything from the very pit could be. Men, in order to add to their ill-gotten gains, will thus outrage women and so oppress women as to drive many of them into the bagnios and wreck and ruin and despair. In a coming day the wrongs of these women will cry to high heaven for righting and then woe to the human cormorants who have wrenched from the sweat of oppressed womanhood their millions. This money will blister their guilty souls forever in an endless hell where these guilty souls will be thrust.

"Where Is My Wandering Boy Tonight?"

A SADDER question was never evoked from the anxious heart of father or mother than the above. The song is familiar to all of us, and the tragic cause which made it possible for such a song to be written is also known. It describes the crucial anxiety wringing the heart of the parents of a wild boy who is killing them by inches by his prodigality and wildness. Hard indeed is it for any but a mother or father to enter into the full agony of such a cry.

There is a fact to which we wish to call attention. While

it is difficult to reform a boy who has gone far enough in the ways of wrong to wring this bitter cry from the mother's heart, there is a way of prevention which is better even than attempted cure after the boy has gone wrong. If the question, "Where is my boy tonight?" were more insistently asked, and efforts corresponding to this intensity were diligently made to always know where the boy was at night up to his fifteenth year, there would be less occasion for the further and bitterer question to be asked which heads this editorial. It is shocking how many parents do not make it a point to know, and let their boys understand that they must know, exactly where they are at night until and after they enter their teens.

The man makes it his business to always know where his horses and cattle are at night and in the daytime, too. He makes it his business to know that they are all fenced in in safe pastures and are well fed and cared for for the night. He feels that he can not afford to risk their loss or injury by any other course. But the boys, and even sometimes the girls? Well, they just do not know where they are. And yet the parents are alone responsible for the children, and everybody but lunatics knows and admits this. So if any damage comes to the children the father and mother alone are responsible and will be so held in the sight of God and man.

Notwithstanding these facts, there are children, often little children of six or seven years of age, roaming the streets at night and their parents know not where they are, and make no special effort to know. These children are unattended save by the vicious and the wild and the wicked of the street, who are as sure to lead them astray as that water runs down hill or gravitation attracts. While these children are being thus trained in the Devil's school for the penitentiary and the jail and the electric chair, the parents are at home by the fire comfortably smoking or talking about their fine stock, their Jersey cows, and their blooded hogs, all of which are so carefully housed or safely penned for the night.

We want to ask if such mothers and fathers are sane or have they lost their reason? If they are sane they are guilty of the grossest recklessness and the most unnatural cruelty and neglect of their children of which they could be guilty. To murder them outright might be considered worse by some, but we hesitate to think so. For by their murder in their days of innocent childhood they would be saved the awful fate awaiting them with absolute certainty by the gross neglect being visited upon them. If the parents are demented the state should step in and protect the children from their unnatural cruelty and neglect, by sending the children to orphanages and sending their parents to asylums for the insane.

Let this fact be made absolutely plain to all such mothers and fathers as are guilty, and let them be made to change by a storm of vigorous protest which they would not dare to ignore. This is an atrocious wrong practiced upon the innocent and unprotected children of millions of homes in this land of ours. If it is the duty of the state to punish the criminals guilty of capital offenses, then surely it is the duty and the province of the state to step in this yawning chasm of parental crime and put a stop to it, as far as is in its power by such laws as will lessen the wrong. Neglected children should be taken from neglecting parents and put where they will be safe, while their unnatural parents should be punished in some way suited to their crimes against their own offspring for whom God and nature and the state hold them responsible.

GOD DEMANDS HOLINESS of heart of every man and woman on the face of the earth. Conditions of race or color or climate or culture or ignorance do not affect this requirement. Moral character is no barrier to the command's application. All men everywhere are under its authority. Whether you have surrendered to God in conversion or not, he requires you to be holy before you can be ready to meet Him. Men may deride it or scoff at the idea and make fun of those who profess it, but the command stares them in the face all the time: "Be ye holy for I am holy." There is no escape from the divinely imposed condition of knowing and meeting Him in peace, for the words are: "without holiness no man shall see the Lord."

"Receive ye the Holy Spirit" (John 20: 22).
 "Did ye receive the Holy Spirit when ye be-
 lieved?" (Acts 19: 2).
 "Who have received the Holy Spirit" (Acts
 10: 47).
 "Received ye the Spirit by the works of the
 law or by the hearing of faith?" (Gal. 3: 2).

MULTITUDES of Christians seem not to realize that we are now in the dispensation of the Spirit. In the pre-Christian ages men were under the dispensation of the Father; and the duty of man and the test of man was his acknowledgment, and worship of the one only God. This was Abraham's duty and the test of his piety, as it was with Enoch and Abel.

Then came the dispensation of Christ, the Son. "God manifest in the flesh." Then it was the duty and the test of men to receive Jesus and accept Him as Savior and Lord. This brought life and salvation. But Jesus looked with unutterable sorrow upon the people, and said, "Ye will not come to me that ye might have life."

Then came the present dispensation, that of the Holy Spirit, who is now the Representative and Executive of the Godhead. Christians are now born of the Spirit, guided and led by the Spirit, taught by the Spirit, comforted and sanctified and filled and empowered by the Spirit. It is now the duty and the test of men to yield to the Spirit and accept Him as Leader and Guide and Sanctifier and Keeper. We get our present comfort and victory and our future glorification through Him.

1. NOTE THAT THE SPIRIT IS A PERSON.

Some have degraded the Spirit to a mere influence. Others have taught that it is only another name for the written Word. But nobody can fairly interpret the words of Jesus in the upper chamber about the Holy Spirit, and put with them the things said about Him elsewhere in the Bible without admitting that He is as truly a Person as God the Father or His only begotten Son. He has personal attributes and the very same as the Father. He is omniscient, omnipotent, omnipresent; He thinks, feels, and wills; speaks, comforts, guides; inspires, instructs, warns; is grieved, resisted, rejected; strives, helps, intercedes; is blasphemed, and His influence so scorned and His character so insulted that He sorrowfully leaves the soul to its eternal doom. He is a person, as much as we are or God is, or language has no meaning.

Sinners can have no internal communion or fellowship with Him, or receive or know Him; but He convicts them of sin, striving to lead them to repentance and salvation. But He manifests Himself to Christians, continually, revealing truth and Christ unto them, trying to sanctify them, and empower them for service, and fit them for a glorious heaven.

2. HE IS A GIFT.

That means that His work in the Christian's life can not be earned or procured as the reward of service. He must be served if we are saved; service and salvation are wedded to each other, and can never be divorced. Yet the incoming of

Receiving the Holy Ghost

By
 Rev. A. M. Hills, D.D.

the Spirit into a Christian's life is so infinitely important and transcendently precious that it could by no possibility ever be earned.

Moreover, the Spirit's work in the heart can not be bought. Simon Magus tried to do it, but was openly rebuked by God. No person is opulent enough to procure this treasure by any effort of generosity. The poorest can have it; but the richest can never buy it. The reason is, *the Spirit is a Gift.*

Gifts are received as hungry beggars receive bread; as shivering mendicants receive clothing to cover their nakedness. Hence the texts quoted at the head of this article. Hence Jesus said, "The heavenly Father gives the Holy Spirit to them that ask him." Hence Peter said, "We are witnesses of these things; and so is the Holy Spirit whom God hath given to them that obey him" (Luke 11: 13; Acts 5: 32).

Please remember, then, that as truly as God

gave His only Son to a world of sinners, so truly has He given and does give the Holy Spirit to Christians. We come to God for strength in weakness, for comfort in sorrow, for healing in sickness, for forgiveness of sin, for cleansing from impurity. But while strength and comfort and healing and forgiveness and cleansing are all gifts of God to believers, the Author of them all is a gift also.

Instead of seeking these gifts in a half reluctant way, now and then one, would it not be more in harmony with the plan of God to seek Him? for when the Spirit came to abide in our hearts He would bring His gifts with Him. It is not only a delight to God, but He even commands us to receive Him, and "be filled with the Spirit." And it grieves His loving heart when we do not obey.

3. IF WE WOULD RECEIVE HIM WE MUST SEEK HIM FOR HIS OWN SAKE, AND NOT FOR WHAT HE GIVES.

The son of a wealthy father should love him for his own sake, and not for the sake of the wealth he may inherit. To love selfishly is not to love at all. So to seek the Spirit for His gifts is really seeking the gifts, and not seeking Him at all.

Probably this is one of the chief hindrances in seeking the priceless blessing. We "ask and receive not because we ask amiss," selfishly, for the joy, or the honor, or the fame, or the power, or the reward. God is compelled to withhold the gift for a time, until our motives are purified.

A Christian woman sought the baptism with the Spirit a whole night in prayer, and in the

morning was no nearer the blessing than the night before. It was suggested to her that she was not seeking the Holy Spirit but the joy of the Spirit. When she perceived her mistake she said, "I see my blunder. I have not been seeking Him at all. I have been seeking-some-manifestation of Him. I receive Him now by faith. I just receive Him whether I ever have a moment's happiness or not. I will not question about that. I will just take Him," and instantly He responded to her loving faith and gave her, not the joy she was seeking, but His own blessed self—a conscious presence in her soul. Of course joy followed later, for the fruits of the Spirit always come when needed.

I know of a minister who sought the Spirit long and earnestly that he might have power and be like Finney. He did not get the blessing until years afterward, when he sought in a better way. This may account for the reason that Moody sought so earnestly for three months, and A. B. Earle for five years, before the Spirit came. One may be sure the Spirit had ample reason for His delay. He will not respond to our prayers till our seeking is for His glory.

It is much to be regretted that some of our holiness evangelists have been betrayed into magnifying and stressing manifestations and emotions and gifts till whole audiences have been turned aside to seeking them instead of Him, the Holy Spirit. I know of a whole body of students led aside on this false

Victory Through Christ!

By J. L. Roby

"And Jesus was left alone, and the woman standing in the midst" (John 8: 9).

THE morning's Bible reading brought many treasures to my heart, among which the Spirit held me at John 8: 9, "And the woman standing in the midst." Oh, the sovereignty and dignity of this scene! A lone woman, a forgiving and redeeming Presence, and guilty consciences enough to scatter the crowd. This woman alone with Christ and apart from her enemies was able to stand; better still, she was able to stand till they had all fled, being terrified by their consciences. Isn't that wonderful? Who would have thought it? Who would have made such a plan? Who would have loved enough except Christ? My heart bursts at times at the greatness of God's love. The sovereignty of His sway! the almightiness of His plans! The idea of placing that woman on a pedestal of superiority in the presence of men! Men, think of it—men! Sin-hating (?), honorable (?) men. My, what men! Rock throwers, sin condemners, some of them "men among men." Lovers of law, they sit on the jury. No toleration for a slimy product of their own creation. Vengeance, vehemence, cruelty, cowardice make rock throwers. The world has them still. And, thank God, the Christ of this scene is still in the slums and dens forgiving and making them to stand as victors, and be recognized as victors over the slimy respectables—the men!

trail by an imperious, dominating will; the result was the wrecking of the presidency and the ruin of the religious experience of many of the students, from which a large number will never recover. If you are bent on having manifestations and ecstatic emotions and physical thrills you can unfaillingly get them without God; for the Devil can counterfeit them all, deceiving the very elect. And no sight is more sad than the ultimate wreckage that follows in the wake of the man-made and Satan-inspired enthusiasms. But when the movings of the sensibilities are pentecostal and genuine we bow in reverence and let the Spirit have right of way.

4. HOW DO WE RECEIVE THE SPIRIT?

a. *By obedience.* "God gives the Spirit to them that obey him." He can not take up His abode with us while there is any insubordination in our hearts. Not until we consent to be and do what He wishes, and let Him have His way with us can we rationally expect His coming. Obedience comes first.

b. *By faith.* "But," said a seeker to me at the altar, "I will not believe that the Spirit comes and sanctifies me until I feel the experience in my heart." Ah! then you will never get it. You could deal with the commonest rogue or villain in that way; and is

that all the confidence you have in the Word of the holy God? You must receive the promised Comforter by faith, without feeling or evidence, except God's promise. God will respond to the faith with the instant gift of the Holy Spirit. Faith first; experience and feeling afterward.

We are told in England of a devout young woman living in New Zealand whose heart became hungry for God. She wanted to be holy and filled with the Spirit, and knew not how to receive the blessing. She took ship for London, and attended the famous May meetings, and still was as hungry as ever. They told her to take in the Keswick convention. She went and the last meeting of Keswick week left her as unsatisfied as ever, and her heart was nearly broken. That evening she attended a straight holiness meeting led by Reader Harris in a little hall, and was sanctified and filled with the Spirit that night. But if she had only known it she could have been spared the long journey to England and back, twenty-five thousand miles, and received the Holy Spirit, by faith, in her own home in thirty minutes. He was there and waiting to be received by her; and He is waiting to be received by every one who reads these lines. Will you have Him now?

Holiness and Quality

BY JAMES B. CHAPMAN, D.D.

HOLINESS, first of all, implies moral soundness. It begins, where reality always begins, with the heart. In essence it is the antipode of pretension and extravagance. One of its most commendable traits is a passive virtue: "it vaunteth not itself." Others may advertise it with the careless regard for truth that is common to some men, but it will sanction and rejoice only in the truth, even as it is itself "truth in the inward parts."

The spirit and practices of the world are opposed to the grace and virtues of holiness. The first are contradictories of the second. The spirit of the world is vain; that of holiness is humble. The world is satisfied with appearance; holiness demands inward beauty. The world covers up; holiness straightens up. The world venerates and forgets the inferior interior; holiness is as good on the inside as it appears on the outside. The world counts reputation an asset; holiness considers character only as worth while. The world is attracted and won by splendor and show; holiness values the "still small voice" more than the earthquake, the fire, or the windstorm. The world counts numbers and measures quantities; holiness weighs virtue and defines quality. The world spends its energy collecting its dues; holiness pours out its soul in useful service without regarding the pay. The world's motto is "aggrandizement," its watchword "get;" holiness' motto is "others;" its watchword "give." The world's power is centripetal in its operation; holiness' is centrifugal. The two are in irreconcilable conflict, so that to be a friend to one is to be the enemy of the other. Hence the folly of trying to placate both.

The effects of the world spirit and the results of world practice are as distinguishable from the fruits of inward holiness and rewards of righteous conduct as are the principles from which the two forms of life spring. The world is restless in its strivings; holiness is peaceful in its trusting. Worldlings are distressed about outward appearances and are in perpetual bondage to fashion. No matter how insane, unhealthy, im-

modest, or uncomfortable the styles may be, the devotee of the world must follow. The homely are miserable, not because they are homely, but because they must spend their energies in the impossible task of appearing to be beautiful. The ignorant can not be happy because of the continual necessity of appearing to be wise. The poor can not be content because reputation requires them to live above their resources. Even the graceless good can not have peace for fear some one may discover that their platter is not as clean within as it is without. The insignificant can not enjoy their rightful heritage of rest because they must seem to be greater than they are. How different the matter stands with the saint! With him beauty is a matter of the spirit, and he will NOT FOLLOW the foolish fashions of the godless world. He does not desire to stand higher or lower in reputation, either for wisdom or money, than he deserves; and so is not worried to keep up with standards which are beyond him. His goodness is a matter of grace and he does not dread investigation, he can even "commune with his own heart, and be still." He is not anxious to be counted great with men, he seeks only to be faithful before God. The holy man has come down from the stilted life of pretension and show to the plain life of solid worth. He has left the unnatural and strained existence of attempted self-promotion and has ascended to the position for which his merit qualifies him. He has no desire to appear as "good or great or wise in any but his Savior's eyes," and this allows him to have rest from outward strivings: grace delivers him from inward fears, so that his state, as compared with any other, is indeed blessed.

From the above consideration it may readily be observed that the "boosting" of which we frequently hear is quite as dangerous as its opposite, "knocking." Glowing descriptions of places and high sounding "writeups" of meetings and churches must not only be true, but be so related to the writer or speaker as not to serve as an indirect personal recommendation to be thoroughly consistent. We ought to be able to take all the reports from

our evangelists and churches at full face value. But come to think of it, there are a good many superlatives and a considerable piling up of adjectives sometimes for it all to be sober and unexaggerated truth. We seem to have a good many *great* preachers and *strong* churches. We have an abundant supply of colleges and quite a showing of universities (though not so many as we used to have, thank the Lord!) among our assets as a church. It is remarkable if all these are up to the standards suggested, and if they are not, claiming they are is either foolishness or sin. To report the number of seekers, when it was out of proportion to the number of finders, is indefinite and misleading.

To calculate by "scores" and "multitudes" is frequently to leave a wrong impression, even when the terms are in some literal sense true. For one of our ministers to allow himself to be continually overestimated for ability, or for him to pose as possessing learning to which he has never really attained is, in practice, to drop back into the old strained and unreal life. Profession is of value only when it is backed up with possession. Profession and possession may well go together in equal proportions, but it is more consistent for a holiness man to be a little ahead of his profession in any good thing than to be one whit behind it. There may be some who use hyperbolic language without misleading, or those whose prejudice in favor of us and ours magnifies the size and value of anything which pertains to holiness and the Pentecostal Nazarene church. Still we believe it to be the duty of all to cultivate sober-mindedness, and to make a religious attempt to speak the truth in their words as well as in their hearts. When the writer or speaker uses the ocean as a measure, the reader or listener must accept his statements with a corresponding amount of salt. But the ethics of holiness require "sound speech, that can not be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of us" (Titus 2:8, R. V.). When a true consistent holiness man says it; the crowds were as large as he led you to believe, the revival was as thorough and far-reaching as his words indicated, the social standing of his converts and friends is as high as he says it is, his church is as prosperous as the tone of his report suggests, his school is as well equipped and of as high standing as he advertises, every outward sign is a true index to a corresponding inward quality. It must be so, for the ethics of holiness require it.

Judging Others

BY I. H. MURRAY

"But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self. For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord" (1 Cor. 4:3, 4).

I BELIEVE in the Pentecostal Church of the Nazarene. I do not believe there is one member in a thousand who testifies to being saved and sanctified but that has the blessing. I do not believe holiness professors are brave enough to mock God. I believe it is time for Pentecostal Nazarenes to have confidence in one another. If we do not believe in one another, how shall we expect other people to believe in us? "Nevertheless the foundation of God standeth sure, having this seal. The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity" (2 Tim. 2:19). We see that God knows those who are His. I believe God gives very few people the spirit of

discernment, but we can believe the testimony of the saints and the fruit of their lives.

"But," you say, "they do not bear such fruit." Well, I have seen some apple trees that had only one or two apples, but they were apple trees just the same. I heard of an orchard where the trees were thickly planted, and having never been pruned or fertilized the orchard never bore. But a man bought it and cut out every other row of trees, pruned and fertilized the rest of the trees, and it became one of the best orchards in Michigan, and that in spite of the fact that there were people who said it could never be made to bear. "Man looketh on the outward appearance, but the Lord looketh on the heart" holds good today. We keep looking for perfection in character instead of in heart.

There is a marked distinction between a perfect heart and a perfect character. My character is miles from where I myself would have it be. God purifies the heart and does a perfect work; we make our own character in the fear of the Lord, and man's work is imperfect.

I was saved at the age of thirty-nine years from an awful life of sin. I was a drunkard and gambler for years. After God saved me I thought it was wrong for me to drink, but I went into the saloon where I was accustomed to hang out and said to the gang, "I have joined the church and am living a Christian life. I am drinking water, but you can drink what you like." I threw my money on the bar and said, "What will you have?" I bought a drink for the crowd and did not backslide, because I did not know any better. But I do not suppose there is one Pentecostal Nazarene in a thousand (if they had seen me)

but would have thought I had lost my salvation. For twenty years of my life the saloon was my parlor, the cardroom was my drawing room, and the race track was my recreation ground.

I never heard my father or mother pray. Do you believe I ever could be a character like one who had a sanctified father and mother, a Christian home, and who was a graduate from a holiness college? I am trying to improve myself. I have books on poise and character and have studied them. I have done my best, and have made some progress, but I am far from what I want to be, although God saves and sanctifies me this moment. God tells the brethren in 1 Thessalonians 5:14 to support the weak and comfort the feeble-minded. He told Peter to feed the sheep and to feed the lambs. And when we are starving for the bread of life and need support, how does it feel to have the preacher use the club on you? I am afraid Jesus will say to those preachers, "I was in prison, and ye visited me not. . . . I was thirsty, and ye gave me no drink."

Brother Godbey says that God does not give any one the assurance that any one else is sanctified. The HERALD OF HOLINESS printed these words not long since:

Judge not the working of his heart
Or of his brain thou canst not see.
What to thy dim eyes appears a stain,
In God's pure light may only be
A scar brought from some well-won field,
Where thou wouldst only faint and yield.

You do not know the awful pit from which some of us have been dug. Please do not judge us, but love us.

CHICAGO, ILL.

The Marvelous Human Body

BY REV. W. E. SHEPARD

"I am fearfully and wonderfully made: marvellous are thy works" (Ps. 139:14).

WE DO not have to search outside the human body to prove an allwise Creator, omniscient in His plans and workings. The human eye alone is evidence of this. When we read in the Word, "He kept him as the apple of his eye," we wonder how God keeps the apple of one's eye. The eye is one of the most useful members of the body, and is considerably exposed to dangers. It is very tender, filled with many delicate nerves. On account of its marvelous utility God seems to have laid Himself out properly to protect it. Its many nerves are a protection; for if there were no pain there would be little care. It might become much injured, without our knowing it; hence, the delicate nerves to call one's attention to danger. Let us notice the various methods of protection designed by an omniscient Creator for our benefit.

1. *The sockets or bone caverns.* Inside this bony structure which projects some distance beyond lies the delicate eye. How often might our eye have been injured or even burst by coming in contact with some hard substance had it not been protected by this projecting bony cavern called the eye socket!

2. *The fatty cushion.* Back of the eye ball lies a fatty cushion, against which the eye is pushed, if perchance it should come in contact with some hard substance. This tends to relieve the shock and save the eye from harm.

3. *The eyelids or curtains.* There are more or less particles flying around by day and by night. When one sleeps these floating and flying particles would naturally fall into one's eye, causing both annoyance and injury. So there are provided curtains that may be drawn

over the eye at will, and in sleep these curtains are held in place, thus furnishing a complete protection against outside intruders. These curtains also furnish a means of modifying the light, which at times is liable to be too strong for the eye.

4. *The eye lashes.* The curtains must not be drawn all the time, else one could not see at all. Any moment, then, when the curtains are open these flying particles would be liable to fall into the eye were it not for another wise protection in the form of eye lashes or screens. These particles, which would otherwise enter the eye, are caught in the screen and glance off, thus saving the eye from injury and annoyance.

5. *The eyebrows.* When man fell from his state of innocency the curse of God came in various ways. Thorns, thistles, weeds, etc., came forth, and man had to encounter them as he tilled the ground. It is a physiological fact that to perspire is a great means of health. A good sweat every day is quite indispensable. God knew what was best for man when He said, "In the sweat of thy face shalt thou eat bread"; so He had those old antediluvians hoeing weeds, digging up thistles, and filling the ground, sweating away for nearly a thousand years. But sweat runs down the face and naturally would run into the eyes from the forehead. Here we see the wise provision of God once more in protecting the eyes, for we have the dikes thrown up in the form of eyebrows and the ditches on the sides to carry off the floods of perspiration.

6. *Tears.* In spite of all this protection against particles in the air, sometimes they enter the eye. What protection has God made in this event? It immediately opens a fountain which flows over the surface and washes

out the foreign substance. What would we do without the tears?

7. *The meibomian or oil glands.* During the long hours of the night, while the curtains are drawn, there is a tendency to stick together. It would certainly be a predicament to wake up in the morning and not be able to open one's eyes, but to find them glued together. But our God has provided along the edge of the upper and lower eyelids little tubes or pores in which is carried oil to lubricate the edges of the eyelids, and also to oil up the eye in general, so that it does not suffer from friction. This oil also serves as a sort of embankment on the lids to protect the waters of the eye from overflowing too easily.

Let me repeat it; if there were no other proof of an allwise Creator than the human eye it would convince this writer that such a One is. The same proof might be said of the ear and teeth.

But let us take a little survey of the human anatomy. We see in our bodies two hundred six bones, five hundred muscles, multiplied millions of nerves, thirty-five thousand pores or sweat tubes to the square inch of surface, making a sewerage some twenty-eight miles long. We have lungs that can hold a gallon of air, inhaling and exhaling twenty-four thousand times a day. We have a heart that beats in the neighborhood of seventy times a minute, one hundred thousand times a day, and thirty million times a year. This is a marvelous piece of machinery, pumping seven tons of blood a day; enough to wear one out if it had to be done by hand. No wonder Galen was converted from atheism by examining the human body.

The human body is a wonderful epitome of architecture, machinery, mechanics, and hydraulics. It is said there are over three hundred mechanical movements known to mechanics today, but every one is a modification of some part of the human body. When the mechanic thinks he has discovered some new method of movement, lo and behold: our God had the same thing in operation for thousands of years right inside the human body!

In the human body we have bars, levers, joints, pumps, pipes, pulleys, axles, ball and socket movements, beams and buffers, cables and columns, arches, girders, supports, and trusses.

The heart is a pump. The lungs are bellows for ventilation. The stomach is a great vat. The skin is an evaporator. The pores form a sewerage. The kidneys are magnets to catch up and throw off impurities. The arteries are the food distributors. The nerves are the electric wires. The brain is the telegraphic dispatcher's headquarters and the spirit is the wireless headquarters with which to communicate with the other world.

Oh, the marvels of the human body! What a beautiful and scientific piece of mechanism it is! What an elevated place it has in the creation of God! How God has honored this part of His handiwork! It has been purchased by the precious blood of Jesus. He has promised to sanctify and preserve it blameless by His own power (1 Thess. 5:23). He makes it the temple of the Holy Ghost, the actual abiding place of the Spirit of God. He has given us promises for its healing by power divine, if it should get clogged up and the running gear get out of fix. If we will give these bodies to Him He will give them a place in the glorified resurrection. But the most exalted place in which we find the human body is seen in the fact that our God came to this world, and occupied such in His sojourn among men. When God wanted to reveal Himself to humanity He did it by con-

descending to live in a human body. In this way He could properly communicate with man and reveal Himself to him.

But when God revealed Himself to man, by taking up His abode in human flesh, through Christ His Son, did not Christ lose His deity by so doing? Had He lost His deity the whole scheme would have been a failure, and man would have lost the revelation. Let me illustrate: Here is a colony of ants. They are busily engaged in carrying out their work, according to the measure of their intelligence. Suppose I wanted to convey to these ants a real human revelation; to put them in touch with human intelligence and human possibilities. How could I do it? The answer is simple: I would have to become an ant and live among them. But if I became an ant and lived among them, and were no more than an ant, I could not reveal to them anything beyond what they have already. I would simply be an ant, and could lift them no higher in the scale of intelligence and possibilities than they already are. Then it stands to reason, if I were to succeed in my mission, that I

would have to retain my humanity when I became an ant. Thus, being both human and ant, I could carry out the scheme and make a success. So it was with Christ in human flesh. God saw, that in order to bring man to proper understanding of His plan and revelation, He would Himself have to take up His abode in the human body. But He also saw that to become human only it would be to lose the object in mind. So when He came and dwelt among us it was really as a human being, but at the same time He kept His deity, thus coming to us as the God-man. Christ in His humanity, and at the same time holding to His deity is the orthodox belief of today. Emmanuel, God with us! We are believers in the deity of Jesus Christ. God's plan was perfect. It worked to perfection. We are enjoying the benefits of this gracious atonement just now. I am glad I am a human being. I am glad my existence was pushed forward to this present time. I am waiting for the return of my divine Christ, when He shall catch up His saints from earth to be forever with their Lord. Amen and amen!

splendid possibilities, settles down to something mediocre, manages to make a living, and dies with his talent lying dormant, unawakened, undeveloped, and, consequently, unused. He might have enriched the world, but he leaves it no better than he found it. Another invests his time and talents in the worthwhile things of life; his powers are awakened, developed, and used, and the world is richer, men are nobler, and lives are more fruitful because he has lived.

MAN'S REAL NEED

What the truly sanctified soul needs is an ever-increasing measure of grace, and of such knowledge as will render him the most useful in the service of his Lord, the salvation of his fellow-men, and the upbuilding of his brethren. Such knowledge is best gained in our holiness schools. The acquisition of this knowledge is the best investment of money, of time, of talent, and of energy that a sanctified soul can make. Many a man is a mediocre preacher, and handicapped for life simply because he was unwilling to make the sacrifice necessary to get an education that would have given him a suitable preparation and enabled him to render to God and his fellow-men the largest service of which he was capable. Many of us would give a thousand worlds if we had them for the wasted years which should have been spent in preparation for our life's work. When, during the years of preparation, sacrifice and toil become seemingly unbearable how likely we are to take some line of less resistance. How often we hear remarks like this, "Everything in the way of getting an education seemed to close up, and some place where I could preach and get enough to live on opened up." The bread and butter question has ruined, and continues to ruin, the prospects of many of our brightest and best young men and women. Dare we render to God less than the best of which we are capable?

Chalmers has said, "Thousands of men breathe, move, and live; pass off the stage of life and are heard of no more. Why? They did not a particle of good in the world; and none were best by them, none could point to them as the instrument of their redemption; not a line they wrote, not a word they spoke, could be recalled, and so they perished—their light went out in darkness, and they were not remembered more than the insects of yesterday. Will you thus live and die, oh, man immortal? Live for something."

OLIVET, ILL.

A Gentle Reminder

BY J. M. DUNHAM

FROM whom did we get this modern form of intoxication caused by the use of tobacco? In reviewing the report of Columbus we find that he dropped anchor off the coast of Cuba in November, 1492, and sent some sailors ashore to explore the island. Among other things we find this in his report, "The natives carried lighted firebrands, and puffed smoke from their mouths and noses." Further in the report it says, "We saw the savage natives twist large leaves together, and smoke like devils." A few years later we read, in the history of our country, that upon the return of Sir Walter Raleigh to London a friend saw him smoking and dashed a bucket of water upon him, thinking him to be on fire.

Does the smoking and chewing of tobacco defile the body? What does science have to say on this subject? No other poison, with the exception of prussic acid, will cause death

Education as an Investment

BY PROF. H. O. FANNING

"Receive my instruction, and not silver; and knowledge rather than choice gold. For wisdom is better than rubies; and all the things that may be desired are not to be compared with it. . . . A wise man is strong; yea, a man of knowledge increaseth strength" (Prov. 8:10; 24: 6).

"Every addition to true knowledge is an addition to human power."—Horace Mann.

"Early knowledge is very valuable capital with which to set forth in life. It gives one an advantageous start. If the possession of knowledge has a given value at fifty, it has much greater value at twenty-five; for there is the use of it for twenty-five of the most important years of your life; and it is worth more than a hundred per cent interest. Indeed, who can estimate the interest of knowledge? Its price is above rubies."—Winslow.

"An investment in knowledge always pays the best interest."—Franklin.

TRUE PURPOSE OF INVESTMENT

WHATEVER one has to invest should be invested where it will yield the largest returns. The greatest investment is the investment one makes in the great business of life. Men who desire to acquire wealth, fame, honor, and the desirable things of this world find knowledge to be the best investment they can make. Without it they can not secure their desired ends. Much more is this true of those who desire to be of the greatest use in the service of God, and of their fellow-men. Such service alone is worthy of the serious consideration of a being created in the image of God and destined to live eternally. It is not the number or superiority of the powers with which God has endowed us, but the use we make of them which constitutes our only just claim to the respect of our fellow-men and the approval of our Lord. The investment which most largely increases one's usefulness is the best investment.

TRUE PURPOSE OF EDUCATION

The true design of education is not that we may get more out of the world, but that we may put more into it; not that we may get more from our brethren, but that we may do more for them; not that we may have an easy time in life, but that we may take a man's place and do a man's work in the world. That is most valuable in life which makes a man most useful to his fellow-men in the service of his Lord; that which enables him to perform the largest and most effective service. It is enough for the servant to be as his Mas-

ter, who came not to be ministered unto, but to minister, and who said, "Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant. If any man desire to be first, the same shall be last of all, and servant of all." Wealth to be lavished upon ourselves, or knowledge acquired for no other purpose than to advance our own interests, is not only useless in the truest sense, but degrading in its influence upon character. One has well said, "Whatever study tends neither directly nor indirectly to make us better men and citizens is at best but a specious and ingenious sort of idleness, and the knowledge we acquire by it only a creditable kind of ignorance—nothing more." Not that which enriches us materially, but that which ennobles our characters, enriches us spiritually, and blesses the world is most desirable. When we have done something of value to God and our fellow-men, then have we done something of value to ourselves.

TRUE PURPOSE OF LIFE

The saying of our Lord, "It is more blessed to give than to receive," seems paradoxical to the most of us, and we know little of its real meaning; but history proves that only those who give, truly live. The great benefactors of the world are not those who have left it material things, but those who have developed their talents to the utmost, and then given for the salvation and upbuilding of their fellow-men. It was not the wealth of Luther or Wesley that blessed the world; they had none to give. But they invested their time, their talents, their energies in acquiring knowledge and in the development of their powers, and the Lord blessed the world through them.

Not every one has money to invest, but every normal person has brains, talent, energy, and time to invest. The poorest person in the world has as much time at his disposal as has the richest person. The difference between persons of power, influence, and usefulness is frequently no more than the difference in the way they have invested their time and the talents with which God has entrusted them. One fritters away his time in idleness and frivolity, and becomes a pauper in every sense of the word. Another, with

so quickly, only three or four minutes being required for a fatal dose to produce its full effect. We have a case on record where a man was killed in thirty seconds with nicotine poison. Tobacco is graded according to the amount of nicotine it carries; the higher the percentage the better the tobacco. Kentucky, Virginia, and Cuba furnish the best grades with about 8 per cent nicotine. The average tobacco carries about 350 grains of nicotine to the pound, and one-tenth of one grain will kill a dog in ten minutes. A grain of nicotine placed on a cat's tongue causes death in twenty seconds.

The report of an English missionary to the Hottentots furnishes us with this account. He says, "I gave the Hottentots several pounds of tobacco. They examined it critically, then, to my astonishment, placed it carefully in a large iron kettle and burned it. Next they took long bamboo poles, tied small balls of cotton on the ends, and dipped them in the infusion and began to beat camp for snakes. Wherever a snake (of whatever kind) was found he was presented with the end of the pole that carried the cotton dipped in the infusion, with the result that the snake would strike the cotton and be instantly killed."

Is it possible to infuse tobacco in a pipe, cigar, or cigarette without defiling the body, which is the temple of God? Let us look for a moment at some medical reports. There are about ten thousand men who die annually of tobacco heart alone. It is claimed that over 80 per cent of the pneumonia cases in the army in France were cigarette smokers; that about 87 per cent of the fatal influenza cases in the United States were smokers; that 90 per cent of the Japanese people wear glasses to protect against defective sight caused by generations of cigarette smoking; and the accident insurance statistics show that over ten thousand people are killed in the cities of the United States annually caused by the action of nicotine poisoning on the auditory nerve.

In England today one out of every sixteen children born are so mentally weak that they are not able to keep up with their studies in the public school. Hereditary nicotine poisoning is the cause.

I once visited a condemned man in prison who had murdered his wife and baby daughter. "Were you drunk when you committed the crime?" I asked. "No," was his reply. "Then, will you tell me how you were able to so steel your nerves as to make it possible to commit such a crime?" "I did not steel my nerves. I just killed them." "How?" I asked. He simply reached to his vest pocket, took from it a packet of cigarettes, and said, "By smoking these things."

In the winter of 1894 there was a meeting of phrenologists in Portland, Ore. They appointed a committee to investigate all cases of deliberate murder on the coast for the next year. The committee reported on 110 cases, ninety-two of which the last act before carrying their plot into execution was to smoke. The remaining eighteen took a big drink of whisky.

I was once asked to give a five-minute talk on tobacco at a church social. One of the deacons, a good, honest soul, came to me and said, "I now know why my three little girls are compelled to wear glasses." So saying he took from his pocket a number of cigars, and threw them in the stove. Thank God, the Lord took away his desire for tobacco, too, and made him clean. In connection with this please read 1 Peter 4:2, 3; 1 Corinthians 6:20; 1 John 3:2, 3.

ENCOURAGEMENT: "I am with you always, even unto the end of the world."

Friendship

BY MISS GERTRUDE COCKERELL

WHAT is friendship? Says Cicero, "Friendship is nothing else but entire fellow-feeling as to all things, human and divine, with mutual goodwill and affection. In friendship we find nothing false or insincere: everything is straightforward and springs from the heart."

"There are two elements that go to make up friendship—the one is truth, the other is tenderness." If Emerson be correct in this, how few friendships relatively there are; how few have the capacity for friendship. We have a slipshod way of assuming friendship where none exists or can exist. "It is only

is a flabby thing; devoid of grit; too fickle, too emotional to be weatherproof. We want in our friend what will bear with and support us in life's stress and strain; through ill-report and good, "for better, for worse." For true friendship, like true marriage, must be made in heaven. The man or woman of double heart and life can never offer to another the priceless gift of friendship. "To be capable of true friendship and lasting love are," says Hazlett, "the two greatest proofs not only of goodness of heart, but of strength of mind."

Friendship, like all else human, may be undetermined. "The falling out of friends, renewing is of love," but better there be, "no falling out." For, as one has said, "Broken friendships, like china, may be repaired, but the break will always show. Friendship is a precious thing—too precious a treasure to be carelessly broken or thrown away. It is the hurt in the heart that will not readily heal, and the confidence of a soul once lost will not fully come back."

Too careful we can not be in the choice of a life-friend. To the Christian the choice must surely be among Christ-followers, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness?" We do well to consider our choice in the clear directions given in 2 Corinthians 14:18.

But now having made our choice of a friend in accordance with God's Word, what then? There must enter into friendship's warp and woof the fidelity of our canine friends, "Whom neither bribe nor threat can move or warp." The friendship that can be moved by adverse or malevolent influence is a thing unworthy to offer or receive. The spurious article that passes for friendship has self as its basis. True friendship is altruistic, is sacramental, is self-sacrificing. Having secured our friend we must not allow the fires of friendship to die out, or burn low. They are kept burning with the material by which they were first kindled—respect, love, devotion. "Be lovers still." And we must not expect in our friend a higher standard than our own. What that standard is for a friend of Christ, and friend in and for Him, is expressed as a "growing up into Him in all things" (Eph. 4:15); and as our acknowledged Head, "that in all things he might have the pre-eminence" (Col. 1:18).

And in our friendship we may not assume or presume too much on what we may regard as its rights and privileges, much less attempt to force its hands in any legal spirit. There are times when we need to tread softly; to stand without until hidden by our friend to enter some inner shrine, and, need it be said, to avoid nagging and a fault-finding spirit. To maintain at all times and at its best what in the first place won our friend, is worthy effort. Never by word or deed should we do ought to rob friendship of its early bloom. Now, as then, it permits of no liberties. "Familiarity breeds contempt." Precious as true friendship is and one of God's best gifts it is satisfying alone as it is ours in Him, and in no sense held apart from Him, and from the human we turn to the divine for, after all, "There's no Friend like the lowly Jesus; No, not one; No, not one."

Racine, Wis.

No church paper has, to our mind, made more rapid and substantial progress or proved a stronger spiritual uplift to anxious inquirers along the highway of holiness, where there are so many encitements to fanaticism, and in a time when sound doctrine is so imperative, than the HERALD of HOLINESS. May God's own hand guide the course of our paper during the eventful period into which we are entering as a church and nation.—B. W. COOLEY.

Conquering Discouragement

BY NATHAN BULLOCK

Discouraged! When my Father owes
The ground on which I tread,
The air I breathe, the winds that blow,
The sunshine overhead?

Discouraged! If my Father knows,
And heeds the sparrow's fall?
Is He not near? Will He not hear
His children when they call?

Discouraged when the clouds appear?
By Father's hand they're given;
He knows too much of sunshine here
Would wean my soul from heaven.
He knows the oak that to the gale
Spreads out its sturdy form,
Is worth a score of puny trees
That never felt a storm.

When foes, disease, want, worry, blend
To down me with their tricks,
Is just the time to buckle in
And fight my hardest licks;
And when my cherished plans all fail
Shall I sit down and cry?
Not so. God's only failure is
The man who fails to try.

And so the harder trials I have,
The louder will I sing;
He who fights loud and hard enough
Will conquer anything.
And if death interrupts my work
Before success I get,
Please God, I'll die with harness on
And face toward heaven set.

Then struggle on, discouraged soul,
'Tis love that deals the blows
The more it costs to be a man,
The bigger manhood grows;
The more we have to struggle through
The sweeter joys we'll win.
For God does most for that brave soul
Who does the most for Him.

JAMESTOWN, N. Y.

the great-hearted who can be true friends; the mean and cowardly can never know what true friendship means," says Kingsley. A friendship based on truth alone is rugged, forbidding, devoid of grace and beauty. "As iron sharpeneth iron, so the face of a man his friend." True, but there are times when the "iron" is conspicuous by its absence, and our friend has been bled white; is wearied in the struggle for existence, or has been worsted in life's battles. And tenderness here may well take precedence of truth, and the truth spoken be with bated breath—"in love."

"Faithful are the wounds of a friend." The wounds need not, however, cause unnecessary laceration of nerves in the already quivering flesh.

But a friendship based on tenderness alone

The Church's Responsibility for Its Pastors

BY REV. B. T. FLANERY

THE question before us today is one of great importance and far-reaching in its nature. Upon it depend the perpetuity of the ministry, the future life of the Church, and the salvation of the world.

If the church does not meet this responsibility many of her pulpits will go unfilled, the Church will fail to do her divinely appointed work, and a lost world will go on in sin, which leads to eternal ruin. If she meets the responsibility her pulpits will be filled by God-fearing men and women, the church will be abreast with the times, facing her responsibilities and performing her duties, and the peoples of earth will hear the glorious gospel and many of them will surrender to its claims, live holy lives in this world, and be ready for the coming of Jesus, or die in full triumphs of a living faith and join the blood-washed of past ages in the life to come.

If the church furnishes an adequate supply of preachers she must meet the following requirements:

1. *Her members must magnify the high calling of the ministry.*

Many fathers and mothers in the church talk in the presence of their children in such a manner as to cause them to become disgusted with the ministry. Such parents leave the impression on the minds of their children that preachers can not afford to spend their lives in such work, but that law, medicine, and business are places for them. When the fact is the world furnishes no broader field for the development of brain power.

The parents of John and Charles Wesley held the ministry as the highest vocation a son could enter, hence they were ready to listen to the voice of the Spirit when He said, "Preach the word." As a result Methodism was born and thousands in the past have gone home to heaven and thousands more are on the way.

2. *The right treatment of preachers.*

The sons of preachers and other godly young people see church people mistreat their pastors (to say nothing of the cold-hearted indifference) until they are led to decide that such people will never have a chance to treat them in such a manner. I know three bright young men, sons of a preacher, who are in business, who say, "We got enough of such treatment while father was pastor." Now had their father been rightly treated those young men might have been ministers of the gospel.

Thank God there are many church members who stand by their pastors and treat them according to the golden rule, and it is a delight to serve such people. May the Lord increase their number.

3. *The adequate support of preachers.*

I know a number of good preachers who have been driven out of the ministry because they were not paid enough to support their families. Others became so involved in debt that they were dropped, and still many others, who are forced to spend much time at manual labor or business which should be spent in prayer, study, and pastoral work. With these things facing our godly young people, and other vocations offering them good salaries, is it any wonder that many of them fail to surrender to the divine call to "preach the word"? God's Word teaches plainly that "They who preach the gospel shall live of the gospel," and it is nothing more than fair that preachers and their families live as well as farmers, professional, and business men of their churches of equal ability. If all our people would tith their income this obstacle would be removed. Read Malachi 3: 8-10.

4. *The proper recognition of our church institutions.*

The support of our church extension work; our Sunday school work; our missionaries, at home and abroad; our educational work, by supporting our schools with our money and our young people, and not sending them to worldly schools where they are led into all kinds of ungodliness and rank atheism; thus destroying all the godly teaching we have been

able to give them at home; our Publishing House in all its work; and our motto, "The HERALD of HOLINESS in every Pentecostal Nazarene home, and read by every member of the family."

5. *The spiritual condition of the church.*

Where the fires burn low or go out on the altars of the church few young people enter the ministry, but where they burn brightly it is the rule and not the exception for them to enter the ministry as preachers or missionaries. Turn to the Acts of the Apostles and you will find that the fires burned and people entered the ministry. Study the days of the Wesleys, and the fire burned and workers answered the call to "Preach the word," and many entered the field. In our day let a real revival strike a city or section of the country, and men and women who get saved and sanctified will answer the divine call, and soon

"For we are labourers together with God; ye are God's husbandry, ye are God's building."

ARTICLES having a direct bearing on methods in the conduct of the work of the kingdom as carried on by the Pentecostal Church of the Nazarene—evangelistic, pastoral, personal, etc.—will be run from time to time in this form in the HERALD OF HOLINESS. Also, until the convening of the General Assembly, suggested changes in, and additions to, the Manual will be thus treated. It is our desire to make of this department a real force in the carrying forward of His plans. To that end we invite the thoughtful result of your constructive thinking. Let us reach the objective: *"The best methods to attain maximum results for Him."*—MANAGING EDITOR.

be in some holiness school preparing to preach the gospel.

He who stands in the way of a revival, where people are clearly regenerated and wholly sanctified, stands in the way of the greatest instrument God ever used to lead young people to the place where they will obey the divine call to the work of the ministry. But he who labors and prays to promote them does much to lead the people into the ministry. Thank God for the revival fires which burn on the altars of our church, and for our God-called ministry. But there is room for advancement, so let us pray much and bend every energy to see greater outpourings of the Holy Ghost in revival fire and glory.

6. *The work of our schools of theology.*

When our young people are born again, sanctified wholly, and called to the Master's work as preachers or missionaries, much depends upon their training. The need of our schools is to teach them our standards according to God's Word and keep the fires burning in their hearts all the time, so that when they go out they will not only have the theory but the experience. Then they can "preach and testify and sing until they die."

My prayer to God is that living streams of holy fire may continue to pour into the hearts

of all connected with every holiness school in our land, and that out from their halls young people may come trained in body, mind, and soul, with their hearts filled with all the fullness of God. And with the office of the preacher held in its high place, all of our preachers rightly treated, with an adequate support, our church institutions held in their proper places, the fire of God burning upon the altars of the churches and schools, the church will meet the responsibility of furnishing an adequate supply of preachers.

The Pastor—A Comforter

BY REV. D. RAND PIERCE

THERE lies before me on my desk as I write this the most pathetic letter I have received during my ministry of nearly twenty-five years. Despair looks out from every line of it. Here is one of the most honorable and conscientious followers of Jesus Christ I have ever known—one who would not utter a word of testimony beyond actual known experience, and whose chief point of vulnerability for the darts of the Enemy lies in his very fear of being in the smallest degree a hypocrite—discouraged to the verge of utter hopelessness.

This letter, with its open-hearted confession, struck me with dynamic force. I said to myself, "Here is a man whose natural make-up is that of a recluse; who does not tell the world at large, nor even his neighbors and friends, the secrets of his bosom in this fashion. What has prompted him, in this hour of intense spiritual trial, to turn to one far away, instead of some one near at hand? It is because he has discovered in previous days, through kindred association and testing experiences, a shepherd whom he felt he could trust, and of whose sympathy and help he had not the slightest doubt."

That his may be an extreme case I do not question. But there are more people suffering under great affliction and trial than those about them are aware of. The preacher often faces men and women, when he enters the pulpit, who are staggering under loads they can scarcely bear, even with God's help. The shepherd, then, must be more than a good evangelist; he must know how to "feed the flock of God," as well as to convict and convert them.

The watchful care, the prayerful solicitude of the true pastor regarding those committed to his hand will outrival that of the best doctor for his patients. The absence of a regular attendant is sure to be noted. The reluctance or failure of those who profess salvation to take part in the testimony meeting catches his attention at once. The sick, the sorrowing, and the aged are not forgotten, nor the lambs of the fold. He is friendly and winning with the children, and especially watchful of the young converts. He seeks to guard them from casting away their confidence over the frequent mistakes and blunders incident to early Christian experience. He inspires them to keep their faces heavenward at any cost. If they tumble they are not to "give up," but to "get up and go on" in the strength of the Lord. Jesus "went about doing good," the Bible says, and so must the pastor who would "follow his steps."

In looking into the lives of Spurgeon, Cuyler, Payson, Peck, and other great pastors this quality of sympathy for the burdened and afflicted among men is never found wanting. I once heard Dr. H. C. McBride, of Brooklyn, N. Y., declare in a sermon preached in our Utica Avenue Church of that city during the writer's pastorate there, that the chief office of the pastor is that of a *comforter*. The thought was not a new one, but, falling as it did at the time from the lips of this inspired soul winner, it made a lasting impression upon my own heart, if upon no other. After listening to the message of this consecrated man and former collaborer of the sainted Alfred Cookman, I could better understand why his church, when a pastor in Brooklyn, was crowded to the vestibule with eager listeners. It was not because of his oratorical flights and entrancing eloquence. I failed to discover anything notable in that direction.

It was in the "spirit of wisdom with which he spake," coupled with a tender flow of Christlike sympathy and compassion for the multitude, who, as in the days of the Savior, often are still "like sheep without a shepherd."

To be sure, the chief office of the gospel preacher is to preach the gospel for the conversion of sinners and the sanctification of believers, and Dr. McBride had no thought of ignoring that accepted fact; but, dealing as he was with the pastoral side of the office of the gospel ministry, his conclusion was unquestionably true. We are to comfort others with the comfort wherewith we ourselves are comforted, for the Apostle Paul says in 2 Cor-

inthians 1:3, 4, "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." We are to cheer and "comfort the feeble-minded," or "faint-hearted," as Dr. Adam Clarke translates it.

Our young and aggressive denomination is already blessed with some very competent and successful pastors, but I am sure there is not one who is beyond the possibility of improvement in this important phase of the shepherd's office.

Mothers and Homes

BY REV. MINNIE J. DICKINSON

(Extract from a paper read before Group Meeting No. 3 of the Nebraska District, Kearney, Neb., and voted to be printed in the Herald of Holiness.—Managing Editor.)

Take this child away, and nurse it for me, and I will give thee thy wages (Ex. 2:9).

WHAT the world needs today is a million old-fashioned mothers—mothers who realize that the highest, grandest, mightiest institution on earth is the home.

Society has a wrong twist on this subject. Influences at work lead women to believe that their chief sphere is outside, and not inside, the home. They think the home circle too insignificant for a woman's career; and that she must get out before the public, on the platform. There are women who have a special outside mission. But I believe that the woman who can reinforce her husband in the work of life, and rear her children in the fear of God and for positions of usefulness, is doing more for God than if she spoke from all the holiness camps in the land and headed a hundred great revival efforts.

You ask, How about our Pentecostal Nazarene women in the ministry? Do you not believe in women being in the ministry?

I do, else I would not be one of them today. But let the women be very sure it is the call of Almighty God and not the call of her own heart, or of her own ambition, that brings her into the ministry.

Frankly, there are enough unmarried women, and widows, and women who have raised their families to take up the work of the public ministry.

It is easy to be deceived along this line. Seldom does God call a mother of children away from her home duties to the public platform.

But you say, "Look at the wife of General Booth of the Salvation Army."

Yes, she undoubtedly had a clear call, she was the mother of a large family and she possessed extraordinary ability. But where you find one woman like that I believe you will find scores who have made a mistake in their calling to the ministry.

I have in mind a woman in another state with four or five children. Her husband, a man of moderate means, by working hard, and pulling the load together with the wife, had managed to buy a little home. They were happy together and comfortable; the children were well trained, well fed, kept reasonably clean, and were always in church and Sunday school with the father and mother. During revival meetings both father and mother were sanctified, whereupon the mother said, "I am called to preach! I know I am called to preach!" Her mind was made up, she knew she was called.

Her husband remonstrated, but to no avail. She started out, preaching in neighboring homes and schoolhouses. She was not away from home all the time, but was gone so much the children were neglected; they learned to swear and steal and lie; they often went hungry. The husband did his best for awhile, finally became discouraged, and now is back-slidden. Sometimes those children are seen in Sunday school and sometimes not. In my own

heart I have doubts about that woman being called to preach.

Another instance is of a mother with three children—a boy of fourteen, a boy of eight, a baby girl of three. This woman can preach, sing, and pray; she has seekers at the altar, and we would say she is making a success of her work.

I called on her on a cold, rainy day. She had just returned from a three-day meeting some forty miles away, and was very tired. Her home was comfortably furnished, as to furniture, but the carpets were tracked with mud, the furniture was covered with dust, the windows were dirty. The rooms were in disorder, cold and cheerless, and far from home-like. The boys were rough, rude, and disobedient, paying no more attention to what she said than if she had been a stranger. The father came in while I was there, wearing torn and buttonless clothes. He had tried to do his own work, look after the children, and cook and keep house. The baby girl, seeing her mamma sitting quietly in the rocking chair, tried to climb into her lap, but was pushed away. Then she sat down by her mother's feet, leaning her head against her mother's dress. Her mother had been away three days, and the baby wanted her; there was a place in her little heart no one but mother could fill.

But she annoyed the mother, who said impatiently to her husband, with a frown, "John, can't you take her?" And big, patient John picked her up, and said, "Come, baby; mother's tired with her hard ride in the cold and rain." The baby lisped, with her face buried in father's shoulder. "Muvver no go by-by some more; muver stay by me now." But the older boy spoke up with a saucy grin on his face, "You've got another guess coming, baby. Mother belongs to everybody but us."

I question if God has called that woman to preach.

He gave her those children and they should come first.

He said, "Take these children away and nurse them for me, and I will give thee thy wages." What wages can she expect if she neglects them?

You ask, "Can not a woman do both? Isn't it possible for her to both look after her home and children, and be in the ministry?"

She is an exception if she can. Few women are physically equal to the double burden. She must neglect one or the other. If a woman's children are disobedient and rude and ill-behaved and saucy, and she is preaching the gospel, she may well beware lest Satan is blinding her eyes that he may get control over those children.

A well-known woman in the holiness movement said to me some months ago, "I truly believed that God called me into the work. I always went along to help my husband in his meetings. But we see now we made a mistake, because our little boy learned to use tobacco while we were away. We left him in the care of holiness people, but unknown to them their little boy used the weed, and he taught ours. Our boy had done it too long when we finally found it out for us to do much with him, he had the habit, and we had the headache. We wept and cried and prayed and wept and cried again and again. But he

is a man now, he still uses it, and is unsaved. I was out trying to save other people's children, and let my own start on the road to hell."

These things I have been saying you might resent if a man had said them; but I am a woman, a mother, and speak from a woman's viewpoint. I contend that the mother's place is first in the home with the children. It is not enough to get children saved and sanctified; there must be the proper environment, the best of home associations, much prayer and religious instruction in order to keep them saved.

The warden of the Kansas penitentiary made this remark before the Nebraska legislature last January (1919). "The American home has broken down as a place for old-fashioned moral training. The modern parent is no longer able to train children; so this work must be done by the state, on account of the failure by parents." God pity, then, the boys and girls in the modern home.

The homes of the holiness people must come to the rescue. Elizabeth Grinnell said, "Disobedience in the home is like the plague of leprosy in the house of the Hebrews. From a little spot of uncleanness it spreads and unites until the four walls of the home are infected. If the first impression of the disease had been removed at the start, if the parents had, told the high priest, had taken counsel of the Lord, and had the evil thing cast out, the home might have been saved. Each separate stone should have been taken out of the wall—wrong methods, lack of personal principle, partial control, deception, want of firmness—and these replaced with fresh stones from the brook of constant watching. Alas! as was the case with the Jews, the home is too often corrupted beyond repair.

"Shall we expect the children to watch against this leprosy? Shall they put out the danger signal? Shall they warn the parents, or appeal to the high priests on account of the spots in the house?"

"Should the sons of Eli have asked restraint of their father? Upon Eli himself Jehovah laid the blame, because when his sons made themselves vile he restrained them not.

"Perchance Eli had conferred with his wife about the matter. It had not been so long since the beginning of time, a helpmeet had been provided for him. This helpmeet had no doubt advised her husband to wait till the boys got older, they would outgrow it, she thought. They were so cunning and winsome, the little chubby things, standing up in dainty defiance of their father's will. Eli, weak, easily deceived, full of silly admiration for his pretty boys, but gently reproved them, smiling meanwhile when they stamped their little feet and called him the old man. He put off restraint, delayed scraping the mortar from his house, left the diseased stones in place around the walls of his habitation until it was too late, and his home was broken down." (Taken from "How John and I Brought Up the Child," by Elizabeth Grinnell.)

As you read this does it not make you feel that you will be held responsible if in after life your children go wrong? If your child and mine do not learn obedience at home they will have to learn it in the school, if not there, they may have to learn it in the reform school, the jail, or the state penitentiary. They have to come to it sooner or later. Would it not be better for them to learn it early when their minds and wills are pliable and easily bent, under father's and mother's loving guidance? One reason why parents do not compel obedience is they are indolent; at the particular time they want the child to obey, and the child insists on pulling the other way, the parents do not feel physically equal to exerting themselves.

Others will laugh at something the child says or does when it is three years old, but at four or five years the parent will punish for the same performance. The parent will punish the child for being unruly; three days or a week after the child will do the same thing and the parent will ignore it. It does not take the child long to find out that a part of the time, anyway, he may do as he likes. "Eternal vigilance is the price of liberty with children."

Woman's Part Vividly Told

Report Gives Hours, Volume, and Value of Work, Which Contributed to Winning War

AMERICAN womanhood's part in winning the war is shown most vividly in an American Red Cross report just completed. Complete figures of chapter production, dealing with the thirteen divisions of the Red Cross in the United States, show that the estimated 8,000,000 volunteer women workers produced 354,868,855 articles valued at \$81,449,997 in the eighteen months preceding January 1, 1919. In producing this enormous volume of supplies for America's fighting forces, and for the relief of people in the war-swept countries, it is estimated that these patriotic women put in nearly 300,000,000 hours, the equivalent of the entire working time for one year of 125,000 men.

The report deals with the 149 standardized articles produced by the women workers, there being no way of determining the value or time consumed in the production of millions of articles of a miscellaneous character. Not the least important of the labors of the Red Cross industrial army has been the reclamation of clothing and equipment for the army, approximately 3,000,000 articles, including shirts, underwear, socks, blankets, etc., having been repaired in chapter workrooms during the last six months of last year.

Standard articles are grouped under four classifications: Surgical dressings, hospital garments and supplies, refugee garments and articles for soldiers and sailors, this latter including knitted articles which, in turn, embraces sweaters, helmets, socks, wristlets, and mufflers. The number of articles of each class produced, together with their value, was as follows: Surgical dressings, 300,896,071, valued at \$13,922,292; hospital garments and supplies, 29,422,390 valued at \$26,818,843; refugee garments, 4,111,402, valued at \$5,500,448; articles for soldiers and sailors, 20,438,992, valued at \$35,208,414.

Of the 354,868,855 standard articles turned out by the chapter workers 14,250,000 were utilized in Red Cross work in this country, 21,500,000 were placed at the disposal of the surgeon general of the army, and 296,514,296 were shipped to the stricken countries of Europe and Asia. The allotment to each of these countries was: France, 221,530,692; Italy, 70,272,759; England, 2,925,942; Siberia, 1,214,267; Russia, 262,238; Serbia, 200,294; Greece, 41,005; Palestine, 40,300; Manila, 18,761; Denmark, 8,302.

July, 1918, was the banner month for production, 40,758,899 articles being turned out by the chapters during that period. November and December, the period during which influenza was prevalent throughout the country, were the low months of 1918 in point of production. The rapid increase in the production of refugee garments is one of the interesting things noted in the report. During the last seven months of 1917 only 7,281 refugee garments were produced by the thirteen divisions, the workers not fully realizing the necessity for those articles at that time. The great need for these garments was emphasized in instructions sent out from Red Cross headquarters early last year, with the result that production of refugee clothing took an upward bound, reaching 859,053 garments in the month of October alone.—*The Red Cross Bulletin.*

Few Need Ambulance Now

Emergency Calls Decreased 40 Per Cent Since July 1

Health Director Says Victims Usually Were Injured in Brawls and Wild Misdemeanors Following Over-indulgence in Booze.

THE report on emergency calls for ambulances for the first half of July, submitted to Dr. E. H. Bullock, health director, yesterday, showed a decrease of 40 per cent. This, according to Dr. Bullock, is attributable to no other influence than the advent of the dry era.

"The record of emergency calls," Dr. Bullock said, "does not include those made to pick up drunken persons. Only calls for severely or dangerously injured persons compose this report. The persons brought into the hospitals on emergency calls usually were victims of brawls, fights, careless driving by temporarily crazed drinkers and other wild misdemeanors that no one except the man whose mind is dormant from over-indulgence in stimulants would participate in."

The health director predicted a greater decrease in the future. The number of emergency calls

since July 1 was augmented by those made the first two days of the dry era. They were results of the celebration. One-third of the emergency ambulance trips the first half of the month were made July 1 and 2, following the hilarity that marked the close of the wet period.—*Kansas City Times.*

"A Modern Samaritan"

"A Presentation of the Claims of Medical Missions," the explanatory title to "A Modern Samaritan," justifies itself in the contents of this just-issued booklet of 88 pages, printed by the Pentecostal Nazarene Publishing House, and sold for only 25 cents, postpaid.

This interesting booklet presents this vital subject under six headings—"The Ground of Benevolence, The Need for, The Manner of, The Success of, The Cost and Value of Medical Missions," and in the sixth, "Go, and Do." Each chapter is worth quoting from, but as all will be interested in the connection between medical missionary effort and salvation work, we quote the following, though only one instance out of the many given:

For an illustration of the far-reaching results of a single effort of a medical missionary we quote the *L. M. S. Chronicle*: "The lady doctor was out in camp some twelve miles from her station in South India. All day long a stream of suffering women and children sought her at the door of her tent and all day long they received her skilled and loving attention. In the evening, when the sun was setting, and she had seen the last of her patients for the day, she began to pack up her gloves and instruments preparatory to returning home in the cool of the night. Looking up she saw four men carrying a burden toward her little tent and waited to see what new claim on her attention this might be. Presently they laid at her feet an outcaste man, the son of one of the bearers, in the grip of the cholera. What was she to do? I have

no need to tell you what she did; love dictated that, and you have already seen what happened. Putting away all thought of returning home, she turned to this poor outcaste stranger to see if by any means she might save his life. All night long the woman doctor fought death in an unequal combat. All night long there was no ministry so repulsive but love held it. And all night long there was no service so lowly that love did not stoop to it. In the dawn he died, and as the morning broadened into sunrise the respectable Hindus of the village, the men whose women and children she had been seeking to comfort and to heal during the whole of the preceding day, came out from their homes, and saw what had taken place. They spurned the doctor, because, having touched their women and children she had also touched the filthy body of an outcaste man. They declared that never again should she be welcomed in their village or allowed to touch their people. Even the father of the dead man lifted up the corpse of his son and carried it away without so much as saying, "Thank you." The woman doctor was left to make her way over the twelve miles of roadless country with weary limbs and aching head and a heart deeply wounded, for she said, "I thought to have opened the door of usefulness, but I seemed to close one and to have wasted my night's labor."

"But in six months the family of the dead man, the man whom she had sought to cure, were at the feet of her brother missionary, pleading to be taken under his care and taught with a view to entering the Christian Church.

"Why have you come?" said he, not unnaturally; to which they replied, "We have come because we have seen what love can do. We never knew till then what love was. You thought that we did not care, because we did not speak, but our hearts were too full for speech. We want to belong to you."

"The result was that in a short time the missionary in charge of the station was able to baptize a thousand people in that village and a little later could report that that new congregation had provided twelve Christian workers, evangelists, teachers, and Bible women."

Sergeant York: A World War Hero

BY J. T. UPCHURCH

ON A hillside opposite a country graveyard, is a little white church overlooking a quiet valley, surrounded by mountains. This little church is destined to become world known and world honored because here, some four years ago, Alvin C. York was converted and became an earnest Christian. Seated on the very bench and at the identical place where he sobbed out his sins and yielded to God, I am writing these lines.

In a long interview with him and his pastor in this building, he told me of his conversion four months after he had quit drinking, swearing, playing cards, using tobacco, and all other vices. He then told me how he was sanctified wholly, about two miles east of this place. While talking to me, after we had all prayed audibly, I noticed the little Testament in his pocket over his heart, he had carried there all through the war—over the shell-torn, gas-poisoned, blood-soaked battlefields of Europe. His heart beat against that Testament during his famous engagement with the Germans in the Argonne Forest when single handed he silenced thirty-five machine gun nests, killed twenty men, and took 132 prisoners. He does not talk of his exploits as a warrior, but speaks very freely of the revival services he assisted in among the soldiers.

The newspapers and magazines herald him as a conscientious objector, but from all I can learn, he never offered any objection, whatever, when called to the colors by his country. He did question the right of a Christian to kill his fellow-man, but when he was convinced that the war was for the sake of humanity, he went in to do his entire part toward winning it. Neither did he kill a single man that he was not forced to kill to save other lives. He had no hatred and no desire to hurt except as a necessity.

This young American has demonstrated by performing what is deemed the greatest individual feat of the world war, that neither tobacco, liquor, profanity, nor vice is needful in producing a brave and victorious soldier. He has also demonstrated that holiness of heart does not make a man a slacker nor a coward nor a silly, gibbering ranter, but a brave, fearless, patriotic citizen.

Not alone has he demonstrated his physical courage on the battlefield, but is demonstrating his holy moral courage since returning to his homeland. In New York City, millionaires

requested the privilege of introducing their daughters to the gallant noncommissioned officer. He could have had an heiress for his wife, but he returned true and clean to the little Tennessee maid he loved and who had loved and prayed for him during his long and perilous war experience.

Many financial interests and wicked combinations have offered him fabulous sums to enter vaudeville and other questionable pursuits. He is a very poor young man, but he turns these offers down with the same splendid courage and manhood with which he helped to whip Germany.

With his countenance all illumined with holy courage, this morning he told me that he would be glad if people would understand him, but if they did not, he was going to be true to his convictions and to God and that he was willing and ready, if God so directed, to bury his life at Pall Mall and work as in days of yore on the farm and in the blacksmith shop to support his loved ones.

The Church of Christ in Christian Union is a clean, second blessing holiness church, and the pastor, Rev. R. C. Pile, is a level-headed, earnest, fearless minister of the gospel. He does not try in any way to wield undue influence over his distinguished third elder, as has been stated by some of the daily papers. As a pastor he is interested, of course, in the spiritual welfare of all of his members and does not hesitate to warn them against conformity to the world and against ungodly methods of earthly gain.

The Tennessee legislature, by a special act, made Sergeant York a colonel to the Governor and he has been appointed a member of the Governor's staff. While in New York City, Sergeant York was introduced to a very beautiful and accomplished young lady who publicly dared him to kiss her. He took the dare, and refused to degrade his manhood by an osculatory performance. May God ever keep him clean and pure and humble, that his life may be a blessing and an inspiration to the young manhood of our land.

Regardless of your opinion as to the right of a Christian to go to war, you are bound to doff your hat to this young man whose name will go down in history as one of the cleanest, bravest, coolest, and most successful soldiers in the history of the world. Pray for him that he may adorn the doctrine of holiness to the end of his life.

THE WORK AND THE WORKERS

TREVECCA COLLEGE

I left Olivet, Ill., after having served as pastor of the University Pentecostal Nazarene Church for fifteen months. The time spent in this capacity was filled with pleasantness. I took leave reluctantly, and only because of the call of God to another field. I shall never forget the helpful fellowship enjoyed with the members of the church board, the members of the church in general, Brother Brown, the District Superintendent, and the authorities of the school. Life will always be richer because of these associations.

I reached Nashville, Tenn., June 2d, and took up the duties of president of Trevecca College. It was a happy privilege to arrive in time for the last week of the annual camping. Rev. John Norberry and Dr. E. P. Ellyson were the preachers. They were at their best and the Lord honored their messages. All seemed convinced that this was one of the best meetings that they had ever had.

Trevecca College is exceptionally well located. It has the benefit of mild southern winters. It is situated in the educational center of the South, a city of schools, and a city which has an unusually high moral and intellectual standing. Our students have the use of Nashville's extensive libraries. They also have the opportunity of hearing the numerous speakers and musical artists of national fame who come to the city from time to time. The school is very fortunately situated in relation to Nashville itself. It is on the Gallatin Road and is just outside of the city limits. The fare to the city is only five cents. We escape all of the disadvantages of urban life—its glitter and noise and tumult. On the other hand, we have all of the advantages of country life—a quiet place where one can meditate and study. The campus is large and well shaded, and is one of the most beautiful and attractive suburban sites to be found anywhere. Back of the campus there is a truck farm which belongs to the school. It is needless to say that this is a very valuable asset in the way of food supplies.

Trevecca College has fallen heir to a rich heritage. Rev. J. O. McClurkan, saint of God and friend of man, founded this school. He lived and labored in its behalf for nearly two decades. The influence of his consecrated life has been felt through it around the globe. In the last day many will rise up and call him blessed. The school still bears the impression of his unusual life of service and sacrifice for God and humanity.

We have been very fortunate in securing Dr. and Mrs. E. P. Ellyson to take charge of the Christian Workers School. This is the feature of the work which Brother McClurkan loved and emphasized. We expect to be true to his vision and make this one of the strongest schools of Trevecca College. The other schools are also manned by experienced teachers.

We are planning to be able to accommodate a large number of students the coming year. Some changes are being made in the girls' dormitory which will add several rooms. A large dining hall and a chapel are being added to the main building. An old building which was already on the grounds is being rebuilt and prepared for a boys' dormitory. These improvements will provide us with three large buildings. It is our purpose to serve well the needs of the Southeastern Educational District.

Our catalog is ready for distribution and is being mailed out rapidly.

S. S. WHITE, *President.*

MISSIONARY CONVENTIONS ON THE IOWA DISTRICT

General Superintendent J. W. Goodwin and Rev. S. C. Krikorian, outgoing missionary to Jerusalem, will hold missionary conventions at the following places:

Oskaloosa, August 1; Marshalltown, August 2, 3; Webster City, August 4, 5; Sioux City, August 6, 7; Kingsley, August 8, 10.

NAZARENE MISSION DEDICATED

On June 22d Rev. J. H. Sloane, Superintendent of the Pittsburgh District, dedicated the new mission building at 299 Broad street, Washington, Pa. A large crowd was in attendance and the blessing of the Lord was manifest. The building was erected at a cost of \$2,000, and the amount yet due will be raised by a campaign under the direction of the pastor, Rev. Mrs. M. E. Harris. Visiting brethren were present from Newell, Bunola, and other sections of Greene county.

M. E. HARRIS, *Pastor.*

MISSIONARY WORK IN RICHMOND, IND.

The Woman's Foreign Missionary Society of the Pentecostal Nazarene church of Richmond, Ind., was organized February 18, 1918, with sixteen charter members and seven honorary ones, and has now thirty-eight—twenty-five full members and thirteen honorary members. Offerings for the year 1918-19. We take forty-nine copies of *The Other Sheep*. The men of the church are becoming in-

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.*

terested. Our aim is to get every member of the church interested in foreign missionary work.
MRS. J. W. MOUNT, *Cor. Sec.*

CENTRAL NAZARENE COLLEGE

I want again to thank those who have stood by Central Nazarene College during the last two years of severe drought. The Lord has helped us thus far and with a good wheat crop just harvested and splendid prospects for a bumper feed and cotton crop and a large prospective student body for another year we feel the school now faces its greatest opportunity. President E. D. Cornish, who has made good in the schoolroom, is strengthening the faculty by adding some strong teachers; the Bible and theological department is being enlarged. It will be a blessing to all young ministers and missionaries who avail themselves of the opportunity of taking either the long or short course.

The dormitories are being repaired, and the board is having installed all the equipment required by the state to affiliate Central with the state schools, that our students may get the same credits for work done here as are obtained in the state school, and yet do the work under men who believe in God and the Bible. Of course this repair work and equipment will cost much money, but the time has come when we must do this to hold our students; and our big-hearted, liberal western people are always ready to help in anything that is worth while.

The catalogs have been mailed out to our list, but if you desire a copy drop a card to Central Nazarene College, Hamlin, Texas, and you will receive one. I appeal to the pastors, evangelists, and every loyal Pentecostal Nazarene on the Hamlin, San Antonio, and New Mexico Districts to help us at once to get in touch with all the young men and women of this school territory. The Bolsheviks and anarchists of New York now have fifteen or twenty schools where their children are trained in the principles of Bolshevism and anarchy. This ought to bestir Christians; for if we expect to have pastors, evangelists, and missionaries in the future, we must train them today in institutions and under men who believe in and teach the Bible.

J. C. HENSON, *Bus. Mgr.*

A NEW CHURCH IN MEMPHIS, TENN.

I recently held a meeting on the beautiful grounds of Bethany Training Home, Memphis, which resulted in good success for His kingdom. The District Superintendent came the latter part of the meeting and organized a church of twenty-six members. We consider Memphis one of the greatest fields for our church in all this Southland. It is a large and growing city located on the Mis-

issippi river, heretofore untouched by holiness. I am asking the Lord to send to Memphis some men and women full of the Holy Ghost, who will not want to ride into success, but who will get under the load and help Brother Vallery and collaborators make this place a center out from which there will radiate a work into Arkansas, Mississippi, and Tennessee.

Bethany Training Home was begun three years ago by Brother A. J. Vallery, who was a stranger and at that time the only Pentecostal Nazarene in Memphis. In this short time Brother Vallery has won the indorsement and support of the leading business and professional men of the city; also that of the Protestant pastors. The home now owns property valued at \$30,000, with an indebtedness of only \$8,000.

C. E. HARDY.

VILONIA (ARK.) CAMPMEETING

It has been my privilege to attend the last three services of the Vilonia campmeeting; and I am glad to report that the prospects for the school and church were never better. Brother Jeffries' sermons were strong and the people responded to them in the old-time way. The saints tell me they never enjoyed a meeting more than this one. Quite a number of people were definitely blessed. The collection Sunday morning eclipsed any I have ever seen taken. In not more than ten minutes the congregation gave the evangelist over three hundred dollars.

The plans for the school are working well. One of the most faithful men in the church said to me, "I am more interested in the school than I have ever been in my life." Those who know Brother Joe Simpson are certain that he feels just that way or he never would have said it. Many people who do not belong to our church in that community are giving their influence to the work of the church and school. Loyalty is nowhere better shown than by the Pentecostal Nazarenes of Vilonia, Ark. God bless them.

If you are interested in our schools, Peniel College and Arkansas Nazarene Seminary, address them at their respective places and you will receive a catalog.

N. W. SANFORD,
President and Supervisor.

SAN FRANCISCO DISTRICT

The Assembly was a time of blessing and victory. A goodly number of souls were saved and sanctified and the blessing of the Lord was present throughout. The preaching by Brother C. E. Cornell was effective and brought results. Brother Bud Robinson, who was to have been with us, met with a serious accident that almost took his life.

We propose to do aggressive work this year and have begun it with a tent campaign. We opened up at San Jose in a large tent, with Evangelists D. S. Corlett and wife. The Lord is blessing and we are getting hold of a few people. Brother O. F. Goettel is also with us. He has accepted the pastorate of the church here and is taking hold of the work in good earnest.

Our next move will be to Oakland. The Corletts will be with us there also. There are a number of Pentecostal Nazarenes in this section, and we expect to have a strong church there by the time we get through with the meeting. Other places are open to us and we are going in as soon as we can get to them. The need is great and there are prospects of organizing several new churches.

Brother and Sister G. O. Crow have gone to Eureka and Blue Lake and are pushing the battle in that great and needy field. Brother W. L. Fear, of Iowa, also came to us since the Assembly and is located in Santa Rosa. It is reported that the work is moving on nicely. A. E. and Estella Lamar have gone to Tulare to open up our work and are getting hold of the people, and the outlook is very hopeful for our church.

Rev. Fred B. Green, who has been laid aside for a while owing to ill health, is recovering and is able to preach again. Rev. D. S. Reed is also improved in health so as to do some preaching again. This is the first for nearly two years.

P. G. LINAWEAVER, *Supt.*

CHURCH NEWS

Auburn, Ill.

On July 4th the Auburn Sunday school enjoyed an all-day picnic. The older folks joined in heartily with the young people in their games, and all enjoyed the ice cream, lemonade, and picnic dinner together. During the afternoon a variety of entertainment was in evidence; also a brother who was backslidden and who had wandered into the world and who had become tired of the ways of sin sought his Savior. In the evening the whole company gathered together for a good song service, and the man who had been seeking the Lord testified to the saving grace of God and gave evidence of genuine victory in his soul. On last Sunday morning Mrs. Coate had

charge of our regular service and the Lord blessed her message and those who heard it. A woman who had been backslidden for years heard the message and was gloriously reclaimed before she left the service.—Lowell H. Coate, Pastor.

Frankfort Heights, Ill.

After four years of spiritual drought the tent meeting held here by Rev. S. E. Galloway and wife and Miss Laura Dillinger has brought together a few persons saved and sanctified to meet together in prayermeeting to promote the work of God. This gathering together of the holiness people is likely to develop into a Pentecostal Nazarene church. May it be so in His own good time.—Mrs. John Chapman.

Mexico, Mo.

We have had four services (July 15th) thus far, and one seeker in our meeting in this city of 3,000 persons. We are trusting God for an awakening among the people, and we expect to preach His gospel to that end. We also want to establish a Pentecostal Nazarene church in this splendid center.—J. G. Fetterhoff and Party.

Canadian, Texas

Revival meeting closed here with some degree of success. The results were not what we expected. A number came forward for pardon or purity and gave evidence of having received the experience. We organized a small class of choice members and the outlook is very promising for a good, strong church. We go next to Indiana.—E. F. Strichett.

Bounds, Mo.

We are now (July 14th) in a meeting at Peach Tree, with Brother Sipes as evangelist. God is blessing with some clear cases of sanctification. We have a live band of Christian workers here. It seems that God is giving special blessings on the people of this hill country. Wife and I will begin a meeting at Star Lime Works, Ky., July 18th.—J. W. Roach.

Bonham, Texas

Rev. Lum Jones will conduct our revival here this year, beginning August 20th. We are praying for and expecting a great meeting. We have the tongues, holy rollers, and almost everything sailing under the banner of holiness to contend with here, but we believe God wants to give us a real holiness revival this summer. Pray for the meeting.—E. D. Russell, Pastor.

Prescott, Ark.

The ten days' revival conducted by Rev. Will Brantly as evangelist closed with victory. There was not a barren service, there being twenty-four professions and some additions to the church. The church is in good condition. Brother Gilmore, of Clarksville, and Brother Youngblood, of Nashville, were with us; also several other workers. The Fourth of July was spent in worship. One of the oldest and most prominent women in the town was sanctified.—T. W. Hughs, Pastor.

Bible Study for Deaconesses Luke's Gospel

BY NELLIE J. BARRETT
Chapters 14, 15

Again Jesus goes to eat bread in the house of one of the chief Pharisees. There being present a man who had dropsy, Jesus asked the lawyers and Pharisees if it was lawful to heal on the Sabbath day. They held their peace, and Jesus healed the man, asking which of them would not pull his beast out of a pit on the Sabbath day.

As He marked how the guests chose the chief places, He taught them the wisdom of taking a more lowly place. He also taught them to call the poor, the unfortunate, when making a feast. Here we find the parable of the great supper so familiar to all.

Great multitudes following Him He taught them that to follow Him truly, they must love Him more than any relative; yea, more than life itself. He taught that we should enter the Christian life with full purpose of heart to endure unto the end.

The fifteenth chapter is a most familiar chapter containing the parable of the lost sheep and the lost coin, also the parable of the prodigal son.



Sidney, Ill.

Rev. C. A. Brown, District Superintendent, officiated at the dedication of the Pentecostal Nazarene church here. God gave us a wonderful victory and we more than raised the amount necessary. One person was saved and two sought sanctification. We had only a small crowd of about sixty, but God moved on the hearts of the people until they really felt it—and some of them gave again—\$656 for church, \$21 for Brother Brown, and \$60 for the pastor. God has wonderfully answered prayer.—Otis Pope, Pastor.

Bicknell, Ind.

God is richly blessing the church here. With a membership of fifty, the prayermeetings have an attendance of sixty to seventy-five; also a good congregation attends the Sunday services. The people of Bicknell hear the gospel, and hardly a service is barren. Superintendent Harding will be with us July 22d to 27th.—C. V. Stevenson, Pastor.

Brentwood Church, Portland

The Shekinah of God rests on Brentwood church and in every service shouts of victory are heard. Recently we had the pleasure of seeing our pastor take his only son and his wife into the church. This means much, for both are wonderfully saved and sanctified. On a recent Wednesday night God performed a miracle in our midst. A brother (E. C. Rowdon) came all the way from Montana and was gloriously and wonderfully saved. He had been educated for a Catholic priest, has traveled extensively, speaks six languages and is also a renowned singer, having sung before all the "crowned heads" of Europe and also in the most popular churches in the United States and England. All these years he has been seeking the Lord. God led him to us in Brentwood. He was slave to cigarettes for thirty-eight years, but God delivered him in the twinkling of an eye. Truly Jesus is the same today. God is blessing every department of our work. The Sunday school is steadily increasing under the superintendency of Sister Babcock. We expect to organize a Young People's Society, although we do not have a large class of young people, we have a few who are on fire for God. Our pastor told us recently how the Lord had talked to him, while in the trenches in France, of the vows he had made and how the love of God was now burning within him to see the work of the Lord go on as never before among our young people.—(Mrs.) Kathryn R. George, Reporter.

Shelbyville, Texas

On July 10th we closed a successful meeting at Kirbyville, Texas. The Spirit of the Lord seemed to get hold on the people from the very beginning. A number professed to be saved. A field of great opportunity is the eastern part of this state. There are a number of sawmill towns that could be reached, and the people are hungry for the old-time gospel. We are encouraged and looking up. We praise the Lord for answering prayer.—A. M. Terrell and W. P. Colvin.

Holtville, Cal.

The church here is planning for, praying for, and expecting a good year for the increase of His kingdom. On a recent Sunday two of three seekers obtained victory and rejoiced with us. I am glad to be in this pastorate. On the advice of my physician I gave up the

Business Management Peniel College

THOSE who know Brother Oscar Hudson are assured that every needed reform in the management of the affairs of Peniel College will be considered by the board of trustees. Brother Hudson is the newly elected president of that board and is taking hold of the work in a commendable manner. Looking at the work of Peniel College from any standpoint one will be convinced that her future is to be a success. A loyal people, a live board, and a strong faculty are three winning features of the work of the school. Write for catalog.

N. W. SANFORD, *President,*
Peniel, Texas.

work on the Arkansas District, to come to this western country and to these splendid Christian people.—T. C. Leckie, Pastor.

Norfolk, Va.

The Lord is wondrously blessing us here and the church is growing spiritually under the pastorate of Rev. J. A. Ward. There have been added to the membership of the church recently some good members. Last Sunday we held our first communion service. Brother Ward gave us a good talk on the altar as a place of prayer and sacrifice. The Lord graciously manifested Himself among us. It was a very precious season of refreshing, and we are praising the Lord for His blessing upon us. Our Sunday school is also moving forward with good attendance and much interest manifested. We hold our teachers' meeting regularly with Brother Ward as teacher; these meetings are helpful and much appreciated. Pray for us. We have a great field here in Norfolk and are looking forward to the time when scriptural holiness will be felt in this place.—S. L. Sowers, Secretary.

Estancia, N. M.

Our two last meetings were good though not large. The first was for Brother Ben Forester, at Rosanky, Texas; the second for Brothers Weaver, Adams, and Sharp. The Lord gave victory and several prayed through definitely, for which we are thankful. Pray for us.—J. E. Threadgill.

Jonesboro, Ark.

We recently had a meeting with our District Superintendent, Rev. T. C. Leckie, who preached the truth and plowed deep. The saints were strengthened and helped by his ministry. A number came to the altar and prayed through to victory. We have a tent campaign planned soon, with Rev. R. L. Averill, of Hamlin, Texas, as evangelist. We ask an interest in your prayers. Blessings on the Herald of Holiness.—J. E. Linza, Pastor.

Ponca City, Okla.

The Lord is blessing our work here. Good crowds in attendance every Sunday. Sunday, July 6th, was an especially good day, a number being at the altar. It was the first day of the return of our pastor, Brother Coulson, since the accident which crippled his foot. Our Sunday school is advancing and new scholars are coming in every Sunday. Our Young People's Society is greatly interested in its work. The study of the lives of Bible characters each Sunday is proving helpful and the Lord is blessing.—Miss Nadine Smith, Reporter.

Blossom, Texas

I want to report victory through Jesus' blood. Our meeting here is moving on nicely. We had fifteen at the altar last night and a number prayed through. We are looking for great things over this Sunday. We go to Broken Bow, Okla., the 18th, and are looking for God to give us a good time there. Pray for me that God will make me a greater blessing.—Rev. Lum Jones.

Donalsonville, Ga.

I found the Pentecostal Nazarenes of Donalsonville, Ga., praying for and expecting victory—and of course He is giving it. We had three great services the first Sunday with one soul at the evening service. Two others have prayed through since. The tide is rising and

most of the time is yet before us. The Lord is making a rich spread, the saints are getting fat, souls are getting hungry, conviction is deepening, and we expect the Devil to get defeated. Hallelujah!—Evangelist M. M. Bussey.

Hull, Ill.

Though opposed by conditions seemingly impossible to overcome, yet God has helped the church here in the accomplishment of many things. During the year we have had about forty seekers and twenty-five persons have been added to the church. The membership of the Sunday school has doubled. The congregation of the Pentecostal Church of the Nazarene is the largest in town. The new church building, costing \$5,000, is free of debt. My wife's health demands that we leave the Mississippi bottoms, though we would like to remain in Hull another year. Where He leads I will follow.—L. G. Milby.

Providence, R. I.

For the last few years the People's Pentecostal Church of the Nazarene of this city has had much to contend against, but a few have kept hold of God and He is blessing us and giving us seeking souls. Since our new pastor, Rev. Donald S. Deware, came to us in May eight have prayed through at the altar. Our prayer-meetings are increasing in power, and the church is united in the battle against sin. June 25th we held a reception for our pastor and his wife at the home of one of our members. A goodly number of church folks and relatives and personal friends of Brother and Sister Deware were present and the evening was passed pleasantly in singing, praying, and social intercourse. A sum of money was presented to Brother Deware and a beautiful cake to his wife.—Rose E. Angilly, Reporter.

Camas, Wash.

We recently closed a very successful revival with Rev. Louise Pinnell as evangelist. Much time was spent in fasting and prayer and we saw some real answers. Several prayed through and two united with the church with a good prospect of others to follow. Sister Pinnell is a good preacher and faithful worker, particularly with children, several of whom were saved in the meeting, among them my seven-year-old boy. We are hoping to get a church of our own soon. Pray for us.—J. W. Frazier, Pastor.

Fort Towson, Okla.

The Lord is blessing us here as we labor with the pastor, Mrs. Gussie Morris, and her people in the battle against sin. Souls are coming under conviction so great that some unsaved ones have been fasting and seeking, others are making restitution, and seekers are praying through to victory. It is a great pleasure to labor with the Spirit-filled handmaiden of the Lord who has the oversight of the work here and to be so royally entertained in her home.—Ethel Barham.

Los Angeles, Emmanuel Church

We report that God manifestly is with us, and we feel that the coming year will be the most blessed one in the history of the church. Our pastors, Rev. James Proctor Knott and his mother, Rev. Lucy P. Knott, were unanimously called back for another year. Thank God for their faithful ministry to us; they preach a full gospel. On the evening of June 27th we surprised our pastors at their home, it being just a week after Brother Proctor had received his M.A. degree from the University of Southern California. The entire church assembled at the home of one of our deaconesses and marched to Brother Proctor's home singing, "Onward, Christian Soldiers!" He was in his study preparing his Sabbath sermons and, hearing the singing, looked out the window; the next moment he was at the front door, the personification of surprise. We sang together with happy hearts, "Blest Be the Tie that Binds," and after prayer a splendidly arranged program of music and recitations was rendered. Refreshments followed. The "surprise" was a box containing about \$50 (with more to follow). The box happened(?) to have the words "Kansas City" printed on the cover, and Brother Proctor says that spells "General Assembly" to him, for he had been praying along that line. At yesterday's (Sunday) services two united with the church and three were converted. Brother Proctor preached on "Holiness" with no uncertain sound. The Emmanuel private school, under the auspices of this church has just closed its seventh successful year.—Mrs. Rosie Talt Coffman, Reporter.

Commiskey, Ind.

We have just closed a great tent meeting at Monroe, Ind., in which God wonderfully blessed the people. Several were saved and sanctified. Men and women shouted the victory. God's name was honored. We are now at Commiskey, Ind., for a three weeks' meeting.—Keppel Beason, Evangelist.

New Home, Kas.

The Children's day program was well received, and \$100 was realized for missions. Fourteen members have been received in the church, and a few seekers have been blessed with salvation at the altar.—L. A. Windsor, Pastor.

Mayfield, Ky.

The meeting at this place began on low but finished on high. It lasted but eight days, though in that time definite salvation work was accomplished. The holiness possessors here see the need for conserving the work, and are in earnest to secure an organized holiness church.—W. F. Collier, Evangelist.

Evansville, Ind.

The church here is advancing. Our three weeks' meeting, with Rev. E. E. Curtis as evangelist, resulted in one hundred definite cases of salvation. On July 4th we burned the notes of indebtedness, the property now being clear of incumbrance. Our pastor has been called for his fourth year. The Sunday school and Young People's Society are very active, and the giving for all purposes is three times any previous year. We are going forth to intelligently work the field in the interest of His kingdom.—W. C. Christmas, Secretary.

Philadelphia, Pa.

First Church, Philadelphia, fell in line with the other churches of the Washington-Philadelphia District in observing Sunday, July 20th, as a special day for home missions. The pastor, Rev. C. H. Lancaster, preached an inspiring sermon in the morning, using the third chapter of Malachi, after which he also used the fourfold commission, Go! Send! Pray! Give! using texts in the New Testament, John 14:21, Matthew 13:38, and others. This sermon was freighted with glory and blessing to the saints. Nearly \$30 was laid upon the altar for home mission work on this District. The evening service closed with one young man who had slipped away from God through evil habits and bad companions getting back to God.—R. E. Bower, Missionary Evangelist.

Snoqualmie, Wash.

I am now in a tent meeting in the above-named town—a place in this great country where holiness never before has been preached. A sanctified mechanic of the Everett church, Brother William Melville, arranged for the meeting, and Miss Amber Tresham, of McMinnville, Ore., is in charge of the singing. The Northwest District campmeeting resulted in a goodly number of definite seekers and finders.—B. T. Flanery, Evangelist.

Osage, Okla.

Our new pastor, Rev. Mark Whitney, has arrived, succeeding our pastor for seven years, Brother E. L. Looman. Under Brother Whitney's ministry the work is progressing. The Sunday school, under Superintendent Arthur Brandon, is making good strides for God.—Margerie Brandon, Reporter.

Long Beach, Cal.

This church has never had a brighter outlook, and the uplook is excellent. We have recently secured Rev. J. I. Hill as pastor, and we are expecting advancement on all lines this year.—L. H. J.

Caruthersville, Mo.

The revival at this place resulted in nineteen definite seekers, nearly all of whom were clearly wrought upon by the Spirit of God. Rev. Elwood Taylor, pastor, with his wife, an accomplished singer and player, has brought this church into a good place and through many difficult situations. May the Lord continue to smile upon them.—A. J. Vallery, Evangelist.

Searcy, Ark.

The meeting at Searcy, W. S. Harmon pastor, was successful, from five to fifteen seekers responding in nearly every service; and most of them prayed through. As a result of the meeting, for which all preparations had been made beforehand, was fifty professions and fifteen additions to the church. Miss Marjorie Mathis did splendid personal work, and Brother Dewbery and daughter Nona were in the right place as song leaders.—Rev. and Mrs. R. M. Parks.

South Portland, Me.

On Sunday, June 22d, we closed a great revival with Rev. Martha E. Curry as evangelist. We believe this to be the best meeting that has been held during our pastorate in this place. The congregations were good and the influence of Sister Curry's plain and forceful presentation of the gospel was far-reaching. Our church was greatly helped and people from some of the other churches were blessed. There were about seventy-five seekers, some of whom were gloriously saved and others sanctified. Especially would we mention the conversion of two men, the heads of splendid families, who had been the subject of many prayers. Some have joined our church, one a minister of some reputation who is to enter our work, and others are coming. We raised \$100 for foreign missions and over \$100 to send the pastor of the church to the General Assembly. Rev. N. H. Washburn, District Superintendent, was with us

International Sunday School Lesson

for AUGUST 10. Printed Lesson, ACTS 16: 9-15; JAMES 5: 19, 20.

Winning Others to Christ

GOLDEN TEXT—Ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.—Acts 1: 8.

THE LESSON OUTLINE

H. ORTON WILEY, D.D.

I. THE MAN AND THE MESSIAH.

The first conception of Jesus in the mind of the woman of Samaria was that of a Jewish man—peculiar in that unlike others He did not refuse to have dealings with the Samaritans.

The second conception formed in her mind was that Jesus was a prophet, due doubtless to His peculiar insight into the hidden things of her life.

The third conception was that Jesus was the Messiah. Thus rapidly, yet by easy degrees, did Jesus lead her to a conception of His true character.

II. THE MESSAGE OF THE MESSIAH.

It was the work of Jesus to lift the minds and hearts of men to spiritual things. To do this He was accustomed to use analogies and parables drawn from the commonplace things of life.

1. *The Well and the Living Water.* The historic well with its traditions and associations was the starting point for the presentation of the subject of the living water of spiritual truth.

2. *The Satisfying Nature of Spiritual Truth.* Material things can in nowise satisfy the cravings of the human heart. Divine grace and truth which come through Jesus Christ and are communicated by the Holy Spirit are

the only true satisfaction of the soul of man.

3. *The Heart Hunger for Spiritual Truth.* Give me of this water was the earnest prayer of the Samaritan woman. There is an intense longing in the heart of every man and woman for spiritual things which Jesus compares to the intensity of natural thirst. Realizing this, how zealous we should be to bring to such souls the living water.

III. HISTORICAL FORMS OF WORSHIP.

The question of the age in which Jesus lived on earth was that of the place of worship. The Jews maintained that at Jerusalem only was it lawful to offer Jehovah worship, while the Samaritans maintained that Mt. Gerizim should be recognized as a true place of worship.

The question of Mt. Zion or Mt. Gerizim is duplicated in every attempt in the desire to maintain certain ritualistic forms, or to attach undue importance to persons or places.

IV. SPIRITUAL WORSHIP.

1. Spiritual worship eliminates all places and forms as essential elements of true worship. There are and should be regular meeting places, there must be forms of some nature, but these are not the essentials of true worship.

2. Jesus teaches that forms of worship may veil the object of worship. The evil of idolatry and image worship lies in this: that while intended to inspire worship it diverts the attention of the hearer from the object of his worship to the manner in which this worship is offered.

3. Spiritual worship consists solely in a spiritual sacrifice offered from the heart in spirit and in truth.

recently in a service in which he received pledges amounting to \$112 for home missions. The general work of the church is moving along well, for which we praise God.—O. L. W. Brown, Pastor.

Malden, Mo.

God is pouring out His Spirit in the regular services of the church here, one soul praying through on a recent Sunday evening, and one at the midweek meeting. Rev. R. L. Averill, of Hamlin, Texas, is to hold a meeting here beginning August 2d. We are anticipating a good time in the Lord. Our pastor, Rev. J. C. Walker, is bringing some good messages to his people.—Miss Alice McAllister, Reporter.

Pentbody, Mass.

We entered upon our labors with this devoted people Sunday, June 1st. We have inaugurated a successful open-air service, and already see signs of the Spirit's working in our midst.—D. Rand Pierce, Pastor.

Grand Junction, Colo.

We recently closed a four weeks' tent meeting. Lewis H. Bacheller, evangelist. God blessed the special services and many found victory. The church in this city of 10,000 persons was organized about a year ago as the result of a meeting held by Rev. C. P. Ellis, who became its pastor. It grew from a membership of nine to one of fifty, all of whom are excellent Pentecostal Nazarenes.—C. W. and Florence Davis, pastors.

Cheney, Wash.

The Pentecostal Nazarene church in Cheney has a membership of thirty-six and a slogan, "One hundred by June 1, 1920." The building is located on one of the best streets of this school town, the State Normal being located here. Exceptional opportunities are here for business openings, there being a present need of a sanctified butcher, also a barber.—Rev. Ora Ogle, Pastor.

Columbus, Ohio

The meeting with Rev. Ernest G. Roberts, Columbus, Ohio, was a success. The meeting was held under a big tent on High street, the leading street of the city. The power of God was present from the first service, shouts of victory rang out, seekers filled the altar, and prayed and cried to God in such a way that it disturbed some of the people. Though the police were petitioned to stop the meetings, yet they continued. Many people found God in pardon and purity and a goodly number gave in their names for membership in the Pentecostal Nazarene church. Brother Roberts has a great and growing church that know how to do things.—C. B. Jernigan.

Fletcher Grove Camp

July 6th was the closing day of the Fletcher Grove camp at Delanco, N. J. Souls sought and found God at nearly every altar call. Rev. Howard Sweeten, Rev. Mr. Foster from Maine, and myself were the evangelists and Mrs. T. Gifford the special singer. Brother Andy Dolbow was also there as one of the workers. The blessing of Delanco camp lingers with me yet. From the days of Inskip down this camp has blessed thousands and today it lives in the hearts of many of our strongest witnesses of heart purity or entire sanctification.—W. D. Shelor, Evangelist.

Asbury College Stands to Prove:

That higher education need not hinder faith. That students educated in a pentecostal atmosphere are equal to any in their attainments and superior to many in their achievements.

Its Faculty, well chosen, and consecrated, carry degrees from the world's greatest institutions.

Its Students, about 400, the pick of the country, represent three-fourths of the States. Its graduates, men and women, are making good on every Continent.

Its Standards, meeting best University requirements, provide A. B. courses with five different majors.

Its Schools of Business, Expression, Music, Theology, Bible, give complete standardized courses, brief or full.

Its Equipment includes excellent studios, assembly rooms, laboratories, library, dormitories, gymnasium, and blue grass campus.

Full term opens in September. Winter term, Jan., Spring term, Mch.

H. C. MORRISON, D.D., Pres.
JOHN PAUL, D.D., Dean.

Willmore, Ky.

Pisgah, Md.

On June 22d we closed a profitable meeting in our church at Pisgah, Md., holding over three Sundays. Great conviction accompanied the preaching of the Word and some came and were blessed. I secured a few subscriptions to the HERALD of HOLINESS and sold a few good books on holiness. Rev. D. E. Higgs is the pastor of Pisgah church and has been greatly used of God in establishing our work there. He has a fine class of young people about him, more than 75 per cent of those attending this meeting being young people.—W. D. Shelor, Evangelist.

Lawrence (Kas.) Camp

God, who answers by fire, gave a gracious revival during the two weeks of the Lawrence camp. Brother Henry A. Dunlap, the pastor of our church at Lawrence, has a congregation which refuses to become discouraged. Several members of First Church, Kansas City, came up for the Fourth of July all-day meeting and were used of the Lord throughout the services of that day. Brother and Sister Fox of our Walla Walla church were in the meeting. A Salvation Army ensign united with our church and we feel he will be a great blessing to the work in Lawrence.—John and Grace Roberts.

Maxwell, Neb.

Children's day at Pleasant Valley was a success, a large congregation being present despite the stormy weather. The offering for foreign missions amounted to \$18.55. The hallelujah march for Hutchinson school on June 29 amounted to \$15.—Mrs. Myrtle Meyers, Reporter.

Skedee, Okla.

Recently there were three bright professions at the Sunday morning service, the meeting adjourning at 2 p. m. The year has been a time of salvation, and new ground has steadily been gained from the Enemy. The summer revival begins August 1st.—W. B. Walker, Pastor.

Wapanucka, Okla.

The meeting at the above town closed after a period of victory. God blessed in the preaching of the Word, and the harmful and wrong doctrines were more than met through the inspiration of the Holy Spirit. The visible results are gratifying, and the seed sown will bear much fruit in the coming months.—Roy J. Jacobs, Evangelist.

South Manchester, Conn.

The occasion of the rededication of our recently renovated and remodeled church building and the burning of the \$800 mortgage was a day long to be remembered. The work done on the church provides for Sunday school rooms in the basement. The greater part of the work was done by the members of the church, including the pastor, thus greatly reducing the cost of the improvements. The property is now valued at \$7,300 and is free from all indebtedness. At the rededication service the Salvation Army band of over thirty instruments furnished excellent music. Rev. A. K. Bryant, our good pastor at Everett, Mass., was the special speaker. God greatly anointed him and made him a blessing. In the evening our hearts were made glad by two seekers bowing at the altar. We are now in the seventh year of our pastorate in this place.—A. C. Goldberg, Pastor.

Gulfport, Miss.

We are delighted to say that the glory bells are ringing and God leads on to victory. So far about fifty swept into the cleansing fountain that never runs dry. Brother B. D. Sulton as song leader is winning his way to the hearts of the people and with his precious wife at the organ they pull the very glory of God down in song and prayer.—M. S. Cooper, District Evangelist.

NOTES AND PERSONALS

We are glad to correct our error of July 10th wherein we say that the missionary aim of the Everett (Mass.) church is \$100, when their real aim is ten times that sum, \$1,000. Brother Maunder, pastor at Everett, does not mind our condensing the report, but naturally does not desire the figures condensed. Nor do we; so we hasten to make the correction.

Rev. I. B. Sipes, of Des Arc, Mo., was a visitor at General Headquarters on Saturday morning last, meeting with the staff of the General Foreign Missionary Board during its devotional service. Brother Sipes has an application before the board to go as a missionary to those who know Him not in foreign lands.

Brother H. T. Wilson, of Lincoln, Neb., writes as follows: "Inclosed find my check for \$2 to renew our HERALD of HOLINESS for another year. . . . The whole paper is excellent, and being a practical printer and ex-publisher, I desire to say that the general makeup and typographical appearance of the paper is most fascinating. The department from which I take especial interest is the one containing doctrinal articles . . . and as well the letters from the different fields."

Sir Ernest Cassel has established a fund of \$2,500,000 for educational purposes in England. Scholarships for children of workingmen are a feature. This is another striking example of one who believes that the possession of wealth is a matter of stewardship.—Selected.

ANNOUNCEMENTS

To the Western Oklahoma District, Pentecostal Church of the Nazarene:

Rev. J. I. Hill, having resigned as District Superintendent of the Western Oklahoma District, we have appointed Rev. S. H. Owens to fill out the unexpired term, who will enter upon his duties at once and who will have full authority as District Superintendent in harmony with the laws of the church. It gives us pleasure to recommend Brother Owens as a man of marked ability, of high Christian standing, and of wide experience. We urge all pastors to fully co-operate with him in all his plans for the upbuilding of the cause of God. We would also urge the church to receive his advice as it may be needed from time to time.

JOHN W. GOODWIN,
R. T. WILLIAMS,
General Superintendents.

Place of Assembly.—The 1920 Assembly of the Ohio District will meet with the church at Middletown, Brother Elliot, pastor.—Ray De Bolt, Secretary, Advisory Board.

Announcement—I will re-enter the evangelistic work following the close of the Assembly year, August 24th. Address 1137 Buntin street, Vincennes, Ind.—P. P. Belew.

Situation Wanted.—As timekeeper or office clerk; one and a half years' experience; married; would appreciate a location near one of our schools. Have and enjoy the blessing of holiness.—J. E. Smith, Corona, Ala.

Pastorate Desired—I am ready to go anywhere the Lord may lead me in His work. Prefer a pastorate. Reference, Rev. C. Warren Jones, Superintendent Northwest District.—W. S. Rice, Yakima, Wash.

Notice.—Rev. H. W. Galloway and wife requested that their names be canceled from the church record of the Pentecostal Church of the Nazarene in Hastings, Neb. Their request has been granted.—H. N. Haas, Pastor.

Recommendation.—Professor Kenneth and Eunice Wells, song evangelists, are assisting the undersigned in campaign work, and are members of the Pentecostal Nazarene church with a vision for our work. It is a pleasure to introduce them to the readers of the Herald of Holiness.—Rev. U. E. Harding, Supt., Indiana District.

Wanted.—A good, live Holy Ghost-filled pastor to take charge of an organized church in Montrose, Colo. This is a city of over 3,000 inhabitants, nestled among the peaks of the western slope of the Rockies. Fine climate winter and summer. Must be able to take charge by first of September, and have good references. No invalids can take care of this job. Write me for further particulars.—Rev. C. P. Ellis, 238 N. Park avenue, Montrose, Colo.

REQUESTS FOR PRAYER

168. A sister in Tennessee desires healing, and requests prayer.
169. A mother in Kentucky desires prayer for her daughter's reclamation.
170. A wife in Kentucky desires prayer for her husband's healing.
171. A woman in Washington desires prayer for healing.
172. Pray for the healing of a husband and wife in Kansas.
173. A wife in Oklahoma requests prayer for her husband's healing.
174. A sister in Texas desires divine guidance in the choice of work in His vineyard.
175. A pastor in Oregon desires the prayers of our people for the recovery of his wife, seriously ill.
176. A brother in Mississippi desires healing of nervous trouble.
177. An Iowa sister desires prayer for the salvation of her sister and family.
178. A mother in Kansas desires to return to the Lord, and to bring her family with her.
179. A sister in Indiana desires prayer for the salvation of a man and wife.
180. An Iowa wife desires prayer for her husband's healing.
181. A party in Illinois urgently requests prayer for personal victory.

DEATHS

Garrison—Frederick Garrison was born in Pennsylvania March 2, 1843. In 1847 his parents moved

NOW READY

REV. CHAS. F. WEIGLE'S
Newest Book



THE VICTORIOUS LIFE

We are glad to announce, in reply to the numerous inquiries, the completion of this new book containing THE VICTORIOUS LIFE and nine other great sermons that have thrilled vast multitudes and led thousands into the Christian life. Written with the same clearness and persuasive power for which he is noted. Bound in rich green cloth, stamped in gold, with gold top—a fine volume for your library. Price only \$1.00. Send today.

Meyer & Brother, 77 W. Washington St., Chicago

TELEGRAMS:

ALLIANCE, NEB.

HERALD OF HOLINESS:

Closed good meeting at Hemingford last night. Church with thirteen charter members organized. R. L. Major called as pastor and support pledged. Hall for place of worship secured. All glory to Jesus!

THEODORE LUDWIG, Dist. Supt.

LANSDALE, PA.

HERALD OF HOLINESS:

July 24th I organized a splendid new church at Lansdale, Pa., twenty-five miles from Philadelphia. Forty-two charter members; about sixty in Sunday school, representing twenty-five families. Rev. J. H. Parker, an able preacher and a new man among us, elected pastor.

J. T. MAYBURY, Dist. Supt.

BASHAW, ALTA., CAN.

HERALD OF HOLINESS:

We have a daughter to go with our three boys. Mother and daughter both in excellent condition. Praise the Lord!

EVANGELIST E. ARTHUR LEWIS.

to Fon du Lac county, Wisconsin, and in 1855 to Minnesota. He was a soldier in the Civil war, was married in 1869 to Mary G. Gearley, and was converted under the preaching of Rev. H. W. Walker. He united with the Wesleyan Methodists, and finally moved to Pomona, Cal. Here he united with the Pentecostal Church of the Nazarene. He took sick on June 15th and died June 25th, and was buried with a simple military service, conducted by the chaplain at the Soldiers' Home, Rev. M. S. Kaufman. He leaves a widow, six sons, and four daughters.—Mrs. Garrison.

Gould—Rev. K. O. Gould fell asleep in Jesus, July 20, 1919, after a long illness. His last words to his devoted wife were, "I am going to Jesus; meet me in heaven." Throughout his long illness he spoke to all entering his home about Jesus—words of warning as well as of personal victory.—R. H.

Morse—Ella Jane Morse was born in Springfield, Ill., July 11, 1853. She was married to Rev. E. B. Morse in 1872. To this union nine children came to bless the home. Brother Morse, who is in feeble health, and six of the children are left to mourn mother's loss. For many years, Sister Morse has been a faithful and devout member of the Spokane First Church. She moved out to be with Jesus on June 27th. The funeral was held in the church and many friends went to Greenwood to see her laid away to wait the resurrection morn.—C. Warren Jones, Pastor.

- Kansas—E. J. Lord.....Hutchinson, Kas. 918 North Poplar street.
- Kentucky—C. R. Pollard.....Nashville, Tenn. 994 Gallatin road.
- Little Rock—W. B. Plinson.....Texarkana, Texas 1802 West Fifth street.
- Louisiana—S. D. Slocum.....Jonesboro, La. Mantekin-Saskatchewan Mission—C. A. Thompson, 3226 Fourth avenue, Regina, Sask., Canada.
- Michigan—L. B. Bradley.....Grand Rapids, Mich. 1825 Gardner avenue.
- Mississippi—S. E. Galloway.....Houston, Miss.
- Missouri—W. I. Deboard.....Des Arc, Mo.
- Nebraska—Theodore Ludwig.....Lincoln, Neb. 1029 E. street.
- New England—N. H. Washburn.....Beverly, Mass.
- New Mexico—H. C. Cagle.....Roswell, N. M.
- New York—E. E. Angell.....Richmond Hill, N. Y. 701 102d street.
- North Pacific—C. Howard Davis.....Portland, Ore. 2570 East Stark street.
- Northwest—C. Warren Jones.....Spokane, Wash. 712 West Nora avenue.
- Ohio—E. E. Wordsworth.....Middletown, Ohio 1305 1/2 Baltimore street.
- Pittsburgh—Dr. Howard Slean.....East Liverpool, Ohio 514 Jackson street.
- San Antonio—W. F. Rutherford.....Meridian, Texas
- San Francisco—P. G. Linawever.....Stockton, Cal. 435 East Wyandotte street.
- South Dakota—W. H. Tullis.....Mitchell, S. D. Acting Missionary District Superintendent.
- Southern California—Howard Eckel.....Los Angeles, Cal. 1465 East Thirty-ninth street.
- Tennessee—C. W. Patterson.....Nashville, Tenn. Care Trevecca College.
- Washington-Phila.—J. T. Maybury.....Baltimore, Md. 825 West Lombard street.
- Western Oklahoma—S. H. Owens.

CHURCH SCHOOLS

- Arkansas Nazarene Seminary.....Vilonia, Ark. N. W. Sanford, Supervisor.
- Central Nazarene College.....Hamlin, Texas E. G. Cornish, President.
- Eastern Nazarene College.....North Setauate, R. I. F. J. Shields, President.
- Missouri Holiness College.....Clarence, Mo. H. M. Chambers, President.
- Nazarene Bible School and Academy, Hutchinson, Kas. R. E. Dunham, President.
- Northwest Nazarene College.....Nampa, Idaho H. O. Wiley, President.
- Oklahoma Holiness College.....Bethany, Okla. C. B. Wilmeyer, President.
- Ohio University.....Olivet, Ill. J. E. L. Moore, President.
- Pasadena University.....Pasadena, Cal. A. O. Henricks, President.
- Peniel College.....Peniel, Texas N. W. Sanford, President.
- Trevecca College.....Nashville, Tenn. S. S. White, President.

EVANGELISTS' DATES

(Address given is for mail.)

- R. L. Averill: Malden, Mo. August 3-17 Dexter, Mo. August 18-21 Fargo, Okla. September 6-21
- Jarrett and Dell Aycock, Atwood, Okla.: Winfield, La. (Hudson camp)..... August 7-17 Howe, Texas (Davis Chapel)..... August 21-31
- Will and Clara Brantly, Blismarck, Ark.: Bells Chapel, Blexins, Ark. August 8-24 Midland, Ark. Aug. 29-Sept. 7 Barber, Ark. September 11-21
- Lyman Brough, Surrey, N. D.: Osakis, Minn. July 30-Aug. 17 North Little Rock (Argenta, Ark.)..... August 31-September 21

- M. M. Bussey, Redlands, Cal.: Rex, Ga. August 10-17 Alabama District August 17-September 21 General Assembly, Kansas City, Mo. September 25
- W. R. Cain: Wichita, Kas. August 13-24 Springerton, Ill. August 28-September 7
- James B. Chapman: Roswell, N. M. August 6-17 Bebe, Ark. August 22-31 Bethany, Okla. September 12-21
- C. C. Cluck, Dodd City, Texas: Friendsville, Tenn. August 14-24 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.: Lafayette, Miss. August 6-17 Mt. Peniel August 20-31 Pontotoc, Miss. September 3-14 Ballinger, Miss. September 17-23 Ballinger, Texas August 22-September 7
- A. F. Daniel: Leola, Mo. August 13-24 Beechgrove, Ark. August 29-September 14
- Theo Elser and Wife, 1328 Pacific St., Brooklyn: Conneautville, Pa. (camp) August 8-17 Springfield, Ohio (camp) August 18-25 Richland, N. Y. (camp)..... August 26-September 1
- B. T. Flanery: Tillamook, Ore. August 14-24
- W. E. Frederick, 99 Samborne St., Wilkesbarre, Pa.: Northeast District Campmeeting..... August 8-17
- L. Lee Galnes: Roby, Texas August 7-17 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
- Alle 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, Hattleyville, Okla.: Collinsville, Texas (Ethel) August 13-24
- A. H. Johnston and Wife: Lacona, Iowa August 14-24 Open date July 15-28
- C. J. Kinne and R. E. Bower (Missionary meetings): North East, Md. (District camp)..... August 12-14 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 20-September 24 Calgary, Alta. September 10-22
- Haldor and Bertha Liljenas: Hollow Rock, Ohio (camp)..... August 14-24 Normal, Ill. (camp) August 22-September 1
- Minnie E. Ludwig: Pine Bluffs, Wyo. July 20-August 10
- J. M. Mitchell, Berryville, Ark.: Haney 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, Texas 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.: Leslie, Md. (camp)..... August 8-13 Street, Md. (camp)..... August 14-24

DIRECTORIES

GENERAL SUPERINTENDENTS

- H. F. REYNOLDS.....Kansas City, Mo. Office, 2109 Troost Ave.
- R. T. WILLIAMS.....Nashville, Tenn. 1315 Gartland Ave.
- Alexandria, Ind. (camp) August 8-17 District Assemblies Indiana (Indianapolis, Ind.) August 20-24 Michigan (Nashville, Mich.) August 27-31 Iowa (Des Moines, Iowa) September 3-7 Missouri, (Maplewood, St. Louis, Mo.)..... September 10-14
- J. W. GOODWIN.....Pasadena, Cal. 1285 Sierra Bonita Ave.
- District Assemblies New Mexico (Roswell, N. M.) August 13-17 Nebraska (Camp and Assembly, Hastings, Neb.) August 19-31 Chicago Central (Olivet, Ill.)..... August 3-7 Tennessee (Springfield, Tenn.)..... September 10-14 Kansas September 17-21

DISTRICT SUPERINTENDENTS

- Alabama—H. H. Hooker.....Jasper, Ala.
- Alberta—James H. Bury.....Calgary, Alta., Canada 1227 Fourteenth avenue, West.
- Arkansas—J. E. Moore.....Ozark, Ark.
- British Isles—George Sharpe.....Glasgow Scotland 14 Mulryfauld Drive, Parkhead.
- Chicago Central—Charles A. Brown.....Olivet, Ill.
- Colorado—A. E. Sanner.....Colorado Springs, Colo. 502 W. Platte avenue.
- Dallas—E. G. Theus.....Peniel, Texas
- Dakota-Montana—Earl C. Pounds.....Sawyer, N. D.
- Eastern Oklahoma—E. C. Cain.....Bethany, Okla.
- Florida—H. F. Sheffer.....Parish, Fla.
- Georgia—E. H. Kunkel.....Mannassas, Ga.
- Hamlin—J. Walter Hall.....Hamlin, Texas
- Idaho-Oregon—N. P. Herrrell.....Nampa, Idaho 1821 South Sixth street.
- Indiana—H. E. Harding.....Newcastle, Ind. 124 North Twentieth street.
- Iowa—E. A. Clark.....University Park, Iowa

THE MODERN SAMARITAN

A Presentation of the Claims of Medical Missions

By C. J. KINNE

THIS SUBJECT is one of vital importance to all missionary work, and is beginning to assume the relative importance which it rightfully deserves. The author has set forth in a comprehensive manner the principles underlying Medical Missions and some facts which are essential to an understand-

ing of this question. The illustrations are from actual photographs and are especially valuable in forming correct ideas of Medical Missions. Pastors and missionary workers especially, and all who are interested in the great question of missions should read this book.

96 pages; paper cover; illustrated, 25 cents

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

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

Subscription Price—\$2.00 a year in advance. In change of address, name the Postoffice and State to which the paper has been sent, and the Postoffice and State to which you wish it sent.

Subscriptions are payable in advance. Unless payment is made, or request made to have the paper continued, it will be discontinued at the expiration of time.

In remitting, send money order or bank draft, payable to Pentecostal Nazarene Publishing House, 2109, 2115 Troost Avenue, Kansas City, Mo.

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

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.

Campmeeting—Blvins, Texas, August 8th to 18th. Workers: Rev. H. A. Hamby, Mrs. M. E. Bartlett, Mrs. Mary Perdue.

Tent Meeting—Youngstown, Ohio, August 8th to 17th. Dr. J. Howard Sloan, District Superintendent, in charge. Mrs. Carrie Sloan, R. P. Fitch, and other pastors of the District assisting.

Cape Cod Campmeeting—The fifth annual campmeeting will be held at Marion camp ground, Marion, Mass., near New Bedford, Mass., August 8th to 18th, by the Cape Cod Camp Assn., Rev. James P. Hodge, Pres. For room and board write Rev. G. G. Edwards, Vice-Pres., 206 Lockwood St., Providence, R. I.

Tri-County Holiness Association Campmeeting—Keokuk, Iowa, August 9th to 24th. Workers: Mrs. S. A. Keel, of Des Moines, Iowa, and Rev. R. Wilkinson, 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, 515 South Vine street, Wichita, Kas.

Eastern Colorado Pentecostal Nazarene Campmeeting—August 14th to 24th, under auspices of the Olivet Pentecostal Church of the Nazarene near Kirk, Colo., railroad point, Stratton, Colo. Workers: Rev. W. G. Schurman, John E. Moore, Miss Virginia Shaffer. Note change of date since Brother End Robinson's injury, who can not come. For information write Rev. H. J. Brown, or Rev. A. E. Sanner, both of Kirk, Colo.

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. H. Power, and Song Evangelists Rev. and Mrs. S. E. Galloway. For information address W. T. Lawson, Whittington, Ill.

Nebraska District Camp and Assembly—August 19th to 31st at Hastings, Neb. Workers: General Superintendent J. W. Goodwin, Rev. C. C. Rinegar, Misses Elsie Fisher and Emma Hanson. For further information address Theodore Ludwig, 1020 B street, Lincoln Neb., or H. N. Haas, secretary, 317 West Fifth street, Hastings, Neb.—Theodore Ludwig.

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

Park Lane Holiness Campmeeting—Will be held at Park Lane, Va., August 16th to 25th. Workers: F. W. Cox, of Lisbon, Ohio, evangelist; W. W. 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. McLeland, President.

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 Duhn, 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. B. Widmeyer. For further information, address Rev. C. B. Widmeyer, Bethany, Okla.

Late Books on Missions

MARY SLESSOR OF CALABAR *By W. P. Livingstone*

Is one of the most interesting missionary biographies in print today. The childlike trust and simple faith of this Scottish shop girl will be an inspiration to every reader. Her forgetfulness of self and the devotion to God and His work are truly apostolic. Her love for souls was like that of her Master.

The work which this lone white woman was able to accomplish through the power of the Holy Ghost in civilizing and Christianizing a number of the savage and cannibalistic tribes of Africa is worthy of a chapter in the Book of Acts. She took her life in her hands and settled among one of the most murderous, bloodthirsty tribes of the central part of the continent where government officials and other missionaries were afraid to go. Fifteen years of toil and suffering were put in breaking up the tribal customs, establishing trade with the surrounding tribes, and in bringing the natives to see the love of the Savior. On the fifteenth anniversary the first communion service was held among a goodly number of converts. She is the only woman missionary, as far as we know, that has had the honor of being chosen to the Order of the Hospital of St. John of Jerusalem, and was presented with a silver cross for her distinguished service.

This book gives many details of her life and work, the habits and customs of the people, and the methods she employed in winning them for God.

Price, prepaid, \$1.50 Net

CHRISTINA FORSYTH OF FINGOLAND

By W. P. Livingstone

Is an excellent missionary book, setting forth the life and labor of this lone Scotch woman in one of the smallest and most out-of-the-way places in south-eastern Africa. For thirty years she worked among one of the most degraded tribes, in the isolated valley of Xolobe, never moving outside a radius of twenty miles from her own home.

She was much like Mary Slessor, the pioneer missionary of Calabar. They labored at the same time, over two thousand miles apart, each possessing the faith, patience, courage, and good humor so necessary to successful missionary work.

Smoyana's love for the Fingos was deep and lasting. It carried her over the hills into the dark, ill-smelling huts, in search of penitent hearts. In 1915, at the age of 72, she returned to Scotland to await the call to her mansion in the skies.

Price, postpaid, \$1.50 Net

THE WHITE QUEEN OF OKOYONG

By W. P. Livingstone

Is a missionary book full of interest and inspiration for the young people. It portrays the life and labors of Mary Slessor, the white Ma of Central Africa. It tells of her journeys between the different tribes, how she rescued the twin babies who were thrown out in the bush for the wild animals and insects, the juju worship, and many customs of the different tribes. God helped her to spread the gospel over a large section of the country and open the way for civilization and trade. She went to heaven from the little tin hut which she built with her own hands and was buried in Africa among the people she loved so well.

Price, postpaid, \$1.00 Net

THINKING BLACK

By D. Crawford, F.R.G.S.

This most amazingly original and picturesque recital of missionary life and adventure in Central Africa has-taken its place in the annals of missionary work and sacrifice.

Price, postpaid, \$2.50 Net

FOREIGN MAGIC

By Jean Carter Cochran

Is written in the form of several short stories, each portraying some particular phase of the characteristics, superstitions, customs, and home life of the people of China. The delights of travel by houseboat, conditions during famine, the work done by American physicians in spreading the gospel while attending to the many ills of the people, the fidelity of the converted natives, and many other interesting things are delightfully interwoven throughout this volume, which is especially adapted for our young people.

Price, postpaid, \$1.50 Net

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