

HERALD of HOLINESS

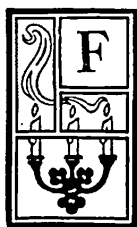
"How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things"

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EDITORIAL

Walking in Christ



FOR DAYS there has been floating around in our mind the outline of an editorial sermonette on "Walking in Christ." The text of Scripture which suggested the theme is Colossians 2:6, "As ye have therefore received Christ Jesus the Lord, so walk ye in him."

The first thought presented to our mind was that the apostle meant to say,

In the same manner as ye have therefore received Christ Jesus the Lord, so walk ye in him." The meaning being that we are to strive to walk in Christ, or live the Christian life, by the very same mental and spiritual processes by which we sought and obtained Him in conversion. We noticed, however, that the word "so" in the text is not part of the text really, but was inserted by the translators, so that the passage properly reads, "As ye have therefore received Christ Jesus the Lord, walk ye in him." This fact, together with the verses immediately following, furnished conclusive evidence that the passage was simply a command to us to "walk in him," and contained in itself no suggestion whatever as to the manner of our obedience. The manner or process of walking in Him the apostle distinctly and elaborately unfolds in the verses following the text. By reading the text and the verses immediately following, we learn what he means to say, "As ye have therefore received Christ Jesus the Lord, walk ye in him: rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you," etc.

Instead of exhorting us to use the same processes, for walking in Him as Christians, which we employed in seeking Him to conversion, he exhorts us to an altogether different class of means or processes.

How We Are to Walk in Him

1. Having received Him, we are to walk in Him, by becoming "rooted and built up in him," the figure being both that of a plant and a house. The plant has rootlets with its initial life, but there is a higher destiny than life. The plant must become deeply, broadly, and firmly rooted in the earth, so as to drink in her vitalizing forces and agencies from a greater area, and these forces are sent forth upward into an enlargement and strengthening and a fruitfulness to the beautiful plant above. The other figure is that of a building. The apostle seems to compare receiving Christ to the foundation of a house. Having the founda-

tion, he says we are to "walk in him" by being "built up in him"; that is, we are to complete the structure by building upon the foundation and upward from it a beautiful structure. How like the author of Hebrews, "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God."

2. Having received Him, we are to walk in Him by being established in faith. This establishment or confirmation in the faith is a duty and privilege constantly enjoined in the Scriptures. The word employed here for "established" means to "make firm, establish, confirm, make sure." How appropriately these terms signify the grace needed by converted disciples to enable them to walk in Christ.

3. Having received Christ Jesus the Lord, we are to walk in Him by "abounding therein with thanksgiving"; that is, abounding in the faith. Becoming established or confirmed in the faith after we enter it is not a final process or work. It does not end or prevent growth. We are to abound in this established life. We are to grow, and to continue to grow, forever, and maintain a happy gratitude for the grace and mercy granted so richly unto us.

The Devil Seeks to Defeat Us

4. Again, this walking in Him is to be accomplished by a ceaseless vigilance against delusion, as the eighth verse informs us. "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of of the world, and not after Christ." How the Devil will seek to capture, make spoil, or gain and hold as a trophy those who have gone on from this after higher and nobler things in the divine life. Learn hence that there is no spiritual state in this life which exempts us from temptation. The sleepless eye and tireless tread of the Arch Enemy are ever on the track of God's children. If he be more dexterous and diligent in seeking the ruin of any one class than another, it will be those who seek or who reach the higher altitudes in the knowledge and love of Christ.

5. This life of walking in Him is to be accomplished by our being made "full" in Him. Through the purchase of His blessed blood we are to receive the fullness of the Spirit. Cleansed from all filthiness of the flesh and spirit, the temple is made fit for His habitation; and, in the person of the Holy Spirit, God comes and takes up His abode in us as His temples.

and administers, governs, guides, and keeps us by infinite wisdom, power, and love. †

6. This wonderful grace, or work, is definitely named by the apostle. In the eleventh verse (R. V.) he denominates it being "Circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ." The cardinal thought in this figure is that of elimination. There is a somewhat in or about His believing children, denominated here "body . . . of the flesh," which He graciously removes or puts off, which makes them His peculiarly marked and separated people, the bride-elect of His own blessed Son, the called-out, who work and wait for the coming of the Bridegroom.

Not simply, therefore, it would seem, by abhorrence of sin and by repentance and faith, as employed in seeking Christ in conversion, are we to strive to walk in Him. But, having received Him, we are to walk in Him by aspirations after higher and holier things. The converted child of God is to elevate his eye and his aim even to the "mark of the prize of the high calling of God in Christ Jesus." It is for far deeper experiences, for remoter fastnesses in the Alpine heights of the divine life and love, that the child of God is to aspire, and bend all his energies to reach. Upon his conversion as a foundation he is to build, not despising it or discounting it, but prizing it as God's richest gift to men, he is to establish upon it a beautiful palace, which will tower aloft above the foundation in glory and grandeur before God and men. "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God," "As ye have therefore received Christ Jesus the Lord, so walk ye in him."

Keep Young as a Preacher

THERE IS no need of a preacher getting stale and uninteresting as he grows old in years. If he would continue ever fresh and new in thought and vigorous in expression, let him continue to study diligently the Word of God, and keep familiar with its truths of history and biography and doctrine and prophecy. The constant student of Scripture will remain fresh and interesting as long as he remains a student of the Scripture. This continued study of the Bible will keep him ever fresh, because he will be continually finding new phases of truth and new conceptions of God and His Word and way and providence, and he can not grow stale or tame. The Bible is like an everflowing well: its waters are ever pure and refreshing and invigorating.

Bible study fosters longevity. It is a matter of record that great Bible students are long-lived people. We have the testimony of men that diligent study of the Bible tends to lengthen life. George Mueller so testifies in his own case. Others have testified to the same blessed fact. God will honor those who honor His Word, especially in a world and in an age when and where His Word is insulted and dishonored like it is today in the world and the church.

For this reason it follows that we can naturally expect that as the Word of God is rejuvenating, that it will be likewise refreshing and awakening to the mental faculties of men. Let us, then, love and revere and study the Bible, if we would keep fresh as preachers and never grow stale and tame in our preaching and wear our welcome out in the pastorate. God will see to our freshness and the interest we awaken in those to whom we preach, if we rely upon and are true to His blessed Word. Let us teach its divine inspiration and never concede one inch of this point. If you have any trouble on this point of inspiration send and buy a copy of "Theopneustia," by L. Gaussen, D.D., and you will get relief quickly and effectually and perpetually. It sells for only fifty-five cents, cloth bound, with 309 pages, and can be had through our Publishing House. There are many other books of a similar character. By all means get some good book and read it carefully if you have the least trouble on the question.

Losing the Experience

It is a sad fact that the experience of holiness can be lost. This fact has been sadly demonstrated a thousand times and more. It is never necessary to lose it, for God is able to keep that which we have committed to Him, and will keep it if we do our part in prayer and faith. The most unfortunate thing about losing this experience is that there are peculiarly ugly effects from its loss. Somehow a man is never the same after he loses it unless he regains it. So often, too, a man is altogether too slow in recognizing the fact that he has lost it. Others can see it long before he sees and admits it.

One who loses out often becomes sour and censorious and critical of others to an extreme degree. This is very often the chief way its loss manifests itself. True holiness is sweet and amiable and the farthest removed from the hypercritical and censorious. No man full of perfect love is looking for flaws in his brethren. He is ever looking for the lovable and gracious, for these are the traits for which he has a taste and a love. He dreads and deplores the opposite and is pained to find them in anybody.

In the *Central Christian Advocate* we find the following words: "We are to walk amongst the people, showing by our words, our acts, our forth-streaming influence, the indwelling life of Jesus. The tasks, then, the relations, the ethics of holiness are as essential as the first experience of the blessing. Indeed, without bringing forth the fruits of holiness, the experience will spoil. It will, like all streams which cease to flow out to bless others, become brackish; indeed it will become a Dead sea. Having a name to live, it will be dead." These words are true and needed today. Let us all beware lest we cease to bear fruit and die or become brackish. Let us always use the grace given us as the best and only means to keep it alive and growing. We must grow or die. This is the issue. Growth or death. Which will we choose? Will we expand, or shrivel and die? Shall we remain true and grow and be a blessing to others, or gradually decline and lose the ardor and the zest and glow of our first love and finally die? Let this be our motto: Growth daily and hourly, and ceaseless work for and among men, until we die and go up to our reward. Thus will we become and remain a great blessing to the world, and God will be well pleased with us and can use us for the spread of His work among men.

STANDING BEFORE fields white for the harvest, it is a wonder how some men use the sword instead of the sickle, and slash the saints instead of saving sinners. Oh, how heaven must weep, and hell howl over such foolish sin and sinful folly.

THE RIVER Nile is said to make possible all the life there is in its regions and to support thereby millions of human beings. The great river of God's infinite love makes possible all the real, true spiritual life there is in the race of man, and in its ceaseless flow can support the hungry hundreds of millions of earth's people.

THAT STATEMENT has a kind of millennial ring which Rev. F. B. Meyer makes when he tells of one man whose income is \$10,000, who lives on \$1,000 and gives the remaining \$9,000 to foreign missions; another whose income is \$10,000 lives on \$1,200, and gives away the remainder; a governess earns \$500, and gives \$250; a brother, who has a comfortable competence, remains in business, all the profits of which he gives away. The above reminds us that it is not the amount a man gives which determines his liberality, but what he has left after his giving. Thus a gift of \$1,000 annually by a man with \$50,000 annual income is nothing compared with the contribution of \$100 by a man who has \$1,000 income. The mere sum of money given argues nothing as to the self-denial involved. It is what the man has left which determines his liberality. God looks first at what is left before He pronounces on what is laid on His altar.

Sanctification

By

Rev. Theodore Ludwig

1. It is Possible
2. A Privilege
3. A Necessity
4. For God's Children
5. By Consecration and Faith

OUR ONLY desire and prayer is to help souls into the fountain of cleansing through the blood, and to help those already in the fountain to become rooted and grounded so firmly that they shall stand as a monument of God's saving grace, and sanctifying and keeping power, until Jesus comes. Therefore we trust by the help of the Lord to write so clearly and definitely that all who read may understand.

Sanctification consists of two parts: it has a twofold meaning, and a twofold aspect. The first is the human part, which consists of dedicating, consecrating, abandoning the new spiritual life, received in regeneration, wholly and completely to God for service for time and eternity. Only the clearly justified soul can consecrate for the blessing of sanctification. The second is the divine part, which consists of the cleansing, the making holy, from the moral pollution of sin as a principle, of that which has been wholly abandoned to Him for cleansing and service. Any standard dictionary will give the twofold meaning of the word sanctify. People who refuse to walk in the light of holiness attempt to make it mean something else, but God's Word and the dictionary are too definite and explicit for any unbiassed mind to see anything in it but a second, definite work of God's grace, wrought in the heart of the child of God after regeneration.

Let us briefly notice a few thoughts on this important theme.

1. *It is possible to be sanctified.* God says in His Word, "Be ye holy; for I am holy" (1 Pet. 1:16). "This is the will of God, even your sanctification" (1 Thess. 4:3). The child of God must first believe that God is able to do what He says in His Word for His children. God would never require what He is not able to accomplish, nor would He demand what would not be necessary for the present and eternal good and happiness of His children. Yes, it is possible for God to sanctify and keep every clearly justified soul, who will unreservedly commit himself to Him.

2. *It is a privilege.* Every child of God may enjoy it, if he will "make the consecration, trust in God, and then let the Holy Ghost come in." God does not force it upon any one, but gives the Holy Spirit as a free gift to those who are willing to meet the conditions, pay the price, and receive the prize. Reader, are you enjoying your privilege in the kingdom of grace? If not, why not?

3. *It is not only a privilege, but a necessity.* If we want to enter the holy city, with all the saints of God, "it is absolutely necessary for us to have a clean and holy heart, for God tells us that without holiness no man shall see the Lord (Heb. 12:14). It is our privilege to choose or refuse it, but if we refuse it we will lack the great essential necessity of seeing God, and must bear the great responsibility ourselves of losing the joy of salvation and the Pearl of great price here, and heaven by and by.

4. *It is for the children of God.* The Bible nowhere speaks of it as an experience for the sinner, but always as for the children of God, the true Church, the believer. It makes this point very clear in 1 Thessalonians, the first chapter. Paul gives us a picture of a true

church of the firstborn, when he calls attention to their work of faith, labor of love, patience of hope, calls them brethren and elected of God, as following the Lord and being examples, and their faith was spread abroad. In the second chapter he says that they received the Word, not as of men, but as it is in truth, the Word of God, and they were willing to suffer for the cause of Christ. And in the third chapter he tells them how they were comforted in all their afflictions and distress by their faith, and yet greatly desiring to see them again, that he might perfect that which was lacking in their faith, in order that their hearts might be established unblamable in holiness. He is leading this church on to the climax, and in the fourth chapter and third verse he says, "This is the will of God, even your sanctification." In the seventh verse God has called unto holiness, and closing up his letter to them with the climax in 5:23, "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." "Faithful is he that calleth you, who also will do it." Jesus definitely settles the question that it is not for the world, but for the believer, when He says in John 14:16, 17, "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." And according to Luke 11:13, "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him."

5. *It is received through consecration and faith in the blood.* The child of God must necessarily be clearly justified in order to consecrate, abandon all to God. And in this abandonment of the "old man," life—self life—is crucified with Christ. The child of God goes on the operating table and commits himself unreservedly to the great Physician, who knows just how to apply the knife and perform the operation of circumcising the heart with complete success. When the human part of consecration is complete, it is not hard to take the last step of faith across the threshold into the blessed realm of the sanctified life. "Faith is the hand of the soul that reaches out and takes the gift." Perfect obedience to the whole will of God regardless of the cost, will put the truly justified soul on believing ground and then it will not be hard to take God at His word, when He says in 1 Thessalonians 5:24, "Faithful is he that calleth you. [unto holiness, 4:7] who also will do it." Believe the work of cleansing is completed just now. When conditions are met, and all is put on the altar and under the blood, and faith takes hold of the gift, the work is done. Thank God!

Whatsoever touches the altar, which is Christ Jesus, is made holy, because the cleansing blood flows over, covers, and purges the whole. Then one can sing, "Oh, the blood, the blood, is all my plea. Hallelujah, it cleanses me." How is it with you, dear reader? Does the blood sanctify and cleanse you just now? Oh, brother, sister, be willing to be made willing to have the self-life crucified, and get out on the promise of God and under the blood. Put on the whole armor of God that you may be able to stand against the wiles of the Devil in these "last days" and "perilous times." Hallelujah to God for the Sanctifier, the Blessor, who deigns to come down, cleanse, and dwell in this body of ours, His temple, in order to make us more than conquerors over the world, the flesh, and the Devil.

HUTCHINSON, KAS.

The Midnight Cry

By Rev. La Fayette Cassler

"At midnight there was a cry made, Behold, the bridegroom cometh" (Matt. 25:6).

JESUS gave many warnings and exhortations to preparedness; but not professing to know the time of His return. He used no set type of expression indicating the particular time of the day of grace, as some who speak of themselves as "the evening light" do arbitrarily teach.

To the disciples He said, "Ye know not when the master of the house cometh, at even—" (when the light of the gospel was becoming dimmer, as in the first centuries) "—or at midnight,—" (the middle ages, when the people were not allowed the Bible) "—or at the cock-crowing,—" (when new hope came to men's hearts, as in the first years of the Reformation) "—or in the morning—" (a time like this, when the Bible is nowhere denied the people, and there is no religious restraint).

In this parable of the ten virgins, the day of grace is made to terminate at midnight, which is technically the end of the day. The midnight cry is peculiar to this hour. All the preceding time of the day and night the virgin church had some expectation of her returning Bridegroom; but she was not aroused, nor was there any special alarm, until the cry was made.

This has a very applicable significance to us at this time. Nearly nineteen centuries have come and gone, in which many godly men and women have expectantly believed in His reappearance, and have died in the blessedness of this faith, to realize their deferred hope some brighter day; but there was no real midnight cry made.

In my own experience as a church-goer, since my mother carried me there in her arms, and having heard thousands of sermons, yet, with a single exception, I never heard of the coming of the Lord, from the pulpit, for the first fifty years of my life. Scarcely a book, paper, or tract ever called my attention to the "blessed hope" during all those years.

Then came an awakening. The very best ministers and editors dared say so. Then an accelerating accumulation of power, intelligence, force, and conviction sounded from every quarter of the world.

Pulpit, press, and platform have taken up the announcement, and are sounding it as never before. In the last few years, since the most enlightened nations of the world are weltering in their own blood—and we are shocked with the most unprecedented horrors, not alone of the cruelties of war, with its accompanying waste and devastation, but more especially of the heartless cruelties, violence, and insults

thrust upon defenseless noncombatant innocents—the intelligent thinkers of all Christendom are looking and asking each other, "What meaneth this?"

What does it mean? Undoubtedly it is the midnight cry, the last warning announcement of the returning Bridegroom. "Behold, he cometh!"

In Daniel 12:4 we read, "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end; . . . and knowledge shall be increased." Daniel was highly favored of God, and had revelations of the great future which angels might have coveted. Many of the things revealed to him have since gone into history, and are now very easily understood.

At this time, Daniel had visions and revelations he was forbidden to write. He was told to "shut up the words, and seal the book, even to the time of the end." The "secret of the Lord" was with him; and it must remain hidden until "the time of the end."

Then "knowledge shall be increased." What knowledge? Here commentators have groped about in a maze of error. They have thought it meant the increase in the advancement in the arts and sciences. Nay, certainly not that! If plain words have any significance, and language has a meaning, the increase of

knowledge in the time of the end must be an increase of knowledge of the very things Daniel was not permitted to write; the very truths to which the book was sealed; not only of this book, but of many other prophetic utterances.

Are we then in the time of the end? If we are, may we not expect an increased knowledge of prophetic utterances relating to the end? Indeed, yes. Hundreds of prophecies, formerly unintelligible, are now becoming clear as the noonday. Dark, mysterious sayings of the prophets are now losing their enigmatic strangeness, and light is now breaking in upon many a mystery.

Many errors once held to with a tenacious grip are losing their charms, while unfolding truths sparkle in their stead. I am writing this on the 18th of June, and have nearly completed the second reading of the Bible since the year began. Its unfoldings are becoming more wonderfully interesting at every reading.

Complementary to the increased knowledge of prophetic things, there is, commensurate with it, an added eagerness for new light. People in almost every place are thirsting for a better knowledge of the indicia of the times, and are asking what these things mean. There is likewise much error being taught, which hinders and confuses, rather than benefits.

"Your Adversary"

By REV. EDGAR P. ELLYSON

In Five Chapters—Chapter Three

IN THIS battle between Jesus and Satan, in which we have so large a part to play, it is quite easy for us to miss the real place of battle. It is easy to think that Satan desires that men commit gross and vile sin and the more vile the better it suits him. He possibly never objects to the depths of villainy in any sin, but still this villainy is not the special end he seeks.

Then we might think that his great desire was to get men to commit colossal sin, such as war, corporation stealing by millions, industrial murder, or organized white slavery. Satan objects to none of this, but still his real objective point is not here.

We have grave fears that many are unconscious of the real point at issue, and because of this are giving great attention to other things and are careless at the greater place. This makes them weak at the point of Satan's greatest attack and hence weak soldiers of the cross. Satan delights in keeping Christians thus blinded and weak. Let us throw off the deception.

The Sin of Unbelief

It seems that faith is the link which joins man to God. To break and destroy this link is Satan's great objective point. When he appeared in the Garden of Eden he did not tempt our first parents to drunkenness, murder, cursing, or any such thing. He sought to destroy their faith and allegiance to God. His very first word is the suggestion of doubt as to the truthfulness of His Word, and the second one is a direct contradiction of God. Thus he destroys faith and injects unbelief.

Satan's first recorded word to Jesus suggested doubt as to His being the Son of God and asked Him to give proof of His divine Sonship by the performance of a miracle. At Christ's baptism God had opened heaven and given forth by His own voice the testimony, "This is my beloved Son." Now Satan uses an "if"—"If thou be the Son of God."

Unbelief broke man's fellowship with God. Without faith it can not be restored. God

conditioned the fulfillment of His promises upon faith. God does things in answer to the prayer of faith. "Without faith it is impossible to please God." Satan's great effort is directed against our faith. And since faith brings things to pass in connection with prayer, there is no one thing Satan so much seeks to hinder in the Christian as the prayer of faith. If we will be Christians he can not help it, but still he puts forth his full strength to weaken and hinder our faith. He is more willing that we should testify, or preach, or even live without sin than that we should pray the prayer of faith. Is it any wonder, with Satan making this effort, that Jesus asked, "When the Son of man cometh will he find faith?"

Not having sufficiently realized this point of attack, have we not lacked carefulness here? We have been horrified at sin and have shunned it as a deadly foe, but have been little disturbed at our failure to offer the prayer of faith. What a mistake! What great advantage it is giving the Adversary! He is winning in our lives far more than we realize. We are keeping Jesus from much victory. May He forgive us this great wrong!

Moral Standard too Low

It is very evident that Satan has met with very much success in this effort. Even the moral standard of the Christianity of today is none too honoring to God, but the absence of real working faith is appalling. So much of church life is mere profession and form. There is just the round of things, and too often just the holiness round. Everything is common, natural, and taken for granted. We depend on methods and form, and are really expecting little, if anything, from God. That list of worthies begun in the eleventh chapter of Hebrews, men who do things through faith, is having so few names added to it today. We seem to be trusting much more in other things than in God.

The Church needs organization and method, it needs intelligence and skill, it needs preach-

ing and singing, and it is worthy of the very best of all of these, but the Church's greatest need is the prayer of faith. Knowing this it will not be hard to find the source of the Church's present weakness. Many are unwilling to admit the Church's weakness because they see its great activity and splendid modern equipment, and fail to see that its force is largely spent in mere reformatory and humanitarian effort. But one with the true Christian vision can not but see its impotency in its real and special field. Satan has mightily done his work.

The individual Christian needs culture and training, he needs larger vision and purity of life, and he is worthy of the very best; but his best life and greatest usefulness come by his offering the prayer of faith. And no other activity can take the place of this. Here is where Satan strikes us hardest and probably succeeds most. How he does hinder us and keep us from offering this prayer.

Other Weapons

Is it not true that we are today using other weapons and agencies in the battle, and allowing the most effective one to be dulled and sometimes rusted? We are laying plans, forming organizations, holding conventions, printing papers and books, studying methods, conducting classes, preaching, testifying, and even saying prayers, but comparatively there is so little of the prayer of faith. It is just here and there that we have a Bayard Taylor or a George Mueller. An humble washerwoman with faith is worth much more to the kingdom of God than a great preacher without faith.

Let us then all recognize this greatest point of Satan's attack and fortify ourselves against it, let us become sufficiently alarmed at our weak faith as to spur us on to stronger effort to repair this breach. Such an awakening will incur Satan's greater antagonism, but God will help us and we shall win.

As we have said, Satan is the great deceiver. He is an adept at camouflage. Beside trying to hide his greatest point of attack and divert attention to other places, while he goes on weakening and destroying faith, he seeks also to give men wrong ideas as to God and His dealing with men. He suggested to Eve that God was deliberately deceiving them and keeping from them that which was good; that He wanted to keep them in ignorance that He might keep them under and keep them from being like the gods. He leads them to believe that God is imposing on them and keeping them underlings.

The Bible, God's Word

This great Adversary understands man's nature quite well. Who among the human race is there that does not revolt at the thought of being made an underling and does not feel a hatred toward the one who tries to impose on him? And does not Satan still tempt men to think God is arbitrary and unjust in some of His dealings? Of course, Satan is very deceiving in this and may not openly charge God, but he will charge the Bible representations of God and the standard as there set forth. He would make out that the true God is much better than the Bible presentation, and he would have us discard the Bible for more rational and up-to-date standards. A God who would make a Devil and a hell, and arbitrarily send one to hell forever for just a little sin is a tyrant. Such standards as are found in the Bible are an imposition on the race.

But to attack the Bible is to attack God himself, for it is His Word. To reject the Bible God is to have no true God; it is to put

up an imagination of man, a human ideal for worship. No matter if this imaginary being be called the true God, it is still a nonentity and such worship is a form of idolatry. No wonder that John wrote to the church, "My little children, keep yourselves from idols." The first and second commandments not only forbid material and visible idols, but imaginary ones as well.

There is no doubt but Satan has had considerable success in giving to men a perverted idea of God. It may be that many in the church do not worship the true God of the Bible, but an object of their own imagination whom they call that God. It may be well for us to take an invoice just here lest we be deceived by this deceiver of the very elect if possible. In view of this we will not be out of place in suggesting a more careful study of the Bible as to the character of God.

It is a part of Satan's plan to keep the Word of God from rightly influencing man. In the parable of the sower, the seed is this Word. When the Word is sown, this great Adversary is represented as birds carrying away the seed so that it never germinates, or if it germinates as thorns crowding it out. He does not want us to believe the Bible, but if we do believe it, then he would pervert its meaning.

Many Gods

Satan is willing for the world to have many gods, but not a holy, just, merciful God of love. He is willing we should believe in one of great power in nature, but not of great character and influence in character building. He would entirely eliminate most of the moral elements from our thought of God. But if we insist on believing in a God with such characteristics, then he seeks to weaken and pervert these things in our thinking. He will keep us as far below the true Bible idea of God as he is able. And he has succeeded with many in lowering the standard of holiness and justice, and changing mercy to license and leniency.

Let us be careful, then, lest we be deceived and miss the true God of the Bible, and in His stead erect some imagination of the mind or statue of theology. There is a personal God with whom we are to become acquainted and have fellowship. Let us give careful attention to what the Bible says about Him and turn a deaf ear to the Adversary. This is very essential to correct life and the defeat of Satan.

Our Idea of God

Our idea of what God is has much to do with our belief as to what He can and will do for us. Low views of God mean equally low views of human life. A low view of God's holiness is sure to mean a low standard of morals for Christianity, and incomplete deliverance from sin. This weakens the power of the atonement and men do not lay hold on that which is their privilege in Jesus. Hence, we have a worldly church relying largely on human wisdom and methods. And this is all very pleasing to Satan, but disappointing to God.

Practically all the heathen religions have immoral characteristics in their idea of God. And one immoral characteristic makes him an immoral person, whatever else of good there may be. Their gods are also either indifferent to, or impotent, relative to the moral character of their votaries, hence the life the heathen live. I have just read a strong article in which the clergy are held responsible for the present war. They have had no exalted view of God, have been filled with rationalism and a destructive higher criticism, and have not presented the true idea of God; hence the present world condition. The Kaiser certainly has a low standard of God, or he could not profess partnership with God in his inhuman and dastardly work.

Shall we not all be on our guard lest Satan deceive us at this very point? It is not just the heathen, or the higher critic clergyman, but all are subject to this temptation. Let us think correctly, scripturally, as to God.

Ever pliable in the hands of the Master, simplicity crushes a rock and breathes into its tissues the breath of life. It creates life in a candle, and draws from tallow a living, burning testimony; it speaks, and a lily has a soul; it sends a murmuring plea vibrating o'er the plains of Sharon, and a rose taking up the refrain, in majestic cadence, dances to the rhythm of its melody. It makes Christ a door, man a sheep, goodness and mercy faithful shepherd dogs. It puts the blush on the fruit, and is the product of experience. It turns the tide of human thought, and transforms a cross into a mansion. It likens the kingdom of heaven unto treasure hid in a field, and unto goodly pearls, glistening like the teeth of a tender flock of sheep that feeds among the lilies — Christ's Church. It dare not keep silence, for fear that in gratitude to Him the trees will clap their hands, and the rocks cry out; thus it remains ever and again the active mystery of truth.

Simplicity is a forerunner. Standing alone, silent, and in deep contemplation, exposed to the vengeance of the keenest winds, and grasping the dusty turf on a ledge, to steady its litho frame, simplicity stood at the top of Pisgah, a place carved by the hand of nature for the feet of Moses; and appeared before the gaze of marshaled stars like a tender lichen, whose bluish algal cells, breathing in the wildest storms, and mellowed by nature's adversity, had gathered their most attractive hues.

From viewing the landmarks of Moses' prayer, it quietly lifted its eyes beyond the land of promise, and penetrating the Gentile contribution, beheld fields ready for the harvest, and sighed in gentle relief, "Tis time for Christ."

Greece, with her babel of philosophy and literature, was toppling; Rome, administering with perfect gradation her laws, reflected the genius for order; the Jews, four hundred years this side of prophecy, were drifting in prophetic pathos; her morals the strictness of traditional law; her religion the skeleton of the emblematic cross. Classical Greek was the vaunt of the scholar. Hellenistic Greek was the vernacular of commerce with the Gentile world. The shadows and symbols of ancient creeds were standing like soldiers at attention, awaiting the command of the new dispensation to recede into the catacombs of national silence.

The nations stood as subsidiaries, bowing in humble obedience to the beck and call of a Caesar. Roman armor decorated every palace, studded every avenue of travel, subdued every violent mob into silence and submission. Highways were built from nation to nation; military roads intersecting such vast territories made Roman power impressive; the Appian way was destined to make history; merchants were safe both on land and on sea; and the Roman eagle scanned the horizon and breathed terror as well as safety.

The world was religious; the philosophy of Greece was proving itself to be empty words. The shrine to the "unknown God" was an appeal for a new doctrine, a new life — a religion with a soul in it. Although Augustus had driven out foreign cults from among the Romans, restored the temples and shrines that had fallen in decay, and renewed the ancient sacrifices; still, the veneration of the people for ancestral deities was at low ebb. Religious faith was wandering in search of a foundation.

Simplicity stooping down, with poetic instinct looking o'er the world as its future parish, wrote on the visage of the soil, "Looking unto Jesus."

The breath of the sermon; the friend of the preacher; the life of youth; the stimulus of motherhood; the ardor of a lover; and the faithfulness of a shepherd, simplicity, in the voice of Jesus, the touch of His hand, and the fervent sincerity of His "Nazarenes," ever stoops to raise the fallen, bears the infirmities of the weak, and assumes the blessed privilege of perfecting the saints.

The Functions of Simplicity

By Rev. S. L. Mendell

"Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven" (Matt. 19:14).

"For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world" (2 Cor. 1:12).

SIMPLICITY is the art of nature. It turns a stable into a palace, and a manger into a cradle; it goes on a long journey to seek truth for a king, and returns covered with star dust from foreign climes; it hastens away again in search of both the rich and the poor, and returns with shepherds, bronzed with the heat of the sun, hardened by nature's humble calling, and like a statue, symbolizing humility, of unrivaled beauty, carved, in prophecy, by the hand of freedom's Michelangelo; it marshals the wealth and learning of the East, and the Magi halt at nature's throne, and bow before heaven's King. Simplicity artistically draws praise from the sweat of labor, and from astrologers, arriving clothed with the dust of the desert, gifts of gold, and frankincense, and myrrh, and thus it mingles the dew, gathered from the hill-sides of poverty, with the smoke of incense divined in earthen vessels. It solicits a star for a guide, and entices angels to lend their voices as trumpets in pealing forth the glory of God. Truly, it is the leaves of the book of nature, from which Jesus taught the hearts of men the secrets and mysteries of the gospel unto salvation.

Simplicity is the incentive of a parable; it

is more than a conclusive poetical didactic. It is the heart and persuasiveness of a parable that attracts, retains, convicts, and humiliates the conscience, and yet in recompense adds a Gilead balm of luster to every response of obedience.

When one man through the lust of his soul betrays his fellow-man, simplicity appears upon the scene, and in its calm beauty begins to "touch up" the background of a hidden sin. In delicate color it draws out the story: When lust hath conceived and brought forth sin, the sun is lost in shadows; the wolves howl at the unwelcome visitant appointed to rule by night; rocks and thistles stud the earth; no flowers bloom to perfume the air, nor birds sing to break the quiet of night. The sentinel, death, halts in expectancy without, breaking the primeval grandeur of silence. Thou who betrayest another's confidence, whose very eye, in lust coveteth the jewel of another's heart; ingrate, indifferent one, lover of self, character-tarnisher, truce-breaker, incontinent, unforgiving justifier, "Thou art the man" (2 Sam. 12:7).

To soothe the feverish nerves of anger it takes the form of a *palma Christi*; casting a shadow for meditation, it turns the channel of passionate grief into vehement joy; disappearing as mysteriously as it had come, a worm — it draws again from the trifling nature of inconsistency, the breath of discontent — that blind passion might discern, and fickle feeling grasp the magnitude and value of a soul (Jonah 4:5-11).

The Second Drive

By Rev. Theodore Ludwig

WE HEAR much today about drives on the European battle fields, where so much of material, money, and men are sacrificed to gain certain objectives in order to win in this fearful struggle of the nations. It is not of these drives we wish to speak at this time, but of a drive toward Kansas City, a drive for the Publishing House, a drive to wipe out the debt forever, and relieve our Publishing House from the great financial burden, saving to our cause the large amount of interest necessary to carry the debt. This is the second drive with this objective in view. The first took place over a year ago in the World-Wide Hallelujah March, and would have been more than successful had every church and member, instead of some being laggards and slackers, entered heartily with prayer and offering into the March.

We have been looking for this second drive ever since the Hallelujah March was completed in April, 1917, and encouraged it from that time on. We are most enthusiastically in favor of this aggressive move, and will do anything in any way possible to roll the Publishing House chariot along to glorious success.

We can not exist and do aggressive work in the spreading of scriptural holiness over all lands without a Publishing House, where literature for all our needs is published at the most reasonable rates, such as holiness books, pamphlets, tracts, Sunday school requisites, mottoes, and the best holiness periodical published, the HERALD of HOLINESS. It is the great central power house, or radiating station for our whole connection. And with the new feature of the Evangel Colportage and Tract Society just added it is destined to be, and wield, a wonderful influence in the world in these "perilous times" for the salvation of the lost and the preparing of the Bride of Christ, the sanctified host, if its channels be kept clear and clean for the inflow, indwelling, and outflow of the Holy Ghost.

The great need of definite holiness literature being placed into homes came to our notice very vividly some time ago in a meeting in a cold, formal church, where a number of people were open for the truth and became definite seekers for holiness; and upon inquiry each one of them said he had gotten in touch with holiness through a holiness paper some one had sent him. Brethren, we need to enlarge our borders along this line and send forth on printed page to every nook and corner the blessed truth of full salvation. To this end we must at this time put our Publishing House on a safe and secure foundation financially, so that it may go on unhampered and continue to wield a greatly increasing influence in these last days.

We ought not only to "lift the debt" in this drive, but go away "over the top" and get a fund of twenty-five thousand dollars to do a cash business with. If we to a man will put God's cause first in this effort it will be done. It ought to be done. *What ought to be done can be done.* By the help of God let us be the ones to do. Let us not fail the Lord and His great cause in this drive against the Enemy of God's cause of holiness in this critical period of the world's history. The Publishing House belongs to each member, and every one ought to be intensely interested and do his very best in firmly establishing and enlarging our borders in this needy, critical, and opportune time. For if Jesus tarries and this fear-

ful war closes, the Pentecostal Church of the Nazarene will have a great opportunity to live before, and proclaim to, the world "holiness unto the Lord," "without which no man shall see the Lord."

There may be a feeling with some that there are too many demands upon us today; but it must not be forgotten that we are in a colossal crisis in the world and our patriotism calls for much sacrifice and we are gladly giving it. Our God and His cause of holiness calls for no less, let us as gladly sacrifice for Him. All these present, abnormal conditions only increase the demands upon the holiness institutions, which are almost all struggling along under heavy burdens that must be lifted in order to steer them safely through this crisis and keep them as real lighthouses and soul-saving stations, to be able at the close of this titanic world-struggle to not only go forward, but to greatly increase their means and fields of operation. And if we, as holiness people, do not meet these demands and make the sacrifice no one else will. God has called us out of the world and into the holy life for service and sacrifice. Brethren, let us not fail Him. Can He count on me? Can He count on you? Will we stand in the breach and answer, "Here am I; send [use] me?"

May the Lord help each member, who was not awakened to the importance of the undertaking in the Hallelujah March, to be aroused at this time, with the demands upon us and God's awakening call in Ephesians 5:14, "Awake thou that sleepest, and arise from the dead," and Romans 13:11, "Now it is high time to awake out of sleep," and also through

Peace

By Homer A. Throop

"Glory to God in the highest, and on earth peace, good will toward men."

This is the peace that Christ brought to this world. What a peace it is! What a glorious peace, too! It is a peace that the world can not give; a peace that comforts our hearts in times of trials, struggles, temptations, and afflictions! But before we can get this peace we have to meet certain conditions.

What are these conditions? (1) By repenting and turning from all known sin and believing the Word of God. (2) By yielding ourselves to the will of God. (3) By doing that which God would have us do. Then when we meet these needs we will get the peace, which we can not afford to be without in these days.

Are we willing to accept the peace? If we will and just yield ourselves to God, and let Him rule our hearts, then even the "kultur" of Germany can not rob us of our peace. And even though the enemy should overtake us we are safe in a peace that lasts throughout eternity, and death is swallowed up in victory.

In Galatians 2:20 it says, "I am crucified with Christ: nevertheless I live: yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." The sooner we realize that this peace lies at the door of our heart, accept it, and do our part to spread such a peace over the earth, the sooner we will be ready to meet the Prince of Peace.

I earnestly desire that the Christians pray for me that I may do my part in carrying the news of this blessed peace to those who are without such a hope.

L. S. M. C., Indian Head, Md.

Isaiah 60:1, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." O Lord, help us as a church to a member to arise and shine with the glory of the Lord upon us in this aggressive movement. If we do, it will mean a great and glorious victory for the Lord and the cause of holiness.

Now let every one arise to his feet and say, Amen, it shall be done if it depends on me, for I shall not be a slacker. And, collaborer with the Lord, it depends on you. The "Lord hath need of thee," "And they stood every man in his place round about the camp." Will you stand in your place and not make a breach in the line, where the Enemy may wedge in and cause defeat?

The following plan has presented itself to me, which I believe will help each member and reader to see that the goal of twenty thousand dollars set by the Board of Publication should be easily attained, and even go far "over the top" and establish a fund for the House to do a cash business with, and thus economize greatly on the expense account with the Lord's money. We have about thirty-seven thousand members. I shall divide them into eight classes. Let each member and reader consider prayerfully into which class the Lord would have you enter and then unite in the drive with a *will to win!* If we to a man do it, the victory will be sure. Hallelujah!

Class	Number	Amount	Total
1	50	\$100.00 each	\$5,000
2	100	50.00 each	5,000
3	200	25.00 each	5,000
4	500	10.00 each	5,000
5	1,000	5.00 each	5,000
6	5,000	1.00 each	5,000
7	10,000	.50 each	5,000
8	20,000	.25 each	5,000
The Sunday school in a special offering could add			5,000

Total members, 36,850. Total.....\$45,000

Almost any child could save on nonessentials, such as chewing gum, candies, and ice cream, from 25 cents to \$1 between now and January 1st. And any child who will, with the present demand for labor, can through odd jobs and running errands earn an acceptable gift and thereby have a part in making this drive a glorious success. In God we trust and in Him let us go forward to win, for "the battle is the Lord's."

HUTCHINSON, KAS.

Our Flag, and What It Represents

By REV. B. A. FLEMING

IN ORDER to be a loyal American, in the true sense of the word, we must first know what the flag, that denotes liberty, really means and its significance. It seems to have some unseen power in connection with it that, when the flag is unfurled, causes our blood to rush through our veins with greater rapidity, forcing our very being into a visible, or invisible, ecstasy of joy; and the thought of it trailing the dust, would force our heads down and grieve our hearts.

1. We know that there are no virtues in the flag itself. So then our liberty and freedom must come from what it represents—Christianity.

2. The red has its special significance. The scarlet, which is a shade of red, is the Jewish royal color. Jesus Christ was the Son of David, of royal lineage, "Great David's greater Son." Also red represents the blood, the blood of Jesus. "And without shedding of blood is no remission [of sin]" (Heb. 9:22). "But if we walk in the light, as He is in the light,...

we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7).

3. *White* denotes righteousness or truth. "And to her was granted that she should be arrayed in fine linen, clean and *white*: for the fine linen is the righteousness of saints" (Rev. 19:8). To be righteous means to be an over-comer; thus, when Jesus burst forth from the tomb He established, beyond the shadow of doubt, His righteousness, and He hoisted forever the white flag of peace and righteousness in the hearts of all who are twice-born, and who love and serve Him. Hence white represents the righteousness or peace and truth of Christ.

4. *Blue* in the Scriptures always represents heaven, or the heavenly character of the Lord Jesus Christ, the only begotten Son of the

Father, adored by all the heavenly host. (Read Hebrews 1:1-9.)

Therefore, if we love our flag and would be loyal in every sense of the word, we should have our sins put under the blood (red), and be adopted into the royal family. Then by becoming righteous (white), we "follow peace with all men, and holiness, without which no man shall see the Lord." We weave into our hearts and lives the heavenly character of Jesus (blue).

Old Glory, how old are you and where did you get your name? The answer, I am as old as purity, righteousness, and truth, and my name is as old as the glory of God.

Let us be true to the Christ the flag represents; and be worthy of the emblem that, through Him, waves over us.

The Pasadena University

By Rev. H. D. Brown

THIS IS one of our representative church schools. The campus, of fifty acres, and the buildings have recently been made free from debt and deeded to an incorporated board in such a way that it is entirely and permanently free from indebtedness. This was done by the liberality and careful business management of Brother N. O. Henriks, of Calgary, Alberta. It required sixty thousand dollars to do this, but Brother Henriks made the trip from Calgary to Pasadena and attended to the details himself. He settled the mortgage indebtedness with the bank and took the deed for the property, then he transferred it to a board incorporated to hold this debt-free property. It is a blessed thing when a man has both means and business ability, and uses all for the glory of God and the salvation of men.

This transaction places the Pasadena University in such a financial condition that there is no question about its future life and usefulness. An incumbrance of debt is a great embarrassment to a school, and when the indebtedness is removed the school takes a position of permanent usefulness, which it never knew before.

The death of Dr. Walker left this institution without a president. The board of trustees has recently elected Rev. A. O. Henriks to this important position. He is a brother to the great benefactor of the school. The Pasadena University, because of its relation to Dr. Bresee, the great founder of our church, and its association with our great work in southern California, has occupied a very large place in the heart and mind of our church. It is only one of our great schools, but in a peculiar sense it is the child of our founder and a school from which we expect great things. The man who represents this institution represents a great work. Some name is always associated with any great movement and the president of Pasadena University will be inseparably connected with the character and work of that institution. It may be well for the church to know something of the man who has been lately called to the president's chair.

Rev. Andrew O. Henriks was born in Sweden in 1879. In the spring of 1881 his parents came to this country and settled in Minnesota. They were poor people and his advantages in the way of schooling were very limited. By dint of hard work he put himself through the common schools and the business college. To do this he was sometimes obliged to work six or eight hours a day to meet his expenses. He was a young man of frail con-

stitution and this hard work so told upon his vitality that he was obliged to return home broken in health and out of money. A fatal result seemed imminent. His friends enabled him to go to southern California for the benefit of that wonderful climate.

His early life and education had been in the Lutheran church. When he reached Los Angeles he soon found his way to the old tabernacle on Los Angeles street and heard Dr. Bresee preach on holiness. This was the great turning point in his life. He was so impressed that he immediately became a seeker of the experience. At that time Sister Emma Stine Colborn had charge of a class of young men and greatly helped and encouraged Brother Henriks. Under the preaching of Dr. Bresee and with the help of Sister Colborn and her class he was soon led out into the glorious experience of holiness, which transformed his life and made him an eloquent, earnest preacher of this doctrine and experience. God sanctified his heart and gave him the Holy Ghost in the fall of 1899. It so alarmed his family relatives that they feared he had become insane. He was so feeble in health that he was thought to be at the verge of the grave. But God did for him a great work both in his soul and body. He sanctified him wholly and raised him up from near

the grave, giving him good health and strength. He then entered upon a life of devotion and hard work. Being but a poor boy, it has been necessary for him to work his way through the various schools he has attended. When acting as pastor and often doing other work he has carried the course of study in some institution, until he has graduated with honor from several institutions of learning. He was one of the early graduates of the Deets Bible College. He has taken a regular college course and holds several degrees from high grade institutions. Brother Henriks is a product of the Pentecostal Nazarene movement. The special features of his career are devotion and faith in God, close, faithful study, and hard work. He believes in the Pentecostal Church of the Nazarene and adheres to its policy.

In 1905 he became the pastor of our church at Ontario, Cal. It was a new church with twenty-seven members. At the close of the year he turned it over with sixty-three members. He then went to Elysian Heights with eighteen members. In eight months he had forty-nine members. During both these pastorates he was a student in the college in Los Angeles. About this time Dr. Bresee selected him as the man to go to Portland, Ore. His church begged him to remain in Los Angeles and promised him a good support, but at the call of the General Superintendent he went to Portland, where the only promise was a large field with plenty of hard work. No one else would go and so he went where he was needed. He found a newly organized church with thirteen members. For years he acted as his own janitor. Sometimes he was obliged to go out and work at landscape gardening in order to sustain his family. In four years and eight months he left a church with 223 members, with a property worth fifteen thousand dollars. He had also helped to start three other churches. He then became the pastor of our church at Spokane, Wash., where he was pastor for two years. Here he took a church with 142 members and left it with 225 members.

In 1913 he was called to the pastorate of First church in Pasadena, Cal., where he remained five years, doing the work of a pastor and at the same time taking a regular course in college. During these five years the membership of his church grew from 142 to 280. He is now the pastor of First church in Los Angeles, and president of Pasadena University. With him it has been a life of devotion to God, hard work, and close study all the time.

I mention these things, not for the sake of Brother Henriks, but for the sake of other young people who may be poor and yet desire the benefit of an education. The same road of devotion and hard work is open to all.

Brother Henriks is now at the head of the Pasadena University. Its halls are open to our young people. He will be glad to lend a helping hand to any who may come under his care.

The climate of Pasadena can not be excelled. The opportunities for young men and women who want to work their way through school are very great. The school is on a substantial foundation, and is worthy of a consideration by those desiring an education. If you desire further information, address Pasadena University, University Park, Pasadena, Cal.

Numbers of people have been saved and sanctified by reading the HERALD of HOLINESS. Have you had a part in such sowing of the seed beside still waters?

A HARD NUT FOR "NO-HELLITES" TO CRACK

By Rev. D. E. Miller

If there is no hell, then there is no Devil, for hell was made for the Devil and his angels (Matt. 25:41).

If there is no Devil, then there is no such a thing as sin, for the Devil was the originator of sin (Rev. 12:7-9).

If there is no sin, then there is no need of a Savior, for the mission of Jesus was to save from sin (Matt. 1:21).

If there is no Savior, then there is no truth, for the Bible is a record of this truth (2 Tim. 3:15, 16).

If there is no truth, then all is darkness and confusion. We know not who we are, where we came from, or whither bound.

Summary.

No hell, no Devil.

No Devil, no sin.

No sin, no Savior.

No Savior, no truth.

No truth, nothing left.

The chain can not be broken. If there is no hell, then we have the same right to say there is no Devil, no sin, no Savior, no truth. What say ye?

OUR MISSIONARY PAGE

Itinerating in Peru

BY ROGER S. WINANS

Just a few words to let you know how the work has been going during the last month. The first few days of this month we were nearly all taken with a light case of chills and fever, which lasted nearly a week. Some of us, however, managed to get out to the meetings and keep things going. Since Brother and Sister Razurri have gone to the mountains, and other changes have taken place, the attendance has not been as good as formerly. A few weeks ago we became much burdened over the way things were going, and spent considerable time on our faces before the Lord. As a result we found time to spend a few hours visiting. At the first home we had the privilege of singing and praying with the woman of the house and exhorting her to take time to get out to services. At another place we stopped to converse with one of the brethren who had some trouble in his life. He was planning on certain schemes to get liberty and victory. We told him it was not by schemes nor plans that we get complete victory, but through faith in the shed blood of Jesus Christ. He became quite interested and began to ask about when and how. We told him that right then and there he could have victory if he would only ask it of the Lord. Wife and I knelt with him right there and then in his fruit store and began to pour out our souls in prayer, and it was not long before he found what he was seeking. When we rose to our feet we found quite a crowd looking in on us, but what did that amount to if one soul had found real victory?

A letter from the school teacher at Paeo Grande, telling us of how the Sunday school is being carried on during my absence, was quite a source of encouragement to us.

The opposition in San Pablo has tried almost every way imaginable to put a stop to the work there, but it appears that they are finding it rather uphill work to fight against God. We are greatly encouraged to know that our people are standing true in the face of so much open opposition.

The last week of this month I made a hasty trip to the Chiclayo-Monsefu-Eten neighborhood. It is customary to go by boat, but in order to save time and expense I decided to make the trip overland by horse. Leaving here about 3 o'clock Monday afternoon I intended traveling nearly all night in order to arrive early the next morning before the sun became hot. The afternoon was cool and cloudy, making it ideal for traveling. Within a little over an hour I had left behind the last village on this end of the road and was entering the lonely desert region. To my right was a low range of mountains, and to the left the roaring sea. The road consisted of a narrow path in the sand, and near this path was the telegraph line. There was not an insect nor an animal nor a bird to break the complete monotony of the desert. I seemed to be the only traveler on the road that day. About sundown I stopped a few minutes to eat a lunch and then on again. The moon came out in all its glory, making it easy to travel at night. About 8 o'clock I came to a river which, from its location, I took to be *el rio seco* (the dry river); but it was far from dry. I sought in vain for a ford, but catching sight of a man on the other bank I asked him and he pointed out to me what he said was the only place where the river could be forded. It was both wide and deep, but I managed to get across without getting wet. I thought to myself, if the dry river is like that, what must the *rio sana* (river fury) be like. Perhaps it would be better to wait until daylight to attempt crossing such a furious river. This awful river was still some distance ahead, so I decided to advance as far as I could that night. An hour or so later I came to a little fishing village,

where I stopped to inquire something about the difficulties ahead of me in the road. The people were drinking and it was hard to find out anything certain from them. While one assured me that the *rio sana* was only a little stream which might be crossed at any time, another warned me against trying to cross such a terrible stream except in the daytime and at low tide. I waited until the next morning, and, starting out about 3 o'clock, arrived at the much famed river about daylight. After eating a lunch and letting my horse rest I decided on crossing that river at any cost. No doubt it is deep and swift and wide, but if other men cross it why should not I? After making all due preparation I again mounted and started resolutely on, but you can imagine my surprise when I came to—a little brook which sinks in the sand beside the ocean. Well, thought I to myself, how many of our trials in the Christian life are like the *rio sana*, terrible and threatening in the distance, but when we arrive at them they are like a little brook which sinks in the desert sand. A little after 10 o'clock I arrived at Eten and took the brethren there by surprise.

During the three following days we had precious times together and three good night services. For the first time I was privileged to preach at Eten, and I found out—siders as well as the brethren interested in hearing about "God's standard." At Chiclayo very few of the brethren attended, as they had not been notified of my coming, but a goodly number of boys from twelve to fifteen years old were present. Instead of preaching I turned the meeting over to discussion of questions which I selected from the Bible, and the answers were certainly more interesting than exact. All were agreed that the New Testament was the first book of the Bible. The manifestations of sin and the cure for sin were points which brought out a great deal of interesting discussion. A number of young men who were standing about the door seemed quite as much interested as those inside. At Monsefu the crowd consisted of the most faithful members only, but we had a very good meeting.

We spent considerable time and thought in planning for the carrying on of the work at Monsefu in the future, as Brother and Sister Stevens must return to the United States for their health. Of course, we can make no definite plans ourselves, but we feel that by all means the work must be continued.

The return trip to Pacasmayo was interesting enough to me, but I will not give any of the details now except that I left Monsefu at 6 o'clock in the evening and arrived in Pacasmayo at 7 the next morning, traveling something like fifty miles during the night.

Revival at Our New Station at Salama, Guatemala

BY J. D. FRANKLIN AND WIFE

It seems pleasing to the Lord that we tell you a little about the special blessings of God upon us from May 15th to 18th. Previous to this time we had an eight days' meeting and organized a Pentecostal Nazarene church with seventeen full members and ten probationers. As a class of believers we were all helped, but no special outpouring of the Spirit was manifest.

Immediately following this meeting two brethren from the Friends' Mission, in Chiquimula, came among us and preached one week at San Jeronimo, and then went to Coban for a week, and then returned to Salama for a five days' meeting. The third day of the meeting He came upon us in power. Two children (members of the congregation) requested prayer for sanctification. We went

to prayer, and they prayed until they struck the fire. The boy was prostrate on the floor for a while and the girl was greatly blessed. Also our boy was reclaimed.

The next morning the believers went all together to the home of one whose two daughters are probationary members of the congregation, but she had not come farther than to the door of the church, where she would talk to the throng and mix thus in the disturbances. We had prayed much for her and this morning we told her we had come to her home to witness her conversion. She replied that she wanted to be saved and requested our prayers. After songs and a message from one of the brethren and an exhortation by the writer, she stood up and said, "I accept Christ with all my heart." We then went to prayer and she was marvelously blessed.

On arising from our knees one of the members was weeping bitterly. I stepped over to him and asked him if he desired anything. He said he wanted to be sanctified, so we knelt down again and prayed. We will long remember how the Lord poured out His Spirit upon us. This man got the blessing.

Again when we arose from prayer I noticed a young girl trying in vain to keep back her tears. I went up to her and asked her if she desired anything from God. She said, "I want to be sanctified." We went to prayer again. God greatly blessed her, as well as all of us.

Three weeks have passed since the meetings, and everything is running smoothly. The woman who was converted had been living in adultery with a saloon man, who gave her money for her and her family. She has refused to accept his money since her conversion, and told him she had broken every relation between them and would no more obligate herself to him by accepting his money, though she had no means of support. Being informed of her dire need, we, as a body of believers, went to her home for prayer the evening of June 4th, taking with us corn, beans, rice, salt, coffee, sugar, and other articles, among which was a Testament. We were received gladly, and the gifts were much appreciated. She expressed special pleasure in receiving the New Testament, as she had none. After a victorious prayermeeting we returned to our homes, thanking God for blessing us and believing He had made us a blessing.

The Other Sheep

We are constantly receiving letters of commendation of our most excellent missionary paper, "The Other Sheep." A sister on the Indiana district, who desires some sample copies in order to use in getting subscriptions to "The Other Sheep," says, "Will urge our people everywhere to subscribe for this, the best missionary paper we ever had the pleasure of reading." Another sister, who is pastor of one of our churches in Oregon, says in her letter, speaking of "The Other Sheep," "We could not get along spiritually without this paper. It puts fire into my soul whenever I read it. In fact, I can not read it at one reading as I think I should burn up. The needs are so great." The church that she serves is on fire for missions, and at a missionary meeting held recently where the Children's Day missionary program was used, they gave an offering of \$24 for missions; this is over \$1 a member. They have a constant revival, and souls are being saved and sanctified all the time. It is very evident that our good little missionary paper, "The Other Sheep," gives with it the blessing of the Lord that stirs our people to activity and sacrifice along missionary lines.

OUR COLPORTAGE WORK

They Are Joining from All Over the Country

Santa Ana, Cal.
Dear Nazarene Publishing House:
Wife and I praise God for starting a tract department. Our prayer is that God will bless and prosper it on all lines.
E. C.

Illinois.
Dear Friend:
I also note in your paper about the Evangel Colportage and Tract Society. May the Lord bless it. I am sending you twenty cents extra which you can use for it.

Your friend,
E. T.
Idaho.
Evangel Colportage and Tract Society:
I was glad to read the announcement of the Evangel Colportage and Tract Society.
God bless you and the work and may it be the means of turning many souls to God.

MRS. F. R. R.
California.
Dear Workers in the Lord:
I see by the Herald of Holiness that you are going to establish a Tract Society, which I am indeed pleased to hear about, for I think much good work can be accomplished for the salvation of souls.
From a servant in the Master's service,
MRS. C. H. W.

Texas.
Evangel Colportage and Tract Society:
I have been reading in the Herald of Holiness of your forming this Society, and I will add one dollar check for the benefit of this Society, believing great good can be accomplished in the distribution of literature in this way.
Yours in His service,
E. L. B.

What Some Pastors Say

Uhrichsville, Ohio.
The Evangel Colportage and Tract Society is just what we need. Inclosed find one dollar for membership. I am delighted with the plan. God bless you and make the work a "go." Amen.
REV. D. E. MILLER.

Burr Oak, Kas.
I thank God for laying this matter upon the hearts of our dear people at Headquarters. I have often said that the holiness people should be as busily engaged in spreading the gospel message in tract form as others are in scattering poison stuff.
Every Pentecostal Nazarene should put his shoulder to the wheel and help put this new department (in printing the gospel message and sending the same to the whole wide world) on top of the hill. Amen.

H. N. HAAS.
Beatrice, Neb.
As pastor and congregation we heartily say Amen for the Evangel Colportage and Tract Society. Truly it is as you say, "Holiness literature is the only antidote for the poison stuff placed upon our doorsteps," etc. We can not afford to be less than 100 per cent loyal to this effective and timely branch of our work as a church. There is a live interest in tract distribution here, but we believe that it will be greatly increased from now on, for this is peculiarly our Society for tract distribution. Again we say Amen, and may God bless the Evangel Colportage and Tract Society. I am a hearty supporter.

C. E. RYDER.

PRISON AND HOSPITAL DEPARTMENT of the EVANGEL COLPORTAGE AND TRACT SOCIETY

It is the desire and purpose of this department to send good, wholesome religious reading matter to the jails, penitentiaries, almshouses, and hospitals of our country. A Bible, a good book, paper, or tract has been the means of placing more than one man on the road to righteousness and heaven.

We can place thousands of books, papers, tracts, etc., where they will be read. Send us good papers, books, etc., that have been used but are in good readable condition, and we will see that they are placed regularly where they are most needed and where they will be much appreciated and read. Also send us an offering for postage expense.

We will do the work and give our time without charge—if you will co-operate. The Lord will bless and souls will be saved.

We must do our best to bring the gospel message to the poor, the sick, the imprisoned, and the desperately lost.
Who will help and receive the Master's reward?

CLEAN LITERATURE BOXES

These handsome boxes are to be placed in depots and public places, filled with good, clean, religious papers and tracts. Since we have no money on hand just now we will have to depend on freewill offerings. These boxes will cost fifty cents each, postpaid.

Will you be one who will pay for one or more of these boxes?

We will place them carefully and conscientiously.

It is our desire to place at least one thousand of these boxes before January 1, 1919.

Send in your offering for this fund and help spread the gospel.

Do it in the name of the Lord.

Do it to help save the lost.

DO IT QUICKLY!

WE NEED YOU!

We need your name and address on our membership roll.

We need your dollar to buy the necessary paper for printing tracts.

We need your prayers and influence to make the Society a success.

We need your encouragement in order to do our best, for the sending forth of the gospel message on the printed page.

You need the great blessing and rich reward, which the Lord will give to those who will send forth the glad tidings of full salvation to the multitudes of earth.

Please enroll my name as an associate member of the

EVANGEL COLPORTAGE AND TRACT SOCIETY

Name

Address

Find herewith \$1 in payment of membership for one year from

Date191.....

What Some of Our District Superintendents Say

Olivet, Ill., June 12, 1918.
Dear Brother Sanders:

Time and time again I have felt that we who stand for a free gospel and an unutilized Bible should do something to counteract the awful onslaught on the souls of men made by the widespread distribution of the Devil's outfit of literature, such as Christian Science, Millennial Dawn, Tongues, Mormonism, Unitarianism, etc.

So I hail with delight the formation of the Tract Society by our Publishing House. May its influence be far reaching.

May the Lord bless you.
Your brother in Christ,
CHAS. A. BROWN.

Peniel, Texas, May 25, 1918.
Rev. J. F. Sanders:

I am inclosing one dollar with my application for associate membership in the Evangel Colportage and Tract Society. This Society appeals to me as a forward movement in our great work of spreading the TRUTH. May the Lord speed it on.

It is encouraging to know that our publishers are spiritual enough to catch new visions and prayerful enough to be heroic in execution.

Yours in His blessed service,
E. G. THEUS.

Rayville, Mo., May 22, 1918.
Rev. J. F. Sanders:

Dear Brother: I want to say I am in hearty sympathy with the movement and have felt for some time the need of some efficient way to sow the country down in good, wholesome literature, and I feel this is God's plan. You may count on me to do what I can to make it go.

Trusting God may lead and give great victory in this work of spreading scriptural holiness through the printed page, I wish to remain as ever,

Yours for victory,
W. L. DEBOARD.

Idaho.
Dear Brethren:

I am thankful to the Almighty God that He has enabled a Colportage and Tract Society to be organized in the Pentecostal Church of the Nazarene. It meets a need in these parts of seed sowing, it causes the "wilderness and solitary place to blossom as the rose," which in distribution of sound literature, such as our Society will put forth, will do much to prepare the way of holiness in this District.

Yours for souls,
MRS. W. M. F.

Miss.
Brethren:

I just want to say Amen to the Evangel Colportage and Tract Society. I have been feeling the need of such a work in our church for some time.

Yours for service in Jesus' name,
J. M. W.

A Voice from Nebraska

Dear Sirs:
Inclosed please find one dollar for a year's membership to that new Colportage Society which the Herald of Holiness reported as recently organized in the holiness camp.

That is just the thing I have been looking for, to do some of the Lord's work personally.

M. D. E.

THE WORK AND THE WORKERS

A NEW CHURCH IN OKLAHOMA

I have just closed a meeting at Holt, near Muldrow, Okla. It was a wonderful revival, and a Pentecostal Nazarene church was organized. The work is moving nicely. If there is any one who is in need of a meeting, please write me at Sallisaw, Okla.

REV. J. A. RUSSELL.

GLEN VIEW CAMP GROUND

We are here in a gracious revival at Webb, Ky. Seventeen, up to date, have been either converted or sanctified. We close here the 28th and go to Nashville, Ill., where I join Brother Tom and his wife, who are there with a tent, holding forth with Rev. O. E. Laird, pastor in charge. Pray for us that the Lord may open up fields for us. Any one wanting us with the tent, write us at Nashville, Ill., after August 20th. We have a tent, organ, lights, etc., all except the seats. We have been preaching holiness, or entire sanctification, for twenty-eight years. Glory to God.

B. L. PATTERSON.

ARKANSAS DISTRICT

We closed at Heber Springs Sunday night in a blaze of glory. We had great crowds from the very first service. Heber Springs is a health resort, and people come from various states and drink the water for their health. The mayor gave us permission to hold the meeting in the city park, and it was an ideal place. There were a thousand people on the ground the last night, with the altar full. They shouted and praised God until almost midnight. During the meeting there were over a hundred and fifty at the altar, and a number got victory, some uniting with the church. Brother Mitchell stood by the meeting with his prayers, songs, and testimonies. He is a true man of God; and notwithstanding the drought the good people did not forget to give us enough finance to get us out of town. We came home and had a few days of very much needed rest.

Our next battle will be at Russell's Chapel. Despite the drought and war we are making some progress on the Arkansas District.

G. O. CROW, Dist. Supt.

OUR TESTAMENT FUND

Perhaps the readers of the HERALD OF HOLINESS would like to know something more about the Testament fund we were raising, to pay for one thousand Testaments. I am glad to say we have now paid for 1,196, and I want to extend my heartfelt thanks to every one who contributed. But we can't stop yet! So many of our boys are being called to the camps this month, we must double our energies and our contributions, or some of our boys must go to the trenches without the Book of Life.

One soldier, who distributes God's Word among the boys, writes, "If the people at home could see how eager the boys are to get any part of the Bible, they would give liberally and without coaxing." If you have been neglecting to send in your contribution do not delay longer. "Lost opportunities today mean lost souls at the judgment." Never were these words more true than now. Tomorrow four poor, lost boys may plunge into eternity, that the dollar you could have given today might have saved. Pray and give your offering in Jesus' name. Address Grange, Ark.

MRS. ESTHER BONHAM.

SOWING HOLINESS SEED

After conducting a fine seed-sowing meeting here in my home town, Portland, Tenn., for about two weeks, with Rev. E. T. Cox, in which there were several souls blessed and much good accomplished in the way of breaking down prejudice and planting the bunnies of holiness to stay, I again pitched battle in Jackson county, Granville, Tenn. Here the Devil had entrenched himself against the cause of holiness. Strong opposition and prejudice was met and broken down completely by the mighty power of God through the truth of second blessing holiness. Brethren, it pays to preach it definitely, clearly, and strongly.

A number of souls got blessed, among this number a fine young Methodist preacher, who up till this time said he could never see the second blessing; but, praise the Lord, I had the pleasure of hearing him and his precious wife both testify to sanctification as a definite second blessing. His wife came into the experience in 1903. She was the first person I ever led into the blessing. For these fifteen years she has stood true and waited upon God to sanctify her husband. This may encourage some others to hold on for their companions. I had to do all the preaching, but Brother Marion Keith was by my side to lead the song services on to victory. A fine band of young people assisted also. I secured a few subscribers to the HERALD OF HOLINESS.

J. A. CHENAULT.

EVANGELISTS JARRETTE AND DELL AYCOCK

God gave us a good meeting with Pastor L. A. Bolerjack and his church at Shawnee, Okla. We found the church prayed up and into the battle. Some fifty prayed through, nine were baptized, and seven were received into the church. We received fourteen subscriptions to the HERALD OF HOLINESS. We were royally entertained in the pastor's home, and the church paid us well for our services. This was our second meeting at Shawnee. We are now in the midst of a campmeeting at Hodge, La.

TENT MEETING AT MOSCOW, IDAHO

July 16th we entered into a battle against sin and the Devil with Rev. T. E. Beebe, Superintendent of the Northwest District, an evangelist, assisted by Miss Carol Beebe, singer, and Miss Hazel H. Litsey, organist. The old-time saving and sanctifying power of the Lord was greatly manifested. There were fine audiences, and seekers at the altar at almost every service, out of which on Sunday night thirteen boldly took their stand for God and holiness, and united with the church. Brother Beebe is a man filled with the Holy Ghost, and we are expecting great things to be accomplished through him in our District this coming year. The meetings will continue with Rev. Ira Brown in charge. Pray for us.

MRS. FRED SAMM.

EVANGELISTS OSCAR AND NETTIE HUDSON

The meeting at Altus, Okla., closed Sunday night in a blaze of victory. For twelve days the tide of victory rolled forward without a dry service, and but few in which no one was saved. More than half a hundred struck fire and came through in the old-time manner. Many of the services continued until a late hour.

Rev. S. H. Owens, our efficient and painstaking pastor at this place, had made wise arrangements and opened the meeting two days before we arrived. He knows just how to stand by an evangelist and co-operate with him for results.

The finances of this meeting were a wonder. The country is in the grip of a drought, following one of last year, in which the folks made nothing, but finances were easy and most abundant. After presenting the evangelists with a splendid and highly appreciated purse, they allowed us to hold a service in the interest of Peniel Orphan's Home. Mrs. Hudson delivered a great lecture in the power of the Spirit and the congregation responded quickly with an offering consisting of \$207.94 cash, and a Jersey heifer, and over a hundred dollars in pledges. A class of excellent young people were received into the church. They pressed us for a date for 1919.

THE "PRAYER ROOM"

In reading in the HERALD OF HOLINESS we are encouraged that you have a prayer list. You ask for us to send in any one we want prayed for. This is the first time I've subscribed to the HERALD OF HOLINESS, and I will say that it is the cleanest and most blessed and inspiring holy paper I've ever read. It is such a blessing to me, and I learn and am helped very much in learning the Word of God by it. I intend to give it as wide a circulation as possible. When I'm through with mine I pass it on, for what blesses me I want to bless others.

Looking over the souvenir number of the HERALD I see many faces whom I know personally, and it seems good to see them, although it is a long while since we've met. Looking through the paper and going over it, reading of the wonderful machinery and the printing presses, there is one place that strikes me with wonderful love and holy reverence, and that is the prayer room in the attic. What wonderful things have been wrought through prayer!

When a special communication comes by mail of very great and vital importance for the church or foreign fields, or the Publishing House itself, I see the feet of the faithful, wending their way to the room of prayer in the attic. Is this not like a business man, who has received an important message stating that some one is to call upon him on a certain day, at a certain hour, about a matter of great importance; how, when that day and that hour arrives he is listening for that step. How like our heavenly Father, who knows when a message is sent and is received, of its great importance; how He waits for the footstep upon the attic stairs, and I fancy the Savior rises from His seat by the Father's throne, and by the time we are in the attic on our knees pleading our case, Jesus has already pleaded our case and is waiting to give the answer through faith in prayer. Oh, that we may take everything to God in prayer.

S. UNDRILL.

FROM EVANGELIST RALPH GRISWOLD

We have just closed a glorious revival meeting at Argillite, Ky., in the Methodist church. One remarkable feature of this meeting was the widespread awakening in regard to the true doctrine of scriptural holiness, or entire sanctification; and best of all some sought and obtained the blessing. People came from all parts of the country for miles around, and from several of the neighboring towns and villages. There were several bright professions for pardon and purity. God bless the good paper, the HERALD OF HOLINESS.

FROM REV. J. E. BRASHER

Since I last wrote I have been to Birmingham, Ala., and on out to Berry to a church where the blessed Lord helped me preach the Word, as Paul writes or exhorts. I don't know the number blessed in the salvation of their souls.

I have been to Macon, Ga., and to Camp Wheeler, seven miles from the city, where there are thousands of soldiers encamped and in training for service in France. I have been in Pensacola, Fla., where there are so many soldier boys who need the gospel of full salvation, with thousands of others who are hungry for the truth of holiness. We have a church there.

THE JAY EVANGELISTIC PARTY

We began our meeting here in Twin Falls, Idaho, Saturday night, July 21st. Brother Jay has been preaching stirring messages freighted with the power of the Holy Ghost, and old-time conviction is seizing hold of hearts. Christian people of various denominations, who believe in the real truths of holiness, but have been starved out in the formal churches, are coming and putting their shoulders to the wheel and helping to push the battle. Backsliders are coming and confessing, and asking the prayers of the Christian people. Some souls have prayed through to definite victory. There are great prospects here for an old-fashioned revival meeting, and we are trusting God to give it to us.

EVANGELISTS LEWIS AND MATHEWS

Lewis and Mathews are still on the go, and praise God for victory. We had a real good meeting with Brother Humphrey, at Grand Rapids, Mich. There were a number of apparently genuine cases of salvation in this revival.

Next we went to Davison, Mich., camp, where Evangelist Arthur labored with us. We got along nicely together. Although not many seekers came to the altar in this meeting, yet we thank God for some who were justified and sanctified. The writer then spent a week with his wife and children in Chicago, and then again joining Brother Mathews, we headed for Drumheller, Alberta, Canada, for the District camp. This was followed by a ten days' meeting in the church at Colholme, Alberta, and then the jubilee interdenominational holiness camp at Red Deer, Alberta. It was so delightful to labor with our Canadian brethren and there was such a victorious swing to the services and quite a few seekers and finders. They have engaged our services for five months next summer and fall, and if it please the Lord we will go expecting a harvest of souls for our Savior.

We are now on our way to Lapeer, Mich., camp. Please pray for Lewis and Mathews.

E. ARTHUR LEWIS.

GROUP MEETING

The group meeting of the Hutchinson, Langdon, and Pleasant Hill (Sylvia), Kas., churches was held July 25th to 29th at Langdon. Rev. R. E. Dunham, president of the Hutchinson Bible school, gave the opening sermon. It was on "Spiritual Worship" and was much appreciated. The day services had a small attendance, on account of pressing work.

Friday's session opened by devotional service, led by Rev. C. M. King, followed by an address on "Prayer" by Brother Harriman. In the afternoon we were much blessed in the testimony service led by Brother Sam Snowbarger, which preceded the address on "How to Lead Believers into Holiness," by Brother A. L. Howard. Rev. E. J. Lord preached in the evening.

Saturday's services were good, and the devotional service, which was led by Brother Wesley Snowbarger, was followed by an address on "Personal Work in Soul Saving," by Brother A. W. Lang. The afternoon address was on "Recipe for a Revival," by Sister Lord, and was followed by a short discussion. In the evening Rev. G. L. Dech preached a good sermon. Sunday morning services were as usual, each pastor occupying his own pulpit. In the afternoon a testimony service preceded the sermon by Rev. E. J. Lord. In the evening the service was led by Brother Sam Snowbarger and closed with an altar service with one seeker. The visitors were well entertained by the Langdon church, and the group meeting was a real benefit to those who attended.

ALLEN HOWARD, Reporter.

CHURCH NEWS

Stuart, Okla.

We have just closed a meeting at Canaan church. Rev. L. H. Ritter did the preaching, and forty prayed through. The saints shouted at every service and testified. God wonderfully blessed us. Pray for us.—W. E. GREEN, *Pastor*.

Sallisaw, Okla.

We have just closed our meeting at Shilo, with Rev. L. H. Ritter as evangelist. He is a good preacher and as good a revivalist as I ever saw. There were seventy who got either saved, sanctified, or reclaimed, and a goodly number came in with us. Our work is moving on nicely, and this has been a great year to us. Pray for the work here.—J. W. DODD.

Kennesaw, Ga.

Rev. W. Owen Jones has just closed an eight days' meeting at County Line Methodist church. Our community has rarely, if ever, heard the gospel proclaimed with such power and force. We feel it a God-send for such a man as Brother Jones to be in our rural church. He came to us a stranger, but how soon we learned to love him and trust him as our best friend.—I. B. HADAWAY.

Klowna, Okla.

We have just closed a meeting at Harper's Valley. God gave us sweeping victory. Twenty-eight prayed through to victory, and God blessed in every service. W. F. Green and C. W. Thornburg helped in the meeting. They preached and prayed and sang and testified and shouted, and God blessed us all. Pray for us.—C. C. JOHNSON.

Plantersville, Miss.

I was called to the Kings schoolhouse July 20th to hold a revival meeting, and the dear Lord did bless in the old-time way. I prayed and preached with all the wisdom and knowledge our God gave me. The Holy Ghost worked in His mighty power. There were thirty souls saved or reclaimed, one sanctified, and twenty-five or thirty seekers the last night of the meeting. I request the prayers of the folks.—MRS. M. E. GASAWAY.

Bloomington Springs, Tenn.

We have just closed our second holiness meeting at Spring Fork schoolhouse. We had a hard battle, but were victorious and had great results. Rev. J. A. Chenaunt did the preaching, and truly preached some of the best holiness sermons I ever heard. I hope he will be our pastor for another year. I want all of the church to pray for us.—MRS. EUNICE WHEELER.

Millport, Ala.

I have just closed a good meeting at Taylor Springs, near Beavertown, Ala. A goodly number were saved, with some additions to the church. Ground was given for a church building in a nice location, and more than \$300 was raised for the same. I now have my tent up and started a meeting at Seven Oaks church, with Rev. W. I. Barker, pastor. The meeting has started well. Our camp-meeting at Millport, Ala., begins August 23d and runs to September 1st. All preachers and workers will have free entertainment. Let all who can be with us, and help in this great work.—I. B. CONNELSON, *Pastor*.

Wister, Okla.

Having a short vacation from our Liberty and Wister churches, our family, including my mother and sister, Mrs. and Miss Pellum, went through to Madisonville, Tenn., in our seven-passenger touring car, and held a two weeks' meeting under an old-time pine brush arbor. The crowds were immense. There were a number who prayed through, and we closed with victory, returning to our place of labor. We will begin our summer's meeting the 10th of August at Liberty, with E. C. Cain as our evangelist. Heartily welcome and free entertainment is extended to all. We love the dear old HERALD of HOLINESS. It has been a member in our family for several years.—ETHEL PELLUM HAUN, *Pastor*.

Sparta, Tenn.

We have just closed what is said to be one of the greatest meetings ever held at Bon Air, Tenn. About fifty were blessed at the altar, fifteen united with the church, and the church was greatly revived. We held our own meeting. Rev. Claude Myers was with us most of the time and led the singing. Our meeting at Doyle was a great success. The Lord gave complete victory, and about thirty souls were blessed at the altar, eight uniting with the church. We were assisted in this meeting by Evangelist F. C. Beakley, of Nashville, Tenn., who is a good preacher and musician. This year so far has been the greatest year of my life. He has more than supplied every need. His blood cleanses every stain.—J. L. SANDERS, *Pastor*.

Bresce and Eby, Ind.

I can report victory from southern Indiana. We closed a tent meeting at Folsomville, Ind., on July 25th. We had a good meeting with about twenty-five or thirty seekers. The crowds were very large from the first of the meeting till the last. On some nights there were enough to fill the tent three times. Brother O. B. Gray and wife, of Madoc, Ind., with the writer and wife, were the workers. We are now at Mackey, Ind., and are beginning to get started on the upward pull. We go from here to Eby, for a two weeks' meeting.—ALBERT SCHOCKE.

Chicago-Heights, Ill.

We are closing up our second year's ministry in this church, and we can truly say these two years have been the best of our life. The church has prospered and grown in spirit, in numbers, and financially. We have almost doubled our membership, trebled our Sunday school, doubled our salary, and have a unanimous vote of the church to come back next year. We have built a new church building, still owing \$1,000 on it; but we will pay \$500 off September 1st. We paid all our benevolences up in full, and have pledged \$450 to Olivet University. The Lord is leading us to Hull, Ill., and we are singing, "Where He leads me I will follow." I am praising the Lord this morning for a sanctification that is founded on a complete consecration.—L. G. MILBY, *Pastor*.

Newton, Kas.

Immediately after the commencement exercises of Peniel College, we started toward the North. We arrived at Newton June 1st. A number of the church folks met us at the train and we soon felt ourselves at home. At the parsonage everything was fixed up so nicely, walls nicely and newly papered, floors clean, and in fact the appearance of both church and parsonage proved that they were an aggressive people. We have never met a more noble people. They believe in doing things, and every department of the church is moving. The Young People's Society has raised \$46 for Olivet, and expect to make it \$50. The Sunday school, under the successful management of Brother Byler, is progressing; also the newly organized Woman's Missionary Society. In less than two months we have made eighty-two pastoral visits. Lots of folks do not go to church, and we want them to have an invitation. Rev. James B. Chapman is to hold our revival in November. Let all our old-time friends remember us in that battle.—I. W. YOUNG AND WIFE, *Pastors*.

Motuhl, N. D.

We have just closed a very good tent meeting, having Rev. Lyman Brough, of Surrey, N. D., as evangelist. We had twenty seekers, of which eighteen were definite finders. Brother Brough is a powerful and uncompromising preacher of the full gospel, plowing deep in uncovering sin, and I can heartily recommend him to any church in need of an evangelist. We called Brother Brough back for next year. Preceding this meeting the writer conducted a ten days' tent meeting across the Mouse river, at Pleasant View church, where he also is pastor. Seven or eight were either saved or sanctified. Sisters Mable Stake and Marion Benton were a great help in this meeting. We are all encouraged to go on with a new determination to push this battle for God and holiness more than ever before.—P. B. JANZEN, *Pastor*.

International Sunday School Lesson For August 25th "Speaking For Christ"

Luke 12:8-12; Acts 1:1-8.

GOLDEN TEXT: "Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God" (Luke 12:8).

R. F. HAYNES, D.D.

1. BLESSING ON TESTIMONY (Luke 12:8-12).

a. Testimony borne to and for Jesus Christ as our Redeemer and Savior shall not go unrewarded; for "whosoever shall confess me before men, him shall the Son of man also confess before the angels of God." To be ashamed of Him or to refuse to confess Him, or to deny Him, before men will bring upon us the sad result of His denying us before the angels of God.

(Vs. 8, 9). How this brings to mind the words of the Prophet Malachi in 3:16, "Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it: and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name."

b. It is pleasing to know that this remembering the Lord in testimony is so highly honored of the Father and brings us into heavenly recognition by the angels.

c. We are warned, however, against speaking a word against the Holy Ghost. We are wonderfully remembered and rewarded for speaking a word for Him, but we are warned that if we speak against the Holy Ghost it shall not be forgiven us. God is a jealous God and will not allow His works to be lightly spoken against. We had better be careful in speaking of spiritual things which we may not fully understand or may not believe in.

d. To such as are true to Him and who may get into trouble with "magistrates or powers" in consequence, there is a sweet promise of enlightenment and grace for every emergency (vs. 11, 12). We need never be dismayed or discouraged at adversities or trials which may overtake us if we are true to Him. Rest in the Lord and He will bring it to pass.

2. THE GREAT PROMISE (Acts 1:1-5).

These verses open to our view the resurrection-ministry of Christ. Assembled together with the Lord He commands them "that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me." Then He says, "For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence."

This was the promise of all promises—the blessing of all blessings—the great grace of all graces—God's best and grandest for His children. Hence He commands them to wait

for His bestowment even while a world was lying in the Wicked One and souls were daily dying and being lost.

It would pay even to wait for this wonderful bestowment, for they were not qualified for their work without it. It was absolutely essential to their best work for God and for human souls. No Christian is equipped as God designs and has provided for him, until he has sought and obtained this baptism with the Holy Ghost. This baptism purifies from all sin, ennobles and elevates the soul, and empowers for the highest service of which the Christian's capabilities can be utilized of heaven.

3. INQUIRIES CONCERNING THE KINGDOM (Vs. 6, 7).

For forty days the risen Lord had been engaged in teaching the apostles "of the things pertaining to the kingdom of God out of the scriptures." On one point He had been silent—the time when this kingdom would be established, which they understood to mean the restoration of the kingdom of Israel. Hence the eagerness to know and the question asked: "Lord, wilt thou at this time restore again the kingdom to Israel?" The Lord assures them that it was not for them to know "the times or the seasons, which the Father hath put in His own power," and in His power alone.

a. Although so often demonstrated foolish, not to say wicked, to set times and dates for the Lord's second coming, in direct violation of His own specific teaching, deluded and overzealous people continue to seek dates and times which God "hath put in His own power" alone. Great injury has thus been done one of the most precious and important truths in Revelation. The fools we still have with us, however, and we must be patient with these "little ones," assured that God will take care of His own truth in His own way.

4. THE ESSENTIAL MISSIONARY EQUIPMENT (V. 8).

The great classic in the eighth verse is the Magna Charta of the missionary. Without this power of the pentecostal gift no man or woman should dare to go forth on the Lord's work whether it be "in Jerusalem" or "in Judea" or "in Samaria" or "unto the uttermost part of the earth." It is the one essential, the one universal, the one absolutely indispensable prerequisite for normal, apostolic service at all times, anywhere, and everywhere, and under any and all circumstances whatsoever.

Northwest District Assemblies

By General Superintendent Goodwin

THE GREAT northwest country has been a good field for the Pentecostal Nazarene movement in the last ten years. There has been a marked growth along all lines, and what was one great District is now separated into five good Districts, well manned and with live District Superintendents with the vision of our work. I well remember the small beginning of our work in this country, and have watched its growth with much pleasure during these thirteen years.

The District Assembly which was held at Portland, Ore., was one of the most gracious seasons of refreshing to the writer in many years. Rev. C. Howard Davis, the aggressive pastor of First church, had secured the large Methodist Episcopal church, South, and had all things in readiness for a great time. District Superintendent Little had the work of the District well in hand, and there was not a hitch from start to finish. There is a strong body of aggressive pastors, and the most blessed tide of unity and brotherly love was manifested throughout the entire Assembly.

When the question of again dividing the District came up for discussion, this District having been divided so many times into other Districts, there was, of course, a question as to the wisdom of again separating this growing District into two smaller ones. One whole morning session was devoted to this question and discussion for and against division. The writer never enjoyed a more pleasant time of able discussion with well arranged arguments presented in such a fine spirit.

During the two hours and a half of earnest arguments on both sides there was not one personal thrust of any kind, and no need of calling any one to time from the chair, but the most perfect order prevailed throughout. When the vote was finally taken and the question settled the most precious spirit of perfect love swept over the Assembly as the entire body arose to its feet and sang, "Blest be the tie that binds." While the chairman was obliged to run two Assemblies at the same time, which would naturally increase the care and responsibility, yet this was made easy by the beautiful spirit of all the people, and the business of both Assemblies completed early Saturday afternoon.

After the District was separated into the North Pacific and the Northwest Districts, it was found that each District had a good home missionary fund of several hundred dollars to start with. This gave the two Superintendents, Brothers Little and Beebe, courage to plan the work for the coming year. Surely Brother Beebe seemed the providential man at this time, and has entered the work on the Northwest District with a promising outlook for a prosperous year. This great Assembly closed with the religious services on Sunday, and a most precious altar service after a strong sermon by our Senior General Superintendent Dr. Reynolds, whose presence greatly added to the blessing and success of this most gracious gathering.

Dakotas-Montana Assembly

This being our first visit to the Dakotas, it was full of interest. The trip through the mountains with Dr. Wiley and Sister Benton, one of our prospective missionaries, was indeed most inspiring, passing through some of the most picturesque mountain views of the Rockies. The Assembly was held on the camp ground at Sawyer, N. D. While this is one of our

small Assemblies, yet the people here have the vision of the work and want to push out into new fields and take that great country for God and holiness. Here we found some of the finest young men in the movement, who are filled with heroism and sacrifice. Brother Brough has done most excellent work in this great field, and much of the work is the result of his arduous labors given in sacrifice for the cause on this needy field.

The great need here is men, young men, filled with loyalty to our movement, men who are willing to brave the cold winters and give the message of holiness to these people. Our work here must have a great future, for the entire field is ours, if we can find the men who have the vision. The harvest is great and the laborers are so few. Our people are willing to pay the bills and support strong men, who will help build the work of God. Let us pray that God will send men who are willing to lay down their lives for the cause of holiness in this great field so fully opened to our movement.

Alberta District

Leaving Dakota with Dr. Wiley and Brother Sanders, of the Publishing House, we arrived in Calgary in time to make connections for Drumheller, where the Assembly was to be held. This was a delightful trip through the rich wheat fields of Alberta province. Our work here has had a good growth in the last five years, and the work is well organized, which manifests the able efforts of General Superintendent Reynolds, who has had the supervision of this work from the beginning. The work of the Assembly showed a good increase over the previous year with all moneys raised. While the District is still small, with only about three hundred members, they raised last year over two thousand dollars for missions, and have set their stakes for not less than ten dollars a member for the coming year. This manifests the good wisdom of the Missionary Board in giving assistance to this work in past years. This District Assembly arranged for the support of the District Superintendent, and also arranged to put two evangelistic parties into the field, pledging two thousand dollars for home missions.

God has sent some strong men to this field, who love the work, and have a vision for our movement in this great field. Brother Bury, our District Superintendent, is strong in body and is an able leader as a loyal Pentecostal Nazarene. Brother Bell has the burden of evangelism on his heart and must enter new fields. Brother Tait is building a strong church in Calgary. Brother and Sister Martin are greatly appreciated and are doing a fine work. God is raising up young men on this field, but the cry is for more laborers, who are willing to brave the cold winters and build the work of God. They are planning a great convention in connection with the Assembly for next winter. The ministry of Dr. Wiley and Brother Sanders was especially appreciated by the people. I bespeak for this District a rapid growth in the near future. Our people are united and loyal to all our institutions, and the spiritual conditions were never better. The call of God is upon us, brethren, and we must push this battle until we fill this country with live, earnest, wide-awake, centers of fire, overflowing with spiritual liberty and manifestation of the divine Presence.

Hodge, Ia.

The Hodge camp was a success this year, and Brother Aycock and his wife were at their best. Sister Mary Pardue was their collaborator in this meeting. The evangelist did great preaching, and it had effect. Seldom was there a service that some one did not pray through. The crowds were immense, finances came easy, and eternity alone will tell of the good done at this camp.—S. D. SLOCUM, Pastor.

Houlka, Miss.

Our meeting at Hickory Ridge church began July 12th with fasting and prayer. The meeting lasted ten days and we had a glorious time, with some reclaimed, one sanctified, and others saved. Deep conviction was on the congregations. Our pastor, A. M. Gammell, did the preaching. He is a man loved by every one who knows him. The last night of the meeting our District Superintendent, S. E. Galloway, came and gave us a nice talk. He found everything in good order. Our membership is only nineteen in number. The HERALD of HOLINESS is a dear paper to me.—ADDIE MOONEYHAM, Sunday School Superintendent.

Haverhill, Mass.

On a recent Monday evening about seventy of the Pentecostal Nazarenes of Haverhill came to the parsonage and tendered their pastor and his wife a surprise and reception. It was truly a delightful affair, and in the course of the evening we were presented with a beautiful rocking-chair, the gift of the people of the church. We have never been any place where we found the people easier to love than in Haverhill, and we are praising God for the blessed privilege of working with them. God is truly present with us these days, and people are finding Him at our altars. It is marvelous how God is blessing the church temporally and spiritually, and our faith is strong for some gracious tidal waves of old-time religion to sweep over us.—J. GLENN GOULD, Pastor.

Altus, Okla.

We have just closed a great revival at Altus. The meeting was conducted by Revs. Oscar and Nettie Hudson, of Penick, Texas. They were a great blessing to our church and town. There were at least a hundred seekers at the altar during the meeting, and as near as we could tell, about fifty claimed either pardon or purity. We received a class of five into the church, and several others expressed their intention to join in the near future. More than \$500 was raised in cash for the expense of the meeting and other matters that were presented, besides over \$300 in subscriptions. Brother and Sister Hudson endeavored themselves to our people so much, that there is an earnest request being made for them to come back again next year.—S. H. OWENS, Pastor.

Beverly, Mass.

God is blessing and leading on to victory at Beverly. Praise His name. While Rev. C. S. Jenkins and wife are detained from going to Africa as missionaries on account of the war, we are very grateful that the Lord has sent them to us. Already God is blessing their ministry among us in song and pastoral work. The Holy Spirit is present in all the services of the week, beginning with the 9:30 a. m. prayer meeting on the Sabbath. At 6 p. m., we are studying the second coming of Christ, led by Brother Jenkins. God is adding His seal, and hearts are being stirred up. We expect great things from God in answer to prayer, and as pastor and people we know no compromise. Hallelujah to our conquering King! We are glad for the anchor that holds in the storms of life and have learned to fully trust that

Our bark would be guided to the haven of rest

With never a wreck nor a strand.

By that Pilot whose port is the home of the blest.

The eternal, sweet Reulah land.

—CORRINE D. COLE, Reporter.

Pasadena First Church

We began our ministry here on the Sabbath, June 30th. The congregations have averaged well for the summer, and the people say there is a little increase. The church is in delightful harmony, and there are not a few praying people, and they are a host of deeply spiritual Christians determined on doing things for the kingdom of God. It has been easy to preach, and God has already given a number of souls. There were ten hands raised for prayer last Sabbath. The Sabbath school is in the hands of one of the ablest men in the entire connection, namely, Dr. Kirk. Sister Kirk, capable, earnest, wise, and an indefatigable worker, leads the young people. Many of the young people have a very bright and fresh Christian experience. This church, with only about two hundred and fifty members, has recently given fully \$15,000 to the Pasadena University. They are also great missionary givers. The pastor's salary was increased, and the outlook is exceedingly bright. They gave the new pastor and his wife a delightful reception and "pounded" them with a liberal supply of groceries, etc. This church will sustain a very close relation to the university, and the pastor and members will have a splendid opportunity to help hundreds of students into a life hid with Christ in God. There is much land ahead to be possessed, and we are going on.—C. E. CORNELL, Pastor.

Shawnee, Okla.

We are yet in the fight for God and souls. Our revival closed July 21st. Revs. Jarrette and Dell Aycock were the evangelists, and the messages were strong and unctuous. The church was wonderfully strengthened. There were fifty professions, seven additions to the church, nine baptized, and thirteen subscriptions to the HERALD of HOLINESS. We can truly recommend these evangelists to our church as strong preachers, and as having the upbuilding of our churches at heart.—REV. AND MRS. L. A. BOLERJACK.

Sulphur, Okla.

We have just closed a meeting at Wynne Wood, Okla. We had a real pentecostal time; the fire fell, the saints shouted, backsliders were reclaimed, and sinners saved. There was real conviction on the people. Sunday night there were mourner's benches all over the congregation. One old man, about eighty years of age, was converted in his seat. There were fifteen saved and three sanctified. The workers were Miss Parlee Butts, from Oklahoma City; Mrs. Bryant and Mrs. Stemm, of Boswell, Okla. Our next meeting is at Lone Oak schoolhouse near Durant. Remember us in your prayers. I love the HERALD of HOLINESS. It is my constant companion.—MRS. F. W. POOL.

Bloomsburg, Pa.

The third annual holiness campmeeting under the auspices of the Pentecostal Church of the Nazarene of Bloomsburg, held at Klein's Grove, Rupert, Pa., was a decided success. Rev. W. W. Hanks and wife, from Ashland, Ky., gave us very efficient service in the strength of our God from start to finish. The interest kept on the increase until the last day of the feast, when a large number of people were in attendance. There was no dry service during the entire ten days. A few souls presented themselves at the altar as definite seekers and were rewarded with blood-bought victory. The missionary service held the last Sunday forenoon of the camp, addressed by both Brother and Sister Hanks, was a very gracious season and was concluded by an offering for Africa. Rev. W. E. Frederick, from Meshoppen, Pa., gave us several very good messages also. All the expenses of the camp were met. The saints were encouraged, the Devil was defeated, and Christ was glorified. Unto God be all the glory.—E. C. KRAFF, Pastor.

Elkhart, Kas.

We are pressing the battle hard for God and holiness in Elkhart. God has been saving and sanctifying precious souls under the faithful ministry of our pastor, Rev. J. R. Helm. Monday evening, July 22d, an enjoyable affair, in the way of a surprise, was planned by the members and friends of Elkhart church on the pastor and family. Several songs were sung with the real spirit of understanding as only God's children can sing them after a season of prayer. Brother Smith extended a glad welcome to all. The pastor was presented with a new suit and the wife and family were remembered also, as a token of love in the hearts of the people. Brother Helm responded with words of true appreciation. The tables were then filled and all present enjoyed the ice cream and cake. After the repast the pastor brought us a stirring message from the second chapter of Acts, where all met with one accord and were filled with the Holy Ghost. This fitted so well the evening occasion, the devotional and social hours were alike delightfully spiritual. The following Sunday was a day of victory, and our hearts were made to rejoice at the evening service, when seven precious souls came forward and cast in their lot with the church. His smile is upon us and the end is not yet. Praise the Lord. Truly our God hath done great things for us; whereof we are glad.—MYRTLE GAMBLE, Reporter.

Evansville, Ind.

The first big holiness tent meeting that Evansville has seen in some years has gone into history. Brother Turner, our pastor, procured the services of Rev. E. E. Curtis, of Watertown, N. Y., as evangelist, who proved himself a stalwart soldier of the cross, and a veritable giant in the interpretation and ministry of God's Word. The hearts of our holiness people were warmed and drawn together in a way that will cause us to rejoice for many days to come, and that really filled a long-felt need. We are so very thankful for the children who were saved. There must have been about one hundred seekers at the altar and our expectations are for a goodly number of accessions to the church. The meeting was well attended, and we were impressed that many who failed to move toward the altar of prayer were, nevertheless, touched and melted by the warning truths, never to feel and to act just the same again. The evangelist was called for the 1919 holiness camp to be held under the auspices of the First Pentecostal Church of the Nazarene of Evansville. There can be no doubt in any one's mind now that this tent meeting was ordered of the Lord. Since the tent meeting closed, every service has been crowned with victory with seekers at the altar. The first prayermeeting held in the church after the tent meeting was certainly a rousing time, with one hundred present, and closed with ten at the altar. Last night, August 4th, twenty-six were received into the church. Praise God, this good work must go on and on.—B. SIEMER.

Church Extension Day

October 13, 1918, has been designated as Church Extension Day in celebration of the two great union Assemblies; the one at Chicago, when the Church of the Nazarene and the Pentecostal Churches of America united, and the one at Pilot Point, Texas, when the Pentecostal Church of the Nazarene and the Holiness Church of Christ came together. The date set will be the eleventh anniversary of the great Assembly at Chicago and the tenth of the one at Pilot Point. Rousing rallies should be held in all our churches on that date, and a great drive made for our church extension cause. Not less than one dollar a member should be made the goal. Go after it and get it. This great cause needs at once twenty-five thousand dollars. Urgent appeals for loans are coming to us, and it is painful to have to answer, "No funds."

The five western Assemblies will make a pull on Church Extension Day to raise in cash and individual pledges the five thousand dollars pledged by them for the Bresee Memorial fund. The offerings in all the other Districts will go to the regular fund.

Every church that is not giving the birthday offering to this cause should at once take it up and thus help this greatly needed and needy work.

Let every member in the church begin at once to prepare for the drive. Make it count. Write me for literature and any information needed.

A Church Extension Number of the Herald of Holiness will be issued about the middle of September. Order a good supply of them and sow the churches down with them.

JOSEPH N. SPEAKES,
General Secretary.

Benton, Ill.

We are having blessed victory in our work in this wicked city. We are marching on against the foe with a conqueror's tread, with no defeats. Since our tent meeting, which Brother and Sister Wilkerson held for us, we started a little mission, which we hope will soon be organized. We believe a work is started here that will stand till Jesus comes. The interest is growing continuously both in services and Sunday school. We have cottage meetings Tuesday nights, prayermeeting at the mission Thursday nights, and preaching Saturday night, Sunday, and Sunday night. We ask an interest in your prayers.—G. W. ELLIOTT AND WIFE.

Terrace, Pa.

Sunday, July 21st, was a great day at the Terrace church and marked the closing of a gracious revival, under the leadership of Dr. E. T. Adams, of Wilmore, Ky. His preaching was close and deep and the church was greatly helped, while a number, both in and out of the church, were saved, reclaimed, and sanctified. On the closing day the pastor took in six members. During the day we had with us Rev. Charles Green and wife, from Bunola, Pa., who sang in each service with great unction and blessing. The services meant so much to the writer, as it was his last day as pastor of this people. We have accepted a call to the church at Emmett, Idaho. In token of their regard for their departing pastor, and as an evidence of their kindness, they presented an offering of \$45. We were so thankful for this timely help, and shall ever cherish it among the many kindnesses shown us by the people of Terrace. We are now entering our new field in the far West. It is evident our lines have fallen in pleasant places. The field is a large and promising one, and we earnestly ask the prayers of the saints for our ministry.—W. H. PARKER.

Derry, N. H.

The last few months have been seasons of rich blessing from the Lord in the Derry church; we are still having wonderful meetings, and God is blessing individually as well as the church. Brother MacNeill brings us some precious messages, which are a great inspiration and help, and he is surely blessed of God in his work here. Last Sunday we held a baptismal service at the pond, which was well attended. At the open air meetings held every Sunday afternoon the people show great interest in the truth as our pastor presents it, and God is blessing in those meetings. The writer's mother was miraculously healed by God of pneumonia last spring, even after the doctors had said she might not live until the crisis, as her heart was so weak. At her own request Brother MacNeill anointed her for healing and prayed for her, and God so wonderfully answered, healing her and strengthening her, that it was a wonder to all who knew her. Praise His name for answered prayer. Another sister was healed of pneumonia about the same time in answer to prayer. A few weeks ago a brother, who has been so lame from rheumatism for two years that he could not work, was healed while talking with the Lord about it in his own room "alone with God." He is now working in the factory every day. Our dear Sister MacNeill, who was not able to get out to the meetings for so long, is now with us every Sunday, since God so wonderfully healed her foot in answer to prayer. Praise God for full salvation.—MRS. LILLA P. HARTLETT, Reporter.

Los Angeles First Church

Sunday was a good day at First church in Los Angeles. There were seven seekers at the altar during the day, and we took in a class of seventeen new members. A beautiful spirit of unity and love prevails, and the church is praying for and expecting a glorious revival this fall and winter. Our campmeeting opens on Friday evening, August 2d, and we believe God will give us a great tide of salvation. Our people have prayed much and are doing their part to bring it about, and we know that God never has failed to come when we have prepared the way for Him. Will you not join us in prayer, not only for a great campmeeting, but for the greatest year of revivals the church has ever seen?—ANDREW O. HENRICKS, Pastor.

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FALL SEMESTER BEGINS SEPTEMBER 10th

ANNOUNCEMENTS

Wanted—A second-hand book, "Through Pastures Green." Any one having this book for sale write to W. J. Seals, 488 Elmwood avenue, Lindsay, Cal.

Announcement—Our fifth Sunday group meeting of the western group of Western Oklahoma District, voted to be held at Dill, Okla., is hereby called off on account of our Assembly convening immediately after the fifth Sunday.—R. M. Parks, Pastor.

Two Days' Meeting—A great two days' meeting will be held at Grand View Park camp ground, Haverhill, Mass., over Labor Day, beginning Saturday evening, August 31st, and closing Monday evening, September 2d. Pray and plan to come.—S. W. Beers, President.

Books for Sale—A brother has a complete set of the New International Encyclopedia for which he paid \$90 recently. He will sell for \$55 if taken immediately. They are as good as new. Address the Pentecostal Nazarene Publishing House, 2109 Troost avenue, Kansas City, Mo.

Notice to Rescue Homes—If any of our rescue homes desire to be put in touch with a sanctified young woman, a graduate nurse, having engaged in rescue work, who feels heavily the call of God to that service, write Ora V. Lovelace, Box 616, Fredricktown, Mo.

Notice to the Friends of Rev. J. E. Threadgill—No doubt you will be glad to assist in the purchase of a car for this worthy and able servant of God, that he may do pioneer work in New Mexico. The fields are truly white and the laborers few. Let us remember the blessing he has been to us, and send him to bless others also. Make remittances to Rev. J. E. Threadgill, District Superintendent, Estancia, N. M., Star Route, Box 27, and he will receipt you for same.—Committee, E. H. Sloan, Chairman.

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Notice—The Examining Board of the Pentecostal Church of the Nazarene of the Chicago Central District hereby notifies all licensees to be on hand August 27th, at Olivet University for the purpose of taking examinations in the course of study. No examinations will be given after that date.—T. S. Greer, President of Board.

Notice to Churches or Pastors—The church at Hartford, Conn., of which I am serving as pastor, voted to give me a vacation, and it is my desire to hold some special meetings with some of our churches. I will go anywhere the way opens. I prefer to work in the New England states, or New York. Address me at 387 Wethersfield avenue, Hartford, Conn.—C. H. Lancaster.

Notice—Our annual District Assembly will convene with our church at Ozark, Ark., October 9th to 14th. Dr. J. W. Goodwin, General Superintendent, will preside. Let all our pastors see that their appointments are brought in. Do not forget to read the Manual, page 36, section 1, about the calling of a pastor. Also read page 42, section 3, and page 47, section 2.—G. O. Crow, Dist. Supt.

Wanted—To correspond with some one who needs a pastor. I have twelve years' experience in pastoral work, and have had success in organizing churches and building up weak, run-down churches. Write me if you need a pastor. I am an ordained elder in the Pentecostal Nazarene church, and have also traveled in eleven states.—J. E. Brasher, Crestview, Fla.

Call to Prayer—Will all the readers who believe in prayer please unite with us that God will supply the needed money to pay off the fall note on our church building. We are only seventeen in number and just a few men to earn money. But if we pray I believe God will help us. Any assistance from outsiders will be greatly appreciated. Holiness is surely needed in this wicked, proud, Rome-ruled city.—C. T. Hollenback, Pastor at Vincennes, Ind.

Notice to Michigan District—The Michigan District Board of Examiners will meet in the Pentecostal Church of the Nazarene, at the corner of Griggs street and Buchanan avenue, Grand Rapids, Mich., on Tuesday, September 3d, at 9:30 p. m. We desire to meet all those who have not finished the required course of study. We hope to finish the examination on this day, so as to be ready for the regular sessions of the Assembly on the following day.—C. L. Bradle, Chairman of Board.

Michigan District Please Notice—General Superintendent Goodwin has called our Assembly to meet this year on the evening of September 3d. Please notify me as soon as possible of all delegates and pastors who are expecting to be in attendance, giving names of such. If possible get in on Tuesday afternoon or evening. We are planning a great rally and welcome service at that time. Come prepared to stay till the last benediction on Sunday night. Pray that great waves of salvation may accompany the services.—L. H. Humphrey, Pastor.

Thanks—Evangelist E. Arthur Lewis wishes to announce that at the Red Deer, Alberta inter-denominational jubilee camp held the last of July, he was delightfully surprised to be presented with eighteen dollars with which to buy a watch, as a birthday gift from the association. I never felt able since being in the evangelistic work to purchase a good watch, and have always wanted one. So I thank the folks very much, and praise the Lord.—E. A. L.

Recommendation—Rev. C. K. Spell, of Beaumont, Texas, has united with the Pentecostal Church of the Nazarene, and I take the greatest pleasure in recommending him to our churches and campmeeting committees as safe, sane, sound, and also an able exponent of God's Word. He is a most beautiful character. It has been my privilege to labor with him in the past. Write Brother Spell at Route 1, Box 168, Beaumont, Texas.—J. E. Threadgill, Superintendent of New Mexico District.

DEATHS

Obituaries should not contain more than one hundred words. All fulsome praise, prayer, poetry, and exhortation should be omitted.

Albright—Brother Dick Albright went to glory at 10:30 o'clock this morning from the Wilmington, N. Y., camp, where he and his wife were laboring. We were singing "Lovelight All the Way." When we were singing the chorus his head fell back, and in a moment he was gone. The "lovelight" had gone with him all the way. He had often said he wanted to go to glory from a campmeeting, and God gave him his wish. Burial will be at East Liverpool, Ohio. Brother Kunz accompanies Sister Albright to Buffalo, where they will be met by her brother.—George N. Buell.

PERSONALS

The tent campaign in Kansas City, which is being carried on by workers from Kansas City First church and Kansas City Pentecostal Nazarene mission, is having good success.

We are having good services at Headquarters, held at our noon prayer meetings and the morning devotional services. Brother Sanders, our General Manager, is giving us a series of talks on "The Power of Praise" which are very interesting and profitable.

District Superintendent W. T. Deboard, of the Missouri District, is having a great revival at Malden, Mo., with Pastor Walker. He will begin a campmeeting at Lawson, Mo., August 17th.

PERSONALS

Evangelist Lee L. Hamric is engaged in an old-fashioned revival at Sutton, Ark., where scores are finding God. On with the revival.

The tent meeting at Excelsior Springs, Mo., still continues. Evangelists J. E. Linza and wife, G. W. H. Russell, and Pastor Ralph have all done good work. There are good prospects for a permanent work at that place.

Pastor H. M. Chambers, of Kansas City First church, has returned from his vacation trip and is again leading us on to victory. He is much refreshed after a rest of more than two weeks.

A number of delegates from Kansas City First church attended the group meeting last Sabbath at Blue Springs, Mo. They report a most pleasant and profitable meeting.

Evangelist Arthur F. Ingler writes from Eugene, Ore., "I came here with Rev. J. R. Little, our District Superintendent, for a tent meeting in a new field. God is blessing and giving us souls. We are scheduled for three other meetings in south Oregon. I have had some blessed campmeetings this summer."

Brother and Sister Liston, of our Woodlawn church, Chicago, stopped off at Headquarters on their return home from Arkansas last week. We were glad to have them call.

Rev. Fred H. Mendell, Superintendent of the Kansas District, was a visitor in Kansas City last week. He was welcomed at Headquarters, and preached at Kansas City First church both Sunday morning and night, August 11th.

Brother Fred Mendell informs us that he has moved, and his new address is 334 East Sixth street, Hutchinson, Kas. The friends of Brother Mendell will no doubt be glad to know of his new address.

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DISTRICT ASSEMBLIES

New Mexico District, Portales, N. M.....August 20-25
Nabunian District.....December 4-8
Florida District.....December 11-15

MISSIONARY RALLIES

Colorado District, Kirk, Colo.....August 16-18
Chicago Central District, Olivet, Ill.....August 30-September 1
Indiana District, Alexandria, Ind.....September 4-6
Michigan District, Grand Rapids, Mich.....September 7-8
Iowa District.....September 11-15
Nebraska District, Fairbury, Neb.....September 18-22
Kansas District, Hutchinson, Kas.....September 23-27
Western Oklahoma District, Bethany, Okla.....October 2-6
Eastern Oklahoma District.....October 9-11
Arkansas District, Ozark, Ark.....October 12-13
Meeting of General Superintendents and General
Foreign Missionary Board, at Kansas City,
Mo.....October 14-20
Little Rock District, Prescott, Ark.....October 23-27
Dallas District, Peniel, Texas.....October 30-November 3

J. W. GOODWIN.....Providence, R. I.
330 Pleasant St.
Michigan Assembly, Grand Rapids, Mich.....September 4-8
Iowa Assembly, Sioux City, Iowa.....September 11-15
Tennessee Assembly, Erin, Tenn.....September 25-29
Missouri Assembly, Des Arc, Mo.....October 2-6
Arkansas Assembly, Ozark, Ark.....October 9-13
Little Rock Assembly, Prescott, Ark.....October 23-27
Dallas Assembly, Peniel, Tex.....October 30-November 3
Hamlin Assembly, Bowie, Tex.....November 6-10

TELEGRAMS

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E. W. THOMPSON, Secretary.

OKLAHOMA CITY, OKLA.

HERALD OF HOLINESS:

The tenth session of the Oklahoma Holiness College will open September 3d. Correspondence indicates a fair enrollment. All-day opening program will be given September 4th. Work is going forward on the Bresee Memorial building. More than ten thousand dollars has been raised. Write the president at Bethany for information.

C. B. WIDMEYER.

San Antonio Assembly, Waco, Tex.....November 13-17
The Assemblies will be preceded by a great rally and welcome service Tuesday night before the opening of the Assembly on Wednesday morning.

R. T. WILLIAMS.....1422 Cahal ave., Nashville, Tenn.
Chicago Central, Olivet, Ill.....August 28-Sept. 1
Indiana Assembly, Alexandria, Ind.....September 4-8
Nebraska Assembly, Fairbury, Neb.....September 18-22
Kansas Assembly, Hutchinson, Kas.....September 23-27
Western Oklahoma, Bethany, Okla.....October 2-6
Eastern Oklahoma.....October 9-13
Kentucky, Science Hill, Ky.....October 16-20
Louisiana.....October 23-27
Mississippi.....October 30-November 3
Georgia, Manassas, Ga.....November 6-10

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Eastern Oklahoma—E. C. Cain.....Bethany, Okla.
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East Thornburg street.
Iowa—E. A. Clark.....University Park, Iowa
Kansas—Fred H. Mendell.....Hutchinson, Kas.
334 East Sixth street.
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1717 Linwood boulevard.

EVANGELISTS' DATES

Jarrette and Dell Aycock:
Hudson, La. Camp.....August 15-25
Howe, Texas, Davis Chapel.....August 30-Sept. 8
Waldron, Ark.....September 15-20
H. E. Bower:
Philadelphia Second Church.....September 1
Cheney, Md., Circuit.....October 6
James R. Chapman:
Erick, Okla.....August 8-18
Beebe, Ark.....August 23-September 1
C. C. Cluck and Wife, and J. A. McCammon and Wife:
Friendsville, Tenn.....August 8-18
Louisville, Tenn.....August 22-September 1
Sevierville, Tenn.....September 5-16

Heliskell, Tenn.....September 19-29
Kingsland, Tenn.....October 3-13
Townsend, Tenn.....October 17-27
F. W. Cox:
Milton, Pa.....August 15-25
Home address, 212 West Prospect street, Ashtabula, Ohio.
Mrs. Stella Crooks:
Camas, Wash.....August 4-18
Artesian, S. D.....August 23-September 8
A. F. Daniel:
McCloud, Okla.....August 1-18
Lead Hill, Ark.....August 22-September 8
Carlow, Mo.....September 12-22
E. C. Dees:
Redland, Ky.....August 15-25
Rutherford, Tenn.....September 1-15
J. D. Edgin:
Open.....August 11-31
Beech Grove, Ark.....September 6-15
Open.....September 19-29
Harry J. Elliott:
Kokomo, Ind.....August 9-September 1
Nampa, Idaho.....September 13-29
Fulton, S. D.....October 4-27
J. E. Gaar:
Hudson, La. (camp).....August 15-25
M. F. Grose:
Humboldt County, California.....June-August
Home address, 515 South E street, Santa Rosa, Cal.
Lee L. Hamrie:
Dayton, Okla.....August 10-September 1
Broken Bow, Okla.....September 7-15
B. H. Haynie:
Kingsland, Ark.....August 16-25
Haynes Chapel.....August 30-September 8
Oscar and Nettie Hudson:
Mulberry, Ark.....August 16-25
Calamine, Ark.....August 30-September 8
Ira Lee Hughes:
Sadler, Texas.....August 16-26
Near Bowie, Texas.....August 28-September 9

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SPECIMEN OF TYPE

Christ is tempted. He beginneth to preach

13 ¶ Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.	A. D. 28.	13
14 But John forbade him, saying, I have need to be baptized of thee, and comest thou to me?	CHAP. 3.	14
15 And Jesus answering said unto him, Suffer it to be so now; for thus it becometh us to fulfill all righteous-	John 3:25.	15
	John 3:25.	16

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HERALD of HOLINESS

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

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Ashland, Ky. Camp. August 30-September 16
Nauvoo, Ala. September 20-30

Jay Evangelist Party:
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Claytonville, Idaho. August 30-September 15
Nampa, Idaho, Camp. September 19-29

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Norman, Ill. (camp). August 23-September 2

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Lewis and Matthews:
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Sylvia, Kas. October 20-November 3
Chicago, Ill. November 10-24

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Perkins, Okla. September 27-October 6

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Andalusia, Ala. August 29-September 1
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Donaldsonville, Ga. August 28-September 9
Bethany, Okla. September 13-23
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Howard W. Sweeten:
Maybee, Mich. August 15-25

W. H. Tullis:
Richland, Ore. August 7-25

Mrs. Bessie Williams:
Regis Lake, Texas. August 9-25
Cameron, Texas. September 8-22
Georgetown, Texas. September 27-October 13
Hondo, Texas. October 19-November 3
Home address, 201 Princeton avenue, San Antonio, Texas.

Campmeeting Calendar

Pentecostal Nazarene camp at Beulah Park, Allentown, Pa. August 9th to 18th. The workers are Evangelists Earl Curtis and W. W. Hunkeler. Address T. L. Wleand, 119 North 12th street, Allentown, Pa.

Southern Maryland campmeeting is at La Plata, Md., in charge of Rev. J. T. Maybury and Rev. J. H. Penn, August 9th to 18th. Address Rev. J. H. Penn, Harrington, Del.

The Cape May Holiness Association will hold its annual campmeeting at Emma, N. J., September 13th to 22d. The evangelists will be Rev. Earl Curtis and Beatrice Beeley. For information write the secretary, Leslie Woolson, Cape May, N. J., R. D. 1.

The Cape Cod campmeeting folks will hold their fourth annual meeting from August 9th to 19th, on the C. Adventist camp grounds, Marlon, Mass., right on the salt water. It is a beautiful place to go to. A number of our New England pastors will be there to do the preaching. For information write Rev. G. G. Edwards, 27 West Clifford, Providence, R. I.

There will be a campmeeting at Bethany, Okla., September 13th to 23d, with Rev. W. E. Shepard as evangelist. Free entertainment for all visitors.—J. A. Ludlam, Pastor.

The twelfth annual campmeeting of Des Arc, Mo., will be held August 16th to 25th. Evangelist U. E. Harding, of Indiana, will bring the messages. All are invited to come. We have a number of rooms to be had reasonably for those who wish rooms; also meals and bed can be secured reasonably. Free entertainment will be given to all ministers. For information write L. B. Spies, Des Arc, Mo.

The fortieth annual Sandusky Union Holiness Association campmeeting will be held at Portage, Wood county, Ohio, August 8th to 18th. Rev. M. C. Adams, of The Plains, Ohio, and Rev. W. H. Marvin, Massillon, Ohio, are the evangelists. E. L. Day and wife are the song evangelists. There are no gate fees, and board and lodging reasonable. For information write A. E. Kusem, president, Walbridge, Ohio.

The annual tri-church campmeeting of Charlton, Mason, and Lacona, Iowa, will be held near Mason, ten miles north of Charlton, August 15th to 25th. Rev. W. E. Shepard and A. H. Johnston will be the evangelists. Agents furnished visiting ministers free of charge. The dining tent is on the grounds, with meals reasonable. For further information address Agnew Frye, Lacona, Iowa.

Plot Point's fourteenth annual campmeeting will be held August 23d to September 1st. Rev. E. E. Bates and wife, of Penikese, Tex., will be the evangelists. Rev. F. B. Smith, wife, and three children, of California, will have charge of the music. All workers will be entertained free. Free rooms, water, and grass to campers. Everybody welcome. J. P. Roberts, chairman of committee, W. B. Pinson, Pastor.

The fifth annual holiness campmeeting will be held on the farm of J. M. Clevenger, three and one-half miles east of Lawson, Mo., August 17th to 31st. Rev. R. P. Fitch and Rev. W. I. Deboard will have charge of preaching and singing. Lunch stand and water are on the grounds. Write immediately if you want us to secure you a tent. For information write Ethel Mae Harris, secretary, Lawson, Mo., Route 4.

The twentieth annual session of the Hudson Holiness Association will begin August 15th and close August 25th. Rev. J. E. Gaar, of Hamlin, Texas, will be the principal preacher, ably assisted by Rev. Jarrett E. Aycock and wife, of Ardmore, Okla. The Hudson camp ground is located seven miles south-east of Dodson, La. Those coming by rail will find it most convenient to stop off at Dodson, where immediate conveyance can be had to camp grounds. James L. Payne, secretary, Sikes, La.

The seventh campmeeting for the spread of holiness in southeastern Illinois will be held at the Highland camp ground near Springfield, Ill., September 12th to 23d. The preachers in charge are: Rev. W. R. Cain, of Wichita, Kas., and Rev. Charles Stalker, of Columbus, Ohio. Misses Mertie Hooker and Jessie Jenks, of Brazil, Ind., will have charge of the singing. For further information write Jacob Fleck, Enfield, Ill., or Mrs. John Chapman, Frankfort Heights, Ill.

The Isabella county interdenominational holiness campmeeting will be held August 16th to September 1st, in the city of Mt. Pleasant, Mich. Free entertainment will be provided for all who come. Evangelists Lewis and Matthews, two of the cream of the land in singing, music, preaching, and spirituality will be the leaders in the campaign. A goodly number of other Christian workers, such as pastors, evangelists, etc., will be in attendance. Pray and come.—Rev. A. E. Ford.

A holiness campmeeting under the auspices of the Pentecostal Church of the Nazarene will be held at La Plata, Md., August 9th to 18th inclusive. Rev. E. T. Magbury, District Superintendent, will have charge of the spiritual part of the meetings, assisted by Rev. K. O. Arthur, Rev. D. E. Higgs, Rev. C. J. Penn, and others. Mrs. D. E. Higgs will lead the singing. All trains stop at the grounds. There is also a daily bus to and from Washington. For further information address Rev. J. H. Penn, president, Harrington, Del. The public is cordially invited.

The third annual Pentecostal Nazarene campmeeting for eastern Colorado will be held on the camp grounds of the Olivet Pentecostal Church of the Nazarene, six miles north and two miles east of Kirk, Colo., August 15th to 25th. Rev. W. G. Schumann, associate pastor of Chicago First church, is the evangelist in charge. Rev. J. Stuart Martin, pastor of the Colorado Springs church, will be in charge of the singing and music, assisted by the pastor of the Olivet church, Rev. D. I. Vanderpool, and a local corps of workers. For information write Rev. A. E. Sumner, chairman of the camp committee, Kirk, Colo.

The twenty-ninth annual campmeeting of the Kansas State Holiness Association will be held in Luwood park, Wichita, Kas., August 15th to 25th. The workers are Rev. H. C. Morrison, Rev. Charles Stalker, Rev. Will Huff, Miss Stella McNutt, and Rev. H. B. Wallin and wife. Orders are already coming in for tents. The association extends a general invitation to everybody who loves the Lord to make special effort and sacrifice, if need be, in order to be on hand for this feast of good things. For information write to Rev. R. E. Gilmore, 2001 Gold avenue, Wichita, Kan., or Rev. W. R. Cain, 515 South Vine avenue, Wichita, Kan.

Indian Springs holiness campmeeting will hold its twenty-seventh session August 8th to 18th. Buy your railroad tickets to Indian Springs, summer tourist rates, and get off at the camp ground. For entertainment write Mrs. H. P. Myers, Waycross, Ga., who has charge of the large hotel on the grounds. Accommodations greatly improved. Pastors of all evangelical denominations free. The leaders will be Rev. Joseph H. Smith, of California, Rev. C. M. Dunaway, of Florida, and Charles D. Tillman, of Georgia, who will have charge of the music for the twenty-seventh year. G. W. Matthews, Tifton, Ga., president; J. M. Glenn, Macon, Ga., secretary-treasurer; R. F. Burden, Macon, Ga., chairman executive committee.

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