

# 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

### Obstacles to Progress



WE KNOW no greater obstacles to the progress of a church than trouble between members of the church. Often there are members who have had some misunderstanding and are not on good terms. One thinks the other has wronged him and can not feel kindly toward him because he has not apologized or made amends. A coolness grows up between them and the church sees and

feels a chill from this state of things.

It must be understood that this condition can not be allowed to continue without serious detriment to the usefulness of the parties immediately concerned and also to the entire membership of the local church of which they are members. It is strange that two church members can not see that they are destroying their own usefulness by continuing such broken relations. God requires forgiveness of enemies, and unless we can reach this plane of grace we had as well understand that, though we may have been wronged, we are losing our usefulness and influence as members of His Church. The mere fact that I may have been injured or wronged by another brother in the church does not absolve me from responsibility to help save souls. And it is a fact that if I am living in relations of unpleasantness or unbrotherliness with another I can not have influence with sinners in bringing them to Christ. God demands that I forgive the offending brother before I can consider myself in a state to save others. More than this. If some one has really done you a wrong he has sinned, and is a sinner. You are called to save sinners. You can not save this one until you have forgiven him. I am taught in the Lord's Prayer to pray for forgiveness as I have forgiven others. The hope of receiving forgiveness is limited to my practice of it toward others. Therefore if, after obtaining forgiveness on this basis, I fall into relations with my brother where I can not or will not forgive him I thereby forfeit the forgiveness I had already obtained. Disobedience forfeits the blessings received in forgiveness of sins. Many a man in the church has thus lost out, but still holds on to the church, and is a dead weight on the church instead of being a helper and an asset for the bringing in of others to a knowledge of sins forgiven.

Brother, sister, if you are in this relation to anybody in the church, let me beseech you to be reconciled at once. But wait not even for reconciliation but forgive such a one this moment, and let him understand it now, and then seek reconciliation. As long as you are unforgiving you are in no condition to be reconciled. God does not allow you to harbor unforgiveness for a moment against anybody in this wide world, no matter how grievously they may have wronged you. You owe it to your own experience to forgive at once.

You owe it to the erring brother to forgive at once. Nothing will so affect even a bad man as to be forgiven by the one he has wronged. You owe it to God, who has forgiven you, to forgive the one who has wronged you. You owe it to the church of which you are a member to forgive and at once. You owe it to your influence as a member of the church to forgive at once. You owe it to the community in which you live to practice this divine and beautiful grace of forgiveness, for they look to you, as a member of the church, to be an example of godliness for their children to follow. You owe it to your own children and friends to forgive. You owe it to your future and your growth in Christian manliness to forgive at once. By every consideration let us urge you to cease harboring unforgiveness. We don't mean not to harbor malice. Of course we do not suppose for a moment you would become a murderer and harbor malice and hate in your bosom. But you may and doubtless are harboring coldness and unforgiveness. You feel that you want nothing to do with the man who has wronged you. Get rid of that feeling or go to the altar and get grace enough to do so.

You will die as you live and if you die with unforgiveness in your bosom you will not meet God in heaven. Your hope of immortal blessedness depends upon your forgiving others, and you had as well understand that at once and begin to right yourself. Never get your consent to live in broken relations with anybody. Love them despite their unloveliness. Pray for them as the Master commands you to do. He says, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5: 44-48).

Here is a plain and definite command that we love our enemies. There is no getting round this requirement. We are reasoned with about it, so important it is. We are told that if we confine our love to our friends we do only what the wicked people do and hence are no better than they are. Then the tremendous thought is presented that our perfection depends upon our compliance with this command. Do it that you may be perfect. God also turns our attention to His own method of dealing with His enemies. He sends His rain on His enemies and lets His sun rise on them to make their crops and bless them, just as He does on His friends. If we would be like Him we must do like Him. Will we do it? Do we esteem godlikeness as of enough value to imitate our Master thus?

## Patience As the Pivot of Destiny

**S**HORTLY before His betrayal our Lord discoursed on the last days. He told how nation should rise against nation and kingdom against kingdom, and that there should be great earthquakes and famines and pestilences, etc. He then adds: "But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons," etc. Then in His instructions to them as to how they were to demean themselves under these fiery tests and sore persecutions, and how they were to achieve the victory, He says, "In your patience ye shall win your souls" (Luke 21:19, R. V.). For "souls" the margin of the revised version gives "lives." These are striking, not to say startling words. Let us study them a little closely.

Here we have plainly taught us, in this twenty-first chapter of Luke, that preceding the end, or last days, there should be a period of peculiar trials and great testings of the faithful. He assures them, however, of His own presence with them. So conscious and potent and all comforting should be His presence that they need "not to meditate before what ye shall answer: for I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay or resist." But He assures them that the victorious weapon, or the triumphing grace, will be their "patience." "In your patience ye shall win your lives." Greater than having given them "a mouth and wisdom," greater than not having to premeditate what they should say, was this silent, unobtrusive, inconspicuous grace of "patience."

The verb from which we get the Greek word rendered "patience" means "to remain (i. e., not recede or flee)," "to persevere," "absolutely and emphatically under misfortune to hold fast to one's faith in Christ." Hence we have as the meaning of the noun "steadfastness": "constancy, endurance; in the New Testament the characteristic of a man who is unswerving from his deliberate purpose and his loyalty to faith and piety by even the greatest trials and sufferings."

The etymology of this word "patience," it will be seen, rescues it from a subordination (we had almost written effeminacy) of import, and clothes it in its biblical garb of the sterling, the heroic, or the martial. Not simply in the mother with fretful children, or the invalid in reticence and pain, is patience to find its proper subjects for exercising itself. As beautiful as are its fruitage in these realms, its trophies are found in other arenas — not more important in themselves, but more conspicuous and broader and more exciting. In life's conflicts, in the active battles for the right against the encroachments of the wrong, in standing for God and truth and right — when evil is enthroned and levels all the infernalism of enthroned iniquity, all the ostracism in the power of social prestige, or imposes all the poverty possible to monopolize against the true witnesses for God and

the true defenders of purity in church and state, and of the rights of individuals as against oppression — it is just in these more critical and more public realms that patience displays its more conspicuous elements of strength and wins its most potent victories.

Consider a moment the environment in which our Lord places it in Luke, and in which position He tells us that by it we are to "win our lives." Wicked hands are "laid on us"; we are persecuted, "delivered up to the synagogues, and into prisons"; brought before "kings and rulers for my name's sake"; delivered up "by parents, and brethren, and kinsfolks, and friends"; some even "put to death," and all "hated of all men" — what a congeries of crucial trials, cruel persecutions, and sore mockings and sufferings we here have! Yet it is here in this dark assemblage of hell's supreme assaults that the divine grace, "patience," shines forth in the believer's heart, strengthening, comforting, sweetening, uplifting, staying as by a column of adamant the spirit of the sorely tested child of God.

The strongest man, therefore, is not the wisest man. The strongest man is not the bravest man. The really strongest man is the most patient man, the man who stands unmoved from his high and heavenly purposes and plans, amid all the assaults which all the devils in hell can bring against him.

In the passage our Lord seems to conceive of the life, or the soul, as a goal, and each of us to be running a race with the Devil to secure it. Hence it is the one who endures, who presses on and forward, under any and all sorts of difficulties and besetments, who will win in the race. The thought is that life is to be a success or failure. We are in a race with the powers of hell to make life a success. If we outrun or outendure the Devil and win life's aim, we will realize God's purpose in giving it to us. But if we loiter by the way, or become discouraged by the obstruction and lose spirit, Satan will outrun us and capture the prize, and he, not we, will win our "lives."

Profoundly significant indeed that the Lord hinges the whole question of destiny on the one thing of "patience." This brings to mind another passage in James 1:4, (R. V.) "And let patience have its perfect work, that ye may be perfect and entire, lacking in nothing."

Oh, thou Man of sorrows and acquainted with grief! Thou who wast smitten e'en in the dying hour; Thou who hast measured all the weary lengths we are to tread, with Thine own feet; all the pains we are to suffer, with Thine own heart; all the trials we are to bear, in Thine own sad life; live Thou in our hearts in the person of the Paraclete, whom thou hast sent to us! Put Him evermore within us, and cause us cheerfully and constantly to do and suffer Thy will on earth that we may reflect Thy image among men!

"I WILL lift up mine eyes to the hills." He that steadily looks up will go up. We follow our eyes. No man ever sins with his eye on Jesus. Satan can never destroy till he first diverts. "Looking unto Jesus."

TEACH YOUR boys patriotism. Let them understand that God rules and that He has a work for them to accomplish in rescuing this country from the hands of its worst enemies. Let us instill unselfishness, courage, and perseverance into them and lead them to a higher plane than that trod by the public men in official life today. Teach them that a lawyer should think more of his client than of his fee — a doctor more of his patient than of his pay. Eradicate that blighting, blighting curse of too much of the education of the day, that education is to prepare the pupils to make money. We need and we must have a generation of young men, brave, unselfish, unpurchasable with place, power, or pence, and unfrightened by the frowns of friends or the threats of foes, and who will die on the rack in defense of principle, purity, and right. The need of this nation is men — true, strong, fearless, patient, unselfish, patriotic, chivalric, indomitable men. The pulpit, the church, the schools, the homes of our land must turn their attention to the making of men. This is the present and the important need of the hour. To this work let us address ourselves with earnestness and enthusiasm.

NEGLECT of prayer is the beginning of decline in devotion and piety and usefulness with God's people. Constant, daily, secret prayer is essential to vigor of spiritual life and the abiding of the Spirit within. Peace and purity and power abide while prayer continues, but dwindle and subside when prayer fails.

JOHN FLAVEL said with true beauty that when the corn is nearly ripe it bows the head and droops lower than when it was green: and that when the people of God are near ripe for heaven, they grow more humble and self-denying than in the days of their earlier development. We may add to the force, if not to the beauty of this lovely simile, by saying that it is when the corn is ripe that it is most useful. It then affords food for man and beast. So when the Christian is ripe with experience and long usefulness he becomes more influential than ever for God and humanity. This is encouraging to the aged whom the world is so much disposed to cast aside about the time they are most ready to do the greatest good of their lives. It takes a preacher of age and experience to be most broadly useful and most able as a preacher and a pastor. Let this craze, which disparages age in the preacher or the worker along any lines of intellectual labor, be discouraged in the interest, not only of fairness and justice, but also in the interest of the greatest possible service and the best quality of service from these men.

# The Need of Organized Holiness

BY BUD ROBINSON

**S**T. PAUL said, "And what shall I more say? for the time would fail me to tell"; and then he goes on and describes that wonderful crowd in the eleventh chapter of Hebrews. Thank the Lord, our blessed heavenly Father has always had a crowd who loved Him, some times more than at other times, but always there were some few saints scattered up and down the earth, who would not bow down to the Devil and this old world. Today, while the world war is raging and the world is drenched in human blood, the trenches are filled with the bones of the dead and all the nations of the earth overdoing money-raising to carry on the world war, right in the midst of these awful horrors God has many dear children, who are as true to him as the crowd described in the eleventh chapter of Hebrews.

We remember reading that at one time Elijah really thought that he was the only man left who was walking with God and doing the whole will of the Father; but the Lord was kind enough to that precious old servant of His to let him know that he still had seven thousand men who had not bowed the knee to Baal. We are often made to give thanks when we think of the fact that God has many tens of thousands of as true saints as walk the earth today, and in no age of the world, probably, were there any more real saints than we have today.

We know that even millions of our American church members are woefully lacking in the knowledge of the saving and sanctifying grace of God; but while that is true we find those up and down the earth who do love Jesus better than they love anything else on the face of the earth. They have counted the cost and paid the price, and they are going with the blessed Christ at any cost or any loss. Thank the Lord! They are dead to this old world and they are all out and out for Jesus. Their lives are hid with Christ in God, and among the tens of thousands of people up and down the land who enjoy the blessed experience of scriptural holiness, some forty thousand of them are today called the Pentecostal Nazarenes; and they are a class of people from almost every faith, who have banded themselves together to try to keep holiness alive in the earth. Scriptural holiness was, to a very large extent, driven from the leading orthodox churches, and out of that condition grew holiness associations. First, the holiness people were organized into a national association for the promotion of scriptural holiness, then, into the state holiness associations, and then, county associations, and in many places into local bands. All of that was done in order to keep scriptural holiness alive and preserve it on the earth, and to keep the leaders of the great ecclesiastical bodies from completely driving it from the nation.

For a number of years these associations did fairly well. They were for the time the conservers of the most precious religious doctrine that was ever taught to man; but the leaders of the associations were members of the churches.

To do the work that they felt ought to be done they had to go outside, and do the work as an outsider; and the association not being a church, and not authorized to do the work of a church, they were handicapped, and to a very large extent their work came to naught. From this fact their converts were put into the churches which would not allow the doctrine preached; therefore the pastors had no interest in the doctrine and experience, and the young converts who were put into such bodies were soon frozen to spiritual death. They have died as dead as the rest of the body of which they are members, and in that way the work of the association, although a splendid work, has been well-nigh lost.

The reader will see that when the association got a sinner converted and a believer sanctified they had done a great work. But to put

that young convert into a church that would not allow holiness to be preached, and to leave that sanctified soul there in that cold, dead, formal church, where his or her experience would be sneered at, ask him to stay there and keep quiet, take a back seat, and pay the bills, is enough to either drive the holy soul out of the church or drive the experience out of the man.

In the state where I am writing this article there are more people who, at one time, had this blessing and have lost it than can be found today who have still retained it. At one time they were bright and today they are far from where they once were. True, they have stood nobly by their church and have paid their pastors, but they have not been fed or built up, and the joy, that at one time filled their hearts, today is gone and they are dragging out a cold, dead, formal life. The men, whom they have fed and clothed so they could feed them spiritually, have taken their money and have robbed them of their experience. Just what the end will be none but God can tell. With these facts before us it is not strange that God would call out a people, send them up and down in this great nation to gather the struggling holiness people together, and to organize them into a church where they could be fed and built up and looked after. That is the work of the people called the Pentecostal Nazarenes, and let no man think that they have an easy job; for to the best of my ability to find out the facts the Pentecostal Church of the Nazarene is the only body of people in the nation who have anybody to oppose them. The other churches come to town and organize and everybody seems to be willing; and then Eddyism and Russellism and Unitarianism and Universalism and Spiritualism and Romanism, and all the rest of the Devil's brood can come right into the city, organize, and set up and go to doing business. But just let the Pentecostal Nazarenes come to town and at once the fight is on. That all proves to me that God wants a strong Pentecostal Church of the Nazarene in every city in the United States, and it is up to the Pentecostal Nazarene boys to give Him one. Will we do it?

## Justification

BY REV. GEORGE W. HUGH

**J**ESUS said, "He that believeth on him [the Son of God] is not condemned" (John 3:18). And St. Paul wrote, "Being justified by faith, we have peace with God through our Lord Jesus Christ" (Romans 5:11). Repentance is a necessity to this faith. "God also to the Gentiles granted repentance unto life" (Acts 11:18).

Jesus again said, "That repentance and remission of sins should be preached in his name among all nations" (Luke 24:47). St. Paul was "not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth" (Romans 1:16). St. Peter said, "To him [Jesus Christ] give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins" (Acts 10:43). And now, "Whosoever shall call on the name of the Lord shall be saved" (Acts 2:21).

These Scriptures make the blessing of obtaining pardon, life, or salvation plain. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God" (Eph. 2:8). Salvation is never a result of simply living a moral life. But some people deceive themselves by such false opinions, which are indeed as unreasonable as unscriptural.

1. Christ never justifies sinning. He never grants indulgences to commit sins, and any condition in life, which does not liberate from actual sins and a state of sinning, can not be

reconciled with justification. There are no just sinners in the economy of grace. A just man may enter a sinner's life, but then he is a sinner and unjust. Justification always implies that guilt and condemnation is removed. Righteousness ever calls for a law-abiding and innocent life.

2. A justified life requires just as righteous, or as holy, a life as entire sanctification. The difference is threefold. (1) In a wholly sanctified life there is a purification of the affections of the soul, a state of being perfected in love and consecration. (2) A wholly sanctified state of life is not only possessing a divine or spiritual nature of God, but is baptized by the infilling, personal Holy Ghost. (3) And a wholly sanctified life is endowed with special power for service at God's calls, which is hardly possible in the weakness of a justified heart. The mistaken notion with many is that they suppose the nature of God's Spirit to be the same as the pentecostal baptism.

3. Some suppose no man is righteous or pure since it is written, "To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness" (Romans 4:5). "He [God] hath made him [Christ] to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (2 Cor. 5:21).

Again, "Of him [God] are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption" (1 Cor. 1:30). All such deceived believers have no repentance and they commit sins without compunction of conscience, for they do not have the thought of Christ or of St. Paul. (Read John 8:34, 36; Romans 8:1, 2:16; 8:1, 2).

4. A justified heart is fixed to be in opposition to all that is sinful, sensual, and devilish. People who follow the world in sins can not be the children of God. They can not so become holy or perfect as commanded of Christ (Matt. 5:44, 48). No sinner, daily committing sins, can possess nobleness of character in God's sight. Neither heaven nor the earth can trust sinners with any safety. They are all considered as workers of iniquity. They have no promise of grace in their lawlessness in God's holy Book. There is for them an awaiting of judgment, condemnation, and a fiery hell, unless they repent. Every justified person is a transformed soul. He simply will not knowingly commit sins. He hates the business. To him it is the poison of death, and undesirable (1 John 3:8, 9). A sinful life in every way is inconsistent with the Christian life; yet there are numerous people living in conscious daily sins, who will dare to join the church, profess to be Christians, and still associate with worldliness and follow a careless and lawless life. They lust to do this in spite of all consequences, in spite of every warning, in spite of death, and regardless of real peace and happiness and a pending endless future. Many of these even ransack the Bible to find some justification of their course.

These kind of transgressors change church creeds so as to justify an unrighteous life. They forbid the truth upon holiness, and they set themselves as officials in the church to deceive, were it possible, the elect of God. Jesus met with them in His ministry and called them hypocrites.

But why do men these sins? (1) They are given to the lust of sin. (2) They suffer Satan to delude them by the fancied pleasures of the world (Read 1 Thess. 2:10-12; Rom. 8:6, 7; Gal. 5:16, 17; Titus 3:1-3; 1 John 2:16).

We see then that souls are saved by faith; that they are kept by faith in obedience, and that it is possible that some may be, or do get, deceived by taking to a misleading faith. Let all take heed, for there is great danger!

HEBER, ARK.

When you get blessed reading the **HERALD** of HOLINESS you say "Thank the Lord!" but how much do you thank Him? The **HERALD** of HOLINESS to some friend for a year will only cost you \$1.50.

# The Holy Spirit in the Sanctified Life

BY REV. J. A. GILVIN

## In Two Parts--Part Two

**I**T IS well for us to realize that while we may separate the different persons of the Godhead, they are in essence and being absolutely inseparable, and wherever one is there are the other two. In John 1:18 we are told that the only begotten Son is in the bosom of the Father; and Jesus himself tells us that He will send the Comforter unto us from the Father, even the Spirit of truth, which proceedeth from the Father (Jno 15:26). It follows that the Father and the Son abide in every heart that is wholly cleansed by the blood of Jesus, and that the Holy Spirit continually proceeds or flows from the Father and the Son in that heart, making the body of the individual believer one of His little temples, each of which is a miniature and likeness of that "holy temple in the Lord," the foundation of which is the apostles and prophets, in which all the blood-washed saints are built together for an habitation of God through the Spirit (Eph. 2:20-22).

I can not now differentiate between the eminence of God in His being, knowledge, and power throughout the universe and all its parts, and His dwelling in the inmost being of the men and women who are fully His. While He manifests Himself dimly in the mineral kingdom, and with greater and greater distinctness in vegetable and animal life, it is only in the hearts of holy men, and possibly angels, that God makes His dwelling place, and manifests His ineffable glory. There is a sense in which He is in temples made with hands, and yet we are told that He does not dwell in them.

As we trust and obey, the Holy Spirit guides us into all truth, illuminates the sacred page, impresses special passages of Scripture upon our minds and hearts, enables us to appropriate the promises, reveals to us the deep things of God, and makes us wise in the realm of the spiritual, eternal, and divine.

He instructs us in the prayer life, helps us to engage in the ministry of intercession, inspires us with intense yearnings for the prosperity of His kingdom, gives us His own passion for souls, teaches us for whom and how to pray, blesses us with the full assurance of faith, and empowers us to prevail with God, and bring things to pass by the way of the throne. We all have much to learn of praying in the Spirit, and so resting in Him and yielding to Him that He can gently and delicately suggest the things and persons for whom He would have us pray, and at the same time breathe upon us strong and heavenly desires for the fruition of the prayers thus emanating from Himself.

It is our blessed privilege to be directed by the Holy Spirit in all the affairs of life. If we acknowledge Him in all our ways, He will direct our paths. He does this, however, in perfect consonance with the Word and the providence of God. It is only as we attend the school of Jesus, presided over in this age by the Holy Spirit, and learn to take every detail as coming to us from God, and as being, so far as we are concerned, a providential circumstance that we can make much progress in the Spirit-guided life. This lesson is very simple, and yet exceedingly hard to learn. But, as we resolutely refuse to accept anything from the Devil, and, when all that we prize on earth is snatched away from us, humbly say, like Job, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord," we retain unruffled serenity in the Holy Spirit, and, knowing that we love God, are equally sure that all things work together for our good. In this connection we must remember and realize that God has absolute control of every atom and fiber of matter in the material universe, and that nothing can reach or touch us without His permission.

The Holy Spirit also enables us to definitely

and boldly commit all our troubles, disappointments, and afflictions to Him, to leave them with Him, and to so completely get out from under them that our troubles do not trouble us, and our afflictions do not afflict us. The hurt and sting is gone. This trusting God with unwavering faith, in and by the Holy Spirit, we are not only content in whatsoever state we are, but we actually "rejoice in tribulations."

It is possible to unduly stress those manifestations of the Holy Spirit which are figuratively described as rushing, mighty winds, earthquakes, devouring flames, etc., and which often produce pronounced physical activities. These demonstrations are precious, and much to be desired. Would to God that we had more of them—not worked up, or the result of excitement, or purely psychic, as distinguished from genuine spiritual phenomena, but the veritable operations of the Holy Spirit. My own experience and observation teach me that the intense action of the Holy Spirit in these puny bodies of ours is more more likely to be accompanied or followed by physical weakness than by physical power. Doubtless unusual bodily energy is sometimes superinduced by the working of the Holy Spirit; but it is also true that men in whom the Holy Spirit is moving with extraordinary intensity often lose their strength. The law of sacrifice runs through the exercise of all the spiritual gifts, and as we spend in the service of God, we are also spent. Water, wind, and fire are symbols of the Holy Spirit, and they just as truly represent Him in their milder as in their more mighty manifestations. The rippling rivulet and the tiny flame typify the Holy Spirit as perfectly as the rush and roar of Niagara, or the burning of a great city. The soft breeze which toys with the tresses of the little maiden is as really emblematic of the Spirit of God as is the howling cyclone that tears up trees by the roots and destroys the works of men. Jesus displayed His power at least as much in the creation of the barren fig tree as in its destruction. God reveals Himself usually in blessing, rather than in blighting.

God's purpose for us is that all our activities should be directed and animated by the Holy Spirit; that we should be His instruments, His agents, His channel-ways; that we should teach and preach in the Spirit, testify in the Spirit, sing in the Spirit, work in the Spirit, pray in the Spirit, praise God in the Spirit, suffer in the Spirit, and rejoice in the Spirit; that we should have the love of God so shed abroad in our hearts by the Holy Spirit that it will be easy for us to love our enemies, and manifest a Christlike affection for those who are naturally unlovely, unlovable, and even repulsive; that we should not strive, or answer railing for railing, but contrariwise, blessing; that we should show forth the gentleness of the Holy Spirit, remembering that He is typified by a dove, and also remembering the declaration of the psalmist that the gentleness of God had made him great. It takes more grace to be gentle, than to be bolsterous; to heal, than to hurt; to bless, than to blister; to sympathize with, than to excoriate; to encourage, than to abuse; to build, than to destroy; to acquit, than to condemn.

How we need the beneficent, gentle, healing, comforting, strengthening ministry of the Holy Spirit in all our motives, affections, thoughts, words, and actions! As we yield to Him, He appropriates and sanctifies, and reigns more and more completely in all the details of our lives. As we ask for Him, our heavenly Father gives Him to us in greater power, and Jesus anoints us with Him in greater glory. May the dear Lord help us more and more to be perfectly obedient in thought, word, and deed, for it

is written that He gives his Spirit to them who obey Him.

The Holy Spirit is liquid love, of such ineffable tenderness that He is touched with deepest sympathy for our sorrows. In Him all the possibilities of supernal joy meet and mingle in rivers of rapture, while the sweetest symphonies of salvation surge in endless, boundless melody and harmony throughout His being. Seraphic serenity is, infinitely surpassed by the unruffled, divine calm that characterizes the Holy Ghost flowing on and on forever in placid streams of blessing. Truly His mercy endureth forever, and His long-suffering to us-ward is higher than the heavens and deeper than the sea. One of the Scripture symbols of the Holy Spirit is a dove, betokening His gentleness, which is as delicate as the dew and the dawn. How wonderful that He who controls the constellations and moves in majesty along the "milky way," should softly caress the crying babe, and wipe away the widow's tears! And His goodness passes and surpasses our powers of realization. No cloud of evil, no trace of sin ever shadows or touches the unsullied purity of the Comforter. It is from His bosom that faith issues and wings its flight to the heart of the penitent one. The Holy Ghost is the inspirer of that confidence which obtains the promises and appropriates God. Robed in eternal radiance, fairer than the effulgent morn, or the many-tinted gloaming, more fragrant than all the flowers of the garden of Paradise, having within Himself all and more than all the potencies and promises of beauty and music, the Holy Spirit moves in sublime meekness toward His goal. Infinite in His resources and activities, He is perfectly poised, and in His marvelous order and array of forces and agencies there are no deviations from the superlative symmetry of God. The fanatical, the fantastic, the grotesque, are as far removed from the Holy Ghost as the east is from the west.

The great spiritual harvest of the centuries is nigh its end. The Holy Ghost is garnering the ripened sheaves, is gathering the precious fruit of the earth, is preparing the Bride, so white, so fair, so deauteous in the blood of the Lamb, for the coming of the Bridegroom. The Holy Spirit and those who are Spirit-filled look longingly for the Lord. Truly, the Spirit and Bride say come. Come quickly, Lord Jesus.

## How It Can Be Done

BY EVANGELIST AUGUST N. NELSON

**W**HAT CAN be done? Why, only one thing, of course. For like Paul the apostle, we are to be "doers" and be able to say, "This one thing I do;" and this one thing is to be at our Father's business.

The caption of this article does not indicate "if" it can be done, but "how" it can be done. We, as Pentecostal Nazarenes, are called to *one thing*, and that is, as our sainted Dr. Bresee used to say, "to plant holiness in every center under the sun." If this is to be done, and it must be done, for the King's business requires haste, then we must be going "over the top" and attending to this most important business of all other businesses. To get holiness before the people and get them converted to this most important truth, we would suggest a few remarks for our readers' consideration.

First, we must get the people's attention to the fact that there is such a thing as holiness; for until we succeed in doing that we never will accomplish the end in view. The best way of doing that is to get the experience ourselves. This having been done, we immediately start on our mission of getting other folks interested.

Holiness must be preached in our pulpits by our pastors, evangelists, General and District Superintendents. We must keep it in the forefront of all our attacks on the battle line; it must be our watchword as well as our counter-sign; our battle cry as well as our song of victory. Everywhere, in all places, in season and out of season, this theme must be the insignia



on our banners, till people wherever we go will be called to the attention of what we are, and what we stand for. Revival fires must be kept burning with holy zeal in all our churches. Like Jesus who, before He entered a strange city, sent in His disciples to herald His coming to that place, we also must herald this theme by advertising our regular church, as well as special revival meetings in the city or town or village, wherever the meeting is to be held, till all may see and hear that holiness is coming, or has come, to town.

This idea of "only praying" for God to send the people in to our meeting, without doing any advertising, has proved itself to be insufficient in most places. Write to Brother C. E. Cornell, former pastor of our First church in Los Angeles, and ask him what he thinks about advertising.

We now come to our second suggestion. After we have called the people's attention, we must *arouse* their interest so that they will come and "see and taste that the Lord is good." This can best be done by good singing, good music, a good, warm welcome to the strangers, and sometimes good, straight, humble, personal testimony, exalting Christ, followed by a good message from the pulpit, so spiced with the good fragrance of the good things of the fruit of Canaan that their appetites will be aroused for this great experience of holiness. The message must be fearlessly delivered, in the love of God and in the power of the Spirit, so that the people will go away and say, "We never saw it on this fashion"; or like it was said once, "Never man spake like this man," "for he taught them as one having authority, and not as the scribes."

By doing this we will succeed in accomplishing the third suggestion of "how" it can be done. We will *stir up a desire* in the minds and hearts of the people for this great experience of holiness; and when once this is accomplished it will be comparatively easy to make them come to the fourth stage; which is, *convince them of their need of this experience*. This being done, it will be easy to get them to inquire about it, and as soon as they do that they will "come again" to "see and hear what these people are doing." Curiosity is a great thing to arouse in a person's life. A curious person will go to almost any place in order to find out for himself. The writer on more than one occasion, when he was engaged in slum work in San Francisco, has seen society people, dressed in their fine clothes and accompanied by a private policeman, "go slumming" in order to see for themselves what is going on in the "underworld." Why did they do so? Their curiosity had been aroused, that's all. They had heard about the life in the slums, and desired to investigate to see if it really was as it had been represented.

So with many people today. Get their curiosity aroused and you will soon see them coming to investigate and find if it really is as it has been reported. And, blessed be God, if we can only get people aroused to the point of curiosity the Holy Ghost will soon see to it that their curiosity will be turned into real Bible conviction; then as soon as they are brought under conviction they will sooner or later "plunge into the fountain." Amen, glory!

Now we come to the conclusion of the whole matter, which is this: Having succeeded in getting the people's attention and arousing their interest and stirring up a desire for this experience; and after that the Holy Ghost has convinced them of their need of this experience there is only one more part for us to do, and that is, get them to seek the experience, or, as the commercial salesmen say, "Make him sign the order right away." The writer is satisfied that much good labor is lost because we fail to get people to act when we see that their curiosity is aroused by the Spirit of God.

We used to be in business before we were called of God into the ministry, and our aim in business was always to make people "feel" that they needed work done. We would show them "samples" of the goods we were doing business

in, get them to acknowledge that this or that sample was fine, and that it would be nice to have such and such a kind of change made in the rearranging of the house. (We used to be a contractor in the decorating and wallpaper business.) As soon as we saw the prospective customer getting interested—for we always watched the expression of his face, and never insisted on showing any sample that was displeasing to him—we made the advance and "over the top" we would go. As a rule we always succeeded in "getting the job." On more than one occasion some of my friends would say to me, "Nilson, we don't see how you do it"; but I had made up my mind that it could be done, and so I made it a special object of prayer first; then I did the next best thing—

did my best to help God answer my prayer—and started out with a determination that it could be done, it ought to be done, and it must be done, that I was the fellow to do it and, blessed be God, He helped me to do it and it was done.

Now reader, if such is the case in successful business matters of this world, it should be the case of business matters for the King. The world lies in the hands of the Wicked One; men and women are perishing for lack of knowledge; souls are starving to death for lack of the Bread of Life; something ought to be done, and there is only one thing that meets the demand, and so we believe with all our heart that this need is met, in "holiness, without which no man shall see the Lord."

## The Master's Plan

BY MRS. DORA SHERMAN

**F**OLLOWER of Jesus, have you considered the tremendous responsibility that rests on you to herald the glad tidings of salvation to a lost world? It was our Savior's last loving message. "Go ye"—tell it.

I like last messages. The final words of a friend to me before he crossed the river were, "Be faithful." They have been an impetus; stirring my soul to renewed energy and increased courage.

My father was a man of prayer. His last spoken words as he passed into unconsciousness were spoken about prayer. But Christ's last loving message towers in my thought above them all. Hear it: "Go ye . . . and preach the gospel to every creature" (Mark 16:15). He counted it so valuable that He wanted everybody to know. Listen!

It is said that the Master on the heavenly height was walking with Gabriel in garments white. When Gabriel turned—oh wondrous sight! And said, "Master, you suffered in piteous plight To redeem from sin and darkest night. Does the whole world know the paths of right, And the way to reach this place of delight?" And Jesus answered, with face so bright, "I called a few: Peter so fiery and John contrite, They know my plan to send the light."

But Gabriel, knowing our natures quite well. For he'd come in contact with earthly zeal, Said, "What if John forgets and Peter don't tell, And the others, one by one, just simply fail To give out the message, the glad All hail! And suppose down the ages they buy and sell, And mix with the world, but forget the real— Forget the mission they are called to fill?" And Gabriel thought of the awesome wall Of a soul who plunges into awful hell.

Then Jesus slowly spoke, His voice was tense, And He, too, thought of the darkness dense, And the difference if He were unconfessed; He remembered His suffering in days just passed; He thought of the ones who leaned on His breast. Then a vision came of the thrones to press Down through the ages by His side at last, To live far ever in the eternity so blest, And He cried out, "Gabriel, my plan is best: I'm counting on them to do the rest."

Oh, Christian, Jesus loves humanity so, Yourself, your means, all, all must go To tell to the world the story so true Of His power to cleanse, and to make anew The marred life so filled with sin and woe. Don't forget His message; but keep in view What He has done, what He can do. To His name all praise, all glory is due, As your earthly journey you now pursue, Just remember—Jesus is counting on you!

OSKALOOSA, IOWA.

## Will Not Raise Price on Herald of Holiness

The readers of the Herald of Holiness will be interested to know that the executive committee of the Board of Publication, at their recent meeting, voted unanimously not to raise the subscription price on the Herald of Holiness at this time. Meanwhile the committee is casting about for some plan by which the church will be able to take care of the deficit each year. A number of plans have been suggested from different sources, and the committee has all these under consideration.

The Board of Publication is laboring under this difficulty: the General Assembly created a general church organ and handed it over to the Board of Publication. The Board at once employed the editors and instructed the House to proceed with the publication of the Herald of Holiness. The result is every week there goes forth from our press the beautiful sixteen-page Herald of Holiness. Many letters pour in continuously, telling of the blessings and help brought to individuals, homes, and churches through these pages. For this we are grateful, and encouraged to press on.

Outstanding against this, however, is the fact that the present subscription price does not cover the cost of publication. The Board has no endowments or other source of revenue from which to draw the amount necessary to make up this deficit.

Independent of the Herald of Holiness, the House seems to be able to make its business go fairly well, and in spite of war conditions and high prices has been able to not only hold its own, but make a steady fair gain. The Publishing House

is not able to bear this burden, and the several thousand dollars deficit on the Herald of Holiness each year not only consumes the profits from the business of the House, but saddles on the House an additional encumbrance. No business could stand this strain. The church in some way must come to the rescue. The executive committee feels that at this time it would not be the wise thing to raise the price of the paper to \$2, although many pastors and churches have asked that this be done. It is evident we can not do without the Herald of Holiness. It is also evident that we must meet our obligations. God has a way out.

Let every one join the Board in earnest prayer that God shall reveal His will to us, and make for us a way where there is no way. Meanwhile let every Pentecostal Nazarene home subscribe for the Herald of Holiness. Let every pastor and local church board see to it that every family connected with that church shall by some means take the paper. Let every District Superintendent in his visit to the churches inquire specifically into this matter, and set on foot plans for Herald of Holiness rally week, special collections for poor families, who are not able to take the paper, public libraries, county and city hospitals, jails, Y. M. C. A., and such like. What a help this will be to the Board, and what a blessing and inspiration to the churches and thousands of precious souls.

Shall we do it? You answer, "By God's grace we will," and we thank you.

Yours in Him, WILLIAM E. FISHER,  
President, BOARD OF PUBLICATION.

## Patriotism and Prohibition

BY F. MORSE DICKEY

**A**S A NATION we are at war for a righteous cause; we must be victorious for the sake of humanity. We are at war against drink; and we must win for the sake of our homes and the future race. If the temperance people relax for one moment now, the liquor interests will throttle the government, and set back the movement for years. This war must see the power of the liquor traffic broken from the nation. A great national crisis has arisen, which must be settled. Will we arise to meet it? Certainly! Those hitherto against prohibition now advocate it as a war measure.

The liquor interests have argued that they greatly extend the farmers' market for grain. But the war has brought a world-wide food crisis. Short crops, devastation of wheat fields, destruction of grain ships by the submarines, and withdrawal of men from agriculture to battle fields and munition works, all conspire to threaten Europe with starvation. America must feed Europe. Yet we have been complacently eating up our foodstuffs, and therefore have not realized that, for the first time in our history, we, too, are about to face a real food shortage. Only those closest to the facts, like Mr. Hoover, realize this fully. Hunger and food riots are possible next winter unless heroic measures are applied now.

Last year our breweries consumed over 68,000,000 bushels of grain—more than the Kaiser's U-boats sank! It is calculated by our department of agriculture that this grain would give a pound loaf daily to each of the 11,000,000 men at the front. Food will win the war!

It is claimed that the liquor traffic gives employment to labor. Three hundred thousand men are engaged in this industry. Even in times of peace such waste of work is deplorable; but in war it is inexcusable. These men are sorely needed in the army, needed in the navy, needed in industry, and needed to make food and munitions. Is it not ridiculous to draft workmen to the farm from other useful industries, themselves suffering a labor shortage, while the liquor traffic is merrily wasting the work of 300,000 men?

Prohibition, on the other hand, would scarcely be a hardship, even to the brewing and distilling interests. The demand for explosives, and the commercial uses of alcohol, will tax the capacity of all the distilleries. The nation requires today three times as much alcohol as formerly—but it needs it for munitions. "We want it to explode in the enemies' trenches, and not in our stomachs."

The brewers must do their bit. They can be useful in the production of foods and in the provision of cold storage plants. An old brewery in Michigan is now being used as a cheese factory; others have turned their attention to the manufacture of ice cream; and still another in Nebraska has been converted into a cereal mill.

The most effective argument for the liquor traffic is that it makes large contributions to our revenues. At first this may sound fine. But the government's revenue comes out of the national dividend of produced goods and the liquor traffic subtracts from that dividend. This national dividend is now forty billion dollars a year, of which two billions are wasted in liquor. These two billions prohibition would set free for something else; bread and butter for instance. Prohibition would not reduce the volume of taxable goods, but would substitute other things for liquor. Furthermore, by keeping sober hundreds of thousands daily incapacitated through drunkenness, and by increasing the work of others stupefied by alcohol, prohibition would add to our national dividend another two billion dollars. So that the billions now spent on alcohol, and the billions of national income which prohibition would bring, could all be paid in taxes, without making the people one cent poorer.

This would be a saving of forty dollars for every man, woman, and child in the country. It would net each family a small income of two hundred dollars a year. These figures are incomprehensible. The money thus spent would yearly dig eight parallel Panama canals—one every six weeks. It is twice the total gross receipts of all the railroads. It is twelve times as great as the tariff, and would pay the national debt every six months.

Is that all? No, friends, I have not begun. It is not a mere matter of dollars and cents, but of life and death, of sorrow and happiness, of time and eternity, and of heaven and hell. Its injury to our race is inconceivable. Some drunkard dies every three minutes. Drink causes three-fourths of all crime, poverty, and taxes. It fills our cities with outcasts, our street corners with loafers, and our missions with bums. Drink fills our hospitals, our asylums, and our penitentiaries. Saloons are the breeding places of anarchy, brutalism, and crime. He who runs them, and he who supports them by his money, patronage, or vote, are alike enemies of home, humanity, and God.

No one knows the cost of the liquor traffic as the drunkard himself, for he gives up all. His life bears this testimony:

"There's my money—give me drink! There's the clothing and food and fire of my wife and children! There's the education of my family and the peace of the house! There's the rent I have withheld from my landlord, and innumerable articles I have taken from my shopkeeper—but give me drink!

"There's my health of body and peace of mind; there's my character as a Christian. I give up all. I have even more to give! There's my heavenly inheritance and the eternal friendship of the redeemed! There, there's all my hope of salvation. I give up my God! I give up all that is great and good and glorious in the universe! I resign all forever that I may be drunk!"

What! Do you say that the liquor traffic is safe for a few more years of existence? Shall the earth be cursed, homes destroyed, hearts broken, lives blasted, children starved and beaten, church work hindered, souls lost, and God grieved?

A campaign against alcoholism will bear fruit, not only for the good of the people, but for the good of the army. There are reports that the conditions of the armies of England and France are not favorable to American ideals of temperance. Army canteens of wine are provided. If this is true, Christian people of America, we should raise a storm of protest. The mothers of America, who have given up their sons to make the world safe for democracy, have no right to demand that those sons shall be returned alive, or whole in body, but they have a right to demand that they shall be kept from strong drink, and shall not be returned home drunkards, made so in a war for humanity.

Even the Kaiser predicts that, "Victory will lie with that nation that uses the smallest amount of alcohol." Drink is more fatal than the Germans. President Poincaré of France said, "Drink is as much your enemy as Germany." Lord Roberts of England said, "Give me a teetotal army and I will lead it anywhere." While the keynote of President Wilson's address is, "The path of patriotism is the path of prohibition," Prohibition will hasten the end of the war.

Fellow-countrymen! We must act upon the assumption that the war is on for years, requiring every cent of available money, every pound of available food, every ounce of available energy, and every unit of brain power. And so it is for the conservation of foodstuffs, for the soundness of our financial policy, for the life, health, and efficiency of the men, in the agricultural, industrial, and military arms of the

national service, and for the eternal welfare of humanity, we need prohibition.

Congress has awakened to this necessity, and has given the states the right to pass a national prohibition amendment. The work of prohibition in the United States is one of the most patriotic enterprises we can assist. As she can refuse to send grain to those countries that will turn it into alcohol, so, when America goes dry, the whole world will go dry.

Then what does the action of congress against this traffic mean to us? Surely it is acting as the mouthpiece of an awakened nation, which is crying out, "This is the supreme moment, the crucial moment, in the cause of national prohibition."

Then onward, voters, hope is blooming.

Dawns the day of ruin's death.

Truth is mighty, wrong's expiring;

Onward, there is no retreat.

Millions to the right aspiring,

God and angels all admiring.

See the victory complete.

Bugles blast, and drums beat long.

Prohibition votes are coming.

Hundreds, thousands, millions strong.

## Letter Writing

BY MRS. ELMER RAMSEY

**L**ETTER writing is one of the hard things in what may be called the minor things in life. How often do we hear it said: "I hate to write a letter," or, "I received a letter from some one a long time ago, and have not answered yet; it is so hard for me to write."

We in this generation surely have great advantages through the mails that in the past they did not have. We should hold most sacred this privilege that we have of comforting those in sorrow, or pleading with some one to make his peace with God, whom we can not reach by our voice. Miles and perhaps years also have separated us. Shall we speak to them by a letter? Chords that may be broken will vibrate once more.

At this period of the world's history, when human hearts are groaning with their weight of sorrow and suffering, a loving, true-hearted, and Spirit-filled letter, would surely be a strength and comfort to some of these hearts. Some of these people, too, can only see the mystery side of the world's condition.

Then there are the boys and men at the front, or in camps; how they would appreciate letters! A mother told me how her boy wrote after a delay in his mail: "I received a letter after so long a time and a happy boy I was; all the camp knew it."

A girl friend (but now a woman) who is spending her life in Africa as a missionary, writes: "Write to the boys and tell them that God is as true as ever." She has had a brother "fallen" in France, and others whom she has written to. Yes, let us hold up God to these, and what He is, though the clouds are heavy. Tell them: "God is, and He is a rewarder of them who diligently seek Him." God is the Mighty God, the Everlasting Father, and the Prince of Peace. Hallelujah! My heart burns within me as I write.

Don't let any one on reading these humble lines rush off with well meant enthusiasm and say, "Yes, I must write to soldiers—I must answer this or that letter," without first looking to Him for clear guidance to indite your message and fill your letter with Himself; and remember that every soul or mind does not need the same message. Only He understands how to give it.

So, Lord, may my letters be just like this: Oh, write them and guide them and end them in blessing! May they shed light upon many a path, And cause them to trust Thee right to the last.

EVERETT, MASS.

A young convert will be greatly helped and led to the sanctified life if you send him the HERALD of HOLINESS for a year for \$1.50.

# The Christian College and Its Influence

BY PROF. H. O. FANNING

**K**NOWLEDGE is power. No one denies this statement. All that is choicest in the civilizations of all the ages was born of learning. The great moral and spiritual revolutions of history were inspired and directed by men and women of trained minds. The history of the Reformation illustrates this. John Wycliffe, "the morning star of the Reformation," was educated at Oxford, and became a doctor of theology and teacher of divinity there. John Huss, the forerunner of Luther, was educated at the University of Prague, and was dean of the faculty of philosophy in that institution. Luther and Melancthon were noted for their scholarship, and were professors in Wittenberg University. It was there that Luther nailed his ninety-five theses to the door of the Schlosskirche. John Calvin was a man of monumental learning, and one of the most influential men of all time. The Reformation was launched under men who were noted for their learning, as well as for their piety.

Methodism was launched under the leadership of such a galaxy of learned men as the world has seldom seen.

The independence of our country and the abolition of slavery from our fair land were achieved under the leadership of men and women of culture. And the mighty prohibition movement, which is making such tremendous strides and bids fair to speedily deliver us from the devastating curse of drink, has been propagated through the leadership of the learned. The influence of our colleges and college men has been, and is, no inconspicuous factor in this splendid movement.

Knowledge is power, but knowledge is not always power for good. Movements that have brought disaster to the world have been inspired by men and women of learning, as well as those that have brought blessing. The great infidels, deists, and rationalists have been men of learning, and the great universities of the times are flooding the world with representatives of their kind. It was the Sanhedrin, composed of the learned men of Christ's day, that condemned Him to death, and hounded Him to the cross.

Knowledge is power, but whether a power for good or for evil depends upon the character of it, and the character of the person who possesses it. And these depend largely upon the character of the schools where they are acquired.

It is true that some go wrong who are under good influences, but these are exceptions to the general rule. It is bad enough when a child goes wrong over the protest and despite the influence of home, church, and school, but how much worse when he goes wrong because of the failure of these institutions to exercise a positive influence for good. The home, the church, the school must be uncompromisingly Christian. Only thus can we meet our responsibility to our God, our children, our young people, and to the world.

Every child born into this world should be born into, and have the advantages of, a Christian home, a Christian church, and Christian schools. Every effort should be made to make it easy for the child to go right, and hard for it to go wrong. If we allow conditions to be otherwise without protest, we are recreant to our duty.

There are some who say it is unjust to prejudice a child's mind in favor of religion, and that nothing should be said to him on that subject until he is old enough to choose for himself in such matters. This was a feature of the naturalistic tendency in education in the eighteenth century. Speaking of the education of the youth from fifteen to twenty, Rousseau supposes him not even to have heard the name of God previously. His moral and religious education was not to be begun sooner.

Thalwell was one of this sort, and so expressed himself. Coleridge showed him his garden, and told him it was a botanical garden.

"How so?" said Thalwell. "It is covered with weeds."

"Oh," replied Coleridge, "that is only because it has not yet come to its age of discretion and choice. The weeds, you see, have taken the liberty to grow, and thought it unfair in me to prejudice the soil in favor of roses and strawberries."

If we do not give our children a Christian training, the world, the flesh, and the Devil will see to it that they get one of their kind. Why protest against prejudicing the minds of our children in favor of Christianity, and enter no protest against their being prejudiced against Christianity, and in favor of everything else? If we do not cast our influence in with the Trinity of heaven in prejudicing the minds of our children in favor of salvation, we must cast it in with the trinity of evil in prejudicing them against it. In this matter we must be for Christ or against Him; against the Devil or for Him. Indifference on this is impossible.

Our young people must be trained for lives of usefulness in this world. They are here, and they will exert some sort of an influence upon their fellow-men. The training they receive in our schools will largely determine what that will be. They are to be in the world, but not of it; to overcome it, but not to be overcome by it. They must take their places among men. Monasticism and asceticism have proved themselves failures. Our Master has said, "Go ye into all the world," and "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." They must be trained for the battle of life. Matthew Henry said, "It is more to the honor of a Christian soldier, by faith to overcome the world, than by a monastic vow to retreat from it; and more for the honor of Christ to serve Him in a city than to serve Him in a cell." Our young people are to be a positive force for righteousness in the world of men. To do this in this age of general dissemination of knowledge, they will need the best experience God can give them, and the best training the best of Christian schools can afford them. God will do His part. Will we do our part?

Our young people are individuals, but they are more than individuals, they are members of the great fabric of human society. They have their places to fill. God is the great moral Governor of this stupendous organism. He has not resigned, He is still on the throne. In its management He has needed in the past, and still needs, men and women for every duty of life. He needs an Enoch to walk with Him and denounce the evils of his day; a Noah to build an ark to the saving of his house and the condemnation of the world; an Abraham to walk by faith and found a nation as enduring as time, through which God was to bless the world, and with which He is not yet through; a Moses to deliver His people from Egyptian bondage, and give to the world a pattern for all future legislation; a Samuel to minister in the prophetic office; a David to establish His kingdom; a Solomon to build the temple; and a line of kings to rule over His people; a Daniel to be prime minister in the world's first great empire, and others to take part in government all down through the times of the Gentiles. He needs a Paul to bear the name of Christ before kings; and a John to portray the scenes in the next great world crisis; ministers, merchants, mechanics, statesmen, teachers, editors, farmers, and men and women trained to represent Him in every walk and avocation of life. From whence are they coming if not from our schools?

Our boys and girls of today will be our men and women of tomorrow; will be the men and women who shall make our homes, preach the gospel, evangelize the heathen, teach our schools, manage the farms, transact the business, create sentiment, and rule the destinies of the nations of the earth. They will do all

this and more, if we but give them the necessary training. Our boys and girls are the choicest in the land. They are not inferior in brain and brawn to any the country can produce. With pure hearts and clean lives they should excel all others, as Daniel and his companions, whom the king found to be ten times better than all the wise men of his realm. When there was a demand for a man of supreme ability who could manage the food supplies of the world, Egypt could not furnish such a one, but godly Joseph was on hand. When the great world empire of Babylon needed a prime minister, none could compare with Daniel for the position. In every age Christian men and women have distinguished themselves for their learning and ability as well as for their piety. They have advantages over all others. Why should not we expect our young men and women to fill important places in the great drama of life? God has always had use for the well trained. He still has use for them. Let us see that He has them by doing our duty by our schools.

The work we do will be enduring. Daniel Webster said, "If we work upon marble, it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble into dust; but if we work upon important minds, if we imbue them with principles, with the just fear of God and the love of our fellow-men, we engrave on those tablets something which will brighten to all eternity." In view of this stupendous truth, can we afford to be careless in this matter? Dare we turn our children over to the tender mercies of a secularized school system, where the Word of God has no place, and the God of the Word is not revered? Who can estimate the importance of getting a child started right, and who can compute the havoc that has been wrought in the lives of men and women, because they got started wrong? Shelley said, "All of us who are worth anything, spend our manhood in unlearning the follies, or expiating the mistakes of our youth." Most of us know how true that is.

Let us thank God for our holiness schools. The day will come when we will praise Him more for letting us have something to do with these institutions, than for anything else in the world, outside of our personal salvation. To labor and sacrifice for them is not a burden, but a privilege—a privilege such as God has vouchsafed to few in the world. Some day we will see the transcendent importance of this work as we have not seen it yet. Lord, give us such a vision now, that we may give ourselves to it for Thy glory alone.

OLIVET, ILL.

## The Church

BY REV. T. S. MASHBURN

**S**CHOLARS tell us the original Greek word for church is *kuriakon*, meaning "the Lord's house." Some derive it from a Celtic root, *circus*, as many of the oldest temples in which Christians gathered were circular in form. In the New Testament the original word is *ecclesia*, which means an assembly, either secular (Acts 19: 32) or religious (Acts 2: 47). It is applied either to the whole body of believers in Christ, the Church universal (Matt. 16: 18; Eph. 1: 22), or to a particular congregation in a local sense, as the church at Jerusalem (Acts 15: 4), at Antioch (Acts 17: 1).

The original word is mentioned twice only in the New Testament, both times by Matthew; meaning the Church universal (Matt. 16: 18), and meaning the local congregation (Matt. 18: 17). The evangelists usually employ the term, "the kingdom of God," or "kingdom of heaven" for the spiritual substance of the Church universal. A good definition is to be found in article 19, Church of England: "A congregation of faithful men, in the which the pure Word of God is preached, and the sacraments be duly ministered according to Christ's ordinance in all those things that of necessity are requisite to the same." The Church is made up of all true Christians, but in its pres-

ent organic body is divided by names that have a local significance, or by differences on points of doctrine or polity.

In A. D. 31 Christ commissioned twelve apostles and sent them out, saying for them to go not into the way of the Gentiles, but to go rather to the lost sheep of the house of Israel; and as they went to say the kingdom of God was at hand. The time was not yet ripe for them to go into any city of the Samaritans. Organized and commissioned, they were told where to go and where they should not go.

On returning they reported as to results of their work, rejoicing that devils were subject to them in Jesus' name. At the feeding of the multitudes Jesus commanded the people to be seated in companies of fifty, as they were served in regular order. He twice cleansed the temple, teaching us that He must have a clean Church. Last of all, He closed up the great Passover feast, and instituted our holy sacramental Supper. During the forty days that intervened between His resurrection and ascension He met ten times with His disciples, literally fed, and spiritually restored them from their backslidings. Again He commanded them to tarry and wait at Jerusalem for the power of Pentecost. Having received the Holy Ghost and fire baptism, Peter seemed to be the most successful preacher in getting crowds of people and souls saved. Philip was the first missionary sent out, and Stephen was the first Christian martyr. Paul was a ringleader of the sect of the Nazarene. Acts 24: 5; 26: 5; 28: 22, and 15: 5 all deal with the church as a sect, as an organic body. Acts 26: 5 and 15: 5 tell us Paul lived the strict life of a Pharisee; and Acts 28: 22 his accusers declare this Nazarene sect is everywhere spoken against, Paul is denounced as an heretic, a disturber, a troubler, and a teacher of sedition.

Being a chosen vessel to carry the gospel message to the Gentile world, Paul was a great evangelist, a writer of unexcelled ability, a pastor, a church founder, and an organizer; and we may truly say a General Superintendent. In Peter and Cornelius we have the golden link of holiness between the old law, whereby both Jew and Gentile are connected and united into the Church of Christ's mystical body universal, by the baptism of the Holy Ghost. Peter's imprisonment called for constant prayer, both night and day, whereupon God opened the great iron gate, and Peter walked out and on to the home of John Mark, where the church folks were holding an all night of prayer.

About A. D. 44 King Agrippa, grandson of Herod the Great, killed James, the first of the apostles. Paul was much persecuted, suffering great privation, imprisonment, and shipwreck; and yet he esteemed it light affliction for Christ's sake, counting it joy. In everything he gave thanks, being kept in the fullness of the blessing, forgetting the past, and pressing on for the prize of our high calling of God in Christ Jesus, declaring all things work together for good to them that love God and are called according to His purpose. Dr. Bresee said, "When there is no pulpit open, go out and make one." Paul did all of this and much more. The seven deacons filled with the Holy Ghost were a model church board, who could be relied upon by Paul as he went out to push church extension by getting people saved and sanctified, perfecting that which was lacking in their faith. Mark soon faltered and quit the field, and Barnabas seems to have coveted to be senior General Superintendent, consequently he went out and started a separate movement. Yet Paul pushed out and on, preaching, organizing, and counseling with the elders; after which he sent out Timothy to assist him in the work as Superintendent. Timothy was urged to endure hardness as a good soldier of Jesus Christ, to preach the Word, and to report as to his work.

Personally, this writer was brought up to ask permission of his parents before going anywhere or undertaking an enterprise of any kind. So really and truly did he consult with and ask our heavenly Father's will as to coming into the Pentecostal Nazarene movement. And now,

after almost twelve years in this connection, he feels that it is the call of God and surely in divine order. God's ways are ways of pleasantness, and our church polity is easy to subscribe to by your unworthy servant.

We are both aggressive and progressive, and doubtless will improve on all lines, as God re-

veals and inspires and leads us on. Of course, all depends on our humility, fidelity, and holy, clean living. Perfect love is not puffed up, vaunteth not itself, doth not behave itself unseemly, thinketh no evil; rejoiceth in the truth, beareth all things, suffereth long and never faileth.

## Our Western District Assemblies

BY GENERAL SUPERINTENDENT JOHN W. GOODWIN

The five Assemblies, Colorado, Idaho-Oregon, Northwest, Dakotas-Montana, and Alberta, have all been filled with special interest. Every Assembly has had its own particular burdens, which, of necessity, have given variety in matters of business and new avenues for the gracious manifestation of the divine presence. Of a truth it may be said that God was in every Assembly in mighty tides of holy freedom and power; hungry hearts seeking freedom from sin were at our altars in nearly every night service; waves of holy joy often swept over the people, while amid it all the sweetest bonds of Christian unity were always manifested among our people. Our people are not afraid of fire and demonstrations of holy joy, or radical treatment of the sin question. As a people they want red-hot preaching on holiness, which delivers from sin and worldliness, and gives spiritual freedom and liberty in holy worship.

### COLORADO ASSEMBLY

This Assembly was held at Denver, Colo., where Rev. A. G. Crockett is serving our church as pastor. Under the able ministry of Brother Crockett, this church has been given a new vision, and there has been a good increase along all lines. He had everything in readiness for the comfort of the delegates and friends, proving his ability as a good entertainer, with the assistance of his noble wife, who works with him in the pastorate.

This Assembly has had its struggles to get its feet well fixed on a growing foundation. The last year, however, showed a marked increase, which greatly encouraged the people. While this Assembly is still small, yet they undertook great things for the general interests of the church: providing for their District Superintendent, raising over \$400 for the Publishing House, \$1,000 for Olivet University, nearly \$400 for Hutchinson Bible School, over \$2,000 for missions, and \$1,200 for work in the home field. All seemed to get a new vision of the work, and to return home with great energy for more aggressive service for the Master. The closing day was full of interest and blessing, and the altar well filled with seekers as Brother Jackson, our outgoing missionary, brought the message.

Brother Sanner, who was re-elected District Superintendent, is a strong young man, and is leading the pastors and workers on to greater things. This District has a strong band of young men, who are filled with sacrifice and heroism, and I bespeak for them the greatest year of increase in the history of the work.

### IDAHO-OREGON ASSEMBLY

This Assembly was held at Nampa, where the Northwest Nazarene College is located. The establishment of this growing school at Nampa has brought a large number of families here, and this has made for our work a great center of spiritual power. The Assembly came in the closing days of the school year, which gave interest to both school and Assembly. It was a special joy to meet so many friends of other years: Brother and Sister Wiley, Brother and Sister Emerson, Brother and Sister Shields, Brother and Sister Swalm, Sister Winchester, and a number of students, some of whom were graduated and received their college degree.

The Assembly services were largely attended both day and night, and we had seekers every evening, sometimes numbering twenty or more. Our people here are filled with the spirit of missions, and have taken the entire support of three or four of our outgoing missionaries, besides other missionary interests. They also raised \$1,200 for

new work in the home field, and are planning to enter many new fields this year. However, the school interest seems to overshadow everything in tides of enthusiasm. The great educational service, led by Dr. Wiley, can never be forgotten. It was most unique and full of interest, as he led the people in a march around where buildings were to be built or completed. Dr. Wiley told the people "we were not shouting walls down, we were called to shout them up." How the people rejoiced and sang and shouted as we all marched back to the auditorium for the speech making.

But the great time of all came at the evening service. After securing a loan of \$5,000 on the \$9,000 pledges already secured in the "victory campaign," the writer was led to tell the people what could be done if the people could get the vision. The vision was set before the people, then turning to Dr. Wiley this remark was made, "Dr. Wiley, if you could find one man in this congregation who would build that grammar school building at the expense of \$3,000, I believe this District will pledge \$5,000 to complete the boys' dormitory." There was silence for a few seconds, when Brother Crowston jumped to his feet and declared his willingness to build the grammar school. This took the Assembly off its feet, and how they shouted and sang for joy. The Assembly, amid great enthusiasm, pledged the \$5,000. Then as the Assembly became a little quiet, Brother Emerson arose to his feet, in his quiet way and with quivering lip, and remarked that he had plans and would himself enlarge the church building to seat 1,000 people, which was so much needed. This was too much to endure for common people! How the people shouted again and again, and then began to sing and march, until the building would not hold them! The crowd marched out into the open and around Mother Emerson's home; then, standing before the church, shouted until the sound was heard a great way off. Marching back into the church, it being too late for preaching, the altar call was made and more than twenty people came running to the altar under the mighty power of the Holy Ghost. With this \$11,000 pledged for new buildings, pledges for missions, home and foreign, with other moneys raised, this Assembly raised about \$20,000 in all.

The work of the Assembly was greatly expedited through the efficient service of Brother Fred Shields, the secretary, and his assistant, who so fully kept the records in such a complete manner as to have them all in print and ready to distribute Monday afternoon before the delegates departed from the closing Assembly of Sunday night. Sunday was a most wonderful day, and the ordination service of the afternoon will never be forgotten. Brother Jackson brought the message of the evening, which closed with the altar again filled with seekers after God.

This would be called a small Assembly as to numbers, but our people are mighty through God to the pulling down of the strongholds, and most blessed in the art of pulling up money from their pockets to give to the work of God. Brother Herrell, who was re-elected District Superintendent, is a strong character for this pioneer work, and is pushing the work into new fields very rapidly. Best of all, he is giving the people the vision of our great movement, and the Pentecostal Nazarenes of Idaho are sure to be known as a mighty host in the near future. We shall ever remember their songs sung on the depot platform and their smiling faces as our train moved away. God bless Nampa and the Northwest Nazarene College and all its noble workers and supporters.



# THE WORK AND THE WORKERS

## EVANGELIST RALPH GRISWOLD

We have just lately closed a very good meeting at Hayward, Ky. The meeting was a hard-fought battle, yet the victory was sweet. Some few souls prayed through and claimed victory, either for pardon or cleansing. We are now in the midst of what promises to be a good revival here at Argillite, Ky. The people are hungry for God and gospel preaching, and we are expecting real results here.

## EVANGELIST C. B. JERNIGAN

We closed with victory a hard-fought battle at Paris, Tex., where we organized a good church with some choice people. There is a large opportunity open to them there. We expect great things to come out of this revival. Rev. S. H. Erwin and wife were my able assistants. We preached the dedication sermon at Davis Chapel, near Howe, yesterday, amid shouts of victory all over the house. Truly it reminded us of old-time holiness meetings twenty years ago. They have the nicest country church there that I know of.

We begin a revival tonight at Cannon, Tex., where we expect victory.

## EVANGELIST W. H. TULLIS

Since our Assembly at Nampa, Idaho, I have been at home for a few days. We first spent a few days at Nissa, Ore., but I was called away from that meeting before it was over. God has some of His best people there. Brother Miller is pastor and is certainly doing a good work, and is a self-denying servant of the Lord. We are certain that he is sowing some seed there that will produce results in the future. We came to Halfway, Ore., last Tuesday, and will stay here until July 28th, the Lord willing.

This is a small valley in eastern Oregon, off the railroad. They want a Pentecostal Nazarene church here, and we expect by the grace of God to have one before we leave the valley. We will go wherever God leads us as soon as we are through here, July 28th. We never were more sure that our calling is to the evangelistic field.

## EVANGELIST B. H. HAYNIE

We were called to Hamlin, Tex., by the graduating class to preach the baccalaureate sermon. We were there several days, and quite a few were saved. From there we went to Denison, Tex., where Mrs. E. J. Sheeks is pastor. We had a very good meeting, with some thirty-five or forty praying through.

From Denison we went to Texarkana, Ark., with Pastor McLendon. He has done a very fine work at Texarkana and God is blessing him. He is getting hold of a very fine class of people. We closed with a very good interest. Some twenty-five were at the altar the last night, with a goodly number praying through. Truly our fellowship with pastor and church at Texarkana was very pleasant. Our singer was Brother A. M. Gilbert, of Mena, Ark., and he sang well. He is a fine man to work with.

We enjoy the HERALD OF HOLINESS so much, and are doing our best to put it in the homes. My slate is now full until November. I will be glad to correspond with any one wanting meetings in the winter. I will go anywhere the Lord may lead.

## CAMPMEETING AT CROFF, N. D.

A campmeeting was conducted at Jack Williams' old ranch two and one-half miles from Croff, N. D., from June 20th to 30th. The workers were E. Nordin Gilbertson, a student of Taylor University, and also pastor of a church at Portland, Ind., and M. A. Robbins, of Sanish, N. D., a local missionary. The singers were L. J. Fladsted and T. Anderson, students of Taylor University. They are truly filled with the Holy Ghost and fire.

The meeting opened on Thursday afternoon, with about thirty-five present. The above mentioned brothers came here two years ago and began a camp. Five or six were the usual number of attendants, the most ever present being fifteen. But three girls were saved and one woman sanctified, and a fire started, which has been increasing ever since. Brother Robbins has labored faithfully to keep the light burning during the year, and last year with Brother Gilbertson's preaching several have been brought to Christ. There was a powerful outpouring of the Spirit manifest from the first and there were seekers at the altar at almost every service.

On Sundays three services were held and people came for forty miles to hear full salvation preached. There were about twenty conversions and ten sanctified. Pray for us that the spreading of scriptural holiness may be carried on here till it becomes a mighty fire for the Lord. About two hundred people attended on Sundays and a good crowd came week days. There have been five persons saved and sanctified in the writer's family alone, during these two years. Praise His holy name.

Mrs. O. H. OLSON, Secy.

## MECHANICS AT GOOD PAY

If there are among our people tool-makers, machinists, punch and diemakers, lathe and planer hands, turret lathe operators, or those engaged in any line of mechanical work, who would like to serve your country in this great world crisis, and at the same time earn a good support for your family, you would do well to correspond with Charles E. Greeley, who is a member of the Pentecostal Church of the Nazarene, under government employ. Address him at 303-5 Security building, St. Louis, Mo.

## DISTRICT EVANGELIST J. A. G. WILKERSON

We have just closed a four weeks' meeting here at Benton, Ill. God gave us great victory. We had a large attendance and good interest. This was the first holiness meeting ever held in Benton. We are praising God for the privilege of preaching the rugged way of the cross. God gave us several precious souls. We believe a work is established here, that will stand till Jesus comes. After much prayer we found a little mission where we marched our little band to worship. We are believing God for a revival to go on in Benton. Any one passing through Benton, Ill., desiring to stop, you will find a band of holiness people to worship with. We are looking for the results of this meeting to be the means of a Pentecostal Nazarene church. If any one desires my labor I have an open date between now and September.

## THE MOVE HAS STARTED

We praise God for His blessing on our endeavor to get our eastern college on a firm basis. The drive for \$12,000 for a fund to liquidate the debt is going forward. We should have been glad if all the churches on our three eastern Districts had been able to meet their apportionments already, but we are glad so many have done so. Between \$3,000 and \$4,000 has come in, and a proportionate amount of the indebtedness canceled. Now for the rest. Thank God it is coming. The balance will soon be in!

During the last month the trustees, elected by the three Districts, met at Providence, R. I. At that time the stockholders of the Pentecostal Collegiate Institute, also in session, formally voted to turn the property over to these trustees, to be held in trust by them for the three Districts of the Pentecostal Church of the Nazarene. So the entire property is now in the hands of our church. We are now in full and complete control of it and its destiny. Much as we loved it before, and suffered and sacrificed that it might throw its blessed influence over the world, we now feel a glorious assurance that we can go forward as a united body, to make this institution in every way the fountain of unbounded usefulness in the great, onward march of holiness!

The trustees, Brothers Beers, Peavey, Cheney, Hill, Maybury, Angell, and Hanks, have already incorporated and entered into active and progressive plans to make the project a great success. Rev. S. W. Beers was elected president of the trustees, Rev. E. E. Angell, secretary, and L. D. Peavey, treasurer. The proper committees were chosen for by-laws, and for the running of the school. The trustees incorporated under the name of Trustees for the Eastern Nazarene College.

Some very forward looking plans are in progress, of which we will tell you from time to time. Meanwhile Brothers Moore and Millett are securing students, improving the property, and making intensive campaigns for the raising of the balance of the \$12,000. Dr. Moore, our able president of the college, has just made a whirlwind tour on the Washington-Philadelphia District. He had very gratifying success on his trip, and is now visiting several of the camps and laying plans for a great school year.

The drive is on, and we are going forward. The next thing is to get the remainder of our campaign fund. Look what our western colleges are doing. We can do the same! Let all the churches send in their balances at once. If you have any money on hand, don't wait, but send it in now!

S. W. BEERS.

## THE TEXAS GOSPEL BAND

The Texas Gospel Band is now at New Brookland, S. C. This band, consisting of five workers, Rev. C. E. Toney, Misses Mary Elrod and Bessie Kindley, and M. M. Summers and wife, is being blessed of God in this Southland with some real revivals. This is indeed a needy field. The meeting here starts off well. Rev. F. G. Whitlock, the Methodist pastor, is standing nobly by the band and rendering brotherly assistance. Pray for us here.

## FROM R. WEIR

I just closed out a four weeks' tent meeting in Columbus, Ga., Sunday night, July 7th. I had Brother C. E. Shaw with me for two weeks, when Uncle Sam took him away to join the colors and fight for his country. I labored on for almost two weeks longer, when Brother Kunkel, District Superintendent, came to my assistance and helped me out. Revs. Shaw and Kunkel are two consecrated men of God, and God is wonderfully using them in the salvation of souls. We closed with great victory, several hundred having been to the altar during the four weeks, and a good many of them got saved and sanctified. We are expecting a strong church there in the near future.

## EVANGELIST HOWARD W. SWEETEN

We have just closed our first campmeeting, of 1918, at Aurn, N. J. It was a gracious success from every standpoint, for souls were saved, backsliders reclaimed, and believers sanctified. In spite of the cool, inclement weather the attendance was fine, and the tide began to rise from the first. The last meeting closed in a real sweep of victory. This was their first attempt at a campmeeting in this community, and the folks were so delighted with the results of this one, that they formed a campmeeting association to perpetuate the gospel of full salvation in this place.

This camp has been made possible by the untiring efforts of their pastor, Rev. A. J. Smith, upon whom the Lord seemed to lay the burden of the meeting; but thank God others are now taking it up and a permanent camp is to be established.

We are now at the Delanco, N. J., camp, just starting. God is blessing the truth.

## EVANGELIST LEE L. HAMRIC

Our last battle was at old Duncan, Okla. Our God gave us victory, with about thirty souls finding Him in pardon or purity. Some of the finest young women of the town were brought to God. One precious brother, who had preached holiness but who had lost the way, got back to God, and one holiness preacher's wife was gloriously sanctified. Duncan church has some of the cream of the earth in it. A number of fine young people are in the work here. We have property consisting of a good church and parsonage that would be commendable to any denomination, and in a desirable location.

Brother and Sister M. V. Dillingham are the much loved and efficient pastors of this good church. They are, under God, accomplishing great things and building up a good work here. The finances came easy. We hope to be with this good people again in the future. Miss Eula Floyd led the choir and did it to the delight of all. She is a talented young woman. Blessings of the Lord upon our good paper and officers.

## FROM P. P. BELEW

The meeting at Matthews, Mo., was by no means a failure. Owing to it being the busy season of the year, and the church having been without a pastor all year, the battle was a little stubborn; but we continued to wage war on the Enemy till God gave the victory. After the smoke of the battle had cleared away we found that fifteen professions, for pardon or purity, had been made. This was not a very large quantity, but they were of a good quality. There were some exceedingly bright experiences; also some fine people joined our church.

It was our privilege to spend one Sunday with our Louisville, Ky., First church, preaching morning and evening. Brother Dodson, the pastor, is a splendid young man of intense spirituality and rare ability, and his church is composed of some of the finest people that the writer has ever seen.

We are at present preaching the Word in our home town, Knoxville, Ky., and conviction is getting hold of the people. We will return to Caruthersville, Mo., in August to finish out the Assembly year.

These are days of victory for the Pentecostal Nazarenes. God is placing His seal upon our work by saving and sanctifying souls, and we have nothing to do but press the battle, and trust in God.

## CAPTAIN M. L. STROOK AND WIFE

We praise the Lord because he has helped us in our tent meeting, which opened June 7th with a day of prayer and fasting. It was a hard fight from start to finish, but our God surely gave us the victory. Our evangelist, Brother A. F. Balsmeier, of Hammond, Ind., church, preached. His good wife led the singing. Our crowds on the outside were larger than on the inside sometimes, as our tent was pitched in the very heart of the city. The altar work was deep, and the "old man" was crucified in some hearts. Brother B. S. Taylor labored with us. As many as forty knelt at the altar, and some yielded to Jesus. Our open air meetings were good. We gave out tracts, and visited the prison, where ten prisoners knelt on the stone cell floor in earnest prayer, asking God for mercy. We also visited the sick and shut-ins. We gave out over \$25 worth of Bibles. Brother Cain, the evangelist, gave us two days. The children were nicely taken care of by the Sunday school superintendent, and a number were saved. Brother Kim and Brother Nilon, from Chicago First church, helped us in our meeting with prayer and gospel songs, and played on their musical instruments.

God willing we will go to West Pullman with our gospel tent for six weeks. Pray for us.

## EVANGELIST W. P. JAY

At the Idaho-Oregon District Assembly the Jay Evangelistic Band was organized and started out over the District to hold siege meetings, to establish new churches, strengthen young churches, etc. We have a 40 x 60 brown tent, which now costs six hundred dollars, without the side walls. We are also equipped with two camp tents and some other camping outfit. We are praying for an automobile to use in street services, home visiting, and evangelistic work. Will you help us pray, believe, and bring it to pass?

We are still in Buhl, Idaho, which is our first meeting since the Assembly. We have been here three Sundays and will be here another Sunday. We have had seekers in almost every service, and most of them are happy finders. Sunday was a great day. First after the Sunday school came the collection, in which all the money for the band was raised, which, when counted, came to seventy-four dollars more than was asked for. Then followed the sermon, and while we preached the saints broke out in shouts, souls fell at the altar, prayed through, and before we knew it, it was past time for the afternoon service; but we stopped, spread the table, ate, and with swing and victory the services began again with Mrs. Jay in charge. After that we had a breathing spell, and the Young People's Society meeting was followed up with the evangelistic service, which didn't close till midnight. While hundreds looked on many prayed through.

The church here is small, but others are coming. Rev. M. L. Baltezare is their faithful pastor. Our District Superintendent, Rev. N. B. Herrell, will be with us over Sunday, at which time we expect to close up with a big collection for the new church property. Our next meeting will be in Twin Falls, Idaho.

## GEORGIA DISTRICT

At present we are in Columbus, Ga., assisting Brother Robert Weir in a revival meeting. This is the fourth week of the meeting, and the farther along we go the better. Souls are getting to God every night; back debts are being paid; money is being sent to the railroad company for half-fare tickets; old-time power and conviction are felt in the meeting; and many are weeping their way through to the sky. Brother Shaw and Brother Weir opened up here and just had things at high tide when Brother Shaw was called to the service. Brother Weir came to stay with us and help blast out the work on the Georgia District. I believe he will make good.

We closed a meeting in Manassas, Ga., with Rev. J. O. Burnett, as evangelist. Many souls found God in saving and sanctifying power, and I never saw a meeting where prejudice went down as in this one. Brother Burnett is a scriptural preacher, and we can recommend him to any church that wants an old-time revival. Address him at Liberty, S. C.

Sister Duncan is in a revival at Bethel church at present, of which meeting we will report later. Brother and Sister Duncan are doing a great work for God on the Adrian circuit. A large camp-meeting shed is being erected, 70 x 70, and they expect to have it all ready for a campmeeting by July 25th.

We were glad to have the president of our college at Donelsonville, Dr. Ellyson, and Sister Ellyson and the college quartet pay us a visit, and help in the meetings. They are expecting a great year at the Southeastern Nazarene College this year, and we pray God's blessing upon them and their labors. The work is moving along nicely, and reports are coming from all parts of the field that souls are getting to God, and a revival spirit prevails. Victory is sure if we keep true to God.

E. H. KUNKEL, Dist. Supt.

## AN IDEAL SUNDAY SCHOOL REPORT

Quarterly report for second quarter, 1918, of the Sunday school of the Pentecostal Church of the Nazarene of Modoc, Ind.

Number sessions held.....	13
Enrollment for the quarter.....	
Beginners' department.....	16
Primary department.....	7
Junior department.....	11
Intermediate department.....	12
Senior department.....	21
Bible class.....	19
Officers and teachers included in above.....	8
Total enrollment of school.....	86
Grand total enrollment, this quarter.....	86
Last quarter.....	54
Average attendance for this quarter.....	54
Last quarter.....	44
Largest attendance in one day, June 9th, number present.....	76
Average offerings a Sabbath.....	\$6.77
Average offerings a scholar.....	11 2-5c
Compared with last quarter.....	
Attendance increased.....	22 5-7 per cent
Offerings increased.....	174 per cent
At the end of this quarter this school is pledged:	
Olivet University.....	\$40.00
Winchester, Ind., charge.....	25.00
Surplus on hand.....	4.39
	\$69.39

Amount in treasury at beginning of the quarter.....	\$ 24.16
Offerings for the quarter:	
Beginners' department.....	5.75
Primary department.....	4.39
Junior department.....	6.86
Intermediate department.....	11.07
Senior department.....	26.48
Bible class.....	25.74
Total receipts for quarter, including balance on hand from last quarter.....	\$104.45
DISBURSEMENTS	
Supplies, June 30th.....	\$ 10.06
Contributed to the support of hospital in Africa.....	25.00
Quarterly Summary.....	
Total receipts.....	\$104.45
Total disbursements.....	35.06
Balance in treasury.....	\$ 69.39
Divided as follows:	
Missions.....	\$ 13.72
Sunday school fund.....	55.67
	\$ 69.39

I certify the above to be correct.

F. B. HOWARD,  
Secretary and Treasurer.

## OUR ORPHANS' HOME MAKES PROGRESS

It affords us great pleasure to report the progress enjoyed by our orphanage institution at Peniel, Tex. For nearly a score of years Mrs. Hudson and I have, with others, prayed, worked, and waited for just such a home as appears to be developing here. There is no other line of work so necessary, philanthropic, or pregnant with fruitfulness as helping the homeless child, helpless, dependent, guileless, and without judgment, as well as the very foundation of our Zion and great commonwealth, the child of today should have our very first consideration.

The consolidation of the orphanage interest of Rest Cottage Association of Pilot Point, Tex., with the Peniel Orphans' Home, resulting in the adoption of the institution by the Pentecostal Church of the Nazarene, was a long stride toward the founding of a great work. We rejoiced with joy unspeakable; but when, at the earnest solicitation of the board of directors, we assumed the direction of the work and viewed the buildings and grounds in need of repairs and equipment, we became more solicitous and exercised than ever. We began asking the Lord for \$3,000 with which to equip and repair the buildings. The severe winter kept us off the field and increased current expenses, but we continued to wait before Him in prayer and He gave us the assurance that the funds were coming.

As soon as winter weather gave way to the gentle smiles of spring, we began endeavoring to put legs to our prayers. Thousands of pieces of mail were sent throughout the country, and we went into all parts of the five Districts, which adopted the institution, stirring the hearts of the people to the performance of their duty along this line, and God has answered by fire. Sufficient funds are on hand to begin the work of repairing and by the time you read this the walls will have been treated to two coats of paint, and other work will have been done. We request that all those who have subscribed to this fund send in their money at once, and that others join them, that there be no delay in carrying this work forward.

We have a most excellent corps of workers now, and other excellent additions are expected soon. We have about a half a hundred children and excellent work of development among them is apparent.

The meeting of the board of directors elected by the Dallas, Hamlin, San Antonio, Louisiana, and Eastern Oklahoma District Assemblies will take place at 8:30 a. m., Wednesday, August 7th, at which time the charter and constitution will be amended and made commensurate with the purposes and possibilities of the new organization. The work is attracting widespread attention and we see no reason why it should not gain great proportions. Our orphanage bulletin will be sent free on request.

OSCAR HUDSON,  
Superintendent of Orphanage.

## Five-Thousand-Dollar Fund

During the last year a number of special needs have arisen on the foreign field. Our missionaries on some fields have for a number of years been living in houses that were wholly unfit for living quarters, and this naturally decreases their efficiency quite a little. In fact, the health of some of our missionaries has really been impaired and we are face to face with the fact that we must provide suitable living quarters for our missionaries if we are to expect them to be at their best. There are plenty of difficulties in the lives of the average missionaries without asking them to take the risk that is unavoidable when living in houses that were originally intended merely as temporary native huts.

We need a few thousand dollars quickly to provide shelter for our missionaries in China, and some improvements must be made on our mission homes in other fields. In addition to these special needs the General Foreign Missionary Board has been called upon to meet unusual financial problems brought about by the war, and for some time we have made it a special subject of prayer. Just recently we received a letter indicating that God is talking to our people about these needs.

One of our brethren writes that he desires to make a conditional contribution of one thousand dollars. His condition is that we raise four thousand dollars outside of the regular channels, which, together with his donation, will make a fund of five thousand dollars. This will make it possible for the Board to

meet some of the foregoing needs.

We realize that there are many demands being made upon our people at this time, and yet we believe that our people agree with us that the cause of foreign missions must not be allowed to suffer, even though other demands seemingly very urgent are upon us. Our missionaries have left the homeland and gone to the regions beyond and many of them are living lives of supreme sacrifice; and especially in these perilous days they are being called upon to undergo some very unusual trials and we who are left to "hold the ropes" must not fail. Failure at this critical time might prove disastrous.

We are writing our missionaries that they can depend upon our people to do their best. We have tried to encourage them by saying that we were expecting to be able to meet some of the urgent needs very soon. We wrote this because we have never known our people to fail to respond to the appeals made by the Board. We are fully expecting that the Lord will talk to many who read this and suggest to them what they may give to help meet the needs which can only be met if the five thousand dollars is raised.

Please pray about this matter and make a remittance to the General Treasurer, Rev. E. G. Anderson, 2109 Troost Avenue, Kansas City, Mo., and be sure to state that it is for the five-thousand-dollar fund. Your church and District will receive credit for any amount that you may contribute. Do not delay.

# ANOTHER PENTECOSTAL NAZARENE

After weeks of prayer and consideration, we are convinced that our place as a holiness preacher is with some of the distinctively holiness churches; not that we have any grievance against the Methodist church, which has furnished us a home for so long, for we have received nothing but kindness from the brethren; but we feel there would be greater doctrinal and spiritual harmony between us and a full salvation church, than can possibly exist between us and the old church, and, as a consequence, we would be able to do better and more abiding service for our Master. Hence, we have selected from among the holiness churches as a home for myself and family the Pentecostal Church of the Nazarene, and expect to place our membership for the present with some nearby local church; then at the next Assembly submit my credentials to that body.

I have never been anything but a full salvation preacher, and never can be, so I shall cast my lot with a church which stands foursquare for the doctrine and life.

The type of editorial work found in the columns of the *HERALD of HOLINESS* appeals to my heart and brain. The reports from the preachers are inspiring, and to sum up I feel that I want a place in the ranks with you. My present address is Beaumont, Tex., Route 1, Box 168. If I can be of any assistance to the brethren in the way of evangelistic service I should be glad to hear from you at the above address.

CHARLES K. SPELL.

## HAMLIN DISTRICT

Our visit to Brother Stanfield's work, at Illinois Bend, was a pleasant trip in some respects; yet when we found a vacant place, caused by the death of our Brother Watts, we were made sad from a human viewpoint. Yet it is sweet to know he died faithfully at his post. We found Brothers Stanfield, Whitley, Redwine, and Ahern all doing their best as pastors. There are so many open doors to our pastors for visits, with prayers. Our dear pastors have a great field of labor. May God qualify them for faithful and efficient service.

We had good attendance at the Mineral Wells meeting, with quite a few bright professions; yet not what we hoped to see. Brother Charlie Robinson and wife were with us at this place. God's blessing was upon them as they sang, preached, and prayed. They are fine help in revival work. The pastor and his wife have labored faithfully at Mineral Wells; yet our work is in great need of good buildings and grounds close in. I feel if this obstacle could be removed we could see our work there go forward with great success. Our work has suffered some from a spirit of come-outism; yet we feel most of our pastors and people appreciate their church home, and real loyalty to God and the church is one of the best ways to prove we do appreciate our home. We appreciate the sacrifice many of our pastors and people are making to get the truth of the Bible to a lost world.

We go this week to Shannon, Tex., to help Brother McCluskey in a revival with his church. Pray for us.

J. WALTER HALL, Dist. Supt.

## IDAHO-OREGON DISTRICT

The District Assembly left us with an enlarged vision of our possibilities as a District. We set on foot new plans at our Assembly, and now we are working out our plans. Our pastors and people are wide awake to their part in securing the desired victory. We have the Jay evangelistic party in the field with a good tent. They are in a meeting at Buhl, Idaho. More than sixty seekers have been reported at the date of this writing, and another week is ahead. The pastor and people at Buhl are in the work with spirit, soul, and body. The band is a host in song, prayer, and telling forth the good news.

We will purchase lots at Buhl and build a new church. We also expect to build a new church at Emmett, Melba, and Claytonia, Idaho. We are going to move the church and parsonage at Caldwell, Idaho, to a better location; also the church at Ontario, Ore., to a better place, to help us in our work. We will soon have three more new churches ready to organize: Mountain Home, Payette, and Twin Falls, Idaho.

Our work at Boise, Idaho, is moving on with good victory under Pastor Gibson, and has a great future, and Brother Gibson with his workers are winning out. There is a steady growth in all departments of the work.

Our church at Nampa, Idaho, with Rev. J. W. Short as pastor, is getting on well. Our church building at Nampa is to be enlarged to accommodate one thousand people. This church is to be one of our strongest churches. Brother Short is the right man in the right place, with this growing church.

Rev. S. L. Flowers, pastor at Ontario, Ore., is enjoying good victory in his work. We have just begun to get a hold in this District in a way to do something effective in the way of pushing out into new fields.

N. B. HERRELL, Dist. Supt.

# ALABAMA DISTRICT

Since we last reported we have held two very successful meetings. Our first meeting was a tent campaign in Florence, Ala., resulting in about forty professions, either of salvation or sanctification, and ten good, substantial additions to the church. Brother H. H. Hooker was our helper. The church at this place is in good condition, and they have the largest and best Sunday school on the District. Brother Joe Patrick is the superintendent. Rev. A. B. Anderson, the pastor, is much loved by his people, and has the confidence and esteem of the people at large.

Our next meeting was at Cordova, where we had the tent packed every night for two weeks. Seekers prayed through in the old-fashioned way. There were about seventy-five either saved or sanctified, and a class of thirty-four organized. Rev. A. B. Kimbrel, who was my helper in the meeting, will serve the new church as pastor.

Rev. H. H. Hooker has just closed a splendid meeting at Parish. He is now engaged in a meeting at Natural Bridge, Ala., and writes that a real revival is on. Brothers I. B. Cornelison and C. A. Curtis have just closed a tent meeting in Oakman.

Revs. J. A. Munasce and J. N. Russell have just closed a good meeting at Brilliant. Brother Warwick, of Peniel, Tex., and Brother Tom Cheatum have closed a very fine meeting at Carbon Hill, resulting in either forty or fifty conversions.

We are now engaged in the first Alabama District campmeeting. The Lord has given us the place for the camp: Walker county fair grounds with its beautiful shade trees and all the buildings and conveniences necessary for camping. There are several campers on the ground and others coming. The attendance is good, especially large crowds at night, with seekers finding God in the old-time way. The special evangelists are Revs. Allie Irick and wife, and Rev. E. P. Ellison and wife. We are also blessed with the special privilege of having the Donelsonville Southeastern Nazarene College quartet with us, composed of the Misses Ruth and Edith Ellison, Mrs. W. W. Seiber, and Miss Juanita Carter. The fire is falling, the saints are shouting, and I feel like traveling on.

P. M. COVINGTON, Dist. Supt.

# ARKANSAS DISTRICT

Since our last report, we have visited Beech Grove, with Brother Johnson. We were there almost a week, had two services each day, and God gave us a good time. There are some fine folks there.

From there we went to Jonesboro, where we found Rev. William Seal as pastor. Brother Seal moved from Missouri and took that work when it was almost a thing of the past; but God is blessing him and the work is moving off fine. He is giving full time to them. The Sunday school is in good condition. I preached for them at the morning service and the Lord came in power. Folks cried and shouted. It was indeed a good time. At the night service we had a fine congregation and some at the altar. The interest was such that the pastor decided to continue the meeting on through the week. The outlook for our church there is promising.

Our next place was the preachers' convention at Vilonia, and the commencement of the Arkansas Holiness College. There were representatives from the Little Rock and the Louisiana Districts. The papers were excellent and the preaching was good. God is blessing both church and school under the leadership of Professor N. W. Sanford, president of the school, and Brother Harmon, pastor of the church. The outlook for our work there was never better.

Our next place was a revival at North Little Rock, under the District tabernacle. We erected the tent on Washington and Olive streets, and for fifteen days we bombarded the Devil's fortification. We had good congregations from the first to the last. Indeed, it was a good meeting. Wife has accepted the work there and God is blessing her labors.

I am at this writing at Pangburn, with our pastor, Rev. W. S. Harmon, in what bids fair to be a great meeting. The church was filled to overflowing last night (Sunday), and some were at the altar. We are here until next Sunday night, and then we go to Heber Springs for a revival with Brother Mitchell, the pastor. On account of the tent meeting delayed we did not get there as billed, June 5th to 15th. Reports from our preachers over the District show some advancement on all lines.

G. O. CROW, Dist. Supt.

## Spreading the Gospel of Church Extension

BY REV. JOSEPH N. SPEAKES

Secretary, GENERAL BOARD OF CHURCH EXTENSION

On the 27th of May I left Oklahoma City for the western Assemblies to push the gospel of church extension. I stopped at Kansas City and spent a half day with the brethren in the Publishing House, and had a fine visit with my dear old friend, J. D. Scott.

From Kansas City we went to the Assembly at Nampa, Idaho. In all my somewhat extended acquaintance with the holiness movement I have hardly found a livelier bunch than the Idaho-Oregon Pentecostal Nazarenes. Tides of glory and salvation rolled. Some \$19,000 was raised in cash and pledges for all purposes. The church extension work took good. They gave us the birthday offering, took hilariously to the Bresee Memorial Fund, and heartily indorsed Church Extension Day, October 13th. They gave us the biggest cash offering yet received in an Assembly for church extension. Boise, Idaho, church enthusiastically indorsed the birthday plan and made theirs two cents for each year of age instead of one. I told them that wherever this gospel of church extension should be preached it should be told for a memorial of them. What other church will stand with Boise? They do things in big fashion in that country and there are only a little more than 600 members on the District.

Northwest Assembly was great and had a real Pentecostal Nazarene swing and glory. They had grown so that it was found wise to swarm, so two great Districts are now doing business, where only one was before. This great Pentecostal Nazarene movement is moving, and that in the right direction. We were pledged \$1,000 here for the Bresee fund, the birthday offering was adopted, and Church Extension Day indorsed.

From here we went to the San Francisco District and visited the churches for a week. We met with good success and encouragement everywhere.

The great Assembly at Pasadena was the climax of all. This is perhaps the greatest District in the church, and possessed of all

the holy traits so characteristic of the Pentecostal Nazarenes. They will not stop short of victory in anything they undertake. Some \$30,000 was raised for all purposes. They went over the top for church extension, giving \$3,500 for the Bresee fund, making \$5,000 secured on this trip. Help us praise the Lord for it!

We are especially indebted to the General and District Superintendents and the pastors for the many kindnesses and good encouragement. In all our work and traveling for this cause we have never been shown more courtesy and encouragement than on this trip. And we have been given no little kindness everywhere we have gone in the interest of the work. Brothers Goodwin and Reynolds couldn't have shown more interest if they had been particularly charged with the job of pushing church extension. They are men of great vision and believe in every work that the church is striving to accomplish.

On returning we had the privilege of visiting the "City of the Saints," Salt Lake City. We wish our people had the devotion to the cause of truth that the Mormons have for the religion of their false prophet. Their faith in their religion is inspiring, their devotion to it beautiful, and in its propagation they are untiring. Their wealth, health, and all they are and have is thrown into the promulgation of their faith. It is enough to put to shame the average professor of holiness.

When we got home, June 28th, we found our assistant, Rev. J. W. Oliver, had things in good shape and the Lord was blessing. We have no better and more aggressive church anywhere than ours here in Oklahoma City. They are alive on all lines of church activity.

We are much encouraged with the outlook for church extension. The church at large is awakening to the great need of the cause. We are expecting large returns from Church Extension Day, October 13th.

## CHURCH NEWS

### Decherd, Tenn.

We have just closed a gracious revival in the Decherd church. Dr. C. E. Hardy is our pastor, and he also did his own preaching in the revival. This makes two years he has held the revival, and he truly is a great evangelist. He was assisted in song by Brother E. C. Dees. Three and a half years ago we commenced to build our church, with about fifty dollars in sight. We paid over seven hundred dollars for a lot on which to build, and a debt of \$450 was on us until Easter of this year. We raised \$500 and paid this off and repainted our \$1,500 building on the outside. Then the women papered and fixed it up on the inside at a cost of \$180, and the Sunday school has put in a \$128 chapel organ. We pay our pastor \$35 to preach two Sundays a month. We will increase this next year. Truly God is good to us. None of us has much of this world's goods, but God has taught us just a little along the line of giving.—C. C. Shelly, Church Clerk.

### Kansas City First Church

Our revival campaign of about five weeks' duration came to a close July 7th. The precious spirit of the following midweek prayer-meeting indicates that the revival is still continuing, and in fact, such is the case, for at least three tent campaigns are being planned to be held during the summer in various parts of the city, and under the direction of the several preachers in this local church. The last two weeks of the campaign was under the direction of Evangelist W. E. Shepard, whose ministry was a great inspiration and blessing to us all, and was used of God in helping many souls to Jesus for pardon or purity. We gladly recommend Brother Shepard as an able minister, an efficient evangelist, and a truly spiritual man. On last Sunday, July 14th, we had good services both morning and evening. In the evening Rev. W. E. Fisher, president of the Board of Publication, celebrated his twenty-fifth anniversary as a minister of the gospel by giving us a fine sermon on the origin and meaning of our name "Nazarene." This was followed by the members pledging their loyalty to the church in the form of a handshake with Brother Fisher, in which all the members took part.—H. M. Chambers, Pastor.

### Portland, Ore., First Church

For the last two years First church has had two missionary societies, one foreign and the other home. Friday night, June 28th, the two bodies met in a meeting, called by the president of the foreign missionary society, Sister Whitesides, for the purpose of uniting and reorganizing into a women's foreign missionary society. But our men have the missionary work on their hearts as much as the women. Much enthusiasm was manifested, and men and women alike were unwilling to leave the men out of the society. We felt the Lord would be pleased if we had one society in which both the foreign and the home work should have attention, and both sexes could be active members. A committee was appointed to write up a constitution, in harmony with that of the General Foreign Missionary Board, and to select a name for the new organization. That the Lord's blessing was upon this action was evidenced the following Sunday, June 30th. Rev. K. Hawley Jackson and his wife were with us throughout the day, and it was a great day in Zion. The Lord blessed with seekers at the altar, and the raising of over \$700 for foreign missions. At our District Assembly, June 4th to 9th, First church promised to raise \$1,000 for foreign missions the coming year, and by June 30 we had raised nearly \$1,100.—Daisy Putney, Missionary Reporter.

### Muncie, Ind.

We are moving along fine here in Muncie. We have had many special blessings. One was our preachers' meeting at New Castle, Ind. Brothers Goodwin, Harding, and much of that young blood here in Indiana made it a very uplifting and blessed time in the Lord. Then it was my good fortune to spend a few days at Olivet University during the commencement time. It was my first visit and I am very much encouraged. We had a fine commencement address by Dr. R. T. Williams. Now as to the Muncie church: we are in the fight and pushing the battle; the fire is falling, and we are spreading scriptural holiness. We have just closed a two weeks' meeting west of Muncie, in a schoolhouse. God did help us to put the truth on. Last week we commenced six miles north of Muncie with Brother John T. Hatfield in charge. Brother Hatfield is pouring on the shot and shell, and already souls are getting to God. Today I am going down to Morristown to help push the battle for two weeks. We hope to see our District Superintendent organize a new church. In about two weeks we hope to have a fourth Sunday meeting in the center of the "red light" district; then we hope to have John Butler six miles east of Muncie some time soon. Brother Brandyberry is to push the battle at his church ten miles south of Muncie.—Everette O. Chalfant, Pastor.

### Lynn, Mass.

The Lord is still blessing us in our services. Brother Beers is still bringing us rich and wonderful things from the precious Word. We truly have a godly pastor to lead us in the things of God. We have been having especially blessed praise services Sunday evenings. The message in song is always blessed indeed, as sung by Sister Manning or some of our young people. Our young people are getting especially interested in the missionary work. We have a couple of young people in our church whom God has called to this work, also a couple more at school. We have banded together and are holding meetings each month and expect to make rapid strides in the cause of missions. We are planning extra feasts for the coming fall and winter, with outside speakers to help create added interest and zeal. One of our number, Brother Lloyd Byron, has been called of God to preach the gospel. He has left us and we miss him, for he has been a blessing, especially in our young people's class. He is pursuing his studies and preaching as the Lord opens doors. He is located in Cliftondale at present. We are having open air meetings Sunday afternoons, and our young men are still preaching and doing work at the jail Sunday mornings. Our class meetings are so helpful to the young people, and I imagine are quite like the classes in John Wesley's time. We feel like one family, and in the classroom we bring our varied experiences that we may be helped and encouraged and strengthened.—Florence M. Ripley, Reporter.

### Los Angeles Shorb Avenue Church

In leaving the pastorate of the Shorb Avenue Pentecostal Church of the Nazarene for labors elsewhere, we consider it only proper that we should relate after some manner the signal way in which the Lord hath seen fit to bless both spiritually and otherwise in this field. During the last year we have seen the power of God manifest in our midst in true pentecostal fashion. Successful revivals were conducted, and during these and the regular services of the year more than two hundred souls bowed at the altar. Entire families were translated into the kingdom of His dear Son. More than forty were received into membership. While we were anxious that all should remain with us to push the battle, the Lord saw best to take some to be with Him, while others He sent into new communities to tell what a wonderful change in their lives had been wrought. We close this year with almost double the membership we had last year. Financially the Lord enabled us to give \$850 more than was given the preceding year. Through the kindness of outside friends and the faithfulness of the members we burned the mortgage that had been weighing this church down for many years, and met every financial obligation. As we leave this work for our new field of labor at San Francisco, we separate from a people we love and know as a true band of Pentecostal Nazarenes.—Donnell J. Smith.

### Vincennes, Ind.

The celebration of national independence was a little different here from that it had been before. There were several things going on, but the best thing that went on was the all day meeting and basket dinner, under the auspices of the Pentecostal Nazarene church, held in Harrison park. The church here is small and weak in numbers, but 90 per cent of our members are able to pray in public, testify, tithe, and shine. We have more than three times our membership out to service every Sunday night. We raised more money a member than any of the other churches. The all day meeting began at 10 o'clock and ran till about 5. A good song service was conducted and some specials by our local talent, Mr. and Mrs. Benjamin, after which the Lord led the writer to preach on "The Bride of Christ." After the morning service the friends began to spread their lunch, and we all began to be merry. At 1:45 p. m. Brother Payton, one of our boys, led a ring meeting. Testifying, shouting, praising, singing, running, and jumping were indulged in, and you would imagine you were in an old-fashioned Methodist meeting. Then the afternoon service began and the writer and F. H. Benjamin sang a duet, and Mrs. Criswell and Miss Ashby sang a duet, and we prayed and sang and sold books from the Pentecostal Nazarene Publishing House. Then we took up a collection. Russel Gray, business manager of Olivet University, gave us a talk about Olivet, after which he sang a solo. Then Rev. Ralph Gray, a minister of the Methodist church, brought an inspiring message from the text, "The Marks of the Lord Jesus." Rev. Mr. Hertenstein, of Nampa, Idaho, gave a short and effective exhortation and many requested the prayers of the people of God. The day closed with victory and blessing, and much prejudice against the church was removed. There were present people from Petersburg, Lawrenceville, Bicknell, Hymers, Decker, Princeton, Terre Haute, and Olivet. We are marching on.—U. T. Hollenback.

### Bath, Me.

On accepting the pastorate of our church at Bath I found a small band of loyal Pentecostal Nazarenes, who are in love with the work and with each other; so that with unity in our midst and with a vision of the great God we are serving, combined with the vision of our mission in this sin-cursed world, we are pressing the battle for God and holiness, expecting nothing but victory in every conflict. Like Nehemiah of old, we feel that we have a great work to do, and we are trusting in the One who is almighty to give us the victory. Remember us in prayer.—R. Wayne Gardner, Pastor.

### Venice, Cal.

We are settled in our new field of labor, finding some live people, who gave us a hearty welcome and made us feel at home. Sunday was a good day. We had salvation at both services. We are looking ahead as well as looking up, and are expecting great things. As to the Assembly, Dr. H. F. Reynolds preached some great sermons, and the spirit during the Assembly was the sweetest yet. No one even had a spell of righteous indignation, but instead showed the spirit of love and consideration one for the other. I got a broader view of what holiness does for humanity than ever before. Rev. A. O. Henricks told how they had sacrificed and prayed until God had helped them raise the money and save the school. We are glad to have Rev. Howard Eckel re-elected District Superintendent. We feel he is the man for the place.—James T. Black, Pastor.

### Andalusia, Ala.

A good meeting has just closed here. It was indeed a revival. God has done abundantly above what our faith had been able to hope or ask for. Rev. W. O. Self, of Port Aransas, Tex., began June 19th and closed June 30th. His messages were clear, rich, and owned of God from the first to the last. The little Pentecostal Nazarene church here has had rough sailing at times, but there is a prosperous future for this church. Our people are full of hope and gratitude. The saints were greatly strengthened and encouraged. Some were converted, some reclaimed, some sanctified, some helped in their bodies, and some added to the church. The writer, who has been pastor of this church since last December, has resigned and intends to evangelize. Any one wishing our services may write us at Jasper, Ala. Wife will be with me to assist in both song and sermon. In all probability Brother Self will finish our pastoral year with the church here. He is a good preacher, an excellent musician, and singer. He is a rare combination, and we recommend him to any church or people needing a holiness evangelist. At Pensacola, Fla., where we have lived most of the time for the last three years, we have a church of which Rev. L. G. Adams is pastor. We are now en route to the Alabama District campmeeting to be held at Jasper, Ala., July 4th to 14th, and we are anticipating a great feast and pleasant associations with friends and brethren.—Henry Cook.

### Upland, Cal.

We began our work here at Upland June 25th. We find the people much encouraged and pressing the general church work with a zeal that is really delightful. The first of each month our people hold their regular monthly missionary meeting, which is held in some private home, at which time every possible interest in our great missionary work is brought before the people in the way of a good, Holy Ghost program on missions. At our last meeting there must have been at least fifty persons in attendance, and a splendid program on Cuba was rendered. Our people, and especially our missionary society, are full of zeal for the great effort to raise the \$15,000 on our District this year for missions. Rev. C. J. Kinne, District missionary evangelist, is to be with us soon and hold in our church a four days' missionary rally, at which time we are hoping to create such interests in missions as will never die. Last Thursday night we were happily surprised and delightfully entertained by a general visit from many of our people, in the way of a surprise party, who came with their tokens of love and gifts of good things; but best of all each one wore a smile of heavenly sunshine, and we believe it was all prompted by the enthroned Sun of righteousness. The work here at Upland is starting off in fine shape. No one will be surprised when we say, as pastor, we followed Brother Will H. Nerry and wife, who are God's chosen ones, and that we, as pastor and people, are expecting to press the work for souls this year with all our might. I am delighted with the way our people here are handling our good publications, such as The Other Sheep, and The Herald of Holiness. I learn nearly every Pentecostal Nazarene home has in it the Herald of Holiness and a copy of The Other Sheep.—George W. Marine, Pastor.



## Now Bedford, Mass.

Our Sunday school held its annual picnic the fourth of July at Hazelwood park. We were transported to and from there in a large automobile barge, which was packed with our Sunday school children and teachers, and most of our church members. Those who have attended other picnics in years gone by all agree it was the best and happiest day of its kind thus far. Our pastor, Tom M. Brown, and wife made every one feel at home, with their smiling faces and cheerful greetings. Games of different kinds were indulged in, led by Brother Morsey. Our Brother Noble was also a big factor in helping the little ones enjoy every minute of the day.—William W. Atwood, Reporter.

## Worcester, Mass.

God's blessing is upon the Worcester church at this time. We moved the first week in June from our Main street quarters to a hall in a different part of the city, where we have a better opportunity to reach the poorer classes. God is sending the people in. We now have a license for street meetings, and at each evening service we make use of it, and also in the back of the city hall for an hour and a quarter on Sunday afternoons. This is an opportunity we have long sought for, as so many can be reached in this way each Sunday. In the evenings we also preach and sing the Word into the hearts of from one hundred to two hundred and fifty souls. Many of these find their way either by personal or public invitation into the hall, and blessed have already been the results. Saturday evening is our best night. The people crowd the hall, which is well lighted and ventilated, and God has been very graciously filling our altars with penitent souls. Some of these are proving that they have really prayed through and found Jesus most precious to their souls. A real revival spirit is on the church and truly God is putting conviction on souls and pouring out His blessed Spirit in many ways. We believe Worcester church to be in the best place at the present we have ever seen it.—George and Elizabeth LaFlash, Pastors.

## Nampa, Idaho

We have been here in our new field of labor for a little over one month, and we are becoming adjusted to our new environments, and are getting on splendidly. Dr. Wiley, Brother and Sister Herrell, and forty or fifty of the church people were at the depot to welcome us, in the middle of the night. We soon felt like we had found our own, as they shouted and sang, and we rejoiced together. The commencement here was glorious, just like a campmeeting. The college and church are on fire. This is a splendid place to send your children or come yourself for an education. The atmosphere is heavenly, freighted with prayer, and a spirit of unity and love. They seem to have plenty of money out here and it is beautiful how they pour it out for the Lord's work. Since the Assembly we have been having victory and souls at the altar praying through every Sunday, with God's blessings on the people. We have fine congregations. One evening recently when out in the garden we saw several autos coming and a crowd on the sidewalk. They marched us home. It was a complete surprise and a fine donation, with all kinds of substantial things to eat. We had a pleasant evening of song and prayer. After having been away from home so much on the District it is blessed to be in the pastorate again, and at home with my family. We do n't forget our many friends back East.—James W. Short, Pastor.

## Johnson, Kas.

I am still on the victory side of life out here in western Kansas, known as the short grass country. We have been enjoying good things. The blessing of the Lord has been upon this place. We came here last September determined to make this the best year of our ministry, and the Lord has granted it so. We have a nice parsonage almost finished. We began revival services about the first of March, and for four weeks labored for the salvation of the lost. The Lord rewarded with about twenty-five seekers at the altar, most of whom prayed through to victory. A few weeks later Misses Minnie Martin and Eva Rixse, outgoing missionaries to Africa, visited us and gave several very helpful services. Our June group meeting has just passed. We had secured Rev. R. E. Dunham, of Hutchinson, for the group meeting, and the Lord wondrously blessed his labors with us during the three days. There were ten seekers at the altar for pardon or purity. On Sunday a large crowd gathered for an all day service and basket dinner. Rev. Mr. Helm, of Elkhart, came up with five auto loads of his people, which gave us a great boost. Last Sunday morning was a very precious service. Two came to the altar and were very clearly sanctified. I am glad I ever came to western Kansas. The blessing of the Lord has been upon us here.—Vernon Hodges, Pastor.

## TELEGRAMS

## HERALD OF HOLINESS:

The ship on which I sailed has arrived safely overseas.

PVT. STEPHEN WAGONER,  
M. G. Co. 357th Inf., A. E. F.

## MANSFIELD, ARK.

## HERALD OF HOLINESS:

Meeting closed in blaze of glory. About sixty in the fountain. Great missionary service, with \$223.50 raised for missions. Great crowds and good interest all way through. Received a class of nine into the church, with more to follow.

F. R. MORGAN, *Evangelist.*  
N. F. DALTON, *Secy.*

## INDIANAPOLIS, IND.

## HERALD OF HOLINESS:

Closed four weeks' campaign with Rev. George Church, evangelist. George and Effie Moore and Rev. Clyde Green, of Bluffton, Ind., as workers. Organized the Third Pentecostal Nazarene church in Indianapolis, with thirty-one members. Rev. George Church, former president of the Holiness Preachers' Association, of Indianapolis, called as pastor. He comes from the Methodist church, after twenty-five years as pastor-evangelist. Bought church building in good location. Marvelous low price and reasonable terms. Great victory for our church and the cause of holiness.

U. E. HARDING,  
*District Superintendent.*

## CHICAGO, ILL.

## HERALD OF HOLINESS:

We have over ninety thousand dollars toward the Olivet debt fund. We are working night and day, praying and believing that the whole amount of one hundred thousand dollars may be secured. We urge the readers to join in prayer that this great campaign may succeed. Do your best to interest others in this crushing need. Please make special mention of this campaign in your services July 28th. If our people throughout the country would make July 28th a day of special prayer and sacrifice it would no doubt bring in a few thousand dollars yet needed to make possible a successful close of the campaign. Make remittances to Rev. E. G. Anderson, Room 9, 304 West 63d street, Chicago, Ill.

OLIVET UNIVERSITY  
CAMPAIGN COMMITTEE.

## Salem, Mass.

Sunday, June 16th, was a royal day for old Salem. We feel like singing the old chorus, "It Lingers with Me Yet." Eleven dear ones from Everett came over to help fight the Devil, and from 9:30 a. m. until 9:30 p. m. he was kept on the run. We raised in cash and pledges eighty-five dollars. The tide was high, saints sang and shouted, and God won the victory. Sunday, the 23d, the tide rose higher and God gave us three souls.—GEORGE A. RIDEOUT, *Pastor.*

## Downey, Cal.

God has been blessing most wondrously our little church here in Downey. We began the ninth of June a three weeks' series of meetings, having with us Sisters Millie F. Anderson and Margaret Praeter, of Pasadena, as evangelists. Sister Anderson is a good, earnest gospel preacher, and Sister Praeter is one of the very best gospel singers. We truly had most glorious meetings, and taking into consideration the utterly run down condition of this feeble church, the results were good. There were some eighteen or twenty at the altar. Quite a number have joined our church already. We are going on to victory. All of our church obligations are taken care of and we are looking up. Praise our God for the work that has been done.—J. Eaton Wallace, Pastor.

## Chicago Heights, Ill.

The Lord is still blessing the work in Chicago Heights. Sunday, July 14th, was a great day. Our pastor, Brother Milby, preached a powerful sermon from the text, "Behold, I stand at the door and knock." In the evening the message was on the return of the prodigal son, and at the close two precious souls found their way to the altar and prayed through. The glory struck our souls, some cried and laughed, while others walked and shouted. Our work has prospered during the last two years under the faithful service of our dear pastor and wife, Brother and Sister Milby, and our hearts are grieved at the thought of having to part with them at the close of this year. The church would have kept them the coming year, but they felt the Lord would have them in another field of labor, so we pray God will bless them wherever they go. Brother Bacheller, of Kewanee, Ill., has accepted the call as pastor of this church for the coming year, and we are expecting to move onward and upward and win souls for Christ.—Bertha Siegrist, Reporter.

## Everett, Mass.

Sunday, June 30th, was a red letter day at this church. The monthly offering for missions in the Sunday school was over \$41. In the afternoon Rev. Meda C. Smith represented the need of Hope Cottage at Swampscott, Mass., and an offering of twenty dollars was taken for rescue work. In the evening there were six seekers at the altar, and all became finders of God's saving grace. Yesterday, July 7th, was also another day of victory. The special and regular offerings of the day were over \$162. There were five seekers at the altar, among them a sailor boy from Marshalltown, Iowa, who came in from the Charlestown navy yard and spent the day with us. The twelve boys from our church, who are in the service of their country, were all well at the last report, with the exception of one, who was gassed, but is recovering. The first of June the church increased the pastor's salary, and made it possible for him to get a new auto to use in his work. His first trip in it was to the Grandview Park campmeeting on July 4th. Several of our people are attending this campmeeting, and others will go to the Douglas camp, from July 19th to 28th. This will be the forty-fourth meeting held on these famous old grounds.—A. K. Bryant, Pastor.

## Wichita, Kas.

The vision of a full summer evangelistic campaign, spoken of in our former report, has matured magnificently. About May 1st we bought a large tent, 40 x 70, and put it up in the maple grove in the rear of the church. Services have been held in it every day since, and God willing, they will continue till the snow and frost drives us into warmer quarters. In the meantime our church will undergo needed repairs and paint. Brother W. O. Nease, of Phoenix, Ariz., evangelist, conducted the meetings for the first five weeks. At our regular board meeting, June 3d, Brother R. E. Gilmore was unanimously chosen to assist in the evangelistic work. He accepted and is now in the harness. Since the opening of the tent services seekers have been at the altar almost every service. Many of them have prayed through to victory, and many were not satisfied until they had been enrolled as members of the church. The continuous tent service was an experiment, and it was feared by some that it could not be carried out on account of the increased expense; but our pastor's vision in this regard has proved feasible, and has been carried on without any great burden on any. Brother B. H. Edwards is certainly a good pastor. The money has been raised with a shout of satisfaction. The fact is well demonstrated that in a city of the size of Wichita there are enough people who love the old-time religion, the full gospel, to finance the presentation of it in an open tent every day for at least six months of the year. Our street meetings are held every Saturday evening with extra ones on other evenings. The interest has been remarkable, and a number of souls have been saved from this work.—C. H. Whitehead, Reporter.

## Plantersville, Miss.

In my efforts since October 24, 1917, I have prayed in 221 homes, preached sixteen times, and held three prayermeetings; three souls have been saved and one sanctified. I have collected for charity \$30.02. They have paid me for my efforts \$10.21.—Mrs. M. E. Gasaway, Deaconess.

## Santa Fe, Tenn.

We have just closed a ten days' meeting with Rev. J. A. Chenault, at Portland, Tenn. God helped us to preach the Word, and He blessed it to the hearts of the people. Quite a number were definitely blessed. Portland is a nice town of about fifteen hundred, and I see no reason why the Pentecostal Nazarene church should not be established there. We are now in the midst of our meeting at Sawdust. Dr. C. E. Hardy is doing some good preaching. Pray for us.—E. T. Cox, Pastor.

## Sioux City, Iowa

The results of Brother Shepard's meeting with us are still manifest. There is a good attendance at our weekly prayermeeting. We also hold a Tuesday night prayermeeting for the benefit of those at a distance who are unable to get out, also for the benefit of those who are interested but are not members. Last Thursday night we gave Brother Lehman a unanimous call for the pastorate for another year. This makes his fifth year with us. Two of our young men, both members, have been called to government service, and expect to go July 22d. We raised Children's Day, June 14th, \$36 to help pay off the deficit on missions. We are looking forward with great expectation to our District Assembly September 4th to 8th. "The Lord hath done great things for us: whereof we are glad."—S. M. Doebler, Deaconess.

## Troy, Ohio

A very splendid Children's Day missionary program was rendered by the children and young people of our Sunday school here on June 30th. The church was decorated with plants and flowers, also flags of nearly every nation. A large audience listened with interest to the boys and girls as they sang and spoke their pieces on foreign missions. Many were in tears, and no doubt more than one missionary sermon was preached by the dear little children, who are being taught the way of salvation in the Sunday school. At the close of the program the children marched and laid their mite boxes on the table, followed by the older members with the offerings. The blessing of God was on the service and we believe greater enthusiasm has been aroused on foreign missions because of this service.—Mrs. Will Hafer.

## Middletown, Ohio

June 16th was a big day with us here. In the morning we had Children's Day exercises. At this service forty dollars was received for foreign missions, and a good program was rendered. In the evening our new District Superintendent, and old-time friend, Rev. J. Gould, and Rev. E. G. Anderson, were with us in the interest of Olivet University. Brother Anderson's message had the right ring to it. Our people subscribed to the school. We began June 17th evangelistic meetings with Rev. Will H. Hafer, of Troy, Ohio, as our evangelist. His ministry was helpful to the church and much good was accomplished. A few were at the altar. Brother Welsh, our pastor from Ironton, was with us a few nights and helped us push the battle. Brother Paten and daughter rendered helpful service in song. We are looking up and expecting greater things from heaven.—E. E. Wordsworth, Pastor.

## Bluffton, Ind.

So many duties are crowding us that we have neglected to report our work for quite a while. We have been making arrangements for the Williams-Robinson campaign, which will begin in Bluffton August 25th. The writer was elected secretary of the Bluffton campaign committee, and most of the responsibility has so far been falling on him. However, the work is now well organized, and the responsibility well divided. About a month ago the Lord gave us a vision of lost souls in the vicinity where we lived in Indianapolis for a number of years, which has resulted in a tent meeting, and God is now giving us one of the best meetings that has been held on the south side of Indianapolis for years. The workers are Evangelists George and Effie Moore, of the Pentecostal Nazarene church, and Evangelist George Church, of the Methodist church, with the writer in charge. The blessing of God is continually on the work in Bluffton, and we are pressing on for better things. We are looking forward to a great revival under the Williams-Robinson party, and expect folks from all over Indiana and Ohio.—Rev. Clyde E. Green, Pastor.

Your home needs the weekly visit of the HERALD OF HOLINESS.

## Indianapolis, Ind.

Yesterday was a high day at the West Side church. Rev. Charles Harrison was at his best. This is the fourth week of our meeting. Good crowds and great interest were manifested, and the truth is getting hold of the people and a goodly number are finding victory. Some good members have already been added to the church and the end is not yet, praise the Lord.—J. W. Crawford, Pastor.

## Clarksville, Tenn.

At a meeting of the church board recently held at this place, Rev. A. L. Parrott, of Nashville, Tenn., was unanimously called as pastor of the Clarksville church. Rev. H. A. Hamby, our former pastor, felt a definite call to the evangelistic field. He did splendid work for us and was used of the Lord to greatly build up the church at this place. He is a strong preacher and a good man. Any church desiring an evangelist will make no mistake in calling Brother Hamby. Brother Parrott comes to us filled with enthusiasm and on fire with holy zeal, and we feel confident that he will, by the help of the Lord and the co-operation of the church, lead us on from conquest to victory.—W. J. Dickerson, Church Secretary.

## Clearwater, Kas.

Last Sunday was a blessed day with us. There were three seekers at the morning service, and in the afternoon one little girl was converted in the parsonage. Then in the evening at eight o'clock we had our regular service on the street. Six hands were raised for prayer. We praise God for victory now, and greater victory ahead. We serve a God who is able to give us victory.—Charles W. Davis and Wife, Pastors.

## Eldorado, Kas.

We have recently closed a three weeks' meeting with Rev. William O. Neuse, and one of the best meetings Eldorado has witnessed for many years. Between fifty and sixty were at the altar, and all got through except three. We are a small class, but a victorious one. We are marching on to victory. We are planning to build a church, and have about nine hundred dollars pledged, but we need that much more. If you have some of the Lord's money it will be greatly appreciated here. This wicked city of 16,500 population needs a holiness church, and we have no place to worship. Our revival ended with a blessed group rally, one of the best yet. Many said it was one of the finest, as they left for their homes and fields of labor. We especially need your prayers.—F. E. Putney, Pastor.

## International Sunday School Lesson

August 4.

## Growing Stronger

Luke 2:42-52; 2 Pet. 1:5-8.

GOLDEN TEXT: "The path of the just is as the shining light, that shineth more and more unto the perfect day" (Prov. 4:18).

## LESSON OUTLINE

B. F. HAYNES, D.D.

## 1. TARRIED BEHIND IN JERUSALEM (Vs. 42-44).

The parents of Jesus were returning from the feast of the Passover at Jerusalem with the boy Jesus, but unknown to them He tarried behind in Jerusalem.

It is easy to lose Jesus if we are not very careful. We should keep close to Him if we would be sure not to lose Him. We can lose Him:

(a) By neglecting secret prayer. Ceasing to pray in secret will lose Him.

(b) By neglecting our Bibles. If we are diligent in the study of the holy Word which tells us about Him and unfolds Him to us more and more we will not lose Him.

## 2. HOW TO FIND HIM WHEN LOST (Vs. 45, 46).

We will never find Him by looking where we did not lose Him. They did not find Him among their kinsfolks and acquaintances because they did not lose Him there. They had to go back where they left Him to find Him. They left Him in the temple and to the temple they had to go to find Him.

If we lose Him at the neglected altar of prayer we will have to go to the place of prayer to find Him. If we lost Him where we left our Bible in neglect we will have to return to our Bible reading to find Him. If we lost Him by withholding our tithes, we will have to bring all the tithes into the storehouse to find Him.

## 3. IGNORANCE OF JESUS IN STRANGE QUARTERS (Vs. 48-50).

At first thought it would seem strange that the parents of Jesus should have understood Him so poorly. But really this is not so surprising after all. How little He is understood today of those in the Church, and who profess such great things concerning Him. How shallow is the view of many concerning the depth and fullness of the work He proposes to do for and in them. How easily satisfied many are with religion. They are not so easily satisfied with money or knowledge or fame. Of these they want all they can get and are hard to satisfy. In the matter of religion they seem to want the least they can get along with. As Jesus' parents "understood not the saying" which he spake unto them, so many of His children understand not our Lord when He says: "Blessed are the pure in heart; for they shall see God."

So many seem afraid of an un-sinning religion and strive to cling to some sort of "reserved right" to sin some after salvation. God proposes to give us a salvation which settles the sin question forever. He wants to save us from all sin, as well as from every sin—from the pollution of sin, as well as from the guilt of sin.

## 4. INCREASING IN WISDOM AND STATURE (Vs. 51, 52).

Many questions could arise in the mind concerning the statements in these two verses. Why, we might ask, should Jesus have had a human home and have spent His childhood and young manhood there? The answer might be made, that it was to put honor on the home and to teach us the dignity and honor of home life, and that in this sacred retreat was to be found the source of strength in the Church and the nation. We can learn that the Church or the state is alone strong and safe and enduring, as it is buttressed and blessed with homes where the incense from family altars ever ascend and where God and Christ are honored and obeyed.

Why should Christ have had a childhood and gone down with His parents to Nazareth and been subject to them? We could answer, that this puts honor on childhood and inculcates the necessity of submission to authority on the part of children in the home life. Emphasis is more needed nowhere today than on this point, of teaching the young reverence for and obedience to home authority. Anarchism is born in the homes of the country and in the breasts of childhood, and not in public halls under the inflammatory speeches of Emma Goldman and other agitators. If there were "subjection" to asserted authority of parents in the homes of the land there would soon disappear the fruitful soil in which anarchistic teachers could hope to grow their villainy and diabolism.

Great mystery surrounds the growth of Jesus "in wisdom and stature, and in favor with God and man" (v. 52). We see in this the completeness of His real humanity and can glean a lesson on the necessity for:

## 5. GROWTH OF THE CHRISTIAN (2 Peter 1:5-8).

The apostle here most strikingly shows us the means for this development in the religious life. To our faith of surrender or commitment to Jesus we are to add:

(1) *Courage*, so useful in battling against our enemies. To courage, *knowledge* to instruct us in the arts of the Adversary of souls, as well as in the use of the means of our defense and attack. To knowledge we are to add *temperance*, or self-control, that we may keep a level head and maintain victories when gained—that having overcome all, we may be able to stand. To temperance we must add *patience* that we may not grow weary or discouraged in the conflict. To patience we need to add *godliness*, and to godliness *brotherly kindness*, and to brotherly kindness *love*. These last three adorn and empower the inward life, as well as the outward life and influence of the believer. Thus will we grow up into Him our living Head and glorify Him in our body and spirit which are His.

## Evant, Texas

We commenced a meeting on July 4th at Fairview church, Rev. Steve W. Hampton, pastor. He has the confidence and high esteem of the people whom he serves. There are not very many holiness people living in this community, but they love the old-fashioned truth, and go miles and miles to hear it. At times during the meeting the Lord put the shout upon us, which put sinners under conviction. Four souls prayed through and were saved, and two crossed Jordan and staked out a lot in Canaan. To our God be the glory for hearing and answering prayer. We never felt better spiritually, nor any more determined to press the battle to the gates.—W. O. Self.

## PERSONALS

Rev. W. O. Self of Evant, Tex., has resigned his pastorate and entered the evangelistic field.

Rev. J. G. Denore, pastor of our Topeka, Kas., church, is now assisting Pastor E. R. Shook in a tent meeting at Ottawa, Kas. They desire the prayers of God's people for a great revival.

Evangelists Theodore and Minnie Ludwig called at Headquarters last week on their way to Preston, Kas., where they are engaged in a campmeeting.

Evangelist Harry J. Elliott has closed a very successful revival at Anderson, Ind., and is now in the midst of what promises to be a good meeting at Terre Haute, Ind.

Evangelists L. P. and Ida Fretwell, of Hassell, N. M., have just closed a good revival at Moline, N. M., and are now engaged in a battle at May Hill, N. M.

Brother A. L. Conner, of West Tulsa, Okla., writes that there has been a new church recently organized in the Eastern Oklahoma District. All right, brethren, let the good work continue, for God has called us to plant and conserve the work of holiness.

Mrs. Nellie A. Reid will hold special meetings in Springfield and Westfield, Mass., during the months of July and August. She desires the prayers and co-operation of our people, especially in that part of the country.

Evangelist C. W. Ruth was a welcome visitor at Headquarters last week. He has just closed a very successful revival at Lattin, Iowa, and he is now in a battle at Wellington, Tex. He informs us that Sister Ruth had the misfortune to break her right arm on June 24th, but that she is greatly improved and hopes to be at her missionary work soon. Sister Ruth is the president of the Indiana District missionary society.

The local preachers and workers in Kansas City First church have launched a revival tent campaign in the city, and are now in their first meeting under a big tent, well located in a needy part of the city. Sunday, July 21st, was the opening day, and they started off with the real Pentecostal Nazarene swing. They plan to run for two or three months in different parts of the city.

## ANNOUNCEMENTS

**For Sale**—Brand new set of Riddpath's "History of the World." Paid \$39 at Western Newspaper Association. Will take \$25 cash, or \$30 on installments of \$3 a month.—I. E. Miller, Caro, Mich.

**Wanted**—A second-hand folding organ for street service. Must be in good condition and a bargain. Address Rev. J. E. Cloud, Shawnee, Okla. and Treas.

**Announcement**—To my friends, I have accepted the pastorate of the Clarksville church, and my new address will be 1022 Washington street, Clarksville, Tenn.—A. L. Parrott.

**For Sale**—These books in the course of study: "The Preacher, His Life and Work"; "Hints to Self-Educated Ministers"; "Enlarged Book in English."—D. F. Dean, 665 South Park avenue, Pomona, Cal.

**Wanted**—To complete our file of the Other Sheep, the following: April, 1915; January, 1916; February, 1916. Please mail to E. G. Anderson, 2109 Troost avenue, Kansas City, Mo.

**Wanted**—The following to complete our file of the Pentecostal Bible Teacher, February and December, 1916; February, June, and December, 1917. Please mail to Pentecostal Nazarene Publishing House, 2109 Troost avenue, Kansas City, Mo.

**Tent for Sale**—I have a gospel tent made of brown army duck, waterproof, 45 x 100 ft. It is as good as new. For sale for \$550; \$250 down, balance in 1919. This tent can be divided and make 45 ft. round or 45 x 70 ft. I can ship it at any date. Write or wire me.—J. I. Hill, Box 165, Waurika, Okla.

**Notice**—The Nebraska District campmeeting and Assembly will be held September 10th to 22d, with General Superintendent R. T. Williams in charge throughout, and Rev. H. B. Wallin and wife of San Antonio, Tex., in charge of the music. Everybody welcome.—M. F. Lienard, Dist. Supt.

**Notice to Indiana District**—The advisory board has asked that each pastor and church board make August 4th the day for raising all apportionments, pledges, and back accounts. May each pastor and church attend to this matter on the day stated, as it is of much importance.—O. E. Enor, District Secy.

## BIBLE STUDY

## Young People's Society

Lesson for July 28

## EVIDENCES OF CHRISTIAN EXPERIENCE

BY REV. BERTHA MAE LILLENAS

Subject: Courage

1. Courage in dealing with sin. 2 Chron. 15: 8.
2. Courage in meeting enemies. Dan. 11: 25.
3. Courage in crucial times. 2 Sam. 10: 12.
4. Courage in work of church. 2 Chron. 19: 11.

## Bible Examples:

- David slays lion and bear. 1 Sam. 17: 34.
- Gideon's three hundred. Judg. 7: 19, 23.

**Campmeeting**—The annual campmeeting of the Franklin County Holiness Association will be held at Ozark, Ark., August 2d to 11th. Rev. B. F. Neely is the evangelist in charge, assisted by Rev. J. E. Moore, pastor of the Ozark church. For information write J. D. Edgin, Ozark, Ark.—George Muchmore, President of Committee.

**Dallas District Assembly**—Will convene at Peniel, Tex., October 30th to November 3d inclusive, with General Superintendent Goodwin in charge. Let the whole church on this District begin now to pray earnestly and plan well for a blessed, well attended, victorious Assembly. Pastors will please make special efforts from now till the Assembly to bring up good, full reports of their work.—E. G. Theus, Dist. Supt.

**A Recommendation**—Having been Superintendent of the Tennessee District nearly four years I know whereof I speak, when I recommend Rev. Lige Weaver as a good man, pastor, and evangelist. He is now ready for a new field as pastor, resigning the work at Shelbyville, where he has labored for six years building up a good work. Any one wanting a good pastor write him at Shelbyville, Tenn.—J. A. Chennault.

**Tent meeting**—The annual tent meeting at Ashland, Ky., under the auspices of the Pentecostal Church of the Nazarene, will be held under a large tent on the city square, beginning Friday, August 30th, and continuing until September 15th. Revs. Alie and Emma Erick will be the evangelists, and we are praying and expecting God to give us a great time in His name. Professor Wyland will have charge of the singing. For information write C. C. Childers, Secy.

**Notice**—A letter has been received from a brother and his wife in Indiana, stating that they have a farm, well located, that they desire to sell at a reasonable price, and if sold they will make a contribution of one thousand dollars to Olivet University. Should any of the readers of the Herald of Holiness be thinking about buying a farm in Indiana, write to the undersigned, who will give further information.—E. G. Anderson 2109 Troost avenue, Kansas City, Mo.

**Home Wanted for Two Boys**—A widowed mother, desiring to place her boys outside of the peculiar temptations of city life, and feeling herself unable to meet the stress of present temporal needs, wishes to find farm homes for the two sons, thirteen and fifteen years of age respectively. Any one who can, and feels it to be of the Lord to offer the protection and fellowship of a truly Christian home to either or both of these boys, please write me that we may, in Jesus' name, help this mother and her boys.—H. M. Chambers, Pastor of Kansas City First Church, 2409 Forest avenue, Kansas City, Mo.

## DIRECTORIES

## GENERAL SUPERINTENDENTS

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

## Foreign Missionary District Assemblies.

Mexico (northern).....August 7-11  
Presided over by missionary in charge, Dr. S. D. Athens.

## Central America

By

C. Warren Jones

712 West Nora, Spokane, Wash.

SEND FOR A COPY AT ONCE

15c postpaid

J. W. GOODWIN.....Providence, R. I.  
230 Pleasant St.

Michigan Assembly, Grand Rapids, Mich.....September 4-8  
Iowa Assembly.....September 11-15  
Missouri Assembly, Des Arc, Mo.....September 18-22  
Tennessee Assembly, Nashville, Tenn.....September 25-29  
Arkansas Assembly.....October 5-13  
Little Rock Assembly, Prescott, Ark.....October 23-27  
Dallas Assembly, Peniel, Tex.....October 30-November 3  
Hamlin Assembly, Bowle, Tex.....November 6-10  
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.....1423 Canal 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 25-29  
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 6-19

## DISTRICT SUPERINTENDENTS

Alabama—P. M. Covington.....Jasper, Ala.  
Alberta—James H. Bury.....Collingwood, Alta., Canada  
Arkansas—G. O. Crow.....Argenta, Ark.  
522 Olive street.  
Russell's Chapel, Ark.....August 1-12  
Florida's Chapel, Ark.....August 21-September 2  
British Isles—George Sharpe.....Glasgow, Scotland  
Idaho—M. J. Walker Hall.....Parkhead.  
Chicago Central—Charles A. Brown.....Olivet, Ill.  
Colorado—A. E. Sanner.....Kirk, Colo.  
Dallas—E. G. Theus.....Peniel, Texas  
Dakotas—Montana—Earl C. Pounds.....Sawyer, N. D.  
Eastern Oklahoma—E. C. Cain.....Bethany, Okla.  
Florida—Homer L. Goodell.....Miami, Fla.  
919 Fourth street.  
Georgia—E. H. Kunkel.....Manassas, Ga.  
Hamlin—L. Walker Hall.....Hamlin, Texas  
Idaho—Oregon—N. B. Herrick.....Naupa, Idaho  
1621 South Sixth street.  
Indiana—O. E. Harding.....Newcastle, Ind.  
East Thornburg street.  
Iowa—E. A. Clark.....University Park, Iowa  
Kansas—Fred H. Mendell.....Hutchinson, Kas.  
426 East Fifth street.  
Kentucky—H. Rees Jones.....Louisville, Ky.  
2105 West Walnut street.  
Little Rock—T. W. Sharpe.....Delight, Ark.  
Louisiana—T. C. Leckie.....Ellis, La.  
Manitoba—Saskatchewan Mission—C. A. Thompson.....  
Box 298, Regina, Saskatchewan, Canada.  
Michigan—C. L. Bradley.....Berlin, Mich.  
Mississippi—S. E. Galloway.....Houston, Miss.  
Missouri—W. I. Deboard.....Des Arc, Mo.  
Nebraska—M. F. Lienard.....Omaha, Neb.  
412 South Twenty-fourth street.  
New England—H. H. Washburn.....Beverly, Mass.  
New Mexico—J. E. Threadgill.....Estancia, N. M.  
Star route, Box 27.  
New York—E. E. Angell.....Richmond Hill, N. Y.  
701-102d street.  
North Pacific—J. T. Little.....Newberg, Ore.  
Northwest—T. E. Beebe.....Walla Walla, Wash.  
248 Marcus street.  
Pittsburgh—John Gould.....Columbus, Ohio  
1338 Hunter avenue.  
San Antonio—Wm. E. Fisher.....San Antonio, Texas  
138 Princeton avenue.  
San Francisco—P. G. Linaweaver.....Stockton, Cal.  
435 E. Wyandotte street.  
Southern California—Howard Eckel, Los Angeles, Cal., 1405 East Thirty-ninth street.  
Tennessee—F. W. Johnson.....Nashville, Tenn.  
Care Trevecca College.  
Washington—Philadelphia—J. T. Maybury, Baltimore, Md., 825 West Lombard street.  
Western Oklahoma—J. I. Hill.....Oklahoma City, Okla.  
1717 Linwood boulevard.

## EVANGELISTS' DATES

Jarrett and Dell Aycock:  
Hodge, La. Camp.....July 25-August 4  
Hudson, La. Camp.....August 15-25  
Howe, Texas, Davis Chapel.....August 30-Sept. 8  
Waldron, Ark.....September 15-29  
W. H. Cain:  
Cahol, Ark.....July 18-28  
Peniel, Tex.....August 1-11  
James R. Chapman:  
Mony, La. (Ft. Jessup camp).....July 26-August 4  
Erick, Okla.....August 8-18  
Beebe, Ark.....August 23-September 1  
C. C. Cluck and Wife, and J. A. McCammon and Wife:  
Noble, Ga.....July 28-August 4  
Friedland, Tenn.....August 8-18  
Louisville, Tenn.....August 22-September 1  
Sevierville, Tenn.....September 5-15  
Helskell, Tenn.....September 19-29  
Kingsport, Tenn.....October 3-13  
Townsend, Tenn.....October 17-27  
F. W. Cox:  
Urichsville, Ohio.....July 30-August 14  
Milton, Pa.....August 15-25  
Home address, 212 West Prospect street, Ashland, Ohio.  
A. F. Daniel:  
McCloud, Okla.....August 1-18  
Lead Hill, Ark.....August 22-September 8  
Carlow, Mo.....September 12-22  
E. C. Dees:  
Water Valley, Ky. (Mobley camp).....July 21-Aug. 4  
Kersey, Ky.....August 4-14  
Redland, Ky.....August 15-25  
Rutherford, Tenn.....September 1-15  
J. D. Edgin:  
Montana, Ark.....July 6-14  
Piney, Ark. (Mulberry P. O.).....July 19-28

## HERALD of HOLINESS

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

J. D. SCOTT, Managing Editor.

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

Ozark Camp, Ark.	August 2-11
Open	August 11-31
Rewch Grove, Ark.	September 6-15
Open	September 19-29
Harry Joseph Elliott:	
Terra Haute, Ind.	July 22-August 4
J. E. Gaur:	
Franklin, Tex.	July 18-28
Buffalo Gap, Tex., (camp)	August 1-11
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. Hamric:	
Prescott, Ark., Coney church	July 19-August 4
Home address, Box 103, Vilonia, Ark.	
B. H. Haynie:	
Kingsland, Ark.	July 20-August 11
Kingsland, Ark.	August 16-25
Haynes Chapel	August 30-September 8
Oscar and Nettie Hudson:	
Peniel, Texas	August 1-11
Mulberry, Ark.	August 16-25
Calamine, Ark.	August 30-September 8
Jna Lee Hughes:	
Ash Grove (near McKinney, Texas)	July 20-August 12
Sadler, Texas	August 16-26
Near Bowle, Texas	August 28-September 9
Allie and Emma Irick:	
Wayne, Kas., Camp	August 2-12
Willcrest Camp, Nebo, Ill.	August 16-26
Ashland, Ky., Camp	August 30-September 16
Goss, Mo., Camp	September 20-30
Lewis and Mathews:	
Lapeer (Mich.) Camp	August 2-11
Mt. Pleasant (Mich.) Camp	Aug. 16-Sept. 1
Permanent address, 341 W. Marquette Rd., Chicago	
Haldor and Bertha Lillenas:	
Lincoln, Ill. (camp)	August 9-19
Normal, Ill. (camp)	August 23-September 2
J. E. and Dessie Linza:	
Omaha, Ill.	August 2-18
F. J. Mills:	
Parshall, N. D.	August 1-11
Wabek, N. D.	August 14-25
George and Edna Moore:	
Harris Chapel, Ind.	July 26-August 11
Lynn, Ind., Cherry Grove Camp	Aug. 18-Sept. 1
Home address, 1133 Holliday St., Indianapolis, Ind.	
F. R. Morgan:	
Leaox, Ark.	July 20-August 11
Hemby, Okla.	August 16-September 1
Drumright, Okla.	September 6-22
August N. Nilson:	
Hickory Grove, Galva, Ill., (camp)	July 25-August 4
Address: 2109 Troost avenue, Kansas City, Mo.	
John Norberry:	
Silver Heights, Ind.	August 1-11
C. E. Roberts and wife, and F. W. Suffield and wife:	
Kverott, Wash.	July 18-28
2201 Onkes avenue.	
Salem, Ore.	August 1-11
McMinnville, Ore.	August 15-26
John and Grace Roberts:	
Vincent Springs camp (Dyer, Tenn.)	July 26-August 5
Main Springs camp (Prescott, Ark.)	August 9-19
Uba camp (Martin, Tenn.)	August 23-September 2
Wild Cherry camp (Wild Cherry, Ark.)	September 6-16
C. W. Ruth:	
Moorea, N. Y., camp	August 2-11
Old Orchard, Me.	August 16-25
Lamont, Neb., camp	August 30-September 8
Ava, Mo., camp	September 15-22
Perkins, Okla.	September 27-October 6
W. O. Self:	
Waco, Texas (camp)	August 2-12
Brantly, Ala.	August 22-25
Andahwa, Ala.	August 29-September 1
Home address, Port Aransas, Texas.	
W. E. Shepard:	
Dayton, Ohio	August 1-11
Charlton, Iowa	August 15-25
Donalsonville, Ga.	August 28-September 9
Bethany, Okla.	September 13-23
Home address, 5518 Walnut Hill avenue, Los Angeles, Cal.	
Howard W. Sweeten:	
Boyncy City, Mich.	August 3-14
Maybec, Mich.	August 15-25
Mrs. Bessie Williams:	
Salado, Texas	July 18-August 4
Reeds Lake, Texas	August 9-25
Cameron, Texas	September 8-22
Georgetown, Texas	September 27-October 13
Hondo, Texas	October 19-November 3

## Campmeeting Calendar

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. Ludlum, Pastor.

Pentecostal Nazarene camp at Beulah Park, Allentown, Pa., August 8th to 18th. The workers are Evangelists Earl Curtis and W. W. Hanks. 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 Erma, N. J., September 15th to 22d. The evangelists will be Rev. Earl Curtis and Beatrice Beezley. For information write the secretary, Leslie Woolson, Cape May, N. J., R. D. 1.

The annual campmeeting of the Franklin County Holiness Association will be held at Ozark, Ark., August 2-11, 1918. Rev. B. F. Neely is the evangelist in charge, assisted by Rev. J. E. Moore, pastor of the Ozark church. For information write J. D. Edgin, Ozark, Ark.—George Muchmore, president of the committee.

The Cape Cod campmeeting folks will hold their fourth annual meeting from August 9th to 19th, on the C. Advent camp grounds, Marvin, 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.

Pentecostal Nazarene campmeeting at Pasadena, Cal. University grounds will be held August 2d to 11th. Special workers are Rev. Charles H. Babcock, evangelist, and the Wilde-Knight quartet, singers. Earle F. Wilde will be the leader of the big chorus choir and solo singer. Write to R. A. Ransquiter, Pasadena University, Pasadena, Cal., for information.—C. E. Cornell.

The twelfth annual campmeeting of Des Arc, Mo., will be held August 16th to 25th. Evangelist U. E. Hardine of Indiana, will bring the message. 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 I. B. Sipes, Des Arc, Mo.

The Long Island holiness campmeeting will be held at Woodbury, L. I., July 19th to 28th. The camp is located at the corner of Jericho turnpike and Hickville road, about two miles south of Cold Spring Harbor station, on the Wading River branch of the Long Island railroad. This is the only holiness campmeeting held on Long Island. There is a dining hall and tents for rent. For any information further write Mrs. Harry H. Funnell, Huntington, L. I.

The third annual holiness campmeeting will be held July 25th to August 4th at the Hedge camp ground, two miles from Hodge, La. Auto service is easily obtainable from all nearby towns at reasonable rates. Hotel and camp tents on the ground. Rev. Jarrette Aycock and wife, Sisters Bartlett and Perdue, will be the preachers and workers in charge. For information write W. W. McDonald, Mrs. Della Dees, Mrs. M. Sutton, Jonesboro, La., Committee.

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. Schurman, 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. Sanner, chairman of the camp committee, Kirk, Colo.

The twenty-first annual campmeeting at the Main Spring camp ground will begin on Friday before the second Sunday in August, continuing ten days. Rev. John F. Roberts and wife will have charge of the preaching.—Sam Westmoreland, Secretary.

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. Kusan, president, Walbridge, Ohio.

Pilot Point's fourteenth annual campmeeting will be held August 22d to September 1st. Rev. J. E. Bates and wife, of Peniel, 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. F. Roberts, chairman of committee, W. B. Pluson, Pastor.

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. J. T. Maybury, 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.

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 Charlie D. Tillman, of Georgia, who will have charge of the music for the twenty-seventh year. G. W. Mathews, Tifton, Ga., president; J. M. Glenn, Macon, Ga., secretary-treasurer; R. F. Burden, Macon, Ga., chairman executive committee.

This twenty-third annual campmeeting of the Kansas State Holiness Association will be held in Linwood 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.

The Dallas District campmeeting at Peniel, Texas, will convene August 1st to 11th inclusive. The special workers are Rev. W. R. Cain, of Wichita, Kas., and Rev. Oscar Hudson, of Peniel, Texas, as preachers, with Professor Harry Winger and wife, of Hutchinson, Kas., in charge of the music. Peniel is located two miles north of Greenville on the M. K. & T. railroad, and has street car service from Greenville every thirty minutes. Also the great Jefferson highway runs through Peniel. There is plenty of room for campers, with plenty of water for man and beast furnished free of charge. Beds can be secured in the dormitory at the rate of thirty-five cents a night, or \$2.50 for the whole time of meeting. Where persons have their own bedding, cots can be had for twenty-five cents for the whole time. Pastors and evangelists in active service will be furnished both beds and meals free of charge. For further information write J. H. Smece, secretary, Peniel, Texas.

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