

HERALD of HOLINESS

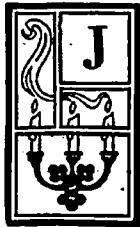
"How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things"

Vol. 7. No. 21. WHOLE No. 333

KANSAS CITY, MO., AUGUST 28, 1918

EDITORIAL

A Marvel of Grace



JOHN D— was a drunkard and had been for twenty years. His poor wife carried all the horrors her position meant as the wife of a debauched and hopeless drunkard. His children lived under the upas tree of all the woes and miseries and despair which their position as children of a drunkard meant. Only the mother could interpret the deep and dark damnation which all this meant. John was also a bootlegger, after prohibition swept his drink from the open saloon. He determined he would not do without it or let his pals do without it. He swore and fought and lied and did every sin in the catalog, unless it was outright murder. He was the worst man in his community and was the dread of all good citizens. He had a praying father and God sent along finally a pastor to his town who had a passion for souls.

A League of Prayer

This pastor had a habit of selecting the most hopeless cases in the town where he preached, and of gathering together the few members of his church who knew God definitely and who could pray and who had a love for lost souls, and he would meet with these and pray steadily for the sinners he had placed on his list. This man John had long since been given up as a hopeless case by preachers and people, and perhaps no prayer had ever been offered for him for years, unless it was by his aged father, who loved him still.

This league of prayer, composed of only the pastor and two or three of his members, held on to God for this poor wretch. Month after month they prayed, but saw no cloud, even the size of a man's hand, to encourage them. They would talk together and plan and occasionally one of their number would venture to approach this bad man and have a few words with him and invite him to church. But the church he never visited. He had no use for the church except to curse it and criticize its members.

The year was nearing to its close since the pastor began his special work on this difficult and seemingly hopeless case. Still he held steadily on, and his collaborators in the unpromising work held on with him. At least one of them did, as we remember well. Near the close of the first year of this discouraging work one day the pastor met this faithful collaborator and said, "Brother George, I feel that we ought to go to see our friend John D— this afternoon. I had some good times praying for him this morning and maybe he is

getting nearer ready by this time. At any rate, I am satisfied we had better go over and see about it this very afternoon." The pastor had just preached at eleven o'clock and most pastors would have deferred the matter till Monday or Tuesday, until they had recovered from the exhaustion of the Sunday's work of two sermons.

All Gone Forever

Readily the lay brother George consented to go, for this was just what he loved to do. They found him in his shop leaning over on the window sill. Accosted by the approaching men he answered by raising his arm over his head and saying, "It is all over, brethren. They are all gone forever." They did not understand him, strange as it may seem. They asked carefully his meaning, trying not to let him know they did not understand him fully. He said, "All my sins are gone. I am saved and am enjoying it all by myself here in my shop where I came to pray." After a few words together he continued, "I have been thanking God sitting here, but have been enjoying it more than I have been thankful. Now I want to pray a prayer of gratitude to God for this wonderful work done for me, and I want you both to kneel with me." His porter happened to be in the room and he said to him, "Bill, I want you to pray, too. Kneel down." The porter said to the preacher, "Boss, something has sure happened to Mars John. He come down here dis mornin' and took a bottle of whisky from the shelf there and throwed it out the door and broke it all to pieces and then commenced to pray."

They all knelt and had a great prayer of thanksgiving to God for the salvation of John and rejoiced together. From that day till now—nearly a year—that drunkard has been sober and a praying man and a regular attendant at church and prayermeeting, and he prays in public and is active in all kinds of church work, especially in trying to save other sinners like he was. He gives every evidence of being soundly saved, in his family life as well as in his business and social life in the community.

We know all the parties to this wonderful transaction and consider it one of the most remarkable cases we ever knew. We know and have lived in the community where it occurred and are acquainted with the family of the unfortunate drunkard who was saved. There are a few lessons we can draw from the case which may help somebody, possibly.

We would stress the habit of this preacher in

praying for the hard cases in his parish. We can say in passing that this young man is perhaps the most successful pastor in the body of clergymen with whom he is officially associated. He had nearly two hundred conversions in two years' pastorate in this place. He was emphatically a man of prayer and of a most earnest spirit of love and sympathy for the lost. Really he had a passion for souls and was never satisfied without one or more of these cases on hand, with and for whom he was laboring in prayer.

He was wise also in seeking out the few really spiritual and praying members, whom he sought to get involved in these cases with him. He never talked about them or the matter in hand save privately to these praying ones. A dead church, such as he generally served could not sympathize with him or help him with these cases at all, and hence he kept the matter to himself, except his counsel and prayer with the one or two members who could co-operate with him in prayerful efforts for the lost ones in hand. This was spiritual wisdom. He got the help and the only help there was in his church, and did not cast any pearls before swine.

He never gave up any one he had in hand. He refused to be discouraged at anything that occurred. He swept on in his faith and patience and labored as if there were every indication of favorable turn in the matter, even if cursed to his face by the man he was praying for. This was truly apostolic and heroic. We should never give up when praying for the lost. God is not dead and as long as He lives there is hope. Two only have to live. As long as the sinner lives and as long as God lives there is solid ground for hope.

It is hardly necessary to say that this bright young man was no higher critic. He was a profound believer in the supernatural and in the deity of Jesus Christ and in the power of God to save instantaneously a sinner from his sins. He was evangelical to the core, and believed in a God-breathed Bible, in a Bible verbally and supernaturally inspired by the almighty God himself. No higher critic does this kind of praying. No preacher committed to the rationalism which Germany has contributed to our American preachers' libraries believes in this kind of conversions. They do not believe in sin, which debauches and damns like this sin of the drunkard. Sin with these kind of preachers of the rationalistic type believe in growing out of the misfortune which has happened to us which the old-fashioned preachers call sin. They will not stand for a salvation which suddenly transforms one from a sinner into a Christian. This is entirely unphilosophic.

God give to us more of the praying and believing kind of Bible preachers! We need them to help save the lost from sin and from hell.

An Aim in Life

ALWAYS maintain and pursue a high and worthy purpose in life. This will be found to be conducive not only to happiness and high content, but also to longevity. Any man will live longer and certainly will be far happier and more useful who has and strictly follows a high purpose or aim in life. Take away a man's purpose in life and he feels that his reason for living is gone and very soon his desire for living will go likewise. With the going of his desire to live will depart also the effort of his will to live. This will make it easier to die and far more difficult to cure him of a malady which otherwise would yield to remedial agencies. From these considerations how important it is to always maintain and loyally follow a good and high aim in life. This does not require any lucrative position, or any special line of business to follow. Many a man and woman who may have passed the age or the strength necessary to follow these special lines of endeavor are nevertheless placed in environments where they are living lives of the highest usefulness and service in their own or their children's homes. It may be the life of a shut-in or the life of a retired man from business, but the place in which they are now providentially thrown may be full of open opportunities for the highest usefulness in influencing

other lives, possibly of the young, especially along lines of piety and holy living. The trouble is, too often we want to follow our own bent instead of the leadings and dispositions of providence. Let us thank God for His providential calls and appointments, fill these faithfully, find them our real aims or purposes in life, and we will be far happier than in repinings at the departure of other positions we would have preferred to fill. We must walk more by faith and less by sight and be content when God takes us where we are unaccustomed to go. Let us follow Him and not seek to follow only our inclinations and desires. God sees not as we see. We may be in that home of our child helping to shape the life and character of a Wesley or a Lee or a Luther or a Frances Willard, who will yet make the world tremble under his holy tread and do mighty work for the Lord and humanity.

An Experience

THE RELIGION of Jesus Christ is experimental and practical. The practical part is dependent on the experimental. No one can live the Christ life who has not the Christ within. A conscious, clear, and rich Christian experience is of untold benefit to the individual possessing it. An experience is, as Coleridge says, "like the stern lights of a ship which illumines the track it has passed." Testimony, which has such an important bearing in many ways upon the spread and power of the gospel, is dependent for its force upon experience. It is by experience we can exclaim with holy boldness, "Come and hear, all ye that fear God, and I will declare what He hath done for my soul." Our hymn voices the matter:

What we have felt and seen,
With confidence we tell;
And publish to the sons of men
The signs infallible.

Christian experience is but Christianity applied and tested. True spiritual experience must be in full accord with the Bible, and when so it is one of the best commentaries on the Bible. A genuine experience is the Bible in concrete, written not with type on pages and bound in leather, but written with the Spirit of the living God on the fleshly pages of the heart and bound and sealed by the Spirit of God. Dr. Gordon well says, "Christian experience, if it be true and divinely inspired, is but the Bible translated and printed in illumined text. Scripture writ larger for the benefit of dim eyes that can not read the fine print of doctrine."

Experience is the very life of the soul. It is the biography of God to its possessor—the fountain of divine life in the soul opened, nourished, matured by Christ through the Spirit. Experience is divine history repeated, incarnated. The Christ is no longer the Christ of history and heaven, but also the Christ in you. The crucifixion is no longer simply historic, a tragedy outside Jerusalem, separated by oceans, continents, and centuries from us, but we have crucified Christ by our sins, have nailed Him to the tree, and spilled His blood. Our consciences own the guilt. We go to Him without the gate bearing His reproach, and in guilt and shame are crucified with Him. We do not have to see the angel who rolled away the stone from His grave's mouth, or hear the earthquake of the third morn, to know that He is risen; but we have felt through all our being the life and the throbs of His resurrection power.

We feel the resurrection near,
Our life in Christ concealed,
And with His glorious presence here
Our earthen vessels fill.

So experienced Paul, and so he sought, "That I may know him and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death." "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me." "We have been planted together in the likeness of his death." "The experience is but the transfer of the person, facts, and history of Christ into the realm of man's spirit, and vitalizing them there as sources of great spiritual power and of holy living."

Holiness.

By REV. W. B. WALKER

Follow peace with all men, and holiness, without which no man shall see the Lord (Heb. 12:14).

PEACE WITH man and holiness unto the Lord is God's idea of the Christian life, for peace and holiness live in harmony together in the same place.

1. The first general division of this great subject, which I wish to call your attention to is,

WHAT IS HOLINESS? We will notice the negative side of holiness.

(a) It is not absolute holiness, for this belongs only to God. We will never obtain absolute holiness.

(b) It is not angelic holiness. This kind of holiness belongs only to those created beings who have never sinned, and have maintained perfect obedience before God. You can never receive that degree of holiness, because we have sinned and come short of the glory of God.

(c) It is not the holiness possessed by Adam previous to the fall, for he was no doubt as pure as the angels. Adam possessed a threefold perfection: physical, intellectual, and moral. We may never possess Adam's physical perfection; the atonement does not claim to do that in this life; nor shall we possess his intellectual perfection; but in regard to his moral perfection, we are not able to see why our loss in the fall is not provided for in the gospel.

(d) It is not man's estimate of holiness that will result in a perfect life, for if it were we would miss heaven. God told Abraham to walk before Him and be perfect, for He knew that it was an impossibility to live before man and make him believe that he was perfect. God said that Job was a perfect and upright man.

(e) It will not exempt us from temptation. Perfectly holy angels in heaven were tempted and fell: Adam was blessed with angelic holiness and was tempted: the Son of God was tempted in like manner as we are, and the temptations continued until the last hour of His life. As John Wesley said, "It is the doctrine that the Devil peculiarly hates."

Now we are prepared to consider the positive side of this blessed doctrine.

Speaking in human language we would say, Holiness is a pure heart filled with God's great love. Reader, as you remember that God created man in angelic holiness and placed him in the Garden to look after it, the Lord said, "Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." The woman partook of the forbidden fruit, and then Adam did likewise. Now the thought is, How did he die? This death was threefold: physical, spiritual, and eternal. He did not die physically at that moment, or eternally. As death means separation he must have died spiritually. In other words, he lost that divine image, and when he lost the divine image he took on himself another image, which was the image of the Devil.

Reader, you and I are not condemned because Adam fell, but from that day until now every person who is born into the world has a corrupt nature in him, not as a judgment sent on him for Adam's sin, but a corruption of the human nature. That child in its mo-

ther's arms looks lovely, perhaps, but if you will only cross it you can very easily detect that nature which is termed the "old man" or the "carnal mind."

For proof that we are born with something in our hearts that ought not to be there, read Psalm 51:5, "Behold, I was shapen in iniquity; and in sin did my mother conceive me." Paul said we "were by nature the children of wrath, even as others" (Eph. 3:2). Now when a child reaches the age to know right from wrong, he will go into sin, and when he gets saved he is only forgiven for the sins he has committed.

This brings us up to another thought, that sin is twofold: actual and original. Actual sins are the sins you and I committed after we came to that point in our age that we knew right from wrong. The original sin is that dark nature in us that causes us to get mad and say ugly things. Original sin is a principle, and actual sin is the outcroppings of an inward principle. So it takes forgiveness for our actual sins and cleansing for original sin. Reader, have you received your cleansing since your forgiveness? We are chosen to salvation through sanctification of the spirit, and this holiness implies a heart thoroughly cleansed from all sin, both inherited and acquired, and filled with the spirit of purity. This implies that no wrong temper, none contrary to love, remains in the soul, and that all the thoughts, words, and actions are governed by pure love.

Jesus said, "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5:48). The holiness in man is the same kind of holiness as in God, not in quantity, but in quality. I might take a pitcher down to the river, and fill it with water. The water in the pitcher would be the same in quality as that in the river, but not the same in quantity. Thank God, it is a blessed privilege to bring our little pitchers to the omnipotent God and have them filled.

When we get saved we receive peace, but when we get sanctified we receive perfect peace. "Thou wilt keep him in perfect peace, whose mind is stayed on thee" (Isaiah 26:3). And again when we receive the work of holiness in the heart there comes a second rest (Matt. 11:28). Paul said, "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness. . . . against such there is no law." God gives to the sanctified heart fullness of joy. God gives to the regenerated soul love, and when that mighty flood of holiness comes into the justified heart, He gives it perfect love (1 John 4:18). This is the sum of it: perfect peace, perfect love, fullness of joy, and rest of soul.

2. The second thought I wish to call your attention to is,

REASONS FOR SEEKING AND OBTAINING THE EXPERIENCE OF HOLINESS.

The Apostle Peter said to "be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear" (1 Pet. 3:15).

(a) Because the Lord has provided it for us and demands it of us. As one writer has said, "God thought it, Jesus bought it, the Holy Ghost brought it, faith wrought it, the Bible taught it, many have sought it, the Devil fought it, but I have it." "The Lord spake unto Moses saying, Speak unto all the con-

gregation of the children of Israel, and say unto them, Ye shall be holy: for I the Lord your God am holy" (Lev. 19:1, 2). Reader, if He is a holy God, the angels are holy, and the saints also who have outstripped us and gone on before, in the name of reason, why aren't we to be holy?

This is the reason He wants us to be holy, because He is holy. Good fathers and mothers want their children to resemble them. The Apostle Peter said, "But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy" (1 Pet. 1:15, 16). Jesus said He came to seek and to save that which was lost, but He gave Himself to sanctify the Church. In John 17:19 He says He sanctified Himself that we might be sanctified through the truth. (Read Ephesians 5:25, 27; Hebrews 13:12, 13.) Jesus was suspended between heaven and earth for our sanctification.

(b) We can not meet God's idea of salvation in its completeness without it. As we have stated before, there is in each one's heart an antagonistic disposition against God and His holiness. This disposition does not reign, but it does remain, and you will feel sinful temper, pride, and self-will. Paul said the carnal mind is enmity against God (Rom. 8:7).

So you can never get to heaven with that principle in your heart. But, you say, where is my dear old mother or father, who lived for God but never heard of the doctrine of holiness? Are they in hell with the doomed? I say, No, a thousand times. If they lived in a justified state they are in heaven. Before you and I were sanctified wholly we never lived all the time without having to repent occasionally, not because we were willfully committing sin, but the inward principle got the upper hand of us. Now when we were repenting were we justified? I think not. So then you have to be sanctified in order to keep justified.

Keep in mind the thought of your loved ones. If they had heard of the doctrine of holiness, possibly they would have accepted it, therefore they are in the same condition as a baby is, for Jesus made provision for this class in the atonement. The salvation of our God is as great as Himself. A perfect Christian is God's greatest work.

(c) It completely satisfies the soul.

1. As to our experience. The Book says, "He satisfieth the longing soul." If you are not satisfied you are not where God wants you. I have heard people say they were sanctified, but not satisfied. That is a mistake, for when the mighty baptism with the Holy Ghost comes into the soul you can put it down that that soul is satisfied, as far as an epochal experience is concerned.

2. As to service, "The oath which he swore to our father Abraham, . . . that we being delivered out of the hands of our enemies might serve him without fear, in holiness and righteousness before him all the days of our life" (Luke 1:73, 75). Holiness causes the soul to cry out, Here am I, send me. It takes the can't out of us, and makes us say, "I can do all things through Christ which strengtheneth me," and trust the loving Christ, who says, "My grace is sufficient for thee."

(d) It gives us power with God and man. Thank God, it gives us power over temptation. The gift of the Holy Spirit and the results of His coming, which were purity and power, are just what the Church needs today.

Every Christian must have his Pentecost if he has the power with God and man he ought to have. The experience of holiness

has a twofold meaning and a twofold work in the believer's heart. First, to cleanse it of inbred sin, and second, to give it power. Oh, how temptation loses its power when the heart is free from everything that would sympathize with it. Such a soul is in tune with heavenly harps, with God as a wall of fire about him, the angel of the Lord encamped around him, and he abiding under the shadow of the Almighty.

Holiness is the natural life of the purified. You might as well attempt to check an earthquake as to stop the stream of holiness from the life of the individual, or church, that has been washed in the blood of the Lamb, and baptized with the Holy Ghost and fire. Oh, the power and influence of a holy life in a community! Somehow it is joined to the Omnipotent. Argument can be resisted, logic can be met, eloquence can be overcome, persuasions scorned, and appeals and warnings evaded and disregarded. But the power of a holy life and presence of a devoted and consecrated soul melts the hard hearts, turns the stubborn will, and leads the sinner to Christ. Holiness is truth embodied. It is the gospel on fire, burning on the altar of the heart, beaming from the eyes, breathing from the

lips, and preaching from the life until the world is compelled to believe. Holiness takes hold of God with one hand and the sinner with the other, and brings them together.

(c) It prepares us for life and heaven. When a person gets ready to die he is just ready to live. Our text said, "Follow . . . holiness, without which no man [no person high or low, rich or poor, educated or illiterate] shall see the Lord." You might as well talk of living without atmosphere as to go to heaven without holiness. Again, you might as well talk of a fish living on dry land as to talk of a person going to heaven without holiness. As Bishop Foster has said:

"It breathes in the prophecy, thunders in the law, murmurs in the narrative, whispers in the promises, supplicates in the prayers, resounds in the songs, sparkles in the poetry, shines in the types, glows in the imagery, and burns in the spirit of the whole scheme, from its alpha to its omega, its beginning to its end. Holiness! Holiness needed! Holiness required! Holiness offered! Holiness attainable! Holiness a present privilege, a present duty, a present enjoyment!"

CLEVELAND, OKLA.

Expecting Too Much

By REV. WILLIAM M. IRWIN

EXPECTANCY encourages, and without it man would be most miserable. Expecting too much encourages for the present, but ends in disappointment. The greater the expectancy the greater the disappointment when it comes. Happy is the man who expects that which is good from others and, if they prove themselves unworthy, seeks to help them to a higher plane of living.

We have met people who have joined the Pentecostal Church of the Nazarene, and before long declared their disappointment at finding imperfections among their brethren. Because of this they have left the church, to go in search of their ideal flock elsewhere; other disappointed ones decide to go alone the remainder of their pilgrimage; some say they never would have joined if they had known thus and so; but others who do not find things just as they had anticipated set about to better conditions. The writer had only one reason for becoming a Pentecostal Nazarene, and that was because he believed that God so led, and no other cause will take him out of the church. We may expect to find carnality and hypocrisy wherever man is found, until Jesus comes. Those who join a church for what they can put into it are not so easily discouraged as those who join for what they hope to get out of it.

We who remain Pentecostal Nazarenes sometimes expect too much of each other. When a church calls a pastor it is rightfully expected that he will take charge of the work, preach at least twice on Sunday, look after the midweek prayermeeting, supervise the Sunday school and Young People's Society, visit the sick, and help all who need his services. He should take an interest in the business of the church, and be a man of prayer and a student of God's Word. When a church expects a man to do these and other pastoral duties, and earn a living by manual labor, it expects too much and may be sure of disappointment. No man can do two men's work and do it well. A pastor who has had school privileges may work eight or ten hours a day, and do the pulpit work fairly well, but what about his other ministerial duties? Just as well ask

the business man to attend to his business and dig clay for a living. Why not ask the young farmer who has received very little schooling to prepare two sermons each week, and do the other pastoral duties, besides caring for his farm?

A preacher may expect too much from his people. He may expect a good salary, when he is idling away his time or is following some money-making scheme, instead of laboring and praying for the salvation of souls and the upbuilding of the saints.

The support of the ministry is an important question in our church. Many of our preachers are underpaid. If we were worth more we might get more, and if we got more we might be worth more. We believe that this question can be partly solved by men who will dare to trust God and keep so busy about His work that they will have no time for secular occupations, and will teach the people their duty in supporting the work of God. We also believe that every pastor can be well paid, if churches and pastors agree to the following:

Let small churches, so located that there is but little chance for development, agree to call one pastor for two or three churches. This will increase the number of supporters and will keep the pastor busy at the work to which God called him. Where there is a chance for growth in numbers, let pastor and people fast and pray and preach and labor together until new people are saved and become members, and new churches are organized and finally other pastors are called. To begin this plan may leave some of our men without calls from churches. These can easily find work in new fields and build up new charges. This will afford a place to invest a part of our home mission money.

We are in a great world-war against sin. Hundreds of souls are passing into eternity without salvation. The time is short and the laborers are few. Therefore let it be resolved among preachers and laymen that those who are called to preach shall not serve tables, but give themselves to fasting and prayer and preaching the Word.

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

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Subscription Price—\$1.50 a year in advance. Change of Address—Name the Postoffice and State to which the paper has been sent, and the Postoffice and State to which you wish it sent. Expiration of Time—Subscriptions are payable in advance. Unless payment is made or request made to have the paper continued, it will be discontinued at the expiration of time. How to remit—Send money order or bank draft, payable to Pentecostal Nazarene Publishing House, 2109, 2115 Troost Avenue, Kansas City, Mo. Entered as second-class matter at the Postoffice at Kansas City, Mo. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 19, 1918.

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

A Few Sunday School Needs

BY REV. J. SAM CURTIS

TO MY mind one of the greatest hindrances to the Sunday school work is lack of brotherly love. St. John says by inspiration, "My little children, let us not love in word, neither in tongue; but in deed and in truth." We seem too prone to think of self. We do not ask ourselves the question, Will it help my brother for me to do this deed or prepare myself to be a better teacher? but, Will it take up some of my time which I usually devote to my work, or which I use for pleasure? Jesus lived a life of love. That is, He put His life out for us. He left many things undone of His own personal likings that He might help others. Are you and I doing that?

A trained teaching force in each Sunday school is absolutely necessary to the salvation of the children of our constituency. We need to wake up to the fact that God has placed many children of non-Nazarene families in our hands. This is the "door and effectual" opened unto us, to win not only these children, but many of the older ones to a know-salvation.

We heard one of our ministers in authority say that the time had come when we could not expect to receive increase into our church except from our own Pentecostal Nazarene homes. We believe that this is a very low opinion, yea, a very small faith, of the power of our Christ and of the Holy Ghost. If our ministry and church will keep red-hot and unctonized we would have all the people we could well instruct and get established.

The real and necessary requisite of a teacher is to know the "details" of teaching so as to "diagnose" the case of every pupil and be able to meet and supply, from a human standpoint, the need of each child.

It is our opinion that this need of trained teachers can be met best as follows: Let a two or three years' standard course be arranged by our General Assembly to be composed of Bible studies, "Child Psychology," Binney's "Theological Compend," and certain books on Sunday school history and hints to the teachers and officers; also a line of books to be read. That these classes shall be organized in each church and the pastor or a graduate teacher shall conduct the class and shall see that the examinations are properly handled when the examiner can not be present. Let this course be advertised and a list carried in our Publishing House catalog.

How my own heart burns to see our church get down to real business along this line. A great deal of the force of our excellent literature is lost in that we haven't the proper number of trained workers to handle it.

Our church holds a unique place in the history of the world, and, brethren, let us rise up in our manhood and womanhood under the leading of God and fill the place brim full. Amen.

"Your Adversary"

By REV. EDGAR P. ELLYSON

In Five Chapters--Chapter Five

SOME ONE may be ready to ask, But does not Satan tempt to the gross, vicious, and more degrading sins? Oh, yes, he has to do with these, but he knows that if he can get men started on the wrong road they will usually do the rest without much urging from him. And he also knows that until he deceives men to some less vulgar things they can not be tempted to the grosser sins. As we have said, he already has the sinner, no matter how respectable he may be, and is probably not especially desirous that he should lose his respectability. At any rate, he is already under Satan's leadership, hence Satan need make little effort on his account. It is the saint, the struggling or the more victorious Christian, who especially concerns him. And he knows that usually it is only with these great deceptions that he can catch them. If he can not cause them to backslide, then he must hinder their growth and usefulness in every way possible. To do this he appears as an angel of light, diverts attention from his main points of attack, and plays the role of the great teacher and benefactor of men.

No one has ever overdrawn the wickedness of Satan's character, but we must remember his subtlety. It is the wiles of the Devil we have to resist. We must not be ignorant of his devices, lest we be caught in his snares. No wonder, in the light of such an Adversary as this, who goes about as a roaring lion seeking whom he may devour, that we are exhorted to "be sober, be vigilant."

There is no place for carelessness, for lightness, for indifference in dealing with the Devil; but if he is properly resisted he can be made to flee. Through the blood of the Lamb and our testimony we may overcome him in all of his devices. Jesus has vanquished him, and the life that is wholly submitted to Him and very careful to follow the Spirit's leading has nothing to fear.

But it must not be forgotten that the Devil is a real, powerful personality, and that he has never been accused of idleness. He is ever the most active of persons. He has existed for a long time, but his age has by no means made him decrepit. His long experience has not changed him, unless it be to make him more cunning and deceitful. His success has been remarkable. He succeeded in the Garden of Eden, he overcame Cain, led Noah into drunkenness, broke the power of Samson, tripped King David, outwitted the wisdom of Solomon, induced Judas to deny his Master, deceived Ananias and Sapphira to lie to the Holy Ghost; he mastered the minds of the ancients, and today he leads multitudes captive at his will. He is no respecter of persons, having no pity for infancy and no respect for old age. No place is too sacred for him to enter, and no work too dastardly for him to perform. He is a powerful foe, unrelenting, unwearied, and merciless.

The Bible seems to justify us in saying that as Satan realizes his time is growing short he will put forth redoubled energy. And we have some good ground for concluding that we are now in the last days of this age or dispensation. Satan is putting forth his best effort along every conceivable line to deceive the very elect and destroy the work of God. He is charging upon the ministry with heavy forces and many tactics; he is hounding the feet of every layman, and is pressing the battle to the very last ditch. These are fearful

days. The Enemy is very resourceful, and is frequent in surprise attacks. We must be sober and vigilant, or we will become ensnared and God will be grieved.

Remembering now the story of the policeman's little daughter struck by the negro, shall we not, since we have the power to so do, make such choice of God and give Him such loyalty of our hearts, and walk with Him with such watchfulness that this awful Adversary of God can not hit us again? Already Satan has too often reached God through us. Shall we not now be more vigilant? Let us together resolve that in this war, so far as we are concerned, Satan shall not win. Christ can help us to the sure and constant victory.

DONALSONVILLE, GA.

A Whole Bible

By REV. BUD ROBINSON

MY BRETHREN, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience." Remember that your heavenly Father's plan is a whole Bible for a whole world, and a salvation from all sin for all men. It was provided for us through the shed blood of the blessed Son of God, and remember that if we have any Bible at all we must have a holy Bible; not a Book partly divine and partly human, partly inspired and partly not inspired, but no man

SERMON OUTLINE

By Rev. C. E. Cornell

Subject: Advance in Righteousness

TEXT: Job 17:9.

1. Righteousness.

- a. Not an inherent quality of human nature; meaning not permanently united as an element of the original quality.
- b. Therefore, not passed from generation to generation; not transmitted by hereditary influences. Sanctified parents do not propagate sanctified children.

But a bestowment by God himself. A transcendent moral change wrought in the soul by the Holy Spirit.

2. Two Spheres of Development.

- a. Spiritual activity.
 - (1) Bible study,
 - Not Bible "skimming."
 - Not a Bible "tinker."
 - (2) Secret prayer.
 - All other prayer will not take its place.
 - (3) Personal evangelism.
 - Study the art of soul-winning.
- b. Spiritual testing.
 - (1) Through the multiplied vicissitudes of life.
 - (2) Loss of loved ones, property, and health.

3. God's Order.

- a. Not irregular, not disorder.
 - His order in the material world. The plant life, the vegetable life. The astronomical world.
 - b. Salvation for the sinner, righteousness introduced.
 - c. Sanctification for the believer, all sin extirpated.
- Then Larger and Swifter Growth.

can cut out a part of the Bible and have any Bible left at all. When one throws away a part of God's Word he takes the other part away, and God takes His departure and leaves the poor religious sinner without God and without hope in the world. He may be religious enough to even fill a pulpit, but he doesn't fill it with the God the Father, God the Son, and God the Holy Ghost. It isn't a hard job to fill it with the rocks under the earth, or the stars above the earth, or the flowing brooks, or the blooming flowers that we find on the earth. That is often done, and precious souls, who cost God His Son and Jesus Christ His blood, are fed on the husks of the earth, and go away to die and be lost. While they are on the way through this world they are paying a man to preach to them a gospel that will save their souls, and he is not doing it. God has said in His Word that if the watchman or shepherd "seeth the sword come . . . and the people be not warned; if the sword come, and take any person . . . he is taken away in his iniquity; but his blood will I require at the watchman's hand."

Let us remember again that if we are redeemed at all it is through the blood of the blessed Son of God, and the man who rejects the blood is a lost soul; his religious profession is not worth paying the taxes on. The man who rejects the blood is without Christ, and a man without Christ is without the Father, and a man without the Father and without the Son could not have the Holy Ghost; therefore his religious profession is a millstone around his neck, and will finally sink him into the depths of outer darkness.

Again, no university man has any special corner on the God of the universe, and has no special privileges in the Bible that God has denied to any of his little ones. We have the same Bible the other fellow has, and the same right to read and study for ourselves. We know that if we educate a good man we have increased his possibility for goodness, for doing good, and for usefulness. On the other hand, if we educate a bad man we have increased his possibility for badness, meanness, and dirty scheming and planning for the dirty work of the Devil; but God says to His children, "All things are possible to him that believeth."

That brings up the man without a college training on the level with the college-bred man, so far as the salvation of his soul is concerned. Of course we know that the man with the college training could be a far more useful man in the world than the man without an education, but he could not have a cleaner heart and he could not have more of the love of God in his soul than the uneducated man. That is enough to make us uneducated people shout for the next ten thousand years. But after all there is not so much difference in the human family, for when King Solomon had found out about everything on earth he made the statement that all was vanity and vexation of spirit. So the man who knows but little about the affairs of this world, and knows and walks with God is a man who is delivered from a world of trouble. That is not only so in regard to wisdom, but is also true concerning wealth. There is but little difference between the rich and the poor, for the rich have so much and enjoy it so little, and the poor have so little and enjoy it so much, that after all the thing is pretty well divided up. Well, Amen! Thank the Lord for a whole Bible and a full salvation.

A new subscription to the "Inasmuch" will take the HERALD OF HOLINESS to some needy soul, and supply him with good, spiritual food.

Love of Women, Love of Money, Love of Praise

By REV. JONAS TRUMBAUER

LOVE, AS a drawing affection for anything outside of Christ and His gospel, is dangerous for the minister, and should be alarming whenever it is detected. In this article we will mention three specified dangers for the minister of the gospel; namely, *love of women, love of money, and love of praise.*

FIRST, LOVE OF WOMEN. The Devil is very subtle and cunning. He appears to ministers as an angel of light. A minister of the gospel, filled with the Spirit and love for humanity, is attractive to all people above other men. He gets into the hearts of the good people, he is kind, he is merciful, he is affectionate, and all admire him. The good sisters, many of whom suffer harsh treatment, are obliged to carry their home cares alone, and besides suffer abuses from the hands of him who vowed to be kind and affectionate to her until death would separate. Many of these poor souls never see the spirit of Jesus manifested in a man until they get acquainted with the minister of the gospel, and they can not help but love the minister (Isaiah 52:7), not with an unholy love but a holy love; like the heathen, when they find the Lord some would like to worship the missionary, for they are right in their first love. But here the Devil sees a chance. Some of these good women are not sanctified and therefore are not as wise as they ought to be; and some who are sanctified do not think of the awful danger the minister is facing.

Then again, the Devil can send a woman to the altar of prayer. She soon professes salvation and joins the church. We know of such cases. She is very kind to the preacher and the preacher's family, and may bring them good things to eat. She may be very thoughtful, more interested in the preacher and his family than any one else in his flock. She is very anxious for him to call at her home. The brother may be innocent, has not detected anything wrong. He thinks her to be sincere, and yet it is a Devil's trap to entangle a good man. The minister may be sanctified, pure, and clean, yet the Devil may tempt him to lust, and the Devil is watching to see him caught. Not all can be tempted on that line. The Devil tempted Jesus, who never had sin, how much more will he tempt His ministers, who were once defiled with all manner of sin? But Paul says, "But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God" (1 Cor. 6:11). The Devil is putting forth double efforts in tempting and trapping, or entangling the ministers of the gospel.

The minister may not be lustful now, and yet the Devil may tempt him on that line as well as others. Brethren, let us heed the danger signal Jesus is holding up, "Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak" (Matt. 26:41). Paul, in a sanctified state, said, "I keep under my body, [not the body of sin as some would have it, but his body] and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway" (1 Cor. 9:27).

Do not tell me that sanctification will eradicate the created, God-given functions. But it does take out sin and gives man power to control and use them for the God-given purposes. Holiness does not remove human nature. Skeptics will use this argument against holiness. Brethren, beware! A minister may be sanctified and yet may suffer severe attacks

from the Devil. The work of a holiness preacher brings him mostly among the opposite sex. We have seen young women just saved, full of love for the saints, and especially for the minister, who have no thought of danger. They love to stay and hold the minister's hand and talk. Right here the minister must be cautious. He must know his place. If the sisters do not know better, he must teach them, to save them and save himself. A young evangelist or a young preacher having success in winning souls is in great danger. He should ask God for special wisdom and grace to abstain from the very appearance of evil, both in meetings and in his private life. Many good men, whom God anointed for His work, have gone down with a crash,

never to rise again. He may be forgiven and go to heaven, but may never be recommissioned to preach God's Word. There is no other sin so shameful and degrading to a minister as the sin of adultery.

SECOND, THE LOVE OF MONEY. Every minister will caution his people against the sin of covetousness, and at the same time the Devil is doing his best to work his game on the minister. We make reference now to saved preachers. These are, as a rule, self-denying, sacrificing men, who have left all, given up all for Jesus. They gave up home comforts, their occupation, their business, their friends, many have abandoned all hope of ever having a home of their own, and they became poor to make others rich. No other class of men under the sun, according to their ability, are receiving such low pay as ministers who are preaching the undefiled religion. No other set of men anywhere are willing to sacrifice like the servants of Jesus. The holiness preacher sees the prosperity of his friends, who are living comfortably in their homes and need not move every year or two. Some are in money-making business, others commanding a good salary, some climbing up in the political world. The preacher sees this, then he looks upon his own family and says to himself, "My children have no such advantages," and he looks at his beloved companion, who has stood by him through all kinds of hardships, with hardly enough sometimes to make ends meet.

About this time the Devil gets in among the members of his flock and some kick up their heels against the pastor, even those for whom he had sacrificed time and strength to keep them on their feet spiritually, praying for them in the night, when others were asleep; but now in return, they speak evil of their pastor. Right here the Devil will not miss his chance. He is on hand to reason with the minister, for he did the same with Jesus. He tells the preacher, "You have it hard. You are sacrificing for the good of others and not many appreciate your work. Besides this, they keep you poor, and do not pay you half as much as some of your members make." The Devil's words are true, and are so suggestive, so sympathetic. He says, "You are too good a man to put up with all that. It is not right the way you are treated. You could do much better if you leave this bunch. You can get a good position."

The Enemy here is likely to show him the glory of his kingdom, and under the circumstances, hardships, and fiery trials the preacher is going through, these kind and sympathetic words may appeal to him at the time, and he will say, "That is true." He stands perplexed, then, and confused, but the faithful Spirit says, "Pray." He goes to his knees, and even there has a struggle to pray through, but God is faithful and He shows him the recompense of reward. The light flashes upon him as he exclaims, "The reproach of Christ is greater riches than all the treasures of this world. I'll suffer it through with the people of God." Remember, brethren, God sent angels to strengthen Jesus, and He will send them to us, if needs be.

But alas! Many good preachers and soul-winners, for the love of money, have yielded to the voice of the Enemy, and made shipwreck of their faith. We know of five holiness preachers in the East, who traded with the Devil, for the love of money. They joined a denomination where they dared not preach holiness definitely. We know of three others, who for the love of money, went into the real estate business in connection with preaching. Their time and hearts were divided, and they

The Two Ways

BY D. C. NICHOLS

I was once a traveler
On a broad, well traveled way;
Going with the multitude
Still farther every day.

The way seemed so beautiful,
And every one so gay;
There appeared to be much happiness
In this worldly, giddy way.

But as I traveled onward
Disappointment came to me;
I found this way was not
What it had seemed to be.

My heart seemed so heavy
When I would try to be glad;
Instead of joy and gladness
I was very, very sad.

Beneath the smiles of travelers
I found a weary sigh;
Behind the joy and laughter
There was a bitter cry.

I saw a dim, straight path,
With travelers not so gay;
That looked to be quite different
And led a different way.

The pilgrims went straight forward,
Their eyes were set above;
They sang the songs of Zion,
Their hearts were full of love.

I left the broad road
And took the narrow way;
I felt my sins forgiven,
And my night was changed to day.

There seemed to be a trouble
Which lingered just inside,
Until I was quite sure
The old man was crucified.

And then there came a hungering
For the Comforter to abide;
The Holy Spirit came upon me
And I was sanctified.

And now I am a pilgrim
Who travels on toward God;
I find sweet peace and comfort
In the path my Savior trod.

I meet with trials and temptations
In this path I'm traveling in;
But He helps me overcome them
And keeps me from all sin.

I can see on up my pathway,
Up the path my Savior trod,
A city which hath foundations,
Whose Builder and Maker is God.

In my Father's house of many mansions,
It seems I can almost see
A place of peace and comfort,
Which He has prepared for me.

When my journey here is over,
And I reach my home above,
I shall dwell with him forever
In that place of perfect love.
CAMP TRAVIS, TEXAS.

lost their hold on God and on the people, and will likely be damned if they do not retrace their tracks.

The love of money in the hearts of preachers has choked out the love of Christ that constrains men to sacrifice for souls. Brethren, "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage" (Gal. 5:1). Oh, how sad! A minister of God, losing his commission for the love of money.

THIRD, THE LOVE OF PRAISE. We remember Jesus saying, "They loved the praise of men more than the praise of God" (St. John 12:43). This is another dangerous snare the Devil has laid for the ministers of Jesus. Just take an ordinary professor of religion, or if you please, take the mass of Christians, so-called. They conform themselves to the popular opinions of men and instead of making Jesus Christ their standard and the Bible their rule of life, they take public opinion for their standard. The question with them is not, What does the Bible really require, or what will God have us do? but they have no standard of piety, either high or low. Their object is not to know what the Bible lays down as a duty for them, but rather, What is the crowd of professed Christians doing? and what is popular? rather than what is right.

It is easy to see that reputation is their idol. They dread to lose their reputation more than to offend God. They love the praise of men more than the praise of God. This class is always intent on making friends on both sides, and taking the middle course always. They avoid the reputation of being righteous over much, but aim to be religious without ever being called fanatical. They are willfully closing their eyes to the Scripture. Paul said, "All that will live godly in Christ Jesus shall suffer persecution."

If one of this class should be a preacher and should preach a sermon, he is more anxious to know what the people thought of it than to know what God thought of it. And, if he feels he made a failure, failed to gain the approval of the folks, it cuts him ten times more than the thought that he has dishonored God, and hindered the salvation of souls. Why? Because he loves the praise of men more than the praise of God.

Brethren, this is the most dangerous, the most perilous snare, the most entangling arraignment the Devil ever laid for us holiness preachers, this striving to please carnal folks. The Devil laughs at us, and the Holy Ghost is grieved away. Paul said, "Do I seek to please men? for if I yet pleased men, I should not be the servant of Christ. But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ" (Gal. 1:10-12). What does Paul mean when he says, "The gospel which was preached of me is not after man"? He means he did not tickle itching ears, nor was he under obligations to men. He was not the servant of men, did not receive this gospel of men, neither taught it by men. The Holy Ghost, through Paul, gave us here a true pattern of a faithful gospel preacher. The temptation to us is not so much to please the unconverted crowd as it is to please the carnal professors of religion, especially these nice folks supporting our meetings.

We heard of a preacher whose messages were straight and faithful to his congregation, and then in private homes and conversations he lowered the standard in order to gain the good will and praise of those yet carnal.

These preachers love the praise of men more than the praise of God. The love of praise in a holiness preacher is a selfish principle. He aims not to bring praise to his brother minister, but to himself always. He preaches the theory of the doctrine, and he himself is filled with carnality. This foe must die, or else great will be his calamity spiritually.

A self-ambitious, praise-loving preacher is dangerous to himself and to his congregation. If it is a worldly, so-called church he is acceptable and he suits his crowd, but if it is a holiness church, it is only a matter of time until the break will come, and he will be humiliated. "Whosoever shall exalt himself shall be abased" (Matt. 23:12). If the minister's supreme purpose is not to please God, to exalt Jesus alone, he is out of joint with God, and he should know it. He is steering a dangerous voyage with many souls on board.

The Meaning of Leaven

By Rev. F. W. JOHNSON

Another parable spake he unto them: The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened (Matt. 13:33).

IN EXPLAINING away the story of Jonah, it has been said, by one of the critical movement, that "Christ adopted current errors as He adopted current dress and current language; therefore, no statement He made relative to the Scriptures forecloses the investigation of modern scholarship." In the opinion of the writer it is much more appropriate to reverse the proposition, so as to read as follows: "Modern scholarship has adopted current errors as it has adopted current dress and current language. Therefore, it is not to be relied upon when it makes any statement which contradicts Jesus Christ." Scholarship has rendered invaluable service to the Christian world, and the writer feels a very great debt of gratitude to it, but in matters of exposition he has always held to the right to make his final appeal to the Word of God. The expositor who fails to harmonize the Bible with itself hinders the soul in its progress toward God. I do not object to criticism, but to methods by which some criticize.

Two methods are generally used: (1) Interpretation which harmonizes the text with every other passage in the Bible; (2) Interpretation which harmonizes the text with some theory or system of doctrine. The former is always safe, but the latter is sometimes destructive.

The passage cited above must be treated by one of these methods. One believes that leaven in the text is used in the bad sense, and another believes that it is used in the good sense. The value of the text, as a witness in either case, depends upon the ability of the position taken to harmonize the text with its context and other passages in the Bible. If we take leaven in the text to be used in the good sense, it becomes our duty to harmonize that thought with the context, and other passages upon the same subject. In order to do this correctly, we must define the use of leaven in the good sense in Matthew 13:33.

Quoting from one who holds the position that leaven is used in the good sense in this text we have the following definition: "The leaven is prophetic, and is intended to show, principally, how, from a small beginning, the gospel of Christ should pervade all nations of the world, and fill them with righteousness and true holiness." We have from another, "He (Jesus) thus teaches how the gospel lifts

Brethren, if we love and seek the praise of men we will go down. If we seek the praise of God, we will go up, and when we get the praise of God we also get the praise of the holy people. This is unavoidable. When God is glorified, His people are edified. When Jesus is exalted the Holy Ghost puts His seal upon the preacher and his work, and God's people are blessed. They can not help but praise the preacher and love him who brings to them God's message, for he has in him, not the love of praise, but the love of Christ and His kingdom; and God does reward and exalt him in this life.

Brethren, be true. Keep your hearts pure, your conscience void of offense, covet to know the whole will of God, and walk in it. Cherish the cross and the reproach of Christ, and your reward shall be without end. Amen.

society, as it lifts the individual who accepts and obeys the whole truth." We notice first in the parable of the sower, the "word of the kingdom" pervades and fills with righteousness and holiness only a small per cent of the hearers. The position defined above can never be harmonized with the statement of fact given in this parable of the sower. Again, the parable of the tares gives us a statement of fact which stands directly opposed to the use of leaven in the good sense. The dragonet furnishes very strong evidence against the position. So leaven defined in the good sense puts the parable at variance with three of its associates in the series of parables in Matthew 13, which is abundant evidence to put the position, eternally, in the column of errors.

When we come to other passages upon this subject the testimony is overwhelmingly against the above use of leaven. We have neither time nor space to comment upon the texts, nor to even quote them. We will only point out a very few. "The time of the end . . . the wicked shall do wickedly; and none of the wicked shall understand" (Dan. 12:4, 10). "In the last days perilous times shall come . . . But evil men and seducers shall wax worse and worse, deceiving, and being deceived" (2 Tim. 3:1, 13). "When they shall say, Peace and safety; then sudden destruction cometh upon them" (1 Thess. 5:3). "There shall come a falling away before Jesus returns, they will not receive the love of the truth, and God will send them strong delusion that they should believe a lie and be damned" (2 Thess. 2:1-12).

Leaven was commanded to be used on one occasion, under the law, and a very superficial reader may infer that it was used in the good sense. The commandment is found in Leviticus 23:17. We notice first, the feast of unleavened bread was in connection with the Passover, the type of Christ. He had no sin in Him, therefore the command to leave leaven out of the bread to be used in that feast, which began the next day after the Passover and lasted seven days. We notice, second, the wave loaf was offered just fifty days after the sheaf offering of firstfruits. The wave sheaf of firstfruits was a type of the resurrection of Jesus Christ and His saints. The wave loaf offered, fifty days later, was the type of the offering of the church, which had sin in it, so the type could not be complete without leaven in it. In this case leaven represents sin. To my mind, there is no exception to this interpretation in the Bible.

PASADENA UNIVERSITY

WILL OPEN SEPTEMBER 9TH.

The Pasadena University will open its doors for the entrance examinations on Monday morning, September 9th, and registration will take place on Tuesday, the 10th, with the regular class work on Wednesday, the 11th. The number of inquiries the last two months indicate a good enrollment.

We are glad to state that we have been able to fill all the departments with capable and well-saved and sanctified men and women, who are ready to make any sacrifice to make the school what, under God, it was intended to be by our beloved founder, Dr. P. F. Bresee. He had the vision for this university, and all but laid down his life for it, and our purpose is to carry out his vision and plan to the best of our ability.

Our theological department, which after all must be the strongest, if we are to have any excuse for existence, is filled by our beloved and well known Dr. A. M. Hills, D.D., who for the last forty years has been giving his life as president and instructor along theological lines in the various institutions of the land, and especially among the holiness people. He has trained such men as Rev. Will Huff and Rev. Roy T. Williams, our beloved General Superintendent, with hundreds of others, who are today leading on the hosts of God in the battle against sin on the holiness front. We do not believe that his equal, in training young people how to preach, can be found today; and so far as his theology goes, he is free from that Calvinistic tinge which characterizes so many of the so-called holiness teachers today. He is an Arminian through and through.

The college of liberal arts, the Bible college, the academy, the normal, the sub-preparatory, the grammar school, along with the oratory, vocal, and instrumental music departments, the nursing course, and the commercial department, are all well provided for and equipped.

The nursing course and the commercial department are particularly attractive and of practical value in these days, since we allow students credit on their academy course from the commercial department, the same as other high schools.

In addition to all these things do not forget the great opportunities for students to work their way through school in the beautiful homes, hotels, stores, and other places of business in this the "crown city." When other people are freezing to death our students are working among the flowers and oranges, getting the benefit of the outdoor life, which is so essential to good health. Surely this school affords great opportunities to our young people in getting an education under the most favorable circumstances, and enabling them to make their own way where that is necessary. May the Lord help our young people to avail themselves of these privileges.

ANDREW O. HENRICKS, A.B., B.D.,

President.

THE HOME NURSING COURSE

The Red Cross is now making a drive for twenty-five thousand nurses to enter training this year, so that that number of already trained nurses can go at once to join the eleven thousand already in service. Every year this war lasts will demand more nurses, at home and "over there," which means that some one must be able to do their work and let them go.

It is imperative that we learn to care for our own, to help our neighbors and communities as far as possible. Many a woman past the entrance age for hospital training, or who feels she can not spare three years to train, has it in her to make a first-class nurse. To such we would offer what we confidently believe to be the next best thing to hospital training.

We are doing all in our power to get capable young women into our hospitals, and this home nursing course does not in any way attempt to divert any one from hospital training. Two of our former graduates were inspired by their work at the infirmary to take further training, and one graduated from the Redlands city hospital in June and the other is more than half way through her work at the Methodist Episcopal hospital in Los Angeles. But those who want a start, or who can not take the regular training, we would urge to take our trained attendant's course.

We give ten hours a week during the school year of classroom work. There are also a required number of hours of demonstration and practical work. Note-book work, collateral reading, attendance upon clinics, observation work in hospitals and dispensaries, sanitation work, and during the second semester actual nursing in homes under a physician's orders. We study anatomy, or the structure of the body; physiology, its normal functions; hygiene, its care in health; bacteriology, chemistry, and physics, necessary for nurses; sanitation; nutrition in health and disease, and actual work must be done in the diet kitchen; materia medica; accidents and emergencies; the technique of nursing; physical

training; common disorders; massage; surgical nursing and technique; obstetrical nursing; and children's diseases. This is nation-wide "baby year," when our government is making efforts to teach our mothers how to conserve our most valuable asset, our babies and children.

An hour a week is given to studying particular phases such as will be met by deaconesses and missionaries at home and abroad. Once a month a worker from the foreign or home field gives us a lecture on actual conditions.

Physicians give us practical lectures on special topics from time to time.

We have as equipment a bungalow, where the pupils are trained as in a home, for home nursing. Hospital methods are applied as far as can be to home conditions. There is a

(Continued on Page 10)



PASADENA UNIVERSITY FACULTY

THE WORK AND THE WORKERS

FROM EVANGELIST INA LEE HUGHES

We had a very good meeting at Honey Grove, Texas, with great crowds and good interest, which increased with every service. We had eight or ten professions, and they were bright and clear. Here seems to be an open door for a great work, which we hope to see realized in the near future. Brother and Sister Jones, of Abilene, were with me and did good service.

FROM DR. J. H. AND CARRIE E. SLOAN

We have cancelled our engagements in camps and meetings for the summer and fall, and have moved here to Indianapolis, Ind., and taken charge of the city missions. We were glad to have Brother Fisher, president of the Board of Publication, stop with us last week, and give us a service Friday night and Sabbath afternoon. May God's richest blessing attend the HERALD of HOLINESS on its mission of cheer, comfort, enlightenment, and full salvation is our prayer. We greatly enjoy its weekly visits.

NOT IN JAIL

Will you please give me a little space to tell my friends who are readers of the HERALD of HOLINESS, and whom I met in different places where I have been holding revivals and campmeetings, that the report which has been circulated lately that I am lying in jail as a German spy is false? Uncle Sam and I are good friends and I am working for him and have been for several months. I have visited several camps already and preached full salvation to our soldiers, and have seen great numbers of them saved and sanctified. I am making patriotic speeches now under the direct supervision of the United States government. I love the Stars and Stripes today as well as I did when I made America my choice, and I expect to go to camp again before long. I love to tell the story of the cross.

SAM E. POLOVINA.

FROM EVANGELISTS W. O. FELTS AND E. G. WINFIELD

Our last two meetings were a great success at Galena and Empire, Ark. Twenty professed, and souls wept their way through in the old-fashioned way. Our next meeting will be at Downing Springs, Howard county, Ark., beginning the 23d of August until September 1st. Pray for us.

EASTERN NAZARENE COLLEGE

I was much interested in a recent communication from Rev. S. W. Beers to the new Eastern Nazarene College. We all appreciate the value of our schools, and their most intimate and vital relation to our future success in the salvation of the lost, and we all agree that our school at North Scituate has been greatly restricted both in activity and usefulness by its heavy debt. The securing of the property for the Pentecostal Church of the Nazarene and the aggressive policy adopted by the trustees can not mean anything but a better day.

The time has come for a hearty co-operation with the trustees by all our churches, to clean up the remaining debt and open the way for an endowment and improvement of the buildings and equipment. These are days when people are doing things in a big way, and in our work for God we can do no less than keep step with the spirit of the times. We are at a critical time in the life of the school. We must either have a school in New England that will do the work God has committed into our keeping, or be forced to close our doors. I feel certain our people will rally to the opportunity and go in enthusiastically for a school the equal of any and inferior to none. Let us all rally together. Let us send in the money and clean off the entire indebtedness. We can do it in a month, if we will.

F. C. NORCROSS.

FROM EVANGELIST LUM JONES

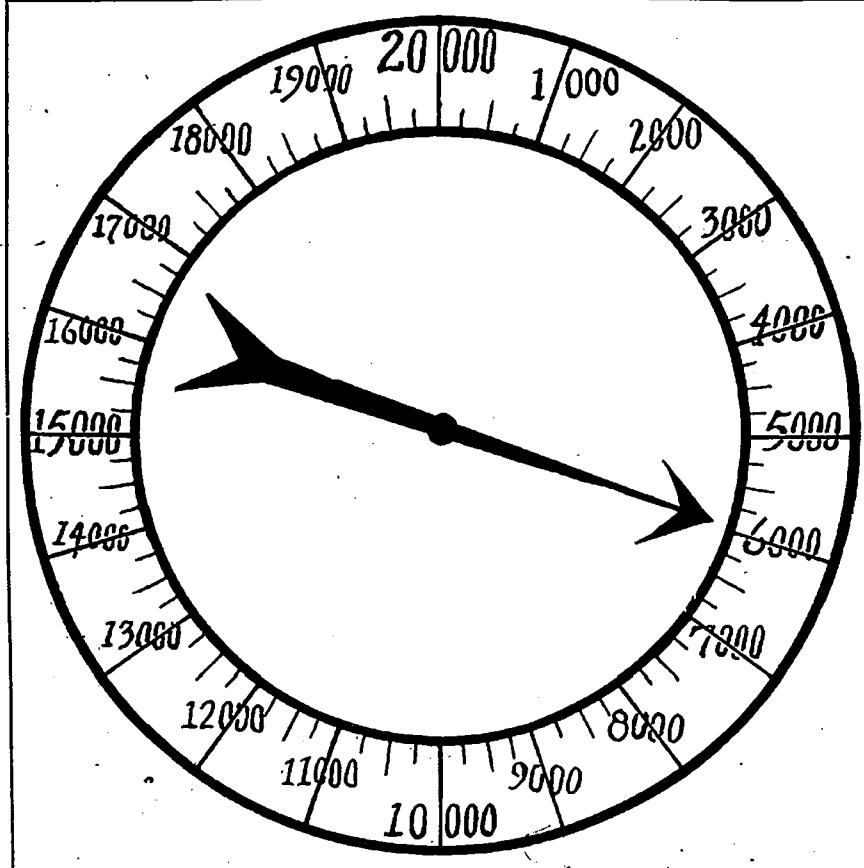
Since our last report we closed our meeting at Grand Saline, Texas, with great victory. Some fifteen prayed through, for which God gets all the praise. We closed there the 4th, and began here at Bonham, Texas, the 5th. It has been a victory here from the first service, with some one at the altar most every service. They are finding God too. We will be here over Sunday, and Monday we join Brother S. P. Dameron at Nobility, Texas. God has His special blessing upon the people here, first, by giving us a good rain, and then by sending Rev. L. E. Cassler, our former District Superintendent of Eastern Oklahoma, to fill out the time of Brother Forman. Address me at Kingston, Okla., Box 3.

THE CAMPMEETING AT DAYTON, OHIO

The Miami valley holiness camp, at Dayton, is new history. We had a victorious time with a goodly number seeking and finding the Lord, both in pardon and holiness. The president of the association, Rev. J. L. Kennett, announced publicly that it was the best meeting ever held on these grounds. The meeting was held on the fair grounds not far from the center of the city. My collaborator was Rev. W. R. Cox, of Greensboro, N. C., and the singers were Brother and Sister Johnston, of Akron, Ohio. One of the most beautiful sights in the whole meeting was a very elderly couple, about 87 and 88 years of age, who came to the altar seeking holiness, after many decades of Christian service. They were greatly blessed, and the old brother fairly yelled out his delight in his new-found blessing. Finally, he walked across to his wife and threw his arms around her neck, in loving appreciation of her continued faithfulness to him in the long years past.

We are now in the battle at Chariton, Iowa. Brother Johnston is with me. The meeting is opening up fine with a good interest. The prospects are good for a great time in the Lord.

W. E. SHEPARD.



Watch the Clock

The hand on the clock indicates the amount already given in cash and notes toward the \$20,000 fund to lift the debt from the Publishing House this year.

We are praising the Lord for this good start.

Everybody take part in this great campaign.

PURCHASE GUARANTEE CERTIFICATES—INVEST YOUR MONEY WHERE IT WILL PREACH THE GOSPEL.

How To Do It

The Board of Publication is asking the church to raise \$20,000.00 before December 31, 1918, in order to lift the debt from the Publishing House.

To do this successfully we must act promptly.

WANTED

3 persons to give	\$1,000 each	-----	\$ 3,000
5 persons to give	500 each	-----	2,500
25 persons to give	100 each	-----	2,500
40 persons to give	50 each	-----	2,000
100 persons to give	25 each	-----	2,500
150 persons to give	10 each	-----	1,500
400 persons to give	5 each	-----	2,000
750 persons to give	2 each	-----	1,500
2500 persons to give	1 each	-----	2,500

\$20,000

BUY A GUARANTEE CERTIFICATE, AND MAKE THE HANDS OF THE CLOCK GO ROUND

FROM BROTHER AND SISTER K. HAWLEY JACKSON

What a great time God gave us in the eastern Assemblies. We are glad, too, for those in the west. God permitted us to be in the Assemblies at Darby, Pa., Brooklyn, N. Y., Lowell, Mass., Pittsburgh, Pa., Denver, Colo., Nampa, Idaho, and Portland, Ore., and besides these the preachers' meeting in Indiana. Perhaps more than \$35,000 was pledged or given for foreign missions. The Portland, Ore., Assembly is our own Assembly. Their pledge in one night was \$5,700 besides one individual pledge given us personally. The Lord blessed one brother with the spirit of giving and he arose and said he would give \$1,000 and wanted "that brother" to have it. In an interview with him later, we decided that the money was to be used in India instead of defraying any personal expenses. Perhaps it will open a new station and many will hear the Word for the first time.

Immediately following the Portland Assembly Mrs. Jackson and I began on our own work, to get our fare to India, equipment, and support raised. In about thirty days most of it was in. We yet lack \$300 on personal equipment before we can sail. Pray that this need may be met. We took two weeks off from our own interests and went to Seattle, Wash., and vicinity to help, if possible, in the interest of their missionary, Miss Santee. Her support is now in good shape. We were also able to raise \$118 for household things. How we praise God.

We hope to sail in September, or not later than October. Pray for us. We are now at Newberg, Ore.

EVANGELIST B. F. PRITCHETT

I am now in a splendid meeting with the Dewey church on the Hamlin District. Rev. J. T. Stanfield is the pastor. The work thus far is very encouraging. God is among us, and every service day and night from the first has witnessed seekers at the altar. Possibly more than a score have prayed through, and last night was the fifth night. I think there were fully fifty came for prayer, and half of that number were men and boys. The saints are enjoying much of the blessings of God, and a great degree of liberty and freedom characterizes these services.

Our last meeting was near Ada, Okla., and was a stubborn battle, but the break came on Thursday night, and I think fully thirty souls were at the altar. Several found victory. A few were blessed on over the Sabbath.

We built a ten-foot addition to the shed on three sides the first week of the meeting, and the people responded liberally to pay for same. My companion and helper suffered a complete nervous breakdown and came near leaving us for glory, but is improving some now. Pray for her recovery and restoration to the work if it be the Lord's will.

I go next to Blossom camp and then to Forestburg, Texas. My present address is Lakemp, Okla. I will return to the pastorate at the close of this year's work if a door is open. I would prefer a high altitude on account of wife's health.

FROM EVANGELIST F. C. DEES.

We began our meeting at Paris, Tenn., on the third Sunday in June, with Dr. C. E. Hardy as our helper. There were about eighteen or twenty professions, some saved, some reclaimed, and some sanctified. Dr. Hardy and I went from Paris to Decherd, Tenn., where we had a good meeting. There were a number who prayed through to victory. My next engagement was at Claymore, Ky. The Lord blessed us with a good, old-fashioned revival. My next meeting was at Mohley's camp, near Water Valley, Ky., with Rev. B. F. Sheffer as yokel-fellow. Brother C. R. Pallard was to be with us, but was sick. The Lord blessed with a number of professions. The saints stood by us in all these meetings. All praise to the Lord.

CAMPMEETING NEAR SEYMOUR

The writer was sent by Rev. E. A. Clark to help conduct a campmeeting eight miles southwest of Seymour, Ind. God gave some definite victory, for which we give him all of the glory. Evangelist Will McFarland was with us one Sunday, and did good preaching; also souls were at the altar. Ten professions for purity or pardon were made.

I wish to speak especially of our song leaders, Mr. and Mrs. George Shawson, who have recently united with our new church at Des Moines. Mrs. Shawson did some of the preaching. They are thorough Pentecostal Nazarenes from convictions. They have a fine gospel tent, which they take and hold meetings, or assist pastors. I take pleasure in recommending them to any of our pastors who are in need of helpers. I find them to be very godly people with a burden for the salvation of souls. Their address is G. E. Shawson, 1191 Sixth avenue, West, Des Moines, Iowa.

M. C. CAMPBELL, Pastor at Bloomfield, Iowa.

ARKANSAS DISTRICT

We have just closed one of the greatest meetings at Russell's Chapel I have seen in years. The crowds were good from the beginning. The meeting had been in progress for two or three days, when I arrived, under the leadership of Brother Harris, pastor. There was not a dry service from first to last, and it was a holiness meeting of the old-time type. God knocked them down and the Christians stretched them out, and they laid there until they came through. The last night we retired at two o'clock in the morning. I find where a church is in harmony the old-time power will yet come. I see the need as never before of preaching the old rugged gospel of holiness. I pray that the Pentecostal Nazarene church will always preach it red-hot until the Devil can see we have not lost out or compromised.

My next place will be Oak Grove, where a District Superintendent has never been, and then on until I close my year's work. This has been a year of testings, yet it has been the best year of my life. I expect for every year to be better as long as I live, for I believe God demands it of us.

G. O. CROW, Dist. Supt.

FROM THE J. R. HUNTER EVANGELISTIC PARTY

Since we last reported from Canon City, we closed there with souls finding God and some additions to the church, as well as leaving them with a pastor in charge. The church is in better shape than it ever was, for which we thank God. We are now in a great campaign at Delta, Colo. This is on the western slope and we have no church here, but we are going to pray one down here if possible. We never saw a better prospect for a great revival than there is here at this time. We have been here four nights and souls are seeking God, and are being saved and sanctified, praise the Lord. We are going in for a real old-time siege. Pray for us that God will give us souls and new churches in this country.

FROM EVANGELIST R. S. BALL

Thank God for precious victory through Jesus. August 4th we closed our meeting with the Dodge City church. If there are true-blue people to be found they are surely in Dodge City. Brother Bean, the pastor, is surely a man of God and he has the work upon his heart. How we did enjoy ourselves while working with these children of God. But most of all we were glad to see a few who were willing to renounce sin and the world to go with Jesus on full salvation lines. Brother Keddle was our collaborator again. We are in a meeting at Griggs, Okla., where everything points to a good meeting. Our building is too small for the crowds, and people are inquiring about what they must do to be saved. We trust that the HERALD of HOLINESS family will remember us when in prayer. This is such a needy place and our heart cry is for souls. We go from here to Kalvesta, Kas., for our next meeting. Our home address is Sterling, Kas.

FLORIDA DISTRICT

We dedicated our new church building at Grand Crossing, Fla., on August 11th, and now are about to leave for Ft. Lauderdale, where a new edifice, 28x50, is now in process of erection. Beginning October 1st, we plan to run an eight months' revival campaign with tent and other equipment, over Florida. We need some brother and his wife to assist us in this good work on one of the hardest fields of the United States. We can offer no remuneration, the workers must come relying on God to see them through, and feel a real call to our cry of "Come down into Florida and help us." If you really have the blessing, and have faith in God so you are not afraid to tackle a needy field, let me hear from you. May God stir the heart of some one to come this way with a determination to do or die, and I'll promise you a wonderful time of victory, seeing great numbers saved and sanctified, and the banner of holiness planted on fresh conquests, and God himself will see to it that your needs will be amply supplied. Pray for us. Also pray for yourself in regard to coming this way.

HOMER L. GODDELL, Dist. Supt.

THAT COLLEGE EDUCATION!

WHY NOT HAVE IT?

YOU ARE PAYING FOR IT.

WHETHER YOU GET IT OR NOT.

IF YOU GET IT

YOU WILL HAVE TO PAY FOR IT BUT ONCE.

IF YOU DO NOT GET IT

YOU WILL PAY FOR IT MANY TIMES OVER.

YOU WILL PAY FOR IT IN

DECREASED EARNING POWER.

THOUSANDS ARE PAYING THE PRICE OF AN

EDUCATION YEARLY IN

INCREASED EARNING POWER.

MILLIONS ARE PAYING THE PRICE OF AN

EDUCATION THROUGH LACK OF IT.

GET YOUR EDUCATION IN

OLIVET UNIVERSITY

HAVE THE BENEFIT OF IT YOURSELF,

GLORIFY GOD,

AND BLESS THE WORLD THROUGH YOUR

INCREASED CAPACITY FOR SERVICE.

WRITE OLIVET UNIVERSITY,

OLIVET, ILLINOIS,

FOR CATALOG AND INFORMATION.

FALL SEMESTER BEGINS SEPTEMBER 10TH.

THE HOME NURSING COURSE

(Continued from Page 8)

classroom in the building, a good reference library, two journals on nursing, a steam sterilizer, and all the equipment for practical work. Each pupil will furnish herself with dressing, forceps, and scissors, and thermometer, which can be had from the school. A demonstration room joins the classroom and each pupil actually demonstrates the care of a patient, giving treatments and applications. We have a good collection of anatomical specimens and a splendid set of anatomical charts. Graduates from this department receive a certificate as trained attendant, and wear a gray uniform, with white apron and cap.

Some of our graduates are in China, India, Central America, Japan, and in various services at home.

Another course of sixty lectures, with note-book work and reference reading, covers in shorter and simpler way the ground of the certificate course. Credit is given for this work, but no certificate. Public demonstrations are given by both classes. Young men are welcome to take the two-hour course. The four who did take it did most excellent work.

Think it over, parents. See that that girl of yours, who has the gift for nursing, comes to Pasadena University this year to take the certificate course. Deaconesses and mission workers should not do without it. Every mother should be able to care for her own, intelligently. Every home should have its trained attendant.

The opportunity is ever ours. From the duty of caring for ourselves, our families, our children, our neighbors, our community, there is no escape. Our opportunity is our responsibility, our responsibility should be our necessity, and our necessity demands our determination, which culminates in our accomplishment; thus our motto, "If I must, I can; if I can, I will."

PROF. ANNA L. LINDBERG,

Head of Nursing Department, PASADENA UNIVERSITY.

Information Desired

We will greatly appreciate any information giving present addresses of the following persons. Their last known addresses are shown herewith opposite their names: Rev. R. P. Button, Bloomington, Ill.; G. A. Colvin, Waco, Texas; Mrs. J. M. Hutchinson, Knoxville, Tenn.; G. M. Dilbeck, Madill, Okla.; Mrs. Mittle Hall, Holland, Texas; Rev. Luther Locke, Bridgeport, Kas.; Rev. Ralph W. Leischer, Council Bluffs, Iowa; Elder L. R. S. McNeal, Dallas, Texas; W. E. Miller, Dodge City, Kas.; Richard Prisk, Los Angeles, Cal.; John Simpkins, Alva, Okla.; H. M. White, Sheffield, Mo.; Rev. V. B. Persing, Clementon, N. J.; G. C. B. Cave, Albemarle, Va.; J. D. Fowler, Collingwood, Alberta, Canada. Please send information to Pentecostal Nazarene Publishing House, 2109 Troost avenue, Kansas City, Mo.

FROM THE OKLAHOMA GIRL EVANGELISTS

We are glad to be in the field again after a vacation of five months. Our first meeting was at Dow, Okla. The Lord gave us a blessed revival with more than fifty souls either saved or sanctified. From Dow we came to Quay, Okla., an oil town, where we are having a hard-fought battle. However there have been a number of professions and we are expecting greater results this week. Mrs. W. E. Arnold, who until recently was Miss Nell Verner, is assisting us here. May God bless the dear HERALD of HOLINESS. We love and appreciate its sacred pages.

MISSIS DILBECK AND SALLEE.

EVANGELIST ARTHUR INGLER

The Lord has richly blessed us this summer in the campmeetings in Washington and we are now in the Willamette valley in western Oregon. My wife and daughter were with me at Seattle and Ferndale, Wash., where many precious souls were saved and sanctified wholly. Evangelists Guy Wilson, A. P. Gouthey, and J. L. Brasher, and others, did some great preaching, and we shall not forget their faithful ministry and the sweet fellowship, so encouraging and inspiring. The singing by the mixed quartet was splendid and the duets by Sister Sharp and daughter were as sweet as heaven.

Wife, daughter, and I came to Eugene, Ore., with our District Superintendent, J. T. Little, on August 2d, and began a tent meeting that night in the heart of the city, close to the Y. M. C. A. building, and the Lord has already set His seal to the work. On Sunday several souls were definitely blessed at the altar, and the good work continues. This is a new field for our Pentecostal Nazarenes and we are hoping that a good class may result from the meetings. We expect to remain till the 19th, and then go to Ashland, Ore., to begin another tent meeting about August 22d. From that place wife and daughter hope to go to San Diego, Cal., for a visit to wife's mother, brother, and sister, whom they have not seen in a number of years. Remember us all in prayer that God may use us to win many souls from sin before Jesus comes and calls us home. We are open to evangelistic work wherever the Lord leads.

FROM EVANGELIST W. OWEN JONES

We have been in some gracious meetings. God has heard and answered prayers, and the old chariot of salvation keeps on going. After our great meeting in Jonesboro, Ga., we rested in Atlanta for about two weeks. During this period we were asked to donate some of our time to addressing Thrift stamp meetings and help win the war for Christianity and democracy. The effort was well received, and the address especially given to this meeting, "The Kaiser vs. God," was well received. Among other things during our stay in Atlanta with the able assistance of Dr. and Mrs. Z. B. Whitehurst, we opened a work for our church in a splendid location. God has set his seal on the move, and from last reports souls are being won to God.

Our next meeting was at County Line, Ga. The crowds were tremendous, and one morning at the eleven o'clock service about two score knelt at the altar. Our next meeting was at Kennesaw, Ga. This meeting was held in a run-down church, but strength from on high soon rallied the people and we had as high as three services a day most of the time. The crowds were all one could wish, and the glory was on. The Lord came down and quite a number sought God. We are to return this winter. On the last Sunday we were asked to dedicate a service flag of seventeen stars, one being gold in the memory of one lad who had made the supreme sacrifice. We are now in Nebraska for a campaign before returning south for our fall work.

FROM H. H. HOOKER AND WIFE

Our last report left us at Haleyville, Ala. Here, after much prayer and fasting, God gave an old-fashioned Holy Ghost revival. Fifteen were the happy recipients of the Pearl of great price. The church was greatly blessed and encouraged, and we received an urgent request to return in the near future.

Our next meeting was with the happy, aggressive, self-sacrificing Pentecostal Nazarene church at Grace Chapel. This meeting was preceded by much prayer, and great grace was upon the services from the beginning. It was one of the rare meetings in which little preaching was needed. Conviction was on and the people were anxious for an opportunity. At times while the people were yet testifying and shouting a call would be made without any preaching and the altar would be filled and cleared and then refilled. Scores found the double cure and eighteen united with the church. We believe in stringing the fish after catching them. The finances hilariously went over the top. We secured twenty new subscribers to the HERALD of HOLINESS. We believe in pushing this great paper, for it makes good Pentecostal Nazarenes.

For five years Rev. J. W. Heathcock has successfully pastored this church. We see no cause why he should not remain for five more years. He and his good wife are much loved by all. We go next to Hanceville, Ala. Professor H. F. McLain and wife will be with us there and will have charge of the music.

AT NORTH SCITUATE, R. I.

On Thursday, August 8th, I bade my loved ones good-by on the pine clad hills of Louisiana to spend a year in the Eastern Nazarene College, and after a pleasant and profitable ride of sixty-five hours by rail, and boat from New York, I arrived in the little village of North Scituate, enjoying the blessings of Jesus upon my heart and life. I was met with a hearty reception at the front door and soon put down my suitcase in two beautiful, newly papered and furnished rooms in the girls' dormitory. We have been reminded that the same God who called Miss Lillian Cole to Africa's clime, and other precious workers to the home and foreign lands in other days from this institution, can do the same today. We can but desire that every professed follower of Christ who comes our way will be so clean and holy in their inward and outward life that it will be easy for us to live throughout the school year beneath the light of His countenance, and each life will go from the Eastern Nazarene College rooted and grounded in the love of God to bless a suffering world. We are going to have some battles to fight and victories to win through Jesus.

We have felt that we would be pleased in setting apart a special "prayer room" in the dormitory, and if the Lord should touch a heart or a few hearts to contribute about \$12 to us to make the room cozy, we would thank you and praise the Lord for it. Do not forget to pray for the Eastern Nazarene College, at North Scituate, R. I.

JOHNIE H. DANCE, Secy.

CHANGE OF NAME

The name of our school at Vilonia, Ark., has been changed from Arkansas Holiness College, to the Arkansas Nazarene Seminary. In the correlation of our schools, which is being carried on by the General Board of Education, it was impossible for us to take college standing and it became necessary for us to change our name in conformity to the kind of work to be done hereafter by this institution. We have accepted academy standing with an English Bible course, which entitles us to use the name seminary. The name, Arkansas Nazarene Seminary, was agreed upon by our board of trustees.

The session of school, which closed May 20, 1918, was in many respects a successful year. Two thousand dollars was paid during the year on the indebtedness of the school, one hundred and thirty-six pupils were enrolled during the year, God gave us a most glorious revival of religion, which still holds good, and the running expenses of the school were paid without gifts or donations from other sources than the ordinary charges for school attendance.

Since school closed, it has been the writer's privilege to visit the Louisiana District, with Brother T. C. Leckie, its efficient Superintendent. Many friends to the school were found in that state, and many new ones are being made. A number of students are promised from this field. We next visited the Little Rock District with Brother T. W. Sharp, its Superintendent. No man in this land can beat Brother Sharp arranging for a man to visit his work, and planning to take care of him while he is there. We are expecting a score of pupils from this District. Space would not permit the writer's telling of the many courtesies and blessings given him by the good pastors and people on these Districts, but he can say, "God bless every one of them, and make it possible for them to see in this institution the results of their noble efforts."

A great many are writing for places to rent and farms to buy. Let us hear from you, if you desire to get near this school. School opens September 17th. Write for our catalog.

N. W. SANFORD, Principal.

BIBLE STUDY

Young People's Society

September 1st

BY REV. BERTHA MAE LILLENAS

Subject: Soul Winning

Part 3. The soul winner's reward

1. They shall be blessed of God (Isa. 32:20).
2. They shall have joy in reaping (Ps. 126:5).
3. They shall come with sheaves (Ps. 126:6).
4. They shall receive the crown of life (Rev. 2:10).
5. Righteousness for ever shall be theirs (2 Tim. 4:7, 8).
6. They shall shine as the stars (Dan. 12:3).

FROM EVANGELIST F. R. MORGAN

The meeting at Cumberland was a great success. Somewhere about thirty-five or more prayed through and the most of them prayed through in the good old way, like holiness folks used to. Brother Mike Roberts stretched a tent in Cumberland about one year ago, and dug out the Cumberland church. The folks fought and talked, sputtered and spewed, but they went on and God gave the grace and glory, and they preached, prayed, and cried until the folks came to the altar and got saved and sanctified. Today I do believe there are some of the clearest types of old-time holiness in Cumberland that there are anywhere in Oklahoma. The folks shout while you preach, and when you make the altar call they go out in the congregation and compel them to come in. We are at this time in Hominy commencing a revival. Last night was the third night and there were two at the altar and several held up their hands for prayer. Hominy is given up to be one of the hardest towns in eastern Oklahoma to have a revival, but we are trusting in Jacob's God and believe there is nothing too hard for Him. True, there have been some of the greatest preachers in the movement here, but we feel like they have sown the seed and we will get to reap the results of their great preaching. Rev. R. E. McCain is with us here. He can sing more folks under conviction than the writer can preach under. I feel like we have the material for a revival, with Brother McCain to sing, and Rev. Mr. Savage, the pastor, to push, pull, shout, and pray. He has the confidence of his folks and the outsiders, too, and that is a great help in a meeting.

We started in this Assembly year for five hundred souls this year, and God has given us nearly four hundred already, and we have three more meetings before the Assembly. Pray for us that God will give us the five hundred or more. We are salting down every place we go with the HERALD of HOLINESS, and letting the folks know we believe in our Publishing House.

FROM EVANGELIST A. O. DUNCAN

My first meeting this year was with Rev. Looman, at Osage, in the northern part of Oklahoma. About thirty-five were converted or reclaimed or sanctified. In all we had a fine meeting. Oil men and railroad men, together with some of the business men, were enjoying the blessings of God when we left who were strangers to His grace when we went there. We left the church in fine shape, and they paid well for my services.

My next meeting was with Rev. Walter Hill at Sulphur, Okla. I had the pleasure of having Rev. Miss Dilbeck, together with Sister Verdie Saltee and Nell Verner, and all were at their best for God in singing. Only about seven prayed through. The church seemed to feel it was good for us to come that way. We next went to Ada, Okla., for a meeting with Rev. Mr. Damron, the pastor, who has a record of seven years in Ada, pastoring one Pentecostal Nazarene work. We had a good time with about twenty-five praying through, and some five to seven joining the church. I left them in good shape and almost if not a unanimous call to take the pastorate for another year.

Next I went to Bailey, Texas, and was there four days, coming home on account of sickness, leaving Brother Damron in charge. I am now with the church at Newburg, one of the oldest works in Oklahoma. Quite a number of our able preachers have been here and have held some great meetings. We have been here less than a week and have so far the best meeting I ever saw for the length of time. Some have prayed all night, fasting and praying for hours, and some all day or night. Rev. Mr. West is pastor of our church and has, by God's help and his wife's help, lived the experience on folks till they want to get sanctified now. God bless the HERALD of HOLINESS.

STILL IN THE BATTLE

I spent most of the winter in Florida, and God gave us some good meetings down there. The writer was associated with Brothers C. F. Weigle and J. B. Culpepper in a big tent meeting in Eustis, Fla., where God graciously honored His truth in reaching and saving many precious souls. The writer and Brother Culpepper held a splendid meeting at Haines City, Fla., where about one hundred souls professed to be saved and sanctified. At times every unsaved person in the audience was at the altar for prayer, sometimes forty and fifty in a single service. Many family altars were erected and many pledged to tithe their income. We had another meeting at New Smyrna, Fla., but were greatly handicapped on account of the hot weather, mosquitoes, and the public school commencement. However, it was not without fruit. Many were at the altar either for justification or sanctification and professed to get through.

Our next meeting was in Akron, Ohio, with the church there. We never met a finer body of people. They are of the pure Wesleyan type, free from extremes, clean in life, mighty in prayer and faith, baptized with the Holy Ghost, and full of zeal for a lost world. It was a real pleasure to labor with these saintly people, and God helped us to set a rich table from His Word for their precious hearts. Some were saved and sanctified in the good old-fashioned way.

Next we held a meeting in New Richmond, Ohio. It was here that a few saints in old Carthage campmeeting across the river in Kentucky, had prayed for three years for God to send a revival to New Richmond. The opera house, a large, well lighted and well seated building, was secured for the services, and all denominations were invited to co-operate. Brother Fred Canaday, the converted vaudeville actor, and the greatest gospel singer it has ever been my pleasure to hear, was engaged to lead the hosts in song. He was certainly equal to the occasion. His messages in song were finished products and in the power and demonstration of the Spirit. Mrs. Adams did her part at the piano and so did our little daughter, Marion, with her violin. The writer did the preaching, and some got through to victory.

This town of 1,500 population is filled with all the Protestant and evangelical churches, with splendid brick edifices, and only one local, resident pastor in the town. He was also the mayor and justice of the peace, and had run for prosecuting attorney, but was defeated by the dregs. In spite of this condition of things we met some splendid folks here.

We are now in a great tent meeting in Homeville, Pa., and God is greatly blessing in the salvation and sanctification of precious souls. Backsliders are getting back to God and getting sanctified. Pray for us. We go from here to Pittsburgh, Pa., and then on to Wakefield camp, Va., and on with our campmeeting program until October. Every day is taken. I shall have some time in the fall and winter to help the brethren in their church meetings, if they will write in time to get a date. Address me at Wilmore, Ky.

EVANGELIST E. T. ADAMS.

NORTHWEST DISTRICT

God is blessing us in our work on this District. We have held special services in three of our churches and are now at Chelan, Wash. At Moscow, Idaho, God gave us a blessed revival which came within three of doubling the membership of the Moscow church. At least five young people were influenced, through this meeting, to attend our Nampa school. At Mountain Home, Wash., we had twenty seekers and organized a new Pentecostal Church of the Nazarene of twenty members. Sister Louise Pinnell started this work and is doing a great work for God. It is not uncommon to have over one hundred out to the Monday evening preaching services. The organization of this church was made possible through her faithful ministry. We have visited other of our churches for a night or two, but are holding special meetings in churches that need immediate attention.

Our Troy, Garfield, and Onaway churches are doing well and are gaining ground. While at home in Walla Walla, I preached for Sister Delance Wallace. This is a great church, very spiritual and aggressive in all lines, and they are doing a great work for the Master.

On my way to Chelan, I stopped at Spokane and spent Sunday with our pastor, Rev. C. Warren Jones. God gave us a blessed day with this dear brother and his people. This church is flourishing on every line under the leadership of Brother Jones, and their future outlook is bright indeed. We are expecting a great time at Chelan, where we have the use of the Christian church. With my daughter to conduct the singing and others to assist with the music, I expect God will give the increase and send a gracious revival.

T. E. BEEBE, Dist. Supt.

FROM EVANGELIST B. F. NEELY

The Vilonia, Ark., holiness campmeeting has just closed with most satisfactory results. The break came the first Sunday night. After that there was hardly an unfruitful service. The Holy Spirit was present to convict, regenerate, and sanctify. The singing was ably led by Professor J. A. Reed, instructor in voice and harmony in our school at Vilonia. There were about fifty who

prayed through. Old-time shouting was the order of the day. We were unable to close out on the first Sunday night according to the plans, so we had meeting Monday morning and evening with good results. The attendance both day and night was good.

Brother G. H. Harmon, the efficient and much loved pastor, was everything that could be expected of an influential pastor.

Our school at Vilonia is in charge of Professor N. W. Sanford, A.B., B.D., B.S., who is one of the foremost educators in our church. On the last Sunday night of the meeting it was announced that the trustees are taking immediate steps to bring the equipment and curriculum of the school to state requirements for academic institutions. This will enable them to get affiliation with state schools of the same grade and therefore state recognition of all credits obtained here. As soon as this is done and properly advertised the problem of getting students will have been solved.

ANOTHER CAMP

The Waco holiness camp met in its twenty-seventh session, August 2d to 11th, at Waco, Texas. Rev. C. F. Wimberly, of Louisville, Ky., and Rev. J. B. Kendall, of Wilmore, Ky., were the principal preachers. The writer led the hosts in song. Quite a number of the Pentecostal Nazarenes camped and co-operated in the meeting, and on the last day of the camp Brother C. P. Clayton, pastor of the Pentecostal Nazarene church, drew in his regular services and attended the camp with a number of his people, and was much used of the Lord. God bless our dear Brother Clayton and his noble band of workers. There was not a dry service during the camp, but we did not keep count of the professions, but there must have been fifty or sixty souls saved or sanctified. To our God be

all the glory for hearing and answering prayer. From the first message brought by Brother Kendall to the last one by Brother Wimberly we heard the old-time gospel with the Holy Ghost sent down from heaven. We shall not soon forget the scene that followed Brother Wimberly's sermon on "The Figurative Bride of Christ," as she packed her grip and followed the King's Son to the marriage feast. Some one called for a song, but we were all so busy shouting that no one could "raise the tune."

Brother Kendall's good wife had the privilege of attending the camp. Rev. J. T. Upchurch and wife, together with Miss Hattie Saylor, secretary of the Berean Rescue Home, of Arlington, Texas, and Misses Steen, Thornton, Richards, and Cagle were guests of the camp, and their inspiring talks on rescue work made us feel like going and doing something for God. Miss Cagle's chalk talks were blessed of God in the children's services. Miss Cathryn Hinds, of Waco, was in charge of the children's meetings.

Besides these we have mentioned we had the privilege of hearing Rev. Joe Bates, manager of the Peniel College, who preached on the first Sunday afternoon of the campmeeting. It was a heart-searching, soul-inspiring message. Rev. B. F. Gasaway, who is one of the founders of the camp, and who is now president of the board of directors, preached a great sermon. The way looked very narrow when he got through preaching, but thank God, it never gets too narrow for the one who gives up all for Jesus. Brother C. F. Wimberly and J. L. Brasher are the called workers for the 1919 camp. While visiting relatives yesterday in Woodlawn, Ala., we were privileged to pass by the spot where in the month of May, 1897, we "made the consecration." We are now on our way to another holiness meeting.

W. O. SELF.

International Sunday School Lesson

For September 8th

"CONQUERING EVIL"

1 Kings 21:11-20; Eph. 5:11-18

GOLDEN TEXT: "Have no fellowship with the unfruitful works of darkness, but rather reprove them" (Eph. 5:11).

THE LESSON OUTLINE

R. F. HAYNES, D.D.

A. EVIL UNCONQUERED, CONQUERS (1 Kings 21:1-17).

a. Ahab's murder of Naboth and the covetousness which led to the horrible crime is a forceful illustration of the truth that evil in the human heart, if unconquered, will overcome the one who harbors it. Among the many sins which blackened the reign of Ahab with infamy seems the sin of covetousness, which he made no effort to restrain or have destroyed. This led him to want a vineyard owned by Naboth. The owner refused to sell it, the king was made sick from the disappointment which his covetousness met.

b. The king's willingness to buy and pay for the property is no mitigation of his envy. It was a sin to so set his heart upon the property of another that grief, disappointment and sickness would ensue upon the refusal of the owner to part with it, even for a better vineyard or for its worth in money. That he had reached the state of wicked covetousness is proved by the sequel here which was that he agreed to accept the object coveted through the crime of murder which his wife had perpetrated to secure for him the vineyard. A covetous desire is not cured or overcome by a willingness to pay for the object coveted. There is no process for self-attonement for sins. Ahab was guilty of the sin of covetousness and would have remained so, unless he had repented, had no murder ever followed this sin.

c. We learn here also that one sin is followed by another, and that the Devil is always ready to furnish allies to help sin to grow and multiply in its damning work.

d. There is also shown herein the influence of a bad wife over a man. Ahab evidently was not unaware of his wife's plots but personally was hardly courageous enough to be the prime mover in the murder scheme. His confession is sufficient proof of his guilt in the murderous work. His lack of courage to initiate the foul crime does not lessen the guilt of his complicity in it and his acceptance of the usufruct from the horrible crime. The man who yields to and goes into sin through the influence of a wicked wife is no less guilty than if he was influenced by some other agency or originated the sin without the mediating agency of another.

e. The penalty of sin awful and sure (vs. 17-20). The doom pronounced against this awful crime was merited, fulfilling the law

that "whatsoever a man soweth that shall he also reap." This guilty pair sowed blood and must reap blood. They sowed suffering and death and now as a consequence are to reap suffering and death. Sin's penalty may be delayed but it is severe and inevitable for God has spoken and His Word is sure and changeth not. The soul that sinneth must pay the penalty of death for its sin and this comes sooner or later.

f. God's boundless mercy (vs. 27-29). The depth of the infinite mercy of God is displayed in that upon Ahab's repentance, and humbling himself God delays the doom, even in this horrible sin, and exacts the penalty further down the line of his ancestry.

B. EVIL HAS A REMEDY (Eph. 5:6-21).

Paul warns us here not to be deceived with vain words, or become partakers with them in sins or their consequences, and then proceeds to tell us how to walk in order to avoid sin and its meshes. We must:

a. Walk as children of light (v. 8). By so walking we can reach in our lives "the fruit of the Spirit," which He declares to be "in all goodness and righteousness and truth."

b. Be filled with the spirit (v. 18). He then shows us how to reach these fruits of the Spirit. We must "be filled with the Spirit." The Spirit-filled heart is the only heart with no room in it for carnal propensities; for the carnal mind had to be expelled before the mind of Christ could be given. The choice must be made. We must decide between the carnal mind and the mind of Christ—between the flesh and the Spirit.

Christ died to purchase for us this full salvation from all sin. The Holy Ghost came to apply this great and only complete remedy for sin by purifying our hearts and then filling them with Himself and thus making us "partakers of the divine nature." The sin question is never settled until it is settled right, and God has arranged the only proper and perfect settlement of it in the sanctifying work of the Third Person in the Trinity.

Accept your Pentecost if you would have the victorious life by paying the price and keeping it paid. Consecrate yourself wholly and forever to Him today and trust Him for salvation from the pollution as well as from the guilt of sin. Thus you can be made free from the carnal propensities which beset men and lead them into outbreaching sins which shock society and astonish themselves and their families and friends.

FROM EVANGELIST LEE L. HAMRIG

Of our last two meetings the first was held at Caney church, out from Prescott, Ark. This church is favored with Sister Ethel Barham as pastor. She is a good, faithful pastor, and has some very fine people to pastor in this church. Here we had a hard battle, but several souls prayed through and found God. The pastor and church both stood by us. We hope to labor with them again in the near future.

Our second meeting was at Sutton, Ark. This is an old battle field and ground for holiness. We had longed to be with this good people and the Lord gave us the privilege. We began there on Monday night and ran ten days. There must have been fifty souls who prayed through. We had old-time praying and shouting, and some of the leading people of the community were brought to God. We had some fine workers with us in this meeting. Brother Glaze is their pastor, and he has a good, strong church spiritually, composed of a host of God's saints. Our Brother Oscar Galloway, whose home this is, led the singing well in this meeting. This is a faithful church, and it has a fine pastor. Our home was with Rev. L. R. Whitten while there, and we were royally entertained. While at Caney church our home was with Brother and Sister Glaze, who well cared for us. We shall not soon forget their kindness to us. We were invited to come back to Sutton, which we hope to do, the Lord willing.

We are now in Davenport, Okla. The meeting starts well. Many blessings on the good HERALD or HOLINESS, which is filled with good, strong, rich, soul food every week. Our home address is Lock Box 103, Vilonia, Ark.

A VISIT TO EMMANUEL NAZARENE CAMP

Having been granted a leave of absence as pastor of the Kingston Methodist church, South, of Daytona, Fla., I felt at liberty to accept an invitation from my old-time friend, Rev. E. H. Kunkel, Superintendent of Georgia District, to attend the Emmanuel Nazarene campmeeting, where I might hear the old-time gospel of full salvation, and I can assure you I have not been disappointed. This is a new camp, situated one and one-half miles east of Adrian, Ga., known as the Emmanuel Nazarene camp ground, and has been established largely through the heroic and self-sacrificing efforts of Rev. W. L. Duncan and his estimable wife, who is also a preacher of more than ordinary ability.

Brother and Sister Duncan, being pastors of the church here in Adrian, and several rural appointments, have so won the confidence of the people, and inspired them with holy enthusiasm and zeal, that they joined heartily in support of the work, and raised something like \$2,500 with which they purchased a tract of about forty acres, upon which has been erected a large and commodious wooden tabernacle, with concrete foundations, together with a number of very substantial frame cottages. These grounds and buildings are all situated near the famous artesian springs, which furnish an abundant supply of the most pure and cooling water, easily and freely accessible to everybody. Trains stop on signal, to accommodate passengers to and from the camp, and the Ochopee river flows serenely along the western boundary of the camp. In the immediate vicinity of the tabernacle and cottages are quite a number of the celebrated magnolia trees, several of which were in full bloom, filling the air with their fragrance.

Rev. J. J. Rye, of Nashville, Tenn., was the leading evangelist, ably assisted by Rev. E. H. Kunkel, Rev. W. L. Duncan, Rev. Robert Wier, and Rev. Mrs. W. L. Duncan, the latter preaching nearly every day to the delight and edification of all the people. Brother Rye as a gospel preacher ranks among the foremost holiness evangelists of his day. His preaching is largely expository, and he gives to each proposition a logical climax from which there is absolutely no escape, especially to all who accept the Bible as the inspired Word of God. No church or holiness association will make any mistake in securing the services of Rev. J. J. Rye, of Nashville.

As to the visible results of the entire campaign, they seemed to be very satisfactory to the directors, especially in view of the inclement weather, as it rained every day except the last two. The congregations were good during the week, while on the Sabbath it was estimated that there were between twelve hundred and fifteen hundred people on the ground. The altar was many times filled with seekers for the pardon of their sins, and for the sanctification of their souls.

While the initial expense of building the tabernacle and cottages was heavier than it will be in the future, yet the Lord in answer to prayer put a spirit of liberality on the people, so that in the three appeals that were made by Brother Duncan an aggregate of \$800 was raised. This, with the general tenor of the meeting, and the spirit of unanimity and good will that seemed to prevail throughout the entire camp, made such a favorable impression upon the community that it is believed that this will become one, if not the most renowned campmeeting in the state of Georgia. This was indeed the expressed purpose of the directors and other persons interested to make it such, so that a very cordial invitation was extended to every one to come again next year. The exact date is to be announced later.

FRANK McCLUNEY.

SOUTHERN CALIFORNIA DISTRICT CAMP

The ninth annual campmeeting of the Southern California District has passed into history. In these world-war times when economy is the watchword and order everywhere we were compelled to Hooverize in our arrangements for the annual campmeeting. We cut down on the size of the camp for two reasons: first, we could not get all the equipment because Uncle Sam had to be supplied first, and to which we said a hearty Amen. We are willing to stand out here or sit on the ground if that will help win the war. Second, for financial reasons. We erected a comfortable tabernacle that seated fifteen hundred, which was filled several times to its capacity. We used the college dormitories instead of tents, and the cottages also were all filled. The arrangement was ideal, and many thought it much better than the big tent in the grove; but it would be entirely too small for this great camp in normal times. Some of the things we did not and could not cut to smaller proportions were: prayer, for such praying at the six o'clock meeting you never heard; the mourners' bench, and we had a mourners' bench over sixty feet in length, and it was none too big for the many seekers and finders, which filled it from end to end; the preaching, when Brother Babcock was at his best and did some of the greatest preaching it has been our privilege to listen to for many a day. He surely did not Hooverize in his preaching for it was terrific; sinners screamed for terror, and the saints shouted until the very place would tremble, with no Hooverizing about it; and then, the singing, which was done by the Wilde-Knight party. All who

know Brother Wilde know that the singing was above the average. The great congregations were moved under the mighty volume of song until many arose to their feet, waved handkerchiefs, hats, books, and shouted until the sound was like the voice of many waters. These are some of the things that come without stint. We tried to keep down the cost, and succeeded. There was really only one appeal made for money. Sunday morning of the last day we received all we needed, and so announced at the afternoon service, but the folks were so insistent that we should not stop at the bare necessities of the camp that they began throwing silver dollars upon the platform, and thus gave us more than forty-six dollars, while the announcement was being made that we were going to take no more offerings.

On Friday afternoon we had an educational rally. President Henriks related the story of God's marvelous dealings with the Pasadena University, which is as thrilling as any book or story ever read or heard. The friends responded with cash and pledges to the amount of twenty-three hundred dollars. Amen. The camp closed with a full altar Sunday night. Brother Babcock was secured for next year's camp. When this announcement was made the great audience clapped their hands and shouted for joy. The Yanks will have the kaiser by next campmeeting time, and we will move back to the grove at the foot of Mt. Wilson, when God will again make the mountains skip like rams, and the little hills like lambs. Amen. The tides are on in Southern California District.

HOWARD ECKEL, Dist. Supt.

CHURCH NEWS

Redlands, Cal.

These are good days in spiritual things. The Lord refreshed us with a great campmeeting at Pasadena, and He is richly blessing us in our work in Redlands. I have steady faith for a great year in the Lord. Praise the Lord, He is good to us and there is not a grumble on my spiritual plantation. Amen.—M. M. Bussey, Pastor.

Castle, Okla.

I have held two of my summer meetings, and had very good success in one of them. The other wasn't quite so good. We are now engaged in another, which is starting off very well. We can't tell what the results will be. Wife is in very poor health, and I want to ask all the saints to pray for her, that she may be restored to her health, if it be God's will.—S. B. Gosey.

Oak Grove, La.

Miss Brister and Miss Brown closed one of the most successful meetings on Sunday night, the 11th, that has been witnessed in this part of the country. God gave us about thirty-two souls, and fifteen were added to our little band. Miss Brister is a fearless preacher, while Miss Brown is a wonderful singer. Our hearts were lifted and blessed from time to time as they would preach and sing. We thank the Lord for such soldiers of the cross. We are asking God to send them this way again. We are encouraged and feel like pressing on.—A. M. Terrell, Pastor.

Sutton, Ark.

Our annual meeting of Bethel church, Sutton, Ark., began July 28th, and closed August 7th. We had victory from the beginning, which continued with increasing interest till the close. A goodly number of souls were saved and some were sanctified. Rev. L. L. Hamric, of Vilonia, Ark., was the evangelist. His preaching is clear, strong, and fearless, but has the demonstration of love that is drawing instead of driving.—E. V. Galloway, Church Secy.

Fairfield, Idaho

The church at Fairfield is moving on steadily. Since we last wrote God in love and mercy sent us Miss Lena Schwartz as our pastor. Last Sunday evening Sister Schwartz preached from 1 Peter 4:17. The Lord wonderfully blessed that service. Let all our dear readers pray for us. This is a hard place, but we know there is power in the blood, and victory is ahead.—Mrs. E. G. Lightfoot, Reporter.

Selden, Kas.

The meeting at Shiloh church, near Selden, was a success. Evangelist D. M. Spell was with us as preacher and leader. We had a time of real getting to God. It was proved that in these last days God still lays on mighty conviction, and that folks can get through and be saved and sanctified. Truly we praise God for the few who found definite victory, for those who settled their call, and for the spiritual uplift to the church. Brother Spell has proved his place as an evangelist. Some have cast their lot with us, and others are looking this way. Praise God for salvation the old-fashioned way.—Frank Mayhew, Pastor.

Banner, Miss.

The Lord gave us a good meeting at Nayrene Chapel. Twenty-five souls found Jesus. We go from here to Rosebloom, Miss. Pray for us.—D. H. McGonagill and Wife, Pastors.

Mena, Ark.

We are moving on nicely, and God is blessing and giving us souls at all the churches we have in charge. Rev. W. H. Minor, of Bates, Ark., assisted me in my revival at Mena. Brother Minor is a fine man to work with and a good revivalist. Some plunged into the fountain and the church was greatly blessed. The church is being brought together, and we are moving up the line. Three united with the church last Sunday. To God be all the glory.—A. M. Gilbert, Pastor.

Santa Fe, Tenn.

We are now in the midst of the battle at Fly, and God is giving us the victory. People have gotten to God from twelve years of age to sixty-five. We are doing the preaching by the grace of God, and are having large crowds and good attention. The meeting at Sawdust was a success, with about twenty-five who prayed through to victory. Dr. C. E. Hardy did some fine preaching. We held a ten days' meeting the last ten days of July on Snow creek, which was blessed of God. This was a place where holiness had not been preached, but God helped us to preach it in the old-fashioned way and some prayed through and got the blessing.—E. T. Cox, Pastor.

Denver, Okla.

Our meeting has been going on a week, and eleven souls have prayed through to victory and got the blood applied to their hearts. Last night the altar was full of seekers, some praying through. They were young and old. We have great crowds and good attention. We are holding our meeting under an old-time brush arbor, but God's blessing is on us in the old-time way. He is answering prayer, too. Brother Lonnie Cargill is a great instrument in the hands of God. One sister brought her little son in for us to pray for that he might get well. We are praising God that we are serving a God who is a mighty God, one who can lead us on, heal the sick, save the lost, and sanctify the believer. Praise Him.—Rev. S. L. Striegel, Pastor.

Livermore Falls, Me.

District Superintendent N. H. Washburn, assisted by Evangelist W. E. Smith, were with us in a two-weeks' campaign. The meeting was held under a large tent, and despite the excessive heat was largely attended. The prejudice, that has long held the people from recognizing our work, is melting before the steady tide of victory and prosperity that bears in on the precious will of God. Pastor J. E. Mann is a radical holiness preacher, with convictions fired by earnest zeal, inspiring a confidence in his people that is creating a strong holiness move in this section. The tent meeting gave fresh impetus to our sturdy little church, and many sinful hearts were stirred by the messages from our brothers, who made the Word terrible to sinners, and a strong tower to the righteous.—Mrs. J. D. McEdward, Reporter.

Malden, Mo.

We had a great meeting which lasted three whole weeks with some fine preaching, good singing, and hard praying. We have a long altar bench, which was too short during this meeting. We had singing, shouting, praying, and crying all at once, and you could easily find out which crowd you belonged to. God was with us in sin-killing power. Fifty-four professions in all were made, with fifteen additions to the church, and the others seeking light. —Susie Dawson, Reporter.

Muncie, Ind.

We are on the victory side. We are now near the completion of another year here in Muncie, and it has been one of the best of all our work for the good Lord. We have had God's presence all the way and that means everything to us. We can not get along without the Holy Ghost. During the year we have seen hundreds seek God, we have raised about \$1,000 for state, city, and foreign missions, and \$2,800 for education. Our church debt has been paid off and we are proving to our own satisfaction that it pays to preach the real gospel. In the last three weeks we have had a good meeting in the heart of the red light district. Evangelist Charley Harrison has been assisting in this meeting. About one hundred souls have been forward for prayer, and we have gotten the plain gospel to hundreds. To God be all the glory. —Everette O. Chalfant.

Griggsville, Ill.

We have just closed a very gracious twelve days' meeting in our new church here, in which a good number were saved and some new members added to the church. We have completed a new addition to the church building at a cost of about \$1,000 and now have a good, comfortable building on a fine lot in a good location. This property is worth about \$1,800 and there is no debt on it, for which we are thanking the Lord. The dedication service was conducted by our District Superintendent, Rev. C. A. Brown, the first Sunday of the meeting, August 4th, and he remained through the balance of the meeting and was wonderfully blessed of the Lord in preaching the gospel to us. Our prayers and best wishes follow him in his labors of love. The future prospects for Griggsville church are encouraging. We have some of God's elect here. —J. D. Roach, Pastor.

Grand Junction, Colo.

Grand Junction is now equipped with a Pentecostal Church of the Nazarene. Evangelist C. P. Ellis and wife, with the writer as singer and his wife as personal worker, commenced singing and preaching holiness in this city June 9th. We were not long in discovering that sin had its great strongholds built up in this city. While the battle was a hard one sinners were saved and believers were sanctified. On July 9th we organized a Pentecostal Church of the Nazarene, and at present writing we have a membership of twenty-six, with good hopes that it will be increased to thirty when this news reaches you. August 5th our District Superintendent, Brother A. E. Sanner, paid us a visit and gave us a splendid sermon. That evening, although it was very stormy, there was a goodly number of our members out to hear him. He also attended our afternoon prayermeeting the following day, which was held at Brother and Sister Bauer's. The Lord was with us and we had a blessed time together. Brother Sanner left us rejoicing in the work the Lord was helping us so much with, and we in return kindly realized the divine inspiration he left with us. There are many of our beloved brethren and sisters who will no doubt rejoice to hear that another little band has enlisted to push the cause of holiness, and has the vision that God would have all His true followers have. While we are doing all we can pray for us, and while you pray many of you get the vision of the pioneer work in Colorado, Utah, and Wyoming, that the banner of holiness may be unfurled over this new territory. —J. F. Ransom, Reporter.

Norfolk, Va.

We have just closed a very successful tent meeting at Campostella, a part of Norfolk city. This place has been without a revival for a couple of years, and was a little hard breaking through, but the Lord came upon us and the old-time power fell and a large number were under strong conviction, while others prayed through to victory. Miss Flora N. Ruth, of New Brighton, Pa., assisted the pastor in this meeting and her preaching and singing were owned and blessed by God. Miss Ruth is a fearless preacher of the old-time gospel and a real Pentecostal Nazarene, and any one desiring a good evangelist, either to sing or preach, would be safe in securing her for a meeting. These meetings ought to have gone on longer, we feel, as they have had a tendency to help the Norfolk church and bring new people in, but due to the fact that we have resigned the work to accept the work at New Brighton, Pa., it was necessary to close. The work at Norfolk is in splendid condition, and it is with regret that we leave. After almost four years of labor here we feel it the best thing to leave while they all love us and let another come in. We preach our last on August 25th, and commence on our new field on September 1st. Rev. J. A. Ward, of Okaloosa, Iowa, will follow me on this charge. May the rich blessings of God be upon pastor and people. —Rev. J. W. Henry, Pastor.

Vincennes, Ind.

We have just closed a ten days' meeting with Evangelist Rev. C. Gray, of the Methodist church, as the preacher in charge. There were some real definite victories here although not such a great number, yet most all were real earnest seekers. Brother Gray is a forceful preacher, having had some training in Olivet University and Ruskin Cave College. The finances came well and everything was paid up in full. Besides this four thousand dollars was pledged on the church fall payment. This is pretty good considering the fact that you can count all the members on your fingers and toes. Four new members were taken into the church. I am very sorry (?) to say it, but I did a thing peculiar to my career, I just took the Methodist evangelist and his wife into our church. Our board then recommended them for recognition of orders. This is the first hot weather revival this town has had in many a day in a church building, but it was well attended and blessed of the Lord. The board unanimously nominated the writer as the pastor for another year, and the church ballots gave me a unanimous vote, so I think it best to stay with that kind of people. Good soldiers they are. Say, why not keep on believing, like John Norberry says? —U. T. Hollenback, Pastor.

Mansfield, Okla.

Brother F. R. Morgan, of Ada, Okla., has held one of the most successful meetings at Mansfield that has ever been held at that place. Many prayed through and got the victory. Brother Morgan seemed at his best, and God has certainly used him in this country. Mansfield and Echo were his former home, and his sweet life and daily walk have fought a great battle for him. He has sown the seed of holiness in this country. I beg God's people everywhere to pray that holiness may break out in its fullness. We will begin another revival at Echo, Ark., on August 22d. We need all the help we can get, and any one coming our way will be appreciated. Brother Morgan sends the evangelist from Ada. Pray much for us. —Byrd Cochran.

Nashua, Mont.

Since the Assembly, the work, has been moving on. Brother W. A. Wilson and wife were with us for a few services, and we enjoyed his preaching and their messages in song. On Sunday, August 4th, Sister Mable Stake and Miss Marie Benton, of Northwest Nazarene College, were with us and held a missionary rally. The Lord gave us a good time together. Our people received a new vision of what real missionary work is, and when the privilege to give was granted they responded with an offering of \$101.97 in cash and pledges. We were glad to take them with us to one of our country appointments. After Sister Benton gave a talk on missions, Sister Mable Stake brought a short message, and at the close of the service there were five girls who came forward and bowed at the altar of prayer and prayed through. We give the Lord the glory. Our District Superintendent, Brother Earl Pounds, made our church a visit this week, and preached to us two evenings. We were all blessed and encouraged to go on and press the battle for God and holiness. Brother Pounds won the hearts and confidence of the people at this place. We, as pastor and people, are going to stand by our District Superintendent with our prayers and money. —Clive Williams, Pastor.

Nampa, Idaho

We are enjoying our new field of labor here, and God is blessing on all lines. Salvation at the altar has been witnessed every Sunday so far, and we have splendid congregations to preach to, and what will it be when the students get in for school? Last Sunday night over fifteen were at the altar and some heard from heaven. There were over one hundred out to prayermeeting last night, and we closed amidst rejoicing and shouting. Last Sunday, a week ago, we received nineteen new members into our church and already have some more to unite. Brother Tullis recently preached for us in our Sunday night service, and several prayed through. We averaged about 150 in attendance in the Sunday school. Recently the Sunday school gave an excellent missionary program and an offering of \$63 was given for foreign missions. We are comfortably housed in the splendid, seven-roomed, modern parsonage which the church recently purchased. The property is one block from our church, and is estimated by some of our business men to be worth \$5,000, but which we purchased for \$2,650. We raised \$650 cash, the rest to be paid in four years. Our address is 609 Fourteenth avenue, South. The outlook is splendid here for a great school year. Dr. Wiley is in labors abundant, and two new buildings are being erected on the campus. People are writing us about moving here, where they can have good church and school privileges, also ideal climate. This is a thriving town, and rich farming country all around it. Brother Herrell is planning to have the District camp here September 19th to 29th, with all our District preachers to help push the battle, and Evangelist C. E. Roberts and wife as special workers. We ought to have a great campmeeting with God's help. Plan to be with us. We secured fourteen new subscriptions for the Herald of Holiness this week. We enjoyed reading our paper, and hearing of God's blessings on our churches in the various parts of the country. —James Wiley Short, Pastor.

Creelsboro, Ky.

We pitched our gospel tent here July 26th, and ran till August 11th. Our District Superintendent, H. Rees Jones, was the preacher in charge, and his wife and Sister Walton, of Louisville, had charge of the singing. Sister Walton led the song services, also singing some beautiful solos, which manifested the Lord and stirred the hearts of the people. Brother Jones opened fire against the Devil and sin in all forms. The Devil was stirred in Creelsboro as never before, even threatening to cut the tent down, stone us, and even to kill us. Thank the Lord we came out without a scratch. During the meeting a small cyclone came through and lifted our tent out and tore it in many places, but the sisters got together and sewed it up, we pitched it again, and continued the battle. We did not see as great a harvest of souls as we desired, but we thank the Lord for three good professions, and one addition to the church. We believe we gained somewhat the confidence of many good thinking people, and that the seed sown will bring forth fruit in the future. We thank the Lord for sending Brother Jones to our District, and believe there are great things ahead for us, if we, as a church and preachers, will hold up his hands while in the battle. He preaches the gospel without fear of men or devils, and does not enter to the people nor compromise with the Enemy in any form. The tent will be pitched next at Fairplay, Ky. We will begin battle soon. Let all pray for us in this battle, for we are looking forward for a great time. —F. V. Taylor, Pastor.

Wayne, Kas.

The last report given was when we were in Stockton, Cal., a city of about 60,000 population. A good degree of victory was given during our stay of virtually eight months. A few souls sought and found the Lord. At this writing we are in Wayne, Kas., a small country town where just a few months ago a Pentecostal Church of the Nazarene was organized, the direct result of a meeting held by Rev. Allie and Emma Irick. Plans were made for a joint campmeeting by the Tri-county Holiness Association and the Pentecostal Nazarene church, immediately after the above mentioned meeting, with aforesaid evangelists as workers. This meeting began August 2, and closed the 11th in a blaze of glory, and with some genuine cases of reclamation and conversions. A few obtained the blessing of entire sanctification, and are on their way to heaven shouting glory. Some who have almost run the race and finished their course were able to attend every service. That the blessing is sterling was evidenced by their happy countenances and glowing testimonies. These ten days all came to a close too quickly. But with unfaltering faith we press toward the goal. We never met Brother Irick and wife previous to this meeting, but their genteel spirit, splendid singing, and excellent preaching greatly endeared them to our hearts. Relative to the commencement of the camp some were rather despondent because of the draft that has been on practically all summer, and a little chautauqua occurring simultaneously with the camp. Despite the combined opposing forces the camp was a success. The finances came easy, approximately \$485 being raised for all purposes. The people responded readily and gave liberally. The evangelists were well remunerated and a splendid offering was given the pastor and wife. The camp closed with a mutual consent that the same workers return next September, 1919, for another meeting. —J. E. Kiemel, Pastor.

Chicago Woodlawn Church

We are glad to report victory from the Woodlawn church. The blessing of the Lord is upon the people. The church is united and pushing the battle for souls. The Lord has given us seekers at most of the services during the summer and most of the seekers were happy finders. Several of the brethren have visited us during the last month. Brother Bud Robinson and Miss Shaffer were here on prayermeeting night, and had charge of the service. We had a precious time with them. Brother Anderson and Brother Harding held a Sunday morning service in the interest of Olivet University, and about \$800 was raised at this service. Brother Anderson preached for us in the evening. Brother W. E. Shepard surprised us with a visit and we were all glad to see him again. Brother Balmeier has been called to the pastorate of Woodlawn and will be here to take up the work September 8th. He is a man of God and energetic in pressing the work for souls, and we predict for him a fruitful ministry in the church. The people are much encouraged in securing him for their pastor. The church has secured a fine property which is valued at something like \$25,000, which includes a well furnished eight-room parsonage, and while there is some debt the finances are well in hand. The people are sacrificing and thanking God for the privilege of helping a little in the kingdom of God. We expect to go up to the Assembly with all bills paid and with thanksgiving in our hearts for the goodness of God in supplying our needs. I have enjoyed my work here this summer among these people. They like the old-time salvation and want to see souls get real victory at the altar. Sister Johnson is doing good work as deaconess. We are sorry to lose Brother Akers, who has gone to Olivet University, where he will be on the faculty. God, however, who is sending in the people and saving precious souls will see us through to victory. Remember to pray for Woodlawn. —Fred J. Shields.

Noble, Okla.

We just closed our last meeting near Tribbey, at the Council Creek schoolhouse. We had fourteen souls who prayed through in the old-time way, and they were all heads of families except three. The meeting was conducted by Rev. J. H. King and wife, of Norman, Okla., and Rev. A. Landon, of Shawnee, Okla. Rev. I. L. Flynn and I are in another battle at Dripping Springs, three miles east of Noble, Okla.

Childress, Texas

Rev. A. G. Dickerson, of Oklahoma, closed a ten days' meeting at the Pentecostal Nazarene church of this place last Sunday, August 18th. Brother Dickerson is a very earnest preacher, and unremitting in labor and effort. He does not start a series of meetings with any intention of failure, and during these services the old-time shout was heard, while the church was lifted to a higher plane. Two sisters, members of our church, declared their call to the ministry, and one of these was licensed to preach. Brother Dickerson left for Arkansas, having a date there for the last of this month. We are hoping that he may come this way again.—W. G. Heath.

Tushka, Okla.

We are now in a meeting at this place. The fight is on in a good way, and the Devil is howling, but thank the Lord He is blessing. The victory is rolling and conviction is seizing some of the hardest-headed men of the town. We had a great service this morning on the subject of prayer. The Lord opened up the windows of heaven and gave us a special blessing. Brother Mike Roberts is bringing some soul-stirring messages. He is getting to be one of our best evangelists in eastern Oklahoma. Misses Hester and Esther Davis, from Hugo, Okla., are our song leaders. Their singing is much appreciated by every one who hears them. We are expecting a great meeting at this place; God is leading, and He has never lost a battle. The evangelist will go from here to Boswell, Okla., and have another open date or two. If you need him address him at Madill, Okla.—C. W. Mandy, Pastor.

Worcester, Mass.

The month just closed has been one of the best in the history of this church. God has given us seekers at almost every service, and the receipt of finances has been the largest of any month, outside of those when an evangelist was employed. Sunday, July 14th, at the morning service there was one seeker for the blessing of a clean heart, and in the afternoon Brother Stebbins preached and nine came forward. God richly blessed. All but one of these have proved the power of the blood either to save or sanctify ever since that night. The following Sabbath morning the Holy Spirit came on the people. The general order of the service was laid aside and the church had a real melting up time before God. It was so precious. The Spirit was especially manifested at the open-air services throughout the day, and conviction seized sinful hearts. One Saturday evening a brother broke through and got the blessing, and arose with glowing face and exhorted, while the glory fell on the saints. Last Sunday he came into membership. At a women's missionary meeting held at the house, a mother and her young son sought and have found Jesus. Many of the congregation, young in the way, are growing, and we expect their membership among our number soon. God blesses in the cottage meetings. Last Sunday night a backslider got through wonderfully. A real revival is on. Forward we press, and Jesus has all the glory!—George and Elizabeth LaFlash, Pastors.

Bock, Minn.

The little church at Bock, Minn., is not dead. The Devil probably wishes we were, but, hallelujah, we intend to keep on praying, shining, and shouting until Jesus comes. The prayermeeting last week was a time of sweet blessing, and especially were our hearts blessed and refreshed by the earnest testimonies of two of our young men. At the Sunday night service, two boys were saved. The two sisters and three brothers of one of these boys have all been converted since the new year. Our little flock here has undertaken the building of a church home. We have purchased a lot right in town, one block from the business section. The walls of the building are up and the rafters are all in. All that we lack is the roof, doors, and windows, then we may worship God in our own building. This causes our hearts to greatly rejoice. We have only twenty-one members, most of whom have not much of this world's goods. We have solicited the town and country about for assistance in building, and thus far in cash and pledges we have received \$931.60, \$419.50 of this amount having been paid in. As it will be impossible to get a loan this year, we must pay for the material as we use it. Will all the saints please pray for the work at Bock? We are trusting God and believe that He will see us through. The church here has called us back for another year. After the Assembly we did the singing and helped Evangelist F. J. Mills in two of his meetings. We would heartily recommend him to any who desire an evangelist. He literally pours out his life in untiring, self-denying efforts for the salvation of precious souls. You may address him at Douglas, N. D.—John and Pearl Neufeld, Pastors.

TELEGRAMS

CLOVIS, N. M.

HERALD OF HOLINESS:

Victorious Assembly. Results: Six for the ministry, one missionary, a thousand dollars for missions, many seekers and finders.

H. F. REYNOLDS.

OMAHA, NEB.

HERALD OF HOLINESS:

This announcement by telegram is to relieve the minds of some of our people, who are being misinformed relative to a quarantine on at Fairbury. I just came from there, and the way is clear, with no cause for alarm. The camp and Assembly will go on just as announced. Tents are being engaged, and the tide is rising. People are getting enthused, many are coming. Will you be there? M. F. LIENARD, Dist. Supt.

Marcus, Ark.

The blessings of God are still on us here. Our meeting has closed, and it was truly the greatest that this church has ever witnessed. Rev. T. C. Leckie, of Louisiana, was our evangelist. Repentant souls prayed through to victory, and saints shouted the praises of our Redeemer. Brother Sanders, from Shreveport, was with us four days. His coming was a blessing to our church and town. Brother Youngblood and wife, from Nashville, Tenn., were in our meeting, and their visit and help was a blessing to one and all. Brother E. M. Sanders, of Hot Springs, a member of our church, was here. His shouts of praise to God convinced souls he had the blessing. Brother and Sister Hilleard, also of Hot Springs, were with us in the battle. They stood at the front and fought for the salvation of souls. We received six members into the church. The church is in the best shape it ever has been in, and we are looking up with victory. Brother Sanford, president of our Vilonia school, was with us in our meeting and brought a message in behalf of our boys and girls. It blessed the hearts of the fathers and mothers of our town. Our District Superintendent also brought a heart-searching message. We truly thanked God for such men and women, who will stand for God and holiness.—T. W. Hughes, Pastor.

ANNOUNCEMENTS

For Sale—I have a set of the "Pulpit Commentary," of fifty-one volumes, which is in splendid condition. I will sell them at \$25 cash, or any two months' time to any of our preachers or any one recommended by them, purchaser to pay freight from Terrace, Pa. This edition cost \$95 cash new. A new edition is being printed now for \$35 cash. I am told. Please address Rev. W. H. Parker, Emmett, Idaho.

PERSONALS

Rev. J. D. Scott, our Managing Editor of the Herald of Holiness, has gone to Orleans, Neb., for a week's much needed rest. He has planned to hold a few rallies while there. We notice that God's called-out ones have no time for idle rest. They are always about their Master's business.

Brother J. F. Mills reports that he has just closed a wonderful tent meeting at Marshall, N. D., with seekers at the altar through almost every service. We certainly enjoy getting this kind of reports from our folks. Send them on!

We have received word from our Brother J. H. Sanders, of Bismarck, Ark., as follows: "We have a dear, good sister in our church at Marcus, who is in a very low condition of health. She sends a request to ask the Herald of Holiness family to pray for her recovery. She is very anxious to get well, and is a consecrated Christian." Please let our folks get together and pray for our sister. The day of miracles is not past yet.

Services at Kansas City First church on Sunday were very good, with seekers and one finder at the night service. Our pastor, Rev. H. M. Chambers, preached both services to the upbuilding of the saints.

The tent campaigns, which are conducted by the Pentecostal Nazarene workers of Kansas City, opened the second siege August 25th, at Rosedale, Kas., a suburb of the Kansas City, with Rev. August Nilson, of Oregon, as evangelist. The services started off well, with good interest and fine spirit. This is a good field for our work, and we predict a fine campaign with many souls in the fountain. Pray for the meeting.

Greensboro, N. C.

At the earnest solicitation of W. R. Cox, president of the Apostolic Holiness University, I accepted the proposition to take the place as teacher in the theological department. Soon after, the church gave me a call to take the place as assistant pastor until time for school to open in the fall, and serve them during the summer months while the pastor was out in the evangelistic work holding campmeetings. I find that while this people are not Pentecostal Nazarene in name, they are in spirit and can sing and shout when they hear the old-fashioned gospel. The salvation tides were on yesterday. We had two seekers during the day, both for heart purity, and they testified that they received what they were seeking. We are pushing the battle for the salvation of souls at every service, and praying that the tides may rise higher as the days go by. I want my many friends everywhere to know my location, not only geographically but also spiritually. I am in the land of Beulah and still enjoy preaching holiness. I am still identified with the Pentecostal Church of the Nazarene, and hold my membership in the Tennessee District. Any one wishing to write me can reach me at 900 Silver Run avenue, Greensboro, N. C.—J. A. Smith.

DIRECTORIES**GENERAL SUPERINTENDENTS**

H. F. REYNOLDS, Kansas City, Mo.
Res. 4924 Agnes ave.; office, 2100 Troost ave.

DISTRICT ASSEMBLIES

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

MISSIONARY RALLIES

Chicago Central District, Olivet, Ill., August 30-September 1
Indiana District, Alexandria, Ind., September 4-6
Michigan District, Grand Rapids, Mich., September 7-8
Iowa District, September 11-15
Nebraska District, Fairbury, Neb., September 18-22
Kansas District, Hutchinson, Kas., September 25-29
Western Oklahoma District, Bethany, Okla., October 2-6
Eastern Oklahoma District, October 9-11
Arkansas District, Ozark, Ark., October 12-13
Meeting of General Superintendents and General Foreign Missionary Board, at Kansas City, Mo., October 14-20
Little Rock District, Prescott, Ark., October 23-27
Dallas District, Peniel, Texas, October 30-November 3

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

Michigan Assembly, Grand Rapids, Mich., September 4-8
Iowa Assembly, Sioux City, Iowa, September 11-15
Tennessee Assembly, Erlin, Tenn., September 25-29
Missouri Assembly, Des Arc, Mo., October 2-6
Arkansas Assembly, Ozark, Ark., October 9-13
Little Rock Assembly, Prescott, Ark., October 23-27
Dallas Assembly, Peniel, Tex., October 30-November 3
Hamlin Assembly, Bowie, Tex., November 6-10
San Antonio Assembly, Waco, Tex., November 13-17

The Assemblies will be preceded by a great rally and welcome service Tuesday night before the opening of the Assembly on Wednesday morning.

R. T. WILLIAMS, 1422 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 6-18

DISTRICT SUPERINTENDENTS

Alabama—P. M. Covington, Jasper, Ala.
Alberta—James H. Bury, Colliholme, Alta., Canada
Arkansas—G. O. Crow, Argenta, Ark.
522 Olive street.
Florida's Chapel, Ark., August 21-September 2
British Isles—George Sharpe, Glasgow, Scotland
14 Mulryfauld Drive, Parkhead.
Chicago Central—Charles A. Brown, Olivet, Ill.
Colorado—A. E. Sanner, Kirks, 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.
1010 Fourth street.
Georgia—E. H. Kunkel, Manassas, Ga.
Hamlin—J. H. Walter Hall, Hamlin, Texas
Idaho-Oregon—N. B. Hearn, Nampa, Idaho.
1621 South Sixth street.
Indiana—U. E. Harding, Newcastle, Ind.
East Thornburg street.
Iowa—E. A. Clark, University Park, Iowa
Kansas—Fred H. Mendell, Hutchinson, Kas.
334 East Sixth 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.
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New Mexico—J. E. Thredgill, Estancia, N. M.
Star route, Box 27.
New York—E. B. Angell, Richmond Hill, N. Y.
701-102d street.

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 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—P. 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

Zarrette and Dell Aycock:
 Howe, Texas, Davis Chapel.....August 30-Sept. 8
 Waldron, Ark.....September 15-29
 R. E. Bower:
 Philadelphia Second Church.....September 1
 Chienmuen, Md., Circuit.....October 6
 Lyman Brough:
 Millbury, Ohio, Crane Creek Church.....August 25-September 8
 James B. Chapman:
 Beebe, Ark.....August 23-September 1
 C. C. Cluck and Wife, and J. A. McCammon and
 Wife:
 Louisville, Tenn.....August 22-September 1
 Sevierville, Tenn.....September 5-15
 Heiskell, Tenn.....September 19-29
 Kingston, Tenn.....October 3-13
 Townsend, Tenn.....October 17-27
 Mrs. Stella Crooks:
 Artesian, S. D.....August 25-September 8
 A. F. Daniel:
 Grand Hill, Ark.....August 22-September 8
 Carlow, Mo.....September 12-22
 E. C. Dees:
 Rutherford, Tenn.....September 1-15
 J. D. Edgin:
 Boech Grove, Ark.....September 6-15
 Open.....September 19-29
 Harry J. Elliott:
 Kokomo, Ind.....August 9-September 1
 Nampa, Idaho.....September 13-20
 Eulogy, S. D.....October 4-27
 Lee L. Hamric:
 Davenport, Okla.....August 16-September 1
 Broken Bow, Okla.....September 7-15
 Edmund, Okla.....September 20-October 6
 B. H. Haynie:
 Haystack Chapel.....August 30-September 8
 Clinton, Okla.....September 12-22
 Little Rock, Ark.....September 27-October 6
 Oscar and Nettie Hudson:
 Calamine, Ark.....August 30-September 8
 Ina Lee Hughes:
 Near Bowie, Texas.....August 28-September 9
 Arthur F. Ingler:
 Ashland, Ore.....August 22-September 1
 Rogue River, Ore.....September 4-22
 Grant's Pass, Ore.....September 26-October 13
 Alice and Emma Irick:
 Ashland, Ky., Camp.....August 30-September 16
 Nauvoo, Ala.....September 20-30
 Jay Evangelistic Party:
 Claytonia, Idaho.....August 25-September 15
 Nampa, Idaho, Camp.....September 10-20
 Haldor and Bertha Lillenas:
 Normal, Ill. (camp).....August 23-September 2
 Lewis and Matthews:
 Mt. Pleasant (Mich.) Camp.....Aug. 16-Sept. 1
 Sylvia, Kas.....October 20-November 3
 Chase, Kas.....November 10-24
 Permanent address 341 West Marquette road,
 Chicago, Ill.
 Theodore and Minnie Ludwig:
 Anselmo, Neb.....August 23-September 8
 Fairbury, Neb.....September 10-22
 Home address, Hutchinson, Kas.
 George and Effie Moore:
 Lynn, Ind., Cherry Grove Camp.....Aug. 18-Sept. 1
 Home address, 1133 Holiday St., Indianapolis,
 Ind.
 F. R. Morgan:
 Hoinlay, Okla.....August 16-September 1
 Drumright, Okla.....September 6-22
 August N. Nilson:
 Kansas City, Mo., (tent meeting).....August 25-Indefinite
 Address: 2109 Troost avenue, Kansas City,
 Mo.
 C. E. Roberts and Wife:
 Nampa, Idaho.....September 20-29
 Home address, 454 West Fourth street, Pomona,
 Cal.
 John and Grace Roberts:
 Uba camp (Martin, Tenn.).....August 23-September 2
 Wild Cherry camp (Wild Cherry, Ark.).....September 6-16
 C. W. Ruth:
 Lamont, Neb., camp.....August 30-September 8
 Ava, Mo., camp.....September 13-22
 Perkins, Okla.....September 27-October 6
 W. O. Self:
 Andalusia, Ala.....August 20-22
 Opp, Ala.....August 21-September 1
 Pensacola, Fla.....September 6-20
 Atmore, Ala.....October 4-14
 Baker, Fla.....October 17-27
 Home address, Port Aransas, Texas, until Oc-
 tober 15th, after that Peniel, Texas.
 W. E. Shepard:
 Donaldsonville, Ga.....August 28-September 9
 Bethany, Okla.....September 13-23
 Home address, 5518 Walnut Hill avenue, Los
 Angeles, Cal.
 Mrs. Beasia Williams:
 Cameron, Texas.....September 8-22
 Georgetown, Texas.....September 27-October 13
 Hondo, Texas.....October 19-November 3
 Home address, 201 Princeton avenue, San An-
 tonio, Texas.

Campmeeting Calendar

There will be a campmeeting at Bethany, Okla., September 13th to 22d, with Rev. W. E. Shepard as evangelist. Free entertainment for all visitors.—J. A. Ludlam, Pastor.

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

The annual campmeeting of the Idaho-Oregon District will be held in Nampa, Idaho, September 20th to 29th. The workers will be Rev. C. E. Roberts and wife. We will expect all the pastors to stir up our people as to the benefits of a gathering for the uplift of the inner man. For information write N. B. Herrell, Nampa, Idaho.

The seventh annual Nebraska District Pentecostal Nazarene campmeeting and Assembly will be held in the city park, Fairbury, Neb., September 10th to 22d. Evangelist General Superintendent E. T. Williams, of Nashville, Tenn., will have charge. Song evangelists are Rev. and Mrs. H. B. Wallin, of San Antonio, Texas. Campmeeting officers are Rev. M. F. Lienard, president, Rev. Theodore Ludwig, secretary, L. O. Arnold, treasurer, and Rev. J. E. Wigfield, pastor at Fairbury.

The Isabella county interdenominational holiness campmeeting will be held August 10th to September 1st in the city of Mt. Pleasant, Mich. Free entertainment will be provided for all who come. Evangelists Lewis and Matthews, two of the cream of the land in singing, music, preaching, and spirituality will be the leaders in the campaign. A goodly number of other Christian workers, such as pastors, evangelists, etc., will be in attendance. Pray and come.—Rev. A. E. Ford.

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. P. Roberts, chairman of committee, W. B. Pinson, Pastor.

The seventh campmeeting for the spread of holiness in southeastern Illinois will be held at the Highland camp ground near Springer, Ill., September 12th to 22d. The preachers in charge are: Rev. W. H. Cain, of Wichita, Kas., and Rev. Charles Stalker, of Columbus, Ohio. Misses Mertie Hooker and Jessie Jenks, of Brazil, Ind., will have charge of the singing. For further information write Jacob Fleck, Enfield, Ill., or Mrs. John Chapman, Frankfort Heights, Ill.

OXFORD BIBLES

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Specimen of Long Primer Type

Jehoiakim's evil reign.

II. KINGS, 24.

Jehoiachin succeedeth him

35. And Jê-hô'-â-kim gave *the silver and the gold to Phâr'-ôh; but he taxed the land to give the money according to the commandment of Phâr'-ôh: he exacted the

B.C. 610.
 * ver. 31.
 2 Called Jechoniah.
 1 Chr. 3, 14.
 Jer. 24, 1, and
 Daniel.

8 T Jê-hô'-â-chin was eighteen years old when he began to reign and he reigned in Jê-rû'-sâ-lêm three months. And his mother's name was Nê-hûsh'-tâ, the daughter of

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