

HERALD of HOLINESS

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

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EDITORIAL

Inverting God's Order



SO-CALLED preachers and writers of advanced thought continue to insist upon putting the effect as producer of the cause. They insist upon making social reform and betterment of social conditions—better sanitation, better wages, better relations between capital and labor, prevention of child labor, and care for the sick and amelioration of our city destitution—they place these things as the work of the church by which we are to bring men to God in salvation. They declare it the purpose of the church as ordained of God to make this a better world for people to live in, rather than to make the people better to live in the world. They forget that in making the people better to live in the world they are making a better world for the people to live in, for the people are the world after all. This utterly false philosophy comes from a radically false conception of man's nature. These writers proceed upon the hypothesis that man by nature is all right and only needs a better environment; that if we give him a better world to live in, rid of the evils we have enumerated above, he will come around all right. This is radically false and misleading. No man entertaining such a conception of man's nature can be sound anywhere in his system of thinking.

False Notions

It is from these false notions of the nature of man's need that so many erroneous conceptions in men's thinking proceed. For instance, the statesman, taught under this false theory of man's nature by these modern preachers, proceeds to teach that human government is the remedy for the world's needs. That, as vice proceeds from ignorance and poverty, virtue must necessarily proceed from knowledge and competency; that these come from public justice and this of course can and must come only from a wise, just, and paternal government. History proves conclusively that this is erroneous. Government can protect but can not reform men. Law may guide, dictate, conserve, but can not purify. It is eternally true that "by the deeds of the law shall no flesh be justified in his sight." "For what the law could not do in that it was weak, God sending his own Son in the likeness of sinful flesh condemned sin in the flesh." Let it be forever understood that the power to purify does not inhere in the penalties of law. If punishment could purify or reform men every convict in the penitentiary would be a saint;

and every soul in hell would be reformed and a fine citizen. Something must be used to reach the seat of the trouble and not treat the mere pimples on the skin. Removing the pimples may be sightly and desirable, but this does not remove the cause of the trouble and heal and make whole. Salvation by the blood alone can do this.

Government and Morals

Government has very little to do with morals. Indeed, it has nothing to do with it so far as creating good morals is concerned. It is a fact that under the worst forms of government some have attained the highest virtue, as did the apostles under Nero, and the Waldenses under some of the most infamous popes who ever disgraced the name of human nature. Vice and virtue are to a very large extent independent of the form or enactments or penalties of civil government. It is "righteousness that exalteth a nation, while sin is a reproach to any people." The work needed is an inward work where government can not reach. Law can reach actions, but can not reach principles from which actions spring. Law can take cognizance of crimes, but not of sins. Crime and sin are different. The law determines crimes, but God's will determines sins. Human law punishes crimes because they are against its mandates and the supposed best good of society. Human law can not go down deep enough and punish sins because many of these are not punishable by its enactments. Sin is within and can be as virulent and as putrid as the outward manifestations which sometimes appear. God treats *sin* and *sins*, while human government is left to treat the outward thing of crimes against her wards. Lying, for instance, is a sin, but what government can undertake to cure lying? It is only when under oath to tell the truth, the whole truth, and nothing but the truth, if a man lies, that he is punished for perjury. This is a crime created by the law's enactment that men shall testify and tell the whole truth. Perjury is a crime, lying is a sin. God looks at the heart and says that a man can sin by lying without saying a word. He recognizes lying as a sin of the heart and it can exist without the man speaking a word. Falsity is a principle of the nature. The law can not see within this principle, but God's ken looks down into the subterranean depths of the soul and condemns the falsity. He sees there, and requires that that soul be purified from this inward uncleanness.

This whole nauseous error we are combating is but

a revival of the gospel of good works. It is another form of that unbelief of man which seeks to do away with the supernatural and to deify man and humanize God. It virtually says man is good enough now save a little reformatory work, which education and training under better social conditions made right will afford. Hence the great need is social reform and betterment. This is the "modern appeal" to the church. This is the basis of the so-called "new evangelism," of which we hear so much. It is this class of teachers who have discovered the absurdity of the altar and the call to repentance and to regeneration. They eschew instantaneous conversion and teach only an enlistment for service in order to salvation. All that is needed for a sinner is to agree to help make this world better to live in; this is God's call to him and all he is required to do in order to be saved and ready for church membership.

How utterly false is this whole teaching. There is absolutely no hope for humanity save in regeneration as taught by Jesus Christ. When the human heart enshrines the Master and its every impulse comes from His indwelling; when its every hope springs from Him as its source; when the intellect is sanctified by His power within; when God is honored and obeyed from the principle of faith in the soul, then will come that better state of the world of which we hear so much, and not till then. There is no golden age awaiting the skill of man and that the diligence of man is ushering in by his good works. There is no golden age save that made by the regenerative work and power of God upon individuals, applied through the Holy Ghost sent down from heaven. "There is none other name under heaven given among men whereby we must be saved."

Self.

THE WORLD, Satan, and sin are entrenched behind self. At no point does the gospel aim its forces more strongly, more destructively, than against self. Self is the citadel of sin. The citadel is held against Christ long after the outposts have surrendered. The citadel must surrender before the victory is complete. Self must be crucified before Christ reigns. Sin goes out by repentance and pardon; self by renunciation and crucifixion. Self is never conquered only by the shame, pain, and death of the cross. We do not get rid of self by divorce, but by death. Christ never marries a grass widow. The old husband, self, must be dead and buried before we can be married to Christ.

The atonement centers its force to destroy self and bring in the Christ life. "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again."

Paul's Course

The course of Paul was so strenuous, so intense, and so single that they charged him with being beside himself. His reply was, I am shut up to this by the atonement of Christ, which commits me to this life of unselfish devotion. It is only through the death of self that the love of Christ can constrain us. A life of single and sublime devotion to Christ can only be secured by the loss of self. Paul puts the whole matter in his profession of his relation to Christ — a relation which finds its source in the cross. Not in the cross of Calvary where Jesus suffered, but in the cross where self died.

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." And yet this crucifixion of self catches its inspiration, its obligation, from the cross of Calvary, which is its prototype and pattern. So the apostle declares in saying, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

Religion is gauged in its power by its activity to crucify self. While self lives, though in a maimed and imprisoned form, it is not only a hindrance to the power and full flow of

religion, but is a constant menace to its life. As Rome was never safe while Carthage lived, as the crop is never safe while the weeds are growing, so religion is never safe while self lives.

Self Labeled Number One

Self is labeled number one because it stands first with so many. It has always demanded precedence. The disciples under the shadow of the cross were striving about self. It took the searching, consuming flames of the Holy Spirit on Pentecost to destroy or maim it; for it comes to the front soon after Pentecost in their envious murmurings. The insidious power of self marred the Pentecost power and splendid spiritual gifts of the church at Corinth. Paul pays to Timothy a tribute of his unselfishness as honorable as it is rare, "But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state. For I have no man like-minded, who will naturally care for your state. For all seek their own, not the things which are Jesus Christ's."

It is said of love, that "it rules the camp, the court, the grove; and man below and saints above." Self is the rival, the enemy of love, and is almost as far-reaching and as all-potent.

The Governor of one of our states gave once an insight in politics which will serve as an illustration of its power in other spheres, as well as in politics. He said:

I was first selected as a candidate for mayor of Detroit by the most influential people of the city. Men who had large holdings in railroads, those who held positions on the various boards of the city, prominent merchants, bankers, and professional men all united in requesting me to become a candidate.

I discovered very soon after my election that the railroads were paying less than their share of taxes. I said so, and the railroad support immediately left me.

I found the bankers speculating in the city funds. I denounced the practice, and they denounced me as an unsafe man.

I attacked the old turnpike roads, and their owners called me an anarchist.

In short, I found that every time I attempted to correct an abuse, I lost a large and influential class of supporters.

Among those who have opposed the different reforms introduced are men who would be supposed to be above temptation, and who are universally regarded as having the very highest places in commercial life. Some of them are judges; some of them are senators and members of legislative bodies; some of them are great bankers; some are merchant princes. All of them are eminently respectable, yet, strange as it may appear, their opposition has in almost every instance resulted from their interest in public charters and monopolies which have been procured by questionable methods.

PREACH TO THE HEART and the head will heed it — preach to the head and the heart may not hear it.

TO GET ALL YOU CAN and give as little as you can is not the lesson the life of Christ teaches.

THE SOUL OF A SLUM SAINT may get very low rating in the church militant market, but on the celestial stock board it will head the list.

GETTING ABOVE PEOPLE is the name of human greatness; getting under men and lifting them up is the greatness that Christ magnifies. If any man would be great among you, let him become the servant of all. It is service — ministry — that's the key to true greatness.

WE SHOULD not appeal from the gospel of Christ to governmental or legislative agencies for the reformation of evils. This is very true, but it must be remembered that when we strive to indoctrinate Christians in their duty to vote as they pray, we are not relying on or appealing to the state in any sense whatever to effectuate moral or religious ends. We are appealing to the love of God which is, or ought to be in every believing disciple of the Lord, in order that, obedient to the dictates of that love, the believer may vote and act and speak as would His divine Lord were He in his place here on earth.

Sanctification: A Second Work of Grace

By REV. J. M. WELLS*

And whatsoever ye shall ask in my name, that will I do. . . . If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever (John 14:13, 15, 16).

IF HE gives us another Comforter it carries with it that He has given us one already. Also He said, "Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you" (verse 17). Then if the world can not receive Him, it must be the Christians who will receive Him. So you can see it would be a second work of divine grace.

But, some one will say, If we get what the apostles did on the day of Pentecost, we could heal the sick. If you will read Mark 16:17, 18, Jesus said, "These signs shall follow them that believe; . . . they shall lay hands on the sick, and they shall recover." So if you will take Jesus' own words for it, you will see that it is the believer and not the sanctified He is talking to. John said, "I indeed baptize you with water unto repentance; but he . . . shall baptize you with the Holy Ghost and with fire." I want you to note here that John said his baptism was water, but Jesus' baptism was to be with the Holy Ghost, and fire. Fire burns out the dross and leaves nothing but the pure gold. Thank God for the cleansing fire that takes hold of the soul and sets it on fire for God. The Lord wants us to shine like pure gold for Him. Some one will say, The disciples were not saved until the day of Pentecost. Well, read this, "And he ordained twelve, that they should be with him, and that he might send them forth to preach, and to have power to heal sicknesses, and to cast out devils." Christ gave them power to heal the sick and cast out devils before the day of Pentecost, and it doesn't look like healing power was what they needed, for they already had that.

Why did He want to give them the baptism with the Holy Ghost? Read Luke 9:1, 2, "Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. And he sent them to preach the kingdom of God, and to heal the sick." I don't believe that the Lord would send a lot of sinners out to preach His Word, with all the temptations and trials of life. "He appointed other seventy also, and sent them two and two, . . . whither he himself would come. Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest" (Luke 10:1, 2). I can see the golden grain ripening and falling by the wayside, and the harvest is ready and we need laborers in the field. Let us pray the Lord to send more laborers. Christ said, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." Also, "If the world hate you, ye know that it hated me before it hated you." This old world will love its own.

The disciples were saved before the day of Pentecost, for you remember He said He would pray the Father and He would give another Comforter, and in John 17:9 He said, "I pray for them: I pray not for the world, but for them which thou hast given me." He is praying for the disciples to be sanctified. There was a time that He prayed for the world, when He was about to go on the cross, and He said, "Father, forgive them; for they

know not what they do." But now He is praying for the disciples to get the baptism with the Holy Ghost. "They are not of the world, even as I am not of the world." and then He broke forth in verse 17, "Sanctify them through the truth." So we see He wanted them sanctified. He said He was not praying for these alone, but for all who should believe on Him through the Word. So, bless His dear name, He prayed for me to be sanctified, and I am so glad. Praise Him! And I am glad He did sanctify even me.

He also said that it would make the world believe. Now, if it will make the world believe, then we all ought to have the blessing and get the world to Him. If we could get every Christian or justified person sanctified, we could bring this lost world to God in a few years. In Acts 1:5 He said, "John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." They were very close to Pentecost then. He goes on and says in the eighth verse, "But ye shall receive power, after the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." Bless His dear name! He wanted them sanctified so they might be His wit-

nesses unto the uttermost parts of the earth.

They needed the baptism with the Holy Ghost then, and we need it now, if we do not have it. I received it twenty years ago, and can never get through praising Him for it. When the day of Pentecost had come, they were all with one accord in an upper room, praying and tarrying there; and sometimes I think I can almost hear them praying for the blessing. It came as a rushing wind and filled all the house where they were sitting, and they spoke with other tongues, as the Spirit gave them utterance. The people were amazed then, and it has the same effect on the people today.

In Acts 2, when they were so amazed, Peter stood up and said, "These are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel. And it shall come to pass in the last days, saith God, I will pour out my spirit upon all flesh: and your sons and your daughters shall prophesy." I am so glad that we are living in the last days. People have told me that there was none who ever got sanctified except the disciples. If you think that you read Acts 8, where it tells about Philip going down to the city of Samaria, and preaching Christ unto them. They believed and were baptized, and then when the saints up at Jerusalem heard Samaria had received the gospel, they sent Peter and John that the folks there might receive the Holy Ghost. When Peter and John got there they laid their hands on them and they received the gift of the Holy Ghost.

Then, you remember how Cornelius got the Holy Ghost, and where Paul found certain disciples and asked them if they had received the Holy Ghost since they believed. I ask you this same question. Have you received the Holy Ghost since you believed? I beg you to believe and receive the blessed Holy Ghost, and let Him have His way with you.

Some say they got the Holy Ghost when they were converted, but if they did they beat the disciples, because they had to tarry for the blessing at Jerusalem in an upper chamber. I had to tarry in the upper room, but bless His name, I got the upper room experience. And if you will tarry long enough you will get it, too; but be sure and stay until you get the blessing, then when you get the real thing you will shine for Him. You will then be a real soul-winner for Him. Holiness is the best thing this side of heaven, friends. Don't you want this blessing? Got it today, it's for you.

God's Kindness for Mephibosheth

By EVANGELIST F. W. COX

THIS INSPIRED story of God's kindness to this cripple is found in 2 Samuel 9:1-4. Saul had been hunting David to kill him, but Jonathan planned to save David's life and succeeded more than once. Jonathan had the principles of true holiness. He stood out against his own father because he knew that his father was backslidden and had murder in his heart toward David. Jonathan knew that David would soon become king. In view of this he went to David and said, "And thou shalt not only while yet I live shew me the kindness of the Lord, that I die not: But also thou shalt not cut off thy kindness from my house for ever."

About four years afterward Saul and his three sons were killed in a hard battle with their old enemy, the Philistines, at Mount Gilboa. David was made king at Hebron, and now for about fourteen years David for-

THE BALANCE SHEET

BY REV. C. H. LANCASTER

Mr. John Tightwad, the sanctified(?) farmer, in account with his Master, the Lord God of the whole earth, renders the following statement:

DEBIT

To 365 days of good health.....	\$ 2,500
To ten showers of rain, at 50 cents each	500
To 2,000 bushels of wheat, at \$2.20 each	4,400
To 1,000 bushels of corn, at \$1.10 each	1,100
To 1,000 bushels of potatoes, at \$2	2,000
To 2,000 pounds of pork, at 20 cents	4,000
To 100 days of sunshine, at \$5....	500
To miscellaneous	200
Grand total	\$15,200

CREDIT

By paying to pastor's salary	\$15.00
By paying to home missions	1.00
By paying to foreign missions25
By paying on Publishing House debt	00.00
By giving to charity	00.00
By giving to education50
By paying to the General Superintendents10
By paying to the District Superintendent05
By paying the evangelist (ten days' meeting)	25.00
As for the HERALD OF HOLINESS he can not afford to subscribe for it since the subscription price was raised fifty cents, and <i>The Other Sheep</i> —oh, he has never been interested in foreign missions anyway; but he subscribes for a daily paper that costs him a year.	7.00
Grand total	\$48.80

A part of the above arrangement I secured by reading an article by one Mr. Anderson.

HARTFORD, CONN.

got his promise to Jonathan. One day the name Jonathan came into David's mind. He had been so busy in his new office as king that he had about forgotten his promise to his good old friend Jonathan.

Now he remembered it and instantly said, "Is there yet any that is left of the house of Saul, that I may shew him kindness for Jonathan's sake?" Ziba, the old servant in Saul's house, was called. He told David that "Jonathan hath yet a son, which is lame on his feet." The name Jonathan set David's heart all on fire to do something for the crippled son of his old friend. He said to Ziba, "Where is he? And Ziba said unto the king, Behold, he is in the house of Machir, the son of Ammiel, in Lodebar." Then follows one of the finest illustrations or gospel stories in all the Bible. Here it is:

David is a type of Jesus. He could bestow blessings to rich and poor, to friends and enemies. Ziba is a type of the gospel minister. He was to carry the message, and give Mephibosheth the invitation to come to King David's palace. Mephibosheth is a type of the sinner away from God. Lodebar, where this poor, crippled sinner lived, means "a place of no pasture," and properly represents the hard road and the poor pay the Devil gives all who serve him. Away went Ziba with his servants and the king's chariot to bring Mephibosheth up from Lodebar. I suppose when he saw Ziba coming he feared that his hiding place had at last been found out, and now he would surely be put to death. Just about like the sinner feels under conviction. Ziba assured him that he had come with a message of hope, and all would be well if he would only get into the king's chariot and go home with him. Now remember Ziba had seen Mephibosheth before. He held him, perhaps, while Saul and Jonathan were alive, but upon learning the sad tidings of the death of Saul and Jonathan, the nurse took up this five-year-old Mephibosheth and fled, and in his excitement to get away he dropped the boy and crippled him in both his feet, and he became lame. Anyhow, David took him in with his poverty, shame, and crippled feet, and sat him at the king's table the balance of his life, his bread and butter all paid for.

Just so the Lord is our Shepherd, and we shall not want. Taking him in—stands for adoption into God's family, sitting him at David's table and giving him the king's meat stand for the fact that God is no "respector of persons," that salvation will never cause anybody to starve to death. The bread and butter question does hinder many from either becoming or remaining Christians, but David says, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." This was also true of Jonathan's son.

But listen! Mephibosheth was homely and crippled, yet the king took him in. His lame feet stand for physical infirmities. God will overlook our crooked limbs and physical limpings, but He will not be a party to our crooked paths, and crooked dealings. God can indorse everything but sin and hypocrisy.

Note again, that the table and the fine white linen table cloth covered the newcomer's lame feet, and they were hid from the eyes of all except the folks who, though they can not find fault on account of any known sin in a person, are bound to peep under the table and see if they can not spy out some infirm lameness. The way to overlook the mannerisms, and unavoidable infirmities of a weak brother and sister is not to look under the table. "Man looketh on the outward appearance, but the Lord looketh on the heart." Amen.

Now notice another point. Mephibosheth has been saved from Lodebar, "a place of no pasture." He is now in the family, has plenty to eat, and has the homelike feeling and accommodations. This is a good case of entire regeneration. However, when his father and grandfather died he and the rest of the family lost all their possessions, so David had a good talk with Mephibosheth. "And David said, Mephibosheth. And he answered, Behold thy servant! And David said unto him, Fear not: for I will surely shew thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father; and thou shalt eat bread at my table continually." Mephibosheth had considered himself a "dead dog" and unworthy. Ziba was called and made general manager over this cripple's estate, while he himself could rest and cease from his own works and live the balance of his life free from sin, fear, anxiety, and poverty.

Now this is a good case of entire sanctification. "So Mephibosheth dwelt in Jerusalem: for he did eat continually [he never

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backslid any more] at the king's table; and was lame on both his feet." God has certainly been kind to all the holiness people in spite of our many infirmities. Amen!

Necessity of Organized Holiness Sunday Schools

By EVANGELIST HENRY BELL

In Two Parts—Part One

IN A previous article, which is now in tract form, we showed the necessity of belonging to a holiness church. The former article had to do mainly with grown-up folks, while this one will take up the question with relation to children.

We shall have occasion to mention association work throughout the article, but let not the reader think we are condemning the association. We wish only to reprove some statements made by a few association workers who fight organized holiness. We have nothing but the kindest feelings toward the association and its work; and while we believe that to a certain extent it has had its day and that organized holiness has come to take its place, yet we believe that as long as holiness people do not see the necessity of belonging to a holiness church, the association work must go on.

We shall now take up a few more objections to organized holiness that we did not deal with in our last article, and apply them to the Sunday school. These objections will be answered one at a time.

1. "God wants us to have so much salvation that we can live it anywhere, and go right back home to the dead church and shout and shine there." Such bursts of eloquence as the above can sometimes be heard at campmeetings. Loud amens follow from those who fight organized holiness, and the evangelist is asked back for another year. It brings out the amens, but is it a true statement? Perhaps some say amen because they do not want to appear to limit God's grace to keep; and it would appear that way if they did not agree that God would keep us anywhere. But will God give us grace to "live it anywhere"? He can, but will He? In the *Christian Witness* of July 11, 1918, the following appeared in an editorial: "That some churches are dangerous to faith is certain; that others are bound to prove disastrous would seem clear." Any fair-minded reasoning person will admit the truth of this editorial. Now, if the editorial is correct, that some churches are not only "dangerous" but "disastrous," then God will not give us grace to "live it anywhere," for these churches are bound to prove disastrous.

But suppose God would give you grace

enough to live your experience in a Christian Science, Mormon, or Unitarian church—for we do not want to limit God's grace, you know—how about your children? Paul says, "If meat make my brother to offend, I will eat no flesh." Meat would not hurt Paul, but his eating it might hurt others. Now you may be able to shout and shine in your anti-holiness church, but can your children? Can you say with Paul, "If belonging to a holiness-fighting church makes my children to offend, I will not belong to a holiness-fighting church as long as the world stands"? You may have no children and think that will excuse you, but remember the other brother's children have souls, too, and your influence keeps him in a holiness-fighting church where his children may be lost. We have often wondered what an account some evangelists, who fight organized holiness and tell people to stay in their dead church, will have to give before God at the judgment day. They will say in that day, "Lord, did we not cast out devils, and get people at the campmeetings to say amen, and glory, hallelujah?" He will say, "Inasmuch as ye did it not to one of the least of these [children], ye did it not unto me," and these shall not be found with God when He makes up His jewels.

2. "Holiness churches sometimes have splitups and trouble, and I do not want my children there." Then why send them to interdenominational colleges? They have splitups. Nearly all of the holiness people know of the splitup one had a few years ago, and yet we never hear a word from evangelists, who fight organized holiness, about staying away from these colleges. Holiness people know, as well as they know anything, that the Devil does his best to get carnal folks into holiness work and cause trouble.

"But do other churches have splitups? On page 13 of "Methodist Episcopalians" by Robert Smith, we read, "The great division (split) of American Methodism took place in 1844. Those who withdrew organized the Methodist Episcopal, South." Now, if there were no holiness churches, and I wanted a church home, would I hesitate to join the Methodist Episcopal church because it has had this "great" split and has had about fifteen more

besides? Never! Then why will holiness people refer to church splits in holiness churches, when perhaps their own has had many more than any holiness church ever had? But when you look with pride at your church because everything is running so smoothly now, remember that as soon as a denomination dies divisions usually cease. They never have any splitups in a graveyard. It is the most quiet place in the whole world, and maybe that is the reason so many of them are joining it every day.

And while we are talking about splitups, let us be honest enough to admit that the association has had as many as, if not more than, holiness churches. Just a few weeks ago we heard of one of the large state associations splitting wide open. Would those who fight organized holiness object to taking their children to the children's meetings in this state campmeeting, just because the Devil had been able to use a few carnal folks? No. Then let us be as honest about organized holiness work.

3. "Holiness people of the unsettling sun experience should abide, suffer, and shine in their own church, so as to bring honor to the Master." This statement was recently made by the president of an association.

Let me quote Dr. W. E. Biederwolf, one of the greatest evangelists of America today, but a man who does not preach holiness as a second definite work of grace. "Would you join a church where a pastor played cards, danced, and preached little essays, and criticized the Bible? Not on your life! Some one asks what would you do if you were already a member of a church like that? I wouldn't wait to get my hat." Compare these two statements and then do your own thinking, remembering one is a holiness preacher and the other is not.

But suppose Dr. Biederwolf is entirely wrong. Let us put the statement of the holiness preacher in these words, "Holiness children of the unsettling sun experience should abide, suffer, and shine in their own church." Now, let us turn again to the editorial in the *Christian Witness*, which says, "Some churches are dangerous to faith and others are bound to prove disastrous." Who, filled with the love of God, would knowingly put his children in such a "disastrous" church?

Daniel Steele, one of the greatest men in the modern holiness movement, says on page 138 of his book, "The Gospel of the Comforter," "It is a great mistake to bring a young convert into an unspiritual and worldly church. It is like laying a newborn babe on the breast of a dead mother for nutriment." No one would put a newborn babe on the breast of a dead mother, esteeming it a sin, and yet how many holiness people would put their children in a holiness-fighting church?

4. "No one should join a holiness church to escape persecution in his own church." This statement is commonly used by those who fight organized holiness. Even a child knows that no one leaves a dead church to join a holiness church in order to escape persecution, for that is the very thing he jumps into. And I may add that this persecution is the very thing that is keeping a lot of people in anti-holiness churches.

But suppose the above sentiment is right—that there would not be as much persecution. Then he is staying in his anti-holiness church not only in order to be persecuted more, but will have that done to his children, which is far worse than persecution—the undermining of their spiritual life. They not only have to contend with the "dangerous" and

sometimes "disastrous" spiritual atmosphere, but have to read the trash that appears in much of the Sunday school literature today. The following recently appeared in one of their best Sunday school papers under the caption, "Buy a Smileage Book for the Soldiers." "What would be more cheering to the homesick heart of a soldier boy in that far away country than to see a 'liberty' show, to see a moving picture that carries him back home? If we truly feel that way about it, we

should buy a Smileage Book for some soldier boy."

Now, when not only most of the Sunday school teachers go to the picture shows, but the Sunday school literature upholds them, how can we expect children to be any better than they are today? Paul says, "Having a form of godliness . . . from such turn away" (2 Tim. 3:5). If we do not love God enough to obey this command, let us at least remember the children.

Who-Will-Go? Who-Will-Send?

By LELA M. CONWAY

THE COMMAND comes and particularly refers to these last days. "Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind," the castaways and offscourings of earth that are outside the pale of church and society. And to emphasize the necessity, the Lord Jesus gives still another call and more insistent than the first, "Go out into the highways and hedges, and compel them to come in, that my house may be filled" (Luke 14:21-23).

This last autumn word reached us of an unsaved man in an adjacent community, who, we were informed, had been sick for several months. At once a longing sprang up within me for his soul, for though living in a Christian neighborhood and under the shadow of a church, yet I feared nothing had been done for the spiritual welfare of this poor sinner. But right following the information came the news that he had lapsed into unconsciousness. I could almost see the sardonic grin of fiendish triumph on old Apollyon's face at the seeming defeat, but I went to prayer, asking God to restore consciousness and give one last chance to the man, to enlighten his mind by the Holy Spirit that he might comprehend and be able to grasp salvation, there being no human helpers to show him the way. God spoke sweet assurance. The next Sabbath we rode over, and entering the humble little home we asked the wife whether the minister or any Christian had visited her husband. "No one," was the reply. The son came to us and with joy told of how his father had been converted that week, "and [to use his expression] was shouting happy." We crossed to the cot where the fast-sinking man lay, and looking up into our faces he feebly told us that he had received the Savior and was trusting in His atoning blood. We mingled our voices of praise together, and after a Scripture portion, prayer, and song, we left the room rejoicing over this, another precious soul, which had been snatched as "a brand from the burning." Does it pay to "go out"? Is there any mathematician of earth who can estimate the gain? All praise to our Lord, the great Shepherd of the sheep.

Country districts, out of the way homes, jails, hospitals, etc., present fields white unto the harvest. At many canning factories throughout our eastern section hundreds of laborers coming for the work season have no services on the Lord's Day. They do not go to church, neither does the church go to them, for such a low strata of human beings appear to be quite beneath their notice. These poor "downs and outs" know very forcibly the meaning of that sad cry, "No man cared for my soul." Jesus came and died—"He tasted death for every man"—and then to pass them by unnoticed? Consider, oh, consider!

At the voice of the Lord two of us workers went one Sabbath to one of the factories in a certain village and to that unkempt, motley

crowd we gave the gospel message. On concluding we noticed some distance away a group of indifferent loungers who had not come up into the audience. Breathing a prayer we walked over to them and almost a sneer greeted our approach. Sin wants to be let alone, you know. But oh, how God can work wonders! In just a few moments every one of that score or more of persons was under pungent conviction, their hard hearts melted and blessedly drawn to the Savior. We thanked Him for these wisps from the wayside and hurried on to another place. And there in the suburbs of that town the lowly people hungrily listened to the gospel. Only a single unconcerned person did we see, a youth looking out of a window from the upper story of the building. At first he was disposed to treat the whole affair as a huge joke and to ridicule, but ere long the Spirit of God reached his heart and he became quiet and docile as a lamb, his attention riveted, oh, so intently, on the words as they fell from our lips for the remainder of the service. As we drove away and looking back on rounding the corner, we saw the congregation still standing, reading with keen interest the tracts we had distributed among them, and our souls very happy, we praised God that He would take care of the precious seed sown. Honor and glory to His dear name!

And one more instance we would relate: On Sunday again, going to a village nearby, we visited another of these factories and at the first strains of song, the shabbily dressed men and women quickly gathered around, pleased that we had come (for we had been there the year before), and anxious to hear the old, old story. God enabled us to speak and in the course of the talk, inadvertently looking round, our gaze fell on a young girl back of us, from whose eyes the tears were streaming. At a glance we perceived that the Holy Spirit was mightily working and the great deeps of that soul were being broken up, for written in every lineament of her countenance was the longing desire for sins forgiven, and that this Jesus of whom we were speaking might be her Savior, too.

No one seemed to love her
No one seemed to care.
Her life was like a blank.
But Jesus was watching.
Jesus was winning
The girl in the byway drear.

Our heart overflowed with joy at the sight and in that hour a deeper insight was given into Jesus' words, "Other sheep I have which are not of this fold, them also must I bring." Praises and adoration to God!

But all are not gathered in, many more are yet outside of the fold. "My sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek after them" (Ezek. 34:6). "The diseased have ye not strengthened, neither have

ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost." List to the Macedonian cry of these forlorn, weary ones. "Come over and help us." And "our Lord Jesus, that great Shepherd of the sheep," waits to go to their rescue through human agencies—"ambassadors for Christ"—for "we pray you in Christ's stead, be ye reconciled to God." Who will go? And there are those who stand ready to go, had they the means. Who will send? For they that stay by the stuff and by their gifts make it possible to send forth others, will share the same in the reward as those who go. Any one of God's stewards or children who wishes to honor Him with his substance, will you kindly bear us and these immortal souls up to the throne in prayer?—and, "what he saith unto you, do."

Behold the great object lesson of billions pouring into worldly coffers for war! Throughout the length and breadth of our country, reaching to even the most remote hamlet and passing no one by, rings out the command, "Do your bit!" Every person is expected to contribute his quota, and if not voluntarily, then he is compelled to through the various war taxes. Oh, that believers may be wise to learn from this significant example set before them, not to be one whit behind in giving money unto God for the further witnessing of the gospel and the salvation of souls. Can it be that we allow worldlings, and just for a mere material cause, to far outstrip us in the way of making real sacrifice? Why couldn't we, the Church of Christ as a whole, have had our "do-without times," too, in a "wheatless" day, a "meatless" day, a "sugarless" day, etc., that the immense sum saved (and it wouldn't have cost us very much either) thereby might be put into God's treasury for the spread of His Word and gospel literature; the sending soldiers of the cross and missionaries to home and foreign fields and to provide for their support? Strikingly true is the Scripture—and words uttered by Jesus himself—that, "the children of this world are in their generation wiser than the children of light."

As a writer has well said, Christians should not curtail their financial service because of hard, stringent times, but rather give the more. It was while the Macedonians were undergoing "a great trial of affliction" that "their deep poverty abounded unto the riches of their liberality." Jesus is near, and after you are "caught up to meet him in the air," whose then shall be the earthly possessions you leave behind? Would He have you make them convertible into the coin of the kingdom now?—"Laying up in store for yourselves [yourselves] a good foundation against the time to come." Ah, again fall the words from the lips of Jesus, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal" (Matt. 6:19, 20). "Freely ye have received, freely give" unto the different needs of God's cause at home, abroad, and unto the uttermost ends of the earth.

HURLOCK, MARYLAND.

A dollar and a half is a very small sum to spend to send the HERALD OF HOLINESS to some friend for one year.

The Bible Teaching About Future Punishment

By L. B. TROWBRIDGE

THE SPINELESS theology that is prevalent today does not come from God's Word, or at least from only scattered portions of it. God's Word teaches plainly, clearly, and repeatedly that there is a hell of awful torment.

The Bible teaches that torment in hell will be bodily (Matt. 5:29, 30; 8:12; 10:28).

Punishment is just. The God who is eternally good to the righteous must be eternally severe with the impenitent and the disobedient (Romans 2:5-11; 2 Thess. 1:5, 6; Heb. 2:2, 3; James 2:13; 2 Peter 2:2-9).

Punishment is the natural consequence, the wages or fruit of our doings (Romans 6:21, 23; 7:5).

Hell is spoken of as:

1. Fire and brimstone (Matt. 5:22; Mark 9:43, 44; Luke 3:17; Jude 7; Rev. 14:10; 19:20; 20:10; 21:8).

2. Place of torment (Luke 16:23-28; Rev. 14:10; 16:10, 11).

3. Everlasting punishment (Matt. 25:46; 2 Thess. 1:9; Rev. 14:11; 19:3, compare Daniel 12:2).

4. Place of darkness (Matt. 8:12; 22:13; 2 Peter 2:17).

5. The bottomless pit (Rev. 9:1; 20:1).

6. Perdition (Rev. 17:8, 11).

The Bible gives a long and a definite list of those who are fit subjects for hell and of those actions which, when persisted in and unrepented of, lead inevitably to hell. This list deserves the most serious consideration by all who would escape the torments of hell, for it includes many sins that are by men not considered heinous or even unrespectable or vulgar.

According to the Scriptures those are in danger of hell fire who:

1. Call others fools (Matt. 5:22).

2. Retain any known sin (Matt. 5:29, 30; 1 Cor. 6:9, 10; Eph. 5:5; 1 Tim. 1:9, 10; 1 Peter 4:3-5; Rev. 21:8; Rev. 22:15).

3. Do not repent (Matt. 11:20-24; Luke 13:3, 5).

4. Do not heartily forgive (Matt. 18:34, 35).

5. Do not have on the wedding garment (Matt. 22:11-13).

6. Are hypocritical (Matt. 23:13-33; 24:51; Mark 12:38-40).

7. Eat and drink with the drunken (Matt. 24:41-46).

8. Blaspheme the Holy Ghost (Mark 3:29).

9. Do not believe in Christ (Mark 16:16; Rev. 21:8).

10. Do not bring forth spiritual fruit (Luke 3:9; John 15:6).

11. Do not obey God's truth (Rom. 2:8, 9; 2 Thess. 1:8, 9; 1 Peter 4:19).

12. Are fitted for destruction (Rom. 9:22; 1 Peter 2:8; 2 Peter 2:12; Jude 4, compare Prov. 21:8).

13. Resist their earthly rulers (Rom. 13:2).

14. Defraud their brethren (1 Thess. 4:6).

15. Persecute and hinder the ministers of Christ (1 Thess. 2:15, 16).

16. Yield to physical lusts and to worldly allurements (Phil. 3:19; Rev. 21:8).

17. Pose falsely as minister of righteousness (2 Cor. 11:15).

18. Receive not the love of the truth (2 Thess. 2:10, compare Ps. 9:17).

19. Have pleasure in unrighteousness (2 Thess. 2:12; Gal. 5:19-21).

20. Leave the faith and become tattlers and busybodies (1 Tim. 5:11-13).

21. Seek unduly to be rich (1 Tim. 6:9).

22. Merely neglect being saved (Heb. 2:3; 2:25).

23. Bear thorns and briars (Heb. 6:8).

24. Wrest the holy Scriptures (2 Peter 3:16).

25. Rich who despise the poor (Luke 16:19-25; 1 Tim. 6:9).

26. The proud (Prov. 16:18).

27. Choose the broad and popular way (Matt. 7:13).

28. Backslide from grace (Heb. 10:26, 31, 39).

29. Are adulterers (Heb. 13:4, compare Prov. 5:3-5; 7:24-27; 9:13-18).

30. Are unsanctified (Heb. 12:14).

31. Have not the seal of God in their foreheads (Rev. 7:3; 9:4).

32. Have the mark of the beast (Rev. 14:9-11; 19:20).

33. Names are not written in the Book of Life (Rev. 17:8; 20:15).

34. The beast (Rev. 17:8, 11).

35. The false prophet (Rev. 19:20).

36. Satan himself (Rev. 20:10).

If there is any one who does not know from the above category whether or not he will be debarred from heaven and doomed to damnation, he may well consult the following lists of sins, which the Bible says will condemn men to everlasting punishment (1 Cor. 6:9, 10; Gal. 5:19-21; Eph. 5:5, 6; 1 Tim. 1:9, 10; Rev. 20:8; 22:15). These include not only the gross sins of murder, drunkenness, adultery, and stealing, but covetousness, lying, extortion, unbelief, and willful disobedience to God.

Anvil Sparks for Sunday School Workers

By REV. C. E. CORNELL

KEEP FRESH.

Do not get into ruts.

Prize your job more than anything else.

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed."

The officers and teachers make the Sunday school. If they are slack, the whole school will suffer.

Funeral and prayermeeting hymns are very seldom appropriate in the Sunday school. Sing something with life and snap.

A teacher's meeting for the study of the lesson, and the exchanging of helpful sugges-

tions, is decidedly beneficial where it is possible to conduct such a meeting.

In a well-ordered Sunday school each class will have a class book. The live teacher will see to it that the class record is carefully and correctly kept, with the name and address of each scholar, and the marking of the attendance. Do not scribble in your class book in any "old way." Take your book home and write with a pen. Have some snap, taste, and system. Know the name and address of each scholar. Drop a card to absent scholars, or else call upon them. Oh, for a brigade of teachers who mean business and are determined to build up the kingdom of God!

Not a few Sunday schools are disreputable for disorder. Teachers and scholars are full of gab. They talk, talk, talk. Such a school is not worthy of the name. When this condition exists, officers and teachers are largely responsible. If the teachers will require attention; if the officers will only speak when there is perfect quiet; if older scholars will only set a good example a Sunday school can soon have perfect order.

Teachers must have attention, or their teaching is minimized, and withal fruitless. We have seen a teacher teach "one end" of the class while the other end was talking about the moon or something else, usually very unprofitable. Teach the whole class, and demand attention from each one. We must have order, or our Sunday schools are practically failures.

Here are some questions we should ask ourselves: How can we get more scholars into our Sunday schools? How improve the quality of the teachers? How will we hold the scholars after we get them? A Sunday school "lookout committee" in charge of the assistant superintendent, or some live hustler, who has the increasing of the Sunday school at heart, should be appointed to get scholars. Use children to invite children; young people to invite young people; adults to invite adults; women after tots. A Sunday school will not build up itself. Work at it.

The important thing in the superlative degree for the teachers is: (1) Always to be present five minutes before the school opens. (2) Have a kindly greeting and handshake for each scholar. (3) Take a personal interest in each scholar and know them by name. Study temperament and character. Invite them to your home occasionally. Use your scholars to get new ones. (4) Know your lesson. Be full of it. Ask questions yourself, and have your scholars ask questions. Give your scholars something to do, for activity means development. (5) Don't be light. Don't chew gum. Don't lose your grip by being funny. What is your motive for teaching anyway? If you habitually come late, resign. If you are absent often, resign. If you have no interest, resign. If you do not take time to study your lesson, resign. If circumstances compel you to be absent, if possible, furnish a substitute, but always notify the superintendent.

Be careful to put new scholars in the right classes. The one who assigns the new scholar ought to quickly discern the general makeup of the scholar. "Size him up," and then put that scholar with an A1 teacher.

To hold new scholars, and have them go out and advertise the Sunday school, the school must be snappy, happy, and fresh. All this depends upon the officers. Keep out of ruts, and have variety enough to awaken and hold interest.

Have good music—an orchestra, if possible—lively, enthusiastic singing. Exercise authority without harshness, and have perfect order before speaking or singing.

Greet the new scholars from the platform, not by name, but in a general way. They will not forget these little attentions. Invite the Sunday school scholars to the church service.

Begin on time if there are only two present.

Never speak or announce a hymn without perfect quiet, then speak in a clear, distinct voice so that all can hear.

Don't minify your position by getting some one else to do your job.

Please do not scold, those present do not need it.

Study to make your school interesting. Read the best and latest books on Sunday school work, and use the best methods.

Close on time and do not drag, drag, drag. If a morning Sunday school begins at 9:30, with preaching at 11, the Sunday school ought to close promptly at 10:40, not a minute over. Plan for it and have system.

Study the art of making a sharp, keen, fresh, five-minute review.

Some books for superintendents are: "The Superintendent and his Work," by Frank L. Brown; "How to Conduct a Sunday School," by Marion Lawrence; "Sunday School Problems," by Amos R. Wells; and "The Sunday

School Superintendent," by John R. Pepper.

For teachers of younger scholars the following are helpful: "Practical Primary Plans," by Black; "A Study of Child Nature," by Harrison; "Love and Law in Child Training," by Toulson; "Handwork in the Sunday School," by Littlefield; and the "Teacher who Teaches," by Wells.

For teachers of older scholars: "Ways of Working," by Schautler; "The Intermediate Worker," by Lewis; "After the Primary—What?" by McKinney; and "Boy Life and Self-Government," by Fiske.

By inquiry a teacher who wants to know can secure other splendid books. Almost any first-class book store can supply these books.

A Divine Call to the Ministry

By REV. M. M. SUMMERS

IT IS the prerogative and the plan of God to give special calls. We deem it very important to know how to discriminate between divine and spurious calls, for this is a day of various visions and impressions; so it seems a treatise on the above caption is altogether opportune. To help those laboring under the impression that they are called to preach, and to show somewhat the nature and evidences of a divine call, is the burden and sentiment of this theme.

A call from God concerns such weighty measures, regards such momentous and eternal issues, that a sensitive and conscientious person will be almost crushed under the responsibility of it. Oh, it calls for such self-forgetfulness, such generosity, such humility, such wisdom, such sacrifice, such praying, and such tireless energy. Yet it is so charming, thrilling, and so matchlessly honorable.

Such a call does not rob one of his free moral agency. Therefore it can be stifled, spurned, and disobeyed; but can it ever be entirely evaded? Will it not haunt the rebellious and disobedient through life, then make death miserable? Will it not be woe if he preaches not? To the obedient, will it ever cease to move, restrain, soften, and sweeten him? We note it coming in a dream or vision, plain and true; or most commonly beginning while at prayer in a strange, yet pleasant, burden for the lost. It makes one tremble when he first realizes that God is calling him to preach; yet he would not have it leave him for the world—it is so charming and sweet. Again, it may begin with only a feeble impression, and grow and intensify, finally possessing the whole mind and soul. And still it may come as an audible whisper, or a still small voice, as to Samuel and Paul.

A divine call comes only to those who have had a genuine change of heart. Those who don't know rousing conviction, bitter and sore repentance, restitution, and spiritual life through living faith, doubtless will never be honored with a special call from God.

Spontaneous preaching to one's self will be a common event in the life of one thus called. In his mind he will be continually planning services, holding revivals, organizing new churches, etc. His mind will crave literature that is helpful to a preacher, his main thought in studying will be to prepare for the ministry, and all other studies will be uninteresting and tedious.

Again, one so called will have special reverence for and in the pulpit. Some degree of timidity will be noticeable with beginners, but this will gradually grow into a courageous humility with practice and more experience.

Also, when another is preaching he will find himself following very carefully and critically,

not that he can preach better, but that the Spirit so moves him and that he feels such is his special calling and work. He will also be discontented at other pursuits or works, restless and dissatisfied, except when he is preparing or is preaching. These, with impartiality for all classes of people, for few or many, a feeling of unworthiness, a keen sense of duty, an ever-present interest in a dying world are some evidences of a divine call to the ministry.

Brother, be sure it's a call from God you have, and not an ambition or mere desire to preach. Don't mistake ability to speak for the call. Obey a divine call. Don't quit because of feeling after apparent failure. Don't look too much for visible results. Refuse praise and flattery. Don't try to preach "big" sermons. Never think you are the most able preacher there is. Don't idle around for hours and expect God to fill your mouth when you open it. Pray—pray, study, write, preach.

DES ARC, MO.

The Evil Minded Boy is the Worst Robber

[The following timely warning is taken from the Los Angeles Evening Herald.—Managing Editor.]

By PROFESSOR WILLIAM A. MCKEEVER

LAST NIGHT at ten o'clock in a secluded place in a city park a young highwayman held up two fifteen-year-old boys at the point of a vile story, and robbed them of their clean thoughts. The robber has not up to this hour been apprehended by the officers, and indeed they are not even looking for him.

So many people are constantly worrying about the possible coming of thieves who might carry away their money, jewelry, and other cheap belongings, but there are not half enough parents worrying about the thieves who are breaking through and stealing away the virtue which properly belongs in the hearts of their young boys and girls.

It was my painful experience to witness the holdup referred to above. The robber was a swaggering young fellow about twenty, who had apparently met his victims before, but did not know them well. He gave them cigarettes, which one refused to smoke at first, but he finally yielded to bluffing. Both boys were evidently beginners with the cigarette.

From my inconspicuous place on the next park bench and favored by the breeze, I could hear the robber story. It was in substance this: Over next door to where he, the holdup man, stayed there were three girls whom he

would like the boys to meet any evening. And then he went into detailed boasting of his own exploits.

The thug moved on, and in starting away the youths came by where I sat. They had noticed me in my "listening post" under a low-hanging limb. So they showed startled embarrassment when I broke in abruptly:

"Boys, that fellow is a villain and a robber. He is planning a trap for you. Have nothing more to do with him. If your mothers should learn of your going with him they probably would almost die of anguish. There are plenty of good girls such as your mothers were. Go seek the company of these. If you follow that rascal you will hate yourself for many years to come."

"You're right," replied one of the youths. And then they hurried on. The poison dart of the robber had already sunk out of sight in their minds. I offered a quick antidote, the best at hand; would it do any good?

But the general alarm should be sounded. The blackguard character thief must be pointed out to boys and his devilish ways described, so they will hate him in advance and repel him the instant he approaches. Thus we have the very best means of putting into the hearts of our boys a strong defense against the despoiler, an anticipatory repulsion for him.

A picturing of the baseness of iniquity, the anguish and self-hatred in attempting to recover from its poison, the loss of decency and self-respect; and then the joy of being clean in word and deed, the delightful stimulation of being in respectable company, the satisfying ability to be able to look one's own mother happily in the face, the quiet peace that comes to the soul as one lies down on his pillow at night—these are respectively the counteracting and the constructive ideas with which you must equip your boy. Thus you may arm him successfully to ward off the robber who comes to despoil his soul.

by the way, when thou liest down, and when thou risest up. And thou shalt write them upon the door posts of thine house, and upon thy gates: That your days may be multiplied, and the days of your children, in the land which the Lord swore unto your fathers to give them, as the days of heaven upon earth."

Fourth, that we may meet our obligations to our fellow-men, and be qualified to serve them acceptably. "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." "The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary: he wakeneth morning by morning, he wakeneth mine ear as the learned." "For Ezra had prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments." "The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves."

Fifth, because the Bible student is in good company, and a goodly fellowship. Prophets, apostles, holy men and women of all the ages, and even angels have delighted themselves in the study of God's Word. "Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come to you: Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into."

John Wesley gave to his people the following instructions and suggestions concerning the reading and study of the Scriptures: "In such a manner as may most effectually answer this end, [holiness in all manner of conversation] would it not be advisable, (1) To set apart a little time, if you can, every morning and evening for that purpose? (2) At each time, if you have leisure, to read a chapter out of the Old, and one out of the New Testament; if you can not do this, to take a single chapter, or a part of one? (3) To read with a single eye, to know the whole will of God, and a fixed resolution to do it? In order to know His will you should (4) Have a constant eye to the analogy of the faith, the connection and harmony there is between those grand, fundamental doctrines, original sin, justification by faith, the new birth, inward and outward holiness. (5) Serious and earnest prayer should be constantly used before we consult the oracles of God; seeing Scripture can only be understood through the same Spirit whereby it was given. Our reading should likewise be closed with prayer, that what we read may be written on our hearts. (6) It might also be of use if, while we read, we were frequently to pause, and examine ourselves by what we read, both with regard to our hearts and lives. This would furnish us with matter of praise, where we found God had enabled us to conform to His blessed will, and matter of humiliation and prayer, where we were conscious of having fallen short. And whatever light you then receive should be used to the uttermost, and that immediately. Let there be no delay. Whatever you resolve, begin to execute the first moment you can. So shall you find this word to be indeed the power of God unto present and eternal salvation."

Bible Study, and Some Reasons For It

By PROFESSOR H. O. FANNING

THE BIBLE is the most interesting book in the world. It contains the most interesting facts, relates the most interesting occurrences, and settles the most important problems in human history and experience.

It is the one Book in the world that makes known to us who we are, what we are, whence we came, and whither we are going. Without it we would be devoid of the knowledge of the origin of all things, and of the God who brought them into being. We would be in the dark concerning the cause of our present fallen condition, ignorant of God's great plan of redemption, and destitute of a knowledge of heaven, hell, immortality, and the certainty of an eternity, either of bliss or of woe.

We should study the Bible:

First, because God commands us to. "Give attendance to reading, to exhortation, to doctrine." "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

Second, in order to meet the needs of our own souls.

(a) That we may be enlightened. "The entrance of thy word giveth light; it giveth understanding unto the simple."

(b) That we may know the way of salvation. "The holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus."

(c) That we may be regenerated. "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever."

(d) That we may be sanctified. "Sanctify them through thy truth: thy word is truth."

(e) That our ways may be cleansed. "Wherewithal shall a young man cleanse his way? by taking heed thereto, according to thy word."

(f) That he may be kept from sinning. "Thy word have I hid in mine heart, that I might not sin against thee."

(g) That we may have safe guidance through life. "Thy word is a lamp unto my feet, and a light unto my path."

(h) That we may not stumble in the way. "Great peace have they which love thy law; and nothing shall offend them." "They shall have no stumbling block" (Margin).

(i) That our faith may be developed and strengthened. "Faith cometh by hearing, and hearing by the word of God."

(j) That we may be built up in our experience. "And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified."

(k) That we may have the consolation and hope that come through a knowledge of the Scriptures. "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope."

(l) That we may have guidance and success in our undertakings. "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success."

Third, that we may make our home life and family altar all they should be. "Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest

My Shepherd

By Mrs. W. N. Carkhuff

Jesus will never forsake me,
His promise is tender and true,
In shady green pastures He'll lead me,
Down by the waters so blue.
Even in death's dark, cold valley,
Where the shadows hang heavy and deep,
My Shepherd is ever beside me,
Leading and guiding my feet.
Though I pass 'neath the rod of affliction,
Though the Shearer's great hand bends me low,
My mouth shall be dumb with submission,
When His blessed will I know.
And when the great Shepherd shall call me,
And fold me at last to His breast,
Safe, forever, from storm and temptation,
I shall enter the haven of rest.

WANTED IMMEDIATELY

Consecrated Men and Women to Enlist

Up to the present time 265 persons, representing 28 states, have joined the

Evangel Colportage and Tract Society

The following list shows the states represented and the number of members enrolled:

Alabama	1	Michigan	7
Arizona	1	Minnesota	2
Arkansas	4	Missouri	15
California	7	Montana	5
Canada	37	Nebraska	8
Colorado	14	North Dakota	15
Georgia	1	Ohio	2
Idaho	14	Oklahoma	7
Illinois	3	Oregon	37
Indiana	3	Pennsylvania	7
Iowa	3	South Dakota	5
Kansas	11	Tennessee	3
Louisiana	2	Texas	11
Massachusetts	1	Washington	39

We must have at least *one thousand* members enrolled in this Society before we can undertake the work planned for the next twelve months.

We ought to have at least *one person* in every county in every state in the Union; and some one in every country on the globe, in order to have a continuous flow of holy literature, wisely and systematically distributed.

If your state or country is not represented, will you please fill out the blank below and send it in at once. We want to begin this work of tract distribution in the right way, not only blessed of God, but properly and carefully organized.

Send in Your Name and One Dollar at Once

Every one of the first thousand members whose names are enrolled will receive at least five hundred of our new series of handsome illustrated tracts, free of charge.

Not one penny of money paid in for membership will be used for salaries. This money is to be used only for the direct expense of printing and mailing tracts.

Immediate Plans

1. To publish and distribute one-half million of our new salvation series of handsome illustrated tracts. These tracts are two pages in size — definite and clear as to salvation.
2. The placing of one thousand large, neat, clean literature boxes, filled with good, wholesome, religious reading matter in depots and public places.
3. The systematic distribution of portions of Scripture and holy literature in prisons, jails, and almshouses of the country.
4. The engaging of at least one good, sanctified man in every Assembly District of our church to act as colporteur for our Publishing House, this person to co-operate with the District Superintendent.
5. Arranging for the translation and publishing of full salvation tracts into foreign languages and as far as possible endeavoring to reach the foreign-speaking people in our own land.

Needs

One thousand charter members, who will enthusiastically undertake the work of sending forth the gospel on the printed page.

Five hundred dollars at once for the purpose of manufacturing one thousand clean literature boxes. These boxes are to be used as containers for good, clean, religious reading matter, and placed in depots, stations, and public places.

Thirty-five hundred dollars soon for a modern linotype typesetting machine — this machine to be used wholly for the purpose of publishing tracts and portions of Scripture for the Evangel Colportage and Tract Society.

Four thousand dollars for a modern cylinder printing press, to be used for printing the tracts and portions of Scripture for the Evangel Colportage and Tract Society.

About ten thousand dollars altogether will enable us to do great things for God and holiness in a short space of time. Have you any of the Lord's money? It will prove a great investment if used to send forth the gospel on the printed page.

Address

Evangel Colportage and Tract Society

2109 Troost Avenue, Kansas City, Mo.

THE WORK AND THE WORKERS

FROM EVANGELIST C. C. CLUCK AND WIFE

Our meeting at Friendsville, Tenn., closed last night in a blaze of glory. We held there twelve days and had souls saved in every service. The last Sunday was a day that will never be forgotten. The power of God fell in the preaching hour until people shouted for joy. The afternoon service was fine, with the long altar filled. Again a number prayed through at night, about twenty-five coming to the altar. God swept down on us again, and gave us a great service to close with. The finances came easy, and the community called us back for another year. Brother and Sister McCammon captured the folks with their songs, especially with their duets. My wife and daughter were at their best in singing, and altar work. We have five in our party, and God is using us all to His glory. We go the 22d of August to the great campmeeting at Louisville. Pray for us.

FROM EVANGELIST LEE L. HAMRIC

Our meeting here in Davenport, Okla., is good, and God is giving us a fine meeting with souls praying through. Great crowds are coming and some hard cases are being reached. We have two more Sundays yet, and we are expecting great things of God before we close. Brother Lee Bolerjack is the good, faithful pastor of this church, and is much loved by his church. Many blessings upon the HERALD OF HOLINESS, its Editor and staff.

FROM EVANGELIST W. P. JAY

We closed our meeting at Twin Falls, Idaho, Wednesday night. We were there over three Sundays and several prayed through. Several good people signed up as charter members of the Pentecostal Church of the Nazarene. We rented a nice little church building in the heart of the city, which we may buy as soon as our District Superintendent gets there to perfect the organization. We also took a few subscriptions to the HERALD OF HOLINESS. The Lord has permitted me to see a great deal of the country from the Atlantic to the Pacific, but Twin Falls is located in the richest farming country I have ever seen. Their irrigating system assures them of a good crop every year. We are looking forward to a great work in Twin Falls.

We go next to Clayton, August 25th to September 15th, instead of Mountain Home. Our permanent address is Nampa, Idaho.

FROM EVANGELIST J. E. GAAR

The Buffalo Gap, Texas, camp was a blessed success. Notwithstanding the fact that many of our good people have moved away on account of the awful drought, hence workers were few and congregations not so large as formerly, the blessings of the Lord were upon us from the beginning and some as fine cases of salvation were witnessed as I ever saw. It was our third year with them, and while the financial condition of the country is almost distressing, yet the finances came easy, and they sent the evangelist away feeling that both he and the truth he preached were appreciated. I am inclosing a list of subscribers for the HERALD OF HOLINESS, the best paper to be had.

We are now in the midst of the Hudson, La., camp. Great crowds and great blessings of God are upon the camp. Nearly fifty professions have been witnessed to date, and the end is not yet. This is my old home camp, where I was born and reared.

FROM G. C. HESSON

God is blessing the Dickson, Ark., work this year. We have had our meeting at Oakgrove. Mrs. K. A. Shafer did the preaching and we had a real good revival. There were twelve souls either saved or sanctified, besides the good that was done other ways. Sister Shafer did some good preaching and God honored His Word.

Since that time the writer conducted a revival over between Duck and Buffalo River, at Pigram schoolhouse. God honored our labors there, and gave us fifteen souls either saved or sanctified. With the exception of four, they were all from forty to sixty-five years of age. Our meeting has just closed at Jason Chapel, where we had twenty-seven who were either saved or sanctified, and twenty additions to the church. Rev. F. C. Beakley did the preaching. Brother Beakley certainly did preach the Word, and folks got stirred. There were many reclamations we did not count with the twenty-seven. The freewill offering for the evangelist at Jason was \$40, and at Oakgrove \$35.36.

The writer is assisting Rev. E. T. Moore in a meeting at Red Boiling Springs at present. Will the readers of the HERALD OF HOLINESS pray for this wicked place?

FROM REV. W. A. TERRY

Our meeting closed at Rufe, Okla., a few days ago, with great victory. It was one of the greatest meetings in the history of this place. There were about twenty-two saved and eleven sanctified, with eleven additions to the church. We left the fire burning and expect to find it burning when we go back in 1919.

We are now in a battle at Roxton, Texas, and the victory is on. One soul prayed through last night. We have a few open dates in November and December. Any one desiring our help may address us at Slim, Okla. May God bless the HERALD OF HOLINESS. It is the best paper in the world.

FROM EVANGELISTS J. O. AND BESSIE WEST

God is so good to us to let us be in His service again, after a year's absence from the work that lies so near our hearts. We just closed a good little meeting near Wellington, Texas, where there had never been a holiness meeting held before. There were but three holiness families in the community, but God gave us souls, and to Him we give all the glory. We went over to the Kelley church where Brother Joe Ingle was conducting a good meeting. He left for Arkansas, and we ran the meeting on a few days, then we went on to Dodsouville, where Brother Jeffries was the evangelist. God was crowning his earnest efforts with salvation, despite the awful drought conditions. Those good folks know how to pull fire from heaven and get blessed. Their pastor had charge of the singing. For the last few days we have been sitting under the able ministry of Rev. J. E. Bates. How it blesses our souls to hear this man of God. Rev. Mr. Smith and family, of California, have charge of the music, and are doing it well. Everything is in good shape here at Pilot Point, and the tide is rising. Perfect harmony prevails in Rest Cottage. To God be all the glory.

FROM EVANGELISTS ALLIE AND EMMA IRICK

The joint campmeeting between the Tri-county Holiness Association and the Pentecostal Nazarene church was held under the large tent at Wayne, Kas., August 2d to 12th. Your humble servants were engaged to have charge of this gracious feast of fat things. The arrangements and preparations were ample, accommodating, and very convenient. The attendance and interest were most beautiful and inspiring. The immediate results were very gratifying indeed to the cause of holiness in these parts. The rich fellowship, the beautiful spirit of harmony, and the abounding love and service of this joint camp will linger long in our memories as a sweet legacy. The spirituality and liberality of this 1918 camp will reflect great credit upon the constituency for ages to come. The power of God fell upon us and not a few were converted, reclaimed, and sanctified wholly during the camp.

The same officers of the association were re-elected and are as follows: J. M. Beecher, president; Ollie England, vice-president; Mrs. Otto Gomer, treasurer. There were noble saints from various parts of the state, who came in and helped to make this camp a decided success. Rev. J. E. Kimmel and wife, pastors of our church at Wayne, Kas., did valiant and most excellent service in holy song, in earnest supplication, in altar work, and general campmeeting labors. They are loved by all the people in and around this town and country. There were many Wesleyans, Swedish Methodists, United Brethren, Pentecostal Nazarenes, and many others who shouted the battle on. The association voted and invited our return for their 1919 annual camp to be held in Wayne, Kas., in the early part of September, 1919.

All the expenses and needs of the camp were easily and joyously raised by freewill offerings. The rescue rally, conducted by Mrs. Irick on the last Sabbath afternoon, will never be forgotten. A very large crowd was present, the mighty power of God fell upon us, and the message was filled and thrilled with grace, truth, unction, and abounding victory. The offering of \$70 cash for Pilot Point Rest Cottage, will honor and glorify our God and bless many poor unfortunate souls.

We were most delightfully entertained in the home of our noble friends and co-laborers, Brother and Sister Kimmel. Our fellowship with them and all the saints and our seasons of refreshings together will abide in increasing joy and appreciation.

At this writing we are waging a glorious fight at old Hillcrest camp, Kampsville, Ill. The fire is falling and salvation is our watchword and song. We go to Ashland, Ky., camp August 30th to September 18th. Then we go on to Nauvoo, Ala., from September 20th to 30th. After that, God willing, we go home to our sweet little boys, whom we have not seen since the first of May.

FROM EVANGELISTS HENRY AND IRENE BELL

Our meeting in Jeffrey Canon, twenty miles northwest of Farnam, Neb., closed August 20th. Our tent was pitched twelve miles from any town and in the canons. Hills are so high people follow the canons, houses are few and far between, and many of them are sod. Our largest crowd was about forty, but several were at the altar. They will start a Sunday school of about twenty-five next Sunday in a sod schoolhouse. There will also be preaching next Sunday and every Sunday after, if the people can find a pastor. We believe we know of a man whom God could use there. Pray for these people and the work.

August 23d we start a tent meeting in the town of Farnam. There is a Pentecostal Nazarene church eight miles southeast of here, and we expect them to help us. Brother C. M. Brown is pastor. He got us to go to Jeffrey Canon, and is always looking for new fields to conquer. He bought a tent for this purpose. We expect to meet all the Nebraska saints at Fairbury, September 10th to 22d, at our camp and Assembly.

In closing we want to say a word about the Nazarene Bible school at Hutchinson, Kas. We do not know of a more spiritual school, and we urge all Nebraska students to go there, unless they wish more advanced work. For the study of the Bible and for academic work, it is splendid. Another advantage is the fine Pentecostal Nazarene church of two hundred members, next door to the school, and the splendid pastor and president of the school, Rev. R. E. Dunham. Mrs. Bell and I taught there last year and know whereof we speak. God bless this school. We are doing our best to get students to go there.

SEALS-JEANES WEDDING

On August 18th, at the home of the bride, in Ballinger, Texas, Mr. B. V. Seals and Miss Cathryn Jeanes were united in marriage by Rev. L. Lee Gaines, pastor of the Coleman Pentecostal Nazarene church. The house was beautifully decorated with ferns. The bride wore a beautiful gown of taffeta and Georgette combination, heavily beaded with cut steel. The groom was attired in the conventional black. After the ceremony dainty refreshments were served. The bride has been preaching for several years, with great success as a soul winner. She is also a student at Central Nazarene College. Her amiable disposition has never failed to win for her friends, wherever she has gone. The groom is a young man of sterling worth, and is also a minister in our church with a most promising future. They are entering the evangelistic field, into which work they feel called of God.

L. LEE GAINES.

NORTHWEST NAZARENE COLLEGE

During the summer months there have been bands of workers from the college laboring in different fields. Misses Benton and Stake have been working on the Dakotas-Montana District holding evangelistic meetings, and stirring up interest in missions. They have already been able to raise more money for missions than was raised on the District throughout the entire year preceding. Misses Brindle and Switzer have been with Brother and Sister Jay, working in new fields in Idaho. The reports from this band have been victorious and they are strengthening some of our young churches. Misses Hilma and Ethel Shern, also Brothers Goozee and Cook have been on a trip with the writer over the North Pacific and Northwest Districts, visiting the churches and seeking to interest people in the school. We traveled about thirty-five hundred miles in a machine, and held about forty-five services in a little over two months' time. The blessing of the Lord was present, and souls were saved; further, many expressed their desire to come to our school. These we have been hearing from since.

While some have been on the field, others have been "diligent in business" at home. The grammar school building is well along, and also the student's club building. Work has been begun on the enlargement of the church, and we hope to start the missionary building soon, and probably the extension on the girls' dormitory will be made before long. In the church the congregations have been very good during the summer, and the spiritual tide has been maintained.

Our president, Brother Wiley, has, as usual, been in labors abundant. He has been on several trips to hold meetings and also to present the work of the college. He was enabled the last time to obtain money with which to install a printing press. He is now at home attending the many duties which necessarily come at the opening of school. Already the students are beginning to come, although the term does not open until September 16th.

OLIVE M. WINCHESTER.

THINK OF THIS

By REV. W. E. FISHER
President, BOARD OF PUBLICATION

The Publishing House is your institution. It is a creature of the denomination by order of the General Assembly. Each individual member of the church is responsible for its existence and maintenance.

The seven men elected by the General Assembly to carry out your pleasure in conducting the publishing interests of the denomination are looking to you to stand by them and encourage them in this great work. They have a right to expect your hearty support for several reasons.

First—The entire denomination, without consulting them in the matter, pounced down upon them and elected them to this responsibility and made them to feel it was their solemn duty to obey the wish of the General Assembly.

Second—The last General Assembly voted to give this Board fifty thousand dollars. In good faith the Board did as instructed and in perfect confidence that the church would live up to her obligation.

Third—This Assembly represented a people who had taken a solemn vow, on uniting with the church, to support her institutions. The Publishing House is an institution of the church, not by mere adoption, as many others of our institutions, BUT BY ACTUAL CREATION.

Fourth—The Board of Publication does not believe that our people are a lot of slackers void of a sense of honor with no patriotic pride for our institutions and no spirit of loyalty for our holy Zion. We believe what they promise, that will they do.

They did promise fifty thousand dollars and they will pay it. They are paying it. The danger is that too many will think of it as a nation-wide obligation, and not feel their individual responsibility. We can not afford to be defeated in this campaign. The twenty thousand dollars asked for is needed now to bring up our obligations. Every one should feel the importance of this undertaking and do his very best in lifting all he possibly can.

The Board believes you will. Keep praying, keep believing, and make the hands of the clock go round!

FROM B. F. PRITCHETT AND WIFE

We are now on one of the old battle fields in Texas. We began here in Blossom Monday night. Rev. Mr. Blackburn, pastor. The Dewey meeting was a real success, with big crowds, good altar services, deep conviction, and many praying through. About twenty were at the altar the last night. It is a real joy for an evangelist to labor with a people like they have about Dewey. Brother Stanfield, their efficient pastor, was away in a meeting, so we looked after the stringing of the fish, and received a nice class into the church.

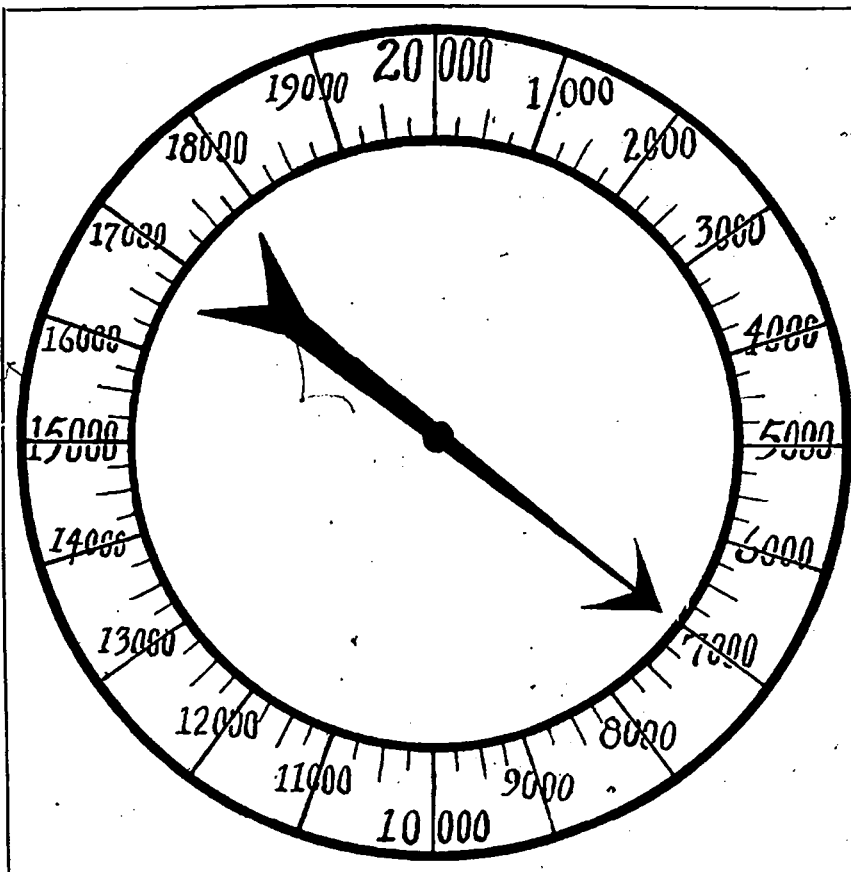
We ran over to Sherman Monday and spent the week with Rev. P. L. Pierce and his people. We found Brother Pierce very busy looking after the flock. He is a great pastor.

Leaving Sherman Saturday we ran down to Blossom and found the Presbyterians in a meeting, but closing out Sunday night. We announced to begin our meeting on Monday night. The battle has been a little hard, but the break came last night and ten prayed through.

We go next to Forestburg camp, where we expect a great meeting. Wife is with me again.

FROM EVANGELIST B. L. PATTERSON

We are here with Brother Lige Weaver, pastor of our First Pentecostal Nazarene church in Shelbyville, Tenn. He is a fine fellow. Brother Weaver had been preaching some days before we came, so last night there were three young women converted. Our last meeting we just closed was in Nashville, Ill. with Rev. O. E. Laird, pastor of the Methodist church, South. This was with Brother T. M. Patterson and wife under their big tent. There was quite a little bunch of workers there, with Brothers O. E. Laird, T. M. Patterson, B. L. Patterson, and their wives. The Lord certainly was with us in convicting power. Folks fell on their way home and had to be helped, some in the homes, and even then some did not yield to God. The power of sin was very prevalent in the town. There were five violent deaths during the meeting, in and about the town, four of them directly due to alcohol. You may know we rolled up our sleeves and went into the job hot and heavy. So much so that the white-aproned, red-nosed church members, for all of the saloon-men were church members, threatened to egg us out of the city, so we stayed on another week. The Lord gave us some thirty souls, converted, reclaimed, or sanctified, with some remarkable answers to prayers. Brother T. M. Patterson and wife went to Erin, Tenn., with their tent, to help Brother Collier, an evangelist.



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 THE JAY EVANGELISTIC PARTY

We arrived at Twin Falls, Idaho, bag and baggage July 14th. Some of the Buhl folks helped us move and stayed right with us till the tabernacle was up and things were in good shape to begin the meeting. We knew of no one at all who was in sympathy with us or our work, but we did know that we had the Lord back of us; praise His name. We began with a street meeting Saturday night, July 20th. We had fine attention, and a number of the Buhl members stood with us on the street. Brother Jay invited every one to the service immediately following in the tabernacle. A large crowd came, and Brother Jay preached from Isaiah 62:10. Sunday we had good services both morning and evening. At night Brother Jay preached on "Soul Saving," and upon a test almost every one in the congregation came and gave their hands, which meant they wanted to see an old-time revival of salvation, and that they would do their part to that end.

The meeting continued nearly four weeks. Many came and gave their hands for prayer during that time, but altogether we had only seven professions. The Lord gave us blessed services, and helped us to win the confidence of the people there. Brothers Wiley and Herrell were with us the last Saturday night, and Sunday. We brought before the people a charter membership paper in view of a Pentecostal Nazarene church in Twin Falls, and eight names were signed. We expect to organize soon.

FROM EVANGELIST C. B. JERNIGAN

The campmeeting at Lawrence, Kas, was good, and a goodly number prayed through. The camp was not so largely attended as we had expected, but victory was ours. Rev. J. B. Mickey knows how to provide for a campmeeting, and has the confidence of his flock.

After the camp at Lawrence we ran home a day, and then started for Montrose, Colo., which is located on the western slope of the Rocky mountains, in a fine irrigated valley, where hot winds and droughts are not known. It was indeed refreshing to see the green growing crops after leaving sun-scorched Oklahoma and Kansas.

The trip across the mountains at Marshall Pass, where we rise more than ten thousand feet, is indescribable, then the Black Canon is in every way equal in sublime beauty to the Royal Gorge, where rocks tower thousands of feet above you. Best of all, the God who made these great mountains is giving us a fine meeting. Rev. R. L. Hollenback, the pastor, is a choice young man, full of faith and fire. He is a great advertiser of his meetings, and this insures fine crowds to preach to. He has a fine young church, which has a great future before it. He is planting churches at other places in this great western country, where there is none. There are many towns out here without any kind of a church other than Catholic, and he is planning a great campaign in these.

The revival starts off well, with two professions last night.

MARION CAMPMEETING

The fourth annual meeting of the Cape Cod union camp association, at Marion, Mass., came to a close on Sunday evening in a heavenly atmosphere of praise and victory. The camp was a glorious success in every way, and the attendance the largest yet. The dining tables were well laden with good food, financial needs were all supplied, and a blessed spirit of unity and harmony prevailed. Vice-President G. G. Edwards was untiring in his efforts to accommodate and satisfy everybody.

The preaching was entirely of New England holiness pastors and workers, a goodly number of whom were present. God blessed the messages, and souls were praying through to victory from the very beginning. The early prayermeetings of the saints, the splendid forenoon Bible readings by Dr. Archibald, and the children's meetings, conducted by Mrs. Alice Robinson, of Lowell, all contributed greatly to the success and profitableness of the camp.

A blessed missionary service was held on Thursday afternoon, when the Holy Ghost gave to many a new vision of their privilege and responsibility toward the heathen. A young brother told of his conversion in Cape Verde Islands, and his call to carry the gospel of full salvation to his native people. An offering of \$50 was given to help him with his studies at Eastern Nazarene College.

The last Sunday was a most glorious day. The hallelujahs of the morning praise meeting were followed by a blessed healing service, when all who knelt about the altar were conscious of the presence and power of the great Physician. President Rev. J. P. Haddie then brought us a glorious message from Luke 24:13-15.

At the close of the afternoon preaching service there was a beautiful baptismal service, when four young people went down into the salt water and came up rejoicing, and many in the large crowd on the bank and in boats were moved to tears.

Rev. G. G. Edwards preached the closing sermon from Mark 14:50. God mightily applied the Word, and a number prayed through for pardon and sanctification. The campers then marched round and joined hands in a large circle, singing and praising God, and Brother Haddie pronounced the benediction, closing a campmeeting that will linger in many memories as one of the most blessed and profitable we ever attended.

Reporter.

FROM EVANGELIST F. J. MILLS

Since our last report we have been making the dust fly at Oslo, Minn., Ryder and Parshall, N. D. Oslo camp was the best yet at that place. Folks attended from afar, and salvation rolled on like a mighty river. Folks were called into special work, and conversions and sanctifications were the daily program. The camp is about to purchase a new equipment for tent meeting work in that section of the country. This will make us two good equipments for the missionary work in the Northwest. God bless the good folks who helped make Oslo camp for 1918 a banner camp.

After Oslo camp we held our regular annual camp at Ryder, N. D. The saints had a good time, but the sinners were too busy to attend in full force. Bless the Lord. He saw to it that a number were harpooned and safely landed anyway. The judgment may show big things as the result.

Parshall camp came next and it helped make up for all the poor meetings we ever held. The Congregational church there has been captured by the holiness folks, and they called a staunch holiness man, in the person of Rev. Mr. Farrer, to serve them. He keeps hot on the trail, and his whole-hearted support and wise generalship count for God. He had a mighty good time preaching there, and God gave victory every day. The Devil put up a stiff scrap, but our God is bigger than anything or any one else, so we stayed over three days extra just to make sure. He went over the ropes. The last night was a great time of victory.

The Neufelds, of Bock, Minn., Pentecostal Nazarene church, were with me as song leaders at Oslo and Ryder. They can pray and sing and shout the Devil out of camp almost any time, and largely the victory was through their shining for the King. Any one wanting the best possible help in the musical line, write them.

I ask the HERALD of HOLINESS folks to pray especially for Minot, N. D., where we go in October for a campaign. We are doing all we can, from a human standpoint, but all will be vain except God helps. Plans are being made to begin in a building downtown. The Pentecostal Nazarenes have a nice little church there, but it is too far out

of the heart of the city for a city-wide revival. Brother C. C. White, who is called to be the pastor there, is making extensive plans for the meeting. The right kind of preparation will take considerable finance. We believe it will pay, and that a successful meeting there will mean a great boost for not only the local church there, but to the Pentecostal Nazarene movement in the entire Northwest. I suggest that if any of the saints have some of the Lord's money they want to count in a missionary campaign, they send some of it to help Brother White in his big undertaking for the Lord at Minot. His present address is Sawyer, N. D.

Any of the brethren needing help can find me at my home address, Douglas, N. D. I have a few dates open for fall and winter that I can give to those who write at once. I will be around some in Minnesota, Montana, North Dakota, and Canada, and some southern, eastern, and western work. Pray for us while we fish for men.

WILLIAMS-ROBINSON CAMPAIGN

The last two campaigns we have held have been in Des Moines, Iowa, and the other at Hammond, Ind. The leading man in the Des Moines campaign was Rev. E. A. Clark, our Superintendent of the Iowa District, and for some time he had greatly desired to open up a Pentecostal Nazarene work in that lovely city. All the other churches of the country were there and well organized, except the Pentecostal Nazarenes, and Brother Clark, along with the rest of them, felt that the time had come for us to have a red-hot church in Des Moines. Thank the Lord, when we left the city a good church, in a fine location, had been secured and a nice class of as fine people as can be found in the land were taken into membership. Between twenty and thirty were taken in, and some forty or fifty more had taken up the matter with the District Superintendent, looking for a church home where the whole Bible is preached and believed, and now everything is moving ahead nicely, and with a good, faithful pastor there will soon be a strong church there. I saw Brother Clark the other day, and he told me that if he could get a good man as pastor he thinks before next spring we could have a church

International Sunday School Lesson

FOR SEPTEMBER 15TH

"Making the World Better"

GOLDEN TEXT: "Ye are the salt of the earth; ye are the light of the world" (Matt. 5:13, 14).

LESSON OUTLINE

R. F. HAYNES, D.D.

Soul-winning is the Christian's intended, normal work and his constant joy. No other activity can yield such delight to the true Christian as winning souls from the snares of the Enemy to the joys of salvation through the blood of Christ.

A. SALT AND LIGHT (Matt. 5:13-16).

That we are set in the world for the great work of soul-winning is most forcefully and strikingly taught by the Master in His Sermon on the Mount, where he distinctly tells us that we are the salt of the earth, and also the light of the world. This is absolutely conclusive, for salt and light do not exist for themselves at all. Their influence and operations are wholly altruistic. They operate and live wholly and only for the benefit of others. Salt saves other bodies from corruption. Light shines to give light to others—not to or for itself. How could the Lord have expressed more clearly or impressed more profoundly the lesson that He saves us that we might save others.

B. THE GREAT COMMISSION (Matt. 28:18-20).

The same sublime and all-important lesson is taught in this Great Commission: "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost." The atoning work was complete. Jesus Christ had come, had suffered and died and had risen from the grave and now was ready to ascend back to the Father. He at this moment gives the final instructions to His waiting disciples. He informs them of their real life work. He instructs them of the dignity and nobility of this calling to be coworkers with Him in winning souls from sin and death to holiness and life eternal. They are ready now to be sent forth as ambassadors for Christ.

C. THE HOLY GHOST COMING (Acts 16:6-11).

In keeping with this primary, fundamental idea and purpose of the Christian life and character and purpose we find in apostolic practice that God guided and led them in their work. During the second missionary journey of Paul it is recorded, "And they passing by Mysia came down to Troas, and a vision ap-

peared to Paul in the night; there stood a man of Macedonia, and prayed him, saying, Come over and help us." Paul recognized when God saved him that his salvation was a definite call to dedicate his life to the work of soul-winning and consequently God definitely led and guided him in his life work. The definitely consecrated soul will be the definitely led soul. Only such lives find the real joy of living. The joy of the Lord becomes to them their strength.

Such lives are the most fruitful and useful lives. Obedience to such leading from God by Paul led to the introduction of the gospel in Europe and all the wonderful results for these nineteen hundred years since. It pays to obey God.

D. THE TRUE SPIRIT OF SERVING (Neh. 1:1-11).

Nehemiah affords us a striking illustration of what should be our attitude toward, and our spirit in service. He made inquiry concerning his brethren of the captivity and learned that they were in great affliction and reproach. This distressing news put a great burden on his heart and he "sat down and wept and mourned certain days, and fasted, and prayed before the God of heaven." He got the burden on him for others and became overwhelmed with zeal and earnestness for them. Read his wonderful prayer. He was the king's cup-bearer. He longs to go to the relief of the suffering Jews and prays God to send him. He does not wait for a call. He prays for a call and a mission to the needy. "O Lord, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to fear thy name; and prosper, I pray thee, thy servant this day, and grant him mercy in the sight of this man." He had a fine position. He might lose it. Why be so concerned about this matter of others' welfare? He is drawing a fine salary and doing well. He is pursuing a course that will endanger his living and his fine position. No matter, go he must; for his heart is set on helping his captive and suffering people and he knows he has a God bigger than the king. If it is to cost him his place, so be it. If God wants him both to go and retain his place God can manage it that way, so he will take the whole question to God; and God so arranged that the king sends Nehemiah at his own expense and arranges to furnish him the timber for the work he has in hand. If we honor and obey God and follow Him He will bring it to pass and do for us exceeding abundantly above all we ask or think.

BIBLE STUDY

Young People's Society

September 8th.

BY REV. BERTHA MAE LILLENAS

Subject: Character Building

Bible character: Abraham.

(Enlarge upon the following, showing how they are essentially related to Christian character building).

1. Prompt obedience to the call of God (Gen. 12:4).
2. Strength of influence. He took his family and friends with him (Gen. 12:5).
3. Persistent in devotion to the true God (Gen. 12:8).
4. Steady progress. "Abram journeyed" (Gen. 12:9).
5. Acknowledgment of mistakes. He returned to his first altar (Gen. 13:4).
6. Unselfishness (Gen. 13:8, 12).
7. Simplicity of faith (Gen. 15:6).
8. Perfect consecration (Gen. 22:1, 14).

with at least one hundred members, for we now have a fine field open to us, and all we need now to have a fine crop there is a man to cultivate the rich soil. We had altogether, for pardon, sanctification, or to be healed, over three hundred at the altar. We had some as fine cases of healing as you will find anywhere in the land, but anybody could succeed with a man at the head like Brother Clark. He is one of the best and most level-headed men whom I almost ever came in contact with. He is too little to be big, and he is too big to be little. When God sanctified E. A. Clark he broke every bone in the "old man" and he buried selfishness so deep, that Brother Clark has never heard the thing grum from that day until this. He is unselfishness personified, goodness is hung up all over his face, and he is one man whom to know is to love. Well, Amen. May his tribe increase a thousandfold.

From Des Moines we went to Hammond, Ind., where we were yoked up with Brother Balsmeier, who was our pastor at Hammond. He is located in a very hard field, but he has as fine a band of Pentecostal Nazarenes as can be found on earth. They are surely sarks of salt for the hungry sheep to lick at. They stand there in that city of smoke and dust and among farmers, and sing and shout on the battle until they are well known in three worlds. I am sure that the Pentecostal Nazarenes of America know of the noble work at Hammond, and we all know that they are well known in heaven, and any man who believes the Bible will know that the Devil knows them. Our meeting here was the hardest that we have ever had under the big brown tent. First, we had a bad location, but that could have been overcome if it had not been for the mosquitoes. We struck the city in the time of the year when they were at their worst, and they almost ate the people up, until it was hard to get a crowd. Sometimes for a day or so they were not so bad and the crowd would begin to pick up, but then they would make another raid on us until it was hard to hold the people. Almost every one had to have a brush and fight all the time preaching was going on. We were down near the river where they were so thick, and one could hear them buzzing around in the air. In spite of all the drawbacks, we got almost one hundred saved or sanctified, and we anointed a good many with oil for healing. It has never been our privilege to work with a more faithful man than Brother Balsmeier, and he is one of the greatest prayers that I have ever met, and one of the few men on earth who know how to hang on at the altar service. He is the prince of altar workers in the United States, and I doubt if he has an equal on the face of the earth, and that makes him one of the most useful men in the Pentecostal Church of the Nazarenes. We all must confess that our greatest need is great prayers. We have one other man who stands along by the side of him, and he is A. L. Hippie, our property manager. In fact, he is one of the boys who helped to pray Brother Balsmeier through at old Wichita, Kas., where so many have been translated out of the kingdom of darkness into the kingdom of light.

From Hammond we packed up and moved down to Bluffton, Ind., where the big brown tent is now going up, and by the time this letter is read in the HERALD of HOLINESS we will be in the fight for God and the right, and now let the readers of our HERALD of HOLINESS make us a special prayer every day, from now till the close at Bluffton on the last of September. In Bluffton we are under a large committee, composed of some nine different churches, and we are expecting the best campaign of the year. I don't mean to say that the nine churches are standing with us, but people from nine different churches are on the committee. Brother Clyde Green, pastor of our church, is the secretary of the committee, and he has with him some fine men from other churches. Don't forget to pray for us that God will give us victory and precious souls in great quantities.

BUD ROBINSON.

CHURCH NEWS

Bonham, Texas

We have just closed a very profitable meeting here. Brother Lamm Jones, from Kingston, Okla., did the preaching. God blessed us with about twenty-four very definite professions, and five additions to our class. More will probably follow. Two were saved in prayermeeting this week. A new church house for Bonham is the next move here.—LaFayette Cassler, Pastor.

Youngstown, Ohio

We are glad to report that God has given us a holiness tent meeting in Youngstown. Rev. W. A. Smith, of Bunola, Ia., has been with us for four weeks and preached the Word with no uncertain sound. Several prayed through to real victory. While visible results were not as large as we had hoped for, yet we praise God for what has been accomplished, and look forward to greater victories in the future.—Jennie Jacobson, Reporter.

Branch, Ark.

We will have a meeting here beginning Friday, September 13th. We have leased a nice, shady grove in the city limits, a fine camping place with a well in the grove. Come prepared to stay and take care of yourselves. If you come by train come to Ft. Smith, and take the Arkansas Central. We are expecting God to save and sanctify souls. Brother J. H. Huston, of Waldron, will do the preaching. For information address me at Branch, Ark., P. O. Box 66.—Jesse D. Hoffman.

Castley, Okla.

I just closed a meeting at Buckeye church, with the assistance of Rev. G. R. Williams, the ex-pastor. Brother Williams is a strong preacher, and a good coworker. He has held our work together in this country for several years. There is not a man anywhere who can do more good here than he can. There was a great deal of good done, some saved, some sanctified, and the church greatly revived. Buckeye is a country schoolhouse, but a wonderful community of people is here. I think there is a good prospect for our work in this part of the country. I could give a date or two somewhere if wanted. God bless the HERALD of HOLINESS, we could not do without it.—S. B. Gosey.

Keirsey, Okla.

We had the privilege of being in a week's meeting at Kenelie with the Hoffman brothers. Eleven prayed through there, and then after closing out on Saturday night we went to Bushnell schoolhouse, four miles from Durant, Okla. Our stay there was ten nights, with two more reclaimed and two sanctified. We were privileged to be in a prayer service at Durant on Tuesday night, and God was on the scene. I believe there are some of the best people at Durant I have ever met in the Pentecostal Nazarene movement. I am here at Keirsey for a few nights. Last night was the first service, and the Lord certainly did bless. There are only two Pentecostal Nazarenes live here, dear Brother and Sister White. Their membership is at Durant, however. I don't see how the Pentecostal Nazarene brethren can do without the dear old HERALD of HOLINESS. I tell you I had rather give \$5 a year than to do without this good paper. I can hardly wait until its arrival each week, and I think we should do more to get the paper into every home. Pray for me.—Grover L. Gibson.

Mannington, W. Va.

We recently held a tent meeting in Grafton, W. Va., assisted by Rev. E. H. Stillion, of Salesville, Ohio, and Charles C. Conley, song evangelist of Seville, Ohio. God gave us a very gracious meeting, having seekers for both pardon and purity. As a result of this meeting we have organized a mission with thirteen members and they have called Brother Stillion as pastor. This mission will be later organized into a Pentecostal Church of the Nazarene. This is new territory for our work and the people were very much taken with the work our church is doing. Following the meeting at Grafton, we held a three weeks' tent meeting at Mannington, which resulted in several being saved and others sanctified. In this meeting we reached a man whom the church had been praying for several months. Our crowds were large, and conviction was on in every service. On the second Sunday of the service we had with us Brother Morgan, of Warren, Pa., who was formerly a bartender for fifteen years, and was saved and sanctified. We asked him to give his experience on Sunday afternoon, which resulted in eight seeking the Lord. This is the third revival God has given this church in the last ten months, which has resulted in doubling the membership. We were also assisted in this meeting by Rev. E. H. Stillion and Charles C. Conley.—O. L. Benedum and Wife, Pastors.

Woodbine, Kas.

Victory is ours in Jesus name here. He has enabled us to enlarge our borders. The church membership has been more than doubled, seventeen members having been taken in this year. A debt of \$1,000 on the church has almost been lifted, and the carpenters are now busy building four new rooms on the parsonage. A 125-barrel cistern is also being sunk. Surely Woodbine church is one of the Lord's strongholds against sin. Unto Him be all the praise and glory.—L. A. Windsor, Pastor.

Johnson's Chapel, Tenn.

We have just closed a nine days' revival here and have had a real, old-time holiness meeting, where we heard the shouts of newborn souls, as high as fifteen in one night. There were forty-three prayed through to victory, and nineteen additions to the church. An infant roll was made with fourteen members. Brother Charlie Johnson, and our faithful pastor, Brother I. T. Williams, delivered some mighty fine messages from the throne of eternal glory. We earnestly desire the prayers of all praying people.—R. F. Williams.

Claytonia, Pa.

Owing to the illness of our baby, which necessitates treatment by a specialist in Brooklyn, we are closing our pastorate here by September. God has blessed us in the nearly two years we have spent here. The people as a whole have appreciated our labors among them and have been indeed very kind. On August 24th the teachers' training class, which was recently started, and which was the source of blessing and help, tendered the pastor a reception. A purse of a substantial amount was presented to him with the loving regard of the givers. We leave behind us many friends whom we prize dearly, and trust the Lord will lead them on and out and up into the glories of the life hid with Christ in God.—Edward G. Williams, Pastor.

Ontario, Cal.

Sunday, August 18th, was a most blessed day at Ontario. As the Wilde-Knight band sang great chunks of glory began to roll, commencing at 9:45 in the morning and continuing until nine o'clock in the evening. In the morning Brother Stefarth's sermon was from the first clause of Acts 5:2. He gave us a mighty sermon, which I believe fell into good and honest hearts. At 6:30 in the evening we had a stirring Young People's Society meeting led by Sister Lorette Granberg. At 7:30 we had another sermon, at the close of which six precious souls found their way to the altar, some for pardon and some for sanctification. We are praising God for sending these thoroughly consecrated young people among us as our pastor, and we are all pulling together and are expecting God to give us a great tide of salvation this year.—Anna M. Snider, Deaconess.

We took up our work here at the beginning of the new Assembly year. We found a good, loyal people. The congregations have been excellent throughout these warm months. God is moving in our midst and we expect to let Him have His way. Last Sunday was a good day, and at the evening service six different people quickly came to the altar and prayed through to victory. We see nothing ahead but victory. We have between fifty and sixty out to prayermeeting each week, and with these to pray the fire down we are expecting the channel of the church to be so cleaned out that God can pour such a stream of salvation through, us that this needy town will be stirred as never before.—Glenn W. Stefarth, Pastor.

Street, Md., Campmeeting

We are praising the Lord for blood-bought victory in our campmeeting, which was held August 9th. Evangelist W. H. Hudgins, of Rogers, Va., and the writer did the preaching, and God honored us by convicting, converting, and sanctifying souls. The weather was cold and rainy part of the time, which of course kept some away from the services. Notwithstanding this the folks came until there was hardly room on the grounds for more. About thirty-five or forty sought the Lord and most of them found Him to be gracious to their souls. Brother Hudgins has been the main worker in this camp for four or five years, and has been blessed of God. This work has been without any organization until this year, when we organized an independent society known as the Walnut Grove Campmeeting Association. They have a fine grove and a newly built tabernacle seating about five hundred people. On account of conditions existing in the nominal churches we are unable to organize a denominational work for holiness just yet. There is a great prospect for us here in the near future. We are called back for next year's camp.—William D. Shelor.

TELEGRAMS

GEORGETOWN, ILL.

HERALD OF HOLINESS:

Chicago Central Assembly pledged one thousand dollars, making seventeen hundred pledged for District.

WILLIAM E. FISHER.

DELTA, COLO.

HERALD OF HOLINESS:

New church started here last night with twelve members. Many seekers, great crowds, large tent not big enough. Wonderful prospects.

J. R. HUNTER AND PARTY.

BLUFFTON, IND.

HERALD OF HOLINESS:

The Williams-Robinson campaign in Bluffton under large interdenominational committee, representing seven denominations, ends first week with sweeping victory. Great crowds surpass anything Bluffton has known. Automobiles came from every direction as far as a hundred miles. Seekers in every service. Prospects are for best meeting of the season.

Rev. CLYDE GREEN, Secy.

Manchester, Ala.

I would like to report a great victory for the Pentecostal Nazarenes at Manchester. More than sixty souls, counting the children, made a profession on some line, and two new preachers were the result of the meeting; also the complete consecration of a preacher who had not quite given up, as I understood him to say, but he is all out now. We had great success in raising funds for a new Pentecostal Nazarene church in Manchester. The ground and timber, enough to complete the building, free sawing, and over \$200 were donated. Some workers will give their help free, and take it all into consideration it will be a love church, as it was gladly announced. Brother Curtis was good help in the meeting, shouting his way through. Brother Miller was there with his ever ready songs, and others, too numerous to mention, did their part on spiritual and financial lines. I am in another meeting now, with four already converted and fine prospects before us.—Mrs. M. Ford Dixon.

Providence, R. I., People's Church

God has really blessed us since our last report to the HERALD OF HOLINESS. Some have found God in pardon and holiness at the altar. Others have been freshly blessed while attending the eastern campmeetings, and have brought back fresh fire. Not long after we had gotten well settled in this new field the good people of the church gave us a unique and unexpected surprise, which proved to be an informal reception to the pastor and his wife. We were presented with a substantial gift of money, as an expression of good will, the address of presentation and welcome being given by Brother A. W. Gould. A very excellent program was rendered, followed by refreshments and an enjoyable social time together. The church has set the mark way ahead for our foreign missionary offering this year, and God is helping us to realize the vision. Our outdoor meetings during the summer have been blessed of God, and as the Billy Sunday meeting approaches we are asking God what we may do, as a church, to be more useful in the salvation of precious souls.—Rev. Paul Goodwin, Pastor.

The Plains, Ohio

We are having splendid services at our church. We have organized a woman's prayermeeting, which is doing wonderful work at its meetings. Thursday afternoon God met us in marvelous power and our hearts were filled to overflowing. Last Sunday, August 25th, was a great day. One woman was gloriously sanctified. It was our privilege to be one of the evangelists at the fortieth annual Sandusky holiness campmeeting, at Portage, Ohio. God met with us and the president of the camp said it was the greatest camp, and had the largest attendance in five years. Many precious souls prayed through and found God. Quite a few elderly people prayed through to holiness. The last Sunday was a great day, when some 3,500 people crowded the great auditorium and while the shouts resounded the altar filled with weeping penitents. We are still on the victory side and God is helping wife and me to push the good old gospel and see souls pray through. Pray for us.—M. C. Adams and Wife, Pastors.

Westville, Ill.

We praise God for salvation, which will keep souls walking true and steady in Westville. God is with us and the work is moving on. In addition to the services in the church we have been permitted to preach nearly every Sunday evening this summer to the Catholics and foreigners on the street, and they are interested and attentive. The seed is being sown. We closed up our year here last Sunday with victory and harmony. On our recommendation the church unanimously called as pastor Rev. M. A. Dehabe, a converted Syrian, who has been preaching for our church at Montgomery, Mich., and he accepted. We felt led to another field and have accepted the call from the church at Stockton, Ill. Pray for us that we may be used in His service.—W. S. Purinton, Pastor.

Lindsay, Cal.

A week ago last Sunday morning we were happily surprised to find among the announcements in our land an invitation to the members and friends of the church to attend the reception for the new pastor and wife, to be held at the home of one of our members, on the next Friday evening. It was one of those surprises often given to new pastors. Friday evening came and we found the majority of our members and friends, including some new faces, there, and ready to welcome us to our new field of labor. There were at least fifty present. The evening was spent in such a way as would become holiness folks. We have been here now over five Sundays, and are enjoying the work immensely. A better class of people than we have here we have never seen. They are sympathetic, firm, aggressive, deeply spiritual, and love each other with perfect love. Thank God for such people.—Roy F. Smee, Pastor.

Vincennes, Ind.

The church of Vincennes, though few in number, is on the victory side and pressing on for all God has for us. This church was organized about four months ago as a result of a six weeks' revival effort by Rev. L. T. Hollenback, of Greencastle, Ind., and others. Brother Hollenback was retained by the church to serve as pastor. He is a man full of faith and the Holy Ghost, seeking only to "know Christ and him crucified" among the people. Under his leadership the church is being built up and the revival fires are still burning. We held another special revival meeting, August 8th to 18th, with Rev. R. C. Gray, pastor of the North Methodist church, of Terre Haute, Ind., as evangelist. It was preceded by Sister Mina Gill, of Elwood, Ind., and Rev. M. F. Pratt, of St. Louis, Mo., who gave us one night each. Rev. U. E. Harding, the District Superintendent, was with us the last day and preached three times. Good crowds were present and good interest manifested. Several were saved or sanctified. To God be all the glory. At the close of the meetings, four united with the church, two of whom were Brother and Sister Gray, the evangelists. The special meetings have closed, yet souls are still seeking and finding God. We expect, the Lord willing, to commence another special campaign in November with Rev. M. F. Pratt, as evangelist. Pray with us that the Holy Ghost may have His way with us, and also pray that we may be able to meet a note of \$500 on our church building, October 1st. We already have the greater part in sight and are believing for the remainder.—Ada M. Gillespie, Reporter.

THE HERALD of HOLINESS

Now to January 1, 1919
FOR 50 CENTS

Many new churches have been organized during the year, and many new people have come into the older churches.

They can not really keep in touch with the entire movement and have an intelligent knowledge of every department of the church without the HERALD OF HOLINESS. Pentecostal Nazarenes need to keep in close touch with one another in these days.

The HERALD OF HOLINESS will keep all informed of the progress, the needs, and the possibilities before us as a church.

Pastor, it is to your interest to put the HERALD OF HOLINESS into every home you can possibly reach. To encourage you and your people, we make the special offer to send the paper from now until January 1, 1919, for fifty cents.

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YOU HELP THE PAPER AND THE PAPER
WILL HELP YOU

Pentecostal Nazarene Publishing House

2109-2115 Tröost Avenue, Kansas City, Missouri

PERSONALS

Rev. T. T. Hollenback, pastor of our church at Vincennes, Ind., informs us that the amount raised by his church was \$100, instead of \$1,000, as previously reported.

Don't forget that Church Extension Day will be October 13th, and the Herald of Holiness October 19th will be devoted to that special department of our work.

Evangelist J. G. Bignall has moved from Cedarvale, Kas., to Floral, Kas. Those desiring to communicate with him will address him at the above named place.

The Kansas City tent campaign still moves on with increasing interest. Evangelist August N. Nilson is doing some good, deep preaching, and the Lord is blessing the people.

A truckload of the Kansas City workers spent last Sunday at the campmeeting at Lawson, Mo. Brother W. L. Deboord, Superintendent of the Missouri District, and Evangelist Fitch are in charge. A goodly number have been saved and sanctified.

BARGAINS

In a mail order business like ours, books, Bibles, and other goods will accumulate, that can not be listed in the catalog on account of having just a few copies in stock.

In order to keep our shelves cleared of these odds and ends we will sacrifice them at or below cost. Our shelves must be kept clear for catalogued stock.

Watch the bargain column from week to week.

This week as a starter we will list a number of books that are of special value to preachers, Christian workers, Sunday school teachers, etc.

Bible Commentary—Jamieson, Faussett, & Brown. A critical, practical, and explanatory commentary on the Old and New Testaments. Tenth edition. 2 volumes bound in cloth. Regular price \$4.50 a set. Bargain price \$2.50 postpaid.

Atlas of the Life of Christ—J. F. Stirling. A series of maps with explanatory text which illustrate the life of Christ chronologically and locally. Regular price 40c. Bargain price 25c postpaid.

The Students' Illustrated Historical Geography of the Holy Land—By Rev. William Walter Smith. This book is illustrated with about one hundred pictures of Bible places and thirty-five maps, many of them in colors. The book is designed for private study or class work. Regular price 75c. Bargain price 45c postpaid.

The Bibles of Heaven—A book of Bible readings and sermon outlines, also illustrations for preachers and teachers. You will get your money's worth out of this volume before you have covered many pages. Former price 75c. Bargain price 50c postpaid.

The Sunday School Teacher—By Prof. H. M. Hamill. A book relating to the practical work of a Sunday school teacher, designed especially for the busy man or woman who finds no time for more elaborated discussions on this subject. Regular price 50c. Bargain price 30c postpaid.

Silver Keys—By John Paul. A very unique book of 284 pages. The author devoted several years of his life in editorial work where he answered hundreds of questions of a religious nature. These questions and answers are presented in this volume. It is indeed an interesting, instructive, and edifying book. Regular price \$1. Bargain price 50c postpaid.

Illustrative Prayermeeting Talks—By Albert Louis Banks. A book for devotional reading that will bless and inspire your soul. Regular price 75c. Bargain price 35c postpaid.

The Why and How of Missions in the Sunday School—By William Brown. Every Sunday school teacher and superintendent should read and study this splendid volume. Regular price 60c. Bargain price 35c postpaid.

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

Rev. K. O. Gould, of Webster Groves, Mo., has been confined to a bed of suffering for nearly a year, but writes that he is leaning on the blood and is determined to reach heaven. Let all the saints pray for our precious brother, who has given thirty-eight years of his life to the cause of holiness.

General Superintendent J. W. Goodwin has been compelled to change his residence, at least for the present, from Providence, R. I., on account of the ill-health of Sister Goodwin, who is now at the Hot Springs in Mt. Clemens, Mich., for special treatment for rheumatism. Please pray for the healing of our sister. Brother Goodwin's address will be 2109 Troost avenue, Kansas City, Mo.

ANNOUNCEMENTS

For Sale—A gospel tent, 33 x 47. I will take \$100 cash for it. Two-pole tent, not mildewed, needs a little repair, but serviceable now. It will do for several years if properly cared for. Write Rev. W. H. Tullis, Nampa, Idaho.

Notice to Idaho-Oregon District—Campmeeting visitors, pastors, and wives, of the District, who expect free entertainment, and visitors desiring arrangement for entertainment please notify Mrs. Eugene Emerson, of 612 Fifteenth avenue, South, Nampa, Idaho, at once.—N. B. Herrell, Dist. Supt.

Notice to Iowa District—The board of examiners will meet in the Pentecostal Nazarene church at Sioux City, Iowa, at 2 p. m., September 10th. Let those expecting to come before this board during the coming session of the District Assembly please meet at this time and place.—E. A. Clark, Chairman of Board.

Notice to Licensed Ministers and Deaconesses of Western Oklahoma District—The board of examiners will meet Tuesday, October 1st, at 9 a. m., at Bethany, Okla., to give examinations to licensed ministers and deaconesses. Those desiring a renewal of license and promotion in the course of study please be present.

Eastern Nazarene College—The fall campaign is on. Pastors everywhere have promised to raise their appointment for our Eastern Nazarene College. This is glorious, but the time has now arrived when we must have the cash! Send money immediately to the campaign treasurer, L. D. Peavey, 146 Walnut street, Malden, Mass.

Notice to Licensed Ministers of Arkansas District—The board of examiners will hold examinations on Tuesday, October 8th, beginning at ten o'clock. We hope to complete all work that day, as the entire day will be given to that alone. Be sure and be there if you want to stand examinations for license or renewal of license. Expenses will not be accepted unless unavoidable.—J. E. Moore, Secretary of Board of Examiners.

Assembly—To all who are contemplating coming to the Eastern Oklahoma District Assembly, which will convene in convention hall, Shawnee, Okla., October 8th to 13th, you are hereby notified that owing to the drought and crop failures and the limited strength of the Shawnee church, you are expected to pay your own expenses. Let each church see to it that all of its representatives come prepared for this purpose.—G. F. Haun, District Secretary.

Notice—The first of the year I announced that we had a good church building here at Castle, Okla., with a debt hanging over it, and without some help we were going to lose it. Some brother sent in \$1. for which we were very thankful. Now, brethren, please think about this matter. This is the only church building we have in this country in which the church is located, and it is very important that we hold it. It means all to our work in this country. Our membership is so weak I see hardly any chance to pay for it unless we can get some outside help. If any one should feel led to send in anything send it to me at once at Castle, Okla.—S. R. Gosey, Pastor.

Attention—To every Christian interested, and especially every member of Arkansas District, you are requested to please begin praying for our District Assembly, which will convene with Ozark church, October 8th to 13th. In these days of war and anarchy, and so many things to divert the minds and thoughts of the people, yet we believe it possible to have a real old-time pentecostal Assembly if the people of God get in earnest about it. We are praying that the Assembly may be a great blessing to the town, local church, also that each member may be encouraged, lifted up, catch new visions, get new zeal, and be enabled to go to their homes to spread the holy fire. We want a real spiritual time, the power and presence of God to be manifested, the Holy Ghost to have charge, God honored, and Jesus manifested. Please do not read this and pass it by, but send us a card if you will join us to make this a real success.—J. E. Moore, Pastor.

DIRECTORIES

GENERAL SUPERINTENDENTS

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

DISTRICT ASSEMBLIES

Alabama District.....December 4-8
Florida District.....December 11-15

MISSIONARY RALLIES

Indiana District, Alexandria, Ind.....September 4-8
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.....Kansas City, Mo.
2109 Troost avenue.

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

Hamilton 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.....1122 Cabal Ave., Nashville, Tenn.

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
Louisiana.....October 23-27
Mississippi.....October 30-November 3
Georgia, Manassas, Ga.....November 6-19

DISTRICT SUPERINTENDENTS

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Alberta—James H. Bury.....Collingwood, Alta., Canada
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14 Muirfield Drive, Parkhead.
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Colorado—A. E. Sauer.....Kirk, Colo.
Dallas—E. G. Theus.....Peniel, Texas
Dakotas-Montana—Earl C. Pounds.....Sawyer, N. D.
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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.
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 Md., 825 West Lombard street.
 Western Oklahoma—J. I. Hill.....Oklahoma City, Okla.
 1717 Linwood boulevard.

EVANGELISTS' DATES

Jarrette and Dell Aycock:
 Howe, Texas, Davis Chapel.....August 30-Sept. 8
 Waldron, Ark.....September 15-29
 R. E. Bower:
 Chicamuxen, Md., Circuit.....October 6
 Lyman Brough:
 Millbury, Ohio, Crane Creek Church.....
 August 25-September 8
 W. B. Cain:
 Belleville, Kas.....August 29-September 8
 Springfield, Ill.....September 12-22
 Chicago, Ill., (Woodlawn).....September 26-October 20
 Muskegon, Mich.....October 24-November 19
 Vincennes, Ind.....November 13-December 1
 Toledo, Ohio.....December 5-22
 C. C. Chuck and Wife, and J. A. McCammon and
 Wife:
 Seylerville, Tenn.....September 5-35
 Heferskill, 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:
 Lead Hill, Ark.....August 22-September 8
 Carlow, Mo.....September 12-22
 E. C. Dees:
 Rutherford, Tenn.....September 1-15
 J. D. Edgin:
 Beech Grove, Ark.....September 4-15
 Open.....September 19-29
 Harry J. Elliott:
 Nampa, Idaho.....September 13-29
 Fulton, S. D.....October 4-27
 Lee L. Hamric:
 Broken Bow, Okla.....September 7-15
 Edmond, Okla.....September 20-October 6
 B. H. Haynie:
 Haynie's Chapel.....August 30-September 8
 Tipton, Okla.....September 12-22
 Little Rock, Ark.....September 27-October 6
 Oscar and Nettie Hudson:
 Calamine, Ark.....August 30-September 8
 Ida Lee Hughes:
 Near Bowie, Texas.....August 28-September 9
 Arthur F. Ingler:
 Bogie River, Ore.....September 4-22
 Grant's Pass, Ore.....September 26-October 13
 Ailie and Emma Irick:
 Ashland, Ky., Camp.....August 30-September 16
 Nauvoo, Ala.....September 29-30
 Jay Evangelistic Party:
 Chaytonia, Idaho.....August 25-September 15
 Nampa, Idaho, Camp.....September 19-29
 Lewis and Matthews:
 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:
 Home address, 1133 Holliday St., Indianapolis,
 Ind.
 F. R. Morgan:
 Drumright, Okla.....September 6-22
 T. J. Mills:
 Makoti, N. D.....September 25-October 6
 Minot, N. D.....October 27-November 17
 August N. Nilson:
 Kansas City, Mo., (tent meetings).....
 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:
 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:
 Pensacola, Fla.....September 6-29
 Atmore, Ala.....October 4-14
 Baker, Fla.....October 17-27
 Home address, Fort Aransas, Texas, until Oc-
 tober 15th, after that Pineda, Texas.

W. E. Shepard:
 Donalsonville, Ga.....August 23-September 9
 Bethany, Okla.....September 13-23
 Home address, 5518 Walnut Hill avenue, Los
 Angeles, Cal.
 W. H. Tufts:
 Wendthorst, Sask, Can.....September 1-15
 Mrs. Bessie Williams:
 Cameron, Texas.....September 8-22
 Georgetown, Texas.....September 27-October 13
 Hondo, Texas.....October 19-November 3
 Home address, 291 Princeton avenue, San An-
 tonio, Texas.

Campmeeting Calendar

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

The Cape May Holiness Association will hold its
 annual campmeeting at Emma, N. J., September 13th
 to 22d. The evangelists will be Rev. Earl Curtis and
 Beatrice Beasley. For information write the sec-
 retary, 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 R. T. Wil-
 liams, 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. Leonard, president, Rev. Theodore Ludwig, secre-
 tary, L. O. Arnold, treasurer, and Rev. J. E. Wig-
 field, pastor at Fairbury.

The seventh campmeeting for the spread of holi-
 ness in southeastern Illinois will be held at the
 Highland camp ground near Springfield, Ill., Septem-
 ber 13th to 22d. The preachers in charge are: Rev.
 W. B. 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, Frank-
 fort Heights, Ill.

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Specimen of Long Primer Type

Jehoiakim's evil reign.

II. KINGS, 24.

Jehoiachin succeedeth him

35 And Jē-hōi'-ā-kim gave *the
 silver and the gold to Phār'-aoh;
 but he taxed the land to give the
 money according to the command-
 ment of Phār'-aoh: he exacted the

B.C. 610.

* ver. 33.

* called,

1 Chr. 3, 16.

Jer. 24, 1.

and

think.

8 ¶ Jē-hōi'-ā-chin was eighteen
 years old when he began to reign
 and he reigned in Jē-rū'-sā-lēm three
 months. And his mother's name
 was Nē-hūsh'-tā, the daughter o

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