

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

Loving Our Enemies



THE great war is showing the necessity for special instruction of some people in some of the primary but fundamental truths of the Christian religion. Some people seem troubled about the difficulty of loving our enemies in this great war. Yet this is a definite duty, which inheres in the very fiber of our wonderful religion. Our Savior, it does seem to us, has not only made this duty plain, but He has made it easy by forgiving us, notwithstanding our wickedness and unloveliness in ten thousand ways. He loved us when we were yet sinners, and undeserving of the least of His great mercies. Can not we then love our enemies? There is a difficulty just here which needs elucidation.

First, let us observe that forgiveness of or love for our enemies does not imply that we are to love their ways or that we do not hate their meanness and wickedness. God hates the sins and the wickedness of the evil, but loves the sinner and the evil doer. Hate and love go together or are interlaced. Our love is genuine and true and Christlike in proportion to our detestation of the wrongs and meanness of those we thus love. To love in the sense of approbation of the wickedness of those we love would be not to love them aright or as God loves them. Love does not necessarily involve complacency. It can involve this when there is ground for complacency. We can love a good and true mother with not only affection, but also with complacency. There are ten thousand reasons or causes for complacency in so loving that faithful and loving mother. But for the rascal who defrauds you or slanders you there must be love, but not the love of complacency. With the most genuine love there must and will be included the most profound abhorrence and detestation of his wrongs and outrages possible, and this detestation and abhorrence are no unimportant elements in the love. To truly love an individual or a number of individuals is to hate their evil doings and wrongs.

Love the Germans? Yes, certainly, but be sure at the same time to detest and hate and seek to destroy the infamies they seek to commit or have committed in the past. Our love for the citizens of divers countries, who are fair and patriotic and liberty loving but who are being outraged by Germany, must co-exist with our love for Germany and Germans. To love Germans and not hate and detest their infamies and do all in our power to abate that infamy would be to fail to love them aright or to love those others aright. Unless we rightly love we do not love at all. We must, therefore, while we love those who do wrong and seek our hurt and our destruction, seek to prevent their evil work to the point of the severest measures, even if it be war. There can be a righteous war. God knows that this world today stands in need of a war waged in righteousness against the most

terrific infamies and outrages ever perpetrated against humanity, and such a war we now have, thank God.

Germany's outrages cry to heaven for the most holy hatred of the Christian world and the most earnest opposition to them and the most patriotic efforts to destroy that system and that vicious, perverted sentiment, which has made such infamies possible. To lay Germany low in defeat and disaster would be the most Christian act we could perform and one on which God would smile with approbation. She needs rebuke, and we are called upon to rebuke and punish her for her nameless atrocities, which have shocked civilization and outraged humanity.

Fight Germany then to the bitter end until she is crushed to the earth and humbled and rendered for ever unable to repeat her infamies against the world. Let the crushing defeat be so complete that her infamous resort to legalizing adultery in order to raise up a generation of males for the next war, which she sees will be necessary in the face of foreseen defeat in this conflict, will turn out to be useless. Let this new crime against the home and the Christ and the God of heaven be rebuked by the most crushing defeat ever given a nation in the world's history. A partial defeat or a peace of any kind except what the allies may dictate wholly would never accomplish what God wants and expects of us. Germany would today gladly accept terms of peace she would not have considered six months ago. But beware Americans! and all ye allies! Never stop until Germany is so completely crushed that she can never lift her head again or be numbered among the decent nations of the world, until she is radically redeemed and revolutionized and made decent.

Do it, however, in the spirit of Christ. While she must be crushed totally and for ever, it must be done in the spirit of kindness and with the spirit of true patriots and Christians. There must be no cruelty or reprisal or retaliation of infamies whatever. A Bavarian boy, captured from the Germans by the British, relates an experience of which we feel proud, which illustrates the spirit in which we must crush the Germans.

This boy lay beside another German prisoner in a British prison and overheard a chaplain reading to a third prisoner. He heard the words, "Love your enemies." Turning to the comrade beside him he said, "You don't believe that, do you?" "What?" was the answer. "About 'love your enemies'?" It is not possible if it is in the Bible." "Well, I don't know about that," replied the other prisoner. "I have changed my mind about that since I came here. So will you in a few days. It is wonderful. I find every day I am actually treated like a brother here. It is bewildering! It is amazing! They give us the finest beds, the most nourishing food, the largest leisure. We have music, we are allowed tennis and football and gardens! When you are able to go out, you will see in front of the buildings acres of gardens. They

have plowed up the old English turf and given each prisoner a garden of his own. It is wonderful! We have reading rooms, libraries, even laboratories, in which to carry on original research. If we were university students, we could not have more privileges. They ought to hate us; instead of that, it seems to me, they are trying to love us. History never witnessed anything like it!"

The Bavarian lad listened incredulously and faintly smiled. But a week later he met the other prisoner on a path between two of those gardens of which his comrade had told him, and greeted him eagerly. With fervor he said, "Yes, all you said is true. These English are our best friends. They ought to hate us, but they love us!" While the tears ran over the lad's cheeks he continued, "I do not understand it, do you?"

"No, but it will conquer. We can not stand up against that kind of treatment. The Master knew how to overcome the world. Love is the key to disarmament." And he then repeated softly to the lad, "But I say unto you, Love your enemies."

The Bavarian lad knelt in his own little garden with a bewildered soul, but a soul strangely warmed and uplifted. Somehow a vision of a conquering Christ came before him, and there stole into his heart that love which alone some day will conquer our enemies if we dare to obey the Master.

A Baseless Rumor

WE COULD have written it a "base" as well as a "baseless" rumor, for the rumor was both base and baseless. We refer to the rumor of the disloyalty of the Pentecostal Church of the Nazarene in the present great world war. We remember when the war began in 1914 we wrote several times concerning it and condemned Germany for starting the war, and we were taken severely to task for being against Germany in the matter by several German sympathizers. Several stopped their HERALD OF HOLINESS on account of our severity against Germany. We remember one German preacher of a certain church who wrote us a violent personal letter condemning us most strenuously for our editorials on the war.

There is absolutely no ground for such a silly report. Our church is sound as the heart of oak in her loyalty to the government of the United States and to President Wilson personally and officially, in his magnificent stand and administration. He has done marvelously and is truly great as a man and as a statesman and as a patriot. We indorse him unequivocally for his great administration of the government in the most difficult and delicate period of our history. His name will go down in history as a man who has won distinction in this period, which no man in our history has ever transcended.

We have witnessed the flag services in some of our churches, when a flag was displayed with the stars on it, signifying the number of sons of our church members who had gone to the front, and were touched with the generous contribution we had made to the forces now engaged in fighting for the freedom of the world from the domination of the low and brutal Huns, who seek world dominion. Our people have sent their sons to the war as all other patriotic people have done. We have invested our money in liberty bonds and in thrift stamps and in all other ways possible to help along victory in this great conflict. We often hear prayers in Pentecostal Nazarene churches on Sunday, which breathe the spirit of beautiful loyalty to our dear country. In no sense or degree can there be the least ground for any sensible or fair-minded man to doubt for a moment the absolute loyalty of Pentecostal Nazarenes in this great world war. We are for America against any and all opposing forces because she stands for liberty.

A MAN WHO IS RIGHT, and who keeps right, is consistent, and fears nothing from a scrutiny of his record. The man who is wrong, and who keeps wrong, is necessarily inconsistent. He must seek to defend or obscure his errors, and hence comes his inconsistency.

OLD AGE IS A PRECIOUS heritage bequeathed to us by God. Lovingly, tenderly, patiently, let us deal with the infirmities of the aged. We can not properly value the gray-haired sire till he leaves us. Then our regrets are vain, and will be renewed in after years when in our own children we reap what we have sown in bygone years.

Dishonoring the Holy Spirit

ONE OF the most suggestive chapters in Dr. Steele's work, "The Gospel of the Comforter," is on the subject of dishonoring the Holy Spirit. This is a subject which does not receive as much thought and care from Christian people as it should. It is strange that it should be neglected when the duty of honoring Him is so plainly enjoined in Scripture. The difference in the scrupulous regard usually accorded the name and work of the first person in the Trinity, and that accorded the third person can not have escaped the observation of thoughtful students of the times. Even good men are heard to thoughtlessly speak of the Holy Ghost as "it," and to indulge in opinions which limit the extent and the directness of his contact and operation, consciously on the souls of men. Rarely do we see good men exhibit carelessness or a want of delicate reverence in the use of terms designating the Father, or in their opinions or statements limit His power or work. Some infelicities in our authorized versions are partly to blame for errors concerning the Holy Ghost. For instance the authorized version renders Romans 8:16: "The Spirit itself," which should be rendered as the revised version correctly has it "The Spirit himself."

Such inaccuracies or infelicities of speech are not a matter of small importance. It is so easy to learn the right thing to say and so entirely needless to say the wrong thing. As long as these things are indulged as the result of a lack of opportunity to know better, the Spirit will pass them by and feel no wound and give no rebuke. But if persisted in from inattention or a habit of carelessness, the Spirit will be grieved and the soul will be shadowed by His disapproval.

Still graver are those errors of some people who minimize the work of the Spirit, or who cling to inadequate views of the extent of His blessed work, in the face of the explicit declarations of the Word of God. This fault is not excused or palliated, though this work thus erroneously denied the Holy Spirit is ascribed by the objector to the Word of God, or to growth in grace or culture, or some other agency. It is not enough that we admit the reality of the work claimed to be wrought in the soul of believers. The direct efficient agency of the Holy Spirit in every work of grace ascribed to Him by the Word of God must always be recognized and stressed. The sensitiveness of the Holy Spirit is remarkable and is a truth not sufficiently recognized by many people. He is the great Executor of the Godhead and is jealous of His prerogatives and very properly so. The apostle warns us with care on this point. He warns us in Ephesians 4:30: "Grieve not the Holy Spirit of God, in whom ye were sealed unto the day of redemption." The Holy Spirit is the Christian minister's exclusive support, his sufficient armory, his inspiration, his authority, his reward, his power, his all. If there can be a difference, of all men the Christian minister should be the most scrupulously careful on the matter of grieving or dishonoring the Spirit. It is perhaps easier for him to commit this offense, and certainly it is far more disastrous in his case than that of other people.

On the danger, disaster, and different directions in which ministers can commit this most serious offense, we can not do better than quote Dr. Steele's words in the chapter to which we have referred. He says:

"Ministers of the gospel and other Christian workers dishonor the Spirit when they more earnestly desire His gifts than Himself; when they are more eager to be clothed with His power than to be filled with His presence; when they prefer popularity to purity; when they rely more on polished rhetoric than on the power of the Holy Ghost when they are more concerned about preparing the sermon than themselves; when they are more ambitious to please the church than the Head of the Church; when they subordinate the ministry of the Lord Jesus to themselves and not to the Lord Jesus; when they use this sacred office as a ladder to personal fame and gain, instead of a stairway up which they may lead repenting sinners to the bosom of God. The Holy Ghost scrutinizes motives. He searches not only the deep things of God but also the depths of man's heart, and He feels aggrieved when He is outranked by anything under the sun, yea, beneath the ascended Son of God and Redeemer of men, whom it is His mission to glorify on earth. Hence the Holy Spirit is dishonored whenever Christ is not exalted as the only Savior of lost men; when He is displaced in the pulpit by some fad or fancy of momentary interest; when Jesus Christ crucified is regarded as a less attractive Saturday bulletin than the last international yacht race or a panegyric on the last humorous poet of liberalism."

Sanctification

BY REV. N. B. SHADE, M.D.

"If any man will do his will, he shall know of the doctrine" (John 7:17).

THERE ARE things most important that can not be explained or understood, but may be known, provided we comply with conditions; and that most important doctrine of entire sanctification is the essential we refer to at this writing.

Jesus makes it so plain in the text that it would seem the most sensible thing is to "do his will and know of the doctrine"; not try to explain something that can not be explained, but can be known to those who obey His commandments. And His commandments are not grievous, for they open the heart and Jesus comes in and then we know of the doctrine. Sixty years after Pentecost the Holy Ghost—the Comforter, Spirit of truth, now in action just 1,885 years—says in Revelation 3:20, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

If I do His will and let Him come in, filling my human spirit with His divine Spirit (Himself), He sups with me, and I with Him; all because I surrendered to Him counting "all things but loss . . . for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ." Oh, what it means to win Christ, not only let Him in and rule and reign, but read Philippians 3: 8-14 and get some idea and foretaste of things that are in store for those who love Him and let Him in to abide for ever (1. Cor. 2: 9, 10).

The Preacher on the Shelf

BY REV. F. B. JANZEN

We read in Ezekiel 33: 7, 8, "So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand."

WHEN I was about twenty years of age God called me to preach. When I spoke of this to some of the leading members of the church they discouraged me. I was young in experience and they were older Christians, so I listened to them rather than God. I soon backed, and instead of being in the soul-saving business I served the Devil about seventeen years.

When I was reclaimed and sanctified God talked to my soul again about preaching. I could not understand what God meant by asking me to preach when I saw and read of so many men better gifted and educated out of a job already. I was in southern California at this time and wherever I went I found a number of preachers busy in secular work; on a ranch, in business, or working out. It seems more preachers feel called to California than to any other state in the Union, and I sometimes wonder that God does not scatter them, as He did with the holiness preachers in Jerusalem. Maybe it would not feel very good to some who would land in Montana or North Dakota in January, where the thermometer often registers 40 below zero, with the snow flying fifty miles an hour; but we are not to go by feeling but by faith.

The Lord sent me to Montana, where for five years I never ran out of a job preaching; and often my heart would almost break when I received so many calls from different places in Montana and other states from poor, hungry souls dying from lack of spiritual food, and I

What a wonderful change in my life has been wrought,

Since Jesus came into my heart.

I have light in my soul for which I long have sought

Since Jesus came into my heart.

The last analysis of my heart now since Jesus Christ, the Comforter, came in to abide is that which is doctrinally called "sanctified wholly" or "entire sanctification," the second definite work of grace (1 Thess. 5: 23). So Paul insisted in the face of imprisonment, stocks, and stripes to know if they had "received the Holy Ghost since they believed—were converted." We read nowhere that he said, "Have you been sanctified wholly?" If he had it would have been just as confusing then as it is today, and would have made it much harder to let Jesus come into our hearts by faith (Acts 15: 8, 9).

It seems to be confusing to be constantly harping on a condition (doctrine) that can not be understood, and which is compared to a "rushing, mighty wind," until conditions are complied with. We have thousands of words more in our vocabulary than other nations, and the temptation to word painting and numberless viewpoints that stare us in the face when we write are so great that it behooves us to "abstain from all appearance of evil" of mystifying inquiring minds and hearts after soul rest.

The writer has prayed and wept, asking for the simplicity of childhood in making this blessed doctrine simpler if possible, and yet he may have missed the mark and added more to the confusion that can only be unraveled by the Spirit of truth. Amen.

PRINCETON, FLA.

church. Mr. Moody said: "Why, sometimes when I read the life of Paul, I am ashamed of the Christians of this nineteenth century." Look at Paul! You take your stand beside this warrior. He has been beaten four times. The Jews have given him thirty-nine stripes, and they are going to give him thirty-nine more. He is asked what he will do when he comes out of that difficulty. He says, "This one thing I do, I press toward the mark for the prize of the high calling of God in Christ Jesus." Then they bring the rods down over that weak bod', bruising and mangling it yet more; then they ask him again what he is going to do. They tell him he had better go over into Arabia and take a rest now. He replies, "This one thing I do, I press toward the mark." Look at him again. They have stoned him and there he lies all but dead. See him get up and stagger about. Is he going to sit down and write a letter to some paper and tell how he has been abused? Not him. He goes over into Macedonia and the first thing they do there is to arrest him and his companions and throw them in the jail. There is no sign that they are going to get out of that jail; but they sing praises as aforesaid. If they had to go by the way of the Philippian jail they had just as soon go that way as any other. He was just pressing on toward the mark. He preached the gospel everywhere he went.

But finally Paul's warfare is over. He picks up his pen and writes his last letter to Timothy. "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

We have no time to waste on the shelf; what we do we must do quickly. If you are on the shelf get off quickly, clean up, get the rust and dust off of you, have God polish you up till you will shine again as "a vessel unto honor, sanctified, and meet for the master's use, and prepared unto every good work." And when our labors here on earth are ended, and Jesus says it is enough, we will lay our armor down, our spirit carried by a multitude of angels shall take its flight to heaven, and we shall behold the glory of our Savior. There our trophies shall gather around us, dressed in pure white, washed in the blood of the Lamb, and with shining faces; then will Jesus say unto us, "Well done," and we shall be with Him for ever. That shall be our reward. Hallelujah!

MOHALL, N. D.

Looking for the Return of Our Lord

BY REV. W. M. TIDWELL

JESUS will come again. He will come personally as He went away (Acts 1:11).

We do not know the exact day or hour in which He will return. Therefore He may come today. Over and over again we are exhorted to "watch," and the inspired apostles ever presented this hope as an incentive to Christian activity, holy living, and many other things essential to the victorious consummation of the Christian life. The following are a few examples:

1. This "blessed hope" helps to endure trials (1 Pet. 1: 7).
2. Is an incentive to brotherly love (1 Thess. 3:12, 13).
3. Gives comfort amid sorrow (Jno. 14:1-3; 1 Thess. 4:14-18).
4. Is an incentive to boldness (Mark 8: 38).
5. Is an antidote for worldliness (Matt. 16:26, 27).
6. Inspires to faithfulness (Matt. 25: 14-19).
7. Is an incentive to holy living (1 Jno. 3: 2, 3).
8. Encourages to obedience (1 Tim. 6:13, 14).
9. Produces sobriety and sincerity (Phil. 1:10).

not able to help them. God have mercy upon the preachers on the shelf, and stir them up. Souls are perishing every day while they are looking on.

But what is the reason so many preachers are without a job? First, it may be that many were mistaken in their calling. Second, entire sanctification puts a "go" in souls and they may get over-zealous, get ahead of God, and when God puts the brakes on they get discouraged and give up entirely. But the saddest thing of all is some are truly called to preach, and they start out with the smile of God upon them. They do a good work, many are saved and sanctified through their efforts; but when God calls them to a place where nothing but hardships stare them in the face they disobey God and refuse to follow the leadings of the Holy Ghost; then God can no longer use them.

Jesus did not say to the disciples, "Go to Jerusalem to preach," or "Go to the places where you will find good support," or "Go where the climate is nice all the year round," or "Go where you will find a strong church to stand by you"; but He said, "Go ye into all the world," and "Lo, I am with you always, even unto the end of the world." Bless God for this promise. When He calls us to preach He means to keep us busy. He would not call us in the first place if He did not have enough work to keep us busy all the time. He does not need any preacher for an ornament on the shelf. People are rushing to hell while you are sitting on the shelf rusting and the dust of the world is settling on your soul. Some day God will require their blood at your hand, because you were afraid of hardships, because you were afraid to trust God and sacrifice some of your comforts of life.

We have so many needy fields all over this country, and we need Holy Ghost filled pastors everywhere. We have no use for preachers on the shelf. They are a disgrace in a holiness

10. Is an incentive to Christlikeness (Phil. 4: 5).
11. Antidote against judging (1 Cor. 4: 5).
12. Helps one to be patient (Jas. 5: 1-10).
13. Encourages to Christian service—win reward (Matt. 19: 27, 28).
14. Is an incentive to watchfulness—readiness to meet the Bridegroom (Matt. 24: 42-44; Luke 12: 35, 36).

The Church

In Four Chapters--Chapter IV.

BY REV. J. C. HENSON

THE NEXT thought is, What is the glory of the Church? Is it its great edifices, educated ministry, paid choirs, operatic singing, the sisters who can make the oysters go the farthest, or the one who can get the



most out of the ice cream? I say No. But the glory of the Church is the fire that burns in the hearts of its members. To illustrate I might ask, What is the glory of the stove? Is it the polish on the outside, or the fire on the inside? I come into a friend's house on a cold, damp morning, rap on the door, with a big, fine stove sitting in the center all nicely polished. There is no fire on the inside, and when I am nearly frozen they call me into the other room. This is the living room. It isn't as nicely arranged, the stove hasn't been polished as well as the other; but the first thing I notice is that it is red-hot, and as soon as I enter the room I notice the change in the atmosphere. If the glory of the stove is the fire that is in it, why have the stove? The fire would burn everything up without the stove. So we need the fire to keep from freezing up with cold formalism, and the stove to keep from running off in fanaticism. Did you ever go to church and hear one of those long-horned prayers that remind you of a hound on a cold trail; and although his words were well chosen and his sentences well connected, yet it made you feel like you were in a refrigerator or in cold storage, and you felt fortunate you did not backslide before he said amen? Then there was another time you dropped into the meeting and heard another prayer, by a man who had never been to college and could not parse a sentence in English. But he had been off up to that meeting, had gone the Bible route, and really gotten through to God. When he began praying you felt a peculiar sensation taking place in your left side, it seemed he had you in his grip, and right in the presence of God he held you for several minutes. When he said amen you wished he had prayed on, for you had not felt such heavenly sensations in your soul for a long time as you felt while he prayed. Now if the first person mentioned had had the fire, it would have been better; for we certainly need the education, but the glory is the fire inside.

To further illustrate, I go to the switchyards and there is a big, fine engine just out from the factory, beautifully trimmed, and nicely polished; but when the engineer pulls the throttle it doesn't move. Over on another track I notice another engine, not so nicely polished or so neatly trimmed, and with a heavy load hitched on to it. When the engineer pulls the throttle she gets on down the track. What is the difference? They both have, the same kind of looking engine, only one is polished a little more than the other; but the difference was the steam pressure on the inside. I was talking to one of these ghost fellows who did not believe in a visible church and he said that engine represented these old dead sects. I said, "I will not argue that part of the question with you, but will admit that the steam is the main thing. I only want to ask you one question.

These are just a few examples. Scores of others might be given. Will the reader kindly read the above with Bible in hand, and may we all be robed and ready, watching for the coming of our Lord; so that when He cometh we may "open to him immediately."

CHATTANOOGA, TENN.

Could that steam have pulled that train of cars if it had been turned loose out on the prairie, or did it have to have an engine through which to manifest its power?" Well, he has never answered that question yet. We need the fire of the Holy Ghost, but we also need the Church through which the Holy Ghost can work.

When Jesus had arisen from the dead He said, "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). But among His last words were, "Tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:49); and He further said in Acts 1:8, "Ye shall receive power, after that 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." My dear reader, the greatest need of the Church today, as the witness of Jesus Christ, is to tarry until the Holy Ghost fire burns and, so to speak, the steam pressure gets on, and then it matters not how steep the grade or heavy the load we will pull on into the union station above.

The purpose of the Church. The text says that the Church is the body of Jesus Christ and He the Head. By referring to the human body you will find it has but the one purpose, and that to obey the head. When the head tells the hand to move it does not hesitate, but obeys; the same with the foot or any other member. And if the Church is the body of Jesus Christ and He the Head, then the only purpose the Church has in the world is to obey the Head (Christ) in the salvation of a lost world. You will be like Isaiah when he got a vision of God's holiness. He realized his own need and felt the fire burning. It was then he caught a vision of a lost world and heard the call of God, and responded, "Here am I, send me." Such was also the reply of David Livingstone when he bid loved ones good-by and penetrated the dark continent in search of those of Adam's lost race. (For the will of the Head was, that not any should perish but all come to repentance.) When he was found by Stanley and urged to return to civilization he refused; but Livingstone had not finished his contract with the Head of the Church, so Stanley returned. Livingstone plunged a little deeper into the jungles of Africa and afterwards died upon his knees in prayer. The natives cut out his heart and buried it there in the heart of Africa, carried his body fifteen hundred miles that it might be returned to civilization, and thus was Livingstone's life given and his heart buried in the heart of Africa. You ask why? The answer is, He was one of the members of the body of Christ and the only purpose he had in the world was to obey the Head in the search of a lost world.

On the Hamlin District a young woman heard the voice and felt the call of God, and after a struggle she said, "Yes, I will obey the Head (Christ)." She boarded a Texas & Pacific train at Abilene, and headed toward the setting sun. She was waved good-by by friends and loved ones never to place another kiss upon her mother's cheek. Halting in California for a while, for a more thorough preparation, she was married to a young man who also felt the call. They went on to China together, and returning in a few years broken in health, she was taken off in Japan with smallpox. Contrary to orders her husband slipped into the room through a window and stood by the side of the dying wife of his youthful love, and after she had encouraged him to brace up (for he was meeting one

of the greatest trials of his life), and sending word home to father, mother, and loved ones into whose faces she had hoped to look again in this world, she looked up into his face and her last words were, "Do all you can for old dark China," and her spirit slipped away to report to the great Head of the Church, in whose service she had lived and died.

The story is told of an old war horse that had sniffed many a battle. He was sold and his master had him in a stable up town on the inside of the lot; but one day the old soldiers had a reunion, the bugles were sounding, drums beating, colors flying, horses prancing, and when the old horse heard the sound he kicked down the stable door, and pranced around over the lot. But as the procession came nearer he jumped the fence and got in line, keeping step with the music. When we get the vision and feel the fire burning, we will kick down the door, jump the fence, and keep step with the music of the hosts of God marching under the orders of Captain Jesus.

I see that old soldier on the forced march, wading mud and slush knee deep. The battle has been hard, the night long, dark, and dreary, and lying upon wet blankets trying to get rest and sleep, but adding to the horrors of the night, he hears the groans of the dying in the distance. Oh, such a night! But the enemy is just out yonder, and with the return of day comes the return of the battle. But as they are lining up for the conflict they see a man coming over the hill with a white handkerchief tied in his hat and one to the end of his sword. They pause a moment while he spurs his steed on down the line and they hear fall from his lips, "Peace has been declared." The soldiers listen and wonder if it is not too good to be true. He comes on down the line shouting, "The war is over, peace has been declared." They stack arms and fall upon each other's necks and weep for joy. Immediately his mind flashes across the states to that little humble cottage. It's a long, perilous journey, and although wearied and footsore he starts home. The news has reached the little cabin and, as the wife goes about her work, she keeps a close watch on the road.

One morning as she looks out over the hill she sees some one coming. He has walked all night with the fond anticipation of taking breakfast at home with loved ones. The front gate flies open and such a joyful meeting! The war has been long and bloody, with many hardships, but it is over now and he is home at last. So with the heroes of the cross. The fight may be long and hard, the night dark and dreary, but "joy cometh with the morning." One day we shall see the Prince of peace riding down on the clouds, waving the white flag of peace, the graves will burst forth, the tombstones will tumble, gravitation will lose its hold, and the saints will come marching home, welcomed by angel bands and waiting loved ones. But when the Church triumphant, the bride of Christ, marches down the golden streets led by Captain Jesus, waving their palms of victory, methinks the angels will stand with uncovered heads and bated breath, for we will sing a song the angels can never sing, for they have never felt the joy that our redemption brings.

Praying that this little pamphlet may inspire in every breast a greater reverence and a deeper appreciation of the Church of Jesus Christ, and that every true soldier of the cross shall fill his place therein, fighting the good fight of faith, and have an abundant entrance in that home above, I am submitting it.

HAMLIN, TEXAS.

It is indeed a pleasure to me to have the dear HERALD OF HOLINESS in my possession and on my table, to be read, reread, digested, and assimilated. I am of the opinion that you are putting out the best paper we have ever had in the movement. Evidently we are in an age when the demand was never greater for sound and whole messages. May God's blessing be upon you in this faithful and trustworthy effort to spread scriptural holiness throughout the land.

S. IBROK.

Oklahoma City, Okla.

The Closing of the Gentile Age

BY REV. J. H. VANCE

THE AGE in which we are now living is universally known as the Gentile age, or Holy Ghost dispensation. The writer desires to call attention to some things that are to take place in the last days of this dispensation.

One day as Jesus was teaching the disciples He said: "For the Son of man shall come in the glory of his Father with his angels; . . . There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom" (Matt. 16: 27, 28). "And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them" (Matt. 17:1, 2).

Now let the reader note that the Bible teaches that a day with the Lord is as a thousand years, and a thousand years as one day, so that the transfiguration of Jesus on the mount after six days typifies the literal coming of our Lord at the end of six thousand years. Now, according to the chronologies of time, we are living in the Saturday evening of the six thousand years since the beginning of time. However, no one can know the day or the hour when the fulness of the Gentile times are at an end; but to the man who is in search for the truth relative to these things the Bible surely will give the necessary amount of light to enable one to determine that the end is near at hand. "So likewise ye, when ye shall see all these things, know that it [or He] is near, even at the doors" (Matt. 24: 33).

What things? Note some of the things which are made mention of in the Word of God that are to take place in the last days. Jesus declares that in the closing out of this Gentile age there shall be "wars and rumours of wars" (Matt. 24: 6). Surely we are now living in the time of the fulfillment of this prophecy. "Nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows" (Matt. 24: 7, 8).

We firmly believe that as a consequence of sin, or moral leprosy in the hearts of men, that this world is soon to plunge into the darkest age ever known to humanity. We are just entering into the time when the things that are now coming upon the world are only the beginnings of sorrows. If then, these things that are mentioned by Jesus are only the beginnings of sorrows, what will the end be?

The present high cost of living is only now in its infancy, and if this world-wide war continues long, famine will be the inevitable result, and pestilences will follow famine, and to add to the terror and destruction of men's lives God will send earthquakes in divers places. We believe that the wrath of almighty God is being kindled to its full against this ungodly world, and that the thunderbolts from a just and holy God are being turned loose on the inhabitants of earth's millions, because they have forgotten God and have so taken the reins into their own hands and barred God out of business and the affections of their hearts until God is sitting in judgment against an ungodly world.

Jesus said: "As the days of Noe were, so shall also the coming of the Son of man be" (Matt. 24: 37). Now, who can tell us the condition of the people in the days of Noe? The Bible is a Book of light, and does not leave us in darkness as to the condition of the people in that day and age. Read Genesis 6: 5 and you have the picture of man as God sees him, and when God takes a look at a man He sees more than the outward appearance. He looks into the heart to determine what will be the issues of life from the heart, so the Book says: "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually"—every day, all man's thoughts, all

his desires, all his purposes and wishes, and aims were against God.

Oh, how the loving heart of a loving Father was grieved at the situation of man's wickedness and rebellion against Him! so much so that God repented that He had ever made man, and saw that that even at the preaching of righteous Noe they would not repent. The only thing that could be done was to destroy man from the face of the earth, and thus prevent the earth from being populated in the coming ages with demonized, sin-cursed men, who would not have God to rule over them. This, then, was the condition in the days of Noe.

Is it not an undeniable fact that we are now fast coming into an age that sinners will not repent? The gospel that once reached hundreds and brought them to the old-fashioned mourner's bench, weeping for their sins, seems to have lost its earthquake power in bringing men to repentance. They will join in with the popular methods that are being introduced by the popular evangelists of this age, and hit the sawdust trail, or sign a card, or join some popular church, when real Bible repentance is left out; but the man of God who holds the penitent seeker to the point of prayer and faith until he hears from heaven and receives the experience of the new birth, will soon find that those seeking real salvation according to God's plan are but few.

The pastor or evangelist who insists on all

his converts seeking the experience of sanctification at an early date after they have been born of the Spirit will also find that they are not in the way that leads to popularity, but that if they contend for the faith that was once delivered unto the saints they will suffer persecution and become despised by those professors that are joined to the world, and will be looked upon as dogmatic and fanatical, because of the plain teaching of God's Word.

We do not wish to appear pessimistic in our teachings, but the Bible is so clear relative to the perilous times that are to come upon the people in the last days, that we can not refrain from warning the readers that such things are to exist in the closing out of this Gentile age.

We are rejoicing in the fact that we are filled with the optimistic view that this age will come to an end, and that there is to be a golden age when the knowledge of righteousness shall cover the earth as the waters cover the seas. This is an age of abounding wickedness, wars, famines, pestilences, earthquakes, distress of nations, anarchism, murder, rapine, lust, greed, and covetousness; but, thank God, there is coming a time when Christ shall give out His law from Jerusalem, and it shall come to pass that every one who will not hear that prophet (Jesus) shall be destroyed from among the people (Joel 3:16; Acts 3: 23).

Sin and the sinner must be put down and out. This world must be purged from the sin and corruption that now exists. Jesus Christ is to be the King of kings and Lord of lords, and shall rule and reign until He shall have put all the other kingdoms under His power and dominion. Amen.

Indefiniteness

BY REV. L. S. TRACY

SINCE Adam put the blame for his fall on Eve, and Eve in turn put it on the serpent, the human family has been affected with a subtle disease of evasion, particularly in its dealings with God. Many persons are delighted to confess the sins of others, but find it extremely difficult to confess their own sins, and this even when seeking the forgiveness of their sins. But the Word of God demands that we be definite. "If we confess our sins, he is faithful and just to forgive us our sins." Business also demands definiteness. The busy head of the firm has no time to listen to a long introduction to a letter or petition, but insists that the petitioner get to the point without delay. A business letter should be written with the utmost possible directness and clearness.

But this demand for definiteness has only recently begun to be felt in the Orient. Here the reputation of a vernacular public speaker quite depends on his ability to use a mass of high sounding words without saying much worth remembering. Indeed, commendatory remarks generally refer to the beautiful language used or the length of the speech, little notice being taken of its substance or argument. A caller will often spend the greater part of his call in preparing the way for his petition, getting his friend into a humor that he considers favorable, and then springing his petition at the last moment. Every missionary or government official of experience is prepared for such, but the novice is often taken in.

When Pharaoh asked Jacob how old he was he replied, "The days of the years of my pilgrimage are an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage." Had Jacob been an Oriental of this day he would have said much the same thing. If he had been an Englishman he would have replied, "Your majesty, I am a hundred and thirty years old;" but the American would have said, "One thirty" so rapidly that poor Pharaoh would have been at a loss to know whether he was answering his question or asking another.

This bane of beating about the bush is some-

times seen in a desire to be courteous, sometimes as a matter of business, and sometimes simple craft. No native merchant tells his actual price for goods. He states a higher price and comes down after considerable haggling. The purchaser expects him to do so, and feels he is being cheated if the right price is asked and adhered to. If a truant schoolboy is asked why he did not attend school yesterday he will almost invariably reply, "I didn't come." Not long ago I had occasion to ask an Indian boy why he didn't take all the pans out of a certain room. He replied, "I didn't take them out." Once I needed some sand for some mortar and asked an Indian man if he would tell me where I could get some. The illuminating reply was, "There isn't any here." At another time while walking through the village I noticed a new house almost completed and asked the man with me what it was to be used for. "It is a house somebody built," was the reply. "But," I said, "I know it is a house somebody has built, but what is it built for, a dwelling, a store, a warehouse, a school, circus, or brewery?" Then I got the reply that it was intended for a dwelling.

This spirit of indefiniteness, this loose thinking, indecision, and carelessness is doubtless very much to blame for the fact that comparatively few Indian Christians have a definite experience of salvation. Many have been blessed, or helped, or delivered from some dangerous or trying position, but very few can state that on a certain date, in a certain place, they definitely and consciously passed from death unto life.

Indefiniteness has lost more than one great battle. It has compromised more than one case in the courts of justice. It has ruined more than one business career, and shall I say it has lost more than one soul? Yes, doubtless, for we must be definite in our praying, definite in our experiences, definite in our testimony, and, by all means, definite in our preaching. God and the world both demand definiteness.

KHARDI, THANA DISTRICT, INDIA.

I am missing two copies of the HERALD of HOLINESS for the month of May. I feel I can not afford to miss one issue. JOHN NORRERY.

Encourage the Hand that Feeds You

BY REV. CHARLES A. GIBSON

THESE ARE days of big things. We are astonished at nothing so far as its immensity is concerned. Our nation has long since ceased to deal in millions and we are not now prepared to say where we will stop.



One thing we know, we will proceed with great enterprises, drives, and legislation to aid the progress of the war and stop all idleness, till the demon spirit of autocracy is put down and the banner of democracy is planted on the scene of carnage and bloodshed. It is a crime punishable by the courts of this great republic for a man to be found employing his time in

an occupation that is of no importance to the aims of America in this great strife. It is work or fight. This war is a war of the people, by the people, and for the people that our principles shall not perish from the earth. Nor is that all; it is a war that threatens every principle of Christianity, and a loss on the part of the allied arms would mean that all mission stations in the world would be closed, and the Christ who has done so much for us would be ruled out of the services, which would be conducted in accord with the prescribed rules of an autocratic government that appears to be in league with everything the Devil has ever suggested.

It is no wonder that our government has wisely urged that the common people as well as the rich buy liberty bonds, thrift stamps, etc. The interests of every individual are at stake and we should all do our part, and thank God we are and will. It is no wonder we study with interest the reports of the papers as the transports embark, or rather, as they report their landing. No wonder we open our eyes and hold our breath and try to peep into the future, as we read of enemy U-boats working on our own coasts. Some of us said it would never come to that, but it has and we must be prepared for anything that may come in the future. Hence we greet with a peculiar degree of pleasure the news of our great secretary of war, Mr. Baker, as he tells us that we have now near a million in France and will have more soon. We are sure those boys can fight, and we expect no final report from them but that of victory.

But after all the man behind the gun is the man with the hoe and the red bandanna; the man with the liberty bond; the children and older ones with their thrift stamps; the faithful housewives with their war bread, the untiring Red Cross workers and supporters and the kind workers in connection with the Y. M. C. A. These, with their allies, are the real men behind the guns and upon them, as much as any other crowd on earth, depends the final outcome of the war. They will do their part and the boys will do theirs and we will win. We can, WE MUST, and WE WILL.

Some may ask, Why this long prelude? We answer, because kindred to and not wholly separated from this war of countries is another war that we are as much interested in, and one that we are as much duty bound to see through to a successful end—the war between Christ and Satan; the Church and the world.

We dare not as American citizens fail to do our full part to help win the cause of democracy. We dare not as Christians fail to do all in our power to put "over the top" the cause of Christ.

God has especially raised up and equipped the Pentecostal Church of the Nazarene for this very period. There is a work for us in this time that can be done by no other body of people; and when the war of nations has been successfully won by us and our allies there will be a greater work for our church than pos-

sibly for any other organization on the globe. If asked why this is true we would say that soldiers who have been to the front and faced real issues, even the issue of death, will return with a desire for churches and preaching that is real. They have seen enough of form and listened to enough essays. They will be hungry for truth such as we, as a church, are presenting and will present to the world. We have worked hard and sacrificed much to make possible the advance we have already attained, but there remains yet much land ahead to be possessed.

It was a great advance step when a year ago we had that great Hallelujah March for our Publishing House; and had all of our churches caught Dr. R. T. Williams' vision we would have put that department of our work on its feet in great shape, and have gone clear over the top. (Give us another chance and some of us will come with the second benefit and do it yet.) Out from our Publishing House come our tracts, papers, reports, and so many things of value that we believe we are safe in calling this department the information bureau of the church.

We have prayed over, wept about, and given to missions, both foreign and home, till today our mission interests belt the globe; and the mission reports tell better than anything else our zeal and burden for a lost world.

From our schools we are already pouring forth the product of concentrated effort to the development of mental faculty. We are proving to the world that either a commercial or professional education can be secured under surroundings that are one hundred per cent Christian. We are training our missionaries and preachers, and they have already proved to the movement the advisability of holiness schools, great centers of holy fire, and trained brains. Let us go on with the good work. May we ever push it in all our Assemblies and great camps, conventions, etc.

But back of the firing line of the Publishing House, missions, and schools there is a great line of bread earners, and good, unassuming generals known as the laity and the pastors. These people have no opportunity to report to an assembled body but once a year. Even then we are forced to limit their reports to from one to three minutes. They scarcely ever have a chance to draw from a large crowd of enthused Pentecostal Nazarenes and are never, except in isolated cases, privileged to gather from the momentum carried by such gathering.

For the schools, missions, and Publishing House we have a special day in our Assemblies, and rightly so, but these people have no such behind the lines. We gather money for the schools, and we pray that they may succeed, and thank God most of them do. In fact, we know of none that has ever gone clean under and closed up her doors never to open again. We send our missionaries, and invest in schools on the fields, and in our Publishing House we do the same; yet in each of these we all admit that it is general money used in a general way, with more or less expenses in the using and with the bare possibility that even the principal may be lost or reduced.

These soldiers back of the firing line have kept still. They have sacrificed and prayed for the success of the allied causes of our great church. Many times they have worshiped in a hall, an old schoolhouse, not a few times in a tent or tabernacle with a dirt floor. The town has looked on and wondered if they were what they claimed they were, and why they did not build or buy suitable quarters and locate permanently "if they were." Many have expressed their desire to unite with this army in the back lines if they would get where they could show that they intended to stay. Not a few times have they gone in debt to get a good location, stayed in debt while they have supported these other departments, and at last faced their mortgage with no capital to pay the same. Some worldly men held this and in order to get them-

out of town and put a black mark on their fair name foreclosed on them. They have kept still and supported the other departments, but we believe the time has come for one and all to do something for the boys behind the lines.

God has raised up a department in our church as important as any of these other departments, a department designed to help in this very line. We have neglected it, but the day has arrived. Our church extension department must have capital, and then it can relieve the boys back there who are embarrassed by mortgage. It can help build a church for these folks who are now under a tent or in a ground floored tabernacle. And best of all it will do its work in the way of a safe loan with interest to its credit so that no principal will be in danger. Better still, every dollar will produce earnings till Jesus comes.

GIVING THEM A BOOST

It has been the policy of the General Superintendents, so far as we have been able to learn, to urge every Pentecostal Nazarene Sunday school to give the birthday offerings to this worthy cause; but we believe it is a cause of such importance as to demand double attention. Our school has voted to give two cents a year for each year of our age to the General Board of Church Extension. It would be an easy matter for all of our schools to adopt this plan and in this way help this cause to the extent of nearly twenty thousand dollars a year.

ANOTHER BOOST

October 13th has been set apart as a day when we would one and all turn for a minute from our busy labors and give these faithful toilers behind the lines a boost in the form of one dollar a member. We can not plead our poverty, for they out of their poverty have given to us all the while. We can not plead that the cause is not of enough importance, for theirs is the hand that feeds every department of our work. The only thing to do is to come with a glad amen and lay at the feet of this cause an offering that will save and make possible a thousand more Pentecostal Churches of the Nazarene and that will safeguard a hundred now in danger. Let "over the top" be our motto. Begin to pray and plan now. Remember the date, October 13, 1918.

AND ANOTHER

In the meantime send in subscriptions large and small to the Bresee memorial fund. This fund, a sum of money used and reused in building Pentecostal Nazarene churches, is one of the most fitting memorials yet started in honor of him who, during the later years of his life, spent his time almost night and day in gathering material and organizing Pentecostal Nazarene churches. Thus this fund will carry out the same work he loved and was so successful in. Let us make it ten thousand dollars by October.

BOISE, IDAHO.

May the Lord richly bless your labors in supplying us with a brand of reading that will stand the most vigorous "pure food" inspection, and, if followed as a regular diet, will bring health of soul and happiness of heart.—B. W. Cooley, Sunday school missionary, Racine, Wis.

My wife and I read the HERALD of HOLINESS with much interest and get so much real good and spiritual food from it. I don't see how even one of our church homes feel that they can dispense with such a paper, as we always look forward to its coming each week with much joy and anticipation. The articles contained are very helpful and the editorials a real feast and blessing. God bless the editor, managing editor, manager, in fact, every official and employee who assists to publish and distribute, as I have said before, the best holiness paper in the world, and may you continue to progress and enjoy prosperity such as you have never before even dreamed of, is my wish in which my wife joins with me.

S. C. KIMEL, Kansas City, Mo.

The Bible In Our Schools

BY PROF. H. O. FANNING.

"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 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 the earth" (Deuteronomy 11:18-21).

MANIFESTLY God designs that His Word shall have the place of pre-eminence in every phase of the lives of His people. It would be easy to multiply quotations indicating this. That it should have such a place in the instruction of the young is especially apparent.

"Since the aim of education, as limited in the work of the American schools of today, must eliminate the religious element, it can find no higher purpose than that of determining for each individual the things in this life that are best worth living for.

"A few generations ago the content of education was almost wholly religious, and moral conduct was regulated by a code of ethics based upon the authority of Revelation. Now religious instruction and material are banished from the schools, and moral conduct must be developed through schoolroom instruction and rational training" (Monroe's History of Education).

From the above, published in 1907, it is evident that the Bible has no place in our public schools, and the design of our educational system is to launch our young people upon the sea of life without chart or compass other than the light of unaided human reason. This has failed in all ages of the world's history. If we want our young people to have the Bible; the Word whose entrance gives light, which is a lamp unto the feet, and a light unto the path; that wherewith the young shall cleanse their ways, and make the man of their counsel throughout their days, we must have it in our schools. And not only must we have the Bible in our schools, but we must have our young people there, too.

This is what our schools stand for, and is the fundamental reason for their existence. The Bible must be there, and there as the infallibly inspired Word of God; so believed, and so taught.

That the Bible should have this place of pre-eminence in our educational institutions is what God expects of us, and only as we give it such a place can we expect to retain His favor, and His approval of our efforts. It is still written, "Them that honour me I will honour, and they that despise me shall be lightly esteemed."

It is what the people expect and desire of us, as the holy people of God. It will win their respect, co-operation, sympathy, and prayers, their financial support, and bring their children to us to educate.

It will equip our young people as ministers of the gospel, and workers in the various departments of Christian activity. We are laying foundations of character in our educational work, upon which our young people will build the superstructure of their lives. These foundations should be laid deep and secure in the Word of God, and in sound theological truth. The training they receive now will determine the character of the work they will do in the future. They are getting not only ideas here, but ideals which will have much to do with shaping their careers in life. They are getting visions of the possibilities the future holds in store for them. Let them be scriptural, and they will be safe.

It will build up our church and make it effective as an organization, efficient in service, and potent in its influence in the world. It will not only make our ministry strong, but it will make our membership strong. Such work is the one thing which promises that unity of doctrine, sentiment, and effort in the future work of our church which will make the largest measure of success possible. The young men and women whom God sends here will be the future leaders of our church and its activities. They are our students today; they will be our leaders tomorrow. We are determining now the character of our leadership for the future. Our destiny is in our own hands.

Such work will give us strong, efficient men and women in all walks of life; men and women whose lives and influence will count, and who will be equipped for effective life and service wherever they are needed; men and women of deep spirituality, high moral standards, and noble ideals; who can take their places among men, and fill the positions God designs them to fill.

It will have a tendency to settle, establish, and strengthen our people in their experiences. The Devil has a peculiar hatred for holiness, and is especially malignant in his attacks upon the wholly sanctified. A knowledge of the Word will give them poise in their experience as well as efficiency in their service.

It will give our schools a commanding influence in the educational, ecclesiastical, and theological realms of the world. God in the past has taken smaller beginnings than we have here and used them to turn back the tides of infidelity that were sweeping over the world, and turn the people back to the truth. Why should we expect Him to do less through us? With God it is not necessary that the means used be commensurate with the magnitude of the undertaking. The question is not, How much can Olivet do? but, How much can God do through Olivet? The answer is obvious. On His part, all He designs to do. On our part, all that our faith and vision will permit Him to do, through us. "The people that do know their God shall be strong, and do exploits."

OLIVET, ILL.

Tobacco for the Soldier Boys

[The following was written by Chaplain M. Stanley Roberts, 1th U. S. Engineers, and clipped from "Copper's Weekly."]

IT IS strange to behold sane people preach against the thing at home and in their own town—then suddenly seem to forget themselves and take up with the plausible argument advanced by our tobacco friends that we must all do what we can to minister to the comfort of the "dear soldiers"—and by no means interfere! The thing that makes it bad for the boys who are fighting this thing right here in camp is that by their Christian friends at home, through the Red Cross and even churches, they are literally being deluged with it. And when I say it is a real fight I know what I am talking about. We need the prayers and help and co-operation of the church as never before. Please do not stultify the work of the earnest men of God here who are both chaplains and Y. M. C. A. workers—who among other things are helping men overcome these very things.

The doctors are opposed to it. Next to venereal diseases, tobacco causes more sickness than any other given agency. The other morning twenty-five men reported for sick call with sore throats. All but one smoked from four to forty cigarettes a day. We have the word of Surgeon McLean, of the British army, that tobacco does fully as much damage as the canteen with its two ounces of rum a day. He

adds that it not only weakens the muscles, increases the heart action, and destroys the nerves—but men can not shoot straight when they use tobacco. This statement can be confirmed in any army camp.

Let's give the men God-speed and all the legitimate comforts we can. But there is no call to lose our bearing and reason over one of the subtlest and most pernicious efforts ever made in the history of the world to fasten a bad habit on the best of our youth. And most of all, let the agencies that God has inspired among us for the best help to mankind—the church, the Red Cross and the Y. M. C. A.—all of which I back with my whole heart—be no longer a party to this thing.

The African Race

BY REV. GEORGE W. MARINE, C. S. B.

Cursed be Canaan; a servant of servants shall he be. (Gen. 9:25.)

TO this race has been applied the prophetic malediction of Noah, as given above, and because this race has been supposed to be under the ban of the Almighty, it has been concluded that every kind of injury might be inflicted upon the race by any of God's creatures; but nothing is more repulsive than to see men resorting to the Word of God for an excuse for the injuries which they are incited to inflict on others by their own pride and avarice. The only probable account which can be given of the negro tribes is, that as Africa was peopled, through Egypt, by three of the descendants of Ham, they are the offspring of Cush, Misraim and Put. They found Egypt a morass, and converted it into the most fertile country of the world; they reared its pyramids, invented its hieroglyphics, gave letters to Greece and Rome, and, through them, to us. The everlasting architecture of Africa still exists, the wonder of the world, though in ruins. Her mighty kingdoms have yet their record in history. She poured forth her heroes on the field, gave her bishops to the Church, and martyrs to the fires; and for negro physiognomy, as though that should shut out the light of intellect, go to your own national museum; contemplate the features of the colossal head of Memnon, and the statues of the divinities on which the ancient Africans impressed their own forms, and there see, in close resemblance to the negro feature, the mold of those countenances which once beheld, as the creation of their own immortal genius, the noblest and most stupendous monuments of human skill, and taste, and grandeur. There we see the negro under cultivation. If he now presents a different aspect, cultivation is wanting. Modern times have witnessed, in the persons of African negroes, generals, physicians, philosophers, linguists, poets, mathematicians, and merchants, all eminent in their attainments, energetic in enterprise, and honorable in character; and the West Indies mission schools of the negro exhibit a quickness of intellect, and a thirst for learning, to which the schools of this country do not at all times afford a parallel.

The African race is the most unfortunate of the human family. Abundantly has it multiplied; but only to furnish victims to fraud and avarice. From age to age its existence may be traced upon its own sunburnt continent; but ages, which have produced revolutions in favor of other countries, have left Africa still the common plunder of every invader who has had hardihood enough to obdurate his heart against humanity, to drag his lengthened lines of enchained captives through the desert, or to suffocate them in the holds of vessels to carry them away into hopeless, foreign, and interminable captivity. It has been calculated that Africa has been annually robbed of one hundred and fifty thousand of her children. Multiply this number by the ages through which the injury has been protracted and the amount appalls and rends the heart. What an accumulation of misery and wrong. Which of the sands of the deserts have not been steeped in tears, wrung out by the pang of separation

from kindred and country? What wind has passed over her plains without catching up the sighs of her bleeding or broken hearts? And in what part of the world have not her children been wasted by labors, and degraded by oppressions? To oppression has been added insult. They have been denied to be men, or deemed incorrigible, because physically im-

bruted and immoral. Our missionaries have dived into that mine from which we were often told, no valuable ore or stone could be extracted; and they have brought up the gem of an immortal spirit, flashing with the light of intellect, and glowing with the hues of Christian graces.

VENICE, CAL.

The World's Supreme Need

BY MISS Z. IRENE DAVIS.

OPTIMISM is all right if it is of the kind that does not believe that a bad thing is good, or that a good thing is bad. To say that Christianity can conquer the world is not saying that Christianity is, or has conquered the world. We would not be among those who would dare go beyond the "Thus saith the Lord."

Among the many false doctrines that are abroad, is the teaching, "Though you have told lies, lived immorally, persist in bad habits, give yourself for your country, and it will wipe your slate all clean." The sale of indulgences and the purchase of indulgence in sin, is obnoxious to the real believer in the Lord. Sin is at the root of all our misery—personal sin, public sin, and family sin. For the curse wrought by sin, the world has never had a real cure. Morality, culture, education, or power can never heal the sin-sick heart. The world's greatest need is salvation through the cleansing blood of Jesus. There is no other way for any one to be saved but by the way of the cross.

A Swedish evangelist recently challenged the statement of the formal churches that the world is being conquered by the gospel, with these statistics: In China fourteen million are born, every year, and twelve million die each year, leaving a balance of two million increase in population. Missionaries tell us that there is an annual gain to the faith of the gospel of fifteen thousand annually. This shows that the population is increasing much faster than the membership of the Christian church. We want to be hopeful, but exaggeration is not going to solve the problem of winning China for Christ. Our duty is to send enough missionaries and gifts to that vast empire, to lead her to take her place among the nations of the world as a power for Jesus Christ.

There are seventy-five million more heathen today than there were one hundred years ago. What is a heathen? A heathen is a godless man. Our church membership does not begin to keep pace with the increase of population, including the Catholics. There are more godless men in this country than ever before.

When a man goes to the store and pays for a pound of sugar, he does not want it adulterated with sand. If he knew it was part sand he would not trouble to carry it out of the store. Why should he be satisfied with an adulterated faith, or a counterfeit religion? The religion that does not save a man from sin, but keeps him in sin, is an adulterated, or counterfeit religion. What about the red-nosed church member, the tobacco-chewing professor of religion, who says, "I can't quit" and thereby acknowledges that he has refused to let the blood of Jesus wash away that dirty spot and stain?

When the Holy Spirit comes into the heart and the man obeys, everything that defiles and pollutes the man goes out. Darkness and light can not dwell together. How beautiful is the life after the divine Guest takes up His abiding place in the soul! Blessed be the name of the Lord. To Him be all power, glory, honor, and dominion, now and evermore! Praise to Him who is able to save to the uttermost!

Oh! troubled soul, poor in this world's goods, seemingly friendless, "Ask, and it shall be given you, knock, and it shall be opened unto you." He is faithful, and His Word shall never pass away.

In New York City one million dollars are spent every twenty-four hours for pleasure. Think how much good might be done with that money if it went in the proper channels! You

let a man on fire for God and Jesus Christ attend the average moving picture show, and he will either break it up, or they will throw him out the window. What a wicked thing to amuse people with the weakness of human nature that has led them to their ruin. One minister who has twelve hundred at his weekly prayer-meetings, says that he will not allow his girls to even look at the pictures on the outside of these vaudettes. We become like that upon which we gaze. Oh! may we look at the cross of Christ, and renounce our sins! May we "look and live."

Our greatest pleasure should be to win souls for Christ. The pleasures of this world are unsatisfying. The man who has found Jesus Christ and accepted Him as his Savior must have a higher ideal than striving to amuse people.

Spiritualism, Russellism, and so-called Christian Science (that is neither Christian nor science), are signs of the falling away. The true religion has regeneration, atonement, calls for repentance, and sorrow for sin.

The North may be ahead of the South in education and commercialism, but it is one hundred years behind the South in religion. Profanity is not allowed in the cities of the South. The man who would roll off an oath on the street car would be put off immediately.

If the Spirit of God dwells in your soul, you do not need to give in to this false religion that is blinding men to the truth, and trying to deceive the elect.

We need to study the Word of God more, and meditate on it. No one can do our praying for us. An hour each morning in quiet before God would mean for our spiritual growth. Physical strength is a good thing, and so is mental ability, but spiritual strength is the greatest gift man can possess, and this can be had for the asking.

O Lord God, we thank Thee for all Thy mercies toward us thus far. We need Thee more and more. We are helpless without Thy help. Be our sufficiency; forgive us our sins; let the blood of Jesus Christ wash all our sins away. Help us to make our crooked ways straight, and to live as in Thy sight. In the time of temptation, give us a way of escape. Grant unto us the Holy Spirit. We ask it for Jesus' sake. Amen.

The State of the Church

BY THE COMMITTEE

[The following report was adopted by the Northwest District Assembly and voted to be published in the Herald of Holiness.—Managing Editor.]

CONCERNING the state of the Pentecostal Church of the Nazarene. God raised us up as a child of Providence, where there was a deep and crying need for a church of deep spiritual life founded on the great fundamental doctrines of salvation from all sin, through the atoning and cleansing blood and the baptism of the Holy Spirit.

In the few years of our existence we have done something and have had the blessing of God on our work. However, the small amount that we have done should be a cause of sorrow that we have not done more rather than a cause of joy that we have done so much. If we were as fully baptized of the Holy Spirit as we should be and moved out on God's plans as freely as we should, we believe very much more might be accomplished. We exhort to greater faith and devotion in the work of holiness to which

God has called us. If anywhere among us there has appeared the least symptom of decay, we cry out for renewed devotion and a fleeing to God for the fiery baptism. We are not living for social enjoyment but for spiritual life and power. In some places our work is moving on well, but we feel guilty before God that the results are not ten times what they are.

Concerning the state of the church in general. We regret to say that in very many of them there is a sad falling off of the saints of God. A few of them adhere to the faith and sound doctrine; but they are greatly in the minority. Skepticism in various forms has weakened the churches and open infidelity has asserted its power in many places. In the churches at large there is a very large element strongly opposed to the doctrine of the second and visible coming of our Lord which resents any effort to preach and teach the great dispensational truths of the gospel of Christ. All of this is weakening and results in cold formalism.

The great system of state schools in our land is almost entirely under the control of anti-Christian influences. They refuse to teach morals by the authority of the Word of God. Long ago the Bible was banished from our public schools. Our state colleges and universities claim to teach morals, but they do it by no higher authority than the opinions and approval of man. All of this is filtering the poison of death into the hearts and minds of our young people and is more and more producing in society at large and in the churches a condition which is opposed to the vital truth and power of Christianity.

Added to this is the fact that the world is engaged in the most horrible war that has ever been known. This war is to a great extent over ideas of religion. Germany is fighting to develop the supernation and the superman and maintain the worst form of infidelity and atheism the world has ever seen. Turkey, the ally of Germany, long since declared a holy war and called the faithful to the standard of Mohammed. Thus the cross and the crescent are warring against each other. In it all God is allowing the nations to be punished for their sins. The people of our land are beginning to pray for deliverance from this world war, but in all that has been said in public about prayer for deliverance there has been a strange absence of the name of Jesus Christ. The prejudice against the lowly Nazarene is so great that our officers and great leaders do not call us to pray for deliverance in the name of Christ our Lord. His name is still the storm center as it has been in all the ages. All of these things are rapidly bringing the world to a condition when more than ever before they will need the faith and prayer of a sanctified people to preserve the faith once delivered to the saints. These conditions call us and all God's sanctified people to renewed devotion and earnest prayer that His name may be honored and victory may come to the cause of freedom and righteousness in God's way and time; that there may be a more stalwart Christianity in our midst, and especially that the cause of holiness may go forward in great victory everywhere.

There should be such a consecration and glorious baptism of God's people as would bring us to the mountain tops of victory and result in the salvation of many souls. Let God's sanctified people be true and faithful and when Christ shall come for His ready bride may we all be among that number who shall meet Him with joy and be for ever with our Lord.

H. D. BROWN, Chairman.

Your paper is a comfort and blessing to me, and I feel like I can not afford to be without it. I look forward each week to its coming, and feed on the good things contained therein, and I find that it is always good, strengthening, spiritual food. May God's richest blessing rest upon this paper and make it a mighty power for good in this world. I pass the papers on to others when I have finished them, hoping to awaken some soul and bring him to the knowledge of God as their Savior.

MISS MAGGIE REDFERN.

1205 Garfield Avenue, Yakima, Wash.

NOT - BY - ARMS - ALONE

Food, Fuel, Men, Money, Transportation, Efficiency---These are Vital

With enough of these necessities victory is swift and certain. Without enough of them—but that is exactly what the administration means when it says: "Save the waste and win the war!" For nothing could be more certain than that to waste our resources is to invite defeat. But we shall win, for we shall save the waste. Every patriot is not only willing but glad to eat less than he wants and worse than he likes to help win the war.

THE COLOSSAL WASTE

That the brewing business is the waste extraordinary of this nation is no longer a subject of opinion.

It wastes material, efficiency, transportation man-power, agricultural acreage, manufacturing facilities and their correlatives—a thing we should not permit in this supreme war crisis.

COAL

The liquor business is responsible for the annual loss of 66,500,000 tons of coal. The breweries last year consumed 3,000,000 tons of coal. It is probable that the saloons used as much.

In a memorial to the President, last fall, 509 coal producers of Pennsylvania, estimated that liquor drinking decreased production 10 to 15 per cent. At the lower figure, this would reduce the annual production 63,500,000 tons, which added to the amount consumed by the breweries makes a total of 66,600,000 tons, that is where we got our "heatless" days, and there are more coming. Wire congress.

MEN

The liquor business uses 300,000 men according to congressional investigation. Thus prohibition would solve the farm-labor crisis and relieve critical conditions in many other directions. Wire congress.

BREAD

The breweries consume the equivalent of 5,000,000 pound-loaves of cereals, with a full bread ration of 12 ounces (the food administration asks civilians to consume but six ounces per day) that would ration 6,666,666 people—enough to supply every allied soldier at the front; Children must starve, and men fighting in the rigors of the trenches must feel the grip of want unless that waste is stopped. In God's name are not our soldiers giving enough, without being denied bread that we may have beer? Wire congress.

SUGAR

The breweries use 64,000,000 pounds of sugar annually. Yet every loyal child has foresworn candy; and your grocer has been ordered to keep tab on your sugar-bowl. Wire congress.

CARS

Recently a semi-official estimate said the breweries are using a half-million freight cars per year, that is, 1,666 cars every business day, when a car famine has nearly paralyzed business and interfered with expeditious shipments of food and munitions. Wire congress.

MONEY

The government is most diligently teaching the needed lessons of thrift and saving. Dr. Irvin Fisher, of Yale, leading American economist's authority for the statement that in the fiscal year ending June 30, 1917, the nation wasted \$2,000,000,000 through drink, and lost \$2,000,000,000 through the effect on production—an amount equal to the First Liberty Loan wasted in one year. Can

SOME OF THE WASTE

39,800,000 bushels of grain
66,000,000 tons of coal
200,000 freight cars
64,000,000 pounds sugar
269,000 men's time—\$1,000,000,000

"Congress should stop the waste and stop it now. Not in the interest of 'temperance'; not to speed prohibition; not to make men sober by law; not for sentimentalism—but to win the war!" Wire congress.

YOU

The administration has put the whole question square up to the American citizen. That gets perilously close to you. Mr. Hoover, after earnestly expressing his wish that the waste of four and one-half million bushels per month might be saved, said: "If the American people or congress will stop the sale of distilled liquors, the administration will find no difficulty in stopping brewing." Wire congress.

WHAT YOU CAN DO

(1) Wire congress, care of your representative and two senators, urging war-time prohibition;

(2) Get your friends to do likewise. You will find the board of trade, chamber of commerce, improvement association, forums, and all civic, social, and religious bodies, keen on the question;

(3) While memberships will write each a personal letter. Put it up to every organization of which you are a member to wire resolutions and to every member to write a personal letter. The issue is squarely up to you. Do your "bit" with effectuous enthusiasm.

WIN THE WAR TELEGRAM

To the United States Congress,
Care of your two Senators
and Representatives.

WASHINGTON, D. C.

In your own words, wire Congress
requesting IMMEDIATE BONE-DRY
NATIONAL PROHIBITION as a War
Measure.

Important: Do it today—now.

we stand it. Why do we try? Wire congress.

LABOR

Labor is not "wet." Senator Jones, recently called the attention of the senate to an editorial which appeared in the "Unionist," a leading labor paper of Chicago, which in part reads: "But war-time prohibition is not the 'wet or dry' question; it is the food question. It is the fuel question. It is the man-power question. It is the win-the-war question."

To wire congress
is best. If you can-
not afford to wire,
be sure to write.

THE WORK AND THE WORKERS

FROM REV. C. M. KING

HERALD OF HOLINESS

We have just closed a good meeting at the mission in Junction City, Kas., with Rev. Mr. Housley, the pastor. He is a man of God and has about the best little band of workers it has ever been my privilege to work with. A goodly number were blessed at the altar. Something over twenty-five prayed through definitely, among them several soldiers. Our next meeting will be at Army City, with the soldier boys. We will begin as soon as the tent arrives and will continue till July 18th. After that we will be open for calls, and would be glad to correspond with any one desiring an evangelist to help in tent or revival meetings. Our home address is 215 East Fourth street, Hutchinson, Kas. Pray for us that God may give us a great meeting among the soldiers and that many of them may be really saved and sanctified before they go "over there."

EVANGELIST JULIUS MILLER AND WIFE

Since we last reported we held a meeting at the Woodlawn holiness church out in the country from Goff, Kas. Our meeting at the Woodlawn church was a hard meeting; no revival, not much visible results. We left the place with perfect love in our hearts and without compromising with the Devil.

Our next meeting was with the Pentecostal Nazarene church at St. Joseph, Mo. Sister Graham is the pastor, and is a consecrated young woman and God blesses her. We had good meetings and the Lord blessed us in our labors with this church and gave us some fruit.

From there we went to the Revivalist campmeeting, which was the greatest and best campmeeting it has ever been our privilege to attend. Hundreds of people sought and found the Lord during the meeting and went home rejoicing.

At this writing we are in a meeting at Blanchester, Ohio, in a hall rented for that purpose. The meeting starts out well, with the attendance and interest good. Let the readers of the HERALD of HOLINESS remember us in prayer. Our home address is New Philadelphia, Ohio.

A NEEDY FIELD

Our meeting just closed at Osage schoolhouse, four miles west of Pryor, Okla. We continued three weeks. We had large crowds from the beginning, and they increased until the house could not hold them. Thirty prayed through to victory, either saved or sanctified, and eleven were baptized. Brother J. C. Hobbs, wife, and daughters held the meeting. The fire would fall when Brother Hobbs would bring the straight Bible gospel. This country is the most needy field I ever saw. Every schoolhouse in the country is open for meetings, and the people are hungry for straight Bible truths. There are six schoolhouses where they want us to hold meetings now. If God has saved and sanctified men and called them to preach holiness, and they haven't any place to preach it is their own fault. All this country from here to Kansas and Missouri is open, and people want some one to come and preach the gospel. They are tired of a sinning religion. I will start another meeting tonight nine miles northwest of Pryor. There are no Pentecostal Nazarene folks here only us. If you will come our way I will get you a job. May God bless the HERALD of HOLINESS and its readers.

J. C. HOBBS.

FROM THE JAY BAND

Arrangements were made at the sixth annual Assembly of the Idaho-Oregon District for a home missionary evangelistic band to work on this District. The band consists of Rev. W. P. Jay, wife, and family; Miss Zylphia Switzer, and Miss Lydia Brindle, which is also known as "The Jay Band." We arrived in Buhl Saturday, June 8th. The people were anxious for a meeting, so we had a street meeting that evening. There was a large crowd and they were attentive. The Lord blessed in song and testimony. Sunday morning Sister Jay preached from Romans 8, with the anointing of the Holy Ghost upon her, which was followed by testimonies of faith in God and appreciation of the way in which He had answered prayer in behalf of a revival. Sunday evening the message was brought by Lydia Brindle from Isaiah 62:10, after which the altar was opened for seekers. Twelve souls made their way to the altar and prayed through to definite victory, some saved, and others sanctified.

Friday night, June 14th, was the first meeting held in the big tent. Brother Jay preached to a good congregation on the subject, "Winning Souls." One man was reclaimed and another requested prayer. Sunday night after a soul-stirring message by Brother Jay, six fell at the altar and prayed through in the old-fashioned way. Meetings will continue until God says, Enough. Pray for us.

J. R. HUNTER EVANGELISTIC PARTY

We are on the firing line here in Canon City, Colo. The world is going to hear from the Pentecostal Nazarenes in this country. God is on our side, and the Devil is against us. Hallelujah! We are in the fight to stay and see the end of this thing.

FAREWELL SERVICE TO BROTHER AND SISTER CORNELL

By unanimous action of the church board of the First church of Los Angeles, Cal., it was decided to tender Brother Cornell a farewell service at the close of the seventh and last year of his pastorate, and a committee of nine was appointed to make all necessary arrangements.

This service, commemorative of the close of the delightful relations which had so long existed between the church and its beloved pastor, took place on the evening of June 17th. As a souvenir of the service a beautifully designed and printed program was prepared, with a picture of the place of worship of the church on the first page, photo engravings of Brother and Sister Cornell on the second and third pages respectively; and on the last page historical points connected with the evangelistic and pastoral labors of Brother Cornell in the First church from 1903 to date.

A large audience was present, and Rev. Howard Eckel, Superintendent of the Southern California District, presided.

The following was the order of service:

1. Song by congregation.
2. Prayer by Rev. H. F. Reynolds, General Superintendent, Pentecostal Church of the Nazarene.
3. Address (representing the church board), M. M. Dietz.
4. "The Mercy Seat," by First church choir, with obligato by Mrs. Eustace Moore.
5. Address (representing the Sunday school), W. A. Coulter.
6. Cornet duet by David Moncton and Louis Spangler.
7. Address (representing the Young People's Society), Charles B. Archer.
8. Patriotic anthem by Young People's chorus.
9. Address (representing missionary interests of the church), Mrs. Paul Broese.
10. Song by the Wilde-Knight quartet.
11. Address (representing the deaconesses of the church), Mrs. H. C. Sevier.
12. Violin solo by Donald Murdock.
13. Address (representing First church), E. A. Girvin.
14. Song, "Keep the Home Fires Burning," by Roy Mellert.
15. Presentation of purse by Mrs. M. J. Smoot.
16. Responsive address, Rev. C. E. Cornell.
17. Vocal solo by Mrs. J. C. Enfor.
18. Doxology.

The addresses all breathed a spirit of sadness at the thought of the severance of the loving pastoral relations that had so long existed between Brother Cornell and First church, and were expressive of the deep appreciation felt by the entire membership of the church of the loyal, faithful, kindly, and efficient services of the retiring pastor. They all likewise voiced the heartfelt prayer of the people of the church that God's richest blessings might attend Brother and Sister Cornell in their new field of labor, the First church of Pasadena.

Brother Cornell responded with a brief review of his eventful pastorate, and a portrayal of some of the scenes and services which had been most vividly impressed upon his memory. His remarks indicated a realization by him of the loving loyalty of the people. He said that his first sermon had been on the subject of prevailing prayer and his last on the vital importance of having a passion for souls. He believed that his ministry had been chiefly characterized by these two considerations. He was conscious of his limitations, knew that he had made mistakes and failures, but was thankful that he could truthfully say that he had done his best. He called attention to the fact that, instead of himself occupying the pulpit on the last Sunday of his pastorate, he had turned it over to the Roberts-Suffield evangelistic quartet, having in mind a twofold purpose: first, that there might be a great ingathering of souls; and, second, in order to eliminate himself as far as possible from the thought of the people, so that they might concentrate their meditation and prayer upon the prosperity of the kingdom of God, and rally around Rev. A. O. Henricks, their new pastor, in his holy labors for the salvation of men. Brother Cornell heartily thanked the brethren for the financial token of their affection, and assured them that they would always have a warm place in the hearts of himself and Sister Cornell.

At the close of the service the members of the church and other friends gathered around Brother and Sister Cornell and there was a delightful season of loving greetings, and an expression of regret at the termination of the sacred and tender relations of the last seven years.

E. A. GIRVIN.

May I add my testimony to the blessing of having this paper in my home, to be read by my household? If there was not a single report, nor a single contributed article, nor anything except the editorial pages, the HERALD of HOLINESS would be worth many times the subscription price to any Pentecostal Nazarene, or any other believer in Bible holiness. And I believe with all my heart the editorial pages of this paper are one of the greatest exponents of Christian experience, correct living, and clean citizenship in the land in our time.

NORMAN, OKLA.

W. D. ROANE.

CAPTAIN M. L. STROOK AND WIFE

The gospel tent meetings in Hammond, Ind., are fairly well attended. Our evangelist, Brother Balsmeier, and wife are at their best. This is the fourth Sunday. Some souls have been saved, and deep, Holy Ghost conviction is on the people. We have had some very interesting seekers at the altar in the straw. Just at this writing this awful circus disaster happened, over sixty killed, only a short distance from our town, and many more mangled in the wreckage, while just across the street from our tent many dead bodies are in the undertaking parlors. Pray earnestly for our labors.

A GOOD OPENING

Casper, Wyo., is a thriving oil town of some twelve thousand, divided into North and South Casper. In North Casper there are about 1,500 people, and we have a Sunday school of from forty to seventy-five. But we only have a temporary building. There is a good opening for our church, and I would like to hear from some Pentecostal Nazarene family who would come here, or some holiness woman who would come and visit among the people and hold a meeting. The men work in the oil refinery during the day and some good woman could visit, and I believe open a good work. We will help financially any one who comes recommended. There is a demand for common laborers, who make four dollars and an eight-hour day.

ROBERT LOEB.

THE GREAT CINCINNATI CAMP

The annual campmeeting held on The Mount of Blessing, at Cincinnati, Ohio, closed on Sunday night, June 16th, in a blaze of glory and power. Between fifty and sixty were at the altar the last night seeking for pardon or purity. This was counted one of the best campmeetings in the history of that work, both in attendance and results. Meetings were in progress nearly all day long, beginning with the early prayermeeting at 6 o'clock, when nearly two hundred would be in attendance. At 7 Dr. Godbey had his Bible readings. He simply will not superannate. At 8, daily, we had a missionary meeting and breakfast at 9; with preaching again at 10:30 a. m. and 2 p. m., then supper at 4:30. There was a preachers' platform meeting at 6 p. m., and preaching service at 7:30. Also, there was a daily children's meeting and numerous healing services thrown in.

At the great missionary rally they raised five thousand dollars in cash and pledges, and at another time between three and four thousand for the various branches of the work, including the Bible school, orphanage, rescue work, and mission. At the first service on Friday night there were eleven seekers, and right on there were seekers at every altar call. They averaged for the ten days between sixty and seventy seekers a day. This does not mean different individuals every day, for many of them came a number of times. The blessing of the Lord was certainly on that hilltop. Brothers Kulp, Compton, and the writer did the bulk of the preaching, while Brothers Butler, Bona Fleming, J. F. Woods, Lew Staudley, and Brother Elliott also preached. People came from many states to attend this annual feast of tabernacles. It was worth a trip of hundreds of miles to see the clear cases of salvation as they prayed through to victory, and to enjoy the storms of blessing as they would sweep over the vast congregations.

Tuesday night, following the Cincinnati camp, found me at the State Holiness Association camp at Lincoln, Neb. We are in the midst of the battle now. Brother Babcock was present the first half, and I am filling out the latter half. Brother Wimberly is the other preacher, while Brother and Sister J. M. Harris are leading the singing.

W. E. SHEPARD.

EVANGELISTS ALLIE AND EMMA IRICK

We have just closed a very fruitful salvation campaign with Pastor Kiemel and church at La-fontaine, Kas. The meeting ran over three Sun-days and many souls were saved, reclaimed, and sanctified. The church and the cause of holiness were built up. Brother and Sister Kiemel are most excellent people and are greatly loved and ap-preciated by their noble band of blood-washed saints.

The pastor and church and friends had the meet-ing well announced, the way nicely prepared, and everything well in hand for a gracious season of refreshing from the presence of the Lord. The tent was well located, seated, lighted, and strawed. The people came and the fire fell and salvation crowned our efforts. We were delightfully enter-tained in the parsonage, and such glorious times we had shouting, praying, rejoicing, and feasting together over battles fought and victories won. The last Sunday was a wonderful day of power, benediction, salvation, advancement, and general progress. The finances came easy, fully, and joy-ously. The rescue rally was a time of marvelous power and abiding helpfulness. They urge our return next spring for their annual holiness tent meeting. They plan building their church very soon, and it is greatly needed.

We came to Wichita, Kas., and dropped in on the revival, which had been running seven weeks. We were urged to sing and preach; the former we felt like doing, but the latter was left for others. The fire fell and the saints shouted for joy. Dear Brother Edwards and people want us for a cam-paign this fall or winter. At this writing we are in a royal battle in Moberly, Mo., where we hope to organize a church at the close. We go to the Jasper, Ala., camp July 4th to 15th.

OLIVET CAMP

The Chicago Central District campmeeting held in the great tabernacle at Olivet, Ill., May 31st to June 9th is now history, and truly it was a camp owned and blessed of our God. People who have attended the camp here for years agreed that this session was the greatest in its history. The sweet spirit which pervaded the entire meeting was beautiful. God's sweet presence could be so graciously felt throughout.

The crowds were good and their interest was intense. On the last Sabbath it was said that the largest audience that had ever been under the tabernacle was present. Many were here in their autos for miles and miles around. The Lord gave us such ideal weather, and our hearts go out in praise and thanksgiving for His goodness.

The early morning prayermeetings at 6 o'clock were well attended and were seasons of blessed refreshing from the presence of the Lord. The missionary hours from 8 to 9 o'clock each morn-ing, except on the Sabbath, were something new for our camp, but proved of great value to those interested in missionary work. Brothers Fleming, of Racine, Wis., and Sloc, of Chicago, were present and gave addresses, which were greatly ap-preciated. Sisters T. A. Peters and Olive Creel, of Chicago, were at their best in pushing this great enterprise of our church with enthusiasm. We are so pleased at the interest taken by these dear people along this line.

Brothers Fleming, Strong, Bonton, Purinton, Milby, Roach, Garvin, Pope, Lee, and White, with also Sisters Butler, Edwards, Aaronson, and Howe, all of whom are pastors on the District, were present and rendered valuable assistance, several of them preaching at the afternoon services under the anointing of the Lord. We were glad to have with us Brother and Sister Lanpher, of Marshall-town, Iowa, she bringing the message at one of the missionary services, and he giving us a strong message the last Saturday afternoon of the camp. Brother Earl Curtis, the evangelist, was certainly at his best. We do not see how he could have done better service. From the beginning to the close his messages were unctuous and powerful. The writer never saw a meeting when the preacher was, in his opinion, more led of the Lord in his discourses. His preaching will surely live long in the hearts of his audiences. He, under God, has endeared himself to this people. There were many professions of pardon and purity, the last two evenings of the camp the altar was lined with seekers, all claiming victory.

The last Saturday morning of the camp Brother Curtis brought a blessed message on divine healing, after which no less than fifty people knelt at the altar and were anointed and prayed for healing. Quite a number of them testified to the healing touch. This was a beautiful service. God is still able to heal the body as well as the soul.

Not only were souls saved and sanctified and bodies healed, but the saints were greatly built up and made to realize the beauties of the Christian race, and their duty in this time of great respon-sibility.

CHARLES A. BROWN.

DAKOTAS-MONTANA ASSEMBLY

The ninth session met on the camp ground at Sawyer, N. D., June 12th to 10th. Rev. J. W. Goodwin, General Superintendent, presided, and Rev. H. G. Cowan was elected secretary, who ap-pointed Rev. L. H. Conte as his assistant. Rev. F. B. Janzen was elected statistical secretary.

The report of the District Superintendent, Rev. W. M. Irwin, showed a good degree of success during the year, and the reports of the pastors exhibited substantial progress on all lines. Two new churches were added to the roll: Hamlet, N. D., and Bethel, S. D. Revs. A. R. Shipley and C. C. White, both of whom have been pastors on the District during the year, were received by transfer from the Chicago Central District, and several preachers were licensed and added to our number, and five evangelists were commissioned. Rev. Lyman Brough was also received by transfer from the Idaho-Oregon District. This is Brother Brough's home District, he having dug it out in the beginning and served as District Superintend-ent for eight years. This year he was chosen as District evangelist. The Assembly asked the General Superintendent to appoint a District Su-perintendent for the year, and adopted measures looking toward his support on a basis that would give him adequate compensation for his full time on the District. After careful consideration of the matter the General Superintendent appointed Rev. Earl C. Pounds, of Sawyer, N. D.

We were favored during the Assembly to have as official visitors Rev. T. H. Agnow, representing Olivet University, who secured subscriptions of \$510 on the debt of that institution; Rev. J. F. Sanders, General Manager of the Publishing House at Kansas City, Mo., who enlarged the bond of sympathy already existing between the Assembly and the House, and made clear the fact of our ownership of the Publishing House; Rev. H. O. Wiley, president of the Northwest Nazarene Col-lege, who created a lively interest in that school, for which there are some prospective students among us; and Miss Marion Benton, missionary-lect to Japan, whose songs and testimony con-tributed to make for her a large place in our in-terest in the foreign work.

The evangelistic services and anniversaries were seasons of the demonstration of divine power, as General Superintendent Goodwin, Dr. Wiley, Brother Sanders, Brother Agnew, Sister Benton, and others opened up the riches of God's Word and gave to all the benefit.

The next session will be held at Van Hook, N. D. The minutes will be published and the plans for work during the year will be fully set forth therein. One thing is impressed upon us as never before, by this Assembly, and that is that our work in the future will be marked by scriptural spirituality that will reckon all else of minor con-sequence. Missions, education, church extension, evangelization, and all other activities will be pro-moted only as the Holy Spirit is given the leader-ship in redeemed human hearts and lives, and thus the Pentecostal Church of the Nazarene will be-

come known the world around as an army of blood-washed, Spirit-filled people, under a Captain who knows no defeat, going forth conquering and to conquer.

The pastoral arrangements for the District are: Center, N. D., Earl C. Pounds; Beulah, S. D., Winnifred Crouch; Bethel, S. D., Leo W. Collar; Buck, Minn., J. J. Neufeld; Homestead, Mont., to be supplied; Hydro, Mont., supplied by A. M. Loewen; Loomis and Mt. Pleasant, S. D., John Nolt; Hamlet, Norma, and Pleasant View, N. D., F. B. Janzen; Nashua, Mont., Clive Williams; Sawyer, N. D., to be supplied; Surrey, N. D., A. R. Shipley; Snake Creek, Mont., Florence E. Bowman; Van Hook, N. D., Chauncey D. Norris; Velva, N. D., Earl C. Pounds; Minot, N. D., to be supplied.

H. G. COWAN, Secretary.

CHURCH NEWS

Sioux City, Iowa

Another revival closed June 2d with Evangelist W. E. Shepard in charge. There were a number who prayed through. I think there were twenty at the altar the last night. Since the close of the meeting we have received seven into church mem-ber-ship.—S. M. LEHMAN, Pastor.

Sherman, Tex.

Sunday, the 23d, was a splendid day with the church here. The Sunday school observed Chil-dren's Day, and forty dollars was given in a cash-offering for missions. Over four hundred dollars was pledged on our church note. There was a salvation service at night.—P. L. PIERCE, Pastor.

Cleveland, Okla.

The work at Cleveland is on the up-grade. Our revival began the 22d of this month, conducted by Brother J. I. Hill, Superintendent of the West-ern Oklahoma District. We are contemplating a great revival. Every reader of these lines please pray for this meeting.—W. B. WALKER, Pastor.

Velber, Ky.

Our District Superintendent, Rev. H. Rees Jones, has been visiting our work, staying from two to four days with each church, and preaching the gospel in the old-fashioned way. While he was with us souls were blessed, some of them pray-ing through to victory. We are praising God for what He has done for us in the past, and are look-ing to Him for great things. I am saved, sancti-fied, and looking for Jesus to come. Hallelujah!—MARY A. ARDIS, Pastor.

ON THEIR WAY



MISS WALTER



MISS PARK



MISS CARSON

It is quite difficult to make definite arrange-ments for the sending of missionaries, due to the fact that many of the steamers that have been in the passenger service have been called into government service, but we are glad to announce that after some delay we have succeeded in securing passage for Miss Myrtlebelbe Wal-ter to sail July 11th from San Francisco for Calcutta, India. Miss Walter is well known to our friends throughout California and the Northwest and Idaho Districts. She recently graduated from the Northwest Nazarene College and is well equipped intellectually and spirit-u-ally for a long life of useful service to the benighted souls in India. All who have met Miss Walter will agree that she has a real bur-den for a lost world, and her heart's desire is to pour out her life for the millions in India.

We are also glad to announce that Miss Es-ther Carson, so well and favorably known through the West and Northwest Districts, and Miss Mabel Park, well known to our eastern friends, expect to sail July 6th from San Fran-cisco to Paeasmayo, Peru, their chosen field of labor. Both of these young ladies are college graduates and well equipped intellectually and spiritually for real missionary work in that great darkened continent, South America. They

are going to a hard field and one where the la-borers are few, but they go cheerfully, willing to lay down their lives if need be in order to give the gospel to those who have never heard.

These are perilous times with much danger both on land and sea, but especially is a voyage on the ocean under present conditions quite an undertaking, and when we think of these young ladies willing to leave home and loved ones and the protection that we all enjoy as American citizens, engaging in a voyage that may cost their lives, we realize in a measure what they are willing to do, and surely we will not forget to pray for them daily that God, who is able to keep the ship afloat and protect them from dan-gers seen and unseen, will give to them a safe voyage and that they may reach their respective fields of labor.

Our call is world-wide and even though the war may seem to in a measure hinder mission-ary activity, yet we feel that we must not give up, but we purpose to send missionaries just as rapidly as the funds are forthcoming and the steamers sail. We have quite a number who are now under appointment and we hope to get a number of them started during the present year. Keep on praying and believing. F. G. ANDERSON, General Secretary.

Vilonia, Ark.

God has been with us in great power. Our preachers' convention, held on May 24th to 26th, was indeed great. Our people were encouraged to go on for greater things in the Lord. The school commencement was one of the greatest things in the history of the place. Our future prospect for the church and school is good. We are praying for a great revival in our campmeeting July 19th to 22th, with Rev. B. F. Neely, of Peniel, Texas, evangelist. May the Lord bless the HERALD of HOLINESS.—G. H. HARMON, *Pastor*.

Elwood, Ind.

We are glad to report that Elwood is still in the fight against sin. We have been working from early in the morning until late hours in the night to get our new church building ready for the revival now in good bendway under the leadership of Evangelist Harry J. Elliott, of Nampa, Idaho, and the dedication, June 30th, by our General Superintendent Williams. The revival is now at a high pitch and we are expecting to see many souls saved and sanctified during the meeting. Brother Ralph W. Hertenstein, also of Nampa, is leading the song services, and seems to be at his best. We extend an invitation to all our Indiana people to come to our dedication. We are expecting a great day of victory.—F. P. KERST, *Pastor*.

Lowell, Mass.

Our hearts are full of praises for what He is doing in Lowell. God gave us a great Assembly. How the fire fell! How delighted we were with Brother Williams, our General Superintendent. Thank God, He has put His Spirit's power on all our General Superintendents. Our work is going fine. We raised \$120 for the special missionary fund on Children's Day, and had a great time on that day. Our congregations are large and increasing; the Sunday school is full of blessings; and our prayermeeting Sunday morning and evening before preaching is bringing blessed victory to many hearts. Sister Curry is preaching with great power, and seekers are coming to Jesus. The preacher, though he has been preaching to this people nineteen years, has never had more help than at the present. We are not satisfied unless we have much holy fire in all our prayer and class meetings, and thank God we are not disappointed. Amen.—A. B. RIGGS, *Pastor*.

Oskaloosa, Iowa

The Sabbath was a good day at the church here. In the absence of Brother J. A. Ward, Rev. Charles Bauerle filled the pulpit both morning and evening. Brother Bauerle is a rising young preacher with prospects, because he has good sense and is filled with God. While the city churches were in union service at the evening hour, we had the joy of praying a man from the street into the kingdom. It was truly a real case. Testimonies were omitted at the last prayermeeting, while we gave ourselves wholly to prayer.—MRS. DORA SHERMAN, *Reporter*.

Jonesboro, Ga., M. E. Church, South

Rev. W. Owen Jones has just closed a meeting for me in the Methodist church at Jonesboro. Great crowds greeted the evangelist from the first to last service. He spoke with authority that brought conviction. Several times during the revival the altar was crowded with seekers. Many were converted or reclaimed, a few were baptized with the blessed Holy Spirit. On the last Sabbath of the meeting Brother Jones spoke to a large congregation on "The Kaiser vs. God." For more than an hour he held them spellbound. Great good was accomplished.—WILLIAM J. DEBARDELEBEN.

Bradford, Pa.

We have just closed a very good meeting, having Rev. F. W. Cox, of Ashtabula, Ohio, as evangelist. While the number of seekers was not so great as on former occasions, yet we had some seekers, and we believe finders. His teaching and preaching was clear, logical, and forceful, and will surely remain with the people. On the last Thursday afternoon of the meeting Brother Cox preached a sermon on healing, held a healing service, and a number claimed a divine touch and testify to God's healing power for them. He also laid hands on and prayed for a young man in the hospital, who met him on the street one week later, and said his former trouble had all gone, and he had gained ten pounds since being prayed for. Brother Cox had been pastor of the Free Methodist church here some twenty years ago, and many of his former friends were glad to see him. Many of them came a long distance to renew former friendship and love. We believe this meeting set good influences in motion that will vibrate in eternity. As ever we are in need of your prayers.—JAMES M. DAVENSON, *Pastor*.

Gagetown, Mich.

Some time ago the Lord put it upon me to see what our Sunday school would do in helping cancel the debt of Olivet University. I put it before the board at a meeting and a day was set for a special collection. We have a membership of about thirty. The day set for the collection we had twenty-one present and received a collection of twelve dollars. Praise God from whom all blessings flow. We are praying and believing that our Father will cancel the debt. We have a good Sunday school, and the Lord is blessing us wonderfully.—CHARLES W. WILSON, *Sunday School Superintendent*.

Mountain Home, Idaho

On the 9th we held our children's missionary program, and at the close we marched to the music of "March On" and laid an offering of \$12 on the Bible, with victory on our souls. Our pastor, Brother Newton Kendall, has gone to New Dayton, Alberta, Canada, for a revival. We had a splendid service today led by Sister Nellie Kendall. While our Sunday school is small, we are praising God for victory. Our attendance was only sixteen today, with an offering of \$1.09. The glory holds in my own soul. To God be all the praise.—H. F. LITTLE, *Sunday School Superintendent*.

Condon, Ore.

The class at Condon "despises not the day of small things." Our Children's Day program, June 16th, was a success. There were about forty present. The foreign missionary offering in the mite boxes amounted to \$5.78, an increase of \$2.65 over last year's Children's Day offering. Though we have been without a pastor the last two months, yet the Lord has truly been our Shepherd. The attendance in Sunday school has shown a marked increase, and the presence of God is manifested in our mid-week prayermeeting. We are earnestly praying God will send us a pastor. We feel He is taking note of our prayers.—MISS BELLE RATCLIFF.

Portland, Ore., First Church

We are glad to report victory from First church here. We have just closed the best year in the history of the church. The Sunday services and Wednesday night prayermeetings are better attended than ever before. There is perfect harmony between pastor and people. We are praising the Lord for a bright outlook. We are still feeling the good effect of the revival meeting in the spring with Rev. T. E. Beebe. We are so glad that he is moving to this District. We are praising the Lord for the HERALD of HOLINESS. Truly it is the best holiness paper published; and no good Pentecostal Nazarene can do without it. Our pastor, Rev. C. Howard Davis, urges all his people to subscribe for the paper. The writer has taken it upon herself to gather subscriptions.—MRS. EDITH WHITESIDES.

Copeville, Tex.

Our church was weak and a little discouraged until Rev. B. H. Haynie held a ten days' meeting for us the latter part of April, which gave us a great spiritual uplift. Praise the Lord. So with the fire burning in our souls and a determination to go through we have set out to do greater things for our Master. We have two red-hot prayer meetings a week, and have organized a Sunday school, using our literature. We organized the last Sunday in May with only seven in attendance, and on last Sunday, the third Sunday in June, we had about thirty to take part in the lesson and all seemed to be interested. Praise God. Our pastor, Brother G. M. Akin, comes to us on Saturday night before each third Sunday, and is with us for three services. He has gone away very much encouraged the last two visits. We have set in to get ready for a great revival. Brother E. D. Russell, of Peniel, Texas, will begin a meeting for us Saturday night before the second Sunday in July. Pray for us. We hope to gain strength enough to build us a neat little church house and support a pastor half the time next year.—W. M. BOGINGTON, *Reporter*.

Los Angeles First Church

First church is closing her year with victory. Every service is marked by the presence of the Holy Spirit in convicting power. The annual meeting was held, and if figures are the criterion by which we would measure success, we could write "success" to our annual report. Every treasury showed a balance, with a total of \$16,000 for the year. Rev. A. O. Henricks presented the needs of our Nazarene University, and ten thousand dollars was given for the same. After seven years of service Brother Cornell felt to sever his relations as pastor, and the church voted unanimously to invite Rev. A. O. Henricks as pastor for the ensuing year. It is with regret we see Brother Cornell leave. During the seven years of his pastorate 871 members have been received, and the sum of \$125,088.70 was contributed for all purposes. Brother Cornell has proved a safe, sane, sound leader and minister, a master as a "fisher of men," not only getting them into the net, but when it came to landing them we can truly say he has few equals and no superiors. We are assured of this fact, wherever he labors we will hear a good report. God bless him and make him a blessing.—MRS. S. P. RICHARDS, *Reporter*.

INTERNATIONAL SUNDAY SCHOOL LESSON

LESSON 2, July 14, 1918.

Acts 8:26-39; Psa. 19:7-11.

LESSON OUTLINE

B. F. HAYNES, D.D.

Today's lesson is on the most important subject that can engage the mind of man—the reading of God's Word.

A. PHILIP'S JOURNEY. (Vs. 26-28.) Obedient to divine direction Philip journeys "toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert." An Ethiopian, "an eunuch of great authority under Candace queen of the Ethiopians, and who had charge of all her treasures, and had come down to Jerusalem for to worship, was returning, and sitting in his chariot read Esaias the prophet."

Two good things we note about this Ethiopian treasurer: he was a worshiper; and he was earnestly seeking in the right place—the Book of God—to learn the true way of worshipping aright.

No man who starts out thus to find God can fail to find Him, for God has started out to meet all such seekers.

B. GOD HAS THE EUNUCH MET. (Vs. 29 and 30.)

God sends the Spirit to move Philip to approach the great treasurer of Ethiopia. Obedient to the Spirit's promptings Philip hastens to the side of the chariot in which the eunuch was riding and discovers that he was reading Esaias, and inquires if he understood what he read.

If we obey God we will never lack opportunity of doing good. Philip might have excused himself by pleading that it would be indecorous in an humble stranger to obtrude himself upon a great man—a courtier of the queen. He did not confer with flesh and blood when he heard from heaven, but went straight, and with haste, to compliance with the divine call. God honors his obedience by preparing the ground He had sent him to cultivate.

C. PHILIP'S GREAT OPPORTUNITY.

The eunuch replies by asking: "How can I (understand it) except some man should guide me?" He invites Philip to a seat in the chariot with him so he could instruct him. He found that he was reading the seventh and eighth verses of the fifty-third chapter of Isaias: "He was led as a sheep to the slaughter; and like a lamb dumb before his sheffers, so opened he not his mouth," etc. The eunuch asked, "Of whom speaketh the prophet this? of himself, or of some other man?"

With this glorious text Philip "opened his mouth, and preached unto him Jesus." We can well imagine how he pressed home the great truths of the atoning sacrifice of Jesus for the sins of the world. He unfolded, evidently, also the one great condition on which he could appropriate the atoning merit of the shed blood. The glorious truth which shone forth from the Word and the earnest, unctuous pleading and exposition of Philip led the eunuch to surrender to the claims of Jesus.

D. THE CONVERSION AND BAPTISM.

Under the clear teaching of the evangelist and the power of the Word the eunuch after surrendering in his heart asks "what doth hinder me to be baptized?" The evangelist answers, "If thou believest with all thy heart, thou mayest." The broadly evangelical answer of the eunuch is proof of the wise instruction he had received and of his own intelligence: "I believe that Jesus Christ is the Son of God." Promptly his great confession with the mouth is accepted as proof of the faith of his heart and Philip proceeds to baptize him.

That the work was genuine is evidenced not only by what has gone before but by the additional fact stated that when Philip was caught away and separated from his distinguished pupil, that the converted eunuch "went on his way rejoicing." He had that joy of the Lord which was his strength.

Thus the Spirit wielded the great sword—the inspired Word—to get the saving knowledge of Christ into circles of royalty. It will never be known how widespread may have been the influence of this one conversion.

The influence of the Word is mighty. Truly "the entrance of thy word giveth light."

Prompt obedience to opportunities for service as they come always receives the blessing of God. We should never decline or postpone using every such opportunity.

Finally we have a fine illustration of the truth that the Word of God is the infallible source of light and truth and help for all who sincerely desire and seek to know the way of life and hope and heaven. God will honor all who thus honor His Word for in honoring His Word we honor Him and His Son of whom His Word speaks and the Holy Spirit who inspires and recognizes the blessed Word. No finer portraiture of the beauty and power of the inspired Word can be found clothed in language than David furnishes in his inimitable nineteenth Psalm from the seventh to the eleventh verses inclusive.

TELEGRAM

DES MOINES, IOWA.

Sunday greatest day yet at Des Moines with Williams-Robinson party. Three great services in which singing and preaching made deep impression. Seekers at altar in every service. Automobile loads here from various parts of the state, and some from adjoining states. Meeting continues at highest tide. E. A. CLARK, Dist. Supt.

Poteau, Okla

We are still looking up and forward at Poteau. The revival was good. Brother Morgan did some good preaching. I don't think I ever listened to any straighter preaching on holiness in which both regeneration and sanctification were included. I am sure the people here heard a message which they will long remember. Praise God for men who will not compromise. There were about forty professed, about ten of whom were sanctified. There were three additions to the church, with probably more to follow. Pray for us.—WADE L. NELSON, Montrose, Colo.

Last month we bade our old pastor, Rev. C. P. Ellis, and wife Godspeed in their new fields of labor. Under the ministry of Brother Ellis the church here thrived on the blessed spiritual feasts God granted us, and wonderfully grew in numbers. Rev. R. L. Hollenback, with his wife, came to us after the Assembly. How the Lord is using him here! Already a number of souls have found pardon and purity. Praise the Lord. We are steadily growing in numbers, as well as in grace. With the membership numbering nearly one hundred we feel persuaded to believe that the Pentecostal Church of the Nazarene has taken root in Montrose and is here to stay.—MERLE A. DEVORE, Breeseo Chapel and Eby, Ind.

We have good services each Sunday. Nearly every Sunday of late people have come from a distance of fifteen and thirty miles. At Breeseo Chapel we had a fine program rendered by the children, and an offering was taken for missions, which amounted to over twenty-two dollars. The missionary spirit is stronger than it ever has been; we have already more than raised our quota for the year. We had a very impressive service at Eby on the night of June 15th, when we dedicated a service flag containing twenty-two stars. We are going to have three tent meetings this summer, the first to begin July 5th. We would like for all to remember us at the throne.—ALBERT SCHOCKE, Pastor.

Delmer, Ky.

Sunday, June 23d, was a good day for Delmer church. We were very glad to have with us our District Superintendent, Rev. H. Rees Jones, and wife, also their song leader, Miss Berdie Mae Walton, of Louisville, Ky. The morning service was one we shall not soon forget. We felt the presence of the Lord while Brother Jones brought to us a stirring message, in which he touched on our loyalty to our government. He laid great stress upon the work of the Red Cross. Our people are responding nicely in joining the Red Cross, also by purchasing war saving stamps. We desire to assure our government that we are ready to do our bit in bringing this great crisis to a close. We are ready to sacrifice in order that truth and right may conquer over wrong. We desire to call attention to the following evening service. Brother Jones preached from Psalm 51:12. The power of God was truly upon him as he delivered the message. Near the close of the service the fire fell and the glory filled the place as the saints shouted the praises of God. Some were weeping, others shouted aloud, and one man was on his knees seeking God. We give God all the glory. The special solos given by Miss Walton were inspiring and uplifting.—SAMUEL MUSE, Reporter.

Kansas City First Church

Kansas City First church has been much profited recently by the evangelistic ministry of Rev. John T. Hatfield. In all, he gave about twelve days of services, preaching each week night and twice on Sunday. His teaching is a worthy example for clearness and simplicity, and his preaching in method and matter is very different from that of any other evangelist to whom we have listened. His messages were delivered in a very kind spirit, but were exceedingly searching, and are proving a great blessing. Any one who will walk in the light will certainly be brought near to the Lord under the ministry of this faithful man. Earnest, and in some instances, desperate seekers were at the altar in nearly every service. A good many testified to the obtaining of real and precious victory. During the earlier part of the present series of meetings Rev. W. I. Deboard, Superintendent of the Missouri District, was with us for six days, and gave very acceptable and helpful assistance. His preaching was earnest and inspiring, and was honored of the Lord with a good number of seekers of pardon and purity. The meetings are continuing with Rev. W. E. Shepard as further evangelistic help. We are praying and looking for large and larger measures of blessing from God. The Children's Day exercises, which were given during the Sunday school hour last Sunday, were excellent and brought a good offering for missions.—H. M. CHAMBERS, Pastor.

PERSONALS

Rev. J. K. Mayberry, of Topeka, Kas., was a welcome visitor at the Publishing House last week. He also attended the revival services at First church.

Evangelist J. D. Edgin, of Ozark, Ark., is open for calls for the month of July, and also from August 10th to September 1st. Brother Edgin is a strong preacher and will be a blessing to any church.

A delegation of Kansas City workers attended the fifth Sunday group meeting of the Western Kansas District, held at Ottawa, Kas., with Pastor Shook. The meeting was a real success and a goodly number found the Lord.

Miss Mable Park, of Westerville, Ohio, spent a day at General Foreign Missionary Headquarters last week enroute to San Francisco, where she and Miss Esther Carson will sail for Peru to join Brother and Sister Roger Winans in their work in that needy field.

The revival services at Kansas City First church will continue until Sunday, July 7th. Evangelist W. E. Shepard is doing good work and many souls have prayed through to victory. We have never known this church to be in such good spiritual condition.

Brother A. L. Conner writes from West Tulsa, Okla., that they have closed a successful tent meeting, in which twenty-two souls were either saved or sanctified. Rev. G. E. Hahn has been preaching for them the last year. They expect to be organized into a church soon.

BIBLE STUDY
Young People's Society

Lesson for July 7.

EVIDENCES OF CHRISTIAN EXPERIENCE.

BY MRS. BERTHA MAE LILLENAS

Subject: Purity.

1. Commended:
Clean hands and pure heart. Jas. 4:8.
Called to purity. 1 Thess. 4:7.
Be holy. 1 Pet. 1:15.
2. Provided:
Through the atonement. Matt. 1:21.
Through salvation. Ezek. 36:25, 29.
Through deliverance. Luke 1:71, 75.
Bible Illustration.
Job.—Job 1:8.

Lesson for July 14.

EVIDENCES OF CHRISTIAN EXPERIENCE.

BY MRS. BERTHA MAE LILLENAS

Subject: Obedience.

1. Brings salvation. Heb. 5:9.
2. Brings Holy Ghost. Acts 5:32.
3. Brings presence of God. Jer. 7:23.
4. Brings blessings. Deut. 11:25, 28.
5. Brings fruit of Canaan. Isa. 1:19.
Bible Illustration.
Abraham offering Isaac. Gen. 22.
Christ. Phil. 2:8.

ANNOUNCEMENTS

Notice to Kansas District—I have requested Rev. I. W. Young, our new pastor at Newton, Kas., to supply the place on the District Board of Examiners, made vacant by the absence of Rev. Charles A. Kinder, who is serving God and our country in France.—Fred H. Mendell, President, Board of Examiners.

An Invitation—The Curtis and Alexander campaign is to be held in the center of Evansville, Ind., in a large tabernacle. We extend a hearty invitation to all the people of the nearby towns who would like to attend an old-fashioned holiness campmeeting to attend. The meeting begins July 14th and closes July 23th. Come and help push the battle.—E. E. Turner, Pastor of the Pentecostal Church of the Nazarene.

Organ Needed—We are very much in need of three organs for our mountain churches. We recently visited one church where there were seven hundred people in attendance. There was no organ or music. Dear reader, if you have an organ that is not in service, and would like to donate the same or contribute money for said purpose, please notify Rev. H. Rees Jones, Superintendent of the Kentucky District, 2105 Walnut street, Louisville, Ky.

A Revival—A great revival campaign will be held at Altus, Okla., conducted by Rev. Oscar and Nettie Hudson, of Penick, Texas, July 14th to 28th. The meeting will be held in a large arbor, erected especially for the occasion, and a great meeting is expected. A special invitation is extended to all of the holiness people of nearby communities to attend this feast and help pray the glory down. For information write or phone the pastor, Rev. S. H. Owens, Altus, Okla.

Inexpensive Attractive
Mottos

Suitable as Gifts or Prizes for Sunday
School Scholars

We have recently added to our stock of mottos a number of small sizes that sell for six and twelve cents. These pretty little mottos are particularly adapted for presentation to the young folks.

WATER-LILY SERIES

Pretty little water lilies in natural colors lend attractiveness and beauty to this motto. Very effective design. Texts in ivory-white letters.

Size, 5 1/4 x 8 inches. 12 cents.



Texts.

No. 5115—Thou, God, seest me.
No. 5118—Consider the lilies how they grow,

CONTENTMENT SERIES.



This splendid series, expressive of the Lord's care for his flock has an embossed design of lambs grazing. Very effective. Art velvet.

Size, 4 x 6 inches. 6 cents.

Texts.

No. 5020—Fear not, little flock.
No. 5021—He careth for you.

THE GOOD SHEPHERD SERIES.

The design showing a lamb lying down beside the shepherd's crook, combined with the texts of this series, imparts a feeling of security and safety. Art velvet.

Size, 4 x 6 inches. 6 cents.

Texts.

No. 5015—Follow thou me.
No. 5016—Able to keep.



DOVE OF PEACE SERIES.



This is a very pleasing motto, with a pretty dove of peace in pure white on velvet background.

Size, 4 x 6 inches. 6 cents.

Texts.

No. 5010—Peace be unto you.
No. 5011—Trust in the Lord.

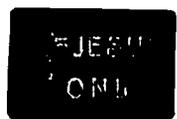
JESUS ONLY SERIES.

A delicate little velvet motto. Has embossed design showing a cross entwined with ivy vine and leaves.

Size, 4 x 6 inches. 6 cents.

Texts.

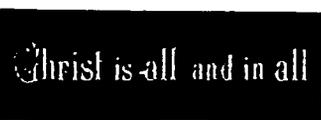
No. 5025—Jesus only.
No. 5026—Christ died for all.



CHRIST IN ALL SERIES.

A novel-shaped motto, very striking. Velvet surface with texts stamped in beautiful white letters.

Size, 4 x 12 inches. 12 cents.



Texts.

No. 5101—Christ is all in all.
No. 5102—Let God be first.

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

DEATHS

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

Hill—William F. Hill was born in Hillsboro, Ohio, January 18, 1837, and went to be with Jesus Friday night, May 24, 1918. He was converted when a young man and united with the Methodist church. After coming to San Diego in 1904 he united with the Pentecostal Nazarene church, of which he has been a faithful, loyal member ever since. The funeral services were conducted by his pastor, assisted by Rev. Howard Eckel, District Superintendent, and Rev. Dennis Rogers. He was laid to rest in beautiful Greenwood to await the coming of his Lord.—C. W. Griffin, Pastor.

Brinson—Madison Brinson was born February 1, 1871, at Citra, Fla. He was married to Miss Dora Sullivan, October 28, 1891, where they remained until September, 1905, then moving to Clearwater, Fla., where they made their home until August, 1914. They then moved to Miami, Fla., where they remained until the time of his death, which occurred at Brunswick, Ga., June 9, 1918. Brother Brinson was converted in December, 1914, and was sanctified wholly in May, 1915. He joined the Pentecostal Church of the Nazarene at Miami, Fla., of which he was a faithful member at the time of his death. He leaves a widow and three children, a host of friends and relatives to mourn his departure.—S. M. Stafford, Pastor.

Baker—Sarah Ann Heinbach was born October 2, 1826. She was married to Christopher Baker, to which union there were six children, all of whom, with the exception of Mrs. W. T. House, preceded her to the other world. Mr. Baker died some time ago. When living in New York, years ago, she opened her home to the holiness people in which to hold meetings, when there did not seem to be any other place for a distinctive holiness meeting. This meeting became the New York Pentecostal church, and later at the union the Pentecostal Church of the Nazarene. Brother William Howard Hoople was converted at her home, and many of the men in the Pentecostal church ministered in these Sunday afternoon meetings. Rev. H. F. Reynolds, H. N. Brown, Mr. Ryan, and others were very personal friends of Sister Baker. In 1896 she came to Berkeley, Cal., to live with her daughter and son-in-law. She was translated Sunday morning, June 9th, at 10 o'clock. The funeral service was held in the home of her daughter at Berkeley, Cal., June 11th. The sermon was preached by the undersigned, who was Sister Baker's pastor for several years at Berkeley. Rev. P. G. Linaweaver, Superintendent of the San Francisco District, assisted in the service.—H. H. Miller.

DIRECTORIES

GENERAL SUPERINTENDENTS

- H. F. REYNOLDS.....Kansas City, Mo.
Res. 4924 Agnes ave.; office, 2100 Troost ave.
- On account of the recent death of General Superintendent E. F. Walker, the Assemblies to be held here by him have been assigned by the Board of General Superintendents to Rev. H. F. Reynolds.
- Foreign Missionary District Assemblies.
- British Isles.....Postponed indefinitely
- Central America.....July 11-17
Presided over by missionary in charge, Rev. R. S. Anderson.
- China.....July 3-7
Presided over by missionary in charge, Rev. Peter Kiehn.
- Cuba.....July 3-7
Presided over by missionary in charge, Rev. J. L. Hinds.
- India (eastern).....July 3-7
Presided over by District Missionary Superintendent Rev. George J. Franklin.
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Presided over by District Missionary Superintendent Rev. L. S. Tracy.
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Presided over by District Missionary Superintendent Rev. William A. Eckel.
- Mexico.....July 3-7
Presided over by missionary in charge, Dr. V. G. Santib.
- Mexico (northern).....August 7-11
Presided over by missionary in charge, Dr. S. D. Athans.
- Manitoba-Saskatchewan.....July 3-8
Presided over by Rev. H. F. Reynolds.
Address, Morse, Sask., care of Mrs. Wilson.
- South America.....July 3-7
Presided over by missionary in charge, Rev. R. S. Withans.
- J. W. GOODWIN.....Providence, E. I.
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- R. T. WILLIAMS.....1422 Cahal ave., Nashville, Tenn.

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- Florida's Chapel, Ark.....August 21-September 2
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- Eastern Oklahoma—E. C. Cain.....Shawnee, Okla.

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East Thoburn street.
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- Little Rock—T. W. Sharpe.....Dellight, Ark.
- Louisiana—T. C. Leckie.....Ellis, La.
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- North Pacific—J. T. Little.....Newberg, Ore.
- Northwest.....T. E. Beebe
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1333 Hunter avenue.
- San Antonio—Wm. E. Fisher.....San Antonio, Texas
135 Princeton avenue.
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45 E. Wyandotte street.
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- Tennessee—F. W. Johnson.....Nashville, Tenn.
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Md., 825 West Lombard street.
- Western Oklahoma—J. I. Hill.....Oklahoma City, Okla.
1717 Linwood boulevard.

EVANGELISTS' DATES

- Jarett and Dell Aycock:
 - Shawnee, Okla.....July 5-22
 - Hodge, La. Camp.....July 25-August 4
 - Hudson, La. Camp.....August 15-28
 - Hove, Texas, Davis Chapel.....August 26-Sept. 8
 - Waldron, Ark.....September 15-29
- James B. Chapman:
 - Troup, Texas.....July 6-21
 - Moyn, La. (Ft. Jessup camp).....July 26-August 4
 - Erick, Okla.....August 8-18
 - Beebe, Ark.....August 23-September 1
- C. Chick and Wife, and J. A. McCammon and Wife:
 - Halesboro, Texas.....July 4-14
 - Noble, Ga.....July 28-August 4
 - Friendaville, Tenn.....August 8-18
 - Louisville, Tenn.....August 22-September 1
 - Sevierville, Tenn.....September 5-15
 - Helskell, Tenn.....September 19-29
 - Kingston, Tenn.....October 3-13
 - Townsend, Tenn.....October 17-27
- F. W. Cox:
 - Curtis, Neb.....June 21-July 7
 - Kenton, Ohio.....July 18-28
 - Uhrichville, Ohio.....July 30-August 14
 - Milton, Pa.....August 15-25
 - Home address, 212 West Prospect street, Ashtabula, Ohio.
- A. F. Daniel:
 - Bonds, Mo.....June 29-July 14
 - Pleasant Ridge, Ark.....July 18-28
 - McCloud, Okla.....August 1-18
 - Lead Hill, Ark.....August 22-September 8
 - Carlow, Mo.....September 12-22

- E. C. Dees:
 - Chaymour, Ky. (camp).....July 11-21
 - Water Valley, Ky. (Mobley camp).....July 21-Aug. 4
 - Kerksey, Ky.....August 4-14
 - Redland, Ky.....August 15-25
 - Rutherford, Tenn.....September 1-15
- Harry Joseph Elliott:
 - Anderson, Ind.....July 5-21
- M. F. O'Connell:
 - Humboldt County, California.....June-August
 - Home address, 515 South E street, Santa Rosa, Cal.
- Lee L. Hamric:
 - Prescott, Ark., Coney church.....July 19-August 4
 - Home address, Box 103, Vilonia, Ark.
- B. H. Haynie:
 - Bee, Okla.....July 5-14
 - Kingston, Okla.....July 26-August 11
 - Near Honey Grove, Texas.....July 12-22
 - Ash Grove (near McKinney, Texas).....July 26-August 12
 - Haynes Chapel.....August 30-September 8
- Oscar and Nettie Hudson:
 - Penit, Texas.....August 1-11
 - Mulberry, Ark.....August 16-25
 - Calamine, Ark.....August 30-September 8
- Ima Lee Hughes:
 - Albany, Okla.....June 29-July 8
 - Near Honey Grove, Texas.....July 12-22
 - Ash Grove (near McKinney, Texas).....July 26-August 12
 - Sadler, Texas.....August 18-26
 - Near Bowie, Texas.....August 28-September 9
- Arthur F. Ingler:
 - Seattle, Wash. (camp).....July 4-14
 - Ferndale, Wash. (camp).....July 18-28
- Allie and Emma Irick:
 - Jasper, Ala.....July 4-15
 - Mt. Hope Camp, Goddard, Ky.....July 18-29
 - Wayne, Kas. Camp.....August 2-12
 - Hillcrest Camp, Nebo, Ill.....August 16-26
 - Ashland, Ky., Camp.....August 30-September 16
 - Goss, Mo., Camp.....September 20-30
- Lewis and Mathews:
 - Alberta Dist. Camp, Drumheller.....June 28-July 7
 - Collholme, Alberta.....July 9-17
 - Alberta Association Camp, Red Deer.....July 19-28
 - Lapeer (Mich.) Camp.....August 2-11
 - Mt. Pleasant (Mich.) Camp.....Aug. 16-Sept. 1
 - Permanent address, 341 W. Marquette Rd., Chicago.
- Haldor and Bertha Lillenas:
 - St. Louis, Mo. (camp).....June 28-July 7
 - Caro, Mich. (camp).....July 11-21
 - Lincoln, Ill. (camp).....August 9-19
 - Normal, Ill. (camp).....August 23-September 2
- J. B. and Dessie Linza:
 - Excelsior Springs, Mo.....July 7-28
 - Omaha, Ill.....August 2-18
- F. J. Mills:
 - Oslo, Minn.....June 27-July 7
 - Ryder, N. D.....July 18-28
 - Parshall, N. D.....August 1-11
 - Wabek, N. D.....August 14-25
- George and Effie Moore:
 - Indianapolis, Ind.....June 16-July 14
 - Lynn, Ind., Cherry Grove Camp.....Aug. 18-Sept. 1
 - Home address, 1133 Holliday St., Indianapolis, Ind.
- F. R. Morgan:
 - Mansfield, Ark.....June 21-July 7
 - Marcus, Ark.....July 12-25
 - Lenox, Ark.....July 29-August 11
 - Hominy, Okla.....August 16-September 1
 - Drumright, Okla.....September 6-22
- August N. Nilson:
 - Victoria, Ill.....June 16-July 7
- John Norberry:
 - Silver Heights, Ind.....August 1-11
- C. E. Roberts and wife, and F. W. Suffield and wife:
 - Oakdale, Cal.....June 30-July 14
- John and Grace Roberts:
 - Allx, Ark., camp.....July 12-22
 - Vincent Springs camp (Dyer, Tenn.).....July 26-August 5
 - Main Springs camp (Prescott, Ark.).....August 9-19

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This certainly is an elegant series of postcards and we are glad to offer them at such low prices. There are six different designs. Each card contains a passage of Scripture and an appropriate selection of poetry. They can be used for almost any occasion — for birthdays, greetings, holidays, etc. One side has place for address and large space for correspondence.

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HERALD of HOLINESS

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

B. F. HAYNES, D.D., Editor.
J. D. SCOTT, Managing Editor.

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

W. O. Self:	
Cooledge, Texas.....	July 11-21
Waco, Texas (camp).....	August 2-12
Home address, Fort Aransas, Texas.	
W. E. Shepard:	
Kansas City, Mo.....	June 24-July 7
Huntington, W. Va.....	July 11-21
Denton, Md.....	July 20-31
Dayton, Ohio.....	August 1-11
Chariton, Iowa.....	August 15-25
Donalsonville, Ga.....	August 28-September 9
Bethany, Okla.....	September 13-23
Home address, 5518 Walnut Hill avenue, Los Angeles, Cal.	
Howard W. Sweeten:	
Delanco, N. J.....	June 27-July 7
Darby, Pa.....	July 8-18
Reading, Pa.....	July 19-29
Boyer City, Mich.....	August 3-14
Maybee, Mich.....	August 15-25
Mrs. Bessie Williams:	
Mertens, Texas.....	June 21-July 7
Sandoz, Texas.....	July 18-August 4
Roads Lake, Texas.....	August 9-25
Cameron, Texas.....	September 8-22
Georgetown, Texas.....	September 27-October 13
Hondo, Texas.....	October 19-November 3
Uba camp (Martin, Tenn.).....	August 23-September 2
Wild Cherry camp (Wild Cherry, Ark.).....	September 6-16

Campmeeting Calendar

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

Southern Maryland campmeeting is at La Plata, Md., in charge of Rev. J. T. Maybury and Rev. J. H. Penn, August 6th to 18th. Address Rev. J. H. Penn, Harrington, Del.

The Grand View Park campmeeting will be held at Haverhill, Mass., from June 28th to July 7th. General Superintendent J. W. Goodwin and Professor J. E. L. Moore, D.D., will be the preachers.—E. W. Beers.

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

The third annual holiness campmeeting will be held July 19th to 28th, in beautiful Rupert Grove, located one mile from Bloomsburg, Pa., along the Columbia and Montour trolley line. The car stops at the entrance. Rev. W. W. Hanks and wife are the special workers engaged. For information address E. C. Krapf, 278 East Eighth street, Bloomsburg, Pa.

There will be a holiness campmeeting in the Dallas District of the Pentecostal Church of the Nazarene, nine miles southeast of Troup, Texas, beginning Saturday night before the first Sunday in July. It will run until the third Sunday night. Rev. James B. Chapman, of Peniel, Texas, will do the preaching.—J. Presby.

The Alberta, Saskatchewan Holiness Association will hold the following camp:

Red Deer, Alta..... July 10-25
We earnestly ask for your prayers that God will help us to so labor with Him, that His kingdom will be truly advanced over these needy prairies through these camps. Plan to be with us.—M. A. White, Field Secretary.

Annual campmeeting of the Washington-Philadelphia District is to be held at Leslie, Md. (North East P. O.) July 18th to 25th. Rev. J. T. Maybury, District Superintendent, will be in charge, assisted by the pastors of the District. Board will be \$1 a day; tents to rent with board \$3.75. This camp is located on the B. & O. railroad, half way between Baltimore and Philadelphia. For further information address Rev. Jonas Trumbauer, 326 Franklin street, Allentown, Pa.

The third annual Nazarene campmeeting for eastern Colorado will be on the campground of the Olivet Pentecostal Church of the Nazarene, six miles north and two miles east of Kirk, Colo., August 22d to September 1st, 1918. General Superintendent Roy T. Williams is the evangelist in charge, assisted by the pastor of the Olivet church, Rev. D. I. Vanderpool, and a local corps of workers. For information write A. E. Sanner, chairman of camp committee, Kirk, Colo.

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

The first District campmeeting of the Alabama District is to be held at Jasper, Ala., on the county fair ground July 4th to 14th. Rev. Alle Irick and wife are the special evangelists. Dr. E. P. Ellyson and wife, with the girls' quartet from the South-eastern Nazarene College, will be with us part of the time. Tents and houses will be furnished free to all who will come. If interested write either P. M. Covington, Jasper, Ala., or J. W. Randolph, Dora, Ala.

A District campmeeting for the San Francisco District will be held at Oakland, Cal., July 4th to 14th. Tent meeting is to begin June 30th with the C. E. Roberts-Suffold band as workers. Rev. P. G. Linn-weaver is the District Superintendent. This camp is to be held in what is known as the Santa Fe grove, in the city limits, and only a few blocks from the Santa Fe or Southern Pacific depots. For information address Rev. D. S. Reed, Oakland, Cal.

The twelfth annual Spring Park campmeeting will be held at Racine, Wis., commencing Friday evening, July 12, 1918, and closing Sunday evening, July 21st. Evangelist W. B. Cox, of Greensboro, N. C., Evangelist C. C. Brown, of Carlinville, Ill., and Rev. F. K. Smith will be in charge of the services. Mrs. E. R. Hansche will lead the singing. For further information address W. J. Hansche, Racine, Wis.

The New England holiness campmeeting will be held at Douglas, Mass., July 10th to 20th. Among the speakers are the presiding elder, W. H. Clark, of Rome, N. Y., and Rev. Thomas C. Henderson, of Columbus, Ohio. Mrs. Jane E. Reed, of Worcester, will have charge of the children's meetings. Tents free. Write to Rev. H. N. Brown, Douglas, Mass., for all information in regard to accommodations. If you make a reservation he will see that one of the free tents is saved for you. Write him today.

The Nashville campmeeting will be held July 11 to 28, 1918. General Superintendent H. T. Williams will be the evangelist. Rev. G. E. Waddle, pastor of First church, Nashville, Tenn., and other workers will assist. Board and lodging can be secured at reasonable rates. All persons expecting to attend please write immediately for information concerning lodging. It is especially desired that the preachers of the Tennessee District who expect to attend write immediately to Miss Fannie Claypool, 136 Fourth avenue, North, Nashville, Tenn.

The campmeeting of the Washington-Philadelphia District will be held at Leslie, Md., July 18th to 25th inclusive. The workers of the camp will be the preachers of the District, with the District Superintendent as the main worker. Leslie is on the B. & O. railroad, half way between Philadelphia and Baltimore, also about three-fourths of a mile from North East station on the Pennsylvania railroad. For information address Rev. J. T. Maybury, 825 West Lombard street, Baltimore, Md., or Rev. J. Trumbauer, 226 North Franklin street, Allentown, Pa.

A campmeeting will be held at the Ft. Jessup, La., camp ground from July 28th to August 4th. Rev. James B. Chapman, of Peniel, Texas, will be the preacher. Rev. Tom Smith will be the singer. We are looking for a great camp this year. We are making some additions in the way of seating the great crowds who come.
E. C. DILLON, President.
J. H. MITCHEL, Secretary.
REV. WESLEY SISMAN.

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

A big campaign of old-time religion is to be held by the Williams-Robinson evangelistic company June 16th to July 14th in Des Moines, Iowa, under the auspices of the Pentecostal Church of the Nazarene of the Iowa District. The great District Camp and Preachers' Convention will be held the last ten days. The meeting will be in God's park, at the corner of 17th street and University avenue. You can reach this place by taking the Center street car. For information concerning tents and camp accommodations address Rev. E. A. Clark, District Superintendent, University Park, Iowa.

There will be a campmeeting on the New York District at Groverville Park, Beacon, N. Y., July 12-22. General Superintendent Goodwin, the evangelist, will preach every day. One-room cottages, \$5; board and dining hall, \$1 a day. Season ticket, \$7. Children who are under twelve have one-half rates. Double beds with blanket, comforters, and pillows. Bring sheets, pillow cases, and towels. Take the New York Central to Beacon; or take West Shore railroad or Hudson River Day Line steamers to Newburg, ferry to Beacon, and trolley to Grove. "Heart and Life" song books will be used. Lots for sale. Address W. A. White, secretary, Spring Valley, N. Y.

The twenty-ninth annual campmeeting of the Kansas State Holiness Association will be held in Lincoln park, Wichita, Kas., August 15th to 25th. The workers are Rev. H. C. Morrison, Rev. Charles Stalker, Rev. Will Huff, Miss Stella McNutt, and Rev. H. B. Wallin and wife. Orders are already coming in for tents. The association extends a general invitation to everybody who loves the Lord to make special effort and sacrifice. It need be in order to be on hand for this feast of good things. For information write to Rev. B. E. Gilmore, 2901 Gold avenue, Wichita, Kas., or Rev. W. R. Cain, 516 South Vine avenue, Wichita, Kas.

New Mottoes AT CUT PRICES

We show here a line of beautiful silver text mottoes that we have recently purchased at reduced prices. Therefore we are going to let our friends have a share in this bargain. With this end in view we have decided on the unusual prices at which you see these mottoes listed.

Now is the time to stock up on mottoes. How many can you use? We are not certain of getting a new supply when our present stock is sold out. For that reason we urge you to order at once.

SILVER TEXT MOTTOES



No. 4415. God Bless Our Home. Size, 9 x 11 1/2 inches.....\$.15



No. 4201. The Lord is my Helper. Size, 5 1/2 x 11 1/2 inches.....\$.10



No. 2995. 1. God be merciful unto us and bless us. 2. Thy Word is a lamp unto my feet. 3. Unto Thee O Lord do I lift up my soul. 4. Pervert in Spirit, serving the Lord. Size, 8 x 10 1/4 inches.....\$.10



No. 4030. Watch and Pray. Size, 3 1/2 x 7 1/2 inches.....\$.05



No. 2094. 1. His Mercy endureth for ever. 2. Trust in Him at all times. 3. Stand fast in the Lord. 4. The Lord is my Shepherd. Size 6 1/2 x 10 1/4 inches.....\$.08

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28 x 36 inches

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Price, per set, postpaid, 10 cents.

The holiness people have always been characterized by intense missionary zeal and activity. It will be a sad day for the holiness movement and for the world at large when this missionary zeal is abated and its ardor cooled. God forbid that such a day should ever come. Let us, however, take heed lest we should fall at any time to accomplish the work whereunto God hath called us.

There is no better method of safeguarding the interests of God's kingdom and of insuring the continuation of deep spirituality and missionary enthusiasm among holiness people than by early impressing upon the minds of the children the vast importance of the missionary cause. The minds of children are subject to deep-seated impressions, that once formed, are difficult to efface.

How then, you say, shall we go about this matter of imbedding in the minds of the younger generation, firm and lasting convictions that time and Satan will be unable to eradicate?

One of the best, if not the very best methods by which to grip and influence the young mind is through pictures, especially colored pictures.

Those who have made a scientific study of the training and development of the child-mind have discovered that the mind naturally thinks in pictures, and that vivid impressions are most easily made by pictures or by picture-forms.

The Sunday school is the proper place to carry on the training of children along the line of missionary and church activity. Young folks who attend a Sunday school where the very atmosphere radiates with the missionary spirit will unconsciously be influenced and enthused thereby.

How about your school? Is it properly equipped for teaching missions?

We have purchased a supply of missionary charts and cards, feeling that they would be a great blessing to the children in our Sunday schools and that they would be very effective in emphasizing missionary obligation not only to the children but to the older people as well. If your Sunday school hasn't already sent for one of the charts and a supply of cards, see your superintendent or pastor and urge that the order be sent in at once. It isn't a question of whether you can afford it, but can you afford not to take advantage of these new and effective helps.

Perhaps an adult class would be willing to donate the missionary chart. If not, a special offering could be taken. Whatever the method of raising the money, be sure that your Sunday school gets a chart and plenty of the cards.



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3 3/4 x 4 1/4 inches

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