

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

The Persistency of Sin



STUDY of the first sin by Adam and Eve in paradise will disclose sin to be persistent to a most marked degree. The same virus which distinguished it in the beginning has characterized it ever since and will mark it in its culmination in the Antichrist in the end.

In Genesis 3:4-6 we have the record as follows: "And the serpent said unto the woman, Ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." And the woman saw that "the tree was good for food, . . . and a tree to be desired to make one wise."

In these words are embodied the whole scheme of the satanic philosophy by which he sought and accomplished the ruin of the creative work of God, and made it necessary for God's divine intervention in the atoning work of His Son. Here was disobedience to a plain and simple prohibitory command of God. The more simple and easy the thing enjoined, the more blameworthy the act of disobedience.

The act of disobedience showed plainly a spirit of doubt of the ability and willingness of God to supply the wisdom and godlikeness to which they were invited by the wily Tempter. The woman did not stop to ask or inquire if there were no other trees in the garden good for food and pleasant to the eyes; or if there were no other trees in the garden capable of making one wise, like God. She did not stop to consider whether there was not some other way to this wisdom and likeness to God than an unlawful and a stolen wisdom and likeness.

Manifestly the peculiar attraction presented by the forbidden tree was not its excellence for the appetite or pleasantness to the eye, but its supposed power for conferring moral knowledge on those who partook of it. What stirred the ambition of our first parents was a desire to be made like God in respect of knowledge or wisdom. The real motive of the transgressors was therefore the desire of knowledge and likeness to God. These seem to have been the peculiar and prevalent motives underlying the sin in Eden.

Our first parents were therefore tested, not through any of the animal appetites, but through their higher natures, their intellectual and moral nature. In this act of disobedience the rectitude of God was invaded by the principle of doubt implied in the act. His command disregarded, His attribute of omniscience and all the imaginable advantages attendant upon this attribute grasped at with a willful and eager hand. God is herein disobeyed from the vain desire to be like Him or independent of Him in knowledge. This was a sin of the deepest dye and was not modified by the intellectual or moral phase of the sin committed. It is a great

sin to seek to be like God in any other way than the one He has prescribed and provided.

This is just the sin which has persisted all down the ages. Men do not want the righteousness of Christ, but go about seeking to establish their own righteousness in their own way and by their own strength. Men seek their own exaltation and in their own way and are not willing to wait for God to exalt them in His way and time. Men want wisdom but not the wisdom which cometh from God. They believe that God limits them and does not provide or promise them the best things. Hence they turn aside to the way and listen to the promises of the world. They seek supernaturalism in themselves and deny supernaturalism in God or His Word or His providence. The Bible is rejected as the supernaturally inspired Word of God and men vainly turn to their own counsels and conceits for a guide, instead of bowing to the only and sufficient rule for their faith and practice in the infallibly God-breathed revelation found in the Bible.

This desire for and claim of knowledge lies at the root of the higher criticism and rationalism of the age, which has sought to undermine the faith God requires to be reposed in Him alone. Men want to deify themselves and degrade God. They masquerade in the guise of moral excellences in their sinning and vainly imagine that this lofty plane of their sinning will atone for its turpitude. They forget and insult God in their vain imaginings of attaining to the higher knowledge and godlikeness. The emperors of Rome exalted themselves to godship and were bowed down to, and their vanity was thus fed and fostered.

We learn in Holy Writ that the final development of this original sin will be in the form of Antichrist, who will be a man who will head the opposition to God in the last days, and who will claim deity and compel his own worship from the people. In 2 Thessalonians 2:3, 4 Paul tells us some things about this final representative of this sin. "Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God."

Olshäusen, commenting on these words of Paul, says: "According to this, as Chrysostom has already correctly remarked on this passage, Antichrist will not promote idolatry, but seduce men from the true God, as also from idols, and set himself up as the only object of adoration. This remarkable idea, that sin in Antichrist finally issues in a downright self-deification, discloses to us the inmost nature of evil, which consists in selfishness. In Antichrist all love, all capability of sacrifice and self-denial, shows itself entirely submerged in the making self all in all, which then also in-

sists on being acknowledged by all men as the center of all power, wisdom, and glory."

Here in the final development of this original sin we see it become a person claiming supernatural power and wisdom and arrogating to himself the right to be worshiped as God. This man of sin claims to have at last reached godlikeness and divine wisdom and glory, and will dare array himself against the true God in a final test of power, but will be destroyed by the Almighty.

The Sabbath, the Home, and the Ballot Box

THE home, the Christian Sabbath, and the ballot box are the three institutions on which our national security rests. The protection and maintenance of these institutions are the only guarantee for the stability and perpetuity of our nation and government. The home is the unit of strength, the Sabbath the conservator, and the ballot box the palladium of our liberties. And yet no institutions are more neglected, more recklessly trampled upon, and more flagrantly violated than these three. If, as a nation, we had set out for the deliberate purpose of suicide, we could not adopt surer and speedier methods than our treatment of those sacred institutions. Three principal passions of human nature, and they the most powerful known to the history of the human race, are preying upon these fundamental institutions. Avarice, appetite, and ambition are the great enemies seeking to throttle our Sabbath, our homes, and our ballot box. All three of these enemies attack each of these institutions. Some they attack with more directness and force than others, but each feels to a greater or less degree the fury of the triple assault.

The home, for example, is ravaged by the base appetite for drink, and the flower and hope of the young manhood of our homes are being swept into drunkenness and ruin. Illicit love, poisoning the marital bond, by the aid of easy divorce laws made to suit this base, carnal appetite, cruelly sunders this sacred bond and forms another. Then ambition and avarice step in to help corrupt this stream at its fountain source by injecting their poison into the very basis of marital union. Marriages are contracted from ambitious considerations too often. Social prestige or political advantage frequently form the alloy which corrupts the motives leading to this most sacred of contracts, and shadows the home life with its baleful influence. Very much oftener, avarice lays its foul hand on this holy institution of marriage and corrupts it from its source all the way through. Wealth determines the choice in marriage too often. Matches are made based on this infernal materialistic foundation of avarice. If happiness follows it is extremely rare and in spite of the wicked motives leading to the union. The home life following such avaricious unions is hollow, mechanical, shallow, and prolific of heartburnings, disappointments, incurable sorrows, and wretched divorces.

The Christian Sabbath is the target alike for the assaults of this triple alliance of hell, avarice, ambition, and appetite. It is the great feast day for the epicurean orgies of the high and the low. Feasts and festivals, concerts and carousals, and all sorts and sizes of carnivals, continentalisms, and such like infernalism, springing from the low realm of the mere appetital in man, pour in like a flood to corrupt and debauch this holy day. Then avarice marshals its forces, fierce of mien, and fired with the fury of the pit, for the destruction of this holy day. The greed of countless individuals who sell and buy on Sunday; of multitudes who travel on Sunday in their ordinary business with no justifiable plea of mercy or necessity; the greed of corporations which ruthlessly plunders and butchers the sanctity of this day with a recklessness and brutality satanic in character; these deadly stabs from the hand of greed have pierced this benign, God-given day to the quick, until it stands trembling and ready to fall under the deadly blows. The licensed liquor traffic superadds its insolent violations of the day in the face of express laws against such invasions, and displays to us the shocking scene of its tens of thousands of Sunday saloons, every one of which is an open demonstration of the defiance and devilry of this infamous traffic, and of the impotency and craven cowardice of a public sentiment too weak and mean to control an infamy and sin which it has deliberately let loose on the people.

The ballot box, our refuge as a republic from tyranny and oppression and the palladium of our blood-bought liberties, we have de-

based into a machine for our enslavement to masters from the lowest and most depraved classes of earth. By Christian(?) ballot—a perversion of the sacred franchise—we create and perpetuate and protect a business as base as hell and as brutal as cannibalism, and then we justly reap what we have sown. This business takes charge of and debases and debauches our politics and political parties until bribery and corruption become rampant and suffrage becomes a travesty, liberty a jest, and our elections stupendous frauds, a carnival for devils, and the funeral pile for an expiring republic.

But what are we to do? Trust in God and keep personally clean and pure of all these evils. We are to stand in our places, be true to God, and fight valiantly for the right and against every wrong, and wait patiently upon Him until He shall bring it to pass. We are not to fret ourselves because of evildoers. Hate and resist the evil while you live, and pray for the doer of evil and seek the salvation of his soul. Possess your soul in patience amid the ceaseless warfare you are to wage in His name. We are to fight—the issue is with Him.

Everything in It.

WE CAME near writing that everything was in the Bible. But we had better modify the statement lest we be misunderstood, and say that everything good is in the Bible. This is a statement that is absolutely and eternally true. Would that everybody knew and lived this truth. No man can afford to disregard this Holy Bible. The merchant, the mechanic, the lawyer, the statesman, the doctor, the educator, the farmer, the scientist, the day laborer—indeed every class and body of people in the wide world needs to read and honor and love this Book if they would be truly wise and honored of God and made to prosper as they all so much desire.

God is jealous of His Word. He sent holy men and inspired them to write this Book for us and He has commanded us to revere it and to make it the man of our counsel. We fail to do this at our peril. Many a man has made a failure of life because of this neglect of God's holy Book. It is amazing how men can do this. What man who makes claim to respectability would refuse to read a letter an absent friend or child had written him? What would be the verdict if a father whose daughter had been absent for a year from home and had written a loving message home and he allowed it to be thrown around the house for a year or more without ever once reading it or having anybody to read it to him. He would be accounted an unnatural father, unworthy such a child.

This is just the treatment the Word of God, our heavenly Father's letter, receives at the hands of multitudes of people. Our Savior has been absent from the world a long while, but He sent us this precious Book divine from the Father's hands which tells us things we absolutely need to know and which will be our eternal undoing if we do not find them out and use the instruction. Yet so many move on in their unnatural neglect and disrespect of this holy Book. God will have a reckoning with them in a coming day.

We were led into this train of reflection by the following extract whose author is unknown:

"THE BIBLE"

"This book contains the mind of God, the state of man, the way of salvation, the doom of sinners, and the happiness of believers. Its doctrines are holy, its precepts are binding, its histories are true, and its decisions are immutable. Read it to be wise, believe it to be safe, and practice it to be holy. It contains light to direct you, food to support you, and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's character. Here paradise is restored, heaven opened, and the gates of hell disclosed. Christ is its grand object, our good its design, and the glory of God its end. It should fill the memory, rule the heart, and guide the feet. It is a mine of wealth, a paradise of glory, and a river of pleasure. It is given you in life, will be opened in the judgment, and will be remembered for ever. It involves the highest responsibilities, will reward the greatest labor, and will condemn all who trifle with its sacred contents."

EVERY SINNER IS A DOOMED MAN, but no man is doomed to be a sinner. Glory to God for that!

The Way of Holiness

BY REV. W. R. GILLEY

"And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those; the wayfaring men, though fools, shall not err therein" (Isaiah 35:8).

HOLINESS is illustrated in the Scriptures in many ways. In the above passage we have the life of holiness set before us as a way—a passage way—over which the sanctified souls travel in passing through time on their way to glory. It is distinctly named by the Holy Spirit, "The way of holiness." Whatever objections some people may have to the term "holiness" it is certain they can not have a scriptural objection, for the divine Inspirer of the Word has clearly used it again and again.

To the way of thinking of a great many people the idea of two works of grace, or two degrees of salvation, is quite a puzzle. They profess they can not see into it. They do not seem to be able to get past the thought of oneness on this point. They are only able to grasp the thought of salvation as a unit, or as a whole. They often say, "If I am saved, I am saved, am I not?" They talk as though that was a final answer to all teaching of a second work of grace. They never seem to think that salvation as a whole may be, as many other things are, divided into different parts, properly called works of grace. Now there are two different ways spoken of in this verse of Scripture—a highway and a way—and the second one is called "The way of holiness."

A study of the context indicates that traveling over this "way" would be a delightful journey indeed. It tells us that it is a clean way, a joyful way, a way of much glad singing, a way of blossoms and fruitage, a way of plenty, a way of confirmation or establishment, a way of strengthening, and a way in which there are no evil beasts of passion. It would seem from the description Isaiah gives of it that everybody would want to travel over this beautiful route to glory, but they don't. Quite the opposite is true. There are no indications that the way is too crowded for comfort. The facts are it is a very select and special company that travels on this line. There are some quite fine marks of character and behavior that distinguish the people who travel "The way of holiness." Among them we note a few:

- They are orderly, but not formal;
- They are zealous, but not wild;
- They are careful, but not cranky;
- They are hot of heart, but not of head;
- They have liberty, but not license;
- They condemn sin, but not the sinner;
- They are free, but not independent;
- They are bold, but not insubordinate;
- They are strong, but not headstrong;
- Some may be leaders, but none are bosses;
- They are guides, but not drivers;
- Some are overseers, but none are popes;
- They are supporters of God's work, but not buyers of favor;
- They are economical, but not stingy;
- They respect principle, but not persons;
- They are firm, but not harsh;
- They are radical, but not hypercritical;
- They are tender-hearted, but not sensitive;
- They are forgiving, but not condoning;
- They are rebuking, but not faultfinding;
- They are kind, but not faint-hearted;
- They are diplomatic, but not compromising;
- They are easily entreated, but not weak-willed;
- They are gentle, but not wavering;
- They are truthful, but not bluffed;
- They are heralds, but not gossipers;
- They are definite, but not personal;
- They are plain of speech, but not vulgar;
- They are positive, but not stubborn;
- They are wise, but not infallible;
- They are discriminating, but not partial;
- They are holy, but not pharisaical;
- They make plans, but are not schemers;
- They testify, but do not boast;

- They are witnesses, but not lawyers;
- They sometimes govern, but do not lord it over the flock;
- They are pray-ers, but not beggars of special favors;
- They are servants, but not tools;
- They are frank and open-hearted, yet cautious;
- They dig up hypocritical profession, but not pearls of the kingdom;
- They uproot carnality, but not infirmities.

Brother, are you walking in this narrow but glorious way of holiness? Praise God! But you must watch and pray that you do not turn to the right hand or the left, but keep in the middle of the road.

LANSING, MICH.

The Changeful and the Constant in Life

(Zechariah 14:7)

BY REV. FRANK E. TALBEE

THE TEXT makes reference to national calamity; also restoration of same on the grounds of righteousness and justice, and that history repeats itself, and so we find ourselves passing through the same troubles that our forefathers did.

1. Let us apply the subject and test to nations as they appear today—the right against the wrong; the true against the false; the light opposing darkness; democracy against autocracy, the changeful in opposition to the constant. Germany is changing every way to win, and roaring like a lion and going about seeking whom he may devour. Our allies are constant in that they represent the right and justice for their fellow-men, country, and nations of the earth. Their slogan might be "The Lion of the tribe of Judah shall break every chain, and give us the victory again and again." How bravely they are standing on the defensive, resisting until the enemy falls back in bitter despair. The Bible says, "Resist the devil, and he will flee from you," and while it seems a little dark at present, we believe at evening time it shall be light. Let us have faith in God and right and justice. Think of our Good Samaritan Red Cross nurses, and the care they give the soldier boys.

Think of the Y. M. C. A., and the comfort and aid given through that channel, to direct the weary heart, mind, and body to rest, joy, and knowledge of home and loved ones, who are praying and waiting.

Think of the multitude of ministers of the gospel over there; the Salvation Army, and thousands upon thousands of soldiers who are Christians, and you will see that light is mingled with darkness and that the darkness will flee away and the true light will continue to shine. Other kingdoms will fall; other kings will fall, but Jesus, the King of kings, and His kingdom will prevail.

2. The subject and text as applied to the Church of God: There is the changeful and the constant in Christianity; the rise and the fall; the formal and the spiritual; the false and the true. The Bible has promised that the gates of hell shall not prevail against the Church of God. Ezekiel's vision of many waters (47:1), Joel's prophecy of the outpouring of the Spirit verified on the day of Pentecost (Acts 2:1-4) show that God is with His Church. The Holy Spirit is said to be the Abiding Comforter, who will abide with us for ever. He represents the constant in the Church. And with all the changes that come, which are many, He has promised not to leave.

In the history of the Christian Church, in Jewish and apostolic; in the dark and the middle ages; in the reformation and times of revival this truth has been illustrated. The

Church has passed through days of gloom and starless nights; dreary years of tempest, frost, and snow; in wintry blasts and wearisome times, but light has come. God's ways may seem dark and mysterious, impenetrable and hostile, but in Him no darkness dwells. Light and truth will break forth from His Word and providence to chase away superstition and error; to make the world happy, intelligent, and pure. "At evening time," improbable or impossible as this may appear, "it shall be light." "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."

3. The subject and text as applied to the individual in human experience. How changeful all seems until we come to the light of the glorious gospel of Jesus Christ.

a. In the conversion of the sinner. Sin is darkness. The penitent struggling with sin and temptation, forsaking the world and turning to God, sees little light at first, but later, when blessed with salvation, great light appears, as with Saul of Tarsus on the way to Damascus. At length hope dawns, a voice is heard, and mercy shines.

b. In the life of the Christian. Abraham learned that God could provide in extremity; "Jehovah Jireh." Abraham offered his son. God bless the mothers and fathers who are now giving their sons. Let us remember, "God gave his only begotten Son." Jacob found that things which appeared against him at one time were only passing clouds for a brighter light. Israel in Egypt and David in trial discerned the silver lining. God turns the shadows of life into morning and to those who trust Him, the night shineth as the day. But the Christian must trust God implicitly. All doubts and fears and love for carnal self must go, that Christ may be all and in all. Now, "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7). And He the witness gives to loyal hearts and true, "For by one offering he hath perfected for ever them that are sanctified. Whereof the Holy Ghost also is a witness to us" (Heb. 10:14, 15).

c. In the death of the saints. In life's evening light is desired. Nothing is more common than the craving and demand for light a little before death. And with the poet we say, "Change and decay is all around I see, O Thou who changeth not, abide with me." Happy those to whom the valley of the shadow of death is lit up with God's presence. Unhappy those whose darkness is eternal night. "Unto the upright there ariseth light in the darkness." "At evening time it shall be light."

BEVERLY, MASS.

The Sons of God

BY MRS. J. T. JENSEN

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not" (1 John 3:1).

LET US stop a moment to praise and give thanks to our Lord for the privilege, if we so desire, of being brothers and sisters of Jesus. "And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ" (Gal. 4:6).

Have you been born again? You answer, "Yes, I certainly have." Have old things with you passed away, and all things become new? If so, how does it come that I saw you all dressed up in the latest style, gayly tripping along with the thoughtless throngs to enjoy the evening at the movies? And reports from the town gossip state with most scandalous effects that you came forward at the last revival and took a stand for Jesus before the whole congregation, and now you spend the Lord's Day out at the lake fishing, and gossiping about those who are truly willing to give up their own pleasures.

Truly I repeat with soul travail, "My little children, of whom I travail in birth again until Christ be formed in you" (Gal. 4:19).

Let me admonish you to so live that you can apply the following words unto yourself: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Romans 8:1, 2). Some wonder greatly why infidels have high sport while looking at the walks of so-called Christians; but from the bottom of my heart I do not blame them. I truly think they are justified in not being hungry to seek food taken from the same sham kettles. "For it is written, that Abraham had two sons, the one by a bondmaid, the other by a free-woman. But he who was of the bondwoman

was born after the flesh; but he of the free-woman was by promise" (Gal. 4: 22, 23).

Still, in spite of these divine truths the world will go on in its adulterous desires, catering to the wiles of the bondwoman, openly assisting her in her relentless and wicked desires toward the free-woman. Again we prove the truth of the holy Scriptures: "But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. Nevertheless what saith the Scriptures? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the free" (Gal. 4: 29, 30).

Praise Him again with hearts and tongues and voices, for in spite of all the manner of things the world may say and think and call us, we are still the sons of God, and as such we are also free.

The Holy Spirit in the Sanctified Life

BY REV. E. A. GIRVIN

In Two Parts--Part One

THE HOLY SPIRIT, the third Person in the Trinity, or Godhead, is called by Christ the Paraclete, or Comforter, and the Spirit of truth. His attributes are eternal being, omnipotence, omniscience, omnipresence, infinite wisdom, goodness, and love. He is called in different parts of the Scriptures the Spirit of truth, of life, of burning, of love, of joy, of peace, of hope, of power, of promise, of prophecy, of knowledge, of understanding, of counsel, of grace, and of glory.

The Holy Spirit proceeds from the Father and the Son, the first and second Persons of the Trinity. He is always proceeding, always flowing, always in action, as typified by fountains, waters, rivers, and movements of the atmosphere.

He dwells in the Church, the mystical body of Christ, consisting of all those who have been baptized by Him into this glorious body.

His chief work during this dispensation, or age, is to save sinners and sanctify believers,

to testify of Christ, to bring to the remembrance of the saints all things that Christ has said unto them, to teach them all things, to guide them into all truth, to glorify Jesus, to receive of Him all that is His, to show it unto the saints, and also to show them things to come. The Holy Spirit does not speak of Himself, but receives the words and works of Jesus, and reveals them unto His disciples.

In other words, as the Son revealed the Father, who was manifested in Him, even so the Holy Spirit reveals Christ, who is manifested in Him. As Jesus did not speak His own words, or seek His own glory, but glorified the Father, so the Holy Spirit does not speak of Himself, or glorify Himself, but glorifies Christ. As Jesus was incarnated in the form of a babe, and His human body grew to manhood, so the Holy Spirit on the day of Pentecost entered the mystical body of Christ, which has been growing and will continue to grow until it is complete at the *parousia* of its divine Head.

The Holy Spirit reveals Christ, not only in all His divine attributes as the eternal Word, dwelling in and with the Father before the foundation of the world as the only begotten Son, the brightness and image of God, but also reveals Him in the full scope of His redemptive ministries and sufferings; as Christ born of the virgin, Christ the Man of sorrows, emptying Himself and taking the form of a servant; as Christ crucified, Christ resurrected, Christ ascended to heaven, Christ as our great High Priest and Intercessor. This the Holy Spirit could not do until all these things were accomplished by the Son of God. Hence it is that our privileges of fellowship with Jesus in the Holy Spirit are infinitely greater than those enjoyed by the disciples who associated with the Lord during His ministry on earth.

The Holy Spirit creates in the heart of every regenerated person a desire for holiness, and illuminates those portions of the Word which set forth the privilege and duty of every believer to be cleansed from all sin by the blood of Jesus, and to have an inheritance among them that are sanctified. Thus the Holy Spirit gently guides the disciple into all truth, and brings him to the point where he is willing to utterly and eternally abandon himself to God. When the Christian reaches this stage the Holy Spirit brings before him some blessed promise of full salvation, and enables him to accept it individually, and believe that the work of sanctification is wrought in his heart, and that he is baptized with the Holy Spirit. While thus helping the seeker to exercise sanctifying faith, the Holy Spirit applies the blood of Jesus to his heart, destroys indwelling carnality, and eradicates every vestige of sin from his whole being. He then certifies to the sanctified soul that the work is wrought. This is the witness of the Spirit.

Let me here suggest that our conceptions of the different works of grace accomplished in the heart of the believer by the Holy Spirit should be dynamic, rather than static. Too often we conceive of sanctification as a work effected by the Holy Spirit at a certain moment, in the sense in which a house is built by a mechanic, who thereupon leaves the house to its occupant. In our thought the work is detached from the worker, and we consider it as a thing done, rather than as an operation begun at a certain definite period of time, and thereafter continuously maintained by the same operator. How often we hear Christians speak of their sanctification as if it were something that the Sanctifier had deposited in their souls, and which remained there ever afterward, independent of and apart from the Holy Spirit. I fear that many of the brethren think of salvation and sanctification as blessed, holy things created in their inmost beings at the moments respectively of their regeneration and sanctification, and left there by the divine Artificer. Have you ever heard such a testimony as this: "Thank God for a salvation that keeps me," or "Thank the dear Lord for a sanctification that gives me complete victory"?

The truth, as near as I can express it, is that at a certain instant the Holy Spirit cleanses the heart of the child of God from all sin by destroying carnality, or the flesh; that at the same instant the believer is baptized or filled with the Holy Spirit; and that the twofold work of cleansing and filling thus begun and thus wrought, is thereafter continuously maintained by the indwelling Holy Spirit. The work of sanctification is complete at the moment of sanctification, but it is not finished; it is continuously maintained thereafter. "The blood of Jesus Christ his Son cleanseth us from all sin." The thought here is not only present, but continuous cleansing. We lose the truth if we fail to conceive of the divine activities within us as dynamic, or power in motion, rather than static, or power in equilibrium.

Two simple illustrations will clarify the point. The curtains of a darkened room are lifted, and it is immediately filled with light. The transaction is complete, but not finished. If the light does not continue to shine in, the room will be as dark as before. The darkness has been obliterated by the light, but the in-

Love

BY MRS. E. E. TURNER.

LOVE, that strange but real emotion,
Mighty, live, impelling force,
Moving every heart to action,
O'erturning all within its course.

Love, a great and mighty ocean
Filling every human soul,
Surges with a sweet devotion,
Heals the wounds and makes them whole.

Love, that stoops to render service,
To the one in dire distress,
Soothes the aching heart with kindness,
Bids the weary be at rest.

Love, that flows a streaming fountain
From the heart through loving eyes,
Winds its way to hearts so burdened,
Brings to them a paradise.

Love, that moves the soul to action,
Never dormant, never still;
Every nerve is thrilled with action,
Warming hearts so cold and chill.

Love, that steals the heart's affection,
From the things of time and sense,
Love for Jesus gains admission
For Him alone, a love intense.

Love, that shows the Christlike passion,
Of earthly comforts all deprived,
His heart by love was moved to action,
On the cross He bled and died.

Love, revealed in Christian spirit,
Swayed by zeal and holy fire,
'Twill sacrifice, life to inherit,
The ease and wealth of earthly hire.

LOVE that prompts the heavenly pilgrim,
The cold and storm will manly face,
Lest with Christ he breaks connection
His trodden path to church is made.

Love, the hallowed place of prayer,
Denier holds, than human ties,
Jesus' voice so sweetly there,
Causes anxious care to die.

'Tis there the weeping eyes are stained,
The soul is bathed with tears,
And like a sweet refreshing rain,
The peace and love of God appears.

Love never fails God's Word to search,
The perfect will of God to man,
Impelled by strong undying thirst
It's pages to peruse and scan.

Love, the stingy soul will broaden,
Open up the fingers clenched;
To the mighty dollar holden,
And the pennies tightly pinched.

And love, one-tenth to God will pay,
Smiling on the debt of love,
While a thousand offerings it will make
To Jesus, over and above.

Love within its grasp doth hold
Power to make lives circumspect,
Well-rounded Christians, from Christ's mold
This life can love, alone, perfect.

Love, the greatest of the three,
Bestowed gifts, of import vast,
Faith and Hope and Charity,
Not one is equal to the last.

stant that the curtains are lowered and the in-pouring of the light prevented, darkness prevails. "If therefore thine eye be single, thy whole body shall be full of light." "If therefore the light that is in thee be darkness, how great is that darkness!" I turn on the electric current and thus set in motion a machine. Every part of the complex mechanism is in action. But the same mysterious, invisible energy which was required to initiate the action of the machine must be continuously applied in order to maintain its operation. A familiar instance of this is the electric car.

Another great truth involved in these considerations is that the conditions which have to be met by the believer in order to obtain the experience of sanctification must continuously be maintained by him if he would retain his inheritance among the sanctified. God's laws in the realm of grace, as in that of nature, change not. They are immutable. As complete devotion and implicit faith are the indispensable prerequisites to entering into the fulness of the blessing of the gospel of Christ, so at every step of the way are they essential

to the continued enduement by the Holy Spirit and continuous enjoyment by the disciple of the glorious experience of holiness of heart.

Another error, which I fear is quite common among the Lord's holy people, is the belief, perhaps not expressed but really entertained, that, because this is the dispensation of the Holy Spirit, and we are filled with the Spirit at the instant of sanctification, the Holy Spirit alone abides within us, and the other two Persons of the Trinity are, at least, external to us, if not far removed in their heavenly dwelling-place. Many Scriptures teach us that the Father and the Son dwell in the hearts of the sanctified. I quote a few words from John 17: 23: "I in them, and thou in me, that they may be made perfect in one." The chapter concludes with the blessed words, "I in them." The Apostle Paul prays: "That Christ may dwell in your hearts by faith" (Eph. 3:17); and in another epistle he declares: "To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory" (Col. 1: 27).

church-going people." The shepherd must look after the flock. If the good shepherd, while going through the flock, finds any of his sheep in the "bogs" or "brjars" he immediately, with his crooked staff, lends a helping hand. So must the successful pastor visit among his people and always be ready to aid any who might be in need. While visiting make it a point to inquire into their spiritual standing with God. In every home you visit find out if there be any unsaved, and make it convenient to have a personal interview with them. If there are any of your members who are unsanctified, press upon them the need of a deeper work of grace. Let each member of the family visited know that you are personally interested in him.

Always try to make it convenient to read a few passages from God's Word and pray with them before you go. There will come times when emergencies demand an extra call. If the tidings of serious sickness reach you from any dwelling, lose no time in getting there. A soul may be very near eternity and may need your presence and prayers. The person who wants you is the person you want to go to.

Always be on the lookout and at your post of duty where you can render service for the Master. Never neglect the poor for the more wealthy; to do so is to be a respecter of persons, which the Bible says is a sin. Every herald of God's Word should be, as Paul has said, "Commending ourselves to every man's conscience in the sight of God." We are told that the "common people heard him [Jesus] gladly." Therefore have no pets or favorite resorts. Neither let anybody in the congregation "own you."

While making pastoral visits show yourself interested in whatever your people are doing, and then repay yourself by making them interested in what you are doing. The pastor should not try to do all the work himself, but enlist every member and every young convert into active service for the Master. Have them take part in the devotional and testimonial services. One writer has said, "If a new convert does not open his lips in some devotional meeting during the first of the thirty days, he is apt to remain tongue-tied for life," so push them out. Keep the whole church at work. If there are enough young people in the congregation who are interested, then organize them into a Young People's Society, as our Manual provides, where they can have a special opportunity to take a part in public meetings. Let the spiritual welfare of all have first place in your labors, and as the spirituality of the pew will rise no higher than that of the pulpit, then let the pastor keep constantly under the anointing of the Holy Ghost. This he can do by living a life of prayer.

Always have a hearty handshake and a smile for all you meet. "If thou would have friends, show thyself friendly." Above all, keep the holy fire of God's love burning in your soul, that you may be enabled "to feed the church of God, which he hath purchased with his own blood." "Not by constraint, but willingly; not for filthy lucre, but of a ready mind. . . . And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

Inclosed please find renewal subscription to the HERALD of HOLINESS, and accept our appreciation and congratulations on your success. It is truly progressive, aggressive, but not suppressive. In some sense it reminds me of a sign in front of a cafeteria, initialed B. B. and M., meaning bigger, better, and more of it. Success to our Publishing House family.

T. S. MASHEBURN.

Inclosed please find my renewal to the HERALD of HOLINESS. I have been a subscriber for the paper ever since it was first published, and have never found any paper so clean and good as this one.

REV. J. F. WHITE.

The Lord bless the HERALD of HOLINESS, the best holiness paper we have.

Vilonia, Ark.

LEE L. HAMRIC.

The Successful Pastor

BY REV. R. S. RUSHING

TO BE a successful pastor in the true sense of the word is to be a successful soul-winner. There are a number of things which are essential to the successful pastor.

He should know that he has peace with God; that he has been saved from all sin, and filled with the Holy Ghost.

He should know that God has called him to preach the unsearchable riches of Christ. This he can know beyond a doubt, for God still calls men today to preach His Word as He did in days of old.

The Apostle Paul tells us in Ephesians, "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry." Thus we see some are especially called to be pastors.

To be successful in this calling is not merely to get men to unite with the church, but to be instrumental in turning them from sin to God. Therefore true success rests upon the spiritual side of the pastorate. There are manifold duties involved in this grand and glorious work of being a successful pastor.

First of all, he is to preach the Word in all of its purity. For this purpose was he called and sent forth by the "great Shepherd of all." Not only is he to preach by precept, but by example as well. As Paul exhorted Timothy to "Preach the word; be instant in season, out of season," and to "let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity."

If the pastor preaches one thing, and practices another, soon the confidence of the church and community is wrecked and he will then have no chance to win them to Christ. He must have the confidence of the people whom he desires to win! This he can gain by right living and taking a personal interest in everybody. Nothing gives the minister such heart power as personal acquaintance with, and personal attention to, those whom he desires to influence. Especially is personal sympathy welcome in season of trials. The pastor should feel free and at home in every one's home; visiting their sickrooms, kneeling by their empty cribs, soothing their broken hearts, and praying with and for them; by so doing he will gain their ear and win their affections, and this is a great step toward winning them to Christ.

The majority of all congregations, rich or poor, are reached and influenced, not so much through the intellect, as through the affections. Thank God, this is an encouraging thought; that even the humblest minister can become a

faithful and a successful pastor. Every herald of the gospel who loves God, loves his Bible, loves his fellow-man, and who hungers to win souls to Christ, can be a good pastor if he honestly seeks to become one.

Second, the pastor must study the Word of God and, as one writer has said, "Be prepared to say something, and then say it." Not only should he acquaint himself with the Word, but he must study the people whom he serves and fully acquaint himself with their different and peculiar needs.

Third, another very essential duty of the pastor is that of pastoral visiting. One writer has said that "a house-going minister makes a

Nineteen Counts Against the Tobacco Evil

BY REV. D. E. MILLER

1. It is a filthy habit.
2. It is a waste of money.
3. It is a bad example for the young.
4. It dulls the mind and stunts the growth of children.
5. It decays the teeth and fouls the breath.
6. It is the cause of many diseases. P. S. Grant died from a tobacco cancer of the tongue.
7. Cigarette smoking affects the lungs and causes consumption.
8. Science teaches it is a poison. One drop of nicotine placed on the tongue of a cat will produce instant death.
9. Innocent babies have been found dead in bed, caused by poisonous fumes from parents who were pickled in tobacco.
10. It is even more harmful to the land that it is farmed on than any other crop.
11. It is an abnormal lust of the flesh, and calls for something more, generally booze.
12. It is degrading, and has more victims in the saloon than elsewhere.
13. It is a hereditary evil, and affects innocent unborn infants.
14. It is condemned by most all church rules and disciplines.
15. It is not in line with the teaching of the Bible.
16. Christianity means Christlikeness, therefore no tobacco.
17. It is good to kill lice on calves, but very hard on the calves.
18. When you go to church just lay your "cud, or cigar" on the outside, and it will be safe; nothing will touch it.
19. Tobacco was made by the Almighty for a large green worm with a horn on its head, so don't be a green worm and horn so fiercely when your idol is condemned.

How Can I Become an Efficient Minister of the Gospel?

BY EDITH P. LONG

WE HAVE many young men and women today who are saved and sanctified and called to the ministry. It is a sad fact that many of them think they have a full equipment for the ministry and are fully prepared to go out and preach the gospel; and then without taking any time for preparation or cultivation of the mind or heart, or any of their qualities, they swing out and without waiting God's time, take their life and work into their own hands and become — what? An efficient man or woman of God, doing His work in His way, and a success in the ministry? No, but in most cases a failure.

Men of today tell us, "All the equipment one needs is to be sanctified wholly," and suggest that time spent in our schools or anywhere else in preparation is that much time lost, as we might have been in active service in His work during the time we are losing in school.

We find that this kind of teaching is not in harmony with the Word of God, but that in each instance where God used a man for some specific service He first put that man in training.

When God was looking down on Israel in bondage in Egypt and heard their groanings, He remembered His covenant with Abraham and Isaac and Jacob and had respect unto them, and began to plan for the deliverance of Israel. In this plan He must have, or rather desired, human aid, and looked around for a man. In Pharaoh's court He found a man who had spent forty years in developing sterling qualities and manhood, a man who had made such good use of these forty years of his life that God knew that with forty years more of specific training under His direction he would develop into the man He could use in this great work of leading Israel out of their bondage. At the close of the next forty years, or after Moses had been in training for eighty years, God was able to use him to do the greatest work for Him recorded in history.

When Jesus wanted men to whom He could entrust the affairs of the kingdom on earth, He very carefully selected twelve men and called them first into training. These twelve men spent three years under the most careful training and close supervision of Jesus. They sat at His feet and learned of Him. They were sent out into some active work and received training along that line. After three years of the best possible teaching a man could receive, Jesus could leave them to carry on His work, but that only under the guidance and leadership of the Holy Spirit.

John the Baptist spent years in training out in the wilderness before he was ready to herald the coming of Jesus.

When God wanted to send His first missionary to the Gentiles, He chose a man with an education, one who had his powers developed, one who was full of energy and activity. God saved and sanctified this man, then gave him a postgraduate course, which took fourteen years more of training. When God did send him out to take up his life work, Paul was the most powerful and efficient preacher and missionary that the world has ever known.

These men's lives are proof that God considered training to be necessary for a minister; and we find no Bible incident where God used a man without training or developed powers in doing any great work He had to do. If this was necessary in days of old, surely we must expect today that God desires the same thing of His workers — developed powers and efficient training for service.

Out in the business world today men are realizing the need of trained men with developed powers and fully equipped for their line of work. How much more is God in His great line of business looking for men with developed powers, men who are trained and fully equipped

and able to understand His business, and able to do the most efficient work for Him. In the business world, if it is impossible to find men who are trained and equipped for the work, the business is handicapped and, in spite of the money and power that may be back of it, may fail. Just so in God's great business; and it is a well-known fact that His work is suffering because of the fact that He is unable to get hold of efficient men to do the work.

When I decided to enter the business world as a stenographer I started off to school. Not only did I learn to run a typewriter and take shorthand notes, but I developed my mind along that line of business. I learned how to concentrate my mind. I took every branch of study that I needed for development of my powers for that line of work. I had my mind trained to think quickly along certain lines, and when I entered active service in the business world I found I could not have handled the work without every bit of training I had received, and further, I had to keep on the stretch all the time after entering the business world in order to keep to the front. Not one of my friends suggested to me that I ought not to waste my time going to business college, but should just go at once to the city and take a position as a stenographer; yet, when I decided to accept a position in God's business and was planning to enter His "business college" my friends advised me not to take time for that, but to go at once to the city and take a position.

We need not put forth any argument to show that we must be prepared and equipped for work in His service, for that is a self-evident fact when we look at the matter from a common sense point of view. What qualities then must I possess and how can I cultivate them in order to become an efficient minister of the gospel?

First of all, I must be saved and sanctified. I must know beyond a shadow of a doubt that my sins have all been blotted out and that my heart has been cleansed from all sin through the blood of Jesus. This is absolutely essential. However, the fact that I am saved and sanctified does not make me an efficient minister, ready for active service. It merely puts me, as raw material, into God's hands ready to be trained and developed into that efficient minister.

God has placed in my hands sixty-six text books from which I may gain all the knowledge needed along any line for His work. These text books were composed and arranged by Himself, the only One who knows all the details of the business and therefore the only One capable of preparing the text books. In these books He tells me the qualities which I must possess and then develop, some of which are as follows:

Grace and peace are essential qualities, for He says they must be multiplied in me. Then I am to add to these qualities virtue, a life that is clean in every respect, and knowledge, temperance in all things, patience, joy, long-suffering, gentleness, meekness, and faith. God knows the fields I am to work, and knows the people, therefore is qualified to reveal to me my needs for the work. God knows how the people will try me and tells me to develop the needed patience. He knows how I will be misunderstood and mistreated and warns me to have on hand a stock of long-suffering and gentleness. He knows how hard and dark the days will be sometimes and therefore tells me to cultivate joy so that there will always be a source of supply within, regardless of what the surroundings may be. He says I must add love to my qualities. He knows how many apparently unlovable people will be in my parish and that a reserve stock of love will be a necessary quality. He also says, add knowledge.

Knowledge of what? First, a knowledge of God and Jesus Christ, that I may know something of the magnitude of the redemption price and understand the plan of salvation. I must have a sufficient knowledge of myself to enable me to know that I am but a human being, and subject to mistakes and errors, just as truly as are my parishioners. I must have a knowledge of what salvation and sanctification do for folks and also something of what they do not do for them, so that I will be able to discern that all my people may not be possessed of the carnal nature. I must be able to understand my people and take into consideration their past life with their different environments, different training, different teaching, and all the different influences that may have come into their lives. I must be able to realize that my people are also human beings with natural appetites and desires and that everything they do or say that is not in harmony with my theories is not due to the carnal nature.

I must study my people and learn how to catch them. When Jesus called me to go out and "fish for men" He expected me to catch them, and in order to successfully fish for men I must understand them just as truly as I must understand different fish in order to successfully fish for them. Once I tried to fish for mountain stream trout, but I did not understand the trout and they would not let me get near enough to even show them my bait. I found just one fish that would consent to look at my bait and after studying it carefully for several minutes he turned and left, seemingly saying, "No, thank you, that does not look very relishing to me." I must understand the people well enough to know the method that will reach the different ones, and even be ready to cast aside all prearranged methods and do the unusual where necessary. In fact, I must be "all things to all men that I may win some."

God has not agreed to automatically make an efficient worker or minister of me, but He expects me to put forth every effort of my being to develop those qualities which He has given me. Paul writes to Timothy, "Study to show thyself approved unto God, a workman that needeth not to be ashamed."

God has agreed to give me everything I need, but He has not agreed to let me sit calmly down and let Him just pour those things into my life. He has promised to give me patience, but how? By bringing those things into my life that would tend to make me impatient and will cause me to bend all my efforts to keep patient under those things; and each time I do that I will have on hand a greater stock of patience. He has promised to give me knowledge, but this only as I put all my mental powers on the stretch after knowledge. God says forbear one another, and this forbearance is a necessary quality of the minister, and He will give me this quality by allowing me to be thrown with people who are mighty hard to get along with, and thereby give me a chance to cultivate the habit of forbearance.

In order to be an efficient minister of the gospel I must be well rounded, and have developed all my physical, mental, and spiritual powers. I can not be an efficient minister with a weak and suffering body. I must have developed mental powers, because I will continually meet problems in my ministry that will require the action of all my mental powers, accompanied by the wisdom of God, to solve. I must be developed spiritually. I must have a faith developed till it will not shrink nor fade in the face of seemingly the most impossible things. I must have such a firm belief in the God of the Bible and in prayer that there will be no place for a failure on His part to do exactly what He says He will do.

If I am really desirous of cultivating the qualities essential to a successful minister I have only to give myself over into the hands of the Lord for this purpose, and as He says that He satisfies the desire of every living creature, I may be sure that He will bring into my life just those things which may make it possible for me to develop along these lines. Then it is up to me to accept these things as from the

hand of God, not as judgments or punishments from God or hardships and trials, but as opportunities for developing the qualities. He sees that I need as one of His ministers.

Then there is a pruning and fanning process that must take place in my life in preparation for an efficient ministry. There are many habits which have grasped me during my life and many things about my life which, though not sinful in themselves, will handicap my work as a minister. I may have developed a tendency to foolish talking and joking, and this will have to submit to the pruning knife; and in its stead I must develop a habit of talking and thinking of heavenly things. I may have a love for social gatherings so that I will seek the fun and frolic of the social function in preference to the place of prayer. If so, this must be pruned off, for an efficient minister is not made at social functions. Then there are the little things, the trash and chaff in my life, which in order to remove I will have to submit to the fanning process. My father used to have wheat stored in the bins. It was perfectly good wheat, but was mixed with chaff and trash, and when he wanted to put any of that wheat to use, to be milled into flour or to be sown to produce more wheat, he first got out the old fanning mill and the wheat was put through the fanning process until it came out, not purer wheat, but wheat absolutely free from trash and chaff and now ready for use. So with my life. I may have to submit to the fanning process, and it may not be a pleasing process, but if I can come out pure wheat ready for God's use it will abundantly pay. In Malachi we read, that He sitteth as a refiner of silver, and that He is purifying and purging me as gold and silver that I may offer to Him an offering in righteousness. Thus we see that God does not expect us to be ready for efficient service without the refining and purging process.

Now, when am I going to begin this real preparation for my work as a minister? I may say,

"I can't settle down too soon. I will just take all the fun I can get now and when I get to be a minister I will act like a preacher ought to act. I will say what he ought to say, then I will leave off all these things that would hurt my ministry." But I will find that receiving ordination and putting on a ministerial coat will not change me at all. As I am now, so I will be with the ministerial coat on. No, if I am going to be an efficient minister I have no time to fool away. Every moment of my life must be lived with the one aim in view, to become an efficient minister.

I doubt much whether there is a place anywhere where I could have so good an opportunity for developing into an efficient minister of the gospel as here in our own Olivet University; here where we are taught the Word of God, pure and unadulterated; where we have the privilege of sitting under the teaching of a man of God, who believes in a practical, common sense, holy religion; one who knows God and the Bible, who understands human nature, and who believes the Bible from cover to cover, and who sticks so close to the Word of God in his teaching that when censured for "condemning us" can say, "Brother, I'm not condemning you. I did not write the Bible."

With all the opportunities with which I am surrounded here in Olivet all I need to do in order to become an efficient minister of the gospel is to begin now to get myself under control, to line up with the practical teaching I am receiving daily, keep wide awake and alert, and on the stretch after God, continually saying "Good-by" to all the things that handicap, and do my utmost to keep up with the vision that God is broadening out before me day after day as I sit in the classroom. This, accompanied by a life of ceaseless devotion and much waiting before God in prayer, will give Him a chance to make of me what He had in mind in putting me in Olivet University.

OLIVET, ILL.

Nazarene University

BY H. PEARL DIXON

THE SCHOOL year of 1917-18 with the university at Pasadena has been a memorable one. At a time when crises seem to be the common experiences of every sacred and secular social institution, the school for Christian education has apparently come in for its share, and the Pasadena University, along with others, has suffered her losses; but, thank God, not defeat. We believe that the suffering has been in the permissive providences of God, and is working for her own blessing and purification.

A great loss was sustained in the departure, by death, of our honored president, Dr. Walker, shortly before the end of the term, and it has been the grace of God alone that has made it possible for such sudden and great loss to be borne in submission. The sufficiency of His grace in the lives of those individuals composing any organization is what gives victory to that organization as a unit, and it is this fact that has won victory for our school this year.

In the history of God's people we find that it was always the trusted and tried few who preserved His truth at a critical period. The student body this year as compared to that of other years has been small, but of superior character. Every one of the thirteen graduates from the various departments not only have completed their prescribed courses credibly, but also have left the institution with a present and precious experience of salvation in their souls. We thank God for this. The faculty in faithfulness and long-suffering, with patience, have continued steadfast in hope and untiring in labors, and now rejoice exceedingly in the realization of God's promises fulfilled.

The marvelous deliverance from financial distress, as concerning the sixty thousand dollars indebtedness upon the campus, came directly from God in answer to believing prayer, and all delight in giving the glory to Him, who found in N. O. Henricks, of Canada, a man to whom He could entrust means and direct also

in its disposal. Every teacher and student now walks a campus freed from debt.

Because of the manifest favor and presence of God it was no wonder that June 5th, commencement day, was fraught with great blessing and glory. The morning address by the new president, Rev. A. O. Henricks, upon the subject, "The Christian College and University," was listened to by a large audience. With the mighty unction of the Holy Ghost President Henricks championed the cause of Christian education, declaring the religion of Jesus Christ to be the only thing that can satisfy the human heart, strengthen the will, and vitalize the intellect. Referring to the present world struggle he cited instances of the German spirit within our own country in the I. W. W.'s; in the class spirit of hatred between capital and labor; and also in religious circles, and he showed that here is where the great and directing influence of the Christian college and university is needed.

The afternoon sermon was preached by Senior General Superintendent H. F. Reynolds. His theme was "Working Together for God." The Wilde-Knight quartet furnished the special music. The blessing of the Lord was upon the congregation and great liberty and freedom in the Spirit was enjoyed.

The prospects for a prosperous term the coming year were never brighter. With faith in God and confidence in those whom He has given us as leaders we have no fear, but press forward to accomplish all that He purposes, and our founder, Dr. Bresee, hoped for the Pasadena University. The campaign work is proceeding nicely. Over forty thousand dollars has already been given in cash and pledges, above the sixty thousand dollars given by Mr. Henricks, and many of the churches of the District have not yet been visited.

"Our God is marching on!" May our sister schools find Him for their Savior as we have, in our prayer.

Is It a Sin to Use Tobacco?

BY F. V. TAYLOR

PAUL says, "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (2 Cor. 7:1).

The prophet says, "Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not?" (Isaiah 55: 2).

Perhaps many people don't see the evil of this useless habit as we do down here in the hills of Kentucky. Sometimes our hearts are made to bleed when we go into homes almost destitute of food and clothes and find almost every one in the family using tobacco: fathers, mothers, boys, and girls are all chewing the same kind of stuff. Can all these souls be condemned for this habit? We know not. For many of them are following the example of the ministers who stand before them and proclaim the gospel of Jesus Christ to save from sin.

As long as the ministry is filthy we can not expect the laity to be otherwise. A minister was called upon to know why he had not been sending his children to school. It was learned that he was keeping them at home to labor in his tobacco crop. At this time when foodstuff is so scarce and restrictions placed on flour, sugar, and meat, I know of two ministers who are putting out large crops of tobacco.

Many parents are denying their children food, clothes, and education in order to keep up this filthy habit. Is not this alarming? And shall we not continue to cry out against this sin as all others? The tobacco bill of America and Europe would feed the entire population of the world. An English writer has said that there are four billion pounds of tobacco produced annually. This is nearly all chewed, smoked, and snuffed to poison the pure air God has given us to enjoy. Is it not a sin?

Hundreds of thousands are paying four or five times as much for tobacco as they are giving for all benevolent purposes. This is a great sin within itself, besides it robs man of vigor, vitality, manhood, and finally his soul. Five hundred million of the race bow to this filthy tyrant, and its general accompaniments are anything but good; usually they are whisky, low groggeries, profanities, and all manner of rowdiness. Virtue and cleanliness are natural associates, so also are vice and filth.

"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man" (Eccl. 12:13).

HIGHWAY, KENTUCKY.

A Letter From the Front

[The following letter was written to Rev. H. M. Chambers, pastor of First church, Kansas City, and will no doubt be of interest to all of our people.—Managing Editor.]

PARIS, June 12, 1918.

DEAR PASTOR:

In a few hours will be on my way to "somewhere in France." Thus far the work has been interesting; particularly so since arriving in France. The real work, however, will soon begin, for which I am truly pleased. In the United States one has the fact of war in mind; but here is the real presence of war. Each morning and evening the papers (two to four pages only) give the news of engagements not over fifty miles distant (and some nearer still) from Paris. I have witnessed but one air raid over Paris, the Boche for some reason quieting down after we came. The long distance gun drops shells "somewhere" in the city limits; and one grows accustomed to the explosions. From my observation of the morale of civilian Paris, that part of course which I can see in a small radius, I am convinced the Boche has not attained his purpose in this long range bombardment.

I am sure my present confidence and trust in God is helped largely by your prayers, and the prayers of the church. All along, and during, the United States part of my journey the brethren and sisters covenanted to pray daily for me. I desire yourself and the church at Kansas City (as well as in other sections) to know that I appreciate your praying, and covet the continuance.

A very real and essential service to be rendered by those in the United States is to not believe reports unless clearly official. The propaganda of the Boche is deadly; but it must be believed in order to be effective. So if none believes it is rendered harmless. Viewing the propaganda work of Germany from a distance of fifty miles is far different than when five thousand miles away.

Another service is a united volume of prayer for the success of the allied arms. Just as I used to pray (and do still) that all the church could pass through the Publishing House that they might really know, just so do I pray that my beloved country could pass through this fair

country and really realize what this awful war means. I am sure it is no impossible task for any Christian to ask God to help the allied arms.

Personally, I am conscious of His presence. With confidence and trust in Him whose I am and whom I serve I go forward. The sovereignty of God is the issue, not mere international boundaries. What better service or place for a Christian than in helping to prove before a world, altogether too gainsaying, that God is still God of all the universe, and Christ is the coming Prince of peace and Lord of lords!

I pray daily for the church. What my future connection will be I know not now; but one thing I know, whatever that connection may be, it will be carried on with a message gathered from a vital contact with the greatest upheaval this world has ever witnessed. May God bless you richly in your work for Him, and keep you steadily on your way. My regards to the family.

Yours in Him.

C. A. KINDER.

... Are not even ye . . . ?" (1 Thess. 2:19).

31. To win souls (missionary work) will bring our future glory. "They that turn many to righteousness (shall shine) as the stars for ever and ever" (Dan. 12: 3).

PHILADELPHIA, PA.

A Peculiar People

BY REV. GEORGE E. GRETZINGER

"Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" (Titus 2:14).

NOTE A few of the many Scripture texts to prove we are God's peculiar people.

We love Him because He first loved us. "We know that we have passed from death unto life, because we love the brethren." "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." "As many as are led by the Spirit of God, they are the sons of God."

"If any man have not the Spirit of Christ, he is none of his." "And every man that hath this hope in him purifieth himself, even as he is pure."

What are some of the peculiarities of God's children? They don't love the world, nor are they conformed to this world. They have set their affections on things above, they lay up their treasure in heaven. They will not be found at the horse race, at the dance, at the movies, nor be found in the saloon. They will not fellowship with the lodges, will not buy or sell on Sunday, or go on Sunday excursions. They do not spend their money for tobacco, or any other filthy habit. They go to Sunday school, if possible, are in their place in church on time on Sunday, attend prayermeeting, and are willing to speak, sing, or pray as the Lord leads.

How do they dress? Neat and plain. They ask themselves, Does this style please God, or does it look too much like the world? Does it grieve the Spirit of God to have me wear this? O Spirit of wisdom, help to be led by Thee, that I might show to the world that I love Thee more than I care to follow the fashions of the times.

God's children do not spend their time in idle talk, but will delight to talk about the things of God. They will not say things about others they would not say in their presence. They redeem the time because the days are evil, reading such books and papers as will elevate their minds and feed their souls. They will not rob God in tithes and offerings, but will freely give as the Lord has prospered them. God's people will hold their earthly possessions with a loose hand, subject to His will, and will be peculiar because they sell their needless jewelry, and give the proceeds to help bring the gospel to the poor, lost-souls in heathen darkness, whom Jesus died to redeem by His precious blood. They will make the spot on earth where they are brighter for their having lived there.

When they were justified their chief desire was to glorify God, and when they were sanctified God gave them the victory, so they glorify Him in their bodies and spirits, which are His.

Their hearts will go out in sympathy for the lost and erring ones of this needy world. His children are patient at the providences of God. If He gives little or much of this earth's goods, they will praise Him.

May God make and keep the Pentecostal Church of the Nazarene pure and unspotted from the world. May she lift high her banner of holiness.

GRAND RAPIDS, MICH.

We are very grateful for the splendid paper, the HERALD of HOLINESS, that you are giving us. It gets better all the time and I wouldn't be without it. Blessing upon you in the good work. WILLIAM D. SHELOR, Philadelphia, Pa.

Why We Should Do Missionary Work

BY REV. R. E. BOWER

THE FOLLOWING thirty-one reasons for doing missionary work—one for each day of the month—are given with the prayer that God may speak through His Word and call some to see their great duty and privilege:

1. Missionary work was God's plan for the ages. "The Lamb slain from the foundation of the world" (Rev. 13: 8).

2. To win souls is the will of God. "God . . . who will have all men to be saved" (1 Tim. 2: 3, 4).

3. Missionary work is God's good pleasure. "It pleased God by . . . preaching to save" (1 Cor. 1: 21).

4. In missionary work God's love will be gratified. "God so loved the world, that he gave his only begotten Son . . . that the world through him might be saved" (John 3:16, 17).

5. God's first gift noted in the Bible was not to the inhabitants of heaven, but to man on earth, in a foreign country. "Behold, I have given you . . ." (Gen. 1: 29).

6. Missionary work is co-operating with God in His work. "I have spoken unto them, but they have not heard" (Jer. 35:17). "How shall they hear without a preacher?" (Rom. 10:14).

7. At the birth of Christ the first message was a missionary message. "Good tidings of great joy, . . . to all people" (Luke 2:10).

8. The first gift Christ received as a babe was from a foreign country. "Wise men from the east . . . they presented unto him gifts" (Matt. 2:1-11).

9. The last gift that Christ will receive will be the converted kingdoms of this world. "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ" (Rev. 11:15), "Who will go for us?" (Isaiah 6: 8).

10. Christ's first words recorded in the Bible were about missionary work. "Wist ye not that I must be about my Father's business" (Luke 2: 49).

11. Christ's first salute publicly received was indicative of His missionary work. "Behold the Lamb of God, which taketh away the sin of the world" (John 1: 29).

12. The first activity of Christ recorded is in preparation for missionary work. "They found him in the temple . . . hearing . . . and asking . . . questions" (Luke 2: 46).

13. Andrew, Christ's first disciple, was a missionary. "He first findeth his own brother . . . And he brought him to Jesus" (John 1: 41, 42).

14. The first prayer Jesus taught men was a missionary prayer. "Thy kingdom come" (Matt. 6:10).

15. Christ's teaching on unity was founded on a missionary reason. "That they also may be one . . . that the world may believe . . ." (John 17: 21).

16. Christ's teaching on love was based on a missionary reason. "By this shall all men know that ye are my disciples, if ye have love" (John 13: 35).

17. Working for the unsaved (missionary work) was Christ's supreme purpose on earth. "For the Son of man is come to seek and to save that which was lost" (Luke 19:10).

18. Christ's first message after His resurrection was a missionary message. "Go to my brethren, and say unto them" (John 20:17).

19. Christ's first command after His resurrection was a missionary command. "As my Father hath sent me, even so send I you" (John 20: 21).

20. Missionary work was Christ's ascension command. "Go ye . . . and make disciples" (Matt. 28:19, R. V.), "Leave . . . and go" (Luke 15: 4).

21. The first coming of Christ was for a missionary work. "He hath anointed me to preach . . . to the poor . . . the broken-hearted . . . the captives . . . the blind . . . them that are bruised" (Luke 4:18).

22. "He (shall) appear the second time without sin unto salvation" (Heb. 9: 28).

23. "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations: and then shall the end come" (Matt. 24:14).

24. The only time that it is recorded that joy is in heaven is when there is a successful issue to missionary work. "Joy shall be in heaven . . . joy in the presence of the angels . . . over one sinner that repenteth" (Luke 15:7-10).

25. The first prayer noted in the Bible is a missionary prayer; it is for an unsaved man. "Abraham prayed unto God: and God healed Abimelech" (Gen. 20:17).

26. The last time in the Bible that preaching is mentioned it is missionary preaching. "To every nation . . . and tongue, and people" (Rev. 14: 6).

27. Missionary work is our duty. "We were . . . put in trust with the gospel" (1 Thess. 2: 4).

28. It will be disastrous to us if we do not accomplish missionary work and seek and save that which was lost. "If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it? and shall not he render to every man according to his works?" (Prov. 24:11, 12).

29. To win souls, which is to do missionary work, gives us joy. "We are rejoicing, even as ye also are ours . . ." (2 Cor. 1:14). (Paul speaking to his converts.)

30. To win souls (missionary work) brings us a reward. "What is our . . . crown

Into an Indian School With "The Story"

R. MYRTLE MANGUM

We had hoped to make the school the first day, but it was so hot we could not do very much. Besides we wanted to visit the officials and their homes first. This we try to do on first entering a town or village.

Kathiadi was a pretty little town, located on the bank of the beautiful Brahmaputra river, famous for having been the stream where one of the Hindu gods had washed away his sin, the sin being in the form of a hatchet. At the dictates of his father the son had killed his mother, and the hatchet with which he killed her clung to his hand. After days, yea months of wandering, bathing without results in the different rivers, he was at last directed to the Brahmaputra (son of the god Brahma) and while washing in its waters the hatchet dropped off. Thus his sin was pardoned. So once a year the waters are said to become holy, and thousands go to bathe in this stream. For miles and miles the people are seen plodding along in the heat and sun, going to "wash and be clean." (?) Just last year Miss Grebe and I, with our workers, had planned to go, but on that day I lay burning with a hot fever, so our plans were in a measure put away. However, two of our preachers went with two of the smaller boys, and within the two days they sold about three hundred gospel portions. So we praise Him!

On the following day, after our visit to Kathiadi, we went to visit the school. We were invited into the office of the headmaster, and asked to sit down and wait. When we asked to see the boys and look in on the school he replied that he must see the director of the board first, so we waited until he returned, after which we were allowed to go to the different rooms and talk and ask questions. Most of our work was done in English, but we succeeded in getting the "story of the Christ" to them. Numbers of them had doubtless never heard before.

We left several books and Testaments for them to inspect, and told them we had plenty to sell at the little government bungalow where we were stopping; but the boys wanted them so badly that we sold our stock and had not enough to supply the demand. Pray for these boys.

Facts Worth Knowing

In India, on the Vikarabad field, the mass movement has continued without abating. Mr. Parker reports 2,370 baptisms during this fraction of a year (November to June). Pastor T. Jacob, of Gudimtkal, reports 678 baptized and more ready for baptism. D. Mutthiah, of Kelkendi, reports 150 ready for baptism, sixty studying for baptism, 150 asking instruction. G. John, of Chindrika, has 300 listed. The whole region is pressing to our missions.

Village Sunday schools in India are not what we think of as Sunday schools. The children are gathered in the front yard — which is more like a back yard. They may have mats on the ground, but nothing more to sit on. The teacher of the entire school is likely to be a paid mission worker and is the entire teaching force, secretary, and treasurer combined. Graded lessons adapted to the needs of the people are being introduced.

Africa is so much larger than the United States in extent of territory; but so very much smaller in the eyes of the world, in all those things which go to make up the civilized and enlightened nations of the world! You could put all of Europe and India and China and the United States into Africa, and still have room for many of the smaller countries of the earth in the corners. Yet the millions of Africa have no power among the nations of the world.—Edward H. Greeley.

MISSIONARY

The Liberal Enriched

REPORT OF A SUNDAY SCHOOL THAT GIVES TO MISSIONS

The missionary programs sent out by the Board were used in the Children's Day exercises in our Sunday school, and were most emphatically a success, for which we give God the praise. Our Sunday school is not large — attendance about one hundred fifty — but by His help we were enabled to take an offering of two hundred dollars on May 26th, when we executed the program.

Our school had been preparing for it and each class had a barrel or a box or some receptacle which the teacher had charge of, and each Sunday the scholars brought in their offerings. None of the classes had less than five dollars and some as much as fourteen dollars. The primary and beginners' department brought in over thirty-three dollars on this offering.

During the last year we have stressed missions and the result has been most gratifying from every angle. The interest in the school has been good and the children have a mind to give. Our total missionary offering by the Sunday school for the Assembly year has been \$302.75. We have had plenty of money for our current expenses, all bills paid, and money in the treasury; but best of all, some of our boys and girls have been getting saved and staying true to Him.

I have gone into detail in this letter to show that it can be done if we will just let God have His way. Missions pay, and children are interested if we will be faithful in our trust.

Five-Thousand-Dollar Fund

In a letter recently received from one of our good brethren he makes a conditional contribution of ONE THOUSAND DOLLARS. His condition is that we raise outside of the regular channels FOUR THOUSAND DOLLARS, which, together with his offering, will make a fund of FIVE THOUSAND DOLLARS for foreign missions. He states further that he feels led of the Lord to make his offering with this condition attached. We believe God, who has led this precious brother to make this offering, will lay the needs of the work on the hearts of many others who will respond to this urgent appeal.

The demands upon the Board have greatly increased during the last few months. New missionaries are being sent. Two have just recently arrived in Japan; two have just started for South America and one for India. Others will soon be going. The work of foreign missions must not stop, even though many other demands are upon us. The Board is greatly in need of this FIVE THOUSAND DOLLAR fund to meet some of the urgent needs. In fact, it will mean a real crisis if we fail.

Will you be one to help us secure the money that is so much needed? Help with your prayers; help with your contribution and tell some one else about this special offer that has been made to the Board and the great need that is upon us. Send your remittance to Rev. E. G. Anderson, Treasurer, 2100 Troost avenue, Kansas City, Mo. He will see that proper credit is given to your church and District.

An Organ Needed Immediately

In a letter from our dear Brother J. I. Nagamatsu, of Fukuchiyama, Japan, he sets forth the urgent need of an organ. Following is an extract from his letter:

"I sincerely ask that you give us a good organ. We have a baby organ which our missionaries bought over ten years ago. We are using it in the kindergarten and also at the evening services, but it is too small and it is just about worn out. The organ that we want will cost about sixty-five to seventy-five dollars. Please help us secure it."

Brother Nagamatsu is doing an exceptionally fine work in Fukuchiyama, and we know that he greatly needs this organ. We believe there are some of God's people who will read this appeal and will want to help buy it. Please make a donation. Send it either to your District treasurer, or direct to the undersigned, and credit will be given. Do not delay, as we want to attend to this very soon.

E. G. ANDERSON, Treasurer,
2100 Troost Ave., Kansas City, Mo.

Letter from Brother Diaz

DEAR BRETHREN IN AMERICA:

I am glad to report victory. The blessed Holy Ghost is present. Last Sunday our soul found Jesus, and more are coming. The outlook is bright. We need your prayers daily. I am not real well, but am doing my best to glorify my Lord as a real Nazarene preacher. Praise the Lord for holy peace among the brethren.

Yours in Jesus,

JOHN J. DIAZ.

P. S.—Four more souls found Jesus this week.

A New Field

BY MISS GRACE MENDELL.

The first week that I was here in San Pedro, Cuba, the people kept asking if I were going to have a service that night, and it made me feel bad to say no, so concluded to hold a short service each night. This morning I feel that it is a good thing and has been a success, and intend to continue holding the services each night for awhile at least. The people enjoy coming to listen to the singing and to help with the singing. They enter into the singing so heartily that it does my heart good to hear them. Many times during the day I can hear people singing the songs that we sing in the services. Most of them listen attentively and seemingly with much interest to the Bible reading, and to me when I talk to them. Although I am unable to preach big sermons to these people I believe that some seed is being sown, and I am trusting in God to get glory to His precious name. Most of the people in these country places are rather stupid, so perhaps they couldn't understand the big sermons if I were able to preach them.

A year ago today I was in Kansas City with my brother. To me it was a great privilege to be there and to be in the service and talk a little to that large crowd, but it is a greater privilege to be down here and talk to my crowd of foreigners, nearly all colored, and talk to them in their own language. This certainly has been an eventful year for me. It has been a year of much joy, and of much heartache, too, because of the opposition of the Enemy, but God has ever been near and precious. The Lord saves and sanctifies me now, bless His dear name, and I want above all things to do His will.

THE WORK AND THE WORKERS

THE JAY EVANGELISTIC BAND

We are still in the battle against sin and Satan. The Lord is blessing us. We are having large, attentive crowds. Hardly a service goes by without having a number of requests for prayer or some one praying through; yet we have not seen the break we want or expect to see ere this meeting closes. The blessings of the Lord were upon us in an unusual way yesterday. We had an all day service. We earnestly covet the prayers of all the praying people.

FROM THE HAPPY DOCTOR

Our meeting at Spears Chapel, eleven miles northeast of Terral, Okla., was a success from start to finish. There was not a dry service. Most of the converts were married people. The last night, which was Monday night, was the climax of the meeting, when the altar was cleared of seekers. The saints began to shout and praised God for over an hour. They keep up the praises. The meeting was closed in a blaze of glory. The finances were easy, and we were entertained the very best. We are at home for a few days of needed rest, then we go on to Cisco, Tex., to begin the 6th of July. Spears Chapel is a new place, and they don't have much preaching. They are going to start up a Sunday night prayer-meeting. They already have a union Sunday school, and are going in for God.

Rev. Dr. W. T. Givens and Wife.

HOME MISSIONARY CAMPAIGN

God has been with our party since we last reported to the Herald of Holiness. We left Newfields, N. H., with victory, and some souls reclaimed and sanctified. After we had settled in our new location we were called back to preach the funeral sermon of one of our converts, an elderly man seventy-three years of age, who had for the first time bowed in surrender to God, after a life of sin. He was sweetly saved and in two weeks was buried, after leaving a testimony that it was well with him.

Now we are in Berwick, Me., a small town just over the river from Somersworth, N. H. A revival seems to be truly breaking in upon us. Over fifty have sought for reclamation or for a first experience of justification, or for the blessing of sanctification. Many have been definitely blessed and the tide is steadily rising. We are looking for a cloudburst of pentecostal blessing to break on Berwick. An Adventist minister has been forward, and his shining face and definite testimony of the second blessing is an inspiration to us all. Pray for us as we go to the smaller towns, where there is no preaching except what we give them. The preaching of Bible holiness is making a way, thank God.

Rev. L. N. Fogg and Party.

PORTLAND, ORE., FIRST CHURCH

There never has been a time when First church was in a better condition spiritually or financially than it is now. Rev. C. Howard Davis has accepted the unanimous call as pastor for the coming year. His labors of love among us for the last seven years have certainly been blessed of God. This truly is a missionary church. Four of our members are already on the foreign field, and another one, K. Hawley Jackson, is to go soon. We have a service flag for our soldier boys; we also have one for our foreign missionaries. The missionary flag is made of red, for the blood, with white stars, for purity. Every time one of our members goes to the foreign field we add a star.

Sister Winchester and her corps of workers were with us Sunday, June 23d, in behalf of the Nampa school, at which time one hundred dollars was raised to help erect a building in Nampa, in which our missionaries may receive training as doctors and nurses. This money was given as a memorial for Brother Davis' sainted mother, who we feel did much toward making First church what it is, by her prayers and godly life. At the close of the afternoon meeting Sister Winchester asked those who felt a direct call from God to His work to kneel at the altar, and twenty-six of our young people responded.

The attendance at our regular church services is better than usual, and many of the congregation are strangers.

We expect to keep on fighting sin, living and preaching holiness, and purpose by God's help to make Portland First church, as never before, a recruiting station for foreign and home missionaries.

Daisy Putney, Missionary Reporter.

FOR CHRIST AND THE SOLDIER BOYS AT CAMP CUSTER

We are glad to report victory in the summer tent campaign, which was started here for the salvation and sanctification of our soldiers at this camp, who are soon to go out and face the solemn realities of eternity. God is surely in this work. The boys like to hear the old-time gospel that saves from all sin. We have from two to three hundred soldiers at the open air meetings, which we hold at the door of the main entrance of the camp. Last night there were seventy-five boys in the tent, and six at the altar for salvation. It would do your soul good to see some of these boys pray through in the good old-fashioned way. If any who read these lines have friends or relatives here whom you would like to have me look after, I will be glad to do so if you will send me their addresses. Please remember these meetings in your prayers. I wish to thank those who have sent in offerings. My address is Camp Custer, Mich., General Delivery.

Edward E. Mieras.

THE BIG BROWN TENT

The Williams-Robinson evangelistic party are now in the second week of their campaign in Des Moines. Right from the first, the attendance has increased. Sunday was a fine day indeed, with seekers at the altar both afternoon and night.

The big brown tabernacle tent is located in Good Park, (Either Clark, Carter street, or the Urbandale cars pass) the tent every few minutes. There is plenty of shade, water, and camping facilities.

E. A. Clark, Chairman of Committee.

CENTRAL NAZARENE COLLEGE

Central Nazarene College, Hamlin, Texas, has just closed a good year with a splendid commencement program. While the severe drought and war conditions made it indeed hard on us, yet God heard and answered prayer. The enrollment was much better than we expected, and the most blessed spirit of harmony and fellowship prevailed during the entire year. A number of boys and girls, who had been with us for some time and had rejected God, went away saved and blessedly sanctified and praising God for the privilege of coming here. Practically all of our old students are planning on coming back, and judging from the inquiries already being made the enrollment promises to be good for the coming school year, which begins September 17th.

The board of directors feels indeed fortunate in securing Professor E. D. Cornish as president of the institution. Professor Cornish has had fifteen years' experience in the school work and comes to us well recommended. He is well qualified, having an A. B. degree from Wilmore, Ky., being a graduate from the Kansas state school, and having taken work in Chicago University. He is about forty-five years of age, has a pleasing personality, commanding appearance, profound convictions, and an humble, Christlike spirit. We are very anxious for our school constituency to meet him. He and the business manager plan to make all the territory they can during the summer vacation in order to come closer in touch with our people.

God is blessing in a material way. The other day a friend of the school wrote me that he would give the school \$1,000 of the Lord's money, provided we would raise \$4,000 more, and that he would cash all the Liberty bonds that we could get, at face value. This is indeed a good proposition, and we went to work at it immediately. We have about one of the four thousand already arranged for. What could be more patriotic than, after we have bought the Liberty bonds and have sent our sons to the western front to fight the kaiser and face the onslaught of the Germans, to give the bonds to a Christian educational institution and help fight back the influence of German rationalism, higher criticism, and infidelity that threaten to undermine the faith of the nation in God and the Bible. May I not hear from a number of others who will give Liberty bonds, and help us get this liberal offer. What we do we must do quickly. Let the friends of the institution keep praying for us, and send us a list of names of prospective students that we may get in touch with them. Please do this right away. Catalog on request.

J. C. Henson, Business Manager.

EVANGELIST MRS. M. A. DURHAM

The Lord is blessing us with health and salvation, and helping us to get out into the great harvest field again. We are at Fredonia, Kan., at present, and will keep very busy as our calls are coming in faster than we can possibly make dates for, but will reach all we can and do our best for Jesus and souls. It was a heavy trial to start out alone, but Jesus can fill up every vacancy of our hearts, thank God.

EVANGELIST F. R. MORGAN

The PotEAU, Okla., meeting was a very great meeting. Something near forty-five professed pardon or purity. Some troubles were moved out of the way that will ever come up again. There are some loyal Pentecostal Nazarenes there, although few in number.

We are now in Mansfield, Ark., where we were pastor for nearly three years. The prospects are fine for a revival. The first Sunday night we could not seat more than two-thirds of the people, and the crowds have been good ever since. Conviction is settling down on the folks. Rev. Will Brantly is pastor, and I find he has the confidence of the town. His wife is a great help to him in the work. She is loved by all who know her. Pray that God may give us a very great meeting in the salvation of many souls.

FROM EVANGELIST ARTHUR F. INGLES

After returning home from the Northwest Assembly at Portland, Ore., we prepared to start for the tent meeting at Palouse, Wash. We arrived there in good time for the first service on the 13th of June. Holiness tent meetings are something new in this section, apparently, and the Enemy has put up a stubborn fight against us. It looked for a while like he would succeed in his boycott, but some souls have divined his scheme and have come through the lines. We went over the top yesterday and captured several corporals from the trenches and they seemed quite willing to surrender.

For eleven nights we stormed the trenches with a terrific barrage fire, before there was much evidence of a lasting impression, but God gave the victory and the crowds are coming and the order is good in all the services. Rev. Ora Ogle and niece, Gertrude Bingham, from Garfield, are splendid folks to work with, and the Lord is blessing us in preaching and singing the gospel of holiness. We expect to continue another week and rout the Enemy completely. We found several excellent families near here who are standing by the work loyally. My next camp is at Seattle, Wash., with the King county holiness folks, July 4th to 14th. My address while there will be Seattle Pacific College, Seattle, Wash.

OLIVET SUNDAY SCHOOL MARCH

The Olivet campaign is nearing a close. It has been one of the most strenuous undertakings in the history of our movement. God has marvelously blessed and we know that it is in answer to the prayers of hundreds who have made it a subject of daily intercessory prayer, and as a committee we propose to do our very best to save this blessed institution to the cause of holiness and holiness education.

We are asking our Sunday schools to make July 14th a special day in the interest of the Olivet campaign. The school is intended for our children and our young people and we believe they are all interested, or will be when the needs have been presented, and we know they will all be glad to help with an offering, large or small.

Will you help us in this final effort by having your Sunday school take up a special offering, or rather give the offering taken Sunday, July 14th, to Olivet University to help save the school? If all of our schools would cooperate in this plan it would bring in several thousand dollars, and we are now so near the goal that a little co-operation of this kind may be the effort that will really win the day.

Please do your best. Do something, and we know God will bless. If you will send your offering direct to Rev. E. G. Anderson, treasurer, Room 9, 304 West Sixty-third street, Chicago, Ill., he will see to it that your church and District receive proper credit.

M. E. Borders,
Edwin Burke,
W. G. Schurman,
E. G. Anderson,
J. W. Goodwin, Gen. Supt.,
R. T. Williams, Gen. Supt.
Executive Committee.

SOUTHERN CALIFORNIA DISTRICT ASSEMBLY

The twelfth annual session of the Southern California District Assembly convened in the Pasadena church at 9 o'clock Wednesday morning, June 19th, with General Superintendent H. F. Reynolds in the chair.

One of the most marked features of this Assembly was the number of people who felt that it was the greatest Assembly the District had ever held. A spirit of unity and harmony prevailed throughout. The presence of the Lord was felt in a marked degree. The presiding officer especially won the hearts of all the people, by his gracious bearing throughout all the arduous labors of a most busy week.

The evening services were mostly given to evangelistic meetings. The preachers were Revs. H. F. Reynolds, I. M. Ellis, who has recently come to the District, P. G. Linaweaver, Superintendent of the San Francisco District, and Earle F. Wilde, one of the evangelists in this District.

The deaconesses were crowded out of the time set for their anniversary, but were given time for it on Saturday morning. The president of their association, Mrs. C. H. Edwards, and the following named deaconesses took part in the anniversary: Sisters Radford, Whitaker, Haynes, Fillius, Mayfield, and Love. Their presence, their addresses, and their testimonies were an inspiration to the Assembly.

In the election of District Superintendent Rev. Howard Eckel received more than a two-thirds majority on the nominating ballot, and as this vote was increased on the first regular ballot, he was elected by a large majority on the first ballot. Mrs. Paul Bresee, who made a most efficient secretary, was re-elected, also the District treasurer, Mrs. C. E. Jones, who rendered excellent service, was re-elected.

The publishing interests were presented in a brief anniversary on Thursday. Although this District had already paid far more than its share of the amount needed for the Publishing House, all it needed was to know the amount of its portion of the \$20,000 to be raised this year to complete the payment of the debt, and within two minutes a motion to pledge the District to pay the fifteen hundred dollars, before January first, had been passed unanimously. The Assembly also expressed its willingness to pay for the Herald of Holiness any subscription price which may be necessary to make it self-supporting. The Evangel Colportage and Tract Society was heartily indorsed.

The educational anniversary was held on Friday night. The students of the university, led by Professor Jones, played and sang to the delight of the audience. President A. O. Henricks presented the interests of the university in an able and eloquent address. He related the circumstances which, under God, led his brother, N. O. Henricks, to come to the aid of the school in its time of need and give the magnificent sum of sixty thousand dollars. He spoke of the plan for the District to raise \$100,000 in addition to this, and said that it was thought that ten thousand dollars should be raised during the Assembly. He asked if there was any one present who felt like giving one thousand dollars. The first gift was from a sister who gave fifteen hundred dollars. Another sister gave eighteen hundred dollars, and the good work went on until \$10,500 had been given. Early Sunday morning another thousand was given and still another on Sunday night, making \$12,500 in all.

On Saturday night Rev. Joseph N. Speakes presented the interests of the General Board of Church Extension in a very interesting and inspiring address. His thoughts and his spirit were especially pleasing to the people. The Assembly voted to undertake to raise this year \$3,500 to complete the P. F. Bresee memorial fund for church extension. Several hundred dollars was subscribed toward this amount.

Owing to the press of business the missionary anniversary, which was set for Saturday afternoon, was crowded out. The congregation remained after the church extension anniversary to see the pictures of our foreign missions, which were shown by C. J. Kinne. General Superintendent Reynolds related some very interesting facts in connection with the pictures. On Sunday afternoon at the close of the ordination and memorial services a little time was given to missions. The plan of having a missionary evangelist was presented and explained. C. J. Kinne was elected to that office. The District voted to undertake the raising of fifteen thousand dollars for missions this year.

Sunday, the closing day, was the great day of the feast. The love feast began at 9 o'clock and could hardly be closed in time for the preaching at 11. The Lord poured out His Spirit in great measure and the saints shouted, laughed, cried, and testified until the meeting was closed to make way for the preaching.

General Superintendent H. F. Reynolds preached a truly great sermon on "The Kingdom of God." The people of the large audience were greatly blessed, and at one time the tide ran so high that the preacher was com-

MEETING OF EXECUTIVE COMMITTEE OF THE BOARD OF PUBLICATION

The executive committee of the Board of Publication met at Headquarters July 4th with all members present. The entire day was spent in consultation with the General Manager, going over all matters pertaining to the Publishing House. A number of important matters were thoroughly considered and disposed of.

Among the things done by the committee of most vital interest to the church were:

First, it was unanimously voted not to raise the subscription price of the Herald of Holiness at this time.

Second, Dr. B. F. Haynes was elected to succeed Dr. Walker as editor of the lesson commentary for the Bible Teacher, and explanatory notes and comments for the Pentecostal Quarterly.

Third, the most important item was the completion of arrangement of details for prosecuting the plans adopted by the Board of Publication for the great "Lift the Debt" campaign, that of raising twenty thousand dollars before December 31st of this year.

It was reported that the General Board had voted to appoint Rev. William E. Fisher, president of the Board, to head the campaign. The committee formally placed the matter before Brother Fisher and he agreed to accept the appointment. It was decided that every District be visited and that the campaign be vigorously pushed on the certificate plan, as previously arranged.

The committee has the assurance of the General Superintendents that we may count on them for their hearty support in this great undertaking for God and holiness, and the committee dares to further hope and believe that not one Pentecostal Nazarene will lag in helping us over the top to victory.

WM. E. FISHER, *President.*

JOHN T. BENSON, *Secretary.*

P. E. SHEPARD, *Treasurer.*

ped to stop and wait until he could be heard. The sermon will never be forgotten.

The ordination and memorial services were held in the afternoon. One deaconess, Mrs. Victoria Mayfield, was consecrated, and the following named elders were ordained: Orville J. Nease, Floyd W. Nease, Perle S. Doan, Mrs. C. R. Anderson, and Mrs. Stella R. McGuire.

Two elders have departed to be with Jesus during this year. Rev. Sarah Franklin went home early in the year. Before departing she testified that she had prayed through for the university, and she felt assured that God would bring it through to a place of victory. Near the end of the year General Superintendent E. F. Walker was called home. His loss was keenly felt. As his memoirs appeared in the paper so recently, our readers are all familiar with the circumstances connected with his death.

The widows of three General Superintendents, Mrs. P. F. Bresee, Mrs. W. C. Wilson, and Mrs. E. F. Walker, were present at this Assembly.

A Great Young People's meeting was held in the evening. A large number of young people attended and took part in the meeting.

The night service was attended by a great congregation. Rev. E. F. Wilde preached with great earnestness and power, and the Lord owned and blessed His Word.

A number of our sweet singers were present at the Assembly and delighted the people with their songs. Space will not permit to name them all.

The Assembly was enthusiastic and emphatic in passing resolutions indorsing and supporting the nation in its war work. America was frequently sung.

C. J. Kinne.

EASTERN AND NEW ENGLAND NOTES

Rev. E. E. Angell, the newly elected New York District Superintendent, has returned from his western evangelistic trip greatly re-

freshed, to take a fresh hold of his work for this Assembly year.

There are being planned a few real aggressive holiness tent meetings on Long Island, under District Superintendent Angell, and many of the holiness preachers in and about Brooklyn, N. Y.

Brother E. M. McPheters, secretary and treasurer of the Silver Heights holiness camp near Albany, Ind., writes us that they are praying and expecting a great time at their camp this year. The writer is pleased to be able to get there as one of the workers, after being hindered in years gone by on account of other engagements at that time. May God give us a Pentecost.

Rev. Henry Elsner, for many years one of the strong holiness preachers of Brooklyn, N. Y., desires the prayers of God's people for his godly wife, Sister Elsner, who has not been well of late. These saints have given much of their time and money to the holiness cause the last twenty years. Their only son Theodore is a definite holiness preacher, and God gives him seeking souls for the "double cure."

Brother Hoople had a large company of people to hear him preach the last Sunday he spent in Brooklyn, before his departure to France. Besides the blessings that will attend his ministry through the many prayers that will follow him, he takes with him God's promise in the ninety-first Psalm, the seventh and eighth verses, for his safe return. May God make it real to Brother Hoople, for the glory of God.

Rev. Ira Archibald has been used of God in preaching the truth of full salvation at Pastor Miller's Pentecostal Nazarene church in Brooklyn, N. Y., the last week. Seeking souls have been at the altar for the "double cure."

Rev. Susie Pitkin, one of the greatest foreign missionary pushers in the holiness work in the East, and who was used of the Lord to stir up the missionary spirit in many of our holiness folks, which resulted in enlarging the funds for missions, has moved with her husband and children to their palatial summer home at Al-lenhurst, N. J., till the close of the summer months. Those who wish to write her can address her as above.

It is now decided that General Superintendent Goodwin, formerly of California, who has moved east, will locate at Providence, R. I. The residence of Brother Goodwin in Providence will prove a stimulant to the Pentecostal Nazarenes of that city. He will live with his son, who has taken the pastorate of one of the Pentecostal Nazarene churches there.

Rev. Grant D. Christman, of northern New York, was made a great blessing to many of the holiness people, as he delivered his Bible lectures in Pastor Angell's church. Brother Christman is a good and instructive Bible teacher, and we believe all our holiness churches would do well to open their doors to have him give the Bible studies to our holiness people. Many of our people are better Christians since Brother Christman came to Brooklyn.

EVANGELISTS L. P. AND IDA FRETWELL

After closing the Carlsbad, N. M., meeting, we pitched our tents in Hope, N. M., a small inland town of about two hundred inhabitants, and in the midst of an irrigated belt. Our crowds before the close of the meeting reached the four hundred mark. We went to Hope without a human call, but felt sure God was calling. We pitched the tabernacle in the center of town and began to invite people. We found one sister who had held on to God, and had asked Him to send the right people to Hope. When she heard that a Pentecostal Nazarene tabernacle was erected in town she lifted her voice in praise to God for answering prayer.

As the days passed the crowds and the interest increased. God helped us to preach the Word. After two or three services a day for eighteen days, we closed with sweeping victory. Thirty-one prayed through during the meeting, and about fifteen were sanctified. One young Methodist preacher was sanctified the last night and he preached the next Sunday on the baptism with the Holy Ghost.

Two young girls, one a Baptist, the other a Methodist, started a holiness prayer-meeting and on the second meeting night twelve were saved and five were sanctified. They are urging us to come back for another meeting soon. We will spend a week with them over the second Sunday in July, after which we go to May Hill, N. M., for a sere. May Hill is sixty-five miles west of Hope. We are in the battle now at Melrose, N. M. We are trusting God for victory. Please pray for us in this needy field.

FIVE NEW SONGS

We have just issued five new songs as follows:
"When My Feet Have Crossed the Golden Strand," Octavo, 15c.
"Not Made for this World." (Solo).
"IF I CLING TO THE CROSS." (Duet).
"Sweetest Ev'ry Moment." (Quartet).
"Pilot Me." (Quartet). The four for 10c.
All five for 25c. postpaid.
Secure our new song book, "Songs of Beulah," for your camp. Price 15c. the copy.
Haldor Lilienas, Auburn, Ill.

INTERNATIONAL SUNDAY SCHOOL LESSON

Praying to God

Luke 11:1-13—July 21

GOLDEN TEXT: "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:16).

THE LESSON OUTLINE

BY REV. B. F. HAYNES, D.D.

Prayer is so vital, so essential, so stupendous a duty, that the inspired Word of God exhausts the whole catalogue of resorts and methods and possibilities of teaching in enjoining, illustrating and enforcing the obligation.

A. "LORD, TEACH US TO PRAY." (Luke 11:1.)

Jesus in the sermon on the mount (Matt. 6:9, 28-32) authoritatively inaugurated an entirely new basis of prayer. He there grounded it upon *relationship*. There as here He taught the disciples to say, "Our Father." God's paternity and our filial relationship to Him was to be the ground and the reason and the guaranty of our appeals to Him. In further elaboration of this idea and to encourage and assure the disciples of the wealth and security of significance in the glorious fact, Christ further says in Matt. 6:28-32. "If God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you. O ye of little faith? Therefore take no thought, saying, What shall we eat? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things."

The fact of *relationship*—of our being children of God through the new birth—is the fundamental basis and reason and assurance of prayer.

God is more than Creator, has even greater power and relations than omniscience or seeing into the future. He is the Father of a family for whom this universe which He made and these laws of nature exist. Christ grounds prayer upon this relationship and teaches us that God assumes all the responsibilities of our needs. Prayer is, therefore, the child's natural, rightful petition to an all-wise, all-powerful Father. Verses 11-13 of our lesson urges and illustrates with tremendous force this *relationship* basis of prayer. Read these verses.

B. AN INCOMPARABLE PRAYER-MODEL. (vs. 2-4.)

The so-called Lord's prayer is incomparable as a model. It teaches that true prayer:

- a. Begins with worship: "Hallowed be thy name."
- b. Exalts the interests of His kingdom

above personal interests or needs. "Thy kingdom come, thy will be done, as in heaven, so in earth."

c. Accepts beforehand the Father's will in a spirit of sweet submission, whether that will be to grant or withhold. "Thy will be done."

d. It asks for present needs, small and temporal as well as spiritual, trusting His fatherly love and care for the future. "Give us day by day our daily bread."

It is well to remember, as Dr. Scofield has pointed out, that, "used as a *form*, the Lord's Prayer is, dispensationally, upon legal, not church ground: it is not a prayer in the name of Christ (cf. John 14:13, 14; 16:24) and it makes human forgiveness, as under the law it must, the condition of divine forgiveness; an order which grace exactly reverses. (Eph. 4:32.)"

C. IMPORTUNITY IN PRAYER. (vs. 5-10.)

a. Definiteness is the first element in this importunity. Verses 5 and 6 tell of the appeal of a man awakening a friend at midnight to borrow *three loaves for a friend* of his who had come unexpectedly to visit him. Specifically *three loaves* are asked for, and the specific purpose for which they are wanted is stated—"for a friend of mine."

We should take pains to be specific and definite in our praying. We should not ramble and roam wildly and vaguely and incoherently in our petitions. We should come to the point and stick to the point. We should not indulge in repeating "essays" or compositions to God for prayers, or informing Him of conditions or dangers to persuade or frighten Him into compliance. A living, trusting child does not come to a living father with requests in such fashion as above described.

b. Perseverance will be another element in true prayer as illustrated by the case of the importunate friend in our lesson today. This is highly necessary to secure us against discouragement by delayed answers. We must not give up or lose interest or relax effort because answers do not come *when* we expected or desired; or because the answers do not come *as* we expected or desired. The spirit of true love and loyalty and submission to the divine will so essential to acceptable prayer will leave all matters of time and manner of circumstances or accompaniments in answers to prayer to the Father above.

The Alberta District has just closed the largest and best Assembly yet held on the District at Drumheller, Alberta, June 18th to 23d. General Superintendent J. W. Goodwin was with us for the first time, and greatly endeared himself to all our hearts.

The business of the Assembly was conducted with correctness and dispatch, and the devotional hours were seasons of refreshing from the presence of the Lord. The Assembly is not only growing in number, but in spirituality as well.

The reports showed a marked increase along all lines, especially for home and foreign missions. The amount for foreign missions equaled \$13.40 a member. For all purposes one hundred dollars a member was given. The increase of membership is 43 per cent.

An encouraging feature of the work is the number of young men who are coming into the work, who are full of energy, faith, and the Holy Ghost.

Brother Goodwin preached several times with great unction and power, and the saints were greatly edified and blessed.

One of the special features of the Assembly was a masterly address by Brother Goodwin on the subject, "Five Reasons Why the Kaiser Can Not Win the War."

We were favored with a visit from J. F. Sanders, General Manager of the Publishing House, who gave us a detailed account of the beginning and establishment of the Publishing House. A goodly amount was pledged toward the liquidation of the debt on the same. The Evangel Colportage and Tract Society met with special favor, and a number became members of it.

Dr. H. Orton Wiley, of Northwest Nazarene College, of Nampa, Idaho, favored us with a visit, which was much appreciated. He gave us a timely address on Christian education, and preached once with great clearness and power, and the glory fell on the saints. We say to both these brethren, "Come again."

The arrangements for the coming year are as follows:

- J. H. Bury, District Superintendent; C. E. Thomson, secretary; Stettler; F. W. McDowell, treasurer; Delburne; Thomas Bell, evangelist; Box H, Drumheller; Mary T. Clink, evangelist, 1522 Thirty-fourth avenue, West Calgary; W. B. Tait, Calgary church; W. W. Barker, Clive—Clive, Calgary; Westling; J. S. A. Sunn, Collingwood—Collingwood, Rearville; E. E. Martin, Claresholm—Claresholm, Greenbank, Gramum, Nobleford; F. J. Drury, Craigmyle—Craigmyle, Keeton, Maunders F. W. McDowell, Cumberland—Cumberland, Belgrove; C. M. King, Drumheller—Drumheller, Wayne; G. H. MacLachlan, 11934 Eighty-eighth street, Edmonton—Edmonton; G. H. Webb, Postoffice, Harnahan—Bethel, Harrison; G. H. Bauerle, Longheed—Longheed, Killam; A. C. Metcalf, Red Deer—Red Deer; D. A. Hoover, Rimbey—Rimbey, Lavesta, Mt. Vista; C. E. Thomson, Stettler—Stettler, Zenith, Kindergarten, Vinny Ridge, Liberal; S. Kaschele, Bashaw, Ferintosh. Mrs. Mary T. Clink, Assembly Reporter.

Fairmount, Ill.

God is blessing and we are having some good services. Brother Kunze is here no longer. Brother Clover Keen has charge of the work.—JAMES W. MARSH, Corresponding Secretary.

PENTECOSTAL NAZARENE MINISTERS' MUTUAL AID SOCIETY AND FOREIGN MISSIONS

A recent inquiry from one of our pastors regarding the Mutual Aid Society has brought to our attention the fact that there is a way by which any of our ministers who may want to join the society and give foreign missions the benefit of their membership can do so.

We corresponded with Brother A. H. Kauffman, of Grand Rapids, Mich., the secretary, asking him whether a minister joining the society could arrange to have the General Foreign Missionary Board as his beneficiary. In reply Brother Kauffman stated that it is perfectly satisfactory, indicating that he has a number who have joined the society and have made the General Foreign Missionary Board their beneficiary.

If you are a minister in the Pentecostal Church of the Nazarene, why not join the Ministers' Mutual Aid Society, and during your lifetime you will by the payment of your dues help alleviate suffering in the homes of our precious pastors who have passed on to their heavenly reward, and then by naming the General Foreign Missionary Board as your beneficiary you will make possible a substantial gift to the Board at your decease.

For further information write to Rev. A. H. Kauffman, secretary of the Ministers' Mutual Aid Society, 233 Mount Vernon avenue, Grand Rapids, Mich., or write to Rev. E. G. Anderson, 2109 Troost avenue, Kansas City, Mo.

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

BIBLE STUDY
Young People's Society

Lesson for July 21
 EVIDENCES OF CHRISTIAN
 EXPERIENCE

BY MRS. BERTHA MAE LILLENAS

Subject: Faithfulness

1. Divine faithfulness.
 Far reaching. Ps. 36:5.
 Encircling Him. Ps. 92:2.
 Ever the same. Ps. 119:90.
2. Human faithfulness.
 Preserved by God. Ps. 31:23.
 Watched over. Ps. 101:6.
 Given authority. Matt. 24:45, 47.
 Crowned by God. Rev. 2:10.

Bible Illustration:

Life of Joseph.

CHURCH NEWS

Los Angeles Highland Park Church

The Pentecostal Church of the Nazarene at Highland Park, Los Angeles, is moving steadily on. This last year has been one of peculiar testings, but God has brought us off more than conquerors. Praise His precious name. The last six months we were without a pastor, and the responsibility of that office rested upon us. We were very glad when Assembly time came. God gave us a good pastor and we are looking forward to this year to be the best year in the history of the church. We are praising the Lord for full salvation and victory through the precious blood of Jesus.—Mrs. C. D. MAYFIELD, *Deaconess*.

Portland, Ore., Brentwood Church

We have closed a year of victory in Brentwood and have had a call to stay another year. Brentwood is on the upgrade, and we are looking forward to the best year we ever have had. We are praying and believing that the good Lord will send in the money to lift the debt of our church this year. One dear sister gave us twenty-five dollars a few Sundays ago as a starter, for which we praise God. We love the church and expect to be true. We love to be in a church where we can be free to get blessed. Please pray for us. Our only son and baby boy Charley left for France last week, after he had been in training at Camp Lewis eight months. Of course we were glad even to give our only boy for the cause of freedom and liberty, but at the same time we feel the loss. We are determined to hold out unto the end.—Rev. AND Mrs. C. U. FOWLER.

Cambridge, Mass.

Sunday, June 9th, was observed in our Sabbath school as Children's Day. The children furnished a very interesting entertainment, using part of the program prepared by our General Foreign Missionary Board, together with some original selections. At the close of the exercises a potted plant was presented to each child. When the contents of the mite boxes and loose collection had been counted we found that thirty dollars had been contributed. That, together with sixteen dollars which had been previously given, made a total of forty-six dollars, which our pastor sent to our District treasurer, to be used in foreign missionary work among the children. Our church has also taken up an extra collection of fifty dollars for foreign missionary work. Our people enjoy giving, following the good example set by our pastor on this line.—A. R. SHEPHERD, *Reporter*.

Rimby, Alberta, Can.

Our revival with Evangelist H. N. Haas was a marked success. God was with us to bless, and His unctious was upon both the speaker and congregation in every service. Sunday, June 10th, was a great day in Zion, and especially did the Lord bless in the night service, while our brother preached from the text, "What think ye of Christ?" Jesus said, "And I, if I be lifted up from the earth, will draw all men unto me"; and certainly God did bless and draw the hearts of the people as Brother Haas, in his loving way, presented the gospel message of full salvation to them. As a result a goodly number came forward and prayed through to definite victory. We are glad there are bright prospects for the future, the work being in splendid condition for a victorious year. People who never attended our services before finally came through curiosity, and were convinced that we were on the right track and had the real thing, thus promising their support and presence from now on. We will say to any congregation desiring the assistance of a good, live, Holy Ghost revivalist, that we would not hesitate in recommending our brother, who has toiled so faithfully with us at this place.—D. AVERY HOOVER, *Pastor*.

Mt. Enterprise, Tex.

We had the pleasure of having Brother Sam King and wife to hold about fifteen days' meeting in our neighborhood at Sand Hill church, and they did some fine preaching. They also did a great work in reviving the church. Several were saved. Brother King said we ought to take the HERALD OF HOLINESS, so enclosed you will find a check for my subscription.—S. G. HOWELL.

Evansville, Ind.

We are having blessed victory in our work in this wicked city. Since our report in April we have been marching on against the foe with a conqueror's tread, with no defeats, and we can not have them while the greatest Captain who ever gave command is leading the army. Praise God. Our children's missionary program was excellent and much appreciated by a large crowd. We have distributed 150 mite boxes, and these are being rapidly filled. We expect to have these opened the last Sabbath in August in a great missionary march. The work of God in Evansville is exceedingly great, and we have a tremendous vision of the work and only wish we could do more. We as pastors of this church, although the work is hard, are delighted with it, and thank God for the beautiful harmony which exists. The people are very loyal and work with us. Our plans are almost completed for a tent meeting to be held July 14th to the 28th, with Rev. E. E. Curtis as evangelist. Please do not forget to pray for this meeting.—E. E. TURNER AND WIFE, *Pastors*.

Science Hill, Ky., Dedication

June 30th was a day which will long be remembered by the people of Science Hill. It was on this day that the First Pentecostal Church of the Nazarene was dedicated. The service opened with songs and shouts of praise from the saints, followed by a touching prayer from Sister Ardis. As our District Superintendent, Rev. H. Rees Jones, D.D., expressed his thanks for the sacrifices made by the people in order that a church might be built, it seemed that the hearts of the people overflowed with praise and thanksgiving to God. The Scripture lesson was read by Rev. Frank Cassidy, pastor, after which Brother and Sister Jones and Sister Walton sang a special song. The church was filled to its utmost capacity, and it was with great power, love, and tenderness that Brother Jones preached the dedication sermon to this vast audience. Immediately following the sermon our beloved District Superintendent proceeded to raise funds for the liquidation of the church debt. The people responded heartily, and in a short time \$700.94 was raised. To God be all the glory.—Rev. F. CASSEDY, *Pastor*.

Keene, N. H.

We began revival meetings June 2d with Rev. W. E. Smith, of Monroeton, Pa., as evangelist, and for two weeks we pushed the battle. We continued the meetings a week with Captain Farmer of the Salvation Army, and several were blessed. We closed the three weeks' campaign with a great all-day meeting on the 23d, with R. H. Whitman, of Providence, R. I., as preacher. The results of the meeting were not large, but all the finances were met and the church strengthened. There are enough professing holiness people in this city to constitute a strong church. Five years ago the church was promising, but the last three years the church has suffered greatly, and when we became pastor a year and a half ago, though the congregations were larger than now, yet the spiritual and financial condition of the church was most discouraging. We have visited more, preached straighter, worked harder, with less results than in any former pastorate. Though we have decreased numerically, yet we have held our own financially and improved spiritually and have a clean little band of holy people. We ask the prayers of all that a strong holiness church may be established that will honor and glorify our God.—L. D. KEELER, *Pastor*.

East Palestine, Ohio

We are leaving the New Brighton, Pa., church and the Pittsburgh District to make our home in the great northwest country to help push the battle for holiness unto the Lord. We have had a very blessed benediction from our New Brighton church and shall never forget them. Sabbath evening, July 23d, as I arose to preach the evening sermon, Brother Ruth, president of the church board, said that Mrs. L. Boland had a word to say, and not knowing what was coming I awaited their pleasure. Immediately she arose, and, coming forward, presented, in a few well chosen words of appreciation for the pastor and his wife, as a token of the esteem in which the church held them and the love they had for them a beautiful Hamilton movement, seventeen-jewel, silver watch, with a silver chain of beautiful design. To Mrs. Ward they presented an envelope with a nice check within. It was such a surprise to the pastor that he could hardly collect his wits enough to reply. This was a complete surprise on our part. Last Sabbath, July 1st, was our farewell, and at the evening service we raised in pledges and cash \$127, which will clear off all the indebtedness of the church, except on building, and they will have a splendid start for the new pastor. Truly the Lord God is with the Pentecostal Church of the Nazarene, and we love them every one. We leave for the Northwest about July 20th or 21st.—Rev. GEORGE AND MARY F. WARD.

TWO FOR FIVE CENTS

This is a list of unbound booklets, printed on good paper but without covers so that they may be offered for sale at the lowest possible price. There is a good assortment—some for Christians, some for sinners, one a missionary story—all good.

If you are longing for an opportunity to do good; if you wish to pass on to others the good news which has brought blessings and liberty in your life here is your chance.

Look over the list and send for sample copies. Then select such titles as you think are best and order a large quantity for distribution.

Remember that it is not always the evil we do that renders our life useless. Very often it is the good that we leave undone.

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 HE COMETH WITH CLOUDS. By C. H. Spurgeon. A twenty-page tract on the second coming of Christ.
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TELEGRAMS

MORSE, SASKATCHEWAN, CAN.

HERALD OF HOLINESS:

Saskatchewan Assembly closed in a wave of glory. Five hundred dollars raised for home missions, and twelve hundred for foreign.

H. F. REYNOLDS.

DES MOINES, IOWA.

HERALD OF HOLINESS:

Sunday, July 7th, was a red letter day in Des Moines, in the campaign of the big brown tent with the Williams-Robinson party. The singing was in the Spirit and preaching strong and convincing. There are seekers at the altar in every service who are finding the blessing sought for.

E. A. CLARK.

CURTIS, NEB.

HERALD OF HOLINESS:

The Nebraska District Assembly and annual camp will be held at Fairbury, Neb., September 10th to 22d. General Superintendent R. T. Williams will be in charge. Other workers who will assist will be mentioned later in our announcements. Pastor, please boost for a great camp and Assembly.

M. F. LIENARD, Dist. Supt.

GALESBURG, ILL.

HERALD OF HOLINESS:

Evangelist August N. Nilson, of Portland, Ore., is going to conduct a ten days' union holiness tent meeting at Galesburg under the auspices of the Swedish Methodist mission and Baptist churches, beginning the 10th and continuing until the 21st of July. Let the holiness people in and around Galesburg plan to come and attend, and please pray for the meetings.

J. C. HANMER.

PERSONALS

Rev. Ralph E. Surber, pastor of our York, Neb., church, made the Publishing House a very pleasant call last week while passing through the city.

Rev. J. E. Linza and wife are holding a tent meeting at Excelsior Springs, Mo., with a view to establishing a permanent work in that beautiful little city.

Rev. and Mrs. T. D. Ferguson, of University Park, Iowa, are rejoicing over the arrival of a daughter, Lois Geraldine, June 22d. Mother and babe are both doing well.

The five weeks' evangelistic campaign at First church, Kansas City, closed Sunday night, the 7th, with many souls in the fountain and the church greatly strengthened. Evangelist W. E. Shepard went from here to Huntington, W. Va., for his next engagement.

Mrs. Susie N. Fitkin, president of the New York District Women's Foreign Missionary Society, was a welcome visitor with us recently. Brother Fitkin has been in the hospital here, where he has undergone an operation for appendicitis. He is much improved and will soon be out again.

The Executive Committee of the Board of Publication met in Kansas City, July 4th. Revs. William E. Fisher, P. E. Shepard, and John T. Benson were present. Brother Fisher remained at Headquarters for several days before going out on his tour of the country, to represent the Publishing House in the special campaign for lifting the debt.

ANNOUNCEMENTS

Rev. William E. Fisher, president of the Board of Publication, will take the field in the interest of the \$20,000 campaign for lifting the debt from the Publishing House. His address for the present will be 2100 Troost avenue instead of 138 Princeton avenue, San Antonio, Tex. Send all communication to the new address until further notice.

Wanted—A copy of "Strong's Concordance," also "Evidences of Christianity." If you have one for sale please notify Box 354, Carterville, Ill.

Books Wanted—Hurst's "Church History," Baker's "Hidden Manna," and the "Life of William Bramwell" are wanted by Mrs. Ella Whitacre, deaconess, 778 West Eleventh street, Pomona, Cal.

Announcement—Our next preachers' meeting will be held at Lexington, Ky., July 16th and 17th. Please make a special effort to be present. Kindly notify Rev. Frank Cassidy, 425 East Fourth street, Lexington, Ky., if you wish entertainment.—H. Rees Jones, Dist. Supt.

Announcement—A friend of the Pentecostal Collegiate Institute has offered to help any five churches of the three eastern Districts that have not yet pledged to furnish a room in the school ten dollars if they will so pledge. Make your application to E. E. Angell, 101 Freedom avenue, Richmond Hill, N. Y.

Notice—The Williams-Robinson evangelistic party begins a campaign under their big brown tent in Hammond, Ind., July 21st to run five Sundays, closing August 18th. Let all the holiness people in the Lake Michigan region come and enjoy with us this feast of good things. There will be some sleeping tents on the ground. Bring your own bed clothes. Meals can be had at 35 cents a meal on the ground.—A. F. Balsmeier, Chairman.

Notice to Kentucky District—The Kentucky District Assembly will convene at Science Hill, Ky., October 16th to 20th, with General Superintendent R. T. Williams, D.D., presiding. Let us come up to the Assembly with all our benevolences met. The pastors will please send a list of the number of delegates who will be in attendance from the various churches, to E. J. Hines, Science Hill, Ky. There will be a welcome service the night preceding the opening day. Pastors and delegates will kindly arrange accordingly.—H. Rees Jones, Dist. Supt.

Addresses Wanted—The Pentecostal Church of the Nazarene, of Washington, D. C., has called me to its pastorate, and I would like very much to have the names and addresses of any of our people or friends to our church who may be in the government service here in Washington. We would like to look these up and invite them to our church. We now worship at the corner of Fourth and East Capitol streets, just four blocks east of the capitol, and extend a welcome to all our friends in the city, or those who may be passing through. Address me, 905 Monroe street, Northwest, Washington, D. C.—L. B. Williams, Pastor.

Union Campmeeting—Let all the holiness people in and around the city of Galesburg, Ill., attend the holiness union campmeeting from July 14th to 21st. Evangelist August N. Nilson is engaged for this meeting. This is the first holiness meeting ever attempted by the Swedish churches in this city. Preparations for a great meeting are under way. A large tent will be erected, comfortable canvas seats, and electric lights furnished. The Sunday school orchestra of the Swedish Methodist Episcopal church will render the music. Hon. George Wilson, a sanctified attorney at law, from Greencastle, Ind., will also be present and render valuable help as a personal worker.

Notice to the New Mexico District—To the churches and pastors, the District Assembly will be held at Portales, N. M., August 20th to 25th. Let each pastor and church read the Manual, page 34, and act accordingly; also read the duties of the church board, pages 41 to 43. Let each preacher who is taking the course of study be on hand not later than 9 o'clock, August 20th. Let each church elect its delegates and have everything in readiness. Let us all be on hand for the General Superintendent, as well as for other purposes. If you come by rail come to Clovis, N. M., via the Santa Fe, then to Portales over the same road. All delegates should notify Rev. Jim Syphers or Rev. Kai Scott, or Rev. E. S. Hamlett of their coming so they can arrange for their entertainment, which (we think) will be free. We have a church at Portales, recently set in order by the District Superintendent.—J. E. Threadgill, Dist. Supt.

Notice to Churches in the Chicago Central District—By request of the church board of Racine, Wis., said church has been released from entertaining this year's District Assembly, and the Assembly will be held at Olivet, Ill., having been called for by the unanimous vote of the church board of Olivet University church. The exact date of the Assembly will be announced later; sufficient to say that it will either be the last week in August or the first in September. The pastors are again kindly urged to attend to the matter of raising an amount equal to \$2.00 a delegate from their respective churches to defray the expense of entertaining the Assembly. Also let us see to it that a rescue service be held in each church and an offering taken for rescue work and sent immediately to our District treasurer. Let us come up with all our apportionments. Again let us see to it that we do not come behind on the General Superintendent's claim. These dear men must be supported.—Charles A. Brown, District Superintendent.

Books for Young Folks

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WATCH FOR NEXT WEEK'S PAPER!

Our special Publishing House number will be published next week, in which we will give our readers the complete history of the Publishing House, fully illustrated with half-tone plates, showing the various departments and the working force.

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- H. F. REYNOLDS.....Kansas City, Mo. Res. 4924 Agnes ave.; office, 2109 Troost ave. Foreign Missionary District Assemblies.
- British Isles.....Postponed indefinitely
- Central America.....July 11-17 Presided over by missionary in charge. Rev. R. S. Anderson.
- Mexico (northern).....August 7-11 Presided over by missionary in charge. Dr. S. D. Athans.
- J. W. GOODWIN.....Providence, R. I. 230 Pleasant St.
- R. T. WILLIAMS.....1422 Cahal ave., Nashville, Tenn.

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EVANGELISTS' DATES

- Jarrett and Dell Aycock: Shawnee, Okla. July 25-July 5-22
- Hodge, Le Camp.....July 25-August 4
- Hudson, La. Camp.....August 15-25
- Hove, Texas, Davis Chapel.....August 30-Sept. 8
- Waldron, Ark.....September 15-29
- James B. Chapman: Troup, Texas.....July 6-21
- Monry, La. (Fl. Jessup camp).....July 20-August 4
- Erick, Okla.....August 8-18
- Beebe, Ark.....August 23-September 1
- C. C. Cluck and Wife, and J. A. McCaunton and Wife: Noble, Ga.....July 28-August 4
- Friendsville, Tenn.....August 8-18
- Louisville, Tenn.....August 22-September 1
- Sevierville, Tenn.....September 5-15
- Heiskell, Tenn.....September 19-29
- Kingston, Tenn.....October 3-13
- Townsend, Tenn.....October 17-27
- F. W. Cox: Kenton, Ohio.....July 18-28
- Urichsville, Ohio.....July 30-August 14
- Milton, Pa.....August 15-25
- Home address, 212 West Prospect street, Ash-tabula, Ohio.

- A. F. Daniel: Pleasant Ridge, Ark.....July 18-25
- McCloud, Okla.....August 1-18
- Leid Hill, Ark.....August 2-September 8
- Carlow, Mo.....September 12-22
- E. C. Dees: Claymour, Ky. (camp).....July 11-21
- Water Valley, Ky. (Moble 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. Grose: Humboldt County, California.....July-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: Kingston, Okla.....July 26-August 11
- Kingsland, Ark.....August 10-25
- Hayntes Chapel.....August 30-September 8
- Oscar and Nettie Hudson: Peniel, Texas.....August 1-11
- Mulberry, Ark.....August 16-25
- Calamine, Ark.....August 30-September 8
- Lee Hughes: Near Honey Grove, Texas.....July 12-22
- Ash Grove (near McKinney, Texas).....July 26-August 12
- Sadler, Texas.....August 16-20
- Near Bowie, Texas.....August 28-September 9
- Arthur F. Ingler: Ferndale, Wash. (camp).....July 18-28
- Alle and Emma Irick: Mt. Hope Camp, Goddard, Ky.....July 18-29
- Wane, Kas., Camp.....August 2-12
- Hilcrest Camp, Neb., Ill.....August 10-20
- Ashland, Ky., Camp.....August 30-September 10
- Goss, Mo., Camp.....September 20-30
- Lewis and Mathews: Colhoun, Alberta.....July 9-17
- Alberta Association Camp, Red Deer.....July 19-28
- Lapeer (Mich.) Camp.....August 2-11
- Mt. Pleasant (Mich.) Camp.....Aug. 10-Sept. 1
- Permanent address, 341 W. Marquette Rd., Chicago.
- Hador and Bertha Lillenas: Caro, Mich. (camp).....July 11-21
- Lincoln, Ill. (camp).....August 9-19
- Normal, Ill. (camp).....August 23-September 2
- J. E. and Dessie Linza: Excelsior Springs, Mo.....July 7-28
- Omaha, Ill.....August 2-18
- F. Y. Mills: Snyder, N. D.....July 16-28
- Parshall, N. D.....August 1-11
- Wabek, N. D.....August 14-25
- George and Edna Moore: Harris Chapel, Ind.....July 26-August 11
- Lynn, Ind., Cherry Grove Camp.....Aug. 18-Sept. 1
- Home address, 1133 Holiday St., Indianapolis, Ind.
- F. R. Morgan: Marcus, Ark.....July 12-29
- Lenox, Ark.....July 20-August 11
- Berlin, Okla.....August 10-September 1
- Drumright, Okla.....September 6-22
- August N. Nilson: Galesburg, Ill. (union tent meeting).....July 9-21
- Hickory Grove, Galva, Ill. (camp).....July 25-August 4
- Address: 2109 Troost avenue, Kansas City, Mo.
- John Norberry: Silver Heights, Ind.....August 1-11
- C. E. Roberts and wife, and F. W. Suffolk and wife: Oukdale, Cal.....June 30-July 14
- John and Grace Roberts: Alix, Ark., camp.....July 12-22
- Vincent Springs camp (Dyer, Tenn.).....July 26-August 5
- Main Springs camp (Prescott, Ark.).....August 9-19
- W. O. Self: Waco, Texas.....July 18-28
- Waco, Texas (camp).....August 2-12
- Brantly, Ala.....August 22-25
- Andalusia, Ala.....August 29-September 1
- Home address, Port Aransas, Texas.
- W. E. Shepard: Huntington, W. Va.....July 11-21
- Denton, Md.....July 26-31
- Dayton, Ohio.....August 1-11
- Chariton, Iowa.....August 15-25
- Bonhamsville, Ga.....August 28-September 9
- Bethany, Okla.....September 13-23
- Home address, 5518 Walnut Hill avenue, Los Angeles, Cal.
- Howard W. Sweeten: Darby, Pa.....July 8-18
- Reading, Pa.....July 19-29
- Boyer City, Mich.....August 3-14
- Mayber, Mich.....August 15-25
- Mrs. Bessie Williams: Salado, Texas.....July 18-August 4
- Reed Lake, Texas.....August 9-25
- Camerton, Texas.....September 8-22
- Georgetown, Texas.....September 27-October 13
- Hondo, Texas.....October 19-November 3
- Iba camp (Martin, Tenn.).....August 23-September 2
- Wild Cherry camp (Wild Cherry, Ark.).....September 6-16

Campmeeting Calendar

There will be a campmeeting at Bethany, Okla., September 18th to 23d, with Rev. W. E. Shepard as evangelist. Free entertainment for all visitors.—J. A. Lulliam, Pastor.

There will be a tent meeting at Preston, Kas., with Theodore and Minnie E. Ludwig, John P. Carrler, and N. H. Pieper as workers. For information address, N. H. Pieper, Preston, Kas.

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

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

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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 life up my soul. 4. Fervent in Spirit, serving the Lord. Size, 8 x 10 1/2 inches \$.10



No. 4030. Watch and Pray. Size, 3 3/4 x 7 1/2 inches \$.05



No. 2994. 1. His Mercy endureth for ever. 2. Trust in Im at all times. 3. Stand fast in the Lord. 4. The Lord is my Shepherd. Size 6 1/2 x 10 1/2 inches \$.08

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

HERALD of HOLINESS

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

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

J. D. SCOTT, Managing Editor.

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

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

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

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

The third annual holiness campmeeting will be held July 10th 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. Hankes 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 fortieth annual Sandusky Union Holiness Association campmeeting will be held at Portage, Wood county, Ohio, August 8th to 18th. Rev. M. C. Adams, of The Plains, Ohio, and Rev. W. H. Marvin, Massillon, Ohio, are the evangelists. E. L. Day and wife are the song evangelists. There are no gate fees, and board and lodging reasonable. For information write A. E. Kuseau, president, Walbridge, Ohio.

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

Red Deer, Alta.-----July 19-28

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.

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

The sixth annual campmeeting of the Southern California District is to be held at the Nazarene University grounds, August 2-11, 1918. Special workers are Rev. Charles H. Balcock, evangelist, Wilde-Knight quartet, singers, and leaders of the big chorus choir. Mr. and Mrs. James H. Knight will be in charge of the children. Owing to the high cost of living we shall not attempt to operate the cafeteria, but will provide a lunch counter, where articles of food may be purchased at reasonable rates. For further information write R. A. Runquist, Nazarene University, Pasadena, Cal.

There will be a campmeeting on the New York District at Groverlevy Park, Beacon, N. Y., July 12-22. General Superintendent Goodwin, the evangelist, will preach every day. One-room cottages, \$5; board at 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 Groverlevy. Heart and Life song books will be used. Lots for sale. Address W. A. White, secretary, Spring Valley, N. Y.

The fourteenth annual campmeeting of the Oregon Holiness Association (interdenominational) will be held at East Thirty-third and East Mason streets, Portland, Ore., July 18th to 26th. Evangelists, Rev. C. H. Balcock, of Los Angeles, Cal., and Rev. A. L. Whitcomb, of University Park, Iowa, will be the speakers. Rev. Homer L. Cox has again been chosen to take charge of the music. Rev. C. Howard Davis has been selected as manager of the camp, and Brother N. C. Davis as superintendent of grounds. The dining hall will be run on the cafeteria plan. Those desiring a \$6 ticket may secure one for \$3.50 in advance. All 8 x 10 tents free. The 10 x 12 tents cost \$1, and the 12 x 14 tents for \$1.50 each. Combination cot and mattress, \$1. Spring cot without mattress, 50 cents. Mattress without cot, 50 cents. Application for tents should be sent to the president at once. Officers: Mrs. Edith Whitesides, president, 650 Quimby street; Mrs. Catherine L. Dickes, secretary, 203 East Thirtieth street; and Mr. B. S. Cook, treasurer, 602 Stock Exchange building, all of Portland, Ore.

The Cape May Holiness Association will hold its annual campmeeting at Erma, N. J., September 13th to 22d. The evangelists will be Rev. Earl-Curlls and Beatrice Beesley. 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 14th to 14th. Rev. Albe Trick and wife are the special evangelists. Dr. E. B. Ellerson 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.

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 floors, \$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 held on the campground of the Olivet Pentecostal Church of the Nazarene, six miles north and two miles east of Klirk, 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, Klirk, Colo.

The twelfth annual Spring Park campmeeting will be held at Racine, Wis., commencing Friday evening, July 12th, 1918, and closing Sunday evening, July 21st. Evangelist W. H. Cox, of Greensboro, N. C., Evangelist C. C. Brown, of Carlisle, 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 19th to 29th. 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 meeting. 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 R. T. Williams will be the evangelist. Rev. G. E. Waddie, pastor of First church, Nashville, Tenn., and other workers will assist. Board and lodging can be secured at reasonable rates. All persons desiring 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 28th 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, 326 North Franklin street, Allentown, Pa.

A campmeeting will be held at the Pt. Jessup, La., camp ground from July 20th to August 4th. Rev. James B. Chapman, of Peniel, Texas, will be the preacher and 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. MITCHELL, 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. All trains stop at the ground. There is also a daily bus to and from Washington. For further information address Rev. J. H. Penn, president, Harrington, Del. The public is cordially invited.

The twenty-ninth annual campmeeting of the Kansas State Holiness Association will be held in Linwood park, Wichita, Kan., 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 to be in order to be on hand for this feast of good things. For information write to Rev. R. E. Gilmore, 2001 Gold avenue, Wichita, Kan., or Rev. W. R. Cain, 515 South Vine avenue, Wichita, Kan.

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

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