

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 Last Days



ANY thoughtful men for several years past have had what we might term a growing feeling of ominousness. They have felt that a crisis was impending. If it were one man, or one teacher, who had given expression to such feeling, it could be passed by with very little thought. But their name is legion. The consensus of opinion of the most spiritual and thoughtful religious leaders of the age is that we are approaching a great world crisis — a great epochal stage in God's movements in reference to this world.

From looking into each others' anxious faces, and hearing each others' earnest voices, men turn to God's Word to see if there is anything to be learned from that source corresponding to the inward omens which they feel in their hearts, and think they recognize in the movements and events around them in the domestic, commercial, political, and international world, especially in the great world war. As might be expected, we find that Word not silent on this awful theme. The Book is full of teaching on this subject.

The limits of this article will confine us to the writings of one single teacher, and to the letters of that teacher to one man, and to only two fragments of his teaching to that one man. We refer to Paul's letters to Timothy.

The apostle in these letters distinctly taught Timothy that there was to come in the world's history a period or time, which he denominated "the latter times," or "the last days." These "last days" he describes with frequency and with great pains. He tells us the distinguishing features or characteristics which shall mark these "latter times" or "last days." A study of these marks or signs as plainly laid down by Paul, present to us a startling correspondence to current events and conditions in the home, in society, in the church, and in the state today.

Read carefully and thoughtfully the following words of Paul: "But know this, that in the last days grievous times shall come. For men shall be lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents, unthankful, unholy, without natural affection, implacable, slanderers, without self-control, fierce, no lovers of good, traitors, headstrong, puffed up, lovers of pleasure rather than lovers of God; holding a form of godliness, but having denied the power thereof: evil men and impostors shall wax worse and worse, deceiving and being deceived. For the time will come when they will not endure the sound doctrine; but, having itching ears, will heap to themselves teachers after their own lusts; and will turn away their ears from the truth, and turn aside unto fables. Some shall fall away from the faith, giving heed to seducing spirits and doctrines of demons, through the hypocrisy of men, that speak lies, branded in their own conscience as with a hot iron; forbidding to marry, and com-

manding to abstain from meats" (2 Tim. 3:1-5, 13:4:3, 4:1 Tim. 4:1, 3. R. V.).

Doubtless there have been in every age of the world, and of the Church, some people to whom Paul's description above might be applied, but manifestly the apostle indicates that there is to be a time or an age in the history of the world when his description shall peculiarly apply. He says that these things shall be in the "last days" or in the "latter times," thus definitely locating a period or age in time when the awful degeneracy, which he describes, shall prevail, far more widely and disastrously than can be said of the ordinary times or periods in the world's history. The mere fact, therefore, that in all ages there has been more or less worldliness in the church, more or less disobedience to parents, or any or all the other evils described, does not alter the emphatic declaration of the apostle that, in a distinct period or time of the world's history designated by him the "last days," all the evils and disasters he enumerates shall exist in an intensified form and degree. The difference in the prevalence of such evils in the "last days," which he mentions, and their existence at any and all other times we understand to be twofold. First, In "the last days" all these evils mentioned are to exist in a very gross or matured form; and second, That each of the evils named is to exist or prevail conspicuously, so as to become in a sense a characteristic earmark of the age. Whereas, in the ordinary course of gospel history these evils will exist more or less at all times, some more developed in one age or among one people than others, but never with such unanimity, ubiquity, and malignity of movement as to be said to characterize the age, except in these "last days" of which the apostle speaks.

We solemnly aver, without fear of successful contradiction, that history tells of no age, since the days of Paul, when the evils or the degeneracy described by the apostle dominated the life of the world as they do at the present time. We invite the reader to a comparative study of the apostle's description given above and of the age in which we live. We believe the conclusion will be irresistible that on the authority of Paul we are now living in the "last days."

Space forbids an analysis of all the descriptions given us by Paul. We may recur to this subject in future editorials. For the present, of the twenty-nine marks of these "last days" given by Paul, we have space to notice only two or three. Take the following: "Lovers of money," "disobedient to parents." Does history furnish a parallel in any age of the world to the dominancy with which these two evils overspread the world today? They cover the realms of the home and of society or commerce, and largely of the church. Notwithstanding liberal responses to numerous philanthropic needs today; it remains true that fortunes are larger and the rush to accumulate is more determined and impetuous than ever.

From all quarters come complaints of the insubordination of the young. The decay of home discipline is general. A distinguished divine, acute, observant, and learned, a traveler over most of the world, and a man who is constantly traversing this continent in labors unceasing, said in our hearing recently that this age had reversed the injunction, "Children obey your parents," and made it read, "Parents obey your children." The change in the home life in this regard is pathetic. The exceptions are rare. The increased difficulty and delicacy realized by the few parents who succeed in securing filial reverence and subjection in their homes, only go to prove the prevalence of the evil of which we speak, and the almost irresistible current against which they have to work in their domestic government.

Another mark of the "last days" of which the apostle speaks is, that men shall be "lovers of money." Is it necessary to write one line in proof that this age is cursed with avarice or covetousness to an extent unparalleled, not only in the Christian dispensation, but in the history of the world? The greed and grasp for money is the most conspicuous thing in society and commerce today. It brooks no restraint, it recognizes no law, it respects no rights, it feels no pity, it believes in no God; it is reckless, defiant, usurpful, universal, infamous. It has no eye to see and no ear to hear the mournful woes of the myriads of its oppressed victims. It makes or unmakes kings and congresses, presidents, and potentates. It corrupts the ballot, the palladium of human liberties; it corrupts the crmine, our safeguard against riven rights; it corrupts the pulpit, confusing that voice by which alone God chooses to call weary wanderers from sin to holiness.

There is no voice or language where its power is not felt, no realm or rhythm which it seeks not to invade, no suffering or sorrow sad enough to excite its tears, no hell deep enough to evoke its fear, no heaven high enough to allure its hope. It is sleepless, relentless, childless. It fires, perverts, and debauches the energies and susceptibilities of youth. It absorbs and debases the royal powers of mature manhood; it forms the black horizon of despair, behind which the sun of old age sets in pitiless wreck and ruin. From its conquest and carnage in the field of commerce, from its wreck of empires and spoliation of republics, from its sacrilegious invasion of the sacred temple, it turns to the retreats of home and prostitutes the morning and evening oblations into orgies of revelry, the needed inculcation of frugality, piety, and holy aspirations into a needless indulgence in the vanities and follies which it brings.

How strikingly the facts of life thus render indubitable the truth that, in the description which the apostle gives of the "last days" in the two particulars examined, he has described the age in which we live. It is no refutation of this arraignment to point to the large sums of money being contributed to war needs today. A very rich man said recently at a great meeting, that the large sum raised for the Red Cross reported, had not been given by the rich, but largely by the laboring people.

A study of the other twenty-seven elements or features of his description will convey convincing proof of the same fact. Some of the marks enumerated by the apostle are more strikingly descriptive of this age than the two we have examined above.

IT WILL make us to stand in awe and sin not if we will remember that our own conscience is only the reflection of God's face.

THERE IS NO LESS DEMAND made by God's Word upon the regenerated than upon the wholly sanctified for rectitude and righteousness of life.

IF THE DEPTH, and intensity, and delicate sensitiveness of the parental heart could be known to every child, there would never be another wayward or disobedient son or daughter in the world.

THE CIGARETTE habit continues to do its subtle work on thousands of our boys and young men. The habit seems to grow despite all that is said against it. Because the first cigarette does not strike the smoker instantly dead in his tracks, but does its poisonous and deadly work by slow and insensible degrees, it is hard to get the enslaved to understand the direful perils attending the silly and pernicious habit. Let parents exert extraordinary pains to save their children from forming the dangerous habit.

Why Separate Meetings?

IN THE old days of the undenominational period of the holiness revival the old church leaders used to ask us "why separate meetings?" We had our answer then, which was satisfactory to us. We replied that the holiness meeting was not allowed to be held in their churches. The holiness people attended the regular services of their respective churches and hence the holiness meetings did not interfere with them in this respect. In addition to this we urged that the holiness meetings were necessary to the nurture and development of that fellowship which is essential to the experience and life which holiness people strive to live. Again, the churches were not friendly to the propagation of the doctrine and experience of holiness as we believed and taught; hence we contended it was necessary to have these separate meetings.

It seems to us that the argument is just as easy now for separate churches as the argument was then for separate meetings for holiness. The churches are no more friendly now than they were then to holiness, as a doctrine and experience. These churches do not teach the privilege of instantaneous sanctification in their meetings as the privilege of their members as we teach it. The only way for the efficient and lasting inculcation and spread of the doctrine and experience of holiness is by a separate church where there is no possible interference with its propagation. Only thus can we hope to see the efficient spread of the truth everywhere, with no let or hindrance. Besides there being no interference, it is also true that with a separate church there is everything done to encourage the spread of the truth. There is an efficient organization which has for its aim to aid in the propagation of this truth.

Besides this there is saved an immense loss from constant opposition of ecclesiastics and the coldness and apathy of others in authority. Young people and often older ones can not see how it is possible for mature preachers of position and prominence in a large church to be wrong in opposing anything. They feel that these men are trusted by their colleagues with high official position because of their soundness and ability as leaders, and hence they feel that they must also attribute them that confidence and reliance their position challenges. It is thus that many of the holiness people are betrayed into the wake of leaders who lead them astray fatally and forever oftentimes.

It had as well be said now, for it is the truth. Although the doctrine of holiness and the cognate tenets on which it rests stand in the creeds of some of the older churches, especially the Methodist church, there is an essential difference in the belief and the experience taught by these other churches and the Pentecostal Church of the Nazarene. We teach the distinct privilege and duty of all believers to receive the work of sanctification as a second work of grace. These other churches do not. Not even the Methodist church teaches this. There is as wide and profound a difference between the Pentecostal Church of the Nazarene and the Methodist church as there is between the Methodist and the Presbyterian churches. We can no more relegate the teaching of holiness to the Methodist church than the Methodist church could relegate to the Presbyterian church the teaching of their belief in the Arminian view on theology.

We have every ground of justification for our separate ecclesiastical existence that the Methodist or the Presbyterian or the Baptist churches have. There is not one whit of difference. Our specific emphasis on holiness as an experience is as profoundly important as the emphasis of Presbyterianism on final perseverance is important. And can we not truthfully say that the emphasis we give to holiness is far more important than final perseverance? Certainly it is. And no one can successfully contend for the opposite.

What interest or movement was ever attempted without organization? No important interest worthy being pushed can hope to be successfully inaugurated and propagated without distinct and careful organization. In union there is strength. In disunion there is weakness. We can never hope to successfully project and foster holiness on safe lines of permanency and stability without organization. This we have and it is succeeding.

LUST OF POWER is like greed of money. It takes all it can get. It never, under any circumstances, declines any new power that is offered, or turns loose any it has. And since Adam was made it has never been heard to cry "enough." The coming greatest man in a century is the man who will cry, "Enough; stay thy hand."

Sanctification at Death

BY REV. W. E. SHEPARD

MANY PEOPLE calling themselves Christians hold to the view that the only time in which one can hope to be sanctified is at the hour and article of death. Of course, just so long as a belief obtains in an individual, there would be no sense in seeking the blessing before death. It is remarkable how many devices the Devil has to head off from the preparation for heaven.

We would like to show a number of proofs that this is not in the plan of God for His children.

Let me ask, Where did the thought or belief originate, that one could not get sanctified till death? If it did not come from the Lord, then one ought not to hold to any tenet that has no "thus saith the Lord." If there is any "thus saith the Lord" please produce chapter and verse.

What brought death into the world? It is very evident that death is the result of sin. But where did sin come from. Satan tempted man and he fell, and as a result of the fall inherited sin and death came into the world. The Devil is at the bottom of the whole work. Then, if death has anything to do with our sanctification, surely the Devil figures in it somewhere. Reader, do you really believe that the Devil has anything to do, either directly or otherwise, with making people holy?

Let us look at the principle of cause and effect. Death is an effect, with sin in its twofold sense as the cause. In sanctification, we get rid of inherited sin. But no effect can eliminate its cause. The result of sin could not possibly revert backward and destroy its cause. Death came into the world by sin, but sin does not get out of the world through death. The Word of God pictures death as our enemy; but if death could in any way assist in destroying sin, it would be our great friend and benefactor. The Word says that the last enemy that shall be destroyed is death. Inbred sin is certainly an enemy, and if the last enemy to be destroyed is death, then inbred sin, another enemy, would have to be destroyed before death. Do you see the point?

Jesus Christ has all power in heaven and on earth, so says the Word. Then, if He has all power, He would not need to call upon an enemy to help Him out in any given task. No, we believe He can do it without any assistance from the Devil or any of his works.

Sanctification is directly the work of God. Death is surely the work of the Devil. How can it be possible, then, for the work of the Devil to figure in the work of God? Are they in partnership?

Now, if it is really impossible for one to get sanctification before death; that is, if sanctification and death are really inseparable, how far would one actually dare to proceed in the direction of sanctification? I am afraid he would have somewhat the feelings of the Irishman, who said he would give a certain amount of money if he only knew the spot where he was going to die. When asked why he wanted to know the spot, he replied, "Then I would keep as far from it as possible."

Sanctification prepares one for death (Psa. 37:37); but death does not prepare one for sanctification.

Death only sets the spirit free from the body (Jas. 2:26); but sanctification sets the spirit free from inbred sin.

Sanctification prepares one for service in this world (2 Tim. 2:21). What service can one perform after he is dead?

Sanctification prepares one for the Lord's coming (1 Thess. 5:23). Then we ought to have the preparation now, for He might come before we die.

Sanctification prepares one for seeing God (Matt. 5:8; Heb. 12:14). There is as much sense in the sinner postponing pardon till death, as there is in the believer postponing sanctification till then.

Sanctification is by faith (Acts 26:18). Certainly a poor time to exercise such faith would be during the death struggles.

Sanctification always comes with the baptism with the Holy Ghost (Acts 15:9). In every instance where this baptism came as recorded in the Bible, not a single one was on his death-bed.

Sanctification enables one to love God with all the heart (Matt. 22:37); it is perfect love (1 John 4:17); it is a plain, positive command. When should it be obeyed? Should one obey now, or wait till the death rattle comes?

In the Book of Romans is the battle of laws. Four are mentioned. (Rom. 7:21-25; 8:2.) These laws are: the law of God, the law of the mind, the law of the Spirit of life, and the law of sin and death. This law of sin and death is evidently the carnal nature working within. This is an evil law, while the other three are good. The battle is between this evil law and the other three good laws. Now, if one can not get sanctified, that is, freed from this law of sin and death, until he comes to death's door, this law must have more power than the other three put together. But the fact is, that it is not so strong as the law of the Spirit of life, for the Word says that this law "hath made me free from the law of sin and death" (Rom. 8:2).

The Word declares that God is no respecter of persons. Then if He sanctified people in Bible times, He will do the same today. When we read "To them that are sanctified" it must mean that they had the blessing at that time, and it was before their death.

If we take the stand that the believer is made free from inbred sin at his death, why not go a step farther and say that the sinner is made free from actual sin at that time. There is no more Scripture for one than the other.

The Word does not teach that it is impossible to get sanctified at death, but that is not God's appointed time. A sinner might receive pardon at that time, but that does not prove that death is the appointed hour for the sinner to settle his accounts with God. Death makes a change only in the physical and not in the spiritual nature.

Sanctification frees one from inbred sin. If death should free one from inbred sin, it would inevitably force us to the conclusion, that inbred sin is located somewhere in the physical nature, and only there, and not in the spiritual nature at all. Then, if it is located in the physical nature, in what part of the physical nature should we look for it? Would it be scattered everywhere throughout the body? In that case, when I got my hair cut, I left some of the

"old man" or inbred sin in the barber shop. When I had a tooth pulled I lost some more. The man who had his leg cut off was fortunate in that he lost a goodly portion of inbred sin.

Let me illustrate it still further: A man is struck by a railroad engine and horribly mangled. He is hurried to the receiving hospital, put under anesthetics, and the surgeons begin their work of amputation. The mangled condition of his arms and legs make it necessary to do heroic work, with the bare hope of saving his life. First, one arm is amputated, and then the other. It is finally seen that the only hope lies in the amputation of both legs. Accordingly the work proceeds, until both arms and both legs lie on the floor. Let me ask, "How much of inbred sin is located in that half of the man on the floor?" Do you say, "There is no inbred sin there"? Then where is it? It was in him when he went on the operating table. You say, "It is in that other part of the man on the operating table." Just so, for he is still alive. Suppose he gets well, would the carnal nature not manifest itself in him as before? But the surgeons see that there is no hope of saving the man, and directly he dies on the operating table. Here is one half now on the table and the other half on the floor. Now, tell me how much of the carnal nature is in the half which is on the table after the spirit has left him. The answer is, "Not a bit."

Then, inbred sin is not located in the corporeal nature, but in the heart nature, in the spiritual. If the carnal nature is not located in the corporeal nature, but in the spiritual, death, which affects only the physical nature, can have no effect whatever on the carnal nature, which is located in the spiritual.

In conclusion, let me cite a few passages showing sanctification before death.

Holy prophets since the world began (Luke 1:70).

Holiness all the days of our life (Luke 1:73-75).

To those who are sanctified (1 Cor. 1:2).

As many as be perfect (Phil. 3:15).

Sanctified and preserved blameless (1 Thess. 5:23).

Holy men of God (2 Pet. 1:21).

Sanctified and preserved (Jude 1).

The Wise and the Foolish

BY REV. LAFAYETTE CASSLER

They that were foolish took their lamps, and took no oil with them; But the wise took oil in their vessels with their lamps.—Matt. 25:3, 4.

THE PARABLE of the ten virgins illustrates the Church of this age waiting for the Bridegroom, Jesus. It has its two classes: the justified, and they who have likewise been filled with the Holy Ghost. The oil is typical of the Holy Spirit, and as in olden times kings, prophets, and priests were invested with authority by anointing them with oil in the name of the Lord, so in the New Testament Church the servants of God should be anointed with the Holy Ghost.

In some respects the ten virgins were all alike. They were all going forth to meet the bridegroom; they all had lamps which were lit, but burning low; they were all in an unawakened condition. Superficially, there appeared but little difference, for they all took pains to preserve their virginity in a sinless chastity, while they looked for the tarrying bridegroom; except that the wise took oil in their vessels with their lamps.

This vessel should not be understood to mean the bowl of the lamp itself; but a secondary vessel filled with a reserve supply, just like our mothers had before the days of kerosene. The lamp would indeed burn and shine without it for a short time, but no old-time lamp was complete without this vessel of oil; and though so essentially useful, it was not esteemed ornamental, and was usually kept out of sight.

It is possible the foolish indulged in some taunting criticism of the wise, because they were so careful of the precious oil; but they could not know the comfort it afforded the

The Golden Star of Hope

BY REV. HALDOR LILLENAS

Once, o'er my path no light I could discern,
I groped in darkness, vainly seeking rest;
But now the star of hope doth brightly burn,
Within my sky it sheds its radiance bright.

REFRAIN

The golden star of hope swings in my sky,
Since Jesus spoke sweet peace unto my soul;
The night of sad repining has passed by,
With joy I'm pressing toward my happy goal.

I grope no more in lowlands of despair,
Since Jesus brought to me His light divine;
His presence drives away my anxious care,
The star of hope within my heart doth shine.

Oh golden star of hope, shine ever on,
Illuminate the night of sin and woe;
Oh send thy cheery rays till day shall dawn
When hope in its fulfilling we shall know.
AUBURN, ILL.

wise to be so well supplied. However slight the difference at the first, it was everything at the last.

The last part of the parable depicts the closing scenes of this gospel dispensation, when our Lord shall again appear; and agrees with Hebrews 12:14, "And holiness, without which no man shall see the Lord."

This means the Lord Jesus at His second appearing in the clouds; and can not mean that without holiness none will ever see Him, for when He comes in His judgment wrath, "every eye shall see him."

The unspiritualized foolish ones will neglect the Spirit's gracious baptism to their utter confusion and embarrassment at the appearing of the Bridegroom.

I am writing this to forewarn any who may have knowledge of the Spirit of God to make and to keep holy, that they be not like the foolish virgins, and neglect this grace until the midnight cry rings round this world, "Behold, the Bridegroom cometh!"

We very properly receive the unsanctified into our fellowship, if they give evidence of being truly saved, and indorse our teachings; but it is implied that they not only believe in the doctrine of holiness as set forth in our standards, but that they are seekers who will not rest until they have received the satisfying portion.

Those who have all this light as preached from our pulpits from week to week, and yet go on neglecting this great salvation, are doubly guilty, and will be in a most embarrassing panic at the appearing of the blessed Bridegroom. They are placing themselves with the foolish virgins, by their own choice, to be barred out at the last.

Dear reader, do you know that the return of Jesus is now imminent? Do you know that there will be no time for preparation when once He appears? What of all other securities, when once the midnight cry sounds out, "Behold, the Bridegroom cometh!"?

"Your Adversary"

BY REV. EDGAR P. ELLYSON

In Four Chapters---Chapter One

THE DEVIL of poetry and art, the Devil as described by Dante and pictured as half devil and half man, standing upright with cloven hoofs, long tail and ears, is a myth. Such a one would only horrify and frighten. To appear thus he could win none of the human race; and would be but little dangerous to the cause of God. There is no such appearing being.

But the Devil of the Bible is a fearful reality. There are some who would try to tell us that in the supposed evolution of mankind we have arrived at a stage of intelligence and refinement where we can no longer believe in such a being as the Devil. This is all just so much consummate folly. An anonymous poet has written the following lines which are very much to the point:

Men don't believe in a Devil now, as their fathers used to do.
They have forced the door of the broadest creed to let his majesty through.
There isn't a print of his cloven foot, or a fiery dart from his bow
To be found in earth and air today--for the world has voted so.

But who is it mixing the fatal draft that poisons heart and brain,
And loads the bier of each passing year with ten thousand hundred slain?
Who blights the bloom of the land today with the fiery breath of hell,
If the Devil isn't and never was? Will somebody rise and tell?

Who dogs the steps of the toiling saint, and digs the pit for his feet?
Who sows the tares in the field of time wherever God sows His wheat?
The Devil is voted not to be, and of course the thing is true;
But who is doing the kind of work the Devil alone should do?

We are told he does not go around like a roaring lion now;
But whom shall we hold responsible for the everlasting row
To be heard in home, in church and state, to the earth's remotest bound,
If the Devil by a unanimous vote is nowhere to be found?

Will somebody step to the front forthwith, and make their bow, and show
How the frauds and the crimes of a single day spring up? We want to know.
The Devil was fairly voted out, and of course the Devil's gone;
But simple people would like to know who carries his business on.

The popular evangelist, Rev. William (Billy) Sunday, says he has two sure proofs that there is a real, personal Devil. The first one is, "The Bible tells me there is," the other one, "I have done business with him." This is enough to so

establish the case as to leave no room for any question. There is a Devil, he is a person.

He is first introduced to us as a subtle serpent in the Garden of Eden, and in Revelation he is the Dragon. Between these he is represented as the "god of this world" and the "prince of the power of the air." He is a mighty worker and has power to very greatly influence men. He is everywhere going about as a roaring lion, seeking whom he may devour. As an angel of light he seeks to deceive the very elect. He is the author and great practitioner of "camouflage." He and his crowd are the only worse deceivers than man. The heart of man is deceitful above all things and desperately wicked, but Satan is yet very much worse. Man receives his descriptive disposition from his satanic inheritance. While the caricature given him by the poet and artist may, in some sense, be symbolic of his real nature, yet this he seeks to keep hidden and he usually appears as a professed benefactor of men. He will even don the frock of the clergyman, or the gown of the teacher, and pose as the giver of light and truth. He is a deceiver, par excellence.

It is only by the most insane reasoning and stubborn blindness that men can interpret the past history of the world without the recognition of a personal Devil as the author of very much that has transpired. And how one can profess intelligence at all and fail to see a personal Devil in the present world conditions of war, hatred, unparalleled atrocities and Sadism, is much beyond any normal comprehension. Both the past and the present of man's activities and the conditions visible everywhere in nature bear the unmistakable trail of the Serpent. A denial of this thrusts us into far greater mystery than that of accounting for the existence of a personal Devil. Any method of reasoning or interpretation that will eliminate the Devil from the Bible, and as an active agent in history and in nature, will also eliminate God and all other personalities. Such reasoning we know would be false. There must then be a real, personal Devil.

An adversary is "one who is turned against another with a design to oppose; an enemy, antagonist, opponent."

To devour is "to drink down, to swallow up, to destroy."

The Bible represents Satan as being an Adversary seeking whom he may devour. But there must be at least two parties concerned if there is an adversary. To whom is Satan an adversary? Peter, who uses this word, says, "your adversary the devil." Who is meant by the "your." The context makes this very clear. He is writing to the Church, to the Christians, to the "elect according to the foreknowledge of God the Father, through sanctification of the

Spirit, unto obedience and sprinkling of the blood of Jesus Christ." Satan is the Adversary of all Christian men.

There is a sense in which the Devil is the Adversary of all men. He is the Enemy to their best interests, to true and noble life, and the accomplishment of life's true purpose; but he is not the Adversary of the sinner in the manner of life he is living and the things he is doing. He is rather the friend, the partner, and the helper of the sinner. He encourages and backs the saloon keeper and the harlot; he spurs onward the liar, the cheat, and the curser; he assists one in forming the tobacco or drug habit; he is the prompter of war, faction, and discord, and the companion of tricky politicians. He does not tempt sinners, he directs or commands them; they are his subjects and accomplish his will.

Only when one undertakes to do right, and to live righteously is the Devil really his Adversary. Satan's opposition and enmity is to the morally good and noble, and he seeks to swallow up and destroy all holy activity. This makes him the Adversary of all Christians, for real Christians all strive to live righteous lives and engage in noble service.

But there is something still back of all of this. There is a reason for this hatred and opposition to Christians and to right. There must be a yet deeper meaning to "your." He is still more the Adversary to some other one than of Christian men. And we do not have to look far until we discover the secret. The Devil is especially the Adversary of God. And his hatred of men is based upon God's relation and interest in men; because he hates everything connected with God and seeks at every point to thwart God's purposes.

It seems that the personality who is now the Devil once belonged among the holy angels, possibly one of the greatest of these. He was known as Lucifer, or Son of the Morning. For some reason, possibly by becoming jealous for more power or higher position, he led a rebellion which resulted in a war in heaven. He was defeated and cast out, but was not subdued. In allowing the jealousy, or whatever wrong it was, to enter his life he fell from his high estate to that of the Devil, and his followers to demons. He left heaven with sworn enmity to God, determined in every way possible to oppose, hinder, swallow up, or destroy every work and interest of God. He is pre-eminently the Adversary of God, and his enmity to men is in manifestation of this hatred of God.

Several years ago in a Texas town it became necessary for a policeman to arrest a certain large, burly negro. This negro objected strenuously to the arrest, so much so that in order to handle him the policeman had to use his club and knock him almost senseless. The arrest was finally made and the negro landed safely in jail. In the course of time came the trial, the negro was found guilty, and was sentenced to the penitentiary for several years. He went to his confinement with great hatred and declared vengeance against the policeman who had arrested him. He carried this feeling all through his prison term. When released he found this man still on the police force, but feared to attack him directly because of his relation to the state. One day he purchased some fine candy and went out to the neighborhood of this policeman's home. He waited about until the pretty little child, the daughter of the policeman, came out to play. With the candy he enticed her a little distance from the house and then grabbed her, held her tightly, and ran away to the woods, where he hanged her to a tree. As she hung there he struck her furiously with his fist time and time again, batting out her eyes and driving her teeth down her throat. As he did this he said, "Your father struck me, I will strike you."

This is a very correct picture of the Devil's attitude toward God and man. He cares nothing for any man just for the man's sake. There is no special satisfaction to Satan in man's sinning or even in having human companions in hell, were it not that this causes God great sorrow and defeats His purpose with man.

Pastoral Visiting

BY REV. P. L. PIERCE

WE HAVE considered the pastor's relation to the church and its institutions; the importance of a divine call to this holy ministry; the studious, prayerful arrangement of each message; and the most effectual manner of delivering them. These all refer to the pastor's work in general, and as a "fisher of men" represents the dragnet process of fishing.

Now we come to consider the pastor's calling and service; when he leaves the congregation and enters the private home, becoming a minister to the family and to the individuals. This might be well represented as the "hook and line" method of fishing, as this method requires more tact and skill on the part of the fisherman than does the "dragnet" plan; but it is the means of catching choice fish. The principle will hold good in its application to the preacher, for it takes more tact and prayerful preparation to make a successful round of pastoral visits than it does to preach a sermon, and will frequently result in bringing to the church, and to the Lord, some choice spirits.

There is no part of a pastor's work that is more important than that of pastoral visiting, and no amount of other work will take its place. It is the most fruitful of all work, in building up and conserving the Church of God.

When we enter this part of the work our sphere is changed, but our mission is unbroken. We are still God's messengers carrying good news; our audiences are smaller, but our work is the same. The questions, What are my motives? what am I here for? should be applied to every pastoral visit; and if we let the Spirit lead, the answer will be, to "present every man perfect in Christ Jesus."

This work has its special reward in spiritual blessings and fruitful returns for the time invested; but, like all other things of value, it will cost something. There is a peculiar hesitancy on the part of the preacher in entering this work; especially so in the beginning of his pastoral work, before he learns by experience the blessings derived from it. And even after experiencing these benefits, there is something that will frequently cause one to hesitate and yield to a frivolous excuse for not doing more pastoral visiting; but if you will just brush aside that indisposed feeling, which creeps in just before time for you to start, climb over the petty difficulties that come up, excuse yourself from that man or woman who happens to drop in for no other purpose than to kill time and hinder you, go on and pray the glory down in a few homes, see some old shut-in grandmother get shouting happy, have some grief-stricken soul unburden his heart to you; then as you pray the gloom passes away, and you leave them more cheerful and happy, and are happier yourself.

Some backslider, who has suffered the trials of an ungodly companion or unpleasant surroundings to smother out the fire in his soul, may receive you with a little indifference, but you read the precious Word, exhort him to return to the pleasant paths of peace, and on your knees press his case at the throne of grace, till the floor is sprinkled with penitent tears, and the wandering sheep is restored to the fold of safety. Then you will return home feeling like you have had a whole ten days' campmeeting in one afternoon. These, and kindred results, should characterize our pastoral visiting. If we go out to make a number of calls just to be able to make a good report, we had as well stay at home; for it is not the number of calls we make that counts, but the result of these calls.

We want to discuss, briefly, a few points of interest, which we consider important to successful pastoral visiting.

1. What hours should be given to visiting?

The hours from 1:30 to 4:30 p. m. are, usually, best adapted to the convenience of the homes. This is especially true of the people in town. We must necessarily adapt our work to

the convenience of the people we serve. If you visit in the early morning while everybody is busy, children getting off to school, the other folks cleaning, sweeping, and dusting the home, your visit will be unpleasant and fruitless. Then if you are there while dinner is cooking, the housewife is thinking more about the possibility of the vegetables boiling dry, or the bread burning, than what you may be saying; and while your thoughts may be in heaven as you pray, hers will be about the cook stove and the possibility of late dinner for the workers, who will be in from shop or store or school promptly at noon.

Don't visit too soon after noon. If you go in before the dinner dishes are put away you will accomplish but little. No matter what hour you call, if you find the family busy with extra work, such as housecleaning, etc., just excuse yourself, promising to call again when it will be more pleasant for the family. It is a mistake to presume that folks should neglect the essential duties of the home because the preacher comes in.

2. Length of time and how it should be spent.

This should be determined, largely, by conditions. Ordinarily the time should be fifteen to twenty minutes; but don't be too brief. If you go in explaining that you are in a hurry and scarcely have time to sit down, your visit will be a disappointment. On the other hand, don't stay too long, nor even take the attitude that you are going to stay the balance of the day, as in that case you will become a burden. Just greet the folks pleasantly, making yourself as free as possible, without being presumptuous. If you are too particular about yourself or your surroundings the folks will be cramped, and will not be blessed by your call; while if you are too familiar they will not respect you. Never allow yourself to indulge in the practice of calling grown people, especially those of the opposite sex, by their given names. Nothing is more distasteful than to hear a pastor greeting his people with the school day familiarity of "Hello, Jones." It will take a little more time to say Brother Jones, Sister Smith, or Miss Blanche, but it is worth your while.

There is a peculiar dignity belonging to the ministry. Ministers are to be "esteemed very highly in love for their work's sake," and the pastor is the custodian of that dignity. You must remember that you are as much God's minister when in the home, as when in the pulpit. In every place you should carefully avoid everything that smacks of slang. Having greeted all the family with a hearty handshake, being careful not to overlook a single child, not even the baby, be seated in a respectful manner. Don't lounge in a lazy manner, neither try to make of yourself a marble statue, but be free.

Now you are ready for conversation, which should be in keeping with your sacred mission. You are not there to gossip, the neighbor will attend to that; neither are you there to discuss politics nor business, except as it may relate to their spiritual interest. Show some appreciation of the courtesies shown you. Inquire about the absent members of the family, if there be such; ask about the spiritual welfare of the family, in a cheerful way. Don't drop your voice to a mournful tone, and have your face take on a melancholy expression when you discuss religious subjects, as though it was an awfully solemn thing to speak of religion. Be cheerful; approach the subject like you thought the folks would be glad to talk of these things; and most people will appreciate it if you start right.

If there should be an effort made to shift the conversation from the subject of religion, just take up your hook and try another kind of bait, and in a tactful way lead them back to the subject of salvation. Remember it takes patience to fish with hook and line.

At the proper time, if you are not invited to pray, respectfully ask the privilege, then pro-

ceed to read from the Bible a selected lesson. Don't read just anything you may happen to turn to. You might just as well preach from any passage to which you might open the Book, and expect success. Don't read too much; a short lesson and a few brief comments usually bring the best results. Ask about the spiritual condition of each person in the room, then you are prepared to pray for their special need.

The devotional service over, give a few words of encouragement and bid them good-by; do not stay and begin another conversation. Let the hallowed influence of the devotional service be impressed on them as you depart, and they will remember you as God's messenger, and will be glad to see you come again.

3. How often should each home be visited?

Ordinarily, the pastor should visit each home at least once a month. I want to emphasize the "each home." That means that you go to the rich and the poor; to those who are convenient, and those most difficult to reach; the liberal payers, and the nonpayers. It is a great mistake to plan your visits for your own comfort and pleasure. Of course it is more pleasant to visit a home where there is tidiness, comfort, and order, than the crowded little house, where the children romp and yell in their play while you try to talk; but that unpleasant place may need you more than the other, and maybe if you would go oftener the children would learn to regard your visit with more respect. If a pastor is working for money, then he is excusable for the frequent visits to the liberal payers, while the noncontributors are neglected; but if you are working for souls, then the very poor and the careless should receive a liberal portion of your time. A little "home mission work" on your part will likely increase their interest in the church and "foreign missions."

In case of sickness or serious trouble, the pastor should visit as often as conditions demand; even if it is every day, till the conditions are relieved. It is a great comfort to the sick or sorrowing for the pastor to come in, read the Bible, and pray with, and for, them. Others may do all this, but there is no one who can take the place of the pastor. There is a peculiar relation here that can not be supplied by another, no matter how pious or spiritual he may be.

If a member fails to attend church, the pastor should know the reason for his absence; and the best way to find out is to go and see him. Many a discouraged soul has gone down under the pressure of severe trials, having to bear them alone, when a few visits from a godly pastor could have saved them from backsliding. If you can not visit them, then phone or write them. Keep in touch with your people; remember you are the shepherd, and should know the whereabouts of each sheep.

4. Visiting among those who are not members of your church.

Here is a fertile field, that will yield large returns for some carefully planned work. Get acquainted with the folks who attend your services; count them your people, visit them, and they may become your people. Then, when a new family moves into your community make it a point to visit them, as soon as they may have the home so adjusted that you will not be an embarrassment to them. Try to be the first preacher to visit them. If you find them to be members of some other church, encourage them to do their duty as such; if not, insist on them coming to your services, urging the children to join the Sunday school. They may not be church-going folks, but if you can succeed in getting the children to coming, the older folks will be on hand after awhile.

In conclusion, it is safe to say that there is no place in the work of a pastor that is more important than that of house to house visiting. It is the key to success, for no preacher, be he ever so talented and resourceful on other lines, can make permanent progress and success as a pastor without giving liberal time and thought to this work. It not only blesses his people, but it gives him enlargement of vision, a richness of thought, and an aptness in application

of divine truth to his hearers that can not be supplied by any other method.

The public ministry is like seed sowing and harvest. Pastoral visiting is the cultivation of the field. We may have the richest soil, and finest of seed, but if we do not cultivate and protect the field, the weeds will choke it, or range cattle will devour it. So we may preach a whole gospel to intelligent, and appreciative people, but if we do not cultivate the field the harvest will be so light it will hardly be worth gathering.

Some pastors will say, "My church is so small

I can't afford to spend much time visiting. They don't support me." Neither would your farm support you, if you did not cultivate it. If we have a small farm, we cultivate it all the better, and it yields large returns. Let us apply this principle to the church. If you will, there will be such prosperity that you can soon set your fence out and take in more ground.

Let's get into our working clothes, do a lot of subsoiling, fertilizing, and every day plowing and hoeing, till we shall lengthen our stakes, enlarge our borders, and pre-empt another section for God and holiness.

Jesus in the Midst

BY REV. E. M. HUTCHENS

THE EVENT of all events had come to pass, every prophecy had been fulfilled concerning the suffering, death, and burial of our Lord and Savior. The three days following had seemed immeasurable in length to the stricken hearts of the disciples, and much of this time they had spent together, their great sorrow uniting them more closely than ever before.

It was the evening of the same day that Jesus appeared to Mary Magdalene in the garden, that the disciples could be seen gathering in the little upper room in Jerusalem, with doors and windows made fast for fear of the Jews. Notwithstanding the fact that some of the disciples said Jesus was risen and had appeared to them, the hearts of the little company were heavy, and their faces very sad and perplexed. For not only were they suffering sorely from the absence of their beloved Master, but from keen disappointment; for they had hoped He had come to reign as a king upon the earth, in fulfillment of many prophecies in the Scriptures, and there was no longer any room for this hope. As they clung together, they recounted the blessed hours spent in His presence, recalled the precious lessons learned at His feet, and tearfully lamented His absence.

Suddenly every eye turned in one direction, for Jesus, despite the barred doors, had entered in their midst. The look of love upon his face, and the blessed words He uttered, "Peace be unto you," drove all grief from their hearts, and as He showed them His pierced side, and the nail prints in His hands, they rejoiced greatly, and were exceedingly glad, knowing that truly this was their Lord.

Jesus in the midst; blessed thought. "He hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him." But, oh, the marvels wrought by the power of His presence. We see this on the storm-tossed Galilean sea. The little boat rocked to and fro and was rapidly filling with water. The disciples in their alarm cry, "We perish." But Jesus was in the midst, and at His voice the driving of the wind, and the raging of the water ceased, and "There was a great calm."

Even at the early age of twelve this wonderful power of Jesus' presence, together with His great wisdom, confounded the learned doctors in the temple of Jerusalem.

Zaccheus, the Bible says, climbed a sycamore tree to see the Savior as He passed, but no doubt there was in his heart a desire for more than merely a view of his blessed face, and the Master, seeing this, went with Zaccheus to his home, and there abode for some time; and because of Jesus' presence, the whole household rejoiced greatly, for each received the knowledge of His saving grace.

We do not wonder at Thomas, the doubting disciple, crying out, "My Lord and my God," as Jesus bade him touch His pierced palms and thrust his hand into His riven side. Although Thomas had said that only thus could he be convinced that his Master had risen, the mere presence of Jesus was enough; he needed no further proof. The little home of Lazarus and the sisters, Martha and Mary, in Bethany, became a hallowed spot because of the presence of

Jesus. His coming always brought joy and sunshine, and as they learned of Him, their faith in His power grew more and more. It was during the absence of Jesus that Lazarus sickened and died. Great was the sorrow in that little home, and the stricken sisters longed for the presence of Jesus, and deeply lamented His absence during their sore trial, for they believed if He had been with them their brother would not have died. While thus overwhelmed with grief, Jesus came to them; His loving heart was deeply touched with their sorrow, and as He stood with them beside the tomb, He wept.

But His presence brought not only comfort by His sympathy, but power to call the dead back to life, and at His command Lazarus came forth from the tomb. But then, as now, Jesus was no respecter of persons; and everywhere and always His presence brought blessing. Just as willingly did He enter the home of the poor Samaritan woman, whom he had led into the light at Jacob's well, as He went to talk to the rich young ruler in the temple at Jerusalem. The man today who owns his millions, if all he is and all he has is consecrated to God, may have the presence of this loving Savior in his home; and the poor, ignorant, down-trodden man, who knows not even the shelter of a hovel, may, through repentance and faith in Jesus, become a child of the heavenly King, and have the abiding presence of Christ through the Holy Ghost.

We enter a church. To the natural eye it is not so beautiful as some churches, but somehow the walls glow with heavenly sunlight and the very air we breathe is as the air of heaven. We take our seats. Our minds go back to the tabernacle in the wilderness and the temple at Jerusalem, and we wonder if, having entered the outer court, we have not passed into the very holy of holies. A song is sung, in which every one joins, and it seems as if we listened to angel voices, and the words go to the heart, for they come from the heart. All kneel in prayer, and from earnest hearts come praise and adoration to God, and the prayer of faith which reaches the throne.

The messages delivered are from the skies, and the testimonies offered are heartfelt experiences, "giving no uncertain sound." We ask, "Why is all this?" Such union we have never known. The answer comes to us, "Jesus is in the midst." Alas! It is not thus in all churches,

for worldly pride and pomp have the pre-eminence and the Holy Spirit is grieved away.

Though the presence of Jesus in the church means so much it means no less in the home. No tongue can express the wonderful change wrought in a home when Jesus comes as an abiding guest. Once the faces were fretful and unkind; now they are glowing with joy because of Jesus' presence. Songs of praise and hallelujahs are now heard instead of complaints and reproaches. The members in this home have learned in honor to prefer one another, and to esteem others better than themselves; for they have learned at the feet of Jesus the precious lesson of humility.

As it is in the church and home, so it is with the individual; Christ desires to enter every heart, and not only so, He pleads to enter. "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." His presence in the heart is the only thing that will satisfy its longing, and make the life what it ought to be. All through life we are beset with difficulties. Storms arise, fears dismay, but having Jesus' presence we "mount up with wings as eagles," and soar above and over all difficulties; we run and are not weary, and what is harder still, we walk and do not faint. Step by step up the narrow way, even where it is rugged and steep, and when we seem to make but little progress, His hand leads us, His voice cheers us, His presence makes it all easy and joyous; and when the last hour of life comes and we are called to pass through the valley of the shadow of death, even then we will fear no evil, for Jesus, the good Shepherd, is with us, and His rod and His staff shall comfort us; and when we reach the bright home of the redeemed above, we shall find our joy and blessedness all center in having Jesus in the midst.

CUCAMONGA, CAL.

Our Foreign Work

BY REV. E. G. ANDERSON, General Secretary

THE General Foreign Missionary Board of the Pentecostal Church of the Nazarene was brought into existence by the General Assembly of the church, which convened in Nashville, Tenn., in 1911. Previous to this date we had what was known as the General Missionary Board. This Board was incorporated in 1907, immediately following what is generally known as the "marriage," held in Chicago in the fall of 1907. This Board had supervision of missionary work both at home and abroad. It was in reality a union of missionary efforts of the various branches forming the union, or "marriage" above referred to. At the Nashville General Assembly it was voted to separate the foreign and the home work and the present Board, as already stated, was brought into existence and provision made by which all foreign missionary work of the church was brought under the supervision of this Board, it being understood that by the term "foreign" is comprehended all missionary work in foreign lands and all such work among foreign speaking peoples in our own land at places which may be deemed by the Board of Foreign Missions strategical points for the carrying forward of foreign work.

The members of the Board are elected by the General Assembly, serving from one Assembly to the next. The Board is composed of twelve members, together with the General Superintendents. They hold one meeting in the fall of each year, at which time all matters pertaining to the foreign work of our church are carefully considered. Annual reports from the field are read and all applications for work on the foreign field are given special consideration at this time. The Board also makes the annual appropriation and gives such general instruction to their administrative officers as they deem necessary. During the interim between meetings, the executive committee, consisting of the officers of the Board, have full

Ours Is an Omnipotent Savior

BY LILLIAN PLENKHART.

Many may reject the Savior,
Shun the way and choose to die,
Yet His power to save is not lessened,
And His light hangs just as high.

Many fail to plunge into the fountain,
And lose their sins beneath its flow,
Yet no earthly power can seal the stream
That makes the scarlet as the snow.

Many who once loved the Savior
Have crucified Him to an open shame,
Yet may we ever love and serve Him,
Praise and glorify His precious name.
LOGAN, OHIO.

authority to execute any plans made by the Board, or to carry out such plans as in their godly judgment they deem best for the interests of the church at large. One of the administrative officers is a General Superintendent, who has special supervision of the work on the foreign field. The other administrative officer is the General Secretary and Treasurer, who has supervision of all administrative affairs not included in the jurisdiction of the General Superintendent of foreign missions.

Few people realize the amount of detail work in connection with our foreign missionary interests. We have an office force of four members and their time is fully occupied, and quite frequently overworked, looking after the regular interests of the Board.

Our work on the foreign field is divided among many countries. At the present time we have fifty-three American missionaries in active service and about one hundred native workers. The following statistics will show the distribution of the American missionaries:

Africa	6
Brazil	1
Eastern India	5
Western India	5
China	7
Japan	13
Cuba	4
Central America	5
Peru	2
Mexico	4

We have three missionaries who will sail early in July. Miss Myrtlebell Walter sails for Calcutta, India, and Miss Mable Park and Miss Esther Carson sail for Peru, South America. We have twenty-five who are under appointment and waiting to go. We hope to get them started just as soon as war conditions will permit. We have about fifty names on our prospective list and almost an equal number of applications on file for consideration at our next Board meeting.

From recent reports we rejoice to say that our work is in a most prosperous condition. It is truly remarkable the way God is pouring out His Spirit upon our missionaries and native workers. Our missionaries have the pentecostal purpose in view, which is to get the heathen saved and sanctified, and they bend their efforts to this great work. Other interests, such as educational and medical, have their place, but we consider them secondary. Primarily, we are called to evangelize and preach the gospel. Education, medical attention, and in fact civilization are merely by-products of Christianity, and our missionaries feel their great duty is to Christianize, and then the best benefits of civilization will be a natural consequence.

To carry on the present work of the Board at least sixty thousand dollars annually is needed. This does not include the many special needs that arise from time to time, but merely includes the support of the missionaries, renting of mission halls and property, payment of taxes and necessary improvements on mission property, transportation of missionaries to and from the field, and such other legitimate expenses as may be chargeable to the general fund. It is no small task to keep the needs of a field before our people. This is done through the publication of our missionary paper, the *Other Sheep*, and the missionary page semi-monthly in the *HERALD of HOLINESS*, together with thousands of letters sent out to our people everywhere, and many other ways of publicity. We make no special apportionment to our people. We merely present the needs and ask them to do their best.

Since the incorporation of the present Board in 1911, remarkable progress has been made along financial lines. The following statistics will give helpful information:

Receipts	
Year closing October 1, 1911	\$13,707.17
Year closing October 1, 1912	10,087.72
Year closing October 1, 1913	18,942.33
Year closing October 1, 1914	25,314.13
Year closing October 1, 1915	33,682.31
Year closing October 1, 1916	48,961.38
Year closing October 1, 1917	56,251.23

The preceding statistics show the receipts for the general fund only.

God has graciously blessed, for which we praise Him. We look into the future with a determination to do our best to spread the gospel throughout the world. Our vision is worldwide. "For whosoever shall call upon the name of the Lord shall be saved. How then shall

they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent?"

Rev. W. E. Fisher's Silver Anniversary

BY REV. J. D. SCOTT

REV. WILLIAM E. FISHER, president of the Board of Publication of the Pentecostal Church of the Nazarene, celebrated his twenty-fifth anniversary in the gospel ministry with First church, Kansas City, on Sunday, July 14th. Elaborate plans had been made by Brother Fisher's home church at San Antonio, Tex., and the San Antonio District of which he is Superintendent, to celebrate this event; but he was called to Kansas City on Publishing House business, which detained him over Sunday, and his ministry was greatly blessed of the Lord as he preached on the "Sect of the Nazarene" to an attentive audience.

I have personally known Brother Fisher ever since he entered the ministry, and his life has been one of labor and sacrifice for the cause of holiness. He preached his first sermon at Waco, Tex., July 14th, 1893, using as a text Isaiah 1: 16, 17, "Cease to do evil; learn to do well." A good start for a young preacher. Two men came to the altar at that service and were gloriously converted. Thus the Lord manifestly set His seal upon his first public effort; and during these twenty-five years he has seen thousands of souls brought to God through his ministry.

He was ordained in 1901. His ministry has been given both to evangelistic and pastoral work. He served as assistant pastor of Waco First church, and has held pastorates at the following places, all in the state of Texas: Hickory Valley, Meridian, Mountain church, Cranfills Gap, Rogers tabernacle church at Dallas, and San Antonio First church.

He has held evangelistic meetings in the states of Texas, Oklahoma, New Mexico, Arkansas, Mississippi, Indiana, Illinois, Ohio, and California. He served as state secretary of the Texas Holiness Association from 1905 to 1910, inclusive, when the association formally disbanded because of the fact that practically its entire membership had united with the Pentecostal Church of the Nazarene.

Brother Fisher has also been vitally connected with our educational interests in the Southland. He was for several years a member of the board of directors of Peniel College, and was for two years its financial agent. He was the founder of Central Nazarene College, located at Hamlin, Tex., and has been a member of its board of directors for the last eight years. He was business manager of this institution from 1909 to 1911.

In connection with Brother Fisher's many other duties and labors he has been very vitally connected with our publishing interests from the very beginning of our work. During the years 1901-2 he was editor of the Field and Personal Notes page of the *Evangel*, which was the official organ of the New Testament Church of Christ, published at Waco, Tex. He was elected by the annual council of the New Testament Church of Christ held at Rising Star, Tex., as editor of the church page in the *Pentecostal Herald*. Then after the union of the New Testament Church of Christ with the Holiness church, he was office editor of the *Missionary Evangel*, which was the official organ of the Holiness Church of Christ. In 1906 he was also manager of the book and mail order department, as well as editor of the Notes and Personal page of the *Texas Holiness Advocate*.

At the General Assembly of the Pentecostal Church of the Nazarene, held in Kansas City, 1915, he was elected a member of the General Board of Publication, and at their annual meet-

ing in 1917 he was elected president of the Board, which position he holds at this present time.

Brother Fisher has rendered most excellent services to the church at our annual and general church meetings. He was a member of the committee which formed the "Council and Guide Book" for the New Testament Church of Christ at their first annual meeting in 1902. He served on the revision committee the following year, and on the joint committee for forming a manual, for the basis of union for the New Testament Church of Christ and the Holiness Church of Christ. This joint meeting was held at Rising Star, Texas, in 1904.

After the union of the churches he served on the revision committee in the first general council of the Holiness Church of Christ, which was held at Pilot Point, Texas, in 1905.

He served on the Manual revision at the first General Assembly of the Pentecostal Church of the Nazarene, held at Pilot Point, Texas, in 1903; also at Nashville in 1911; and was secretary of the revision committee at the General Assembly held at Kansas City in 1915.

Brother Fisher has had also quite an interesting and marvelous career in the Superintendency. He was president, *pro tem*, at the organization of the first annual council of the New Testament Church of Christ, held at Buffalo Gap, Texas, in 1902. He served as president of the annual council for the two succeeding years. He was president, *pro tem*, at the organization of the first general council of the Holiness Church of Christ, held at Pilot Point, Texas, in 1905.

He was elected District Superintendent of the Abilene District at the first General Assembly, held at Pilot Point in 1908, which position he held for three years. In 1913 he was elected Superintendent of the San Antonio District, which position he has faithfully filled, and is still filling at this present time.

For the next few months Brother Fisher will devote his entire time as campaign manager for the \$20,000 fund to lift the debt from the Publishing House. He has been unanimously chosen by the General Board of Publication for this purpose, and we bespeak for him the love, confidence, and esteem of our people everywhere. Greet him as a brother in the Lord and assist him in whatsoever business he has need of you, for he has been a succor of many, and of myself also.

THE BIBLE

Oh! This Book is the hive of all sweetness, the armory of all well-tempered weapons, the tower containing the crown jewels of the universe, the lamp that kindles all other lights, the home of all majesties and splendors, the steppingstone on which heaven stoops to kiss the earth with its glories, the marriage ring that unites the celestial and the terrestrial, while all the clustering white-robed multitudes of the sky stand 'round to rejoice at the nuptials. This Book is the wreath into which are twisted all garlands, the song into which hath poured all the great tides of hallelujahs, the firmament in which all suns and moons and stars and constellations and galaxies and immensities and universes and eternities wheel and blaze and triumph.—T. DeWitt Talmadge.

Has the *HERALD of HOLINESS* been a blessing to you? Help to make it a blessing to some one else.

Supported by Buddhist Monastery

Four years ago a company of Chinese men came into my study and spread out a document in Chinese, and said, "This is a deed. We have had for generations in our mountains a Buddhist monastery. We now want your missionary society to take over this endowed monastery property to support in our village a Christian school, as we have driven out the monks." Probably this is the only one of the 4,500 American schools that is supported by the endowment of a Buddhist monastery! For the last two decades God has been bringing China and America together. The admiration and love that the Chinese people—from the highest official to the lowest coolie—feel toward the people of America are expressed in a great number of ways. The Chinese governor of our district is paying subsidies out of his own private funds for some of our schools just as an expression of the confidence the Chinese have come to feel for America. We must make the most of this opportunity to link closer the white and yellow races. There is no other basis for world federation or the brotherhood of mankind than the teachings of the blessed Book.—EDWARD H. SMITH.

Mexico City

BY V. G. SANTIN

Dear Brothers in Christ:

Surely God has desired in His wise providence to continue submitting us to great and special trials, but in the severest of them He has let us feel His great love and infinite mercy. For over a month the health of my wife has been not only worse, but serious. The physicians that have been waiting on her gave me no hope. The church united in fervent prayer for our sick one that God in His divine power would do what was His will. To the astonishment of the doctors our prayers were answered in her recovery. To God be the glory!

We have been blessed. In each one of the departments of the work we note that God has been with us. It is the rainy season, but notwithstanding this circumstance the meetings have been attended, the brethren attending the work conscientiously and manifesting desires for its growth. The faithful shine in the darkness of sin with their holy life. This helps much, and for them we give thanks to God.

The financial requirements of the work need attention now. This brings us closer each day to the fountain of grace and perfect help, which confirms our faith. Thank God!

Owing to the conditions now prevailing, the brethren can not at this time help us to better the work, as they desire to, but I see that their life is well marked for Christians, for they are "contented in tribulations," "Praying without ceasing and giving thanks, for this is the will of our Father in Christ Jesus concerning us." With the powerful help of these spiritual blessings we are carrying forward the holy work.

Our prayer is that God will sustain us in spite of the furious tempest that is beating upon us, and awake in our hearts that sympathy in our trials that will make us more effective in our work. Amen.

We are praying for you, and we have firm belief that God is hearing our cries, since all is done to the glory of our King and Master. The work is His. Pray for me and the work.

According to the latest statistics available, there are now 307 Christian schools of all grades and classes in Japan. Of this number there are twenty theological schools for men with 561 students.

MISSIONARY

"Da Chu Hui" at Chaocheng-hsien, China

ZELLA W. DEALE

"*Da chu hui*" is the Chinese name for a series of special gospel services. It means "big gathering," or "great assembling," or "flowing together." This Chinese phrase is also entirely used by the missionaries in referring to a revival meeting.

We are praising the Lord for His blessing during the *da chu hui*, or revival service, which just closed the first week of April. It was held over Easter Sabbath, and truly such services in this heathen land at the anniversary of Christ's resurrection honored the Savior and made heaven and earth rejoice anew.

Two Chinese evangelists from the National Holiness Association mission, forty miles away, did the preaching, which brought great blessing to our people. The missionaries were well satisfied with the sermons of these Chinese workers. They took the services turn about throughout the meeting; each one gave true holiness messages, which were full of Bible and straight living. These talks were made strong because many of the preachers' illustrations were facts from their personal experiences. This made a great impression upon the Chinese people, for they realized that "what God required" of these preachers he also required of them. Often natives excuse themselves from living up to the standard of Christian life taught by the missionaries, because they regard us as superior to them in every way. In fact, they think we are naturally good born Christians, and that we do not understand them, because we have never had to contend with their keen poverty and conditions of dishonesty on every hand.

Some dear Chinese people received definite religious experiences during this meeting and gave very happy testimonies. It was refreshing to see the work of old-time Bible conviction as these people wept, repented, and prayed very earnestly. One woman prayed, "O Lord, take this old heart away. I don't want it any longer, and give me a new one." All of the fruits of a thorough revival were manifest. As the evangelists told how God had led them to make restitution for deceitful dealing conviction worked on the hearts of the listeners, and they, too, made old wrongs right. One Christian man went to the postoffice and paid for extra stamps which the postmaster had given by mistake and which he had never reported. One young man had borrowed money from our Brother Kiehn and claimed to have returned the money, when asked to meet the obligation. He came and confessed that he had not told the truth and paid the debt. After doing this the young man received a joyful experience of sanctification. One native evangelist who had been untrue, and had been dismissed from the employ of the mission during the last year, was graciously restored to fellowship with God. He repented of all his sins with tears and godly sorrow. While he was away from God he was most miserable and could not get his mind on any kind of business. All four members of his family were sick. The family asked, "Why has all this come upon us?" Mr. Wang answered them, "We have forgotten God. You folks would not believe in God and now I don't either." The family then urged him to go back to the Jesus' doctrine. Mr. Wang then came, attended *da chu hui*, and thoroughly repented.

Mr. Wang is a strong addition to our group of native evangelists, being talented and further advanced in learning than our other workers. He has a wonderful insight to the meaning of the Bible.

Extracts From a Personal Letter

Our chapel is nearly completed but the money is gone. I had a little over \$600. I had to borrow some to get it where we can use it. I did not from the first think we could build it for less than \$1,000 and it will take that much to make it complete, but we can get it where we can use it for 100 rupees (\$23.33) and I will borrow that—then complete everything as money comes in.

It is going to be real nice, and has a bell to call people to church! We hope to have our first service there on the last Sunday in May.

Have been having good services and good attendance at our old place of meeting now for some weeks past. Miss Caudle (a newly arrived visiting missionary, not yet located) has preached through an interpreter, nearly every Sunday since she came. Preaches well, and the people get blessed when she speaks.

We have a splendid Sunday school now in the old hall, and some of the neighboring Hindus and Mohammedans attend services, too. One man who has fits attends regularly, and comes to the bungalow to pray for healing. Is reading the Bible and says he does not believe in idolatry. I believe God will heal him. Pray for him.

Last year just after little Kanda's father (Kathodi—low caste man) died here, a Kunbi (farmer caste) with the same disease came and wanted to be taken in. He broke caste and I sent him to Miss Leonard's dispensary, and later he was beautifully saved. He has lived a real Christian and recently he came down here well dressed (he has a place now in the dispensary as servant) to go to his old village (*pali*) and tell what God has done for his soul. He went alone and the people crowded around to hear him. When he got to the story of the cross he broke down and wept. They were much impressed and he came back to our teachers' meeting that afternoon with a shining face that was good to see.

Another old Kunbi came along and just stood watching him and presently he said to me, "He has been out to our village telling us about God." I could see from his face he was impressed.

Two days later his (the sick man's) sister came over and told me how her brother had talked and wanted to know if she too could not come to us. She is a widow with two children. I hope she will get saved.

We have a good Sunday school in that village. Jacob worked there much. (He went to heaven in December last. A faithful preacher!) Another man there has been almost persuaded for a long time. He is somewhat educated; is very thoughtful, reads much, and has influence with the people. Pray for him.

Another very ill Kunbi came to me a few days ago and I sent him to the dispensary in Igatpuri for treatment and to be under Bhan's influence, and trust he too will be saved. Pray for him.

MISS EVA CARPENTER, Vasind, India.

On the whole continent of Africa there are 3,244 missionaries, each with a parish of 3,614 square miles and 46,239 people. There is only a handful of missionaries to guard 3,000 miles of Mediterranean coast from Egypt to Gibraltar. From Khartum to Uganda, along the rich Nile valley, a distance of 1,000 miles, there are about a dozen missionaries. Taking the continent as a whole there are at least fifty millions of people who are not only entirely outside the reach, but even outside of the plans of any missionary society now at work on the continent.—The Call of the World.

From the War Diary of a Colporteur

BY DONALD BUTTS CLARK

Saturday, March 2d.

As I write the cannonade seems to be letting up; the early morning lull has set in. The moon, that lent such a leaden phosphorescence to the clouds, is peering out between them, and blotches the foothills of the great Alps with dull silver. The poor fellows over there in the trenches will get a little rest now, I hope.

I was out behind the Italian lines all morning, distributing the Good Book to those who are back for a period of rest, and talking to groups of men.

Suddenly the cannonade started. We had never had a more severe one on this part of the front. The shells fell thick and furious all around us, even though we were several miles behind the first line trenches. One of the officers, who had been listening, in a rather off-hand manner, to my remarks, drew me into a bomb-proof shelter. I climbed down the wooden stairs, passed along a short passage way, and entered a little square room, cut into the earth.

"Sit down," he said, "and tell me more about this Jesus of yours—but I warn you beforehand that you will speak to unbelieving ears. I have been an atheist these ten years, ever since I was at the university."

He had a pleasant face, although it seemed sad, and often tightened into an expression of intellectual aloofness, as I repeated to him the same common gospel that I had told his soldiers. He listened to me politely until I had finished, and was just beginning to ask some questions, when he was called out by an orderly.

As soon as he had gone I knelt down, and prayed God to give me power to cope with the soul of this unbeliever.

As I prayed I could hear explosions without, and feel the walls of my shelter shake. Crash after crash resounded; and then came one which seemed to wrench the hearing out of my ears. The light was extinguished, and a cloud of dust and earth floated toward me in the dim light of the little corridor, mingled with sulphurous fumes.

I struggled out, fearing that the whole structure would collapse. I found the stairs entirely torn out, and a shell-crater, where before there had been a well-kept path. It was a minute before I had cleared the fumes from my throat, and rubbed the smart from my eyes. I clambered up, and out, to where a little group of soldiers were busying themselves with a wounded man.

A more terrible sight I shall hope never to see.

My captain lay there, unspeakably mangled. As I looked at him in horror the officer bending over him spoke:

"He is still alive. Two of you men get a stretcher, and carry him down to Sant' Antonio to the hospital. I will bandage him as best I can. Perhaps he will last until surgery can give him a better chance for life."

"Let me be one of those two," I said. "I am going down there, as it is."

How we covered the six miles to this place, God alone knows! When finally we brought the wounded man before the surgeon I thought he was dead.

The other bearer and I soon felt revived by the warm food that some of the nurses gave us. Then the soldier shook hands with me, and plodded back to his company again, a brave son of Italy. I was assigned this room in the top story of the rickety house; and sleep lay sweetly on me for a while.

About half-past ten a nurse awakened me, and said that the officer had regained consciousness, and was asking for "the man with the Bibles." I crept out of my blankets. As we descended the stairs and crossed the road, I asked her how the patient was getting on.

COLPORTAGE

BIG DRIVE PLANNED

Against the Devil, his spurious doctrines, and poisonous literature.

We will begin the offensive as soon as we have one thousand members enrolled in the Evangel Colportage and Tract Society.

VOLUNTEERS WANTED

We now have about two hundred and fifty members enrolled, and we ought to have at least five thousand strong to attack the Enemy's trenches and do the job effectively.

We will, however, go over the top with the first thousand members.

Will you be one of this heroic first thousand to help circulate good, holy, gospel literature?

COME AND JOIN AT ONCE!

Our presses are ready to publish the first half million of fine, new illustrated tracts.

Send in your name, address, and one dollar.

CLEAN LITERATURE BOXES

We are also planning to place one thousand handsome colportage boxes in depots and public places. These will cost about fifty cents each, delivered, and we need five hundred dollars for this fund.

Send in the price of one or more of these boxes, and we will fill them with good tracts and literature and place them where they will be seen by the public.

Who will help out in this important and effective work?

Enroll your name as a member of the Evangel Colportage and Tract Society by filling out the following blank and sending it in at once.

Please enroll my name as an associate member of the

EVANGEL COLPORTAGE AND TRACT SOCIETY

Name _____

Address _____

Find herewith one dollar (\$1) in payment of membership for one year from

Date _____

"Nothing more can be done for him," she answered.

The captain's head was swathed in bandages. He could not move his body. But as I sat down beside him on a little camp stool, his uncovered lips trembled, and he whispered, "I am glad you are here. Read to me from—your Book."

I Believe in Printer's Ink Don't You?

If I were asked to write out my creed, one article would be this: "I believe in printer's ink."

When a man puts in circulation a good, religious book, he sets in motion an influence the extent and duration of which he can not estimate. It is a teacher who requires no outfit, no money for travelling expenses, no salary, is not affected by the climate, is never sick, and consequently has no druggist's or doctor's bill to pay; and, by reason of age, experiences no diminution of physical or mental activity, always ready for work, no blue Mondays, always as bright as the morning stars.

Books can go and stay where it is not practical for missionaries to live. Our merchant ships carry books and leave them among the islands of the sea, as well as the shores of the continents, years in advance of the arrival of missionaries.

What agency for doing good in an inexpensive way will compare with the printed page? "It is related of Rev. Dr. Goodell, when in 1832 he was passing through Nicodemia, having no time to stop, he left with a stranger a copy of 'The Dairyman's Daughter,' in the Armenian Turkish language. Seventeen years afterward he visited Nicodemia, and found a church of more than forty members, and a Protestant community of more than two hundred persons. That tract, with God's blessing, did the work. Good seed—some sixty and some an hundred" (Dr. Stockbridge).

The Evangel Colportage and Tract Society will give you an excellent opportunity to put this doctrine into practice. Why not take advantage of the opportunity in your own church to send forth red-hot gospel messages on the printed page?

For over an hour I read and talked to him in the wavering light, while he drank my words in.

Finally I was interrupted by a murmur. I bent over to catch the movement of his lips.

"My name is Martinengo," he said, without preliminaries. "I have been a successful man in things of the mind; I have been a capable officer; I have amassed a large fortune; but I have not succeeded—in life. My mother—may she be blessed in spite of all!—avowed me to the priesthood at my birth. I was brought up in the priests' schools; but I could not believe their doctrines, and I ran away from them when I was twenty-one to study at the university. I broke my mother's vow, and with it—her heart. She never would see me again. My father cursed me. The woman I learned to love would not or was not allowed to marry a free-thinker.

"All this I suffered in silence; for love of the Truth. But I never found it. What I once believed to be Truth is superstition. Where I thought I should find Truth, I found—emptiness. Today I heard you tell of a God that loves and understands. I have followed your reading closely, this last hour. There is sweetness and depth in all that you have spoken.

"I think I am dying now. I always thought I should face darkness, but friend, I see light—I see —"

He was silent while I prayed. Then he spoke again with greater effort.

"God—is—love—you say . . . God—God—I believe. . . ."

The lips moved no more.—*World's Outlook.*

THE WORK AND THE WORKERS

FROM EVANGELIST LUM JONES

We began a meeting here at Grand Saline, Texas, on Sunday night with the Pentecostal Nazarene church. The crowd was great Sunday night. I have a few open dates, and my home address is Kingston, Okla.

A NEW PLACE

We are glad of the privilege of writing to the Herald of Holiness. We are at Barham, Ark., doing our best to teach the people the way of holiness. We have organized a Pentecostal Nazarene Sunday school, and are preaching holiness. This is a new place. Pray that God may bless our efforts.

L. L. SWETT.

A REVIVAL AT MONTGOMERY, LA.

After a nine days' battle Brother Cook and I closed a successful meeting near Montgomery, La. The people there love the truth. Conviction was on the people at times until they could hardly stand. Ten testified to having gotten saved, while others were blessed and revived. We praise the Lord for answering prayer.

A. M. TERRELL.

KNOWLTON, IOWA, CAMPMEEETING

The Knowlton, Iowa, campmeeting closed Sunday, July 14th, with great success. Rev. Mr. McFarland, of Creston, and Rev. Mr. McLaughlin, of Oskaloosa, were the evangelists. Mrs. McLaughlin was the leader in song. God has done a wonderful work in this community. Several found Christ as their personal Savior, and quite a number got deliverance from the carnal mind. This meeting was started without any financial backing, but the Lord came to our rescue and when the collection was taken we had enough to pay all expenses and give the evangelists a goodly sum. We ask the prayers of the holiness people that the good work done here at Knowlton will go on and many more find Christ. There is great conviction on the people.

CORA GOODSON.

EVANGELISTS C. C. CLUCK AND WIFE

Our meeting at Halesboro, Texas, closed Sunday night in a blaze of glory. This is one of the greatest meetings of the year, and where we had such a great meeting sixteen years ago. There were fifty-five professions the last night. A great deal of the work is still standing. It was a great feast to meet these dear ones who had been in the experience so long. Rev. Mr. Sharp is their pastor, and they are true Pentecostal Nazarenes. Last Sunday was one of the greatest days of my life. It was truly like Pentecost, not a dry service in the whole ten days. Finances came easy, and they paid us well as evangelists, not forgetting the pastor. Pastor and people gave us a unanimous call for a return next year. We are at home for a few days now to rest. Our next meeting is in Georgia. Will you please pray for us there? This is a great camp.

LOUISIANA DISTRICT

The Lord is blessing the labors of His people on the Louisiana District. The meeting held at Pine Prairie by Miss Nora Brister and Miss Brown was a decided success. On the 21st of June I started for a meeting at Orange, and was taken sick on the way, so I left the meeting in the hands of Sisters Brister and Brown. This meeting was the best we have had on the District this year.

Brother J. L. McLendon and Brother Colvin are in a meeting this week at Robeline.

Our girl preachers report they are in the midst of a good meeting this week at Bayou Buuff. This is a new field and likely will result in a new church.

I am at Blismark, Ark., at this writing, and Brother J. S. Sanders, of Shreveport, is my co-laborer. We have a good start here for a revival, several having been at the altar, and one having prayed through.

We go next to Delight, with Brother Sharp, the District Superintendent. I have been hindered greatly this year because of my broken arm, and while I was suffering with that I had an attack of fever. At this time I am much improved, and hope to soon be at my best and on the District in the interest of souls.

We are expecting to close out this Assembly year with the best reports we have ever had in the history of the District.

T. C. LECKIE, Dist. Supt.

EVANGELISTS OSCAR AND NETTIE HUDSON

We are entering the second week in the revival meeting with the Pentecostal Church of the Nazarene at Altus, Okla., Rev. S. H. Owens, pastor. This is an old battle ground, many of the leading holiness evangelists having labored here. This is a great meeting, and souls are plunging into the fountain in almost every service, more than a score having been definitely blessed already. Crowds are large, the town is stirred, and conviction is settling on the people.

A number of visiting preachers have added to the spirit of the meeting. Among them we mention C. B. Widmeyer, D. C. Reynolds, W. G. Shelton, C. W. Ruth, M. V. and Bessie Dillingham, H. C. and Mary Lee Cagle, and F. E. Graham. All seemed to enjoy the spirit of the meeting and went on their way rejoicing.

The saints are reveling in the spirit of freedom and ecstasy which is upon us, there is liberty and unction in the preaching of the Word, and we are expecting great things this week. We close Sunday night and run home to engage in the great Peniel campmeeting. We desire your prayers for that meeting.

WHY NOT CONSIDER KEARNEY?

Quite likely there are, somewhere in the Pentecostal Nazarene church, worthy members who are contemplating a change of location for various benefits. I, as one of the promoters of the church at Kearney, Neb., invite you to consider Kearney as a home. There is more work of various kinds than there are men to perform it. Wages never were so good as at the present time. All professionals are paid high prices, and contractors are suffering for want of men. Paperhangers are over-rushed and have been for years in the spring-time.

This is a nice town to live in. One of the state normal schools is located here. This is a very busy, hustling town. As in pretty much all towns, Satan is on the alert.

Our church is small, but we believe God is leading. For further particulars you may write to me at Kearney, Neb.

A. W. SMITH.

EVANGELIST F. W. COX

We had a hard battle in Curtis, Neb. The effort was to rally and reorganize the Highline Holiness Association, and do as much other good work as possible. We did not have many seekers. One school teacher from Farnam, Neb., was most sweetly sanctified. Another woman from Lincoln, Neb., was cleansed, and one woman and her daughter, from near Curtis, sought and claimed saving grace. The association was reorganized and thirty new members added and the old ones renewed. Much credit is due our Pentecostal Nazarene pastor, Rev. A. Essley, and his faithful and able wife, who worked hard to make the meeting a success. Brother Essley was chosen as president, and Curtis the place for the 1919 camp. The faithful few met the finances, and the offering was good.

I stopped off at Farnam and helped our pastor there, Rev. C. M. Brown, for four days. God gave us four good days, and the good folks at Farnam certainly gave me the most generous offering I ever had in the same length of time.

I called at Atlanta, Neb., one night and preached in our church. Rev. N. D. Essley and his people kindly helped us, so did Rev. Mr. Tittemore's people at Council Bluffs, Iowa. I preached there and had a good one-night service. I commenced the battle tonight with Rev. Mr. Hoffman, of the Wesleyan Methodist church, at Kenton, Ohio. A good attendance greeted us, and we had freedom in preaching. Wife and I had a real good revival here over one year ago, while enroute to the successful meeting which we held in our Portland, Ore., First church. The meeting we held in Kenton was very good, and much of the fruit stands today. They have had to enlarge the church, and they pay the pastor fully four times as much as they did before the meeting. I like to see the church built up and the pastor well paid.

I go from here to our church in Uhrichsville, Ohio, July 30th to August 13th, then to Milton, Pa., August 15th to 25th. I am open for calls from September 1st and on. Rev. M. F. Lienard, our Superintendent of the Nebraska District, ran in and stayed about four days in our Curtis meeting.

EVANGELIST TOMIE HAYS

We are now in a great meeting at Clearbrook, Okla. Tuesday was a great day with us. The Lord is with us and great crowds are coming, so that we can't seat more than half of the people. We are having good altar scenes. Last night I found some true Pentecostal Nazarenes. We are expecting great things from the Lord. Pray for us.

GJURICH-BEVER WEDDING

Rev. Peter Gjurich, a minister in the Methodist Episcopal church, and Allawa Bever, an evangelistic singer of the Pentecostal Church of the Nazarene, were married in the United Brethren church at Andersonville, Ind., July 17, 1918, in the presence of a host of relatives and friends of the bride. All pray the blessing of heaven on these noble, consecrated young people.

EUNICE MILLER.

FROM A SOLDIER BOY

I have just finished reading my Herald of Holiness, and find that it encourages my heart so much. I am in the coast artillery corps, located at Fort Crockett, Galveston, Texas. This is a fine place to stay, with a cool breeze from off the Gulf at all times. I miss a few copies of the dear Herald of Holiness and regret it so much, but mother always gets it, so I find out that it is not thrown away.

I have been in the army about two months and a half. I like the life very well, but a boy like myself has no chance to preach or exhort to the boys. They don't allow religious services held in the barracks, and the Y. M. C. A. doesn't seem to want to use a holiness preacher. I have asked them often, but have always been turned down. I want you all to pray that God may bless them and that He will open up a field for me to work. Can you help a young boy?

I am still saved and sanctified, and kept by His power divine. My home church is at Star, Texas, and my pastor, Brother L. P. Jennings.

CHESTER WILKERSON.

EASTERN KANSAS GROUP MEETING

The group meeting held at Ottawa, Kas., the fifth Sunday in June was considered by all those participating to be a grand success. The churches of Topeka, Lawrence, and Kansas City were well represented. Members from churches outside our own denomination met with us and we all enjoyed good fellowship together. The hall was well filled in the night services and also on Sunday. The delegates were well entertained by the members of our own and other churches of Ottawa.

The communion service on Sunday morning was a season of blessing from the presence of the Lord. The rescue service on Sunday afternoon, led by Sister Lue Miller, of Kansas City, was well attended. God greatly blessed her message and an offering of nearly one hundred dollars was given in cash and pledges.

There were some definite seekers and definite finders of salvation and sanctification in the night service. The messages of salvation were brought by Revs. J. D. Scott and J. P. Sanders, of Kansas City, Rev. J. G. Demoret, of Topeka, and Rev. E. H. Shook, of Ottawa.

REPORTER.

A NOTE OF APPRECIATION

I have been a subscriber to the Herald of Holiness some years, even when it was published under a different name in Los Angeles. I have watched it grow, with much gratefulness and thankfulness to God that we could have a clean family paper, free from objectionable advertisements; a paper that I became satisfied that I could permit my children to read, without first scanning every article, lest there lurk poison therein to mislead their young hearts and minds; a paper, as I am given light to understand compared with the inspired Word, that is all out and out for God.

In reading its pages, or rather meditating on many of the matters of grave import now, taken up and discussed according to the Word, I have been enlightened, edified, encouraged, steadied, and comforted, bless the Lord.

Then the "Work and the Workers" and the "Church News" I often turn to first, and we can shout the work on, and the great Commander hears and answers. May God bless the work and all the force at the Publishing House, and inspire more and more with spiritual enthusiasm.

MRS. A. B. SHAFER.

YOUNG PEOPLE, ATTENTION

There is perhaps no place in the world which offers greater or as great opportunities for students to work their way through school as our university at Pasadena, Cal.

Our school has been established here a long time and many of our students have worked in the homes of Pasadena, especially among the well-to-do class, and have established a wonderful record. Last year we not only placed every student who applied for work, but there were more than fifty homes on our list who were calling for our students to come into their homes and work for their board and room, with from five to fifteen dollars a month in addition, and go to school. In many of these homes there is little work to do, but the rich people want sanctified young people to leave in their homes to keep the home with all its valuables, while they attend the functions of society. Many of the very wealthy homes of Pasadena are thus open to our students, and afford great opportunity for our well-saved students to get an education, and make their expenses very easily, while they are doing it. We feel safe in saying that any clean and well-saved young man or woman, who is able and willing to work, need not be afraid to come to our Pasadena University, and they will be given enough work to make all their expenses to go through school. Let all our young people over the land, who are desirous of an education, note this and take advantage of this opportunity. We will guarantee to furnish work for any industrious and faithful student who will come. Write us for a catalog today, and send us a list of the names of your young people who may be interested in this matter.

One reason for writing this article is because we are constantly receiving letters asking if there are any opportunities to work for the expenses to go to school. Letters are reaching us every day inquiring about this matter, and our university at Pasadena, and we are delighted to give this information, and to furnish any further light on the subject that you may desire. We have had to work our own way through school all our life, and can appreciate what this all means, and can assure our young people over the land that no young man or woman will ever come to our Pasadena University and be turned away or neglected who is able and willing to work; but we will see to it that they are given an opportunity to make

good. The best students we have ever had to go out from this place and other institutions are the students who had to work their own way through school. Come on, young people; get an education now, and be ready to fill your place when this great world war is over.

We have one of the best faculties the school has ever had. Dr. A. M. Hills, D.D., is at the head of our theological department, and there is no man in the holiness movement today who has educated so many of our leading holiness preachers as this man. The heads of the other departments are men and women who have been with us for years, and are trusted and tried, with some excellent new additions. Strong courses are offered in all the departments, and we are looking for a large registration in September, in spite of the war and money stringencies, because our students can make their own way and do not have to depend on outside support. Then this is the finest climate in the world.

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

H. H. HOOKER AND WIFE

Since our last report God has given us two very great revivals; one was at Parrish, Okla., where a goodly number prayed through in the old-fashioned way. I was told that this was the first holiness meeting for this place, but the truth won its way into the hearts of the people. We see a good opening for our work there in the near future. This meeting was made possible by Brother T. E. Blackburn and Brother Braidford.

Our meeting at Natural Bridge was a great success. More than forty-five found God in pardon or purity, eight joined the church, and more than two-thirds enough money was raised in subscriptions the last Sunday to build a house. To God be all the glory. Rev. J. M. Martin, the pastor, is pushing the work, and I see victory ahead for them. He has preached in dwellings since the Assembly, and has the confidence of the people. Let all who read this breathe a prayer for this good man and his work at Natural Bridge. There are some choice saints at this place who love the way of true holiness.

We are now with the church at Halleyville. Pray with us that God will give us many souls. We are pushing the best paper in the world—the Herald of Holiness.

EVANGELISTS ALLIE AND EMMA IRICK

With joy and gladness we approach you through the valuable pages of the greatest denominational holiness paper in the world. Our last battle was in the first District campmeeting of the Alabama District, held in Jasper, Ala., on the county fair grounds, July 4th to 15th. This was in many respects the greatest camp we ever engaged in. There are some special phases in connection with this new and promising camp that we would present to the great family.

First is, the essential arrangements. The camp committee secured the spacious county fair grounds, with all of its equipment, for this camp. The large open area for autos, wagons, buggies, and horses; the mammoth administration building for hotel, restrooms, sleeping apartments, and kindergarten arrangements; and then the large tent and annex for the royal battle, made it simply ideal.

The second is, the attendance and interest. We have been in this work for above twenty years, and this camp seems to have surpassed any other for record-breaking attendance and the ever growing interest in the Word, the work, the will, and ways of God among men. The people came from many towns, cities, hamlets, and rural districts in Alabama and other states to enjoy this great feast of fat things. The District was well represented, and each church and home will feel the power and thrill of this glorious camp.

Third, the beautiful harmony and full co-operation that was in blessed keeping with the spirit and purpose of this camp was constantly illustrated throughout the entire campaign. The pastors, preachers, evangelists, and a great host of the happy laity were there to shout the battle on.

Fourth, the ample provisions made for the necessities of the camp, such as the most excellent hotel accommodations and the abundance of good things to eat, the preparations and provisions supplied for the entertainment of the people, would put to shame some of our older and better equipped camps.

Fifth, the specially arranged program for the camp, which was one of the deepest interest and of vital importance to the entire District. Rev. E. P. Ellyson, president of the Southeastern Nazarene College at Donalsonville, Ga., had charge of the Bible study hour, from 9 to 10 each morning, and this proved to be of profound interest and widespread instruction.

Watch the Clock

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

We are praising the Lord for this good start.

Everybody take part in this great campaign.

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

How To Do It

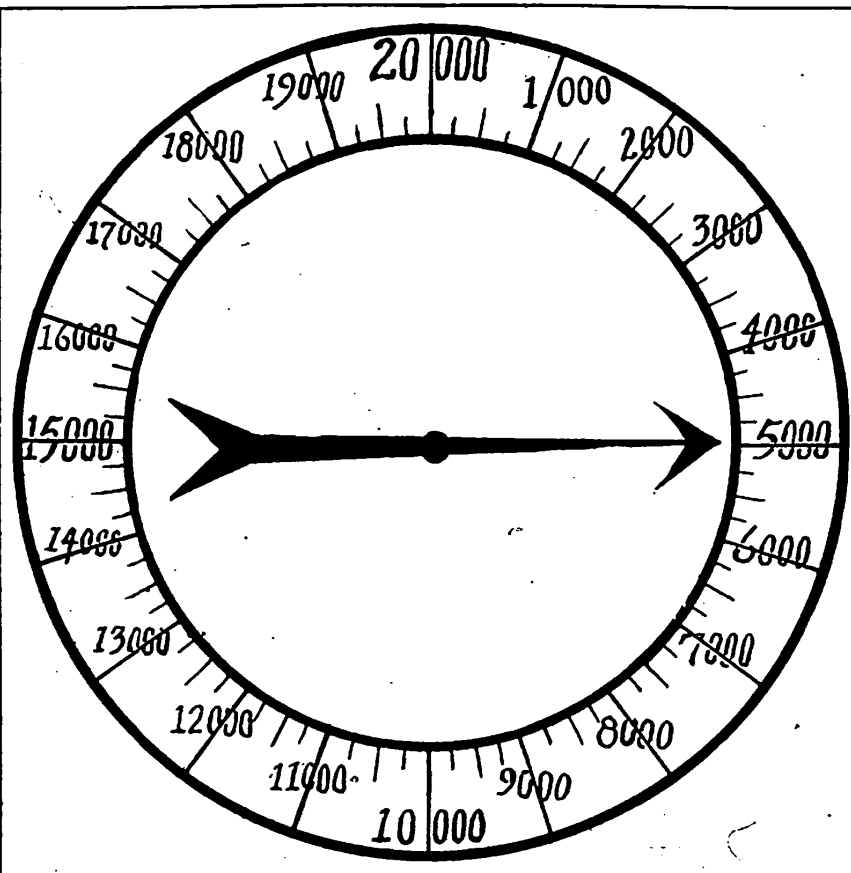
The Board of Publication is asking the church to raise \$20,000.00 before December 31, 1918, in order to lift the debt from the Publishing House.

To do this successfully we must act promptly.

WANTED

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

\$20,000



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

Then the women's quartet from the college gave the gospel in holy song. Your humble servants would preach both morning and evening, and the Lord did bless and crown His Word with grace and glory. The salvation scenes around the altar would thrill the saints with joy and seize the sinner with conviction. Several score were saved, reclaimed, and sanctified during the royal charge.

The sixth phase is the financial feature, which was one that opened the eyes of the people. Truly it was a great undertaking to launch this District camp; but the fire fell and finances came easily and with abounding joy and gladness. There was raised in cash and pledges for all purposes more than \$1,700, and every obligation was cheerfully met.

On the last Sabbath afternoon Dr. Ellyson and his noble helpers had charge of the afternoon service, which was a great holiness educational rally. The crowd was there, and this proved to be a glorious service for the entire District and its own college, located at Donaldsonville, Ga. There will be several students who will go out from this District to Southeastern Nazarene College this fall.

The committee voted to hold the next camp at Jasper, Ala., and larger preparations will be made for 1919 than ever before. The date is Thursday night before the fourth Sunday in July, to continue over two Sundays. The dear friends volunteered and started a fund to purchase a car for your unworthy servants to travel in, and preach full salvation over the land. We had enough calls while in this camp to put in several months in Alabama, and the Lord willing, we will open our spring and summer work with about six meetings in Alabama and Mississippi, under a large tent. If you want us and the tent for meetings address Brother J. W. Randolph, Jasper, Ala.

EVANGELIST M. F. GROSE

Since our last report we have fought some hard battles and had some gracious victories. A three weeks' meeting with our precious Brother Smith in "Bakersfield" resulted in a glorious victory with many at the altar and thirteen new members in the church. We spent a couple of weeks of good sowing at Angiola, with some very good results on some lines. Our next two weeks were spent at home with our sick baby boy, who went through a serious operation for pneumonia, but the Lord gave us the sweet assurance of the ninety-first Psalm, and he is now doing well.

A third meeting was held in Eureka, at which place we met with and had the pleasure of laboring with our dear Brother Smee, of Pasadena, and his good wife. We are now well launched in our summer campaign of Humboldt county. We have our big tent up in Blue Lake. The Presbyterian church of this place has entered very heartily into the campaign with us here, as well as the other church interests of the town. The tent is being well filled, and this promises to be a great meeting. Our aggressive pastor, Brother P. G. Murray, of Eureka, is sparing neither time nor money to make our work in Humboldt county a success. Two years ago Brother Murray came to Eureka; he had nothing, no people, no finance, no church. Today, through practically his own effort, he has a nice little congregation of people, the nicest and largest church building on the District, although yet unpaid for, and is now pushing the campaign for the county with all his might.

THE WEDDING BELLS

On Wednesday, July 10, 1918, at 8 p. m., at the beautiful home of Revs. J. P. and Minnie Roberts, Mr. W. A. Bucy and Mrs. S. A. Dudman were happily united in holy wedlock. Rev. J. P. Roberts officiating. Rev. W. B. Pinson and wife, Mr. Oscar Bucy, and Miss Lurline Bazemore were attendants, and Mrs. Oscar Bucy presided at the piano. To the beautiful strains of the wedding march the wedding party proceeded to the front gallery, where they stood facing a large number of friends assembled on the beautifully decorated and well-lighted lawn, and there that eventful ceremony was said by which they were publicly made husband and wife. After congratulations, refreshments were served and pleasant conversation was enjoyed.

The bride was beautifully and tastefully dressed in a gray gown of georgette crepe, which proved to be very becoming indeed. The groom was neatly clad in regulation black. The bride, having been for quite a while the matron of Rest Cottage at Pilot Point, Texas, the girls loved her as a mother and wept as she departed. She is a godly woman and a consecrated Christian. The groom is a sterling man, a good Christian, and prominent business man of Rising Star, Texas.

May the choicest blessings of heaven rest upon you both, and should the clouds be mingled with the sunshine, an occasional thorn among the roses, and a few rough places along life's beautiful pathway, look to Him from whom all blessings flow, keep up the coveted "honeymoon" and joy eternal will be yours through endless ages.

W. B. PINSON, Pastor.

NEW ENGLAND HOME MISSIONARY CAMPAIGN

We have not reported as we expected because of the serious illness of our leader, Rev. L. N. Fogg. The home missionary campaign feels as if it were sadly depleted, while he is laid aside.

We closed our meeting in Berwick with victory, and started north on a long trip for the mountains, when Brother Fogg was suddenly stricken. After the consultation of two doctors he was sent to the Wolfeboro hospital, where they did their best for a week, but finally had to operate. He is doing as well as can be expected, but we covet the earnest prayers of all interested in this campaign that he may be speedily raised to take his place with us again.

The rest of the party have arrived at this beautiful town among the mountains in New Hampshire, and are pressing the battle with such help as we can secure from time to time. God is blessing already and some have been forward. One Adventist preacher, who was saved in our last meeting, comes fifty miles to preach for us as we need him, and we have every evidence that he has the blessing.

We find everywhere a desperate lack of personal work for the salvation of souls. In a number of homes in one town aged and sick ones have told us that we were the first who had read the Bible and prayed with them for years. Pray for us that we may take the gospel light into town and cottage over these New England hills.

REPORTER.

DAKOTAS-MONTANA DISTRICT

Among the resolutions adopted at our late

Assembly, the following is worthy of greater publicity than the published minutes will afford:

"Honorable Woodrow Wilson, President of the United States, through Senator P. J. McCumber, of North Dakota:

"The Dakotas-Montana District Assembly of the Pentecostal Church of the Nazarene desires to extend its sympathy in these trying hours, and to assure you of its hearty co-operation in this great struggle for democracy."

"We would respectfully urge that the administration prohibit the use of all foodstuffs for the manufacturing of alcoholic and malt beverages."

"We heartily commend the agitation in congress to suppress the use of oil for joy-riding and similar desecrations of the Sabbath."

The above was sent, in the name of the Assembly chairman and secretary, by wire on June 18th.

A partial report of the statistical secretary is as follows: Church members, 411; members of Young People's Societies, 78; members Sunday school, 705; elders, 12; licensed ministers, 12; deaconesses, 4; church buildings, 11; parsonages, 6; value of church property, \$28,627.25; indebtedness on same, \$5,668.50; raised for buildings and improvements, \$2,763.53; for pastors' support, \$4,562.02; home missions, \$105.53; foreign missions, \$883.22; total raised for all purposes, \$12,029.33.

Rev. C. C. White has taken the pastorate at Minot, N. D., since the Assembly. Rev. Earl C. Pounds, the new District Superintendent, is taking hold of the work assigned him in the spirit of the Master, and asks for the prayers of the people of God in his behalf. He reports a good campmeeting at Sawyer, N. D., also a meeting at a schoolhouse near Sawyer. Next he will visit the Montana work.

H. G. COWAN.

Our Honor Roll

[The following is a list of members of the Pentecostal Church of the Nazarene, who are now in the service of their country. No doubt there are many more, and their names will be added just as soon as they are sent to us. Kindly give their location, and the church of which they are members.]

NAME	CAMP	HOME CHURCH
Barber, Silas E.		Cherryvale, Kas.
Beltzel, Charles		Uhrichsville, Ohio
Carrigan, Arthur	Camp Custer	Lansing, Mich.
Chatfield, C. C.	Camp Sherman	Ironton, Ohio
Clark, Dave	Camp Grant	Chicago Woodlawn
Cobb, Will	Ft. Leavenworth	Hutchinson, Kas.
Collins, Randall	Camp Grant	Chicago Woodlawn
Crain, Steve	Jackson Barracks	Chicago Woodlawn
Cummings, Rev. R. E.		Westmoreland, Ark.
Dance, Roy	Camp Beauregard	Hamilton, Texas
Darnall, Gertrude	Red Cross Nurse	Fairview, Okla.
Darnall, T. M.	Ft. Ben Harrison	Fairview, Okla.
Decker, W. A.		Osage, Okla.
Eason, Lieut. R. E.	France	Manassas, Ga.
Eastman, Clifford	France	Lansing, Mich.
Faulke, Charles H.	France	East Palestine, Ohio
Green, Earl		Ellington, Mich.
Gustafson, Archie		Danville, Ill.
Hammer, Raymond	Camp Grant	Chicago Woodlawn
Hammer, Thomas	Great Lakes	Chicago Woodlawn
Hart, Edward	Camp Gordon	Danville, Ill.
Haste, Andrew L.	Camp Taylor	Mt. Hope, Ky.
Hedges, Edgar		Liberty, Kas.
Hempler, Charles H.	France	Kansas City, Mo.
Hieronymus, Otis	France	Kansas City, Mo.
Hussey, John L.	Camp Beauregard	Grandview, Ark.
Johnson, Paul	Navy at Portsmouth	Chicago Woodlawn
Joy, J. Everett	France	Hollywood, Ind.
Kendall, John Wesley		Boise, Idaho
Kinder, Rev. C. A.	France	Kansas City, Mo.
Klinger, Floyd		Stockton, Cal.
Knighton, Ray	France	Chicago Woodlawn
Langdale, Ernest	Camp Cody	Henrice, Neb.
Lewis, Leo		Colling, Mich.
Lewis, Willie		Colling, Mich.
Luscombe, Samuel	Great Lakes	Chicago Woodlawn
Maybury, James Paul	France	Baltimore, Md.
McCarl, Roy		Farmington, Neb.
McConnell, Alan	National Guards	Kansas City, Mo.
McDonald, Archie		Stockton, Ill.
Mendall, Grant	Camp Fremont	Chicago Woodlawn
Nobden, Arthur	Quartermaster Corps	Kansas City, Mo.
Packer, George	Camp Sheridan	Marion, Ohio
Pake, P. L.	Camp Custer	Lansing, Mich.
Patin, James		Uhrichsville, Ohio
Peterson, Oscar	France	Chicago Woodlawn
Roach, Albert L.	Camp Funston	Bounds, Mo.
Roderfer, Ora Orville	Camp Dodge	Bloomfield, Iowa
Rohrer, Montie C.		Stockton, Cal.
Rohrer, C. Morrell		Stockton, Cal.
Rose, Olin	U. S. S. Southery	Chicago Woodlawn
Rose, Ralph		Bloomington, Ill.
Sherer, Glen M.	France	Marion, Ohio
Slusher, Lester		Franklin, Ohio
Steinberger, E. E.		Louisville, Ky.
Stockford, G. W.	Shipyard	Kellogg, Idaho
Weber, Harold	England	Kansas City, Mo.
Weber, Roy	Camp McArthur	Kansas City, Mo.
Wilcox, Edgar	British Army	Kellogg, Idaho
Winters, George	France	Chicago Woodlawn
Woolley, Asburn H.	Camp Beauregard	Vandervoort, Ark.
Woolson, Leslie		Port Elizabeth, N. J.

Young People's Society

Evidences of Christian Experience

BY REV. BERTHA MAE LILLENAS
Subject: Joy.

- I. Joy, the Christian's inheritance.
 - Joy willed to the Christian. John 15:11.
 - Fullness of joy, the Christian's portion. John 16:24.
 - Joy, a fruit of the Spirit. Gal. 5:22.
 - Joy, the Christian's strength. Neh. 8:10.
 - Joy, the Christian's glory. 1 Peter 1:8.
 - Joy, an incentive to heaven. Heb. 12:2.
 - Joy brings victory. Josh. 6:20.
 - The kingdom of God is joy. Rom. 14:17.
- II. How may joy be obtained and retained?
 - Implicit trust. Phil. 4:6.
 - By right meditation. Phil. 4:8.
 - By faithfulness in trial. Jas. 5:2.
 - By rejoicing in tribulation. 2 Cor. 7:4.
 - By the faithful sowing of seed. Ps. 126:5.

CHURCH NEWS

Greencastle, Ind.

We again solicit your prayers for a tent meeting in Greencastle, Ind., August 6th to 25th. Rev. Ira R. Akers will be the evangelist, and Peter Gjuriich will lead in song. Rev. U. E. Harding, Superintendent of the Indiana District, will be in the meeting to push on the battle during the last week of the meeting. Please pray the Lord to let this university town see the difference between social service and real, experienced, heart-felt salvation from sin. God has been giving us special visitations of His presence in the salvation of souls, both in Greencastle and in the surrounding country, but we are holding on for a real outbreak. Pray for us.—GUY C. McHENRY, Pastor.

Malden, Mo.

The church at Malden is still moving on, and we had a good day yesterday. Pastor Walker shouted as he preached, and the saints rejoiced. We are arranging for a revival which will begin July 21st. God willing, with Rev. W. I. DeBoard, evangelist, and Rev. J. L. Cox and Pastor Walker as helpers. We are expecting a great time in the Lord, and are praying that many souls will be blessed with salvation, sanctification, and reclamation. Pray for us.—SUSIE DAWSON, Reporter.

Pecan Gap, Texas

We have recently closed a good meeting at Halesboro, Texas, with Rev. C. C. Chuck as evangelist. Several were saved. Brother Cluck's preaching was logical and forceful, and will remain with people for some time. The last Sunday was a great day of victory. Brother Lee and wife, Brother Wilson and wife, Brother White and wife, of Paris, were with us and were a great blessing to us. The congregations were large throughout the meeting, and the collections came to \$100. We had two additions to the church. Brother Cluck was called back for another year.—J. A. SHARP, Pastor.

Belmont, N. H.

I have been exceedingly busy since coming to Belmont. I have a large piece of land and expect to raise all of our vegetables for the year. I have a cow, pig, and chickens. I cut my own wood, etc., so they will not get me on the fuel line this winter. I was invited to deliver the Memorial Day address, and to speak at several meetings held for the boys, who have been called to the colors. All this, with my pastoral duties, has kept me going. I was invited to give a message on sanctification, at the Adventist convention held at Laconia, recently. God wonderfully blessed, as a goodly company of the people there were on full salvation lines; it was like a pentecostal meeting, with a shout in the camp. More than twenty-five people came forward at the close seeking the blessing of a clean heart. One young preacher and a preacher's wife with others, God gave us a victory in our Tuesday night prayer-meeting, three men, backsliders, being reclaimed; and we had a shout in the camp until 10:30, some walking around with their hands up, praising the Lord. Sunday night we had the laymen's league, from Franklin, over to Belmont to take charge of the union meeting; and a great time it was! Some thirty were over, with a band of ten or more pieces, uniting with our league. We held an outdoor service on the common, while the crowds gathered around, and listened to some remarkable stories of some remarkable conversions. Then we marched to the Baptist church for the closing service. It was an impressive sight to see forty men marching to the music, all professing faith in Jesus Christ. Belmont never saw so many Christian men in one meeting before. God is blessing the work here. I expected to begin a home camping week here August 1st to 12th. Pray for us.—F. W. DOMINA, Pastor.

Providence, R. I.

I can report victory for Wesleyan Pentecostal Nazarene church, Providence. In the midst of these trying days God is giving us victory. I love my church and the pastorate, and I want to be in all the meetings, social as well as prayer-meetings. I like to enter into the lives of the young folks and become one of them. I feel we must reach all the young people if our churches are to be built up. We don't have to let down the bars to enter into their enjoyments with them. We must make them feel that in us they have a friend, before we can reach them. I never enjoyed anything so well as our Sunday school picnic out to what was formerly Pentecostal Collegiate Institute, now Eastern Nazarene College, on the Fourth of July. It was a great day for the Sunday school. A large auto truck took us out and brought us back, amidst songs and shouts of praise to Jesus. Everybody felt better for the outing. Sunday, the 14th, was a big day for our church. Seven souls prayed through in the evening service, and we give Him all the glory. We expect to keep the fire burning through the hot months, as well as the cold ones. Pray for us that we may blaze a way for God in this wicked city.—G. G. EDWARDS, Pastor.

TELEGRAM

MOHALL, N. D.

HERALD OF HOLINESS:

God is blessing us in tent meetings. Evangelist Lyman Brough is preaching powerful sermons. Souls praying through in homes and at altar. Three hundred listened to a powerful sermon on hell last night. Continue over next Sunday. God blesses Brother Nease and daughter in singing.

F. B. JANZEN, Pastor.

Do you know of some one who has just been sanctified? If so, it will help him if you will send him the HERALD OF HOLINESS.

International Sunday School Lesson

AUGUST 11 Luke 10:30-37; Gal. 6:1, 2, 9, 10

Helping Others

GOLDEN TEXT: "Bear ye one another's burdens, and so fulfil the law of Christ" (Gal. 6:2).

THE LESSON OUTLINE

B. F. HAYNES, D.D.

Our lesson opens with the duty of altruism most strikingly illustrated in that wonderful parable of

1. THE GOOD SAMARITAN.

This great parable is so replete with lessons of kindness, of seizing opportunities of doing good, of unselfish benevolence, of forgetting and forgiving enemies in times of need and suffering and such like humanities, that we are in danger of overlooking the special and solitary point the Great Teacher was seeking to stress. In order to keep this in view we must attend carefully to

(a) The question of the lawyer which brought forth the parable in Luke 10:25-29. The lawyer asked what he should do to inherit eternal life. He was referred to the law, with which the lawyer was familiar and an epitome of which he gave in reply to the question of the Master. Immediately Christ says, "This do and thou shalt live." The quotation made by the lawyer closed with the words, "and thy neighbour as thyself," showing the law imposed loving our neighbor as ourselves. The lawyer at once pronounces the further question, "And who is my neighbour?"

(b) The Master answered this question by the inimitable parable of the Good Samaritan. From this it is to be marked that, while all the lessons we have mentioned above are fine and are implied or involved in the parable, yet the real and the fundamental purpose of it was to define and impress for all time the meaning of "neighbour"—to answer the question, "Who is my neighbour?" The purpose of the parable is to teach us who is our neighbor.

(c) I am not to limit my neighborly or Christian kindness and fraternal exchange of humanities to my own race or kindred. The religion of Christ is broader and bigger and deeper than blood kinship or racial ties or national relations. It is death to caste, to national prejudice, to racial hate, to all exclusiveness of sect or society or family or what-not. It broadens and deepens and elevates our sympathies and the sweep of our love until we include in our affections humanity. We exclaim with Wesley, "The world is my parish."

(d) Though the man who fell among the thieves was supposedly a Jew, a Samaritan went quickly and self-sacrificingly to his relief. Yet between Jews and Samaritans there had existed for ages the most bitter and relentless hatred. Unless our religion overcomes, yea, destroys, all such prejudices, it has not been allowed to do its full work for us as intended by our Lord and Savior by pouring out His blood for us.

(e) We learn also that true love will be found asking and seeking to find, "To whom can I be a neighbor?" instead of selfishly asking "Who is my neighbour?" There is a wrong spirit in the man who asks such a question, for in it is implied the desire or purpose to limit

as much as possible the boundaries of obligation on our love; whereas Christian love ever seeks objects on which to expend itself. The end of human need alone can limit its exercise. *"TITUS' SPIRIT OF ALTRUISM"* is also developed most strikingly by Paul in Galatians 6:1-10 in the case of

(a) The *Sinning Brother*. If any of our brethren be overtaken in a fault we are to restore such "in the spirit of meekness"—not begin by upbraiding or censuring.

In this command we are reminded of our own fallibility and weakness, for it is added as one reason for our seeking our sinner brother's restoration: "considering thyself, lest thou also be tempted." You are made of the same stuff as your brother and have the same Enemy of souls seeking your undoing, and you may at the next turn in the road be "a sinning brother" yourself; in which place you would need and long for the helping hand extended in such an hour.

(b) Paul shows us our duty toward the *Burdened Brother* (Vs. 2-5). We are a race of burden-bearers. Nearly everybody we meet is burdened in one way or another, and it is our duty and should be our delight to seek diligently to lessen the burden of others. This was the joy of our Lord in His earthly life. He "went about doing good." Literally His entire life and strength and powers were ceaselessly employed in relieving, helping, and uplifting others. It should likewise be our one unceasing joy and labor "to go and do likewise."

(c) The apostle cites also the case of the *Teaching Brother*: "Let him that is taught in the word communicate unto him that teacheth in all good things." No nobler or more needed work can be found than spreading a knowledge of the inspired Word of God. The ignorance of the Word is dense and widespread and appalling, and God demands of all who understand this Word to make it known with constant and careful toil that others may enter in and be made rich and strong and broad and useful by feeding upon the sincere milk of the Word.

3. OUR LESSON CULMINATES WITH THE LAW OF SOWING AND REAPING.

There are two kinds of sowing and we reap only as we sow, for " whatsoever a man soweth that shall he also reap." We can sow selfishly or we can sow unselfishly or altruistically.

(a) Sowing to the flesh—or selfishly—will result in "corruption." Hoarding corrodes. The selfish life is the lost life. He who would save his life loses it. The life dedicated, expended, given up and out for others, is the saved life, the enriched life, the enlarged, the glorified life.

(b) This is sowing to the Spirit. Sowing as our Savior sowed, spending and being spent for others. He saved others. Himself he could not save.

ANNOUNCEMENTS

Convention—The Randolph county holiness folks will hold their annual convention here at Winchester, Ind., under the leadership of Rev. John Butler and Rev. C. H. Glass, the blind singer and violinist. We are looking for a great time.—J. H. Williams.

A Meeting—We are praying for the Lord to send a band of workers to Davis, Okla., to hold a meeting. This is indeed a needy country, with only a few holiness people for miles around. Come depending on the Lord for the finances, as well as the spiritual part.—Mrs. J. F. Walden.

Wanted—A commercial teacher. Prefer one who can teach Pitmanic shorthand. Also a teacher who has had some administrative experience to teach in the literary department. The teachers in these departments have entered government service. Write, giving references. Address Eastern Nazarene College, North Scituate, R. I.

A Month's Campaign—The Williams-Robinson evangelistic party with the big brown tent and a band of ten workers are coming to Bluffton, Ind., August 25th, to begin a month's campaign. Some of the most spiritual people and strongest workers of our community, representing seven different denominations, have aligned themselves with this campaign for souls. The finance committee financed the meeting in fifteen minutes, when the plans were fully known. We know of no community where the people of God are so well united as they are in Wells county, Ind. The tent is to be located at Marion and Silver streets, one square west of the interurban line from Indianapolis to Ft. Wayne. The streets are in the south part of the city. Those coming from the south get off at Silver street and do not go into the city, those coming from the north go through the city, then get off at Silver street. jitney busses will meet passengers at the interurban station for those coming in on the M. B. & E. traction line from Marion. Busses will also meet Clover Leaf, and L. E. & W. trains. We can not attempt to provide free entertainment for the thousands who will come, however, accommodations can be had for a very reasonable sum. For further information write Rev. C. E. Green, Bluffton, Ind.

Miss R. Myrtle Mangum, missionary to Calcutta, India, and who is home on furlough, wishes her friends to know that her address, until further notice will be 1120 B street, Northwest, Ardmore, Okla.

Miss Ora B. Lovelace, under appointment of our General Foreign Missionary Board for Africa, is now supplying as pastor our church at Fredericktown, Mo., owing to the uncertainty of her being able to sail for her field of labor. Her address until further notice is Box 676, Fredericktown, Mo.

DIRECTORIES

GENERAL SUPERINTENDENTS

H. F. REYNOLDS.....Kansas City, Mo.
Res. 4024 Agnes ave.; office, 2109 Troost ave.

Foreign Missionary District Assemblies.

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

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

Michigan Assembly, Grand Rapids, Mich.....September 4-8
Iowa Assembly.....September 11-15

Missouri Assembly, Des Arc, Mo.....September, 18-22
Tennessee Assembly, Nashville, Tenn.....September 25-29
Arkansas Assembly.....October 9-13
Little Rock Assembly, Prescott, Ark.....October 23-27
Dallas Assembly, Peniel, Tex.....October 30-November 3
Hamlin Assembly, Bowie, Tex.....November 6-10
San Antonio Assembly, Waco, Tex.....November 13-17
The Assemblies will be preceded by a great rally and welcome service Tuesday night before the opening of the Assembly on Wednesday morning.

R. T. WILLIAMS.....1422 Cabal ave., Nashville, Tenn.
Chicago Central, Olivet, Ill.....August 28-Sept. 1
Indiana Assembly, Alexandria, Ind.....September 4-8
Nebraska Assembly, Fairbury, Neb.....September 18-22
Kansas Assembly, Hutchinson, Kas.....September 25-10
Western Oklahoma, Bethany, Okla.....October 2-6
Eastern Oklahoma.....October 8-13
Kentucky, Science Hill, Ky.....October 16-20
Louisiana.....October 23-27
Mississippi.....October 30-November 3
Georgia, Manassas, Ga.....November 6-10

DISTRICT SUPERINTENDENTS

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EVANGELISTS' DATES

Jarrett and Dell Aycock:	July 25-August 4
Hodge, La. Camp:	August 15-25
Hudson, La. Camp:	August 15-25
Howe, Texas, Davis Chapel:	August 20-Sept. 8
Waldron, Ark.:	September 15-25
W. R. Cain:	August 1-11
Peniel, Tex.:	August 1-11
James H. Chapman:	July 26-August 4
Monry, La. (Ft. Jessup camp):	August 8-18
Erick, Okla.:	August 23-September 1
Beebe, Ark.:	August 23-September 1
C. C. Cluck and Wife, and J. A. McAmmon and Wife:	July 28-August 4
Noble, Ga.:	August 5-18
Friendsville, Tenn.:	August 5-18
Louisville, Tenn.:	August 22-September 1
Sevierville, Tenn.:	September 5-15
Helskell, Tenn.:	September 19-29
Kingsland, Tenn.:	October 3-13
Townsend, Tenn.:	October 17-27
P. W. Cox:	July 30-August 14
Urichsville, Ohio.:	August 15-25
Milton, Pa.:	August 15-25
Home address, 212 West Prospect street, Ashtabula, Ohio.:	
A. F. Daniel:	August 1-18
McCloud, Okla.:	August 22-September 8
Lead Hill, Ark.:	September 12-22
Carlow, Mo.:	September 12-22
E. C. Dees:	July 21-Aug. 4
Water Valley, Ky. (Mobley camp):	August 4-14
Kerksy, Ky.:	August 15-25
Redland, Tenn.:	September 1-15
Rutherford, Tenn.:	September 1-15
J. D. Edgin:	August 2-11
Ozark Camp, Ark.:	August 11-31
Open:	September 6-15
Beech Grove, Ark.:	September 15-25
Open:	September 15-25
Harry Joseph Elliott:	July 22-August 4
Terre Haute, Ind.:	July 22-August 4
J. E. Gair:	August 1-11
Buffalo Gap, Tex. (camp):	August 1-11
Hudson, La. (camp):	August 15-25
M. F. Grose:	June-August
Humboldt County, California:	June-August
Home address, 515 South E street, Santa Rosa, Cal.:	
Lee L. Hamric:	July 19-August 4
Prescott, Ark., Coney church:	July 19-August 4
Home address, Box 103, Vilonia, Ark.:	
B. H. Haynie:	July 26-August 11
Kingsland, Ark.:	August 16-25
Haynes Chapel:	August 30-September 8
Oscar and Nettie Hudson:	August 1-11
Peniel, Texas:	August 16-25
Calumery, Ark.:	August 30-September 8
Ina Lee Hughes:	July 26-August 12
Ash Grove (near McKinney, Texas):	August 16-26
Rader, Texas:	August 16-26
Near Howie, Texas:	August 23-September 9
Allie and Emma Irick:	August 2-12
Wayne, Kas., Camp:	August 16-26
Hillcrest Camp, Nebo, Ill.:	August 16-26
Ashtand, Ky., Camp:	August 30-September 16
Goss, Mo., Camp:	September 20-30
Lewis and Matthews:	August 2-11
Lapeer (Mich.) Camp:	Aug. 16-Sept. 1
Mt. Pleasant (Mich.) Camp:	Aug. 16-Sept. 1
Permanent address, 341 W. Marquette Rd., Chicago.:	
Haldor and Bertha Lillenas:	August 9-19
Lincoln, Ill. (camp):	August 23-September 2
Normal, Ill. (camp):	August 23-September 2
J. E. and Dessie Linza:	August 2-18
Omaha, Ill.:	August 2-18
F. J. Mills:	August 1-11
Parshall, N. D.:	August 14-25
Wabek, N. D.:	August 14-25
George and Effie Moore:	July 20-August 11
Harris Chapel, Ind.:	August 18-Sept. 1
Lynn, Ind., Cherry Grove Camp:	Aug. 18-Sept. 1
Home address, 1133 Holliday St., Indianapolis, Ind.:	
F. R. Morgan:	July 29-August 11
Lenox, Ark.:	August 18-September 1
Hominy, Okla.:	September 6-22
Drumright, Okla.:	September 6-22
August N. Nilson:	July 25-August 4
Hickory Grove, Galva, Ill. (camp):	July 25-August 4
Address: 2109 Troost avenue, Kansas City, Mo.:	
John Norberry:	August 1-11
Silver Heights, Ind.:	August 1-11
C. E. Roberts and wife, and F. W. Suffield and wife:	July 18-28
Everett, Wash.:	July 18-28
2201 Oakes avenue.:	

Salem, Ore.:	August 1-11
McMinnville, Ore.:	August 15-26
John and Grace Roberts:	August 15-26
Vincent Springs camp (Dyer, Tenn.):	August 15-26
Main Springs camp (Prescott, Ark.):	August 9-19
Uba camp (Marlin, Tenn.):	August 23-September 2
Wild Cherry camp (Wild Cherry, Ark.):	September 6-16
C. W. Ruth:	August 2-11
Moers, N. Y. camp:	August 2-11
Old Orchard, Me.:	August 16-25
Lamont, Neb. camp:	August 30-September 8
Ava, Mo., camp:	September 13-22
Perkins, Okla.:	September 27-October 6
W. O. Self:	August 2-12
Waco, Texas (camp):	August 2-12
Brantly, Ala.:	August 23-25
Andalusia, Ala.:	August 29-September 1
Home address, Port Aransas, Texas.:	
W. E. Shepard:	August 1-11
Dayton, Ohio.:	August 15-25
Charlton, Iowa.:	August 15-25
Donalsonville, Ga.:	August 28-September 9
Bethany, Okla.:	September 13-23
Home address, 5515 Walnut Hill avenue, Los Angeles, Cal.:	
Howard W. Sweeten:	August 3-11
Boone City, Mich.:	August 15-25
Maybrey, Mich.:	August 15-25
Mrs. Bessie Williams:	July 18-August 4
Salado, Texas.:	August 9-25
Reeds Lake, Texas.:	August 9-25
Cameron, Texas.:	September 8-22
Georgetown, Texas.:	September 27-October 13
Hondo, Texas.:	October 19-November 3
Home address, 201 Princeton avenue, San Antonio, Texas.:	

Campmeeting Calendar

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

Pentecostal Nazarene camp at Beulah Park, Allentown, Pa., August 9th to 18th. The workers are Evangelists Earl Curtis and W. W. Hanks. Address T. L. Wicand, 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 15th. Address Rev. J. H. Penn, Harrington, Del.

There will be a tent meeting at Preston, Kas., with Rev. Theodore and Minnie Ludwig, and Rev. Ray E. Poole as workers. Address Rev. Ray E. Poole, Buffalo, Kas., for further information.

The Randolph County Holiness Association will be held July 31st to August 11th, with Rev. John Butler, evangelist, in charge, and Rev. C. A. Glass, of Grand Rapids, Mich., leader in song.—H. Earl Cox, Secretary.

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

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

The Cape Cod campmeeting folks will hold their fourth annual meeting from August 9th to 19th, on the C. Adventist camp grounds, Marion, Mass., right on the salt water. It is a beautiful place to go to. A number of our New England pastors will be there to do the preaching. For information write Rev. G. G. Edwards, 27 West Clifford, Providence, R. I.

The annual tri-church campmeeting of Charlton, Mason, and Lacona, Iowa, will be held near Mason, ten miles north of Charlton, August 15th to 25th. Rev. W. E. Shepard and A. H. Johnston will be the evangelists. Tents furnished visiting ministers free of charge. The dining tent is on the grounds, with meals reasonable. For further information address Agnew Frye, Lacona, Iowa.

There will be a campmeeting held under the auspices of the Pacific Coast Rescue and Protective Society, August 1st to 11th, at Fourteenth and A streets, Salem, Ore. It is interdenominational. The workers are Revs. C. E. Roberts and wife, of Pasadena, Cal., and F. W. Suffield and wife of Plattsburg, N. Y., and ministers and members of the churches in the vicinity are asked to co-operate. Meals will be served cafeteria style. Special rates will be given to ministers and workers. For information write to A. Wells, 506 North Twenty-first street, Salem, Ore.

The Isabella county interdenominational holiness campmeeting will be held August 16th to September 1st, in the city of Mt. Pleasant, Mich. Free entertainment will be provided for all who come. Evangelists Lewis and Matthews, two of the cream of the land in singing, music, preaching, and spiritualities will be the leaders in the campaign. A goodly number of other Christian workers, such as pastors, evangelists, etc., will be in attendance. Pray and come.—Rev. A. E. Ford.

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

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

The twelfth annual campmeeting of Des Arc, Mo., will be held August 16th to 25th. Evangelist U. E. 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 L. B. Sipes, Des Arc, Mo.

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

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

The third annual Pentecostal Nazarene campmeeting for eastern Colorado will be held on the camp grounds of the Olivet Pentecostal Church of the Nazarene, six miles north and two miles east of Kirk, Colo., August 15th to 25th. Rev. W. G. Schurman, associate pastor of Chicago First church, is the evangelist in charge. Rev. J. Stuart Martin, pastor of the Colorado Springs church, will be in charge of the singing and music, assisted by the pastor of the Olivet church, Rev. D. I. Vanderpool, and a local corps of workers. For information, write Rev. A. E. Sanner, chairman of the camp committee, Kirk, Colo.

The 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.

Pilot Point's fourteenth annual campmeeting will be held August 22d to September 1st. Rev. J. E. Bates and wife, of Peniel, Tex., will be the evangelists. Rev. E. B. Smith, wife, and three children, of California, will have charge of the music. All workers will be entertained free. Free rooms, water, and grass to campers. Everybody welcome. J. P. Roberts, chairman of committee, W. B. Pinson, Pastor.

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

Indian Springs holiness campmeeting will hold its twenty-seventh session August 8th to 18th. Buy your railroad tickets to Indian Springs, summer tourist rates, and get off at the camp ground. For entertainment write Mrs. H. P. Myers, Wycross, Ga., who has charge of the large hotel on the grounds. Accommodations greatly improved. Pastors of all evangelical denominations free. The leaders will be Rev. Joseph H. Smith, of California, Rev. C. M. Dunaway, of Florida, and Charlie D. Tillman, of Georgia, who will have charge of the music for the twenty-seventh year. G. W. Mathews, Tifton, Ga., president; J. M. Glenn, Macon, Ga., secretary-treasurer; H. F. Burden, Macon, Ga., chairman executive committee.

The twenty-ninth annual campmeeting of the Kansas State Holiness Association will be held in Linwood park, Wichita, Kas., August 15th to 25th. The workers are Rev. H. C. Morrison, Rev. Charles Stalker, Rev. Will Huff, Miss Stella McNutt, and Rev. H. B. Wallia and wife. Orders are already coming in for tents. The association extends a general invitation to everybody who loves the Lord to make special effort and sacrifice, if need be, in order to be on hand for this feast of good things. For information write to Rev. R. E. Gilmore, 2201 Gold avenue, Wichita, Kan., or Rev. W. R. Cain, 515 South Vine avenue, Wichita, Kan.

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

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